

PHOTO: P. RÜHL SVD.

His Excellency, Archbishop Mario Zanin,
Apostolic Delegate to China.

CATHOLIC PEKING!

(A guide to modern and historic places of
interest to Catholics).

by

Joseph A. Sandhaas S. V. D.



THE CATHOLIC UNIVERSITY PRESS

Peiping China

1937

INTRODUCTION

*Vicariate Apostolic of Peking,
January 2nd, 1937.*

Reverend Father,

I have read your booklet, CATHOLIC PEKING, with lively interest and find it quite praiseworthy.

You were well inspired to review thus briefly the history of Catholicism in Peking (Peiping) and its actual condition today. How many visitors passing through our fair city have learned, at the end of their stay, of little more than of the Imperial Palaces and of some temples and bazaars. Do they so much as suspect the existence of a Catholic Mission? In most cases they remain ignorant of the history and activity of the Missions and Catholic Peking remains a closed book to them. They have passed it by untouched, not, indeed, out of indifference but rather because they found no guide to instruct them.

You have, then, succeeded in filling a gap by your work and, thanks to it, tourists, whose time is usually limited, may have a concise, objective and edifying view of the missionary work done here since the time of the earliest missionary pioneers. By it they can understand the trials and sufferings of our predecessors as well as the present state of development wherein the influence of the Catholic University, Fu Jen, contributes its important part to the whole mission scheme.

I congratulate you on your work and trust it will prove instrumental for the spread of the Catholic Faith and its undertakings.

H. J. Montaigne
Ep. V. Ap.

CATHOLIC PEKING!

In all the West no city seems to beckon the tourist more enticingly than Rome, — beautiful, historic, Eternal Rome! For the tourist in the Orient there is a 'second Rome', another city of mighty emperors, a city scarcely less admirable, less beautiful, — a city full of historic implications, and, above all, for the Catholic, a second Rome, from whence it is hoped, Catholicism will spread throughout the entire Orient just as it radiated throughout all the Occident from European Rome. That city is China's ancient capital, Peking!

If the violet peaks of Western Hills against which Peiping is silhouetted could but speak, they would narrate a wondrous tale of christian heroism such as the Alban Hills might tell of Rome. From either capital the might of emperors sought to shut out the Gospel of Christ from a land where paganism was firmly entrenched. In both, Eternal Truth at last prevailed and lived to see the passing of an Empire with its gods. In each the blood of the martyrs ran red, yet, in each that blood was but, as Tertullian had said, 'the seed of new christians'. The catacombs of Rome were destined to be followed by the Edict of Constantine in the year 313 AD; similarly the precarious existence of Peking's christians, China's

catcombs, was followed at last in 1692 by Emperor K'ang Hsi's Edict of Tolerance and then Peking became the most catholic city in the entire Orient.

When Genghis Khan and his Mongol hordes threatened to annihilate the West, John of Montecorvino set out for the East and converted the Mongols in their own court at Peking. There he set up the Archbishopric of Peking and that city seemed to have become the 'Eastern Rome' when John was named 'Primate of the Entire Orient'.

Finally, with the coming of Father Ricci Peking became the seat of the Modern Chinese Mission whence missionaries were at last able to penetrate into every province and city of China to carry out on a nation-wide scale the work that had been begun so well in the capital.

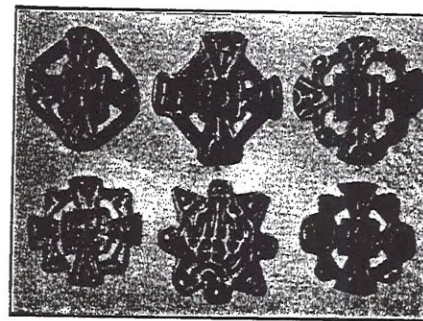
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A NEW MISSIONARY ERA.

Just when were the glad tidings of the Gospel first heard in Peking? Legend and history here intermingle so closely that it becomes hard to decide. What of the legend of Prester John, the Priest King of China, whom missionaries sought so long—but never found! Could he have been the Apostle John? And what of St. Thomas who evangelized so far into the East? does not the Syrian Breviary say:—'the Kingdom of Heaven came to the Chinese through St. Thomas'?—We would like to believe these legends but let us turn to historic data.

THE MONUMENT OF SIANFU!

According to the famous stone 'Monument of Sianfu', in Shensi, discovered in 1625 A. D., Christianity first came to China in the days of the T'ang Dynasty through Nestorian monks.



NESTORIAN CROSSES

(Mark W. Brown Collection)

Persecution had broken out in the homeland of the monk, Alopen, so he and some companions resolved to preach the Gospel in China; this land they reached in the year 635 A. D. The Emperors welcomed the missionaries and the Faith spread—possibly even to Peking, though this cannot be shown; at any rate, it is consoling to know that very ancient Nestorian Crosses of stone have been found south of Peking though these may well be of the second coming of the Nestorians. The new religion had spread to ten provinces and very many monasteries had sprung up before serious setbacks came. Alopen himself received from the Emperors the title 'Great

Spiritual Lord, Protector of the Empire'. Persecution set in about the year 781 A. D., the first of a long series to follow, and the Faith was utterly wiped out by its fury. The 'Nestorian Tablet of Sianfu' became its tombstone. When visiting monks came from Bagded in 987 A. D. they found no trace whatever of Christianity in the Middle Kingdom.

THE FRANCISCAN ERA IN PEKING

When the Mongol hordes of the conqueror, Genghis Khan, had rolled back in a cloud of defeat the armies of East and West alike, and when all civilization seemed about to be swallowed up in carnage, the missionaries still dared to take the offensive. The second great religious attack was launched, this time into the very heart of the conquering empire and into the very court of the Mongol rulers. The missionaries, mostly Franciscans, came this time from the West, but from the East the Nestorians, likewise, returned to China.

The Mongol leader, Genghis Khan, seemed not unfavorable to the new religion and married his son, Tuli, to a christian princess who became the mother of three of the most important of the Mongol princes. At times, too, a Christian chapel was to be seen attached to the Mongol camps.

The rule of the Mongols in China was also the period of Marco Polo's memorable travels. Yet, in 1245 A. D., when Marco was still a child, the Franciscan, John of Pian Carpine, was

already evangelizing at Karakorum in the court of the Mongol ruler, Kuyük, to whom he had been sent by the mission-minded Pope Innocent IV. The Great Khan's conversion seemed to have come and the Saint-King of France, Louis IX., sent felicitations and gifts on the occasion of his fellow-ruler's conversion. But alas! Kuyük proved too religious, seeking with equal zeal the benediction of priests and imams and bonzes — an eclectic, unable to make up his mind though ruler of almost half the world.

PEKING, AN ARCHDIOCESE

A new era opened for Christianity in 1257 A. D. when the huge bulk of the Mongol Empire split in two. China, the eastern half, fell to the lot of Kublai Khan, a grandson of Genghis Khan. History knows this ruler well from the travels of Marco Polo, who beheld with delight the palaces, lakes and pleasantries of this beautifier of Peking. His handiwork is still to be seen there, notably in the Pei Hai Park. Coleridge's poem, 'Kublai Khan', likewise tells us of him.

Though a Buddhist himself, Kublai practised dogmatic tolerance; he held a Nestorian Consistory but still made it clear that he considered Christianity the true religion since he found it the only reasonable one. But the cunning and wonders of the pagan magicians whose arguments he could not answer held him from embracing the true faith in which he believed. Nevertheless, he earnestly asked the Pope for a hundred missionaries to refute the magicians and their

wonders, saying: — "When we shall witness this (refutation) we will denounce the idolaters and their religion, and then I will receive baptism, and when I shall have been baptised, then all my barons and chiefs shall be baptised also, and their followers shall do the like, and thus in the end there will be more Christians here than exist in your part of the World".

Commenting on this period Ramusio writes: — "If the Pope — had sent men fit to preach our religion, the Grand Khan would have turned Christian; for, it is an undoubted fact that he greatly desired to do so".

The hundred missionaries requested, however, never reached Peking and the world's greatest ruler of that time. Nevertheless, the Holy Father, Pope Nicholas IV, despatched one of Mission History's most romantic figures, the Franciscan, John of Montecorvino, destined to become in 1307 A. D. the first Archbishop of the Archdiocese of Peking, then known as Cambaluc.

The rulers of Peking, Kublai Khan and Timur Khan, treated the missionary kindly and John began his labors in the heart of the Empire at once despite opposition from Schismatics. Great success attended his efforts and within five years a beautiful church with a belfry rose at the Court of Peking and by 1304, A. D., 6000 persons had been baptized. The New Testament and the Book of Psalms appeared in Chinese, a school for boys, intended to be the foundation of the native clergy in China, was begun and the Gospel was

preached in the very temples of the heathen. King George of Tenduc with many of his vassals was received into the church.

In those days of triumphal missionary endeavor, Peking (Cambaluc) reached the height of its ecclesiastical glory when the Archdiocese of Peking was set up with John of Montecorvino its first Archbishop; he likewise possessed the title of 'Patriarch of the Entire Orient'. Seven Bishops in charge of Suffragan Sees were given him as assistants. A handsome cathedral and several churches rose at Peking while three Churches and two monasteries appeared in Fukien soon after.

The Christian community numbered 30,000 when the great missionary-Archbishop died in Peking, lamented by Christians and pagans alike. John did not live to see the stifling ring that was to encompass Christianity in China and segregate it from the rest of the world: — Tamerlane's invasion blocking the Western border, and the coming of a hostile dynasty whose founder was himself a Buddhist priest.

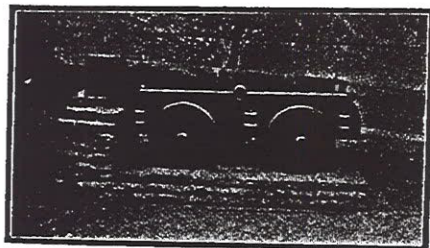
THE COMING OF THE MINGS

To the Ming Dynasty that came to power in 1368, Peking owes most of its external grandeur, its noble walls and gorgeous palaces, its culture and its historic sites. But this dynasty also swept aside with persecution and force the germ of Christianity so carefully nurtured during the Tartar rule. From the time of the accession of

the Mings, 1368 A. D., the close of the Franciscan Era in China, to the year 1555 A. D., no missionary set foot on the forbidden coast of China. The period of discovery-voyages was then in full swing; Vasco da Gama had found the much desired sea route to the East and missionaries constantly, though vainly, knocked at the door of the Dragon Empire. The great Apostle of India and Japan, Francis Xavier, dreamed of conquering also China for Christ but the apostle who might not enter this Promised Land breathed forth his soul in sight of China on the Island of Sancian.

THE MODERN CHINESE MISSION

It had been decreed in the plans of Providence that the religious conqueror of China, the



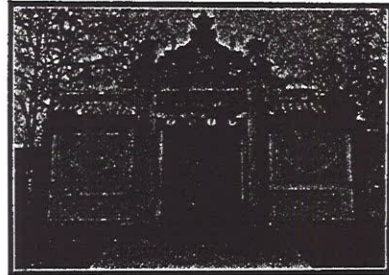
Cannon cast by Father Schall, S. J. for the defence of the Empire.

Founder of the Modern Chinese Mission, Father Matthew Ricci S. J., should be born in the very same year in which Xavier died for China, 1552 A. D. By means of influential friends Ricci succeeded in working his way inland from Macao,

the Portuguese port in south China, ever onward toward Peking whence alone effective work could be undertaken among the official classes. Passing northward, Ricci and his companion attracted great attention by their perfect command of the language, their deep and unequalled scientific knowledge, and also by the wonderful mechanical instruments they possessed. From far and near literati and intellectuals, Viceroys and Governors, from both Nanking and Peking streamed to these savants from the West who had made a map of all the world and had written books on the strange religion of the western lands. In the year 1601 Ricci's fame had grown so much that he was summoned by the Emperor, Wan Li, to the Imperial Court. At last his dream and that of all the missionaries had come true, the capital and the Emperor had been reached and from this central position successful and abiding results might be hoped for.

We may well imagine the meeting of Emperor and Missioner and rejoice at the happy outcome, for Wan Li was more than delighted with the gift of exquisite pictures of the Saviour and of the Blessed Virgin which Ricci presented. Additional triumphs followed in the baptism of a close relative of the Emperor; a son, a cousin and two brothers of the same convert were baptized soon after. These conversions in turn were followed by those of seven prominent ladies of the Court. By 1636 A. D., 140 Princes of the Blood, 40 Members of the Court, and 70 Court

Ladies had been baptised. At the end of the dynasty the Empress Ann, the Heir Apparent, Prince Constantine, and the two Empresses Dowager (wives of the Emperor's father) had all been baptized. The Christians totaled 150,000 in the year 1650.



The great 'STONE GATE' of Chala:
an Emperor's gift.

Visitors can no longer see the dwelling of Ricci in Peking but it was situated very near the present Shun Chih Men. How easy it is to picture the sage at his books in his little room. It was primarily the great learning of the missionaries that won respect for their new religion and it was Father Ricci's apologetical masterpiece, "The Genuine Meaning of the Heavenly Doctrine" that elicited Emperor K'ang Hsi's 'Edict of Toleration' for Christianity. Of such a literary excellence was this work in Chinese that the great scholar-emperor and persecutor of the Church, Ch'ien Lung, included it in his collection of the best Chinese literary compositions.

The missionary who had found the 'key to a barred empire' died in 1610, worn out by un-

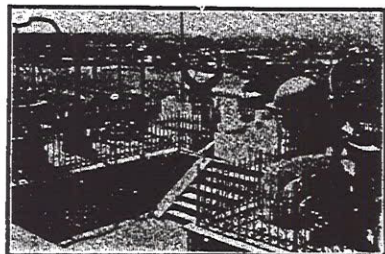
ceasing labor for his Cause. The whole city of Peking mourned his loss and the "inhabitants assembled in such crowds round his bier that his funeral resembled a triumphal march for christianity". The Emperor decreed a State-funeral for him and also bestowed a tract of land for his burial. This plot, together with a later imperial grant for the burial of Father Schall, S. J., became the present historic CHALA CEMETERY, west of the P'ing Tsé Mên. We shall speak of it again later.

THE OBSERVATORY OF PEKING

One of the most interesting historical monuments in Peking today is the Astronomical Observatory (Kuan Hsiang T'ai) — the Terrace for Observing the Stars) to be found on the city wall near the south east corner of the Tartar City. The instruments there eloquently bespeak the rich scientific tradition Ricci left to his fellow-missioners, notably Father Verbiest and Father Schall.

When the great Manchu Emperor, K'ang Hsi, acceded to the throne, the Chinese calendar was a thing of chaos running over a month out of the way. The Board of Astronomers, previously much in Mohammedan hands, stood helpless before the problem. The Emperor called his Grand Council and a heated debate ensued over a projected correction. Presently Father Schall, long the ruler's tutor, and Father Verbiest were consulted and eventually put in charge of the revision of the calendar, a feat comparable to the

correction of the Gregorian Calendar in the West. This triumph together with the future scientific work of the missionaries was destined to save the new religion later from extermination. Today many of the ancient instruments Father Verbiest caused to be cast in 1674 are still standing in the modern observatory building. The cannon which the missionaries cast in defence of the dying Ming Dynasty are likewise still extant.



At the Observatory

The Missionaries retained the important post of 'President of the Board of Astronomy' for almost two centuries. What would have become of the Chinese mission without these influential intellectuals at court is hard to say, for they alone at times were able to save Christianity throughout the years of persecution that followed.

The year 1844 A. D. in China reminds us strongly of a similar period through which the Christians of Rome passed many centuries before. In this year the Catholic Church in China which hitherto had been leading a highly precarious and persecuted existence, is said to have

"come forth from the catacombs of China", receiving then, through the Treaty of Nanking, the right to freedom of worship and to propagate Christianity unmolested. The Church in China then numbered 300,000 souls, and soon after the new religion which had prospered so well in Peking began to expand into all the provinces while an unending stream of missionaries poured in from the West. For Peking, also, there came a new animus and growth.

THE COMING OF THE LAZARISTS

The Lazarist or Vincentian Missionaries have identified themselves very prominently with the evangelization of Peking. They took over the scientific and apostolic work of the Jesuits who had been obliged to close their 190 years of work in Peking in the year 1773. A. D. The new missionaries also held the Presidency of the Astronomic Board until 1837. Further, they assumed charge of the celebrated 'Four Churches of Peking' including the cathedral, the present Pei T'ang, and of many other institutions.

THE FOUR CHURCHES OF PEKING

This sacred group of Four Churches is the pride of Catholic Peking, four jewels of beauty in a mission crown. There are other churches and chapels in and about Peking but these four have weathered the storms and persecutions of ages and, time and again, have risen from the smouldering ruins to which their enemies reduced them. They are named after the four cardinal

points according to which they are placed: — the Pei T'ang (North Church: the Cathedral of the



THE PEI T'ANG,
Church of the Holy Savior

Holy Saviour); the Tung T'ang (East Church: St. Joseph's Church); the Nan T'ang (South Church: Immaculate Conception Church); and the Hsi T'ang (West Church: Our Lady of Mt. Carmel Church). A visit to each of these is heartily recommended to every visitor.

THE CATHEDRAL CHURCH

The pilgrim treads on hallowed ground when he visits this venerable cathedral. To its classic twin campaniles and to all the grounds cling the stories and the romance of the Colosseum, the story of a terrible siege heroically sustained against overwhelming Boxer odds who pressed the attack more fanatically here than

even at the Foreign Legations which were much better fortified.

The first Pei T'ang stood near the Central Lake (Chung Hai) of Peking, actually within the palace enclosure, the site being an imperial grant of 1693 from Emperor K'ang Hsi to the Jesuits. At that time the 'Son of Heaven', the Emperor, lay ill of malaria and was cured of his malady by Father Gerbillon S. J. by means of the so-called 'Jesuits' bark', quinine, then new even in Europe. Gratitude prompted the imperial gift of the land for the church.

During the persecution of 1827 the church was destroyed but in 1867 the edifice rose anew from the old site on which a few steps alone remained. China's last Empress Dowager, 'Tz'ü Hsi', caused the transfer of the cathedral from her favorite park, the Nan Hai, because this neighbor's tall spires 'exerted an unlucky influence' on her pleasance. On Dec. 9th, 1888 the present cathedral opened for the first time and over the portal stood the inscription: "Catholic Church built by Imperial Order, in the 13th Year of Kuang Hsü".



Main Altar of the
Cathedral.

In 1900 the cathedral was caught in the maelstrom of the Boxer rising, and the same Empress who had caused its transfer now sought

its destruction. No foreign post was more savagely attacked than this compound and relief came none too soon. Three thousand native converts had sought refuge there and with them stood 13 missionaries, 100 seminarists, and some 50 French and Italian Marines. No truce occurred in the two months' siege and as many as 14 cannons would drum the walls at one time while heavy mines wrought great havoc especially among the children of the orphanage.

From its terrific ordeal the cathedral emerged as the only church left standing in all Peking. Since then it has been substantially repaired and beautified. The spacious grounds connected with the church have assumed a fairly modern appearance because most of the former buildings were destroyed by the Boxers and had to be rebuilt. Today the large compound in charge of the Lazarist missionaries represents all phases of mission work, the directing spirit of it all being Peiping's Vicar Apostolic, His Excellency Bishop Paul Montaigne, C. M.

A Minor Seminary is situated there, numbering some 60 Chinese students. These complete their studies at the Major Seminary, Chala. Of no small importance, likewise, is the large School for Catechists. The very active printing press there has given China and the world a great number of books in all languages on mission topics. A large orphanage is also connected with the compound. The library of the Pei T'ang is quite celebrated containing many ancient and treasured volumes.

THE HSI T'ANG (West Church)

Considerable interest was shown in Peking this very year when the local newspapers announced that the musical compositions of Pedrini, a famous missionary of Peking and contemporary of Haydn, would be rendered in a musical recital at the Catholic University. This same Pedrini, a Lazarist, whose odyssey-voyage to China lasted seven years, was destined to become in 1725, the founder of the Hsi T'ang, the Church of Our

THE HSI T'ANG,
Church of Our Lady
of Mt. Carmel.



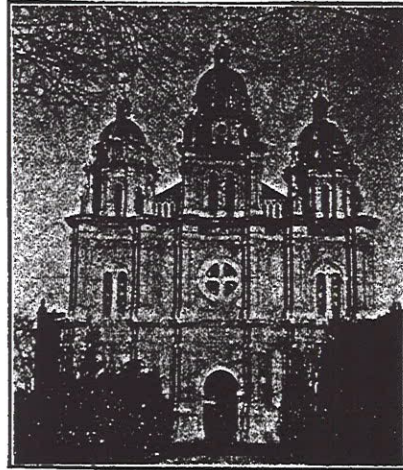
(Courtesy Lazarist Press)

Lady of Mount Carmel near the Hsi Chih Mên. This church was once in the days of K'ang Hsi's persecution, the only church in all Peking and it remained active until an earthquake closed it in 1730. Father Pedrini, the 'greatest of all the ruins' as he himself says, was found under his beloved church. Since that time the edifice has been rebuilt several times. Today a Chinese

priest is in charge of this house of worship. A Preparatory Minor Seminary numbering some 50 Chinese students is connected with the church.

THE TUNG T'ANG (EAST CHURCH)

If the stones of the Tung T'ang (St. Joseph's Church) could but speak they would be chanting a historic martyrology enacted on its hallowed



THE TUNG T'ANG,
St. Joseph's Church.

ground not two score years ago. The Church is a beautiful one and should be visited by all.

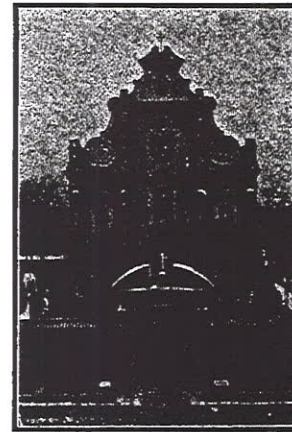
The first Tung T'ang dates back to the celebrated Jesuit builder, Father Verbiest, S. J., who erected it on land given by Emperor K'ang Hsi in 1666. Pulled down in 1812 it rose again in

1884, a magnificent structure even more beautiful than the Tung T'ang of today. But, on the memorable 13th of June, 1900, the Boxers who could not storm the Pei T'ang, wreaked a fearful vengeance on this majestic structure and on its hundreds of native christians who were then fiendishly massacred. Today, this Church of St. Joseph is in charge of the Irish Lazarists. A large Middle School is connected with it.

THE NAN T'ANG (SOUTH CHURCH)

This Church of the Immaculate Conception, once the beautiful Cathedral Church of the Vi-

THE
NAN T'ANG, Church
of the Immaculate Con-
ception, stands where
Ricci once lived.



cariate, holds the proud title of being the oldest of the Four Churches harking back to the year 1650. After the death of Ricci it was built with imperial consent on the site of Ricci's residence

near the present Shun Chih Men by his colleague, Father Adam Schall. Burnt down in 1775, it was rebuilt with the help of the persecutor-Emperor Ch'ien Lung only to be closed up in 1827. When faced with confiscation it was transferred legally to the Russian Archimandrite until 1860. The grand old church crumbled to smouldering ruin under the Boxers in 1900, and, as at the Tung T'ang, hundreds of Christians were burned alive or otherwise massacred. Historians tell us of the first High Mass held amid the ruins: — "For the Christians of the capital the reopening of their old cathedral was a joy comparable to that of the Israelites returning from captivity". The new church soon after rose in splendor from the ruins, shorn only of its proud title of Cathedral Church which distinction was now transferred to the Pei T'ang. — A large school adjoins the church.

Note: — There is yet another large church in the city that might be mentioned here: — this is the so-called "Legation Church" standing on Legation Street at Marco Polo Road. Its title is "St. Michael's Church" and it is in charge of the Lazarists. This church and the Tung T'ang are much frequented by foreigners in Peking.

Note: — Divine Services may also be attended in the Chapel of the Catholic University, Fu Jen Ta Hsüeh, slightly northwest of the Pei Hai Park.

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THE VICARIATE OF PEKING

As stated, we first find Peking rising to importance as an ecclesiastical division in the days of John of Monte Corvino, d. 1307 A. D. Under the Mongol Khans religion so flourished in what was then called Cambaluc that seven Bishops were sent from Rome to consecrate John of Monte Corvino First Archbishop of the Metropolitan See of Cambaluc (Peking) with the title of 'Patriarch of the Entire Orient'. Seven Suffragan Sees were attached to the new Archdiocese.

From 1690 to 1856 the same division was known as the Diocese of Peking; since 1856 it has ranked as an Apostolic Vicariate. With the possible exception of Shanghai, this Vicariate has still the largest number of Catholics of any in China, and Peking, with close to 20,000 Catholics is China's most Catholic city.

In China's ecclesiastical life Peking holds a very central and important position. An Apostolic Delegation was set up in Peking as recently as 1922, the first Apostolic Delegate being His Excellency, Archbishop Celso Costantini. Under this distinguished prelate the First General Synod of China was convoked at Shanghai in 1924. The present Apostolic Delegate is His Excellency Archbishop Mario Zanin.

The present Vicar Apostolic of the Vicariate is His Excellency, Msgr. Paul Montaigne, C. M. who succeeded Msgr. Jarlin, C. M. in 1933. His residence is at the Pei T'ang, or Cathedral of the



(Courtesy Lazarist Press)

His Excellency, Msgr. Paul Montaigne, C. M.,
Vicar Apostolic of Peking.

Holy Saviour. The population of the Vicariate is slightly over four millions and of these 267,859 are Catholics. Last year 15,048 persons were baptized in the Vicariate, 3,000 were confirmed, 420,498 confessions were heard and Holy Communion was received by almost a million Catholics.

Peking is also the National Headquarters of CATHOLIC ACTION in China. Its able director, Dr. Paul Yü Pin, recently appointed Vicar Apostolic of Nanking, is responsible for the successful diffusion of this important work throughout all the land. The Rev. John A. Niu has just been named Director Delegate of Catholic Action. In Peking the work has been specially successful among the University students. Many CATHOLIC ACTION publications have also appeared.

In order that the missionaries of China may be capably guided in medical questions a MEDICAL SERVICE has recently been inaugurated in Peking. Its Director is the Rev. Father Rutten, C. I. C. M. of the SYNODAL COMMISSION. Dr. G. Knack, M. D., an eminent European physician, is his chief adviser.

THE CATHOLIC PRESS IN PEKING

One of the many results of the First Plenary Council of China held in 1924 was the erection of the SYNODAL COMMISSION, founded in Peking in 1928. This is a central and directing organization under the immediate superintendence of the Apostolic Delegate. Its functions are

in many respects similar to those of the N. C. W. C. established by the American hierarchy. The Rev. Theo. Mittler S. V. D. was its President for the last three years and also acted as Editor of its official organ, the DIGEST OF THE SYNODAL COMMISSION, a monthly polyglot publication. He was succeeded in the editorial chair by the Rev. Edward Boedefeld O. F. M. The new President of the Synodal Commission is the Rev. René Flament C. M.

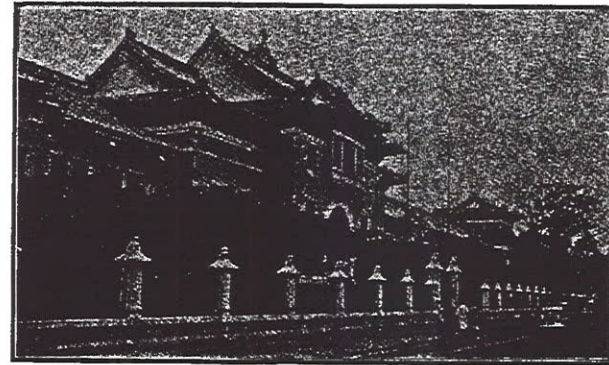
Two years ago the Synodal Commission inaugurated AGENTIA LUMEN, the only Catholic news service in China which issues weekly releases in Chinese, English and French. Its organizer and director is the Rev. Frederick C. Dietz, M. M., Secretary-Treasurer of the Commission.

A Catholic, Chinese newspaper, SOCIAL WELFARE, appears daily in Peking, and a Chinese periodical, CATHOLIC ACTION, appears every ten days. The Synodal Commission publishes THE CATHOLIC SCHOOL three times a month in Chinese. Among other important 'Catholic Action' publications we find the NEW NORTH STAR, CATHOLIC ACTION, THE CATHOLIC WOMAN, and THE ROCK. Among the monthlies Peiping produces 'Le Bulletin Catholique de Pékin' (Lazarist Press) 'Petit Echo de Saint Michel', 'Sacerdos in Sinis'. The only English monthly is FU JEN MAGAZINE, organ of the Catholic University. 'The New North Star' appears monthly in Chinese. The largest Catholic half-yearly is 'MONUMENTA

SERICA', a polyglot journal on Oriental Studies published by the Catholic University, (Fu Jen). A Catholic Directory, 'Les Missions de Chine', is published annually by the Lazarist Fathers.

THE CATHOLIC UNIVERSITY OF PEKING (FU JEN TA HSUEH)

The importance of a Catholic University in China is something at times imperfectly understood even by otherwise zealous Catholics. What need of such an institution in a land with just



THE CATHOLIC UNIVERSITY OF PEKING
(Fu Jen Ta Hsüeh)

three million Catholics? Why not stress pure missionary endeavor more? Why not proceed as in other lands of incipient Christianity?

No doubt the Head of the Church, the Holy Father, understands the needs of China better than any one else. So important did he consider

this work that he has stamped it with the special seal of the Popes making it a Pontifical Institution, commended to the Faithful in every way.



VERY REV. JOSEPH MURPHY, S. V. D.,
late Rector of the Catholic University.

China's Apostolic Delegates have time and again repeated his words and promoted the University's growth.

The same need of stressing culture and the conversion of the intellectual élite in a mission land is taught us abundantly by Mission History;

for when was the church ever more successful in China and when did she command more respect in the courts of the rulers than during the religious-intellectual era of the early Jesuit mission? Surely, at no other time!



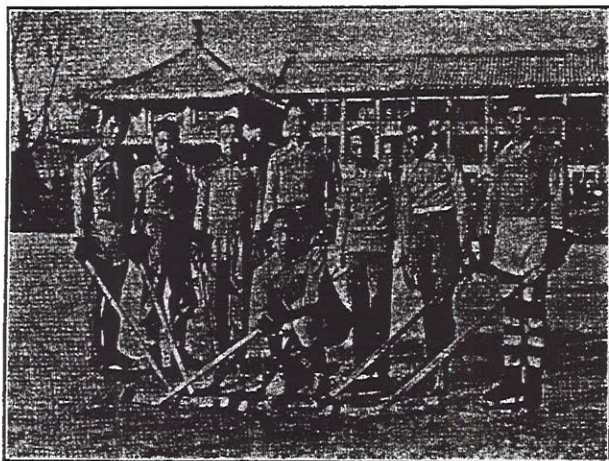
The Altar of the Catholic University
Chapel is distinctly Chinese in style.

China is indeed a land of vast culture and its people are a very gifted race. When most other nations were still in infancy China, the Middle Kingdom of the world, was already a highly perfected empire, the paragon of them all. When the last century commenced, the 'Golden Age' of Ch'ien Lung, China was possibly the greatest, the most learned and the most cultured nation in the world, with a literature and art that was copied by the savants of the West. Even today the poems of Li Po, written about 800 A. D. far antedating those of Spenser are still being

sold in the hutungs and streets of Peking; — how little poetry is sold in the West today, and how few are they that read Spenser at all! China was and still is a cultured nation that must be approached on common ground by educated men and by the medium of educational institutions.

ORIGIN OF THE CATHOLIC UNIVERSITY

The zeal and planning of a pious Chinese layman, a convert to the Faith, mark the earliest origin of Fu Jen. This gentleman and litterateur, Sir Vincent Ying, wrote in 1912 to the Holy



Hockey players at Fu Jen.

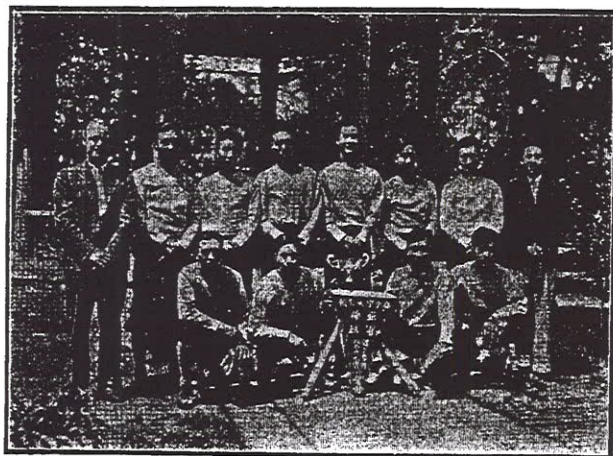
Father, Pope Pius X, and requested that a University that would serve as a center of culture for the Church in China might be set up in Peking. The first realization of this request came

in 1913 with the opening of the Fu Jen Shê, which later became “the MacManus School of Chinese Studies” and finally “the Catholic University of Peking”. Dr. Theodore MacManus, K. S. G., of Detroit, by his generous financial assistance made possible the launching of the University project.

The promotion of Mr. Ying’s University scheme was chiefly the work of the Very Rev. Geo. B. O’Toole, Obl. S. B., D. D., Co-Founder and First Rector of the University. While traveling in China in 1920 he met Mr. Ying and the University project deeply impressed the traveler. Returning to America he discussed the question with the Benedictine Fathers, and also again presented the petition of Mr. Ying to the Holy Father. The Popes have ever been promoters of Universities which originally were but the outgrowth of monasteries and cathedrals. The oldest universities in the world, those of Bologna and Paris, were created by Papal charter. The Universities of Oxford, Salamanca, Louvain and Manila had a similar origin. Once again it was a Pope who gave the first gift toward founding a University when Pope Pius XI bestowed 100,000 lire toward the founding of Fu Jen, the Catholic University of Peking.

On Aug. 7th, 1923, the American Cassinese Congregation of the Benedictine Order accepted Rome’s offer and decided on the erection and conducting of the Catholic University. The Rt. Rev. Archabbot, Aurelius Stehle, O. S. B. of St. Vincent’s in Pennsylvania was appointed First

Chancellor in 1924 and through him, Dr. O'Toole was appointed First Rector. Mr. Vincent Ying became its First President.

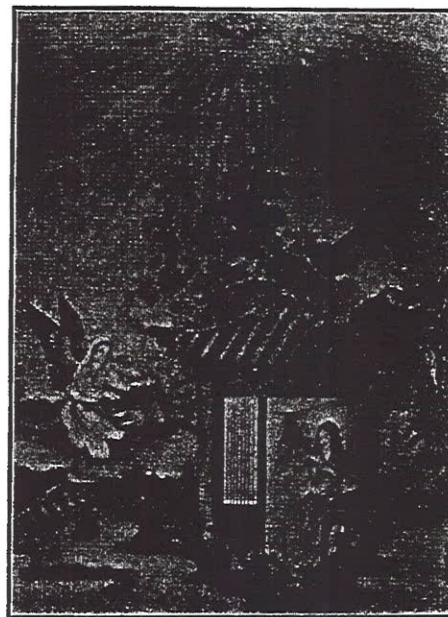


The Fu Jen Baseball Nine takes a trophy.

On Oct. 1, 1925, the institution began to function as the MacManus Academy of Chinese Studies (Fu Jen Shê) but, two years later on July 29, 1927, came official government recognition and the permission to use the title: FU JEN UNIVERSITY. (FU JEN TA HSUEH) At this time Fu Jen had only the Faculty of Arts, but soon after the three Faculties of Arts, Science and Education began to function.

The corner-stone of the present new building was solemnly laid on Nov. 13, 1929 by His Excellency, Archbishop Celso Costantini, Apostolic Delegate to China. The masterly design of the

building which is intended to appear as a Citadel of Learning in true Chinese style, is the work of Dom Adelbert Gresnight O. S. B., well known architect of the Order.



THE ANNUNTIATION (by Wang Su Ta)
(Fine Arts Dept., Fu Jen University)

A Middle School for Boys was opened beside the University but as the original plan included also the project of a Women's College of the Catholic University, we find a group of Benedictine Sisters from Minnesota arriving to inaugurate this phase of the work on Sept. 24, 1930.

Meantime the greatest financial difficulties had long beset the institution and after a time a change was decided upon by Rome. On June 20, 1933 the care of the University was transferred to the Society of the Divine Word. The Superior



MADONNA AND CHILD!

(By Luke Ch'en)

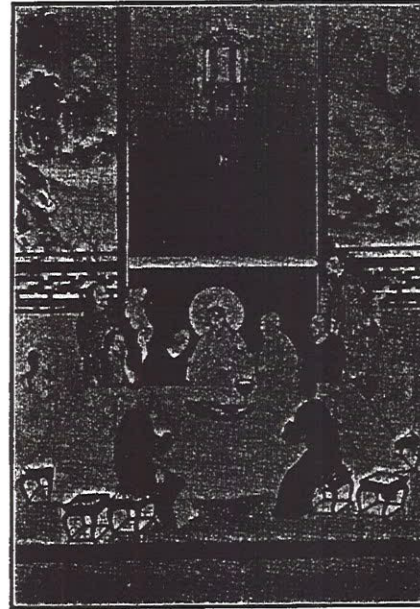
(Fu Jen Dept. of Fine Arts)

Fu Jen College for Girls (T'ai Ping Ts'ang) was taken up soon after by the Sisters Servants of the Holy Ghost.

FU JEN TODAY!

Today Fu Jen University takes its place among the 'Big Five Universities' of Peiping and has a student attendance of over 800; the Boys' Middle School numbers 250 and that of the Girls 120 pupils. Three Colleges, Science, Education

and Art, are maintained according to Government regulations. Good scholarship is primarily stressed and last year Fu Jen won the highest praise from government university inspectors. Sport is also cultivated, Fu Jen, nicknamed Notre Dame of the East, having won the football



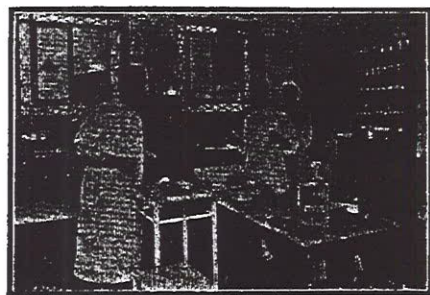
THE LAST SUPPER (By Hsü Chi Hua)

(Fu Jen Dept. of Fine Arts)

championship of Peiping for six consecutive years. Religious instruction is given to all who apply for it and each year a number of students is received into the Church. The percentage of Catholic students in the University is 12% and

in the Middle School 25%. Special Dormitories are maintained for Catholic Students.

The Catholic University is amply living up to its original purpose, that of becoming a center of culture for Catholicism in China. Much research work is done, Summer Courses are given for the Clergy, Retreats are held for Catholic Intellectuals, Catholic Action is promoted and valuable aid is rendered the missions, e. g. by the Institute of Micro-biology. The former terrible



INSTITUTE OF MICRO-BIOLOGY,
(Catholic University)

typhus death toll among missionaries has been completely checked by the serums produced by the Institute. It was founded by Rev. Father Rutten, C. I. C. M.

The Fine Arts Department under the direction of Prince P'u, has distinguished itself in the production of masterly Chinese paintings of Christian Art. The well-known artist, Luke Ch'en, has founded here a school of painters that is continually producing excellent specimens of

Chinese-Christian Art. A recent Exhibition of these paintings attracted great attention.

Among the publications of the University we find: — 'Fu Jen Hsüeh-Chih' or Fu Jen Sino-logical Journal; 'Monumenta Serica' and the 'Fu Jen Magazine'.

FUTURE OF THE CATHOLIC UNIVERSITY

The future of the Catholic University of Peking must be one of great expansion in order that it may fulfil its high office in so large a missionary country. Though only in its 12th year, Fu Jen has already outgrown its boundaries but the rate of future development will depend on the interest Catholics take in it. Two more Faculties, one of Medicine and one of Agriculture, must be the next step in expansion.

HOUSES OF STUDY IN PEKING

As a training place for missionaries Peking offers many advantages and thus we find there several Houses of Study where newly arrived priests occupy themselves with the language of the country. Mandarin Chinese, the official form, is best learned in the old capital.

Since 1928 the Scheut Fathers, (C. I. C. M.) of Belgium, with missions in Mongolia and Jehol have conducted such a house at T'ai Ping Ts'ang, near the Cathedral. The Franciscan Fathers also have quite recently opened a House of Studies near the Catholic University.

* * * *

OTHER SCHOOLS

One of the older school foundations in the city is the Collège Français du Nan T'ang, founded by the Lazarists in 1871 and committed to the French Marist Brothers. The buildings which adjoin the Nan T'ang Church (near the Shun Chih Mên) are quite large.

Sacred Heart College, also known as Sheng Hsin Middle School, with a student attendance of 240 is in charge of the Chinese Marist Brothers. These Religious also conduct a Primary School near the Cathedral. Of its 275 students, 150 are Catholics. The same Brothers conduct St. Michael's School on Hatamên Street and the Ecole Champagnat. Each has an attendance of about 150 pupils.

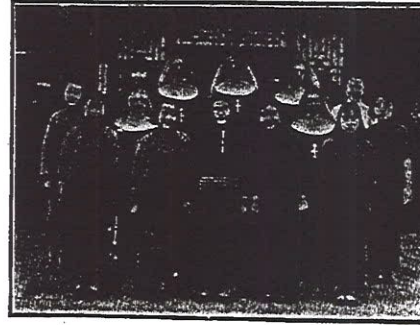
THE CHINESE SISTERS OF ST. JOSEPH

One of the largest religious establishments in Peking has been set up by these Sisters near the Cathedral. The Mother House of the Nuns is at Hsi Shih K'u and also their Novitiate. Thirty three smaller houses in the district are committed to the 127 Nuns in charge. The Middle School, Kuang Hua, numbers 150 pupils and the Primary Schools total 1000.

THE SISTERS OF CHARITY

Beside the Girls' Middle School in charge of the Sisters Servants of the Holy Ghost, there is another Primary and Secondary School for Girls,

namely that of St. Joan of Arc, in charge of the Sisters of Charity. It is known as Yu Chen Middle School (Wu Lung T'ing), and it stands near the Catholic University. The school numbers 175 pupils. A Dispensary, Postulancy and Catechumenate are also conducted there by the Sisters.



Fu Jen Middle School for Girls.

The very large Orphanage of the Immaculate Conception (Jen-ts'e-t'ang Orphanage, Hsi Shih K'u), adjoining the Cathedral is also conducted by these Sisters and over 800 children are entrusted to them. A large Catechumenate and a much patronized Dispensary are also located here.

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CHARITABLE INSTITUTIONS

The French Hospital of St. Michael on Legation Street conducted by French and Chinese Sisters of Charity is well known in the city. The

same Sisters conduct St. Vincent's Hospital, Central Hospital and St. Joseph's Home for the Aged.

HISTORIC CHALA!

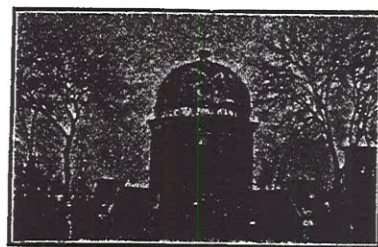
Chala Cemetery, as Westerners call it, or 'Shih Mên', the 'Stone Gate', as it is known to the Chinese, is one of the outstanding monuments of Catholic Mission History in Peking and, as such, is warmly to be recommended to the visitor. This Catholic Cemetery is easily to be found just west of the P'ing Tsê Mên.

Its unique history takes us back to the time of Father Ricci S. J. and the beginnings of the Modern Chinese Mission. Thus, when Ricci died in 1610 A. D. the Ming Emperor, Wan Li, wishing to show his respect for the great savant from the West, bestowed on him a state-funeral and had his remains buried in a park on which stood the Buddhist 'Temple of Science and Goodness' and also a pagoda. The temple was soon replaced by a beautiful, hexagonal chapel which was dedicated to Christ the Savior on All Saints' Day of 1611, a huge throng of Christians attending.

By imperial order the cemetery was greatly embellished and its plan was then a miniature of the Ming Tombs. An approach of stone figures of various animals in monolith lined the way but these figures have since disappeared. Before the tomb of Ricci stood a marble carving as also an altar with incense burner, candle-sticks and flower jars reminiscent of the altars before the

Ming mausolea. The ruler also caused the huge stone gate, the Shih Mên (Stone Gate) which has given the place its name, to be erected and inscribed with the words: — "Imperial Munificence". The gate is still very impressive in appearance after three centuries of wear.

A second grant of land was bestowed by Emperor K'ang Hsi that it might serve as the burial place of his quondam tutor, Father Schall



The Calvary at Chala Cemetery.

S. J. The state-funeral the Emperor bestowed on this missionary was such as was bestowed only on princes, and the Emperor himself was represented in the brilliant cortege. The two plots of ground, previously separate cemeteries, were united in 1708 to form one large cemetery for the burial of missionaries. Later laymen too, sought sepulture there.

The tombstones of Peking's early missionaries, somewhat scarred through Boxer outrages, are easily found today. Quite prominent in its central position in the cemetery stands a small shrine on a raised terrace at the northern end of

the cemetery. This is a monument to the many martyrs of the Boxer onslaught of 1900 and the hallowed remains of these martyrs lie buried beneath it.

Two large churches stand out prominently on the grounds of the Chala Mission. The one to the south is St. Vincent's Church, connected with the Major Seminary for Chinese. Built after the destruction of 1900 the Church is itself something of a huge reliquary, for into its very walls the monuments and tombstones battered down by the Boxers have been incorporated. About a hundred seminarians occupy the Major Seminary which is conducted by the Lazarist Fathers.

At the northern end of the cemetery is another sizable church connected with the Provincial House and Novitiate of the Little Brothers of Mary (Marists). A school for Chinese boys is also conducted here by the Brothers.

OUTSIDE PEKING

A few spots of interest to Catholics remain to be seen outside the city, chiefly in the Western Hills. Thus we find, some distance past the Summer Palace on the main road, two more establishments of the Marist Brothers. The first is St. Joseph's Institute, a Normal School; joined to it is a House of Retreats. The second house of these Brothers is that called Our Lady of the Hermitage. This is a Sanitarium. A House of Retreats is connected with it.

Considerably farther in the same Western Hills a very silent and austere group of religious, the Trappists, are to be found hidden away in the Hills. Their aim is to promote the conversion of China by prayer, good works and a holy life.

THE YÜAN MING YÜAN

This spot, often spoken of as the Old Summer Palace, is now one of Peking's much visited, classical ruins. It is called the 'palace that has lost its soul', though once it was the pride and glory of one of China's greatest emperors, Ch'ien Lung. This pleasure that 'has suffered an Old Testament vengeance' is a spot of special interest to Catholics because its designers and beautifiers were the missionaries of the 18th century. One of them had told Ch'ien Lung of beautiful Versailles and showed him pictures of its wonderful fountains, a feature of garden embellishment quite new to Chinese pleasures. The Emperor, captivated by the possibilities of fountains in a garden insisted on having a somewhat similar Versailles, quite occidental in tone, laid out here. Father Benoist S. J. designed the fountains that were of such huge size that when they were in action conversation became impossible in their vicinity. The distinguished court-painter, Brother Castiglione S. J. was entrusted with the task of designing the pavilions, marble porticos and general ornamentation of Yüan Ming Yüan. His remarkable designs were then executed by Chinese artisans. In the incredibly short space of twelve years this 'Versailles of Peking', a thing

of exquisite beauty, was completed to the entire satisfaction of the Emperor. But, to the sorrow of the world the whole was laid in ashes by the Franco-British punitive expedition of 1860; nevertheless the very ruins are an inspiration still!
