

OCCASIONAL PAPER NO, 16Christian Medals used in China

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INTRODUCTION

Christian medals known to have been used in China are exceptionally rare. In 1969 Dr. FA. Turk published examples of what were then the only known specimens of this series (1). These were a brass medallet with Chinese inscriptions showing the Madonna and Child on one side and St. Joseph on the other and a bronze medal with Christian types and a Chinese inscription. The former is obviously a Roman Catholic devotional medal, but the latter piece does not indicate clearly by which Christian denomination it was issued or used. Since these were published I have had the opportunity of examining further specimens of the Catholic medallet, and have also discovered three other Catholic medals with Chinese inscriptions. These are in the British Museum and in the Bibliotheque de Versailles, France. I have also found illustrations of several other Catholic medals in Wang Hsi ch'i's 1863 Peking publication, the 'Ch'uan Hu' K'ao', (among these is also illustrated a medal identical to one of those in Versailles). Three Catholic medals with Chinese inscriptions are illustrated in this work as well as thirteen other Catholic medals (with Latin or French inscriptions) and four crucifixes.

By analysing all this material it has been possible to reach some conclusions on the dating and attribution of these medals and to clarify the readings of the Chinese inscriptions. And thereby an interesting picture of the devotional medals used by European missionaries in China from the 17th to 19th century has emerged.

DESCRIPTION OF MEDALSA. Catholic medals with Chinese inscriptions.

1. Brass 21mm x 15mm oval

Obv. Three-quarter length figure of Virgin and Child. The Virgin is crowned and holds an orb in her hand

Inscription "sheng mu ma li ya wei wo teng chi i min ti ying hai ch'i". Signed with the initials P.D. to the right.

Rev. Three-quarter length figure of St. Joseph holding lily in his hand.

Inscription "sheng jo se chung kuo ta chu pao wei wo teng ch'i"
Signed P.D. to the right.

British Museum (2), National Gallery of Adelaide (1), Australia, P.S.E. Cribb private collection (2 specimens), and Collection of the Batavian Society of Art and Science (3).

2. Brass 21mm x 14mm oval

Obv. standing figure of Virgin and Child

Inscription "wei wo teng chi i min ti ying hai ch'i"

Rev. standing figure of St. Joseph holding lily in his hand

Inscription "chung kuo ta chu pao wei wo teng ch'i"

Signed in exergue F.J.

Versailles and (illustrated in) Ch'uan Huo Hui K'ao Vol. VI no.15.

3. Brass 21mm x 14mm oval
Obv. As 2
Inscription "feng chiao chih yu wei wo teng ch'i"
Rev. As 2
Inscription "sheng jo se chu pao wei wo teng ch'i"
Signed in exergue F.J.
Ch'uan Huo Hui K'ao Vol. VI no. 16.
 4. Brass 25mm x 18mm oval
Obv. Virgin standing on half globe with rays of light coming from her outstretched hands. There is a star above her head and the date 1830 below the half globe. (Type as on "miraculous medals") (4).
Inscription "ma li ya shih yun mu t'ai wu yuan tsui wei wo teng ch'iu erh yu che ch'i"
Rev. Cross calvary standing on capital M with two hearts below, one pierced by a sword, the whole surrounded by twelve stars.
Signed in exergue VACHETTE.
Ch'uan Huo K'ao Vol. VI no. 14.
 5. Brass 34mm x 29mm oval
Obv. Virgin as on obverse of No. 4 but without date,
Inscription "hsu, wu jan yuan tsui sheng mu ma li ya wo men yang wang ch'iu wei wo teng ch'i"
Rev. Standing figure of St. Joseph holding the infant Christ on his right arm and lily in his left hand. The infant is holding a cross and is crowning St. Joseph with a floral wreath. There is a star above St. Joseph's head.
Inscription as on reverse of No. 1.
British Museum. (5).
 6. Tin 45mm x 33mm oval
Obv. bust of Christ facing right.
Inscription "ye su hou shih chih fu che"
Rev. bust of Virgin facing left.
Inscription "sheng ma li ya, t'ien chu sheng mu"
Versailles.
- B. Catholic medals used in China
1. Devotional Medals showing illustrious members of the Society of Jesus (Jesuits)
7. Brass 31mm x 46mm octagonal
Obv. bust of St. Ignatius Loyola (founder of the Society), looking right at IHS symbol holding staff and book in his hands
Inscription S.IGNAT.LOIO.SOC.IESU F.
Rev. bust of St. Francis Xavier, (founder of the Society's missions in Asia), looking left, holding staff in his hands.
Inscription S.FRANC.XAVER.S.I.IND.APOS.
Ch'uan Huo K'ao Vol. VI no. 2.

8. Brass 37mm x 25mm oval
Obv. bust of St. Ignatius Loyola looking right at IHS symbol holding book in his hands. Inscription S.IGNATI SOC.IESU FV.
Rev. bust of St. Francis Xavier looking left holding lily in his hand. Inscription S.FRANCIS XAVER IND.AP.
Ch'uan Huo K'ao Vol. VI no. 3.
9. Brass 25mm x 17mm oval
As No. 6 but with illegible inscriptions.
Ch'uan Huo Hui K'ao Vol. VI no.8.
10. Brass 30mm x 23mm oval
Obv. bust of St. Ignatius Loyola looking right at IHS symbol, holding a book in his hand. Inscription S.IGNAT.FVN.SOC.I.
Rev. bust of John Francis Regis facing left, holding a crucifix in his hands. Inscription IO.FR.REG.S.I.
Ch'uan Huo Hui K'ao Vol. VI no. 6
11. Brass 36mm x 27mm oval
Obv. Busts of St. Vincent de Paul and St. John Francis Regis facing each other, holding a book between them.
Inscription S V A PAVLO.... S IO FR REG SO I in exergue ROMA
Rev. busts of St. Juliana Falconieri and St. Catherine of Genoa facing each other. Inscription S.IVL S.CAT.D.GEN. in exergue ROMA
Ch'uan Huo Hui K'ao Vol.VI. no. 5.
12. Brass 45mm x 37mm oval
Obv. figure of Virgin crowned by stars and standing on crescent moon attended by two kneeling saints (St. Ignatius Loyola and St. Francis Xavier).
Inscription TOTA PULCHRA ES (You are wholly beautiful).
Rev. bust of St. Polycarp (6) (c.AD 69 - c.AD 155 Bishop and Martyr) rising from flames holding crozier in one hand and writing with a quill pen in a book with the other.
Inscription S POLYCARPVS EP.ET M.
Ch'uan Huo Hui K'ao Vol. VI No. 1.
2. Medal showing the founder of the Congregation of Priests of the Mission (Lazarists or Vincentians).
13. Brass 21mm x 15mm oval
Obv. bust of St. Vincent de Paul
Inscription St. VINCENT DE PAUL Me. PERE De CHARITE.
Rev. As no. 4 obv. but no star above head
Inscription O MARIE CONCUE SANS PECHE PRIEZ POUR NOUS QUI AVONS RECOURS A VOUS
Ch'uan Huo Hui K'ao Vol. VI no. 9.

3. Medal showing a Saint who was a member of the Order of St. Dominic

14. Brass 33mm x 24mm round
Obv. Seated figure of Virgin holding Child both holding rosaries in their hands
Inscription R S R (Queen of the Most Holy Rosary). In exergue ROMA
Rev. three-quarter figure of St. Vincent Ferrer holding a book in his hands. Inscription S.VINCENT FERRER.
Ch'uan Huo Hui K'ao Vol. VI no. 11.

4. Other Catholic Devotional Medals

15. Brass 32mm x 24mm round
Obv. bust of Christ facing right. Inscription SALVATOR MUNDI SALVA N.
Rev. bust of Virgin facing left. Inscription MATER SALVATORIS ORA P.N.
Ch'uan Huo Hui K'ao Vol. VI no. 10.
16. Brass 33mm x 26mm round
Obv. bust of Christ left, crowned with thorns and circled by rays of light.
Rev. bust of Virgin facing left, circled by rays of light.
Ch'uan Huo Hui K'ao Vol. VI no. 12.
17. Brass 36mm x 22mm oval
Obv. bust of Christ facing right
Rev. bust of Virgin facing right.
Ch'uan Huo Hui K'ao Vol. VI no. 7
18. Brass 31mm x 23mm round
Obv. seated figure of the Virgin her breast pierced by seven swords (Mater Dolorosa).
Rev. unidentified bust of female saint. Illegible inscription,
Ch'uan Huo Hui K'ao Vol. VI no. 13.
19. Brass 37mm x 25mm oval
Obv. seated figures of Christ and God the Father touching globe between them, above figure of the Holy Spirit in the form of a dove.
Rev. figure of Virgin, St. Joseph and Child and two attendants (The Holy Family) (7).
Inscription SACR.CHRIST.F. (The Holy Family of Christ).
Ch'uan Huo Hui K'ao Vol. VI no. 4.
5. Christian (Protestant) Medal with Chinese inscription.
20. Bronze 40 mm x 25 mm oval.
Obv. lion, standing on rear legs walking left holding chequered flag in front paws.
Inscription "chi suo pu yu wu shih yu jen"
Rev. a dolphin to left over waves, with a dove flying to left above.
Glover Collection No. 1899 (8).

THE CHINESE INSCRIPTIONS

There are eleven Chinese inscriptions found on these medals. They are all written fairly clearly except on medal no. 1. The inscriptions on no. 1 are not only weakly engraved but several of the characters in the obverse inscription are written upside down (mu, wo and teng). Because of this it is easy to see why neither J.A. Van der Chijs (3) who originally published this medal in 1896 nor F.A. Turk (1) nor A. Arber Cooke (1) were able to give a definite reading or translation of the medal's inscriptions. Van der Chijs' translation, although he expresses doubt in it's accuracy, was in fact correct. "Holy mother Mary, pray for us and for the children of the heathens" and "Holy Joseph, great patron of China, pray for us". Dr. Turk's translation " O Holy Mother Mary in the name of Jesus we pray to God the Father for our daughters and sons, (visit) the violent with Retribution (and give to the) Meek (by their) unwearied efforts (Salvation)" and "Holy Joseph: Be thou master of the Vastness of China (and we pray thee) intercede personally for us", are obviously the result of his working from a photograph of a poor specimen of this medal. A close examination of several specimens of this medal confirms Van der Chij s' reading. The obverse inscription is as follows (the asterisked characters were punched on the die upside down):

sheng mu* ma li ya wei wo* teng* chi i min ti
 holy mother Mary for us and the pagan people 's
 ying hai ch'i
 children pray.

i.e. Holy mother Mary pray for us and the children of the pagan people.

The reverse inscription is:

sheng jo se chung kuo ta chu pao wei wo teng ch'i
 holy Joseph China('s) great patron for us pray

i.e. Saint Joseph Great Patron (Saint) of China pray for us.

(This inscription is laso found on the reverse of medal no. 5).

The inscription on the two medals signed F.J. (Nos. 2 and 3) are closely related in style to the medal signed P.D. (No. 1). Furthermore the vocabulary used is identical to that on No. 1, except on No. 3 where the Virgin is given an extra title "Protector of converts" ("Feng chiao chih yu"). Their inscriptions are to be read as follows:-

No. 2 Obverse

wei wo teng chi i min ti ying hai ch'i
 for us and the pagan people 's children pray

i.e. Pray for us and the children of the pagan people.

No. 2 Reverse:

chung kuo ta chu pao wei wo teng ch'i
 China('s) great patron for us pray

i.e. Great Patron of China pray for us.

No. 3 Obverse:

feng chiao chih yu wei wo teng ch'i
converted 's protector for us pray

i.e. Protector of the converted pray for us.

No. 3 Reverse:

sheng jo se chu pao wei wo teng ch'i
holy Joseph patron for us pray

i.e. Holy Joseph patron (of China) pray for us.

The inscription of medal No. 4 is a Chinese translation of the French inscription "O Marie, concue sans ^{peche} priez pour nous qui avons recours a vous" (as on the reverse of No. 11). The inscription and types of this medal were defined by the message given by the Virgin to a French Nun Catherine (Zoe) Laboure of the Sisters of Charity during visions she had in the chapel of the headquarters of the Order at Paris in 1830 (4). These medals, known as "Miraculous medals" were first made in Paris in 1832 by the Medallist Vachette. Medal No. 4 is also made by this same medallist (as far as I can establish this is the only published specimen of the Miraculous medal signed by its first manufacturer) (9). The Chinese translation of the inscription only differs from the original by expanding it in order to clarify its meaning.

It reads:

ma li ya shih yun mu t'ai wu yuan tsui
Mary conceived (in your) mother('s) womb without original sin
wei wo teng ch'iu erh yu che ch'i
for us seeking your protection pray

i.e. Mary conceived in your mother's womb without original sin pray for us who seek your protection.

The obverse inscription of medal No. 5 is also a Chinese version of the Miraculous medal inscription but less literal than that on No.4 having a different emphasis and being grammatically closer to spoken Chinese.

It reads:

Hsu wu jan yuan zui sheng mu ma li ya wo men
Oh without stain original sin holy mother Mary we
yang wang ch'iu wei wo teng ch'i
look up hope beseech for us pray

i.e. Oh holy mother Mary unstained by original sin pray for us who hopefully beseech you.

The reverse inscription of medal No. 5 is not only identical to that on the reverse of Medal No. 1, it is also written in the same hand. The Chinese inscription on the remaining Catholic medal No. 6 reads:

Obverse: ye su hou shih chih fu che
Jesus posterity 's father

i.e. Jesus father of succeeding generations.

Revers: sheng ma li ya t'ien chu sheng mu
Holy Mary (God's) Holy mother

i.e. Holy Mary, holy mother of God.

The style of the portraits on the medal is reminiscent of that of Italian medals showing the same types and bearing the Latin inscriptions "Salvator Mundi" and "Mater Salvatoria" (cf. No. 15). The obverse inscription is partly a translation of a line from a 16th century Catholic hymn to the Sacred Heart, called "To Christ the Prince of Peace"(10). The line in question calls Christ "Father of the World to come". The reverse inscription is presumably an adaptation of the Latin inscription meaning "Mother of the Saviour".

The Chinese inscription of medal No. 20 is not specifically Christian, "Matthews' Chinese-English Dictionary" lists the phrase as a Chinese saying, without comment. Its obvious similarity to Christian teaching, the use of Western devices on the medal and the possibility of a Christian interpretation for those devices make it likely that the manufacturer of this medal intended the inscription to be read as Christian. The phrase translates as:

chi suo pu yu wu shih yu jen
oneself whatsoever (one does) not desire (do) not do to (other) men.

i.e. do not do to others what you do not desire yourself.

DATING AND ATTRIBUTION OF THE MEDALS

As all the medals, except Nos. 5 and 6 have been published, their various dates of publication provide definite points before which they were issued. Therefore No. 1 was issued before being published by Van der Chijs in 1896, No. 20 before being published by Lockhart in 1895 and the others before inclusion in "Chu'an Huo Hui K'ao" in 1863. Other evidence is available to narrow down these dates.

The earliest among them are the brass medals with Latin inscriptions published in the "Ch'uan Huo Hui K'ao" (Nos. 7-12 and 14-19). All these medals are struck on heavy, cast brass flans in a style originated at the papal mint in Rome by the medallist Gaspare Moroni Mola (floruit 1637-1670). Such medals continued to be made at Rome from the time of Mola until the late 18th century. Among the best exponents of this type of medal were the earlier members of the Hamerani family, Alberto (1620-1677) and Giovanni (1649-1705). Although it is not clear from the illustrations in the "Ch'uan Huo Hui K'ao" whether or not medals Nos. 15, 16 and 17 are signed, they resemble in style and design signed specimens of the work of Alberto (1620-1677) and Giovanni Hamerani (1649-1705) so closely that they are probably examples of their work (See Fig. b). Nos. 15 and 17 are in the style of Alberto and No. 16 is in the style of Giovanni. In the nineteenth century medals of this style and fabric went out of fashion and smaller and thinner medals with finer but less well engraved details came into use; the "miraculous medals" (cf. Nos. 4, 5 and 13) are typical examples of early nineteenth century medals. Because of this change in style and fabric one can be fairly certain in dating these medals before the nineteenth century.

It is possible to give two medals in this group an even closer dating. Medal No. 11 shows four saints who were canonised at Rome in 1737. St. Vincent de Paul, St. John Francis Regis, St. Juliana Falconeri and St. Catherine of Genoa. Because all of them are given the title 'saint' it is likely that this medal was struck in that year as a memento of their canonisation and it is certain that it could not have been made before their canonisation in 1737. Medal No. 10 also shows John Francis Regis but as it does not give him the title "saint", it is fairly safe to assume that it was made before 1737.

The saints remembered on these Roman medals and the 17th-18th century time span of their issue make it fairly clear who it was that took them to China and used them there. Because at least half of them (Nos. 7-12) show saints who were members of the Society of Jesus and it was members of that Society who were the majority of the Catholic missionaries in China during the 17th and 18th centuries one cannot help concluding that such medals must have been used by the Jesuits in China.

Of the rest of the Roman medals (Nos. 14-19) only one (No. 14) refers to a saint who is indistinguishably of a different religious order. This medal shows St. Vincent Ferrer, a member of the Order of St. Dominic. He is not shown however as a representative of his order, but as a devotee of the cult of the madonna shown on the other side of the medal, the Queen of the most holy Rosary. This medal like the other medals not depicting Jesuit fathers all show an aspect of Catholic devotion; Nos. 16 and 17 show Christ as Saviour and his Mother as Intercessor, No. 14 refers to the devotions of the Rosary, No. 18 shows the Virgin as Mother of Sorrows (the saint shown on its reverse is not identifiable) and No. 19 refers to the Trinity and the Holy Family. Although only circumstantial evidence links these medals with the Jesuit fathers in the Chinese mission, the fact that these devotions were all cultivated by the Society of Jesus suggests strongly that these medals were taken to China by them. In fact it is difficult to imagine who would have taken 17th-18th century Catholic devotional medals to China if it were not the Jesuits.

The linking of medals Nos. 7-12 and Nos. 14-19 with the Society of Jesus sets a firmer terminus ante quem for the issue of these medals than the change in fashion around 1800. The terminus is set by the date of the suppression of the Society by Papal decree in 1773. Although a few Jesuits remained active after that date in China, their lack of official link with Rome would make it most unlikely that they would be able to acquire medals made at the Rome mint. When in 1815 the Society was reformed the position of the Jesuits in China had been greatly weakened, and their official position as leaders of the Chinese mission had been handed over to the Congregation of the Priests of the Mission (known as Vincentians or Lazarists) a French missionary order founded by St. Vincent de Paul. As will be shown the remaining Catholic devotional medals described in this article (Nos. 1-5 and 13) were either made for the Vincentian missions in China or are to be linked with them.

Wherever the Congregation of the Priest of the Mission established their missions an integral part of their work was done by the Sisters of Charity another French order also founded by St. Vincent de Paul. Medals Nos. 4, 5 and 13 are based on a design revealed in a vision to a member of the Order of the Sisters of Charity in Paris in 1830. Since 1832 when the medal was first made both the Sisters of Charity and the Vincentians have had a special devotion to this medal, all members of these orders wear the medal and give it to those in their care. Because No. 4 is signed by a French medallist and No. 13 is inscribed in French it is clear that they were made in France. It is also clear that they were struck between 1832 when such medals were first made and 1863 when they were included in "Ch'uan Huo Hui K'ao". It is likely that No. 4 was made soon after 1832

as the manufacturer, Vachette was the medallist who received the first contract to make "miraculous medals" in that year. The use of a Chinese inscription on No. 4 also suggests that Vachette was asked to make it specifically for the Vincentian missions in China.

The similarities of fabric and style as well as of vocabulary between medals Nos. 1, 2, 3 and 5 and Nos. 4 and 13 suggest that they were also made in France. The date of their issue seems to be the same as Nos. 4 and 13; their fabric places them in the nineteenth century and their publication dates places Nos. 2 and 3 before 1863 and No. 1 before 1890. The identity of the engraver of Nos. 2 and 3 has not been discovered, his signature F.J. does not coincide with the initials of any known medallist of the period. Medal No. 1 is signed P.D. and if, as the other evidence suggests; it was made in France in the 19th century, the medallist responsible for its manufacture could be Philippe Durand (11). This medallist, who is known to have worked on this sort of material, was active between 1830 and 1860 in Lyons, which was one of the chief centres of the production of Catholic devotional medals in the nineteenth century France. Medal No. 5 is in part by the same artist as No. 1 and must therefore be closely linked to it in time and place of issue. If in fact Nos. 1, 2, 3 and 5 were, as Nos. 4 and 13, made in France, in the mid nineteenth century, then it is very likely that they were also made for the Chinese missions of the Vincentians. The function of these medals is indicated by medal No. 3 which invokes the Virgin as the protector of converts, suggesting that these pieces were made for bestowal on native christians converted by the missionaries.

As no direct evidence is available the dating and attribution of the remaining Catholic medal, No. 6 can only be conjectured. The types of the medal are based on the 17th-18th century Roman medals portraying Christ and the Virgin (cf. Nos. 15,16 and 17). However the medal is made of tin and this metal was not widely used for medals until the nineteenth century. Furthermore by the second half of that century tin was being replaced by aluminium as the metal used for cheap devotional medals. Therefore it is possible to suggest an approximate date around the middle of the nineteenth century; a date corresponding with the other medals of this series. The only evidence pointing to where it was made is the devotion referred to in the inscription. On this medal Christ is given one of the epithets used of him in the devotion to the Sacred Heart, "Father of the World to come". Although in the nineteenth century devotion to the Sacred Heart was observed throughout the Catholic Church, it was France that provided the most fervent adherents to this cult. Its discovery in a collection in France and the reference on it to this cult do suggest that, like all the other Catholic medals with Chinese inscriptions it was made in France.

The only non Catholic piece among these Chinese Christian medals is No. 20. Unlike all the other medals it refers to no devotion or cult of the Church of Rome, but simply states one of the ethical tenets of the Christian religion. The doctrinal rather than devotional nature of the medal not only distinguishes it from the Catholic medals used in China but also separates it from all Catholic medals which are almost exclusively devotional or cultish in nature. One is therefore led to conclude that the medal was issued by a Christian sect other than the Catholic Church. There is no reason for supposing that it was issued by the native Chinese Nestorian Church. It is therefore clear that it must have been issued by one of the foreign protestant missionary societies who started to work in China in the nineteenth century.

The devices on the medal itself make it clear which missionary society it was that issued it. On the obverse of the medal is an heraldic lion carrying a flag. This was copied from the lions who were the heraldic supporters of the arms of the British East India Company (12). The use of a symbol of the Company suggests that the issuer of the medal wished to show his connection with it. As the company was the official representative of Great Britain in China before the loss of their Charter to monopolize trade in Canton in 1834, it is likely that the connection of the issuer of the medal with the Company in fact represents his connection with Great Britain. The only protestant missionaries who went to China before the end of the East India Company's monopoly in Canton in 1834 and who would have identified themselves with the Company and Great Britain were Rev. Robert Morrison in 1807, Rev. William Milne in 1814 and the Rev. Karl Gützlaff in 1827. The medal itself provides the identification of its issuers. On the reverse of the medal there are two devices, a dove and a dolphin. A flying dove of peace is the symbol of the London Missionary Society to which both Morrison and Milne belonged. (The meaning of the dolphin is not clear). Furthermore Morrison was not only a member of that Society but was also from 1807 employed by the East India Company as an interpreter. As Milne was infrequently in China and worked mostly in the Company's territories in Malaya and the East Indies it seems most likely that it was Morrison who had the medal made. If such an attribution were correct it then would be possible to date the issue of medal between his arrival in China in 1807 and the end of the Company's monopoly in Canton in 1834.

When the inscription is re-examined in the light of this attribution it is possible to suggest an even firmer context for the medal. Although this inscription is not an exact translation of anything in the Bible, it does however directly echo one of Christ's principal teachings, There are two New Testament texts where Christ preaches this same doctrine as the fundamental basis of ethical behaviour. In Matthew 7-12 he says "So always treat others as you would like them to treat you, that is the meaning of Law and the Prophets" and in Luke 6-31 "Treat others as you would like them to treat you ". The inscription on the medals contains the same teaching, but expressed negatively. The important role of Christ's ethical teachings in the work of Morrison's missionary work is clearly demonstrated by his inclusion of his own translation of Chapter 7 of Matthew in the first volume of explanatory tracts (13) called "Good Works for Admonishing the Age" which he compiled in collaboration with his Chinese colleague Liang fa. Liang fa had these tracts printed in 1830 for distribution to learned Chinese during his journeys into the Chinese mainland from 1830 to 1834. It was a volume of a certain Hung Hsiu ch'uan that provided him with the inspiration to declare himself Christ's brother and Emperor of China and to initiate the T'ai Ping rebellion which tore China apart in the 1850's. (13) The nature of this medal makes it extremely likely that it was made for distribution along with the tracts during Liang fu's missions into Mainland China during the early 1830's.

CONCLUSION

It is probable that most of the medals taken to China by the Jesuits were for their own use and not for distribution to the Chinese. If any were given to their converts they were probably the types bearing the portraits of Christ and the Virgin as all the other medals refer to cults more specifically related to the devotions of the Society of Jesus. It is more likely that they distributed crucifixes to those in their care (14).

In contrast it is clear that the nineteenth century French missionaries of the Order of Vincentians had medals specifically made for distribution to those they had converted. Their medals refer to devotions of consequence to the Chinese among whom they were working and most of them are in fact inscribed in Chinese. The reason for this change in the use of devotional objects is probably that it reflects the upsurge in the use of religious medals in Europe, and particularly in France during the nineteenth century (between 1832 and 1836 over ten million of the "Miraculous medal" type had been made in France alone). Although actual specimens of Christian medals used in China are now something of a rarity, it is likely that in their time they were a great deal commoner.

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- 1 obv. 聖母瑪利亞爲我等及異民的
嬰孩祈。
- 1 rev. 聖若瑟中國大主保爲我等祈。
5 rev. 爲我等及異民的嬰孩祈。
2 obv. 中國大主保爲我等祈。
2 rev. 奉教之祐爲我等祈。
3 obv. 聖若瑟主保爲我等祈。
3 rev. 瑪利亞始孕母胎無原罪爲我等
求爾祐者祈。
4 obv. 吁無染原罪聖母瑪利亞我們仰
望求爲我等祈。
6 obv. 耶穌後世之父者。
6 rev. 聖瑪利亞天主聖母。
20 obv. 己所不欲勿施於人。

NOTES

1. F.A. Turk "The Identification of the Source of the Sino Christian Medalets" SCMB 1969 p 347-349 and plate 74. (and later correspondence)
2. Acquired in 1936 from J. Harrison Bell. Another privately owned specimen was shown there in 1975.
3. First published by J.A. Van der Chijs in "Catalogues der Numismatische Verzameling van het Bataviaasch Genootschap van Kunsten en Wetenschappen" . Batavia, 1896, p59 No. 48.
4. For descriptions of such medals and an account of their history see P.S. Cribb "The Miraculous Medal" Spink's Numismatic Circular 1977 September, pp359-361.
5. Donated in 1977 by J.R. Kadow.
6. Medals of St. Polycarp are not commonly found and it is tempting to link this medal of him nearing a Jesuit obverse with the Portuguese Jesuit father Polycarp de Souza who was appointed Bishop of Peking in the 1740's.
7. There is in the British Museum collection a medal of St. Ignatius Loyola with a reverse indetical in every respect to this Holy Family Medal's reverse.(see figure a).
8. J.H. Stewart Lockhart "The Currency of the Further East" Vol. 1 a description of the Glover Collection" Hong Kong 1895 (1907) and "The Plates of the Glover Collection" Hong Kong 1895.
9. There is an unpublished miraculous medal with a French inscription signed Vachette in the collection of P.S. Cribb.
10. See "The Parish Hymn Book" Cd. J.Rush, London 1968 No. 121. The first verse says "To Christ the Prince of Peace, And son of God most high, the Father of the World to Come, sing we with holy joy".
11. L. Forrer, Biographical Dictionary of Medallists, Vol. VII, London 1923 p242.
12. The arms of the Company supported by two lions holding flags marked with a cross were used extensively by the Company as a coin type, at Madras from 1803, at Bombay from 1804, at Sumatra from 1804 and at Penang from 1810. It was also used on tokens by private merchants under the protection of the Company at Singapore from c1830. This relationship between the lion on the medal and that on the coins of the British East India Co. was also suggested by Arber-Cooke in the correspondence resulting from Turk's article (see note 1), but he drew from it the conclusion that the medal was probably issued by a European trade. Any suggestion that the lion is a Chinese mythical creature must be rejected, firstly because it is holding a European flag and secondly because the other devices on the medal are also European.
13. See "The Rebel Emperor" by Lady Flavia Anderson London 1958 pp38-42 & 76.
14. See Medaglia No. 15, J.Cribb, Medaglie Cristiane e Croci Usate in Cina Milan



5
(x2)



1
(x2)



2

4



3



6

7



12



14



18



23