

# The Xujiahui (Zikawei) Library of Shanghai

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The Xujiahui Library was begun in 1847 as a part of the Jesuit mission complex at the village of Xujiahui outside of Shanghai and grew over the next one hundred years to become a scholarly repository of over 200,000 volumes. It was known for its local gazetteers of China; long, complete runs of newspapers; reference books; and mission-related writings in Chinese and European languages. The advent of the People's Republic of China brought an end to the Jesuit Xujiahui mission, but its legacy continues in various forms. One of these is the Xujiahui Library, which since 1957 has been part of the Shanghai Library.

In the mid-nineteenth century, in a village to the southwest of Shanghai, China, the Society of Jesus began construction of a mission complex that within a few decades was known worldwide for its charitable works and original research in the physical and natural sciences. Chinese students at schools there were introduced to Western learning, and mission priests were expected to be scholars as well as pastors. The missionaries saw themselves as heirs of an earlier generation of Jesuits in China, and like them they strove to build a mission based on scholarship, scientific endeavor, and respect for Chinese culture. The library that grew out of this undertaking became one of the finest in China. Collected by scholars and intended for scholarly use, the holdings of the library reflected its heritage of Chinese-Western interaction. This paper begins with a look at the historical background of the library and then moves on to discuss its founding, collections, and recent history.

## **Historical Background**

The Jesuits who came to China in the late sixteenth century developed an approach to evangelization unique in their time, one based on an understanding of and respect for Chinese civilization.<sup>1</sup> Their goal was not many quick converts, but a sure, slow rooting of the gospel in China, beginning by making friends among the scholar-officials. They hoped to

gain acceptance for themselves as scholars of both Western learning and the Confucian learning of the literati of China and in this way eventually to win a place for Christianity in Chinese life. This approach necessitated a strong emphasis on study and scholarship, precisely what St. Ignatius Loyola prescribed for the educational formation of young men entering his new Society of Jesus, which had been granted formal recognition as a new religious order by Pope Paul III on 27 September 1540.<sup>2</sup> The education of aspiring young Jesuits at the Roman College, the Jesuit seminary founded in 1551, included the finest training then available in theology, classics, mathematics, and science; and newly arrived Jesuits in the China mission were immediately put to intensive studies of Chinese language, culture, and the classic Confucian works, standard to the education of an aspiring Chinese scholar.

Books were essential to the success of this mission strategy. When they left Europe bound for China, Jesuits brought with them books in all the subjects they had studied. In their house in Zhaoqing in Guangdong Province, site of the first Jesuit mission in China (1583–1589), Frs. Matteo Ricci (1552–1610) and Michel Ruggieri (1543–1607) exhibited their collection of books—the foundation of the first library of European books in China.<sup>3</sup> Bringing back up-to-date books in the sciences was one of the charges given to Fr. Nicholas Trigault (1577–1628) when he was sent to Europe in 1613 to take care of several matters regarding the China mission. The volumes he brought back with him in 1620 were the beginning of a library in the Beijing residence of the Jesuits and the foundation of the collection eventually housed in the Beitang [North Church] and known as the Beitang Library.<sup>4</sup>

The tradition of scholar missionaries was continued by the Jesuits in China throughout the seventeenth and eighteenth centuries, until the suppression of the Society of Jesus by Pope Clement XIV in 1773, after which the last Jesuits left Beijing.<sup>5</sup> Earlier, in 1724, an imperial decree had prohibited the preaching of Christianity in China and ordered the deportation of missionaries from the empire, with the exception of those working at the court. Furthermore, Christian churches were to be converted to public buildings, and Chinese Christians were ordered to renounce their faith.<sup>6</sup> Their work as scientists kept the Jesuits at Court in imperial favor, but the hope of Christianity winning a recognized place in Chinese society was lost. Local persecutions became more frequent and severe. The Chinese Christian community, scattered and demoralized, existed on the economic and social fringes of society, increasingly cut off from help from Europe and viewed with suspicion by their own society.<sup>7</sup> By 1840 there were fewer than forty European missionaries and ninety Chinese priests to care for the 200,000 to 250,000 Chinese Christians.<sup>8</sup>

Beleaguered Chinese Christians recalled the esteem and influence the early Jesuits had enjoyed in the courts of the late Ming and early Qing emperors. If only the Jesuit missionaries would return, they believed, their situation as Chinese Christians would improve and the prestige of Christianity would be restored.<sup>9</sup> They sent numerous petitions during the 1830s to the Society of Jesus, restored by Pope Pius VII in 1784, to the Queen of Portugal, and to the Pope, requesting the return of the Society of Jesus to China.<sup>10</sup> In response to these petitions, three Jesuit missionaries—Frs. Claude Gotteland (1803–1856), named head of the mission, François Estève (1804–1848), and Benjamin Brueyre (1808–1880)—were sent to China, landing at Wusong near Shanghai on 11 July 1842.<sup>11</sup> Fr. Gotteland had been instructed to renew the scientific work of the early Jesuit fathers and win the respect of educated Chinese, while Frs. Estève and Brueyre were to engage in the direct apostolate.<sup>12</sup> The latter two immediately set themselves to tending to the spiritual and material needs of the Catholics in the region.

As the work of the mission progressed over the next five years, it became clear that a permanent place of residence was needed to allow the Jesuit missionaries to rest, recuperate from illness, and see each other, as well as to provide a place for newly arrived missionaries to study Chinese and prepare for their work.<sup>13</sup> The site chosen was the village of Xujiahui (pronounced Zikawei in the local dialect), five miles southwest of Shanghai.<sup>14</sup> Xujiahui, which means “the Xu family [home] where the [Zhaojiabin and Fahuajing] waterways meet,” was the ancestral home of Xu Guangqi (1562–1633), one of the early Jesuits’ most famous and influential converts.<sup>15</sup> Xu Guangqi, baptized in 1604, served as a Ming Dynasty court official—rising to the position of grand secretary—from 1610 until his death. He collaborated with Matteo Ricci and other Jesuit fathers to translate Western mathematical and scientific works into Chinese and polished or rewrote most of Fr. Ricci’s writings in Chinese. Xu Guangqi was the strong support and defender of the early Catholic Church in China, and with his help and personal witness congregations were begun in Hangzhou and in Shanghai.<sup>16</sup> Xu’s remains were interred in Xujiahui in 1641 after his death in Beijing in 1633, and one branch of his descendants still living in the village over two centuries later remained staunchly Catholic.<sup>17</sup> The small chapel they had built next to the Zhaojiabin canal northeast of Xu Guangqi’s grave was a popular pilgrimage site for local Christians.<sup>18</sup>

In March of 1847, Fr. Gotteland’s superior, Fr. Mathurin Lemaître, purchased a plot of land in Xujiahui adjacent to the chapel of the local Christians and began construction of the Jesuit residence.<sup>19</sup> By the end of July the residence was completed and the Jesuits moved to their new quarters in Xujiahui,<sup>20</sup> there to begin anew a Christian mission based

on scholarship and an understanding of Chinese culture that Matteo Ricci had pioneered two and a half centuries earlier.

### **Establishment of the Xujiahui Library**

Though pastoral work among the local Christians took most of the missionaries' time and energy, Fr. Gotteland was ever mindful of the charge given him to renew the scholarly apostolate of the early Jesuits. A seminary was started in 1843 to encourage development of a Chinese clergy,<sup>21</sup> and at a retreat in the same year it was decided to make every effort to strengthen or found local village schools in the Christian communities of the area.<sup>22</sup> While such efforts were far from pure scholarship, they did reflect Fr. Gotteland's determination to give the mission a foundation of concern for learning. So too did his decision to set aside space for a collection of books supporting the missionaries' study and work just as soon as they moved to Xujiahui. However modest, this was the first small beginning of the Xujiahui Library (Zikawei Library), which would become one of the two foremost Jesuit libraries in China, the other being the previously mentioned Beitang Library.

At first the library was housed very simply in three rooms in the mission priests' quarters on the north side of the existing chapel. Then in 1860 the Jesuits added to their land holdings in Xujiahui, and the library was moved east of the Zhaojiabin canal and the building enlarged. By 1897 the library's holdings had outgrown that building, and plans were drawn up for a new two-story, twelve-room library divided into a Chinese-style first floor area for materials in Chinese and a Western language section on the second floor. In 1906 the building was completed, and the library holdings were moved to their new quarters.<sup>23</sup>

The name of the library was never written on the building. In fact, it was referred to by several names, known from the stamps of ownership inside the books in the library: Zi-ka-wei Reservata Bibliotheca, Bibliotheca Zi-ka-wei, Zi-ka-wei Bibliothecque de Mission, Zi-ka-wei Bibliotheca Major, and in Chinese, Shanghai Xujiahui Tianzhutang Cangshulou ("Library of the Catholic Church of Xujiahui, Shanghai"). Local people in the area called the big building among the old ginkgo trees "The Great Library."<sup>24</sup>

### **Administration**

The Xujiahui Library was one of a number of libraries in the Xujiahui mission complex, such as the libraries of the various schools, the Jesuit Seminary, the orphanage, the observatory, and the museum. The care of the library, until 1875, was assigned by the superior of the Xujiahui

mission to one of the Xujiahui mission priests as one of his various responsibilities. After that, from 1875 until 1949, the mission priest chosen to oversee the work of the library and the maintenance of its collections was directly appointed by the Society of Jesus.<sup>25</sup> As we have seen, Fr. Claude Gotteland, first superior of the Xujiahui Jesuit mission, gave the library its start in 1847 when the mission moved to Xujiahui. Following him, Frs. Angelo Zottoli and Henri Havret laid a firm foundation for the library as a repository of scholarly materials for Sinological studies.<sup>26</sup>

Angelo Zottoli (1826–1902), who joined the Jesuits in 1843, first arrived in Xujiahui in 1848 and was one of the first European Jesuits to complete university and seminary studies together with Chinese students at Xujiahui. From 1853 on, Fr. Zottoli was a teacher and headmaster of the College of St. Ignatius, a boarding school founded in 1849 to prepare Chinese leaders for the Christian community. Many of the leading educators and Chinese priests of the following decades received their formative training under his direction. During his years at Xujiahui, Fr. Zottoli wrote a multivolume textbook of Chinese for incoming missionaries and several studies of Chinese literature, compiled a Chinese dictionary, and wrote numerous theological works in Chinese.<sup>27</sup> Fr. Henri Havret (1848–1902) entered the Society of Jesus in 1872, arrived in China late in 1874, and, following final theological studies at Xujiahui, was ordained a priest. From 1874 to 1876 he was assigned responsibility for the Xujiahui Library at the same time he taught philosophy and theology in the Jesuit mission schools at Xujiahui. After spending a number of years doing mission work in the lower Yangtze River region, Fr. Havret served as director of the Xujiahui Jesuit Seminary from 1894 to 1898. The founder of the scholarly series *Variétés Sinologiques*, Fr. Havret is best known for his study of the Nestorian tablet found near Xi'an in central China about 1625, *La Stèle chrétienne de Si-gnan-fou*, (3 vols., Shanghai: Mission Catholique, 1897).<sup>28</sup>

In their work in the Xujiahui Library, Frs. Zottoli and Havret were assisted by two of Fr. Zottoli's students from his early years as headmaster of the College of St. Ignatius, Ma Xiangbo and Li Wenyu.<sup>29</sup> Ma Xiangbo (1840–1939) joined the Society of Jesus in 1862 and was ordained a priest in 1870. He left the priesthood in 1876 and devoted the remainder of his life to various efforts to modernize China and improve education, all the while maintaining close ties to the Jesuit community in Shanghai.<sup>30</sup> Li Wenyu (1840–1911) was a friend of and fellow student with Ma Xiangbo. He entered the Society of Jesus in 1862 and was ordained a priest in 1872. A pioneer of Chinese journalism, he was the founding editor of *Yiwenlu* [General Report] (1879), the first Chinese Catholic periodical, and *Shengxinbao* [Sacred Heart Messenger] (1887).

From 1906 until his death, Fr. Li was headmaster of Aurora Academy, which Ma Xiangbo began in 1906.<sup>31</sup>

From 1868 to 1874 and from 1876 to 1881 the library was headed by Fr. Louis Pfister (1833–1891). Fr. Pfister arrived in China in 1867 and a year afterward was assigned to the Xujiahui Library. He reorganized the books, manuscripts, and other materials in the library. His knowledge of the holdings of the library aided the research of many Sinologists of the time. Fr. Pfister is best known for his invaluable reference work, *Notices biographiques et bibliographiques sur les Jésuites de l'ancienne mission de Chine 1552- 1773* (Shanghai: Imprimerie de la mission catholique, 1932), which he compiled over the course of twenty years using the resources of the Xujiahui Library.<sup>32</sup>

Following Fr. Pfister, nine Chinese Jesuits headed the Xujiahui Library.<sup>33</sup> The last director of the library was Fr. Xu Zongze (1886–1947), a twelfth generation descendant of Xu Guangqi, who headed the library from 1923 until his death.<sup>34</sup> Under Xu Zongze the policy of allowing only Jesuits to use the library was relaxed beginning in the 1920s to allow anyone who was introduced by a Jesuit, and approved by the library's administrator, to be given reading privileges.<sup>35</sup> While the library was still restricted in use, nonetheless certain Chinese researchers were thus able to make use of the materials in the Xujiahui Library. For example, the historian of Chinese journalism Ge Gongzhen, after securing an introduction by Ma Xiangbo, was able to consult the library's rich holdings of newspapers and journals in writing his study *Zhongguo baoxue shi* [The history of Chinese journalism].<sup>36</sup> Besides teaching in the schools of Xujiahui, Fr. Xu also served as editor of *Shengjiao zazhi* (*Revue Catholique*), and he frequently inquired on the pages of the journal for news about old, new, or different editions of gazetteers from the various areas of China and then expended much effort to acquire them for the library. Under his direction the Xujiahui Library's collection of local gazetteers of China grew to become one of the largest in China. Fr. Xu was responsible for a revised edition, issued in 1933, of the collected writings of his ancestor Xu Guangqi that had originally been compiled by Fr. Li Wenyu in 1896. Using the resources of the Xujiahui Library, Fr. Xu compiled *Ming-Qing jian Yesuishi yizhu tiyao* [Abstracts of writings by Jesuits during the Ming and Qing dynasties] (Shanghai: Zhonghua shuju, 1946), which lists 401 Chinese works from the seventeenth century by Jesuit missionaries and related works by Chinese scholars. It was Fr. Xu's hope following World War II to modernize the library and allow public access, but these suggestions were not approved by his superiors. Xu Zongze continued his work at the library until his death in June 1947 from an attack of malaria.<sup>37</sup>

## Facilities

The library was designed for quiet reading and study. Jesuits and other approved patrons were freely permitted to choose and use books in the reading room, but there were no borrowing privileges. Current periodicals and books for general reading were placed in the Fathers' commons room. In the Western stacks on the second floor were a reading counter, two tables, and several chairs. In the Chinese stacks on the first floor, besides several tables, there was a stand with bookshelves for writing characters and a stand for use in book binding and repair. Reference tables in the Western area were designed with sections to hold Chinese and Western reference books with drawers above and cabinets below, each with sections for notecards, bound indexes, and other tools of the researcher. The bookcases throughout the library stretched from floor to ceiling and were painted with scarlet lacquer. There were twelve shelves per bookcase in the Chinese section—three wide lower shelves, and nine narrow upper ones—and six shelves per bookcase in the Western section. In the Chinese section the higher shelves were reached by a bamboo ladder hooked to an iron bar that ran along the top shelves. In the Western section the upper level was reached by climbing one of three ladders up to a walkway supported by iron columns that circled the room.<sup>38</sup>

## Collections

At its height, the Xujiahui Library collection included over 100,000 titles in 200,000 volumes—80,000 volumes in European languages and 120,000 volumes in Chinese.<sup>39</sup> It was, after the destruction of the Dongfang [Asia] Library in 1932 by Japanese militarists, the largest library in Shanghai.<sup>40</sup> The books in the Chinese section of the library were classified into five categories—the four traditional Chinese bibliographic classes of classics, history, philosophy, and belles lettres, plus a fifth, collectanea. The Chinese section was rich in local gazetteers of the provinces, prefectures, and counties of China. In 1930 they numbered 2,531, and eventually their number totaled over 2,700 separate titles.<sup>41</sup> Ninety-eight of the gazetteers were the only extant copies, the rarest being a five-volume manuscript gazetteer from Zhenjiang Prefecture in Jiangsu Province dating from the reign period which lasted from 1330 to 1332.<sup>42</sup>

Besides its extensive holdings of gazetteers, another distinction of the Xujiahui Library was its early, rare newspapers and magazines and its complete runs of newspapers, including the English-language *North China*

*Herald*, Shanghai's first newspaper, and the influential Shanghai daily *Shen pao*. The Xujiahui Library held every issue of *Shen pao* published from its founding on 30 April 1872 until it ceased publication 27 May 1949 (except 17 October 1909). Important, hard-to-acquire newspapers from the 1870s held by the Xujiahui Library included the *Huipao* (1874), *Yipao* (1875), and *Xinbao* (1876). Early journals included *Jiaohui xinbao* [Church news], also called *Zhongguo jiaohui xinbao* [Chinese church news], begun in 1868 and continued from 1874 under the title *Wan'guo gongbao* [Universal news]; *Xiaohai yuebao* [Children's monthly], begun 1876; *Yiwenlu* [General report], begun 1879; and *Huatu xinbao* [Variety news], begun 1880.<sup>43</sup>

The European-language collection of the Xujiahui Library was made up of books in over ten different languages, including Hebrew, Latin, Greek, and other European languages, arranged on the shelves by subject categories.<sup>44</sup> The library owned major dictionaries and encyclopedias from all over the world and important scholarly journals to aid the Jesuits in their studies.<sup>45</sup> One rare reference work in the library's collections was the remainder of a dictionary compiled in the mid-nineteenth century by the French consul in Canton, by order of Louis-Napoleon. The dictionary, *Han-yang zidian* [Chinese foreign (language) dictionary], when first compiled included Chinese, French, and Latin entries. To reduce the size, the French portion was later excised. In 1853 the dictionary was sent to Hong Kong for printing, but before the job was done, a fire broke out in the printer's shop, and only a few portions of the dictionary, those later held by the Xujiahui Library, survived.<sup>46</sup>

Four double-faced glass cabinets in the Western section held manuscript copies of early writings in Chinese by the Jesuit missionaries, including *Lifa xichuan* [History of European astronomy] by Adam Schall, S.J. (1591–1666), *Zhili shugao* [Draft memorial on calendar reform], and *Dizhen gao* [On earthquakes—draft].<sup>47</sup> The library also owned many rarely seen woodblock prints and early typeset editions from Catholic mission presses throughout China.<sup>48</sup>

In all, the library held over two thousand pre-1800 rare editions,<sup>49</sup> among them an incomplete copy of *Sapientia Sinica* (*Zhonghua zhanyan*), the earliest Latin translation of certain of the Confucian classics, printed in 1662 in Jiangxi Province. The copy of this translation in the Xujiahui collection was *Sinensis imperii classici sex* (Prague, 1711) by Francois Noël, S.J. (1651–1729), the first complete translation of the Confucian Four Books to appear in Europe. The Xujiahui Library collection also included *Gujin jingtian jian tianxue* [An examination of the ancient and modern (Chinese) worship of Heaven: the essentials of the Heavenly Teaching] by Joachim Bouvet, S.J. (1656–1730), and variant editions of *Tian Ru*



*yinzheng* [On the true conformity of Christianity and Confucianism] and *Zhengxue liushi* [The touchstone of true learning] by the Spanish missionary Antonio Caballero a Santa Maria, O.F.M. (1602–1669).<sup>50</sup>

A catalog of the Chinese books in the library existed in the 1930s,<sup>51</sup> but this catalog seems to have disappeared; its whereabouts are unknown.<sup>52</sup> There is a handwritten catalog of European books in two volumes, the latest entry dated 1952, that includes approximately 25,000 titles, or a fairly complete listing of the European books in the Xujiahui Library.<sup>53</sup> There seems never to have been any record made of the library's copious archival materials—manuscripts, letters, and journals.

### **The Xujiahui Library 1949-1976**

The last foreign Jesuits left Xujiahui in 1951, after the mission schools and scientific establishments had been taken over by the Chinese government.<sup>54</sup> In November 1956 the Xujiahui Jesuit Seminary was occupied by the People's Liberation Army.<sup>55</sup> The Xujiahui Library was placed, along with other libraries formerly run by foreign groups, under the control of the Shanghai Municipal Library, which had been established in 1952. Subsequently the Xujiahui Library became a unit of the Shanghai Library, while remaining in its original building, and was opened in January 1957 for limited use.<sup>56</sup> Beginning in 1956 other specialized libraries in Shanghai were merged with the Xujiahui Library. The first of these was the Yazhou Wenhui Tushuguan [Literary library of Asia], followed by the Hong Ying Library, the Shanghaishi Baokan Tushuguan [Shanghai Newspaper Library], which included the archives of the *Shen pao* and *Xinwen pao*, and finally, in 1958, the Shanghaishi Lishi Wenxian Tushuguan [Shanghai Municipal Library of Historical Documents]. These libraries brought to the Xujiahui Library fine collections of books on Asian studies, historical documents, and many issues of early newspapers of China from the late nineteenth and early twentieth century, increasing its total volumes to 1,070,000.<sup>57</sup>

In October 1957 a draft catalog titled *Xujiahui cangshulou socang guji mulugao chubian* [Preliminary draft catalog of rare books in the Xujiahui Library] was issued by the Shanghai Library. The catalog includes approximately 8,500 Chinese titles arranged according to the four traditional Chinese bibliographic divisions plus a fifth, collections, the same divisions that the Chinese holdings were divided into on the shelves of the library. No mission-related works are listed in the draft catalog.<sup>58</sup> After this catalog was issued, no doubt because of political events in China, little more was done in the way of organizing and cataloging the collections for over two decades.

Through the courage and determination of the staff, the library building and its holdings survived the Cultural Revolution undamaged. In late August of 1966,<sup>59</sup> at the height of the campaign against the “Four Olds” (old ideas, old culture, old customs, and old habits), the Red Guards came to the Xujiahui area of Shanghai. They first looted the Catholic church next door to the library of all its books and burned them, and then, several days later, attacked the library, yelling, “Down with the Four Olds!” While some of the staff guarded the doors and windows of the library, others went out to conciliate the mob, and the crisis was averted.<sup>60</sup> The library was closed after this incident and did not reopen until 1977. Though the contents of the Xujiahui Library did not suffer in the Cultural Revolution, the staff were not so fortunate. A number of them suffered persecution, imprisonment, and physical harm (even death) simply because they worked there.<sup>61</sup>

### Recent Developments

After the Xujiahui Library reopened in 1977, the staff began two major projects: a thorough reorganization of the materials of the library and repair and preservation of its many rare books.<sup>62</sup> Evidence of this effort is the publication in 1992 of *Shanghai tushuguan xiwen zhenben shumu: Shanghai Library Catalog of Western Rare Books* by The Publishing House of the Shanghai Academy of Social Sciences. This catalog lists 1,800 European books published between 1515 and 1800 formerly held in the libraries of the foreign concessions in Shanghai, among them the Xujiahui Library, which are now a part of the Shanghai Library.<sup>63</sup> Of the books listed in this catalog, 126 include the annotation that the book has the Xujiahui Library stamp in it. Cataloging and organization of the materials in the Xujiahui Library, with the goals of improved access and bibliographic control, continues. For example, a recent article includes a brief report of an assessment of the manuscripts of Western works translated into Chinese held in the Xujiahui Library, noting that there are 305 manuscripts on religious topics, forty on society and the arts, and sixty-three in the sciences. Many of these manuscripts are unpublished drafts, and many are written in the local dialects of the area.<sup>64</sup> Such reports are a welcome indication of the ongoing work to preserve and make known the rich resources of the Xujiahui Library.

Access to the Xujiahui Library collections remains limited for several reasons. In addition to its origins as a mission library and the nature of the materials held in it, there is the further problem that half of the library's materials in Chinese appear to have not yet been properly cataloged.<sup>65</sup> Use of the library's materials by foreigners is restricted to those

having prior permission. In 1986 an American professor, although not allowed inside the Xujiahui Library building itself, was allowed to examine books from the library by selecting them from the previously mentioned catalog of European books, after which the books were brought from the Xujiahui Library to him in the Rare Books Reading Room of the Shanghai Library.<sup>66</sup>

After nearly ninety years in its old quarters, the Xujiahui Library was moved in 1993 because construction of a subway under North Caoxi Road, where the library was located, was affecting the building.<sup>67</sup> Consequently, the contents of the library were moved to another location until the new Shanghai Library, now under construction at a site on Nanhaizhong Road, is completed.<sup>68</sup>

## Conclusion

The Xujiahui Library, whose roots go back to the earliest Jesuit missionaries and their converts and to the Chinese Christian on whose family land holdings it was built, is a part of the heritage of the Catholic Church in China and an important monument of Chinese-Western scholarship. The materials collected in the library and the history of the library itself are primary sources of information about the early Church in China, Chinese Christians, Westerners in China, Chinese society, and Sino-Western relations.

## Notes

1. For a discussion of the distinctiveness of the Jesuit mission to China, see the introduction to Andrew C. Ross, *A Vision Betrayed: The Jesuits in Japan and China, 1542-1742* (Maryknoll, N.Y.: Orbis Books, 1994), xi-xvii, and the Prologue and Chapter 1 of George S. Dunne, S.J., *Generation of Giants: The Story of the Jesuits in China in the Last Decades of the Ming Dynasty* (Notre Dame, Indiana: University of Notre Dame Press, 1962), 3-22.
2. William A. Bangert, S.J., *A History of the Society of Jesus* (St. Louis: The Institute of Jesuit Sources, 1986), 26-8.
3. Dunne, *Generation of Giants*, 28.
4. J. Van den Brandt, C.M., "La Bibliotheque du Pe-t'ang," *Monumenta Serica* 4:2 (1940): 616.
5. J. de la Servière, S.J. *Les anciennes missions de la compagnie de Jesus en Chine (1552-1814)* (Shanghai: Tusewei Press, 1924), 69.
6. La Servière, *Les anciennes missions*, 63-4.
7. Ann Nottingham Kelsall, "Zi-ka-wei and the Modern Jesuit Mission to the Chinese, 1842-1952," Master's thesis, University of Maryland, 1978, 34.
8. *Ibid.*, 41.
9. *Ibid.*, 44-5.
10. J. de la Servière, S.J., *La Nouvelle mission du Kiang-nan (1840-1922)* (Shanghai: Tusewei Press, 1925), 2.
11. *Ibid.*, 2; Kelsall, "Zi-ka-wei," 51.

12. Kelsall, "Zi-ka-wei," 51.
13. *Ibid.*, 78; 113–4.
14. J. de la Servièrre, S.J., *Histoire de la mission du Kiang-nan* (Shanghai: Tuseweï Press, 1914), 1: 112.
15. *Ibid.*
16. Xu Zongze, "Fengjiao gelaode zuanlue" [Biography of the Catholic Grand Secretary], *Shengjiao zazhi* (*Revue Catholique*) 22:11 (November 1933): 9–19. The date of Xu Guangqi's baptism is from H. Verhaeren, C.M., "Nos anciens catechismes," *Bulletin catholique de Pekin* 30 (1943): 238.
17. La Servièrre, *Histoire*, 112.
18. Boxi Ge, "Xujiahui cangshulou jianshi" [Brief history of the Xujiahui Library], *Tushuguan zazhi* [Library Journal] 4 (1982): 69.
19. La Servièrre, *Histoire*, 113.
20. *Ibid.*, 114.
21. *Ibid.*, 55.
22. Kelsall, "Zi-ka-wei," 66.
23. Zhiwei Huang, "Xujiahui cangshulou—The Xujiahui (Zi-ka-wei) Library," trans. Norman Walling, S.J., *Tripod* 70 (July–August 1992): 23.
24. Ge, "Xujiahui cangshulou jianshi," 69; Huang, "Xujiahui cangshulou," 24–5.
25. Ge, "Xujiahui cangshulou jianshi," 70.
26. Huang, "Xujiahui cangshulou," 23–4.
27. Kelsall, "Zi-ka-wei," 80, 128–9 and note 71, 128–9; Hao Fang, *Zhongguo Tianzhujiaoshi renwuzhuan* [Biographies of people in Chinese Catholic history], 3 vols. (Hong Kong: Catholic Truth Society, 1970–1973), 3: 260–2.
28. Fang, *Zhongguo*, 262–5.
29. Huang, "Xujiahui cangshulou," 23–5.
30. Fang, *Zhongguo*, 292–8; and Howard L. Borman, ed., *Biographical Dictionary of Republican China*, 4 vols. (New York: Columbia University Press, 1968), 2: 470–3.
31. Fang, *Zhongguo*, 284–6.
32. *Ibid.*, 276–7; Henri Cordier, "Necrologie," *T'oung Pao* Series I, Vol. 2 (1891): 460–4.
33. Huang, "Xujiahui cangshulou," 24–5. Chinese Jesuit directors of the Xujiahui Library were Frs. Shen Jinbiao, Xu Li, Mao Benquan, Xu Yunxi, Zhang Rouyu, Zhang Yushan (author of *Synchronismes Chinois* [Shanghai: Tuseweï Press, 1905]), Yang Weishi, Cui Tingcai, and Xu Zongze. Frs. Xu Yunxi and Xu Zongze were, respectively, eleventh- and twelfth-generation descendants of Xu Guangqi.
34. Fang, *Zhongguo*, 323.
35. *Ibid.*, 323; Hu Daojing, "Wo dushu zai Shanghaide tushuguanli" [The libraries of Shanghai where I studied,] in *Shanghai zhanggu* [Anecdotes of Shanghai] (Shanghai: Shanghai wenhua chubanshe, 1982), 44.
36. Huang, "Xujiahui cangshulou," 26.
37. Fang, *Zhongguo*, 322–5.
38. The description of the physical facilities of the Xujiahui Library in this paragraph is compiled from details given in Ge, "Xujiahui cangshulou jianshi," 70, and Huang, "Xujiahui cangshulou," 25.
39. Hu Daojing, *Shanghai tushuguan shi* [History of libraries in Shanghai] (Shanghai: Shanghaishi tungzhiguan, 1935), 57.
40. *Shanghai chungiu* [Annals of Shanghai] Section 4.a, "Tushuguan" [Libraries] (Hong Kong: Hong Kong Nantian Book Company, 1962), 91.
41. Huang, "Xujiahui cangshulou," 26. "Xujiahui cangshulou socang difangzhi mulu chugao" [Preliminary draft bibliography of local gazetteers held in the

Xujiahui Library], mimeographed, 1957, lists a total of 2,732 gazetteers. Fang, *Zhongguo*, 323.

42. Huang, "Xujiahui cangshulou," 26.

43. Ge, "Xujiahui cangshulou jianshi," 70; Huang, "Xujiahui cangshulou," 31.

44. Huang, "Xujiahui cangshulou," 26.

45. Daojing, *Shanghai tushuguan shi*, 59.

46. Huang, "Xujiahui cangshulou," 26–7.

47. Ge, "Xujiahui cangshulou jianshi," 70; Huang, "Xujiahui cangshulou," 32.

48. Ge, "Xujiahui cangshulou jianshi," 70; Huang, "Xujiahui cangshulou," 29.

49. Huang, "Xujiahui cangshulou," 29.

50. D. E. Mungello, "The Xujiahui (Zikawei) Library of Shanghai in 1986," *China Mission Studies (1550-1800) Bulletin* VIII (1986): 48–50.

51. "Aurora University of Shanghai," *The Far Eastern Review* 32:9 (September 1936): 391; "Le nouveau batiment de l'Universite," *Bulletin de l'Université Aurore* 2:34 (1936): 69.

52. Jon W. Huebner, "L'Universite l'Aurore, Shanghai, 1903–1952," *Papers on Far Eastern History* 1989 (40): 148, note 69.

53. Mungello, "Xujiahui (Zikawei) Library," 43–5. Professor Mungello examined these catalogs of the Xujiahui Library at the Shanghai Library in late September and October, 1986.

54. Kelsall, "Zi-ka-wei," 187.

55. Huang, "Xujiahui cangshulou," 29.

56. Shang Tuwen, "Shanghai tushuguande sishi nian," [Forty years of the Shanghai Library] *Tushuguan zazhi* [Library Journal] 4 (1992): 2.

57. Huang, "Xujiahui cangshulou," 29, 31–2.

58. Mungello, "Xujiahui (Zikawei) Library," 43–5.

59. The dating of this incident is uncertain. One source says "early in the Cultural Revolution" (Huang, "Xujiahui cangshulou," 32). Another source gives a date of 1970 ("Xujiahui dashiji" [Main events in Xujiahui], *Tripod* July–August, 1992, 78). Another source refers to the looting of St. Ignatius Church in Xujiahui in August of 1966, at the height of the campaign against the Four Olds, and an attempt to enter the Xujiahui Library at that time. (Ye Yonglie, *Zhang Chunqiao fuchenlu* [The life of Zhang Chunqiao] [Hong Kong: South China Press, 1989], 248–9.) The Cultural Revolution began in November 1965, and the Campaign against the Four Olds was begun in August of 1966. Churches were "stripped of crosses, statues, icons, decorations, and all church paraphernalia" about 24 August 1966 (Lynn T. White III, *Policies of Chaos: The Organizational Causes of Violence in China's Cultural Revolution* [Princeton, New Jersey: Princeton University Press, 1989], 283, quoting an article from the *South China Morning Post* of 30 August 1966, by a Russian correspondent who was in Shanghai on 24 August and saw Red Guards at work stripping churches throughout the city and burning their books. 283, Note 48). I conclude that late August 1966 is the most probable date for the attempt by Red Guards to enter the Xujiahui Library.

60. Huang, "Xujiahui cangshulou," 32–3.

61. Wang Lili, "Dangdai Shanghai gonggong tushuguan shiye gaishu 1949–1988 I" [Overview of contemporary public libraries in Shanghai 1949–1988 Part I], *Tushuguan zazhi* [Library Journal] 6 (1992): 39–40.

62. Wang Lili, "Dangdai Shanghai gonggong tushuguan shiye gaishu 6" [Overview of contemporary public libraries in Shanghai, Part 6] *Tushuguan zazhi* [Library Journal] 5 (1993): 48.

63. "Preface," *Shanghai tushuguan xiwen zhenben shumu: Shanghai Library Catalog of Western Rare Books* (Shanghai: Shanghai Academy of Social Sciences, 1992), v.

64. Lu Diaowen, "Tianzhujiao zai Zhongguode Han yi Xixue tushu," [Western books translated into Chinese by the Catholic Church in China] *Tushuguan zazhi* [Library Journal] 1 (1995): 55.
65. Mungello, "Xujiahui (Zikawei) Library," 45, 52.
66. Mungello, "Xujiahui (Zikawei) Library," 43.
67. Huang, "Xujiahui cangshulou," 34; *Sino-Western Cultural Relations Journal* XVI (1994): 71. The exact location to which the materials were removed is not known.
68. He Dayong, "Weilaide Shanghai tushuguan," [The future Shanghai Library], *Tushuguan zazhi* [Library journal] 4 (1992): 9.