ReSt 308 Global Christianities
List of primary source readings
Michael Schaefer, History & Religious Studies Librarian

* - indicates recommended read
** - indicates bibliographer’s most highly recommended read

China

16th c. converts to Christianity (in Chinese)
Xu, Guangqi (1562-1633) [http://catalog.wustl.edu/search/a=Xu+Guangqi](http://catalog.wustl.edu/search/a=Xu+Guangqi)
One of the “Three pillars of Chinese Catholicism,” Xu was a Chinese scholar-bureaucrat, Catholic convert, agricultural scientist, astronomer, and mathematician under the Ming dynasty. Xu was a colleague and collaborator of the Italian Jesuits Matteo Ricci and Sabatino de Ursis and assisted their translation of several classic Western texts into Chinese

Ye, Xianggao (1559-1627) [http://catalog.wustl.edu/search/a=ye+xianggao](http://catalog.wustl.edu/search/a=ye+xianggao)
a late Ming dynasty official and friend of Jesuit Giulio Aleni (1582-1649), Ye affirmed that Jesus might well be "only a great saint born in the world, the same as Kong of Confucianism, Lao of Taoism, and Sakyamuni of Buddhism, etc... and he might not be the true Lord of Heaven." On another occasion, Ye wrote: "The King of the upper region did incarnate several times here in the East in the person of Yao, Xun, Confucius, and many others... Therefore, he might just as well have incarnated in Europe, as the Fathers of the Society say he did in the person of Jesus. From this it is quite clearly that to the Chinese, Christ in Europe is no more than Confucius, or any other wise man in China."

Li, Zhizao (1565-1630) [http://catalog.wustl.edu/search/a=li+zhizao](http://catalog.wustl.edu/search/a=li+zhizao)
One of the “Three pillars of Chinese Catholicism,” Li was a successful official from Hangzhou who held various posts around China; he befriended Matteo Ricci, gave Ricci gold to build a Catholic church in Beijing, and introduced Catholicism to Huangzhou

Wang Zheng was a late Ming scholar-official who found particular strength and inspiration from Old Testament stories which he translated and commented upon. He expressed his internal conflict between is sociopolitical and familial obligations and his new faith.

Xie, Zhaozhe, 1567-1624 [http://catalog.wustl.edu/search/a=xie+zhaozhe](http://catalog.wustl.edu/search/a=xie+zhaozhe)
A Ming-dynasty writer, Xie Zhaozhe came from the town of Changle on the coast of Fujian province and was appointed to official posts in Zhejiang and Shandong. Although he was in Beijing at the same time as Matteo Ricci, there is no evidence they met each other. However, Xie read Ricci’s *Tianzhu Shiyi 天主實義 (True Meaning of the Lord of Heaven)* which had some impact on Xie’s *Wu Za Zu*.

Tingyun, Yang (1557-1627). *Daiyi pian/Treatise to Supplant Doubts; Xiaoluan bu bingming shuo/The Owl and the Phoenix Do Not Sing Together; Tianshi mingbian/Clear Discussion on the teaching of Teaching of Heaven and Buddhism* (1621-1635) available only through ILL.

One of the “Three pillars of Chinese Catholicism,” Yang recognized the differences between Christianity and Confucianism but argued they were complimentary and not contradictory.


Faguo guo jia shu guan Ming Qing tian zhu jiao wen xian / Zhong Mingdan, Du Dingke, Mengxi = *Chinese Christian Texts from the National Library of France*. 10 Volumes [http://catalog.wustl.edu:80/record=b4077485~S2](http://catalog.wustl.edu:80/record=b4077485~S2)

Yesu hui Luoma dang an guan Ming Qing tian zhu jiao wen xian / Zhong Mingdan, Du Dingke = *Chinese Christian texts from the Roman Archives of the Society of Jesus* 12 volumes. [http://catalog.wustl.edu:80/record=b3848815~S2](http://catalog.wustl.edu:80/record=b3848815~S2)

Jiao wu jiao an dang [http://catalog.wustl.edu:80/record=b1959224~S2](http://catalog.wustl.edu:80/record=b1959224~S2)

a Chinese philosopher of the late Ming, early Qing dynasties; critical of Matteo Ricci’s cosmological dualism, Wang argued for monistic naturalism

16-17th c. Chinese Intellectuals’ Christian Apologetics (in English)


Xu, Guangqi (1562-1633). Su, “Paul Su's Apology, addressed to the emperor Wanli of the Ming dynasty, in behalf of the Jesuit missionaries, Pantoya and others, who had been impeached by the Board of Rites in a Report dated the 44th year, 7th month of his reign, (A. D. 1617.),” *The Chinese repository* XIX (1850), p118-126. [https://babel.hathitrust.org/cgi/pt?id=hvd.32044018946236;view=1up;seq=7](https://babel.hathitrust.org/cgi/pt?id=hvd.32044018946236;view=1up;seq=7)

“Paul Su” was Xu Guangqi

19th & 20th c. Christian apologetics in Chinese


He studied electrical engineering at Worcester Polytechnic Institute in Worcester, Massachusetts. After becoming a Christian at a YMCA camp in Northfield, Massachusetts in the summer of 1912

Ma, Liang, (1840-1939). *Ma Xiangbo (Liang) xian sheng wen ji, xu bian, xin bian* [http://catalog.wustl.edu:80/record=b1958020~S2](http://catalog.wustl.edu:80/record=b1958020~S2)
a Chinese Jesuit priest, scholar and educator in late-Qing and early-Republican China.
Wei, Zhuomin (1888-1976). *Wei Zhuomin bo shi jiao yu wen hua zong jiao lun wen ji = Dr. Francis C.M. Wei's writings on education, culture, and religion*  
http://catalog.wustl.edu:80/record=b1929279~S2 in **Chinese**  
Francis C. M. Wei/Wei Zhuomin was the first Chinese president of Huazhong University in Wuhan, one of China's thirteen Christian colleges, from 1929 to 1951. Trained in Chinese philosophy and Christian theology, Wei sought a middle ground between Western and Chinese traditions and, ultimately, between Christian liberal thought and Communist ideology. His lifelong quest was to reconcile the Christian missionary movement with China's national priorities.

http://catalog.wustl.edu:80/record=b5399109~S2 and  
Born to a scholarly but not wealthy family, Yen was sent to a school run by the China Inland Mission, graduated from Yale, Princeton, and worked with the YMCA

**Other**  
• Lutz, Jessie Gregory, 1925-. *Hakka Chinese confront Protestant Christianity, 1850-1900: with the autobiographies of eight Hakka Christians, and commentary*  
http://catalog.wustl.edu:80/record=b2415157~S2  
Contains the spiritual autobiographies of eight Chinese Christians.

Yung, Wing (1828-1912). *My Life in China and America*  
http://catalog.wustl.edu:80/record=b1525353~S2 print  
http://catalog.wustl.edu:80/record=b4930502~S2 Chinese  
Yung Wing was the first Chinese student to graduate from an American university (Yale College, 1854).

http://catalog.wustl.edu:80/record=b1430374~S2  
Premier of China and President of the Republic of China in the 1920s and a graduate of the University of Virginia

• Ren, Chengyuan (1852-1929). *A Tamarisk Garden Blessed with Rain; or The Autobiography of Pastor Ren*  
http://encore.searchmobius.org/iii/encore/record/C__Rb20152200  
Pastor of the first self-supporting church of the China Inland Mission

• *Death Blow to Corrupt Doctrines* (1870)  
https://babel.hathitrust.org/cgi/pt?id=hvd.32044024348922;view=1up;seq=9  
An anti-Christian pamphlet

**Thailand**  
• Phra Thēpwisutthimēthī (aka Bhikkhu Buddhāsā Ḣįdpāṇño or Buddhadasa; 1906-1993), *Christianity and Buddhism*  
http://www.worldcat.org/title/christianity-and-buddhism/oclc/226297677 ILL only  
or
Three lectures: "Christianity and Buddhism," "Father, Son and Holy Spirit," and "Redemption and Consummation" January 10, 1967. 123p
http://www.thaicrc.com/gsdl/collect/MIS/index/assoc/D1928.dir/1928.pdf or "Christianity and Buddhism" 88p
http://archives.bia.or.th/front-show_page_detail_using_pdfid.php?pdfid=3273

Buddhadasa was a famous and influential Thai ascetic-philosopher of the 20th century.

**Group of the Defendants of Security of Buddhism (1986) The Catholic Plot against Buddhism: classified excerpts from the bulletin of the secretariat for non-Christians (confidential publication of the Vatican) and some interesting evidences and data**

Anti-Catholic, pro-Buddhist propaganda

**Sobhon Ganabhorn, Phra. A Plot to Undermine Buddhism** http://www.worldcat.org/title/am-mu-phang-pha-nga-a-plot-to-undermine-buddhism/oclc/65522207 ILL only
Anti-Catholic, pro-Buddhist propaganda

**Church of Christ in Thailand (1962) Thirty-Three Points: Buddhist and Christian Teachings.**
http://www.worldcat.org/title/thirty-three-points-buddhist-and-christian-teachings/oclc/2642273 ILL only
Thai Christian apologetics

**Africa**

**French Guinea**

**Modupe, Prince, 1901-. I Was A Savage [aka, A Royal African]**
http://classic.searchmobius.org:80/record=b11688811~S0
http://classic.searchmobius.org:80/record=b13903258~S0
“an African's struggle to resolve tribal upbringing with western education”

**Ghana**

Duodu, Cameron, 1937-. *The Gab Boys* http://catalog.wustl.edu:80/record=b1684525~S2
A novel which reflects the author’s treatment in a mission school

http://catalog.wustl.edu:80/record=b1428695~S2. Also *Consciencism*
http://classic.searchmobius.org/search/t?consciencism
Ghanaian politician and revolutionary, the first prime minister and president of Ghana; attended an elementary school run by a Catholic mission and Achimota School, nondenominational Christian boarding school established by missionaries in Ghana

Awoonor, Kofi, 1935-2013. *This Earth, My Brother: An Allegorical Tale of Africa*
http://catalog.wustl.edu:80/record=b1677248~S2
A cross between a novel and a poem; Awoonor attended the same nondenominational Christian boarding school as Kwame Nkrumah

**Nigeria**
Crowther, Samuel. *Letters and Journal of Reverend Samuel Adjai Crowther, 1844-1850*  
http://catalog.wustl.edu:80/record=b4527035~S2  
the first African Anglican bishop in Nigeria

Agbebi, Mojola, 1860-1917. *Inaugural Sermon, Delivered at the Celebration of the First Anniversary of the "African Church"*(1902)  
http://catalog.wustl.edu:80/record=b4936473~S2  
a Nigerian Yoruba Baptist minister

http://catalog.wustl.edu:80/record=b1427710~S2  
Part of the Nigerian independence movement, Awolowo attended a Baptist mission school

http://catalog.wustl.edu:80/record=b1425955~S2 and *Zik, a selection from the speeches of Nnamdi Azikiwe* (1961).  
http://catalog.wustl.edu:80/record=b1428326~S2  
the first President of Nigeria; attended Holy Trinity School, a Roman Catholic Mission school, and then Christ Church School, an Anglican primary school

Achebe, Chinua (1950–2013). *Things Fall Apart*  
http://catalog.wustl.edu:80/record=b3880243~S2  
The author addresses the traumatic transition from pre-colonial life in south-east Nigeria to the arrival of the Europeans during the late 19th century.” Christian missionaries are key players in the story. Achebe attended mission schools.

**Kenya**
ILL only  
I can’t remember why I put this on the list, though I expect some of it deals with effects of Christianity in Kikuyu.

http://catalog.wustl.edu:80/record=b1734968~S2 and *Harambee! The Prime Minister of Kenya's Speeches, 1963-1964*  
http://catalog.wustl.edu:80/record=b1428538~S2  
anti-colonial activist and first Prime Minister of Kenya; he was educated as a child at the Church of Scotland Mission but as an adult at Communist University of the Toilers of the East in Moscow

http://catalog.wustl.edu:80/record=b1334935~S2  
a Kenyan-born Anglican philosopher
Sierra Leone
The writings of Horton, James Africanus Beale (1835–1883).
http://catalog.wustl.edu/search/a?horton+james+africanus
A surgeon, scientist, soldier, political thinker and African independence leader, he attended a
Church Mission Society grammar school and later Fourah Bay College

Conton, William Farquhar (1923-2002). *The African*
http://catalog.wustl.edu:80/record=b1670669~S2
educator, historian and novelist, he attended Fourah Bay College which began as an Anglican
missionary school

Zimbabwe
“Zimbabwe: Baptism of King Manamotappa (1652)” in *A History of Christianity in Asia, Africa,
A short work; perhaps too short

Former slaves
Former Slave*. http://catalog.wustl.edu:80/record=b2667829~S2; *Political-Theological
Dissertation Examining the Question: Is Slavery Compatible with Christian Freedom or Not?*
(1742) http://catalog.wustl.edu:80/record=b2667829~S2; *Mission in Chains: The Life,
Theology, and Ministry of the Ex-Slave Jacobus E.J. Capitein (1717-1747)* [ILL only]
jacobus-ej-capitein-1717-1747-with-a-translation-of-his-major-publications/oclc/29956635
“a Dutch Christian minister of Ghanaian birth who was one of the first known sub-Saharan
Africans to study at a European university and one of the first Africans to be ordained as a
minister in the Dutch Reformed Church… Though a former slave, Capitein wrote a dissertation
defending the right of Christians to keep slaves.” [Wikipedia]

Equiano, Olaudah (1745-1797). *The Interesting Narrative of the Life of Olaudah Equiano.*
http://catalog.wustl.edu/search/t?interesting%20narrativela?Equiano
enslaved at eleven years-old from his Nigerian (Igbo) village, converted to Christianity three
years later in England, became a Methodist, became involved in the slavery abolition movement

Cugoano, Ottobah (1757-1791) *Thoughts and Sentiments on the Evil of Slavery*
http://catalog.wustl.edu:80/record=b1540352~S2
Captured in present-day Ghana and sold into slavery at the age of 13, he was shipped to Grenada
in the Lesser Antilles, where he worked on a plantation. In 1772 he was purchased by an English
merchant who took him to England, where he was taught to read, write, and was later freed.

http://catalog.wustl.edu:80/record=b1383165~S2 and
http://catalog.wustl.edu:80/record=b1719385~S2
set in Cuba, Montejo ends his life story in 1905; many references to Christianity
Uganda

*Drumbeats from Kampala: Report of the First Assembly of the All Africa Conference of Churches*, held at Kampala, April 20 to April 30, 1963.

http://classic.searchmobius.org:80/record=b11728025~S0

Writings of the All Africa Council of Churches

http://classic.searchmobius.org/search/a?all+africa+conference+of+churches

South Africa

* Soga, Tiyo, 1829-1871. *The Journal and Selected Writings of the Reverend Tiyo Soga*


first Black South African (Xhosa) minister; also journalist, translator, missionary evangelist, and composer of hymns

Shembe, Isaiah (?-1935). *The Scriptures of the AmaNazaretha of Ekuphakameni: Selected Writings of the Zulu Prophets Isaiah and Londa Shembe*

http://catalog.wustl.edu:80/record=b2042984~S2

A Zulu Christian evangelist and later self-declared prophet and founder of what would become the largest African-initiated church during his lifetime.


http://catalog.wustl.edu:80/record=b2141827~S2

and “Black Consciousness and the Quest for a True Humanity” in *The Challenge of Black Theology in South Africa*


Steve Biko was a South African (Bantu) anti-apartheid activist and martyr. He was raised Anglican and attended mission schools of different denominations.

The writings of Desmond Tutu (1931-) http://catalog.wustl.edu/search/a=tutu+desmond

South African Anglican bishop of mixed Xhosa/Bantu ancestry

Liberia


http://catalog.wustl.edu/search/a?blyden+edward+wilmot

educator, writer, diplomat, and politician born in St. Thomas, mentored by a White American Dutch Reform pastor, and moved to Sierra Leone after being rejected by three seminaries in the US because of his race

Tanzania


anti-colonial activist and later Prime Minister and President of Tanzania; raised in a polytheistic (Zanaki) tradition, voluntarily baptized as a Roman Catholic at the age of twenty

Senegal

poet, politician, cultural theorist, first president of Senegal; his father was from a Muslim family, his mother from a Christian one. He was baptized in a Catholic church, attended a Catholic mission school, and initially went to seminary to become a priest, but left that and studied at prestigious universities in France.

Gambia


Sanneh was born to a Muslim family in Gambia and holds a doctorate in Islamic History, but converted to Catholicism. His is now an American citizen and professor at Yale Divinity School.

India


Raja Ram Mohan Roy is considered by many historians as the "father of the Indian Renaissance." His influence was apparent in the fields of politics, public administration, education, and religion.

- Abū Ṭālib Khān, Mirza (1752-1806), Westward Bound: Travels of Mirza Abu Taleb [http://catalog.wustl.edu:80/record=b3514884~S2]

a tax-collector and administrator of Persian ancestry from northern India, this book has been described as “the most significant ‘reverse travelogue’ published in Europe during the Romantic era." More an encounter with Europe,

- Buddhism and Christianity Face-to-Face; or, An Oral Discussion between the Rev. Migettuwatte, a Buddhist priest, and Rev. D. Silva, an English clergyman (1878) [https://babel.hathitrust.org/cgi/pt?id=umn.31951p011606953;view=1up;seq=7] 99 pages


Does he need any introduction?

- Datta, Surendra Kumar (1878–1948). The Desire of India. [https://catalog.hathitrust.org/Record/001936674]

an Indian Christian, prominent YMCA leader, member of the lower house of parliament in pre-independence India; married to a Scottish Irish Christian
“Ninety-nine Tamil Letters” in Jeyaraj, Daniel and Young, Richard Fox, Hindu-Christian Epistolary Self-Disclosures: “Malabrian Correspondence” between German Pietist Missionaries and South Indian Hindus, 1712-1714 (2013).
http://catalog.wustl.edu:80/record=b6761646~S2
This book contains 99 of the 104 letters on the issue of religion exchanged between the German Pietist missionaries and Tamil Hindu Brahmin of southeast India in the early eighteenth century.

Pillai, Henry Albert Krishna (1827-1900) The Rakshanya Yâthrikum: A Tamil Poetical Work, based on the story of The Pilgrim's Progress of John Bunyan (1894)
a well-known poet in Tamil language, he was born in a Hindu family, but later converted to Christianity.

Selections from Krishna Mohun Banerjee (Protestant, 1813-1885), Aiyadurai Jesudasen Appasamy (Protestant, 1891 – 1980), Bhamabandhav Upaday (Catholic, b. 1861), Sadhu Sundar Singh (Protestant, b. 1889), and Kandaswami Chetti (Hindu believer in Christ, b. 1867) in Pioneers of Indigenous Christianity http://classic.searchmobius.org:80/record=b10972176~S0
Various 19th century Indian takes on Christianity:

http://encore.searchmobius.org/iii/encore/record/C__Rb10772236 ; The Book of Pilgrimages: Diaries and Reports of Missionary Expeditions http://catalog.wustl.edu:80/record=b1551583~S2 ; Life and works of Brahmananda Keshav
http://encore.searchmobius.org/iii/encore/record/C__Rb10145521
an Indian Bengali philosopher and social reformer. Born a Hindu, he became a member of the Brahmo Samaj, a Hindu reformist movement greatly influenced by exposure to the Abrahamic monotheisms.

http://catalog.wustl.edu:80/record=b3818781~S2 this is multivolume. Check contents, indexes, or search Google Books to find the references to Jesus, Christ, Christian, Christianity, etc.

Ghose, Aurobindo, (1872-1950) The Ideal of Human Unity
http://catalog.wustl.edu:80/record=b1764288~S2
The essential Aurobindo http://catalog.wustl.edu:80/record=b1116080~S2
Sri Aurobindo was an Indian philosopher, yogi, guru, poet, and nationalist. His father considered British culture superior to Bengali culture, so Aurobindo was raised speaking English and was sent to a boarding school in Darjeeling run by Irish Catholic nuns of the Sisters of Loreto.

http://encore.searchmobius.org/iii/encore/record/C__Rb11305091
a Gujarati convert to Anglican church, was an Indian Christian theologian and the founder of Hindu Church of Christ—free from Western influence - opposing the Western and institutional nature of missionary Christianity in India.
Ramabai Sarasvati, Pandita, (1858-1922), *American Encounter: The Peoples of the United States* (1889) [http://catalog.wustl.edu:80/record=b6059731~S2](http://catalog.wustl.edu:80/record=b6059731~S2) and *Pandita Ramabai’s America: Conditions of Life in the United States* [http://catalog.wustl.edu:80/record=b2803229~S2](http://catalog.wustl.edu:80/record=b2803229~S2) an Indian social reformer, a champion for the emancipation of women, and a pioneer in education; both texts contain comparisons Christian vis-à-vis Indian civilizations, particularly in the treatment and condition of women


An Indian Anglican Bishop

Radhakrishnan, Sarvepalli (1888-1975), *East and West in Religion, Selected Writings on Philosophy, Religion and Culture* [http://catalog.wustl.edu/search/a=radhakrishnan+s+sarvepalli](http://catalog.wustl.edu/search/a=radhakrishnan+s+sarvepalli)

One of India's most distinguished 20th century scholars of comparative religion and philosophy also served as the first Vice President and the second President of India


an Indian Protestant theologian and one of the pioneers in interfaith dialogues in India


evangelical Indian Christian


Contemporary evangelical Indian Christian

Malhotra, Rajiv (2011) *Being Different: An Indian Challenge to Western Universalism* [http://classic.searchmobius.org:80/record=b31792735~S0](http://classic.searchmobius.org:80/record=b31792735~S0)

a contemporary, philosophical contrast between Indian philosophy (Hinduism, Buddhism, Jainsim) and Western religion and philosophy. “Malhotra… highlights that while unique historical revelations are the basis for Western religions, dharma emphasizes self-realization in the body here and now.” – book jacket

**Japan**

**17th c. anti-Christian writings**


Fabian Fucan converted from Christianity to Japanese Zen Buddhism in his youth. He wrote tracts at first advocating and later criticizing Christianity. Suzuki Shōsan was a Japanese samurai and Zen Master who dedicated himself to bringing Buddhism to all segments of Japanese society
in his later years. He emphasized the virtue of Buddhism lies in its worldly usefulness to one's country and people.

**Japanese Christian apologetics**
  - [Japanese](http://catalog.wustl.edu:80/record=b1932231~S2)
  - *In English*
  - [In English](https://babel.hathitrust.org/cgi/pt?id=hvd.hn1pfv;view=1up;seq=9)
a Japanese Christian evangelist, pacifist, and founder of the Nonchurch Movement (Mukyōkai) in the Meiji and Taishō period

  - *In English*
  - [In English](http://classic.searchmobius.org:80/record=b27685819~S0)
Entered the newly-established, American Christian-run School of Western Learning at Kumamoto in 1871 at the age of 16. Exposed to Buddhist and Shinto beliefs as a child, his Confucian training led him to reject religion as irrational. Gradually, increasing numbers of his fellow students began to show interest and then belief in Christianity. Kozaki initially resisted, came to believe, and was baptized in 1876 after a year-and-a-half of intellectual and spiritual torment. As the title suggests, he would serve as a Christian pastor for the rest of his life.

- The writings of: Kagawa, Toyohiko (1888-1960)
  - [Japanese](http://catalog.wustl.edu:80/record=b1157803~S2)
  - *Unwilling Patriot.*
  - [Online](https://archive.org/details/unwillingpatriot011055mbp/page/n7)
a Japanese Christian pacifist, Christian reformer, and labor activist

- Aikawa, Takaaki, 1905- *Unwilling Patriot.*
  - [Japanese](http://classic.searchmobius.org:80/record=b31707264~S0)
  - *In English*
  - [In English](https://babel.hathitrust.org/cgi/pt?id=nyp.33433081667721;view=1up;seq=7)
a Japanese Christian pacifist, this book describes the psychology of Japan during World War II

**Other**
Shinron (“New Theses,” 1825) Aizawa was nationalist thinker of the Mito school during the late shogunate period. The *Shinron* was a collection of essays that dealt with issues such as Japanese military defense policy and the threat of the Western to Japan. Aizawa theorized that Western states had become so powerful because they used religion to enforce conformity of the masses, and thus Japan would need to promote its own state religion for national security reasons.

[the book contains a handful of references to Christianity] also “Fukuzawa’s Lecture on Religion” *The Chrysanthemum* October 1881, p392-6
[Online](https://babel.hathitrust.org/cgi/pt?id=nyp.33433081667721;view=1up;seq=7) and “The Jiji Shimpo, or Times Newspaper,” *The Chrysanthemum* I:2 (February 1881) p181-183.
[Online](https://babel.hathitrust.org/cgi/pt?id=njp.32101038033807;view=1up;seq=47)
One of the “founders” of modern Japan, Fukuzawa was an author, teacher, and entrepreneur who founded Keio University, a newspaper, and the Institute for Study of Infectious Diseases
Shaku, Soyen, 1860-1919. *Sermons of a Buddhist Abbot*  
[http://classic.searchmobius.org:80/record=b10334154~S0](http://classic.searchmobius.org:80/record=b10334154~S0)  
the first Zen Buddhist master to teach in the United States

**Korea**

(the first three Korean sources, taken together, might be sufficient material)

Seung Hoon “Peter” Lee, “letter to French Catholic Missionaries in Beijing, (1789)” p28-30,  
“letter from Korean Catholics to the Pope (August 9, 1811)” p89-93, ”Letter of Korean Catholics to the Bishop in Beijing (August 9, 1811)” p84-88, ”Letter of Lugartha Lee (1802)” p65-71,  
Peter Shin Tae-po, “account of trial (1827)” p107-114, and “Report of Peter Shin Tae-po (1801)” p72-84, in *Catholic Korea, Yesterday and Today*,  
[http://encore.searchmobius.org/iii/encore/record/C___Rb10832525](http://encore.searchmobius.org/iii/encore/record/C___Rb10832525)


Michael Schaefer has PDF of this and several other articles on early Korean Christian converts

[https://babel.hathitrust.org/cgi/pt?id=nyp.33433068276934;view=1up;seq=9](https://babel.hathitrust.org/cgi/pt?id=nyp.33433068276934;view=1up;seq=9)

* Kil, Sŏn-ju (1869-1935). *Gil Seon-Ju: Essential Writings*  
[http://catalog.wustl.edu:80/record=b3884145~S2](http://catalog.wustl.edu:80/record=b3884145~S2)  
considered by some to be the father of Korean Christianity, he was one of the first Koreans ordained as a Presbyterian minister.

Rhee, Syngman (1875-1965). *The Spirit of Independence: A Primer of Korean Modernization and Reform*  
[http://catalog.wustl.edu:80/record=b2654314~S2](http://catalog.wustl.edu:80/record=b2654314~S2)  
President of South Korea from 1948 to 1960 and a Methodist, there are a few references to Christianity and Jesus in this work

The writings of Moon, Sun Myung (1920-2012).  
[http://classic.searchmobius.org/search/a=Moon+Sun+Myung](http://classic.searchmobius.org/search/a=Moon+Sun+Myung)  
A well-known leader of an unorthodox sect, the Unification Church

[http://classic.searchmobius.org:80/record=b11793591~S0](http://classic.searchmobius.org:80/record=b11793591~S0)  
a South Korean politician, educator, social activist, and feminist. She attended Christian schools as a girl, she received a BA from Wesleyan College, MA from Boston University in philosophy, and a PhD in education from Columbia University

Kim, Dae Jung (1925-2009). *Prison Writings*  
[http://catalog.wustl.edu:80/record=b1177023~S2](http://catalog.wustl.edu:80/record=b1177023~S2)  
sometimes referred to as the "Nelson Mandela of South Korea,” he served as President of South Korea from 1998 to 2003. He was a 2000 Nobel Peace Prize recipient and a Roman Catholic. An example of minjung theology in action (minjung theology is the Korean version of Latin American liberation theology).
**Australasia**

Kiki, Albert Maori, 1931-. *Kiki: Ten Thousand Years in a Lifetime: A New Guinea Autobiography*  
http://catalog.wustl.edu:80/record=b1441322~S2  
a Papua New Guinean tells his story of being born into a nomadic hunting community in the 1930s to becoming a pathologist, independence leader, and prime minister. The book includes a chapter about his experience in a mission school and an indigenous, syncretic/heretical Christian movement that arose in New Guinea.

*Account of his First Meeting with Bishops Selwyn and Patteson, etc.*  
http://anglicanhistory.org/oceania/sarawia/account.html  
first Melanesian Anglican bishop

**The Americas**

**Aztec**

[this might be entirely about Aztec culture and might not include any reactions to Christianization]

Díaz del Castillo, Bernal, 1496-1584. *The History of the Conquest of New Spain*  
http://catalog.wustl.edu:80/record=b6019516~S2  
[although it was written by a Spaniard, Montezuma is quoted in it]

The original text, written in Nahuatl and Spanish, dates to about 1564 by a Franciscan friar. Sahagún sought to reproduce a series of debates that took place in the early 1520s, shortly after the fall of the Aztec empire, between Aztec religious and political authorities and twelve friars sent by the Spanish crown. While Sahagún didn’t reach Mexico until 1529, he did consult ten out of twelve friars and a number of the indigenous scholars who had been present. Sahagún’s version is not verbatim but dramatic, poetic, and highly stylized. The lone surviving manuscript - 13 of an original 30 chapters - was lost for over three hundred years until discovered in the Vatican archives in the early twentieth century.

Alvarado Tezozómoc, Fernando. *Crónica Mexicana*  
http://catalog.wustl.edu/search/a?Alvarado+Tezozomoc in Spanish only  
[I don’t know how much of this includes encounters with Christianity; maybe just Spanish conquistadors]

*The Broken Spears: The Aztec Account of the Conquest of Mexico*  
http://catalog.wustl.edu/search/t=Broken+Spears
Inca

Vian Herrero, Ana. *El Indio Dividido: Fracturas de Conciencia en el Perú Colonial: Edición Crítica y Estudios de los Coloquios de la Verdad de Pedro de Quiroga* in Spanish

Pedro de Quiroga, Castilian-born in the first half of the sixteenth century, was possibly a Franciscan and, as such, went to the Indies on an evangelizing mission. Late in the 1560s, he wrote his *Colloquies of Truth*. While it’s critical perspective puts it in the same league as Bartolomé de las Casas *A Short Account of the Destruction of the Indies* (1542), Quiroga wrote *Colloquies* in the form of a dialog between a newcomer to Peru, a hermit disenchanted with the experience, and a native of Inca origin, the Indian Tito, whose voice was the most important.

Pedro de Quiroga was a missionary, but he privileged the voice of the colonized.

Vega, Garcilaso de la (1539-1616). *First Part of the Royal Commentaries of the Yncas*, vol. 1, p106-109

Yupangui, Diego de Castro “Titu Cusi”, *An Inca Account of the Conquest of Peru*

*The Huarochirí Manuscript: A Testament of Ancient and Colonial Andean Religion*
Santa Cruz Pachacuti Yamqui Salcamayhua, Juan de (1613) *Relación de Antigüedades deste Reyno del Pirú* [http://catalog.wustl.edu:80/record=b1998278~S2](http://catalog.wustl.edu:80/record=b1998278~S2) *in Spanish*, a Peruvian indigenous chronicler; this text includes a confession of faith.


**Maya**

*Heaven-born Merida and its Destiny: The Book of Chilam Balam of Chumayel* [http://catalog.wustl.edu:80/record=b1165544~S2](http://catalog.wustl.edu:80/record=b1165544~S2)

A 17th-18th century syncretic text of Mayan and Spanish Catholic traditions

**Brazil**


The diary of Alice Dayrell Caldeira Brant (1880-1970), a Brazilian juvenile writer born to an English father and a Brazilian mother. Sufficient religious references, but is it an “encounter” with Christianity?


Carolina Maria de Jesus was born in a poor family in rural Brazil. She was an illegitimate child, fathered by a man who was already married, so many treated her as an outcast during her entire childhood. A local, wealthy family sponsored her education, but she dropped out during the second grade. The Catholic Church excluded her family due to her mother’s out-of-wedlock children, yet Carolina considered herself a devout Catholic, and she often referred to the Bible and God in her diary.

**Mexico**


Some references to the Catholic Church and God from the Mexican revolutionary commander

**Liberation Theology**


Argentinian journalist, poet, dramatist, orator, politician, and historian. *El Cristo Invisible* was written in the form of (occasionally hostile) dialogues between the author and a Catholic bishop.

a professor of philosophy who became Guatemala's first democratically elected president in 1945. A dedicated democrat and nationalist, Arévalo defined his political philosophy as “spiritual socialism.”


a Colombian socialist, Roman Catholic priest, a predecessor of liberation theology and a member of the National Liberation Army (ELN) guerrilla organization, he tried to reconcile revolutionary Marxism and Catholicism


a professor of Bolivian theology and ELN guerrilla, brother of President Jaime Paz Zamora


[http://catalog.wustl.edu:80/record=b1499791~S2](http://catalog.wustl.edu:80/record=b1499791~S2) Spanish

[http://catalog.wustl.edu:80/record=b1716574~S2](http://catalog.wustl.edu:80/record=b1716574~S2) French

[http://encore.searchmobius.org/iii/encore/record/C__Rb10546292](http://encore.searchmobius.org/iii/encore/record/C__Rb10546292) English

The lawyer, writer, and one of the leaders of Brazil’s Peasant Leagues


a journalist, politician, and part of the democratic opposition during the Goulart dictatorship

Casaldaíga, Pedro, (1928-). [http://classic.searchmobius.org/search/a=casaldaiga](http://classic.searchmobius.org/search/a=casaldaiga)

a Spanish Catalan-born Brazilian liberation theology bishop


The title explains it all

Betto, Frei (1944-). *Against Principalities and Powers: Letters from a Brazilian Jail* [http://encore.searchmobius.org/iii/encore/record/C__Rb12118139](http://encore.searchmobius.org/iii/encore/record/C__Rb12118139)

a Brazilian Roman Catholic Priest, writer, political activist, philosopher, liberation theologian and Dominican friar


a Brazilian Roman Catholic Archbishop

**Peru**

Gutiérrez, Gustavo (1928-). *A Theology of Liberation: History, Politics, and Salvation*, [http://catalog.wustl.edu:80/record=b1339336~S2](http://catalog.wustl.edu:80/record=b1339336~S2) and
Liberation and Change, http://catalog.wustl.edu:80/record=b1084436~S2
a Peruvian philosopher, theologian, and Dominican priest regarded as one of the founders of liberation theology

Nicaragua
Cardenal, Ernesto. Antología http://catalog.wustl.edu:80/record=b1760787~S2 in Spanish
former Catholic priest, poet, artist, politician, liberation theologian, Minister of Culture under the Sandanista government from 1979-1987

Boff, Leonardo. When Theology Listens to the Poor http://catalog.wustl.edu:80/record=b1204592~S2
Brazilian liberation theologian, Cardinal Joseph Ratzinger (later Pope Benedict XVI) silenced him for a year for his book Church: Charism and Power

North America
Native converts to Christianity in the early Republic
• The Letters of Eleazar Wheelock's Indians http://catalog.wustl.edu:80/record=b1723581~S2 print
https://babel.hathitrust.org/cgi/pt?id=mdp.39015016908223;view=1up;seq=17 eBook
Eleazor Whitlock was an American Congregational minister and founder of Dartmouth College; he tutored Samson Occom, the Mohegan minister. “In this volume the Indian scholars who attended Moor’s Charity School…have been allowed to speak for themselves...that they might by themselves confess their sins, carry on their courtships, and express their religious convictions.” – from the Introduction

Experience Mayhew was a New England missionary to the Wampanoag Indians on Martha's Vineyard and adjacent islands. In addition to drawing on his own firsthand knowledge of the community and transcriptions of oral testimony he and others collected, Mayhew inserts translations of Wampanoag texts that have since been lost.

Goddard, Ives, ed. Native Writings in Massachusetts http://catalog.wustl.edu:80/record=b1208142~S2
“The Native writings that comprise this collection are deeds and records of land transactions, records of town meetings and the decisions of special councils, depositions, wills, petitions, letters, notes, arrest warrants, a power-of-attorney, a notice of banns, and a preacher’s marriage record, as well as marginalia (principally in Bibles) and two gravestones” – Preface, xvii. One would have to glean the indigenous encounter with Christianity in bits and pieces with this source.
  Although compiled and published by a Puritan missionary, it contains confessions of sin and testimonies of faith by Massachusett Indians.

• Occom, Samson (1723-1792). *The Collected Writings of Samson Occom, Mohegan* [http://catalog.wustl.edu:80/record=b3140358~S2](http://catalog.wustl.edu:80/record=b3140358~S2)
  a member of the Mohegan nation, from near New London, Connecticut, who became a Presbyterian cleric. Occom was the first Native American to publish his writings in English.

• Apess, William (1798-1839). [http://catalog.wustl.edu/search/a=apess+william](http://catalog.wustl.edu/search/a=apess+william)
  an ordained Methodist minister, writer, and activist of mixed-race descent (father was Pequot and European American; mother was Pequot, European and African American), a political and religious leader in Massachusetts.


• *Cherokee Sister: the collected writings of Catharine Brown, 1818-1823* [http://catalog.wustl.edu:80/record=b5974898~S2](http://catalog.wustl.edu:80/record=b5974898~S2) eBook
  “Catharine Brown (1800?-1823) became Brainerd Mission School's first Cherokee convert to Christianity, a missionary teacher, and the first Native American woman whose own writings saw extensive publication in her lifetime. The missionary organization that had educated and later employed Brown commissioned a posthumous biography [first title]. Theresa Strouth Gaul collects all of Brown's writings, consisting of letters and a diary, some appearing in print for the first time, as well as Brown's biography and a drama and poems about her [second title].” – from the publisher.

**An early Native American revivalist movement reacts to conquest and Christianization**


Seneca Lake (1735-1815) was revivalist of the traditional religion of the Haudenosaunee (People of the Longhouse), or Six Nations Iroquois Confederacy. This would be a reaction to Christianization.

**Reformist/renewal Native Americans in the late 19th-early 20th century**

[http://catalog.wustl.edu:80/record=b6025055~S2](http://catalog.wustl.edu:80/record=b6025055~S2) eBook

and *The Indian To-day: The Past and Future of the First American* (1915) [https://babel.hathitrust.org/cgi/pt?id=uc2.ark:/13960/fk78s4k66r;view=1up;seq=6](https://babel.hathitrust.org/cgi/pt?id=uc2.ark:/13960/fk78s4k66r;view=1up;seq=6)

a Santee Dakota physician, historian, lecturer, and reformer.
Standing Bear, Luther (1868?-1939). *My People, the Sioux* print
http://catalog.wustl.edu:80/record=b1454961~S2 eBook
http://catalog.wustl.edu:80/record=b6050937~S2
Oglala Lakota chief, author, educator, philosopher, and actor

http://catalog.wustl.edu:80/record=b1464585~S2 print
http://catalog.wustl.edu:80/record=b6376572~S2 eBook
Talayesva had begun life in a traditional Hopi manner, but had spent ten years largely in White culture before making a full return to the Hopi way.

Copway, George (1818-1869). *The Life, Letters and Speeches of Kahgegagahbow*
http://catalog.wustl.edu:80/record=b1735084~S2 print
http://catalog.wustl.edu:80/record=b6037724~S2 eBook
a Mississauga Ojibwa writer, ethnographer, Methodist missionary, lecturer, and advocate of indigenous peoples

La Flesche, Francis (1857-1932). *The Middle Five: Indian Schoolboys of the Omaha Tribe*
(1900)
http://catalog.wustl.edu:80/record=b1452348~S2 print
http://catalog.wustl.edu:80/record=b5713023~S2 eBook
Of Omaha, Ponca, and French descent, La Flesche was the first professional Native American ethnologist; he worked with the Smithsonian Institution.

Hopkins, Sarah Winnemucca (1844?-1891). *Life among the Piutes: Their Wrongs and Claims*
http://catalog.wustl.edu:80/record=b6037528~S2 eBook
http://catalog.wustl.edu:80/record=b5390831~S2 eBook
a Northern Paiute author, activist and educator

Blackbird, Andrew J. (1814?-1908). *The Indian Problem from the Indian’s Standpoint* (1900)
https://babel.hathitrust.org/cgi/pt?id=mdp.39015017456743;view=1up;seq=7
Odawa (Ottawa) tribe leader and historian

Zitkala-Sa (1876-1938). *American Indian stories.*
http://catalog.wustl.edu:80/record=b11151488~S2
and *Letters, Speeches, and Unpublished Writings, 1898-1929*
http://catalog.wustl.edu:80/record=b6500421~S2
Sioux (Yankton Dakota) writer, editor, musician, teacher, and political activist

Deloria, Ella Cara, *Speaking of Indians* (1889-1971)
http://catalog.wustl.edu:80/record=b1025201~S2
European American and Sioux (Yankton Dakota), was an educator, anthropologist, ethnographer, linguist, and novelist

Kellogg, Laura Cornelius, 1880-1947. *Our Democracy and the American Indian* and other works
http://catalog.wustl.edu:80/record=b6416189~S2 eBook
Africans in America

  the first African-American writer to be published in the present-day United States. Born and died a slavery, he died a devout Christian.

  son of an African man and a white woman, he was the first man of African descent in the United States to be ordained as a minister (Congregationalist). He served in a militia during the American Revolution and became an anti-slavery activist.

- Randolph, Peter (1825-1897). *Sketches of Slave Life and From Slave Cabin to the Pulpit* [http://catalog.wustl.edu:80/record=b6085400~S2](http://catalog.wustl.edu:80/record=b6085400~S2)
  A former slave who became an abolitionist, pastor, and community leader.

Bibb, Henry Walton (1815-54). *Narrative of the Life and Adventures of an American Slave* [http://catalog.wustl.edu:80/record=b2726928~S2](http://catalog.wustl.edu:80/record=b2726928~S2) [print](http://catalog.wustl.edu:80/record=b6037531~S2) [eBook]
  After escaping from slavery in the U.S. to Canada, he founded an abolitionist newspaper. He returned to the US and lectured against slavery.

- Pennington, James W. C. (1807-1870). *Fugitive Blacksmith* [http://catalog.wustl.edu:80/record=b4498852~S2](http://catalog.wustl.edu:80/record=b4498852~S2) [eBook];
  *Covenants Involving Moral Wrong are Not Obligatory Upon Man* [http://catalog.wustl.edu:80/record=b4496090~S2](http://catalog.wustl.edu:80/record=b4496090~S2) [eBook];
  *Reasonableness of the Abolition of Slavery at the South* [http://catalog.wustl.edu:80/record=b4504900~S2](http://catalog.wustl.edu:80/record=b4504900~S2) [eBook]
  escaped from slavery at the age of 19 from slavery, later admitted to Yale University as its first black student; became an abolitionist orator and served as a minister in Congregational and Presbyterian churches.

  [http://catalog.wustl.edu:80/record=b6351019~S2](http://catalog.wustl.edu:80/record=b6351019~S2) [eBook]
  an African-American slave who led a two-day rebellion in Southampton County, Virginia. His confessions reflect millenarian thinking.

Douglass, Frederick (1818-1895). *Narrative of the Life of Frederick Douglass, an American Slave* [http://catalog.wustl.edu:80/record=b1870386~S2](http://catalog.wustl.edu:80/record=b1870386~S2) [print]
  [http://catalog.wustl.edu:80/record=b3461400~S2](http://catalog.wustl.edu:80/record=b3461400~S2) [eBook]
  much in Douglass’s memoirs which reflect a distinction between the slave and master’s versions of Christianity.
a minister, educator, writer, founder the African Methodist Episcopal Church and one of America's most active and influential black leaders

second bishop of the African Methodist Episcopal Zion Church, born a slave; in 1793 he embraced Christianity and escaped to New York in 1798


Jarena Lee (1783 – 1864) was born free but lived as a maid servant. She did not receive religious instruction from her parents but was exposed to Christianity later in life. She was the first woman authorized to preach by Richard Allen. Zilpha Elaw (1790-1873) was born a free Black in Philadelphia but would preach over 1000 sermons in England where she often faced hostility from the native White clergy. Julia A. J. Foote (1823-1901) was born in Schenectady, NY to former slave parents and was the first female deacon in the African Methodist Episcopal Zion Church.


African-American abolitionist, writer and anti-slavery activist. Born to an enslaved father and free mother. Walker’s Appeal was considered one of the most radical pieces of anti-slavery and racial equality literature of its time. Argued on political and religious grounds.

[http://catalog.wustl.edu:80/record=b4562970~S2](http://catalog.wustl.edu:80/record=b4562970~S2) eBook
third-generation free black, Baptist minister, joined the 6th Colored Infantry as chaplain during the Civil War

Loguen, Jermain Wesley (1814-1872). *The Rev. J.W. Loguen, as a Slave and as a Freeman: A Narrative of Real Life* [http://catalog.wustl.edu:80/record=b1440757~S2](http://catalog.wustl.edu:80/record=b1440757~S2) print
[http://catalog.wustl.edu:80/record=b6650106~S2](http://catalog.wustl.edu:80/record=b6650106~S2) eBook
born to an enslaved mother and his White “owner,” at age 21, he escaped slavery and became a bishop in the AME Zion Church and a popular abolitionist speaker

a former slave in Baltimore County, her father worked night and day to purchase his own and then his family’s freedom. A member of the AME Church, she evangelized not only in the US but England, India, and Africa as well. She established The Amanda Smith Orphanage and
McGuire, George Alexander (1866-1934). *Universal Black Men Catechism* (1921) [https://babel.hathitrust.org/cgi/pt?id=emu.010002408467](https://babel.hathitrust.org/cgi/pt?id=emu.010002408467) and
*Universal Negro Catechism: A Course of Instruction in Religious and Historical Knowledge Pertaining to the Race* (1921) [https://babel.hathitrust.org/cgi/pt?id=emu.01000685445](https://babel.hathitrust.org/cgi/pt?id=emu.01000685445)

McGuire had been ordained in the Moravian Church in Antigua before he immigrated in 1894 to the US, was ordained in 1897 as an Episcopal church, and later in the Eastern Orthodox church. In 1921, he founded the African Orthodox Church and joined Marcus Garvey's Universal Negro Improvement Association in which he was elected as Chaplain-General of the UNIA and wrote important documents about black ritual and catechism, drawing from his knowledge of religion and African history.