

were shared, such as political determination and lowered taxes, the *comuneros*' motivations were heterogeneous.

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*A Brief Introduction to the Study of Human Nature: Giulio Aleni.*

Thierry Meynard, SJ, and Dawei Pan.

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The missionary methods of the Jesuits all over the world were based on the learning of the local language, adaptation to the culture, and indirect mission. In this context, the mission to the Chinese people constituted a special and great challenge. Therefore, the Jesuits also used the apostolate through books. Several hundred scientific texts and religious/moral texts were published in the Chinese language by Chinese Christians and Western missionaries. These texts, often based on European models, but adapted to Chinese culture and language, have become an important field of research of Chinese and Western scholars during the last thirty years. The present book is such an enterprise, bringing together the Chinese original text with an annotated English translation with annotations, the *Xingxue cushu* 性學彙述 or *Brief Introduction to the Study of Human Nature*, done by the Italian Jesuit Giulio Aleni (1582–1649).

Giulio Aleni, who came from Brescia, belonged to the second generation of Jesuit missionaries in China after Matteo Ricci (1552–1610). Besides Aleni's standard Jesuit education in philosophy and theology, Aleni also studied mathematics and astronomy. In 1609 he stayed in Lisbon for several months before he departed to China under the Portuguese Padroado. In that time, it seems he received lessons at the Jesuit College in Coimbra, Portugal, which focused on the Aristotelian philosophy that became important in the China mission during the first half of the seventeenth century. After his arrival in China in 1611, Aleni worked with others in the province of Fujian, where he founded the mission in Fuzhou. His kind and open-minded character, his depth of knowledge, and his ability in the Chinese language gained him a high reputation among the Chinese. He was sometimes called "Confucius from the West."

Aleni's well-documented conversations and dialogues about religion and philosophy with Chinese scholars in Fuzhou were famous at the time. The concepts of the human soul and nature in the East and West were particularly important subjects. The question of the rational soul contrasted against Buddhist ideas of metempsychosis, also called reincarnation, had already been raised in the Japan mission. The question was further discussed in the China mission, where its pioneer Matteo Ricci created the new Chinese term *linghun* 靈魂 as name for the rational soul. Later missionaries continued the discussions with

treatises about the subject, though some of them, such as Niccolò Longobardo, SJ (1559–1654), or Francesco Sambiasi, SJ (1582–1649), doubted that the Chinese were able to understand the idea of Christian rational soul or Christian spiritual concepts.

Like most books written by Jesuits in China, Aleni's booklet was more than just a Chinese translation of the European text. The text of the *Xingxue cushu* used the philosophical course of the Jesuit College in Coimbra, the two-volume *Cursus Conimbricensis*, specifically the *De Anima* and *Parva Naturalia*, as a base. Philosophical Western ideas about the human nature and soul in combination with a Christian theology were intended to prove the immortality of the soul against the Buddhist concept of the metempsychosis, at least as the missionaries saw it. Aleni transformed and translated the Aristotelian model of the three souls—vegetative (plants), sensitive (animals), intellectual (human beings)—by using expressions and ideas borrowed from Confucianism to make it more comprehensible to a Chinese audience. He also added ideas about the body and medical explanations. The second *juan* (chapter) of the eight *juan* of the Chinese text provides Aleni's proofs for the immortality of the soul.

The present book presents the Chinese text written in the form of a dialogue with the English translation (62–367). The translators and editors Thierry Meynard and Dawei Pan added exhaustive and useful annotations. Mário S. de Carvalho, an expert on the *Cursus Conimbricensis*, contributed a foreword about the background of the Latin *Urtext* of Coimbra. This foreword is followed by an exhaustive introduction to the text by Meynard and Pan.

This book will be useful for sinologists, missiologists, theologians, historians, and anyone interested in the general subject. It presents a bridge in the exchange of ideas between two different cultures during early modern times. It is written on a high scientific level and may well help form the foundation for a further understanding of the history between East and West.

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*An Overview of the Pre-Suppression Society of Jesus in Spain.* Patricia W. Manning. Brill Research Perspectives in Jesuit Studies. Leiden: Brill, 2020. 158 pp. Open Access.

The alacrity of the Society of Jesus's sixteenth-century global expansion has inspired a boom in scholarly investigation over the past twenty years. Fittingly, these works have often sought to understand the Society's remarkable growth by uncovering factors that aided its expansion, yet Spain, the home country of founder Ignatius of Loyola, only allowed the Jesuits to operate within its borders from 1540 to 1767, a relatively brief time. Patricia W. Manning's extended essay, *An Overview of the Pre-Suppression Society of Jesus in Spain*, is a much-needed examination of the order's interactions with various