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BULLETIN NO. 4

Catholic University  
*of*  
Peking



MAY 1928







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*Bulletin Number 4*

*of the*

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*May 1928*



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The University Chapel where the Inaugural Ceremony was held. (Photograph by Dom Pius de Coquéau, O.S.B.)



## FOREWORD

THIS number of the *Bulletin* records the two crowning events of 1927: the Inauguration and Registration of the University School of Arts. The Inaugural Ceremony took place on September 26, 1927, and on November 23 of the same year, the Ministry of Education promulgated the Mandate of Registration which gave State Recognition to the Catholic University of Peking.

In conjunction with the account of the Inaugural Ceremony, we are publishing herein an English version of the Latin Address delivered on that memorable occasion by the Apostolic Delegate to China. This Address is an expression of that fine Catholic idealism and sincere love for the Chinese people, which have been the outstanding characteristics of His Excellency's administration in China. That the Catholic Missions are passing safely through the stormy crisis of the Revolution is due pre-eminently to his courage and vision, which are bound to leave a lasting and wholesome impress upon the whole future of Catholicity in this country. The Address is in no lesser degree an expression of his unfailing solicitude for the advancement of the best interests of the Catholic University of Peking. It is another of those many touching evidences of his affection, for which we beg His Excellency to accept the homage of our grateful appreciation.

In the third article, the Benedictine artist, Dom Adelbert Gresnigt, O.S.B., discusses Chinese Architecture, in so far as the latter presents a problem of adaptation to be met and solved by the Catholic Missions. Dom Adelbert began his career as an artist at the early age of nine. In 1895, he joined the Beuronese School of Art at Prague, where the recently-deceased founder of this School, Dom Desiderius Lenz, O.S.B., was then engaged in decorating the Church of St. Gabriel. In 1898, he entered the Benedictine Novitiate at the Abbey of Maredsous, Belgium. He made his theological studies at Sant' Anselmo (Rome, Italy), and was ordained a Priest in 1903. Immediately after his ordination, he rejoined his venerable master, Dom Desiderius, who was then at Monte Cassino. There Dom Adelbert labored for ten years at the task of decorating the celebrated Crypt which enshrines the bodies of the Twin Saints, Benedict and Scholastica. In 1910, he was called to Norcia (*Nursia*), the birthplace of St. Benedict, to decorate the crypt of the church which marks the traditional site of the childhood home of Saints Benedict and Scholastica. The latter project was suspended at the outbreak of the World War, and Dom Adelbert found himself free to accept an engagement in South America. Leav-

ing Italy for Brazil in 1914, he spent seven years in decorating the Abbey Church of *Sao Bento* in the Brazilian metropolis of *Sao Paulo*. In 1922, he changed the scene of his labors to New York City at the request of Prior Bernard, O.S.B. The latter's church, known as St. Anselm's in the Bronx, now contains a specimen of Dom Adelbert's decorative work in the style of the School of Beuron. In 1926, he returned to his monastery at Maredsous, whence he was called to China in the Fall of the same year on his present architectural mission. This mission was undertaken at the express request of Cardinal Van Rossum, Prefect of the Propaganda, and of Archbishop Costantini, Apostolic Delegate to China. Its nature is so clearly set forth in Dom Adelbert's masterly article as to render further comment superfluous.

Dr. James H. Ingram, the writer of the fourth article, is an old resident of Peking. Born in 1858, in Richmond County, Ohio, he studied medicine at the University of Pennsylvania, graduating there in 1883. Having practised medicine for several years in Cape May County, New Jersey, he left the United States for China in 1887. His residence here was at Tungshou until 1914. During this interval he was called upon to pass through the trying ordeal of the Boxer Uprising. Forced to take refuge with his family in the Legation Quarter at Peking, he underwent the harrowing experience of the Siege of the Legations in the summer of 1901. Dr. Ingram has traveled extensively in China. He is an authority on Chinese etymology. His charity as physician to the Trappists of Yang Chia Ping has endeared him to that community. It was owing, too, to his invaluable advice and assistance that the American Benedictines were enabled to secure the present property of the University. The reader will undoubtedly enjoy the Doctor's vivid reminiscences of his sojourn in the Valley of the "Lost Tribe" of China.

The fifth article, *Manichæism in China*, belongs to the series of historical articles on the religions of China, which it is our intention to publish from time to time in the *Bulletin*. The author is the Rt. Hon. Mr. Ch'en Yüan, Vice-Rector of the University. Certain biographical details concerning Mr. Ch'en appear in the Faculty list given in the first article, and introductory remarks on his article are made in the Editor's Note, which immediately precedes the latter. Further comment, therefore, is here unnecessary.

The aforesaid Faculty list also contains a brief account of the scholastic career of the writer of the sixth article, Dom Sylvester Healy, O.S.B., who has the distinction of being the first Benedictine monk to take his vows in China. Though Dom Sylvester's timely article on the need of higher education for the Catholic Missions speaks for itself, requiring no commendation on the part of the editor, the latter cannot refrain from taking advantage of this occasion to express his genuine admiration and esteem for the splendid teacher and genial companion to whose pen this article is due.

On July 14, 1927, the Rt. Rev. Chancellor wrote to the Rector as follows: "At our request the Holy See has conferred upon our great friend and benefactor, Mr. MacManus, the rank of Commander of the Knights of St. Gregory." Both the Faculty and the students rejoice at this good news. We congratulate Sir Theodore MacManus upon this great and well-deserved honor; for we can never forget the friend whose splendid generosity made possible the opening of the Catholic University in 1925.

We also take occasion here to voice our sentiments of gratitude towards the Most Rev. Archbishop of Milwaukee and the Missionary Association of Catholic Women for the effective financial aid which they have given the Catholic University of Peking at one of the most critical moments of its history. Confronted with the necessity of making provision for the unexpectedly rapid growth of the student body, the University authorities were at a loss to devise means of raising funds for the acquisition of additional property. This difficulty was solved by the generosity of the above mentioned Association of Catholic Women, which has established a *Memorial* that will be further described in the next number of the *Bulletin*. Meanwhile, we desire to express our warm appreciation of their stintless charity and enlightened missionary zeal.

To these and to the whole membership of *The Society of Friends of the Catholic University of Peking*, our hearts go out in thankfulness. The names of all are in our prayers; they have not failed or forgotten us, and we should be the worst of ingrates if we did not remember them. May God reward them for all they have done!





SIR THEODORE F. MACMANUS, K.C.S.G.

## SIR THEODORE F. MACMANUS, K.C.S.G.

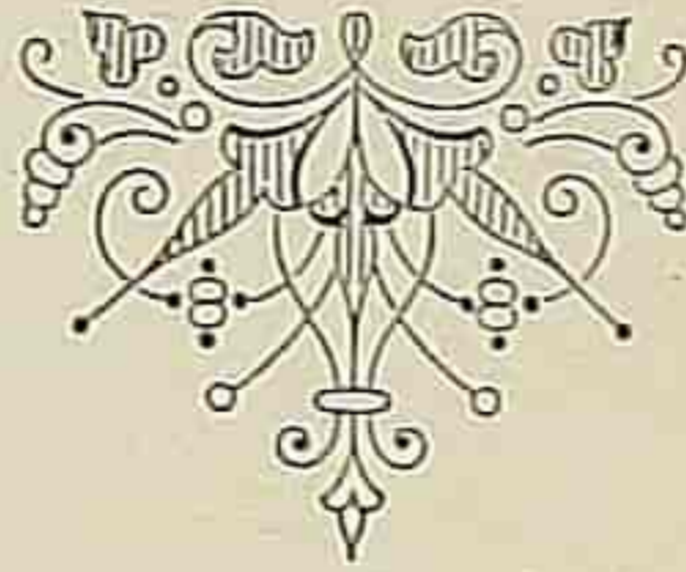
SIX years ago the Catholic University of Peking was still a dream. Less than four years have elapsed since the first two Benedictine monks set out for the Orient to begin the preliminary work for the future university. To-day the infant institution has merited recognition by the Chinese Government. Such rapid progress would arrest attention under any circumstances; to one acquainted with the history of missionary education in China and the difficulties connected with the registration of a school there, it is little short of amazing.

Self-sacrifice and generosity have made of the seeming impossible a *fait accompli*. It is the spirit of service written in letters of gold on every page of the short history that alone can explain the rapid and remarkable success. Those in the field have given the best that was in them; benefactors of the University have responded to its needs with the grand gesture of a liberal support. A growing list of devoted patrons contains no name more redolent of this Spirit of Service than that of Theodore F. MacManus.

The figure of Theodore F. MacManus looms large on the horizon of American Catholic laymen. It is a commonplace among his associates that he possesses in a high degree those qualities and virtues that insure leadership in the business world, qualities that have gained for him a large measure of success, so that he is regarded as the foremost man in the advertising field in America to-day. As a writer, his ability is unquestioned, and he has zealously and fearlessly employed his talents in defense of the Church. The productions of his pen are noted for their vigor, clarity, and logic, and on more than one occasion his controversial writings have proved of inestimable value to the cause of Catholicity, a notable instance being the overthrow of the power of the "Guardians of Liberty" who, several years ago, had obtained the ascendancy of political power in Toledo and were taking advantage of their position to carry on an anti-Catholic campaign that for intensity and rancor had, perhaps, never been equalled in America.

His services to the Church in the missionary field have not been less outstanding. The Catholic University of Peking owes to this munificent benefactor an enormous debt of gratitude. His contribution of one hundred thousand dollars came at a critical moment in the life of the University. It was this gift that enabled the institution to open its doors to students. At that time the University had little more to recommend it than its hopes for the future, and had it not been for this benefactor's faith in the ultimate triumph of the undertaking, the Catholic University of Peking might still be struggling for recognition.

Such a record of service could not long remain unnoticed. The loyalty, devotion, and achievements of this noble son of the Church attracted the attention of the Holy See. On June 17, 1927, the Holy Father, Pius XI, issued a protocol creating Theodore F. MacManus a Knight Commander of the Order of St. Gregory. The accolade took place on March 10, 1928, the Rt. Rev. Arch-abbot Aurelius, O.S.B., Chancellor of the Catholic University of Peking, officiating. The impressive ceremony was attended by a number of friends of the Knight as well as the members of his family. The personnel of the University offers congratulations to Sir Theodore MacManus, and rejoices in the richly deserved distinction that has come to this generous patron.





His Excellency M. René Lu Cheng-hsiang  
Ex-Prime Minister of China,  
who recently entered the Benedictine Order.





The Chinese Library—Catholic University of Peking. (Photograph by Dom Pius de Coquéau, O.S.B.)



# THE INAUGURATION AND REGISTRATION OF THE SCHOOL OF ARTS

SHORTLY before Easter in 1927, a tentative plan providing for the immediate inauguration and registration of a University School of Arts and Letters was drafted by the University authorities and forwarded to the Rt. Rev. Chancellor, Archabbot Aurelius, O.S.B. It was also proposed in this plan to add another year to the Preparatory Course, so as to make it correspond to a Senior Middle School (*Kao Chi Chung Hsüeh*). The Chancellor cabled his approval to the Rector on May 5, 1927, requesting the latter to proceed with the formalities prescribed by the Government for the Recognition and Registration of private universities.

The work of preparation began at once. The Board of Finance appointed by the Chancellor drew up a budget of the expenses involved, while the newly-drafted Board of Administration formulated the Statutes, and drafted the other documents which had to accompany the University's formal Petition for Recognition. All of these, together with a ground-plan of the University premises were submitted to His Excellency Jen K'e-cheng (the then Minister of Education) on June 16, 1927. Among the documents presented to the Minister on this occasion was a "Plan of Studies" containing (in its amended form) the following

## *Announcement of Courses:*

"ARTICLE VIII: The Catholic University of Peking has established a Faculty of Arts which comprises several Departments, some of which are actually functioning, while others are in process of formation. The Departments in actual operation are:

- I) The Department of Preparatory Studies;
- II) The Department of Chinese Letters;
- III) The Department of History;
- IV) The Department of English.

"N.B.—Next year (1928—1929) the University intends to open another Department, namely, that of Philosophy.

"ARTICLE IX: The Catholic University offers two Courses of Studies, viz., the Preparatory Course and the Collegiate Course.

"The following Subjects (all of which are *prescribed*) are taught in the Preparatory Course:

- 1) Chinese; 2) History; 3) English;
- 4) Logic; 5) Psychology; 6) Ethics;
- 7) Civics; 8) General Science; 9) Mathematics.

"The following Subjects (partly *prescribed* and partly *elective*) are taught in the Collegiate Course which comprises four Departments:

(A) *Department of Chinese Letters*

a) PRESCRIBED SUBJECTS: 1) Chinese Etymology; 2) Chronology; 3) Library Science (Indexing and Cataloging); 4) The Science of Textual Revision; 5) Outline of the Chinese Classics; 6) History of Chinese Literature; 7) Selections from Chinese Authors; 8) Outline of Chinese History; 9) Outline of Western History; 10) History of Philosophy; 11) A Foreign Language.

b) ELECTIVE SUBJECTS: 1) Summary of the Classical and Dynastic Histories; 2) Introduction to Chinese Philosophy; 3) Chinese Fiction; 4) Chinese Drama; 5) Special Study of Chinese Literature prior to the Ts'in Dynasty (202 B.C.); 6) Special Study of Chinese Literature during the Han-Wei-Liuch'ao Dynasties (202 B. C. to 627 A.D.); 7) Chinese Poetry during the T'ang Dynasty (627 to 907 A. D.); 8) The Study of Monuments and Antiques; 9) A Second Foreign Language.

(B) *Department of History*

a) PRESCRIBED SUBJECTS: 1) Summary of the Classical and Dynastic Histories; 2) General History of China; 3) Chronology; 4) Method of Historical Research; 5) Philosophy of History; 6) General History of Laws and Rites; 7) Economic History; 8) History of the Far East; 9) History of Greece; 10) History of Rome; 11) European History; 12) History of the Americas; 13) History of Ancient Peoples; 14) History of Chinese Literature; 15) Introduction to Philosophy; 16) History of Sino-Foreign Relations; 17) A Foreign Language; 18) Archæology.

b) ELECTIVE SUBJECTS: 1) Economic History of China; 2) History of Chinese Laws and Rites; 3) History of Chinese

Art; 4) Historical Geography of China; 5) History of Religions in China; 6) The Study of Monuments and Antiques; 7) History of Religions in Europe and America; 8) Economic History of Europe and America; 9) Sociology; 10) A Second Foreign Language.

(C) *Department of English*

a) PRESCRIBED SUBJECTS: 1) English Grammar; 2) English Rhetoric; 3) English Prosody; 4) Selected Prose; 5) Selected Poems; 6) English Drama; 7) English Novels; 8) English Composition and Conversation; 9) English and American Literature; 10) History of Chinese Literature; 11) Outline of Chinese History; 12) Outline of Western History; 13) Introduction to Philosophy; 14) A Second Foreign Language.

b) ELECTIVE SUBJECTS: 1) History of Greek and Roman Literature; 2) History of European Literature; 3) Works of Celebrated Modern European Writers; 4) History of Chinese Philosophy; 5) History of Western Philosophy.

(D) *Department of Philosophy*

a) PRESCRIBED SUBJECTS: History of Chinese Philosophy; 2) Philosophical Works of the "Literati"; 3) Philosophical Works of the "Masters"; 4) Introduction to Philosophy; 5) History of Western Philosophy; 6) Logic; 7) Criticology; 8) Ontology; 9) Cosmology; 10) Psychology; 11) Ethics; 12) Sociology; 13) History of Chinese Literature; 14) Outline of Chinese History; 15) Outline of Western History; 16) A Foreign Language.

b) ELECTIVE SUBJECTS: 1) Buddhist Philosophy; 2) Taoist Philosophy; 3) The Study of Natural Religion; 4) The Philosophy of the "Mo" School; 5) The Philosophy of the "Ch'eng-Chu"

School; 6) The Philosophy of the "Lu-Wang" School; 7) Pedagogy; 8) Biology; 9) A Second Foreign Language." (Extract from Chapter V of the *Plan of Studies*.)

The day on which the closing exercises of the MacManus Preparatory School were held, the Rector received information from the Ministry of Education that an official inspection of the University would take place on the following day. On July 2, 1927, accordingly, the Institution was visited by the two inspectors appointed by His Excellency Liu Chêh, who had just taken office as Minister of Education under the Generalissimo, Chang Tso-lin. The inspectors were Yang Chin-yüan, a Councilor of the Ministry of Education, and Wu Chia-chen, head of the Department charged with the supervision of institutions of higher learning. Both of these gentlemen expressed themselves as delighted with what they had been able to inspect. Inasmuch, however, as the classes were no longer in session at the time of their visit, it was not possible for them to make a report concerning the quality of the instruction given in the School. Hence, although the Ministry of Education took favorable action regarding the University's Petition for Recognition on July 29, 1927, His Excellency, the Minister, deferred the signing of the Decree of Recognition until a second inspection should take place, with the classes in actual session.

Meanwhile, the work of preparation for the Fall opening of the University went on without interruption. Buildings were repaired and renovated, new classrooms and dormitories were made ready, and new school furniture was installed. The text-books, too, were selected and ordered, a Foreign

Library was collected, and the Chinese Library enlarged. Publicity was given the new institution by means of posters and placards in all the main streets of Peking, as also through the medium of advertisements in the leading newspapers of North China. A Latin circular, finally, was sent by the Rector, under date of July 15, 1927, to the Vicars Apostolic and Catholic Clergy of China. We translate the following extracts:

*"Rt. Rev. Prelates and Rev. Fathers.*

"Previous letters have informed you of the inception of the Preparatory School of the Catholic University of Peking. The times in which this enterprise was launched can hardly be described as calm or peaceful. And yet, notwithstanding political disturbances, the paralysis of railway transportation, and sundry other difficulties, we have now, thanks to a kind disposition of Divine Providence, successfully completed two years of the Preparatory Course. Having thus reached the threshold, as it were, of the University Course proper, we desire to bear testimony to the fact that this unlooked-for prosperity has been due, not so much to any efforts of our own, as rather to the generosity of our benefactors and the co-operation of the Catholic Missionaries both Native and Foreign.

"To you, more than to any other class of men, is it given to realize the profundity of that undeniable transformation which, for better or worse, has come over the social and intellectual life of the Chinese people within the brief interval of the last few years. Nor let it be said that the interests of the Catholic religion are in no way affected by this transformation. For the social leaders of the day imbued, as they now are, with the principles of materialism and communism, animated by nationalistic sentiments of extreme intensity, and filled with rancour against the Foreigner, are far more formidable adversaries of the Church than were their predecessors, the arrogant and benighted Mandarins of bygone days, whose hostility to Christianity was rooted in mere obscurantism and pride.

"Time was when the Foreign Powers sought to force their "protection" willy-nilly upon the Missionaries. Nowadays, however, those selfsame Foreign Powers, whether through a change of policy or from a sense of their own impotence to deal with the situation, abstain, for the most part, from any attempt to give adequate protection. Hence the Missionary of to-day may be molested, or put to death, with impunity, while Mission property may be seized, looted or destroyed at the whim of a militarist, or of a revolutionary society, without prospect of redress or recourse.

"Nor is this hostility to religion confined to the political sphere. It is, in fact, no less conspicuous in literary and educational circles. China is being flooded with an immense number of books, pamphlets, and newspapers, which are spreading the most monstrous calumnies against Christianity and which are paving the way for a future persecution of the Church. For calumnies of this kind are an incentive to persecution, they supply a pretext for persecution, they are circulated, in fact, for no other purpose than to bring about a persecution.

"The reading of the works of Charles Darwin, Herbert Spencer, Ernst Haeckel, and Karl Marx is prescribed in the foremost universities of the land, while the names and works of François Voltaire, Auguste Comte, and Anatole France are familiar to the average university student. Nay, even in the primers of the children in the primary grades the poisonous doctrine of materialistic evolution has already made its appearance. Hence it is with the greatest anxiety that we contemplate that future day when the students of the present generation shall take up the reins of government as the leaders and teachers of the Chinese people.

"It is our firm conviction, that, in this great crisis, the whole future of the Church in China (so far as human judgment can foresee) depends upon the energy with which we labor to advance the interests of Catholic education. For, to the credit of the Chinese people, it must be acknowledged that, unlike Western nations, they have never held in high esteem the merchant princes and captains of industry, but have invariably reserved supreme honors for their litera-

teurs and savants. Hence in the present decline of the prestige of the Foreign Powers and the simultaneous rise of the new and growing sense of nationalism in China, nothing (except the actual saving of souls) is of greater importance to the Church in this country than that her sons should be equipped, through the agency of higher education, with the intellectual weapons necessary for combat upon a field hitherto new and untried. For solely upon these terms will they be able to hold their own among the educated classes of the nation and vindicate for their Divine religion 'a place in the sun.'

"Far be it from us to minimize the great progress which our Catholic Missions have made during recent years in the matter of education. But we all know only too well, how far we still are from having achieved anything distantly resembling perfection in our educational system. We stand in need, above all else, of institutions of higher learning, which can receive the graduates of Middle Schools and by suitable training prepare good Catholic teachers for the Catholic Primary, Middle, and Normal Schools.

"To attain this purpose, we are persuaded that a University School devoted to liberal studies is of more immediate importance than schools giving courses in the natural sciences and their technical applications. Hence the Catholic University of Peking proposes, for the present, at least, to limit its scope to the teaching of the liberal arts and letters, deferring the establishment of a School of Science until some later date. For we believe that the adoption of this policy will enable us to meet the present needs of our Catholic Missions in the most effective way possible under existing conditions.

"We enclose a bulletin describing in detail our various courses in Chinese Letters, in English, in History, and in Philosophy. We wish, moreover, to call your attention to the following special advantages accruing to the Catholic student:

"(1) Besides the Benedictine monks (who will teach Western letters and sciences) eminent Chinese professors of the first rank and of national reputation have been engaged.

“(2) The Benedictine Fathers will keep watch over the morals of the students who come from places outside Peking, so that, while enjoying the advantage of instruction in higher studies (a thing which is not possible outside a great city), they may not be contaminated by the vices which are all too prevalent in metropolitan centers....

“It was in order ‘to obviate the evils... which threaten sound morality and the integrity of the faith’ in consequence of the spread of false doctrines, that the Holy See desired to see a Catholic university established at Peking. Hence we have always regarded the preservation of a Catholic atmosphere in our School as a matter of paramount importance. For this reason, with the exception of a few pagans especially recommended to us by Catholic Missionaries, we had hitherto made it a point to receive only Catholic students.

“On the other hand, we cannot afford to disregard the regulations laid down by the Ministry of Education. The city of Peking, as is well-known, has been overrun of recent years with a multitude of pseudo-universities founded by indigent teachers, or by jobless politicians. These mushroom universities, although their period of existence was very brief, brought, nevertheless, great opprobrium upon all higher education. Hence the Ministry of Education was forced in recent times to enact some drastic regulations with reference to the registration of private universities (that is, regarding their ‘equiparation’ to the National Universities). The practical effect of this legislation has been to render Recognition by the State (*i. e.* Equiparation to the National Universities) a *sine qua non* condition of the existence of any private university. Hence at the urgent solicitation of both the Catholic Missionaries and our own students, we have complied with all the legal formalities required for Registration.

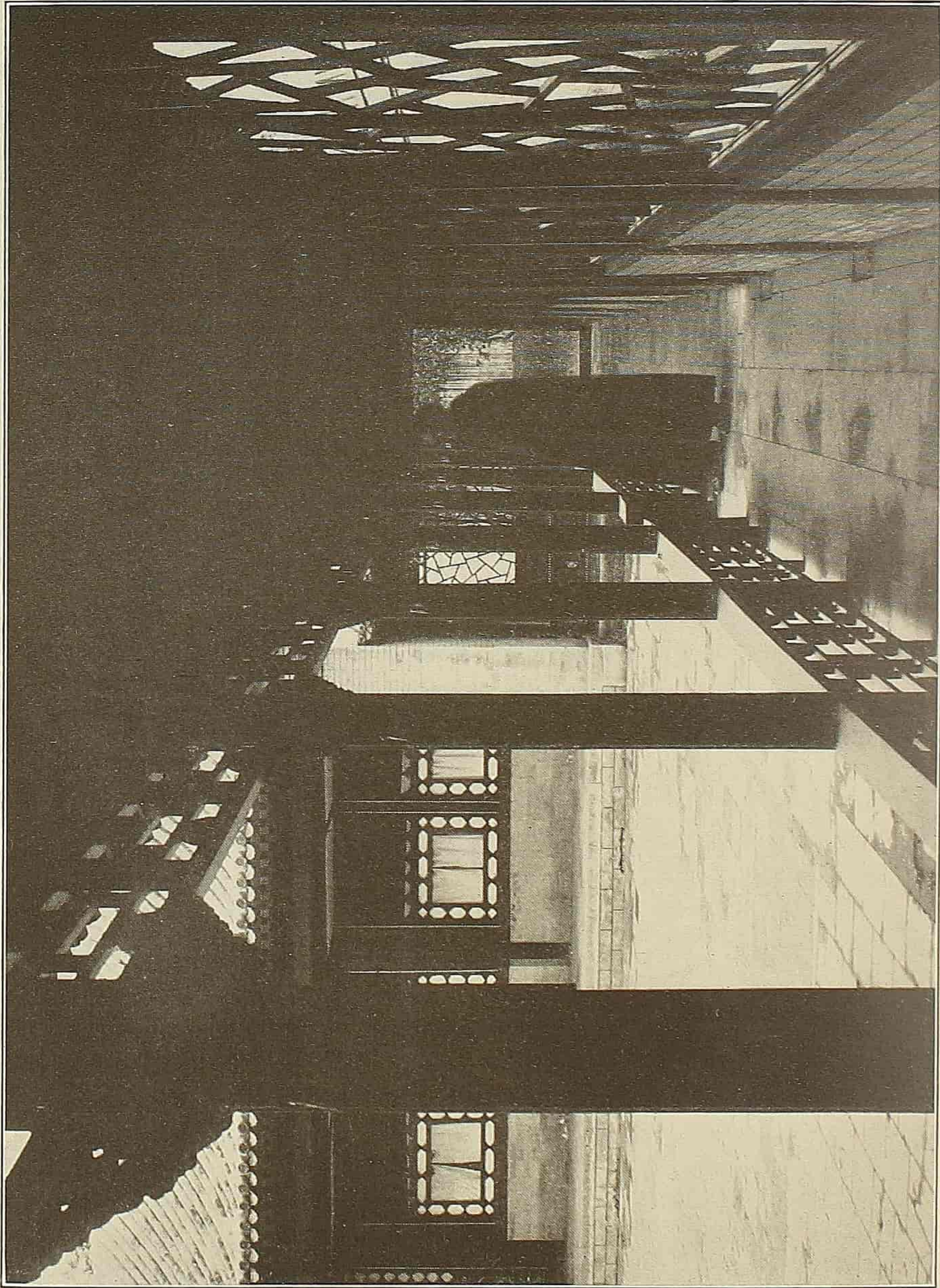
“Among the various conditions of Registration, which are imposed by the Chinese government, there is one of especial importance, that, namely, which requires that our University be henceforth open to pagans and Christians alike, regardless of religious distinctions. On the other hand, owing to the fact that many universities in this city

have been forced through lack of funds to close their doors, our university, if thrown open to all indiscriminately, is threatened with a veritable inundation of non-Catholic students, which will reduce our Catholic student body to a minority. Hence, unless the Catholic clergy of China come to our aid in this crisis by sending us a large number of Catholic students, it is to be feared that it will not be possible to maintain that distinctively Catholic atmosphere which has hitherto been the glory of our institution and the safeguard of the faith and morals of our students.....

“In order to afford Catholic students a better opportunity of entering our University, we have secured from the Ministry of Education...the privilege of receiving the graduates of Junior Middle Schools which have not as yet obtained government Recognition. For, notwithstanding the fact that a general regulation forbids a registered university to receive graduates of non-registered Middle Schools, nevertheless, by virtue of a special dispensation obtained from the Ministry of Education, our University has been exempted from this general law for the space of a year. As regards the future, however, we cannot urge too strongly upon the Rev. Directors of Catholic Middle Schools that they...have their institutions registered with the local educational authorities as soon as possible. By so doing they will greatly benefit their own schools and will simultaneously solve a troublesome problem which confronts the Catholic University with reference to the reception of students coming from Catholic Middle Schools.

“But it is time to terminate this already too protracted letter. In conclusion, therefore, we appeal to you, as Apostolic Missionaries, who have left all to spread the Gospel of Christ in China, to lend your help and good will to this, our effort towards higher things. For do we not all work for the same end: *ut in omnibus glorificetur Deus*—‘that God may be glorified in all things’?”

To meet the requirements of the Ministry of Education, the Faculty of Arts was reorganized as follows:



Catholic University of Peking. The Cloister (*Lang-tse*) of the "Western Library."  
(*Photograph by Dom Pius de Coquéau, O.S.B.*)

## OFFICERS OF ADMINISTRATION

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*Dean of Western Studies:* V. Rev. G. B. O'Toole, Obl.S.B., Ph.D., S.T.D.

*Director of Administration:* Appointment pending.

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*Registrar:* Mr. Ignatius Ying-ki.

## OFFICERS OF INSTRUCTION

(A) *Department of Chinese Letters*

CH'EN YUAN, *Professor and Head of Department:*

Member of the House of Deputies for the Hsin Hui District, 1912; Vice-Minister of Education, 1921; Special Lecturer (*Tao Shih*) at the National and Normal universities; Director of the Ex-Imperial Library.

SHEN CHIEN SHIH, *Lecturer in Chinese Etymology and History of Etymological Research. Dean of the Faculty of Advanced Chinese Studies at the National University of Peking.*

CHU SHIH CH'EN, *Lecturer in Library Science:*

Graduated from the Kiang-Nan Superior College in 1896; Vice-Director of the Anhwei Provincial Library, 1904; Professor of Chinese at the High Normal College of Anhwei, 1909; Under-Secretary to the Cabinet,

1917; Associate Editor in the National Bureau for the Compilation of the History of the Manchu Dynasty; Professor in the Chinese Faculty of the National University.

YIN YEN WU, *Lecturer in the Science of Textual Revision:*

Formerly Professor of Chinese at the Agricultural College and Secretary to the Minister of Education.

LIU FU, Lit. D., *Lecturer in Chinese Phonetics:*

Doctor of Letters, University of Paris; Professor of Phonetics at the National University of Peking.

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CHANG HSING LANG, *Associate Professor and Head of Department:*

M.A., University of Berlin; former Dean of the Department of Advanced Chinese Studies of Amoy University.

DOM AIDAN GERMAIN, O.S.B., *Professor of European History:*

M.A., St. John's University, Collegeville, Minnesota; Columbia University, 1922; Catholic University, Washington, D.C., 1926.

V. REV. PRIOR ILDEPHONSE BRANDSTETTER, O.S.B., M.A., *Instructor in Modern History:* M.A., St. Vincent College, Latrobe, Pennsylvania.

CHU HSI TSU, *Lecturer in the Study of Chinese Records:*

Dean of the Faculty of History of the National University of Peking.

(C) *Department of English*

DOM CALLISTUS STEHLE, O.S.B., M.A., *Professor and Head of Department:*

M.A. St. Vincent College, Latrobe, Pa.; formerly Professor of English Literature at St. Vincent College, Latrobe, Pennsylvania, and Editor "St. Vincent College Journal."

DOM FRANCIS CLOUGHERTY, O.S.B., LL.D., *Instructor in English Rhetoric and Composition:*

B.A., Mt. St. Mary's College, 1918, M.A., 1920, LL.D., 1924; Professor of English Literature and Lecturer in Physics at Chengchow University, 1921-1923; Provincial Examiner for Honan, 1923-1924; President of the Pei Wen Academy, Kaifeng, 1921-1927.

YING CH' IEN LI, *Lecturer in English Short Stories and Translation:*

Nankai Middle School, 1911; Belgian State Secondary School, Oxford, 1915; Clapham College, London, 1916; London School of Economics and Political Science, 1918; Professor of Chinese at St. Columban College, Galway, Ireland, 1920; sometime Examiner of Chinese at the National University of Ireland (1921-1924); Director of the Hsiang Shan Girls' School, 1926.

DOM JEHAN JOLIET, O.S.B., Lit.B., Ph. B., *Instructor in French:*

Lit.B., University of Dijon, 1885, Ph.B., 1886; Abbaye de Solesme, 1895; Abbaye de S. André, 1926.



(D) *Department of Philosophy*

V. REV. G. B. O'TOOLE, Obl.S.B., Ph.D., S.T.D., *Professor and Head of Department:*  
M.A., St. John's University, Toledo, Ohio; Ph.D., University of the Propaganda, Rome, Italy, 1908, S.T.D., 1912; Professor of Philosophy at St. Vincent College and Seminary, Latrobe, Pa., 1917; Professor of Animal Biology, Seton Hill College, Greensburg, Pa., 1919; Professor of Dogmatic Theology at St. Vincent Seminary, Latrobe, Pa., 1922; Columbia University, 1923.

DOM GREGORY SCHRAMM, O.S.B., *Professor of Psychology:*

B.A., St. Anselm College, Manchester, N. H., 1918; S.T.L., St. Vincent College and Seminary, Latrobe, Pa., 1925; M.A., Catholic University, Washington, D.C., 1926; Columbia University, 1926-1928.

(E) *Preparatory Department*

DOM SYLVESTER HEALY, O.S.B., M.A., *Professor of Mathematics and Acting Head of Department:*

B.A., University of Detroit, 1912; B.A., University of Michigan, 1913; St. Mary's Seminary, Baltimore, Md., 1914-1918; M.A., Catholic University, Washington, D.C., 1921; Instructor in Mathematics at the Sacred Heart Seminary, Detroit, Mich., 1921-1923; Professor of Mathematics, Pei Wen Academy, Kaifeng, 1923-1927.

KUO CHIA SHENG, Chin Shih, *Lecturer in Chinese Literature and Composition:*

Received the *Chu Jen* or M.A. Degree in 1893; received the *Chin Shih* or Doctorate of Literature in 1903; graduated from the Law Department of the College of Doctors in 1906; formerly Head of the Department for Advancement of Agriculture in the Ministry of Agriculture; President of No. 8 National Primary School; Professor of Chinese at No. 3 Middle School, Peking; entitled *Shuo Hsüeh T'ung Ju* ("Scholar of Exalted Learning") by the Ministry of Education.

DOM DAMIAN WHELAN, O.S.B., M.A., *Instructor in English and Western History:*

M. A., St. Vincent College, Latrobe, Pa.; Instructor in United States History, St. Vincent College, Latrobe, Pa.

HUNG TA, *Lecturer in General Science and Elementary Logic:*

Graduate of the University of London; former Commissioner of Education for the Province of Anhui.

HUANG LUNG FANG, *Lecturer in Civics and Elementary Economics:*

LL.B., Imperial University of Tokyo; formerly Secretary to the Minister of Justice.

WU KUO CHANG, *Lecturer in Mathematics and Elementary Physics:*

Graduate of the Higher Normal College, Wuchang; Director of Studies at the Nan-Chi Middle School, Peking.

REV. CARL M. RAUTH, M.A., *Lecturer in English and Physical Geography:*

St. Charles College, Maryland, 1909-1913; Secretary to the President of Mt. St. Mary's College, 1915-1918; Instructor in Physical Geography and History, Mt. St. Mary's College, 1915-1918; Instructor in English and Mathematics at Port Dev. School, A.E.F., France, 1918-1919; B.A., Mt. St. Mary's College, 1922, M.A., 1924; Instructor in English, Physical Geography, and Political Geography, Pei Wen Academy, Kaifeng, 1923-1927.

DOM PIUS DE COCQUEAU, O.S.B., *Instructor in French:*

Graduated from the Collège St. Joseph, Alost, Belgium, 1899; Abbaye de Maredsous, 1908; Abbaye de St. André, 1920.

From August 1 to August 13, applications for the Entrance Examinations were received, and during this period over three hundred candidates presented themselves at the Registrar's Office. The Medical Examination of the applicants (in charge of Dr. James Ingram) commenced on the morning of August 15, and was followed by the Entrance Examinations which began on August 18, 1927. One hundred and fifty-five students succeeded in passing these tests and having their names entered on the University Register. Sixty of these were Catholics.

The Inaugural Day was set for September 26, 1927, and the University was never so crowded as on that memorable occasion. In addition to the Faculty and student-body, more than one hundred distinguished guests, representing the intellectual *élite* of the Chinese Capital assembled to honor with their presence the Official Inauguration of the *Fu Jen Ta-hsiieh* or Catholic University of Peking. To those intimately connected with the University, it was a never-to-be-forgotten spectacle, an impressive scene upon which they might always look back in future years with feelings of pardonable pride.

The speeches and all outstanding events of the day were faithfully chronicled in the leading newspapers of North China. One of them, the *Yi Shih Pao*, besides printing in full the Address with which His Excellency, the Apostolic Delegate, honored the occasion, carried the following account which we translate for the benefit of our American Friends:

*"The Official Opening Of The Catholic University"*

"In a previous issue of the *Yi Shih Pao*, our readers were informed of the purchase of the Palace of T'ao Pei-le by the Benedictine Society of the Catholic Church for the purpose of founding a university.

"After the Fall Entrance Examinations, the said Institution was formally opened on the 26th instant. The ceremony took place in the University Chapel at 11 A.M. Among those present were Mr. Liu Chêh, the Minister of Education, and ten other officials of the same Ministry, Archbishop Costantini, Papal Representative in China and Chairman of the Board of Trustees of the University, and other members of this Board, including the Rt. Honorable Fu Tseng-hsiang, Mr. Mu Yüan-fu, the entire Staff of the Institution,

including the Rector, Dr. O'Toole, the Vice-Rector, Mr. Ch'en Yüan, as well as Messrs. Chang Hsing-lang, Kuo Ch'ing-shih, and Shen Chien-shih. The number of students present exceeded one hundred and sixty.

"At 11:10 A.M., the Rector, Dr. O'Toole, opened the meeting by inviting those assembled to bow three times to the National Flag, after which he requested His Excellency the Minister of Education to address the students. The following is a summary of His Excellency's speech:

"On this day of the Formal Opening of the Catholic University, I consider myself fortunate in being privileged to attend this memorable meeting as one of the least among so many distinguished guests. Both from what I have heard and from what I have seen, I feel that I can confidently say that this institution can be justly proud of its capable administration and its excellent course of studies. [*Cheers.*] From the day that I became Minister of Education, my chief desire has been to visit all the Private Universities in the Capital, and to-day marks the first instance of the gratification of this, my long-entertained desire.

"Your Rector, Dr. O'Toole, has done me the courtesy of requesting me to address a few words to you. I fear, however, that you are due to be disappointed in me. For being a man of limited learning, I have no views, either scientific or social, to expound for your instruction. Hence the only advice that I shall venture to give you regarding your academic career is summed up in the homely saying: *Do what you are doing!* So long as you are students, your one duty is to study. Let no other thought than that of self-improvement and the acquisition of knowledge ever occupy your minds. Above all things, you must eschew politics of any description and under any guise.

"On the other hand, you must concentrate your attention upon your duties as students, which are summed up in these three virtues: (1) diligence and application; (2) modesty and economy; (3) reverence and obedience. Some, perhaps, will re-

gard such views as commonplace and old-fashioned, but it is my personal conviction that the key to human perfection and happiness is nearly always found in what is commonplace and old-fashioned.

"I urge you all, therefore, to remember constantly that the students of to-day will be the leaders of tomorrow. Great is your future, and great, too, is your responsibility; for the day shall come when the salvation and regeneration of China will rest largely with you. Spare no effort, therefore, to become worthy of your great vocation and to measure up to the high expectations of your elders." [*Applause.*]

"After His Excellency the Minister of Education, His Excellency, Archbishop Costantini, Delegate Apostolic to China, ascended the platform and spoke at some length on the moral duties of the students. His address, cited in full, appears elsewhere in this issue.

"The Vice-Rector, Mr. Ch'en Yüan, was the next to address the students, the following being a summary of his speech:

"On behalf of the Faculty and the Students, I desire to express our sincere gratitude to their Excellencies, The Rt. Hon. Mr. Liu Chêh and the Most Rev. Archbishop Costantini, for the earnest and valuable advice which they have given to the Students. I am happy, moreover, to note a perfect agreement of ideas between Their Excellencies. Our University, being the youngest educational institution in Peking, has as yet no achievement to its credit either in the line of scholarship or in that of research. I should like, however, to draw Their Excellencies' attention to the fact that the various Departments of this University are devoted to the teaching of Philosophy, Literature, and History, subjects which only attract those who seek knowledge for its own sake. Hence I make bold to assure Their Excellencies that our Curriculum is of itself a sufficient guarantee that no budding politicians or self-appointed social reformers will seek to enter this Institution." [*Applause.*]

"The next speaker was the Rt. Hon. Fu Tseng-hsiang, a former Minister of Education. He spoke in substance as follows:

"It is indeed a great pleasure for me, as a Member of the Board of Trustees, to be present at this function and to have the privilege of addressing you.

"At the time that I was in the Ministry of Education (about 7 years ago), there were very few Catholic or Protestant schools which had secured Recognition from the Chinese Government, because these schools, though providing excellent courses in the Sciences and Foreign Languages, too often neglected our national language and literature. Frequently did I hear my old friend, the late Mr. Ying, deplore this state of affairs and assure me that it was his life-long desire to see it remedied. On this Inaugural Day, though I join cordially in the general rejoicing, my feelings are not untinged with a little sadness that my old friend is not here to behold the fulfilment of that life-long desire.

"I have no advice to give, save to bid you remember the words of Their Excellencies, Mr. Liu Chêh and Archbishop Costantini, to all of which I subscribe most heartily." [*Applause.*]

"The last speech of the day was made by Mr. Mu Yüan-fu, a Member of the Board of Trustees, who spoke as follows:

"Though I am not a member of the Catholic Church, I can affirm, in all modesty, that there are few non-Catholics better acquainted with Catholic tenets and ideals than myself. Having been privileged to enjoy for several years the friendship of the Benedictine Fathers, I can confidently assure Their Excellencies and the other guests present on this occasion that, considered collectively, or individually, the Students of this Institution are among the best of which any school either here or elsewhere can boast. [*Cheers.*]

"But lest I be accused of letting my sentimentality get the better of my judgment, I wish to declare that I am prepared to guarantee with my life and property that

the Students of the Catholic University will never participate in political agitations or street-parades, nor give the least cause for dissatisfaction to the Chinese Government." [*Cheers.*]

"It was already past noon-day when Mr. Mu finished speaking, and the Rector, after having thanked the various speakers and the assembled guests, closed the meeting, a photograph being subsequently taken to commemorate the occasion.

"Before leaving the University, the Minister of Education made a tour of the premises, and was unstinting in his praise of the Institution."

(*The Yi Shih Pao*, September 27, 1927)

On October 20, 1927, the University was inspected for the second time by two officials from the Ministry of Education. Their names were Wang Chia-chü and Hsü T'ing-ta. The purpose of the Ministry in ordering this second inspection was to ascertain the quality of instruction given in the various Departments. Their report was favorable to the University, and on November 3, the Ministry of Education issued the following Decree of Registration and Recognition:

"THE MINISTRY OF EDUCATION"

"*Ministerial Mandate No. 526*"

"IN RE: the Petition submitted by Vice-Rector Ch'en Yüan of the Catholic University of Peking (*Pei-ching Fu Jen Ta-hsüeh*) for the Recognition and Registration of this institution.

"We acknowledge hereby the receipt of this document together with the various enclosures accompanying the same. We have, on two occasions, commissioned inspectors to examine this institution, and, in the reports returned by them, we note these observations:

“The institution is financially sound, its buildings numerous and capacious, its discipline excellent. The students, however, who have been sent to this School from the Provinces are not in all cases consistently up to standard.”

“In the report returned by those who inspected the said institution on the first occasion, We read as follows:

“This institution was founded, and is supported by American Catholics, for the twofold purpose of introducing the most modern developments of Western science and of preserving as well as vitalizing the traditional culture of China (aims which are in harmony with the policy of this Ministry).

“The important administrative and magisterial functions are entrusted to persons of our own nationality, who enjoy the full co-operation of the Foreign Staff.”

“This also is in conformity with the regulations of this Ministry. Hence We accede to their Petition and grant them Registration under probation.

“There are, however, several things in their Statutes which should be altered as indicated below:

“(1) Chapter V, Article 20, Section 1, which reads: ‘The Preparatory Course accepts graduates of Middle Schools,’ should be altered to read: ‘accepts graduates of four-year Junior Middle Schools upon examination.’

“(2) Chapter V, Article 20, Section 4, which reads: ‘They shall be given a diploma of graduation,’ should be amended to read: ‘a certificate of studies.’

“(3) Chapter V, Article 21, Section 1, which reads: ‘The Collegiate Course accepts graduates of Senior Middle Schools,’

should be amended to read: ‘receives upon examination.’

“In Article 9 of the *Plan of Studies*, Theodicy which is listed as a prescribed Subject in the Department of Philosophy, should be eliminated, and *Natural Religion* should be made an elective instead of a prescribed course.

“Article 14 of Chapter VII should be amended to read: ‘A student whose general average is above 80% shall be awarded the grade A; students above 70% shall be awarded the grade B; those above 60%, the grade C; those below 60% shall be rated as having failed, but shall be privileged to retake the course, or the examinations, provided their general average was above 50%—otherwise, they shall be required to discontinue their studies.’

“These alterations should be made without delay, in order to meet the requirements of the Ministerial Regulations.

“As regards those members of the student body, who have made their studies in non-registered missionary schools and whose education does not, in consequence, accord with the regular standard, We shall pronounce on their scholastic status only after We shall have given them a special examination.

“We urge the immediate observance of all points stipulated in this Mandate.

“Signed this 3rd day of November, in the sixteenth year of the Chinese Republic (1927).”

“Seal of the Ministry of Education”

“Signature and Seal of LIU (Liu Chêh)”  
“Minister of Education.”





Catholic University of Peking. The Garden Lang-tse. (Photograph by Dom Pius de Coquéau, O.S.B.)

## “KNOW THYSELF”

*Address of the Most Rev. Celso Costantini at the Inaugural Ceremony*

EDITOR'S NOTE:—As mentioned in the previous article, His Excellency Archbishop Costantini delivered his Address immediately after that of the Minister of Education. His Excellency elected to speak in Latin (as being a non-national, or better, a catholic and international, language). At the conclusion of the Address, a Chinese translation of the same was read by the Librarian of the University, Mr. Lu Pei-ch'en.

His Excellency, as will be seen, makes reference in the opening lines to the new Chinese name of the Catholic University, namely, *Fu Jen Ta-hsüeh*, under which the University was recently recognized by the Chinese Government. Formerly, the Chinese name of the University was *Kung Chiao Ta-hsüeh* and the title *Fu Jen* was confined to the Preparatory School. (Cf. *Bulletin No. 1*, pp. 7, 8, 41). But inasmuch as the latter title is taken from the Chinese Classics and makes a powerful appeal to the mentality of the Chinese people, and especially because it expresses very accurately the function which the University hopes to fulfill in the life of the Chinese nation, the name, as already stated, was recently adopted as the official Chinese title of the Catholic University of Peking.

To make clear the significance of His Excellency's allusion to FU JEN, a few words of explanation seem to be in order. These two characters are taken from a sentence in the 24th chapter of Book XII of the Confucian Analects, which is ascribed to the philosopher Tsêng Shen, a disciple of Confucius. In the conventional "romanization" it is rendered as follows: "*Chün<sup>1</sup>-tse<sup>3</sup>i<sup>3</sup>wen<sup>2</sup>hui<sup>4</sup>yo<sup>3</sup>i<sup>3</sup>yo<sup>3</sup>fu<sup>3</sup>jen<sup>2</sup>,*" and it is translated by Legge: "The Superior Man on grounds of culture meets with his friends, and by their friendships helps his virtue." Tsêng Shen, it may be remarked,

flourished about 450 B.C. under the Chow dynasty (1122-255 B.C.).

The Chinese make use of allusions rather than quotations in full. Hence the selection of the two characters, *fu*(help) and *jen*(humaneness, virtue) from the above-cited passage is in accord with the Chinese custom of taking one or two essential words from a classical passage to convey the complete meaning of that passage. Tsêng Shen, in the passage under consideration, says that by means of letters, that is, common literary studies and pursuits, the Superior Man comes in contact with desirable friends and that the friendships thus formed are helpful to his own growth in self-discipline and righteousness. We may analyze the passage as follows: (1) "the Superior Man" (*Chün-tse*) means a man *par excellence*, the possessor of every manly virtue, or, as the English put it, a "gentleman"; (2) "culture" (*wen*) means intellectual and literary accomplishments; (3) "righteousness" (*jen*) means "humanity," "humaneness," "kindness," "love of one's fellow creatures," "the first of the constant virtues," "the embodiment of all virtues"—the character consists of the radical *jen*(man) joined to the numeral *erh*(two) and hence signifies *humanity*, the sum of all the social virtues, for *minus quam inter duos caritas haberi non potest... sed dilectio in alterum tendit, ut caritas esse possit* (St. Gregory, the Great, Hom. 17); (4) "friendship" (*yo*) means social intercourse, the interchange of benefits, reciprocal support; finally, FU JEN ("Promotion of Righteousness") conveys to the Chinese mind the threefold ideal of perfection in the intellectual, the moral, and the social order.

The English version here given of the Apostolic Delegate's Address appeared in the *Peking Leader* of September 30, 1927.

THE beautiful name culled from Chinese literature and bestowed upon this University, imports two sublime functions, the one intellectual and the other moral.

On this inaugural day, others will speak to you on the significance of the cultural function which the University has undertaken in conformity with the glorious traditions of the Benedictine Order.

I shall confine myself to the scope of setting forth briefly the moral function of the University, a function of supreme importance, because youthful students are not empty vessels to be filled, but braziers to be enkindled; they are not mechanical devices to be improved, but immortal souls to be directed through ways that bloom with virtue.

A great Greek philosopher who flourished about a century after Confucius, summed up his lofty moral teachings in this single precept: "Know thyself!" And these words, which were subsequently immortalized in the history of human thought, were chosen as a motto by celebrated schools of philosophy.

Over the portals of this University we might inscribe that same sublime motto—"Know thyself!"

In this Institution you shall learn to discover your true self or *ego* and to distinguish it from the false *ego*.

A man's true self is his immortal soul, the upright, sincere, and loyal spirit in which full confidence may be placed.

Mencius speaks of the rectitude of the soul at dawn, after a night of repose. He tells us that it is dissipation and distraction of mind, attendant upon the pursuit of material things, that alters

this rectitude of the soul during the daytime.

The soul thus distracted believes itself to be something else than it really is; it thinks differently from what it ought to think. This creates a *false self* in which we may not place any confidence. "The heart, or mind," says Mencius, "comes and goes at every moment, without our being aware of whence it comes or whither it goes."

Hence, to discover the *true ego* and to distinguish it from the *false ego*, we must retire within ourselves by means of reflection, entering into a profound solitude of spirit, far removed from external distractions.

After you have found your *true self*, you will learn the moral science of life, that is, the duties which each of us has towards himself, towards others, and towards God.

Man is the masterpiece of creation. He has been made to the image of God, but corrupt human nature and the passions have obscured this image. Each one of us must labor to restore the Divine image within himself by the practice of virtue.

Man is like a patch of ground, which was originally good but upon which noxious plants have subsequently grown, that is to say, the passions have taken root. We must spare no effort to exterminate these passions, which are weeds, and to plant and cultivate wholesome and fruitful plants.

Man seeks happiness, and strives to attain it outside himself, imagining that it resides in exterior goods, in riches, in honors, in a long life, etc. Happiness resides pre-eminently within us; it is a matter of controlling and regulating our desires. The first conquest in the pursuit of happiness is self-con-



quest, that is, the mastering of our passions and the orientation of the tendencies of the soul towards virtue.

Man seeks truth. But truth is revealed only to pure and calm souls who have subdued the turbulence of the passions, just as the light of the sun and the stars is reflected only in the limpid and calm waters of a lake.

The duties, which each man has towards his neighbor, I may recapitulate in the beautiful words of Confucius, who says in effect: "To obey my father as I would have my son obey me; to serve my sovereign—that is, the authority of the State under any form whatsoever—as I would that I should be served by a minister under my orders; to treat my elder brother as I would have my younger brother treat me; to deal with my friends as I would that my friends should deal with me."

Again he has summed our duties towards our neighbor in these words: "not to do to others that which one does not wish others to do to one's self."

Jesus Christ perfected this maxim by transforming a negative duty into a positive act: "to do to others that which we would have others do unto us." And He assigned the reason, saying that all of us are brethren because we are sons of one Father Who is in heaven, that is, God.

Filial affection has been sanctified by Christ through the sublime example of His Divine life.

Oh! be true, my dear young men, to this ideal of filial affection, which constitutes your most beautiful moral heritage, the fairest and loftiest conservative principle of your civilization.

From one's duty towards one's neighbor springs the duty of loving and serving one's native country. Your Country!! Behold a word that has power to make your heart beat fast! And I say to you: Love, by all means, that great country of yours, which once knew the splendor of power and glory.

Our Christian sentiments and the sense of brotherhood taught us by Christ enable us to comprehend and appreciate your love for your country. Our attitude towards the Chinese people is one of sincere and heartfelt respect, and we ought not and do not wish to do them any wrong.

We pray God to restore peace to China. It is our one desire that this great people, so good and so industrious, should have the opportunity of living in peace, and that peace should bring in its train spiritual, moral, and intellectual advancement as well as material progress in the industrial, economic, and political spheres. We keep ourselves severely aloof from everything that savors of the political, because that is none of our affair; but we do sincerely and heartily desire that the legitimate national aspirations of China should be fulfilled.

Here, however, my dear young men, within the precincts of the School, you ought to refrain from political agitation; here you are to study; here you must enrich your intellect and soul with that culture without which it will be impossible for you to render any notable service to your country.

Here you must develop yourselves under an austere and rigid discipline, in order to become sound and strong elements in the leading class of tomorrow. China, like all other nations, has imperative need of capable and

honest men, if it is to emerge triumphant from its present crisis and advance toward the goal of a prosperous regeneration. But capable and honest men are not produced amid the fanfares of futile student-demonstrations, but solely by iron discipline of intellect and will.

Those of you who are truly patriotic, will recollect themselves in laborious silence, and will seek by means of constant study to acquire the knowledge and ability that will enable them to offer to their country the service of their minds and hands. But avoid as something virulent those *anti-social* doctrines which are being imported into China from without, and which promise not life but death and destruction.

Man, who is an immortal spirit, has duties not only towards himself and others, but also towards God, Who is our Creator, Redeemer, and Remunerator. Our Catholic young men know their duties towards God. Those, too, who are not Catholics, are aware of a moral law engraved in their hearts, which is one and the same for all men, and in which God reveals Himself to His rational creatures. They behold His continual operation in the mystery of life; they behold in the universe a reflection of His infinite beauty, the effect of a creative, regulative, and providential will.

Materialistic science imagined that it had extinguished the stars of heaven insofar as these might be said to reveal the splendor of an Infinite Being Who governs the universe. But, as a great statesman of our times puts it: "Though we are rightly proud of the conquests of science, and honor the

greatness of human thought, nevertheless, after we have summed up all the stupendous discoveries of science, we come at last to the limit of our light, to a wall impenetrable to our gaze, and upon this dark rampart is inscribed the mysterious name of GOD!"

If you wish to read this idea more clearly, you have but to open the pages of the Gospel, that is, of Revealed Truth.

In this Institution you shall have the opportunity, as in all the great Universities of the world, of studying the great spiritual or religious problems of life, death, and destiny. But in all this, as a matter of set principle, your spiritual liberty of conscience will be scrupulously respected. There will be no coercion exerted, even remotely or indirectly, there will be no interference with inviolate spiritual liberty.

The Catholic students will find in the good Benedictine Fathers not only learned teachers, but examples to follow in the practice of the Christian virtues.

Among students of different creeds, a spirit of reciprocal respect should prevail, a relation of fraternal charity, an interchange of those acts of courtesy which are the noble heritage of Chinese manners.

In this way we trust that this Institution may stand out like a lighthouse amid the stormy billows of life's vicissitudes, showing to youth by means of the light of the intellect and the light of the soul, the straight course towards the haven which is the science of life, the knowledge which is comprised in the philosophical maxim:—"KNOW THYSELF!"

# CHINESE ARCHITECTURE

*Dom Adelbert Gresnigt, O.S.B.*

**B**ULLETIN No. 3 contained the letter of Archbishop Celso Costantini, Delegate Apostolic to China, on the need of developing a Sino-Christian architecture for our Catholic Missions. This problem he considered from four different aspects, formulating his position with reference to the last of these in the following terms: "Nor let it be said that Chinese architecture does not lend itself to the building of our churches." In the present article, I shall endeavor to describe briefly the characteristics and importance of Chinese architecture, concluding with certain observations on the problem of adapting it for the building of Catholic church edifices here in China.

The type *par excellence* of Chinese architecture is the Chinese Temple Hall, which constitutes, as a rule, the main building in an *ensemble* of edifices situated within an enclosure. The typical Chinese temple-ground is divided into a number of courts, with the axis of the main structures and Honor Gates directed towards the South. Having entered the premises, one traverses a series of courtyards similar in conception to the antrims and peristyles of the Roman Basilica style. These are often very poetic and breathe an atmosphere of peace. They are enlivened and adorned by beautiful old trees whose tortuous branches form a line-motive that contrasts with the

stiff rows of pillars of the surrounding colonnades.

The various courtyards communicate by means of a succession of gateways. The latter are all erected in the same axis, and through their wide-open portals one enjoys a surprising view of perspective that almost doubles the actual distance.

As one advances through the courtyards, the buildings grow in importance. Their proportions increase and their ornamentation becomes more elaborate. All the wooden parts are covered with vivid enamel-like tints, which are harmonized by intersecting lines and contours of gold.

As one emerges from the last gateway, a ponderous edifice, the Temple proper, looms up before his gaze. Religious and mysterious is the impression. The *ensemble* consisting of the main Temple, facing southward and flanked to East and West by minor temples, appears to diffuse an atmosphere of cloistral quiet and meditation. Restful and tranquilizing are the horizontal lines of base and balustrade which compose the terrace whereon the temple reposes.

The verticals of the columns forming the portico divide in harmonious proportions the façade of the Temple. The ornamented architrave and beams sustain a magnificent roof in glazed yellow ochre tile, which appears to rest with comfort upon the underlying



Peking

The Yellow Temple

Chih-li

rows of rafters and brackets. Everywhere the severity of the lines is tempered by means of graceful detail-work.

Analysis of the structure of the Temple reveals a striking combination of logic with artistic sentiment. The entire edifice, in outline and in every detail, is permeated and quickened by Nature's living spirit.

Three major motives enter into the composition of the Temple structure, viz., the base, the body, and the roof. The socle or base is of great importance in Chinese architecture. It ranges all the way from a low platform to a conspicuous terrace with balustrades and with flights of steps leading up to it. Sometimes such a terrace is doubled, or even tripled, the better to set off the main structure which surmounts it. A most beautiful example of this

ascending gradation is to be found in the Temple of Heaven (at Peking) where the base-motive reaches a climax in a threefold terrace with balustrades. Another important function of the base is to accentuate the individuality of the body-structure, the dignity and importance of which determine as a rule the height of its respective base or platform.

The body of the Chinese Temple Hall exposes to view its entire wooden structure of pillars, architraves, beams, rafters, and consoles. Rows of pillars supporting a roof for shelter: this is the fundamental idea, not only in theory but also in practical execution. For no sooner are the columns erected and connected by the binding tie-beams and architraves, than the roof is laid over this frame-work and finished, be-

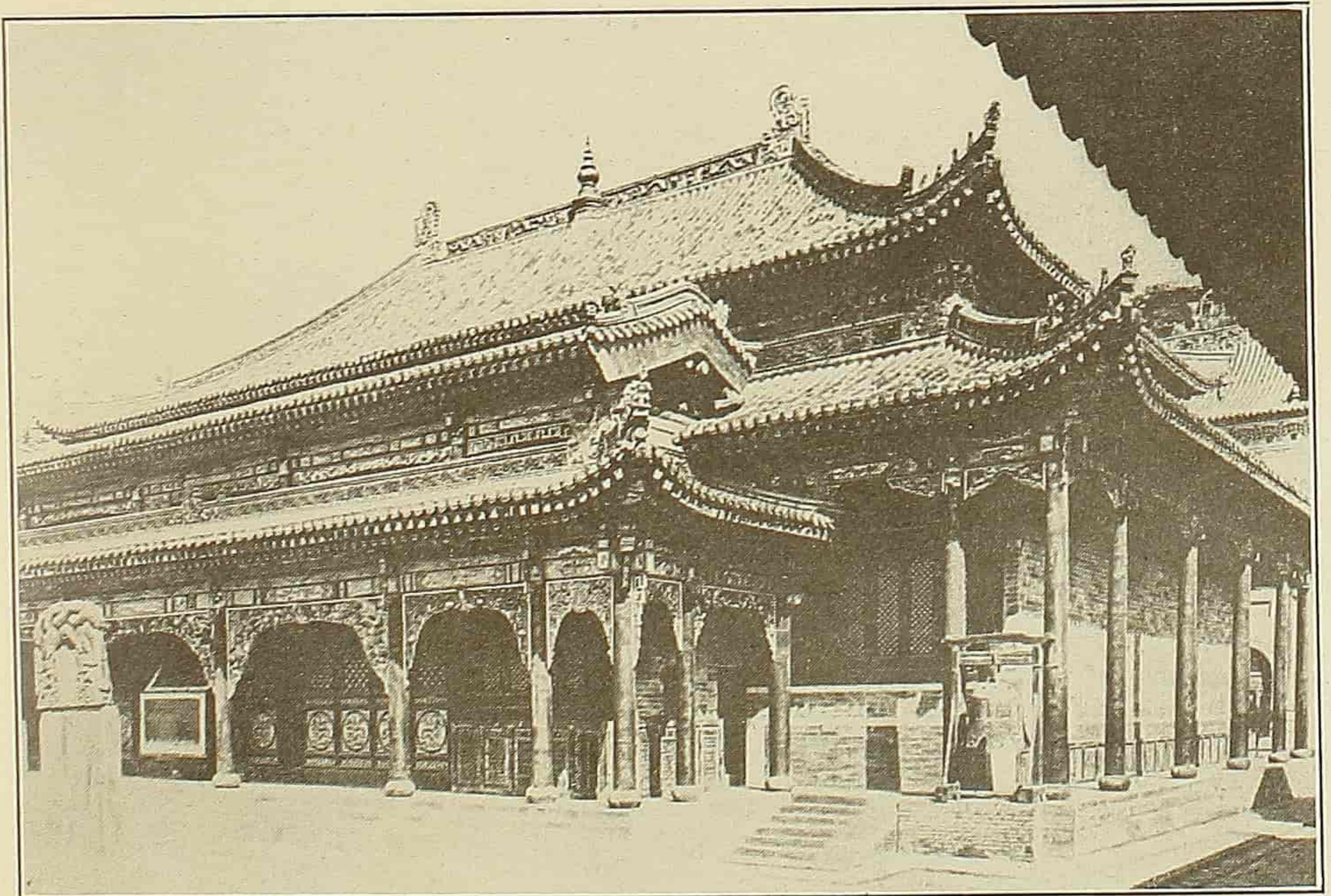
fore any walls or partitions are inserted between the columns.

The pillars are distributed in rows across the long side and through the depth of the rectangle, so as to form a series of naves in the interior of the building. The interspaces of the columns of the outermost row are left open, forming a portico. The intervals between the columns of the next or first interior row are closed with wooden screens, which serve as doors and windows. These wooden screens are often elaborately carved, their upper portions, which serve to admit light, being an intricate net-work of delicate tracery. The whole impression is as though the façade were curtained with a veil of lace-like drapery.

The tie-beams are laid directly on top of the columns. Instead of a capital, the wooden pillar has a pair of brackets outstretched like arms or

wings. The chief function of the latter seems to be that of tempering the severity and stiffness of the long horizontal lines of the tie-beams and architraves. Above the architrave, too, attached to the beams of the entablature, are rows of far-protruding brackets or consoles, which support the overlying eave-beams. These, together with the ornate roof-ledge and its double row of underlying eave-rafters, constitute the highest plastic effect of the façade, playing in light and shadow and all sorts of capricious silhouettes. They are, as it were, the transition motive from the verticals of the roof-tiles to the horizontals of the entablature.

The roof is the culminating motive in Chinese architecture. The sweeping curve of its lines and surfaces conveys the impression of a woven canopy of heavy texture in which the vertical



Wu T'ai Shan

Hsien T'ung Ssü

Shansi

lines of the roof-tiles correspond to the lengthwise threads of the warp. The whole is laid over the erected columns and binding beams, falling, as it were, in graceful curves towards the edges. The marginal tiles are in some cases differently colored from the rest, so as to resemble the border of a rug. In buildings of the rotondo type, the canopy effect is still more heightened. Here a conical roof culminates in a huge knob of gilded bronze to which all the radial lines of the roof-tiles converge.

Although the upward curve of the gable-ends is one of the most characteristic features of the Chinese roof, we find, notwithstanding, some very important buildings in which this motive is toned down to a *pianissimo*. Examples of this are more frequent in North China. The Imperial Palaces at Peking, for instance, show, for the most part, only a slight upward tilt of the roof-edges. The impression thus produced is more severe, and this, combined with their grandiose dimensions in beautiful proportion, endows them with an aspect solemn and majestic. The roof-crest and the other ornate ridges, which frame the intersecting surface-planes of the roof at the various lines of juncture, beside constituting a happy decorative *motif*, are suggestive of the fanciful function of being superposed there to clamp or fasten down the ceramic canopy.

These, then, are the three component motives of the Chinese Temple Hall. Each of them presents a striking point of contrast with Western conceptions of building.

First of all, the base. In Chinese architecture this is a conspicuous part of the construction, whereas Western

usage tends to conceal it, or to relegate it to a very subordinate status. In Chinese construction, the base is never minimized. In larger buildings, on the contrary, it is uniformly a prominent feature, often accentuated and put in evidence, as we have seen, by means of balustrades and flights of steps.

In the second place, there is a fundamental divergence with respect to the body. The façade of the Chinese Temple is on the long side of the building, and not on the short side or gable-end, as in Western churches. The façade in Chinese architecture always faces the South. This predilection for a southern exposure constitutes a sacred and immemorial tradition of China. All houses, palaces, yamens, and even towns have, wherever possible, their axis directed towards the Sun in the Meridian. Everywhere the endeavor is made, so far as space permits, to augment the southern exposure of the buildings. The consequences of this universal tendency are important. For the resulting elongation of the southern front brings into dominance the *horizontal* lines and proportions, in contrast to the dominating *verticals* of the narrow European gable-end façade.

The typical form in Chinese architecture is the oblong rectangle with its long sides in the horizontal position. Some have thought that the dominance of the horizontal in this architecture is due to the fact that Chinese buildings are limited, as a rule, to a single storey. But this explanation does not go to the root of the matter; for even in the many-storeyed pagoda, where the ground-form is repeated over and over again in *diminuendo* proportions, the same tonality of horizontal dominance

persists. The gates and towers of city walls, too, though consisting of several storeys, have no long verticals accentuating their height which, on the contrary, is depressed in effect by the stratifying horizontals of the secondary roofs, balconies, and mezzanines.

It is to this consistent cultivation and stressing of the horizontal line and proportion that Chinese architecture owes its power of producing in the soul a sense of restfulness and peace. And here, too, it differs radically from the Gothic, in which the verticals are indubitably dominant. So deeply-rooted in the Chinese character is this penchant for the horizontal motive that it reveals itself even in their written numerals. The Roman numerals are based on the fingers held vertically; whereas the Chinese numerals are based on the fingers held horizontally.

From this it follows that no form of Western architecture does more violence to that mute language of the soul of China, which we call Chinese archi-

itecture, than its most complete antithesis, the Gothic architecture of Northern Europe.

The third and final point of contrast with Western architecture is found in the Chinese roof. The Western tendency is to lessen the importance of this part, or to hide it altogether by means of cornices and parapets. The Chinese, on the contrary, make it the crowning feature of their buildings, and find in its surfaces an outlet and medium for the free play of their artistic fantasy.

They seem to insist upon the idea that it is the roof, after all, which *shelters*. And to emphasize, as it were, this conception, they double and treble the roof by the interposition of mezzanines. But inasmuch as the material of the supporting columns is wood instead of stone, they feel that the rigid and massive expanse of the tiled roof should be in some way mitigated so as to give buoyancy and flexibility to its lines. To obtain this effect, they



Schochow

Temple

Shansi

upturn the gable-ends in graceful curves, giving thereby to the whole a tent-like aspect, which is especially pronounced in the Chinese pavilion. To relieve the monotony of its unbroken expanse, they multiply its surfaces by means of segmentation. Another means which they employ to accomplish this result is the expedient of raising the central portion of the roof like a saddle above the rest. The various divisions of the roof surface are separated by conductive frame-lines more or less richly ornamented. The roof is enlivened, too, with an abundance of other ornamental detail-work in ceramics and gilded bronze. Some of the roof-crests are, in fact, veritable masterpieces of decorative craft and workmanship.

For the Chinese, we repeat, it is the roof and not the wall which shelters. The wall is comparatively insignificant. Such a statement, made as it is in relation to the builders of the Great Wall, of many a stately city-wall, and of innumerable smaller walls, appears to savor of the paradoxical, but we speak here of the function of walls in a *building*. Generally speaking, the rôle which the Chinese assign to the wall is the twofold function of protection and segregation. They do not regard it as a factor in the matter of shelter. Hence the function which the wall fulfills in Chinese temples and houses is of minor importance. In Western dwellings, where the function of shelter is united with those of protection and segregation, the walls are emphasized at the expense of the roof. In Chinese dwellings, on the contrary, only the function of shelter is insisted on; the functions of protection and segregation devolve upon the wall of the compound. For

this reason, the compound comes to resemble a walled encampment in which the single dwellings correspond to the tents of the different families composing the clan.

The importance of Chinese architecture resides in the indubitable fact that it embodies, to a very considerable extent, the history and traditions of China. In common with all other cultured peoples, the Chinese have expressed in their arts the ideals and qualities of their race. Their architecture, no less than their literature, reflects the peculiar genius and aspirations of China's spirit. It is the silent language of the Chinese soul. And taking it all in all, this architecture is largely a religious conception inspired by Nature and the reverential instincts of the human heart.

The Altar and Temple of Heaven at Peking constitute one of the most impressive symbols conceivable for expressing the worship of *the One and Only Being, immense, silent, immovable, yet incessantly active*, that sublime conception of God which Laotze is said to have formulated in the *Tao Tê King*. It represents the extreme limit of grandeur to which human reason, unaided by revelation, can attain in its endeavor to penetrate the mystery which lies "beyond the flaming ramparts of the universe."

When he desires to practice contemplation and to cultivate the union of the soul with the Creator, man instinctively seeks retirement, silence, and recollection. The impulse which led a St. Benedict to seek the solitude of the mountains, and a St. Bernard to seek the seclusion of the valleys, has inspired the Chinese people to build temples and sanctuaries in the fairest

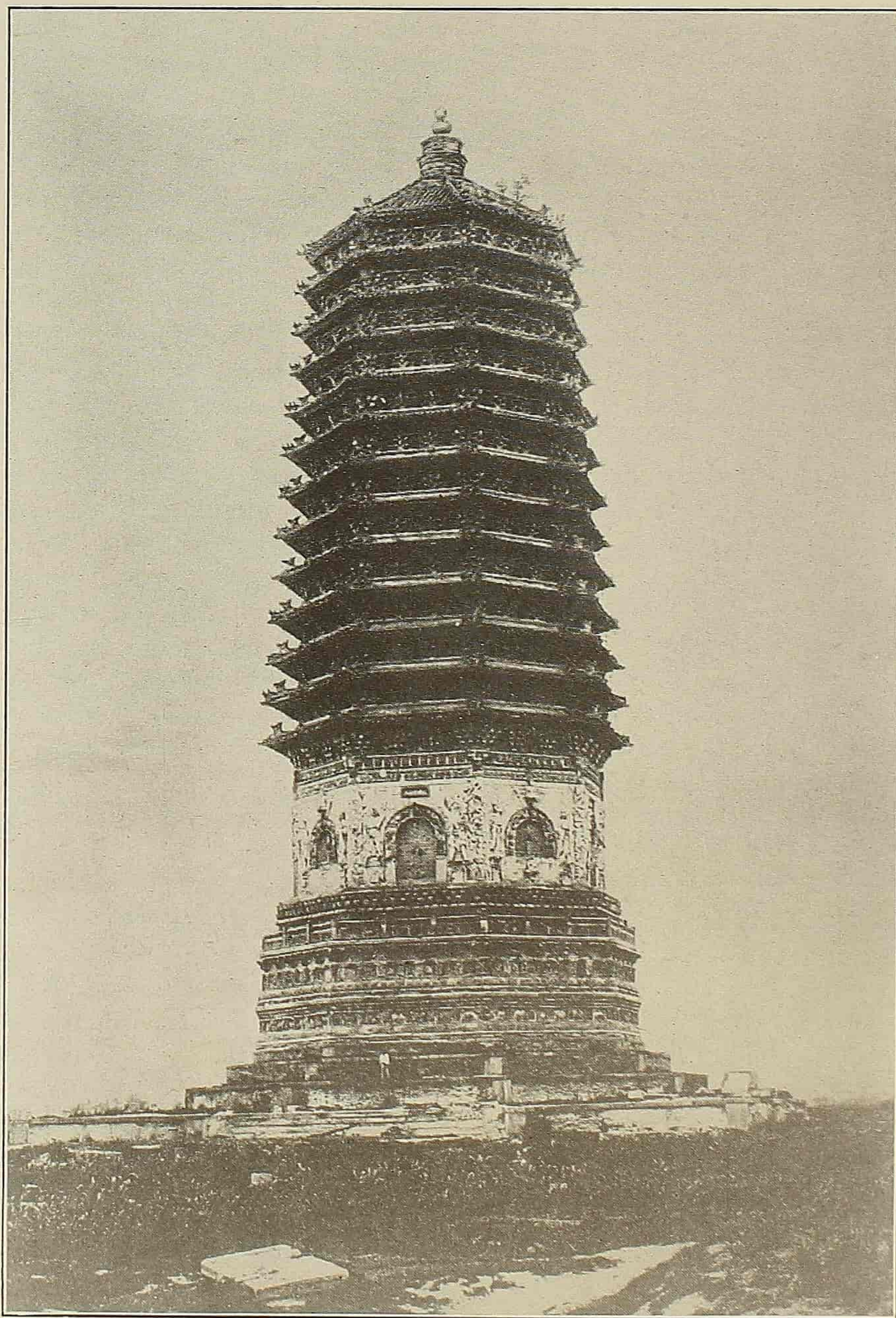


places throughout the whole length and breadth of the land: on mountaintops, and amid sequestered groves; on the banks of their majestic rivers, and on the shores of beautiful lakes; high up in rocky eyries, and on islands in the sea; on every spot, in fine, where Nature seemed to be haunted with mystery, to be redolent of the occult, to be in touch with forces weird and inscrutable. Their mystic imagination animated and peopled the elements, the rivers, the woods, and the clouds with a multitude of spirits and demons, which, invested in plastic form, look, for the most part, grotesque and fantastic rather than divine. But what is peculiarly admirable and arresting is the delicate sentiment and really fine taste which they display in harmonizing the construction of these sanctuaries with the natural surroundings and scenery, in making them, so to speak, an integral part of the landscape itself. Every temple, in fact, seems to cling to Nature like a child to its mother. In this quality of adapting their religious architecture to a particular natural environment, the Chinese are hardly surpassed by any other people.

The Temple Hall forms a part of the palace, the yamen, and every typical Chinese compound. Its architectonic forms, moreover, have influenced in no small degree the construction of secular buildings. Hence it has come to pass that the greater part of Chinese architecture partakes to some extent of its religious character. From a visit to the average palatial residence, one carries away the impression of cloistral solemnity rather than of worldly pomp. The best building in the compound is always the Family Temple, showing

what a considerable part the sense of religion plays in Chinese family life. In short, Chinese architecture is at bottom profoundly religious, and as such is intimately bound up with the daily life of the people, constituting, as it were, the venerable patrimony of their time-honored civilization and history. What, then, must we think of those who would have us disregard all this in building our churches, and who would make it a cardinal point of missionary policy to supplant the national heritage by the importation of spurious Foreign forms? Would we not serve the purpose of Religion far more effectively by adopting the architectonic forms that have sprung from the native soil? Such a course is in manifest conformity with the dictates of logic and common sense, and by following it we are enabled to pay to the culture of the Chinese nation the well-deserved tribute of our homage and appreciation.

The tenacious conservatism evinced by this people in clinging to their national customs, forms and ideals is, and has always been, proverbial. We know, therefore, how extremely reluctant the Chinese are to adopt innovations or to admit alien influences. The realization of this fact should suffice to deter the missionary from the misguided policy of encumbering the Catholic religion with unnecessary Western forms. Catholic truth is essentially universal and as such will not be deemed extraneous to the genius of the Chinese people, but the Foreign vesture in which that truth is needlessly clothed may well be felt as something distinctly out of place and not at all in keeping with Chinese feelings and surroundings. For the Chinese (as



Pa Li Chuang

Pagoda

Chih-li

previously noted with reference to temples and dwellings) have from time immemorial solved the problem of construction in a manner and mentality quite different from those of the West.

If, therefore, our Missionaries are desirous of making the Catholic religion *at home* in China, they must be careful not to lodge that religion in churches of Western pattern which, however congenial they may be to local tastes in Italy, France, or Germany, are, none the less, totally at variance with the Chinese temperament, climate, and landscape. Chinese Catholics may, indeed, out of deference for the evident predilections of the Foreign priest, conceal their real feelings on the subject, and may even go so far as to feign a preference for Foreign architecture; but in such cases they are speaking out of innate courtesy and from a fear to wound the sensibilities of one for whom they have sincere respect. It would, therefore, be exceedingly unwise for the missionary to take expressions of this kind literally.

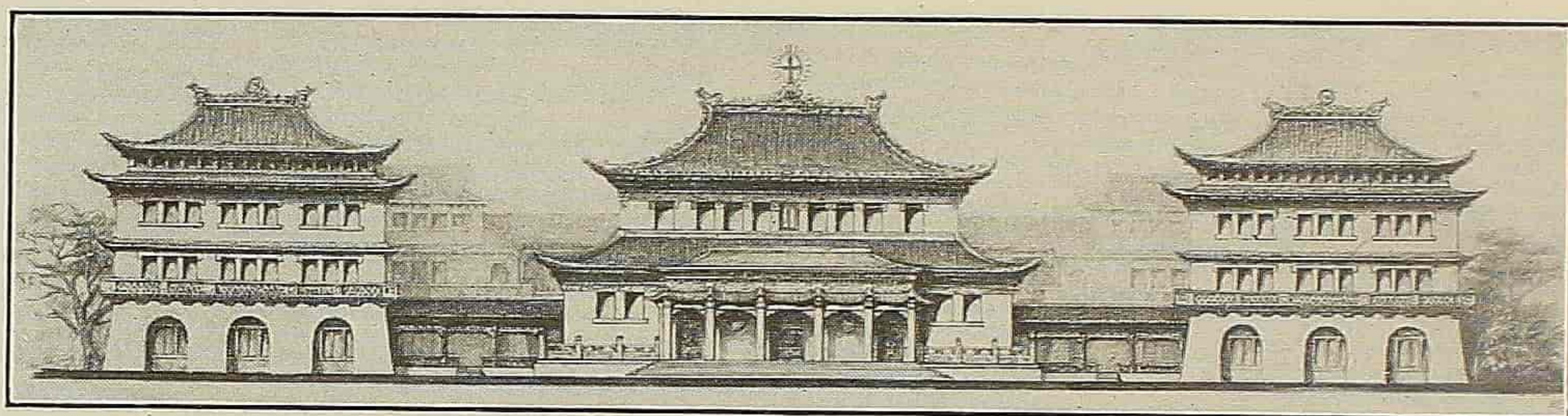
Of a more serious character are two other objections which Missionaries, aware of the importance of the question, are wont to put forward as an apology for having constructed their churches in Foreign style. They lay stress, in the first place, upon the comparatively greater cost of building in Chinese style and, secondly, they allege that Catholic liturgy cannot be properly conducted in any of the existing forms of the Chinese Temple. Well, let us inquire into the relevance of this twofold difficulty.

As regards the question of cost, one may be pardoned for prefacing the remark that in not a few instances expense seems to have been a very

secondary consideration. For I myself have seen in China, Catholic churches constructed in mediocre Gothic, or Roman style, but with high and expensive towers and, in such cases, I could not help but reflect that the amount spent on these buildings would have been amply sufficient for the construction of a like number of very decent-looking churches in Chinese style.

But let us face squarely this question of expense. In what, precisely, does the greater costliness of Chinese construction consist? Not, certainly, in the price of skilled labor and artistic handicraft; for China is the one place left in the world which still has a vast army of skilful workers and craftsmen who do exquisite work for extremely reasonable charges. Obviously, therefore, it lies in the material, in the very considerable quantity of wooden beams and columns required by the most typical form of Chinese architecture. With our modern means of construction, however, the whole wooden frame-work can be advantageously substituted by one of reinforced concrete, without sacrificing any essential structural feature. This concrete frame, covered with an *intonaco* similar to that with which the Chinese ordinarily coat the wooden columns, can then be painted according to the traditional color-scheme. This method, besides reducing the cost, has the added advantage of being more durable as well as fire-proof. Successful experiments in this mode of construction in Chinese style have already been made at Peking, in Cochin China, and elsewhere.

In addition to the foregoing solution, there is still another one, less costly and more in accord with the building traditions of the country,

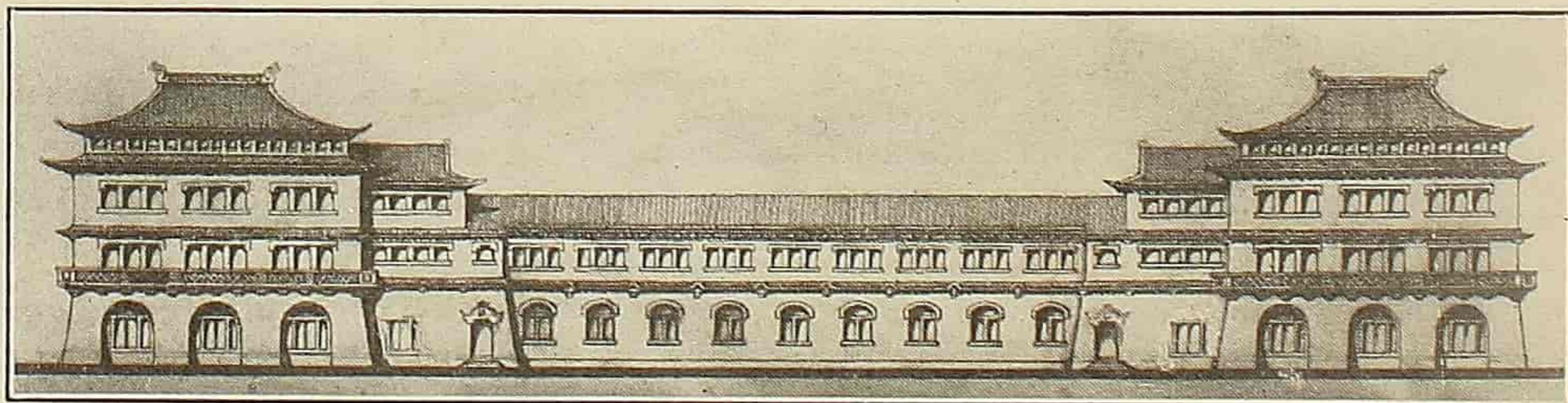


Front elevation of the Regional Seminary at Hongkong.

*Designed by Dom Adelbert Gresnigt, O.S.B.*

namely, that type of Chinese architecture which is styled *massive construction* and in which the materials are exclusively brick, tile, and stone. The purest type of Chinese architecture, it is true, is not the massive, but the so-called *T'ing* style, with its rows of columns and imposing roof. Nevertheless, the massive style represents a transition from the latter to buildings of a more solid character, with walls, arches, and vaulted ceilings. This type of construction has been used, not only for city-gates and fortresses, but also for temples, pagodas, dwellings, *p'ai-lous* (memorial arches), etc. It is to be found all over China, though more particularly in the vast yellow plains lying north of the Yang-tze River. The Western conception has entered here through the medium of Indian and Thibetan influence. But, like so many other things in China, this form, too, has undergone a pro-

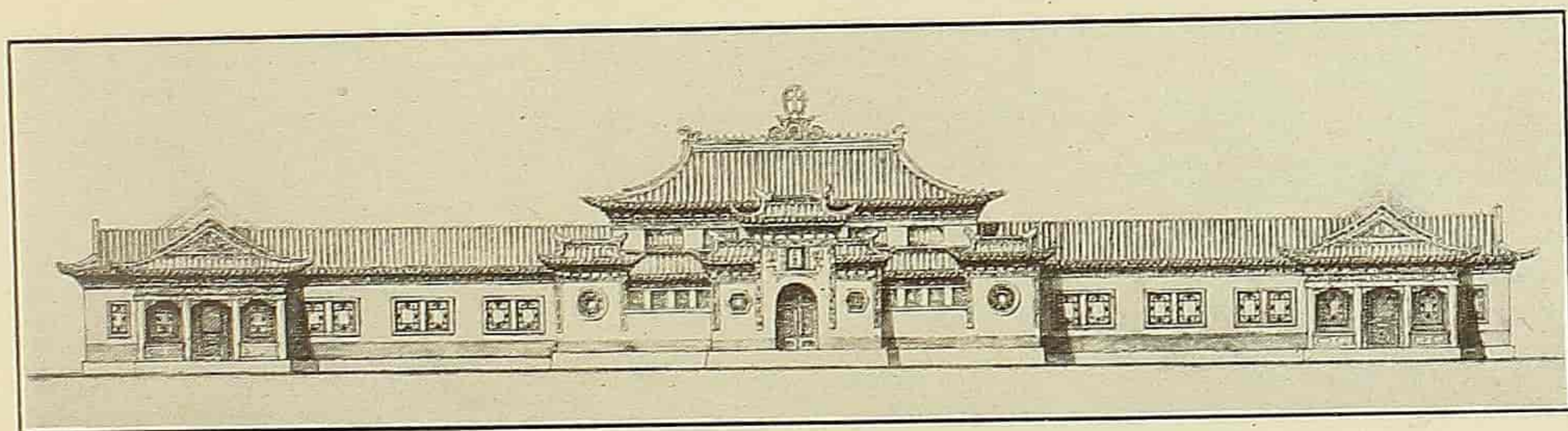
cess of graceful naturalization. Under the alchemy of native genius, its massivity has been, as it were, dematerialized; its inertness has been enlivened by that fine sentiment which the Chinese show for rhythmic lines, and its austerity has been charmingly tempered by their poetic fantasy. Good exemplars of this solution are furnished by the temples with *p'ai-lou* façades and Chinese roof motives. Here we see a taste for simplicity combined with an innate sense of good proportions and proper ornamentation. Along such lines, it appears to me, there is every prospect of developing an economical form of Chinese architecture for church purposes. A solution of this kind, while leaving considerable latitude for originality and adaptation to modern needs will, at the same time, be neither alien to the Chinese sense of beauty and form nor incongruous amid Chinese surroundings.



Rear elevation of the Regional Seminary at Hongkong.

As regards the second or "liturgical" objection, the whole difficulty arises from the previously-mentioned peculiarity that the Chinese façade is always the broad southern side and never the gable-end. In a building so constructed, the place of honor is in the middle of the hall, *vis-a-vis* of the main entrance. It is here, therefore, according to Chinese notions, that the altar should be placed, with priest and people in front of it, facing the North. In Western churches, however, the position of the altar is by no means fixed. Its place varies with the architectural style and local requirements.

In cruciform churches with domes, its position is under the dome, at the center of decussation. In cruciform churches without domes, it is usual to place it in the upper arm of the cross. In certain Roman basilicas, the choir is in the apse and the altar is thrust out into the nave, where it stands over the *confessio*. At such an altar, the celebrant says Mass facing the people, and does not turn for the *Dominus vobiscum*. Such, indeed, was the primitive position of the altar, and the custom of relegating it to the apse, or of placing it in juxtaposition to the rear wall is of considerably later origin.



Front elevation of the Diocesan Seminary at Hsuan Hua Fu, Chih-li.

*Designed by Dom Adelbert Gresnigt, O.S.B.*

In short, the position of the altar is largely a matter of convention. In favor, however, of its primitive position (in the basilica and the domed cruciform church) there is this much to be said, that such a position meets more fully the requirements of the Liturgy, of which one of the foremost is that the faithful should be placed so as to enable them to associate themselves most intimately with the celebration of the Sacred Mysteries. In other words, they should be afforded the best possible opportunity of witnessing the Holy Sacrifice and of hearing the prayers, the lessons, and the preaching of the Word of God. In fact,

so obvious are the advantages of the primitive arrangement, that there is now a movement on foot in Europe to do away with the long Gothic church in which the altar is so far removed from the bulk of the congregation. A recent article on Church Architecture in the *Bulletin Paroissial Liturgique* (published by the Abbey of St. André, Lophem-lez-Bruges, Belgium), strongly advocates the building of short, broad churches in place of long, narrow ones, in order that the last row of pews may not be too remote from the altar. All of which indicates that if Chinese style requires the altar to be placed in the middle of the nave,



The Nativity

*A sketch in Chinese ink by Dom Adelbert Gresnigt, O.S.B.*

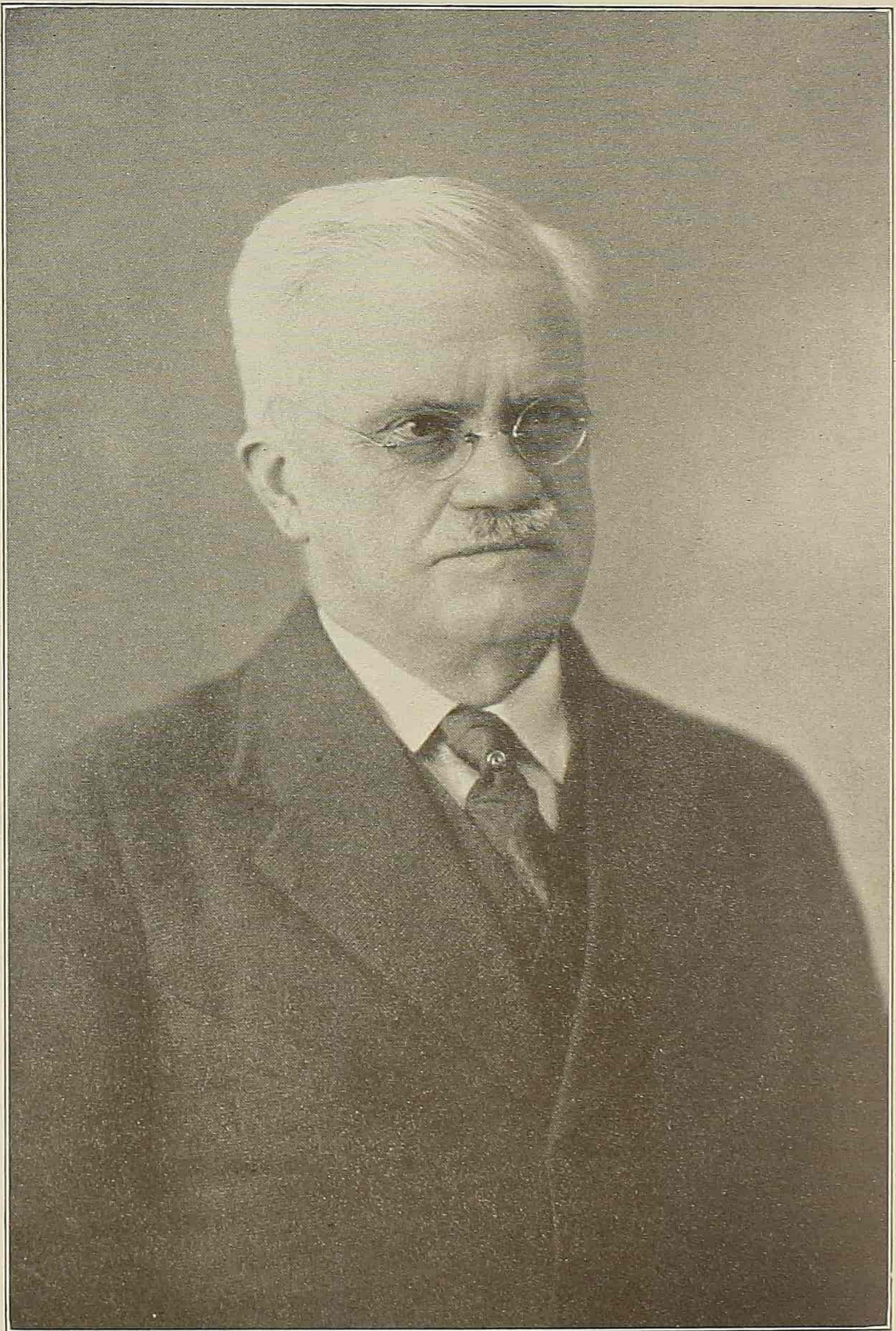
this arrangement, far from being impractical has, on the contrary, distinct advantages, the chief one of which is that it brings the priest and the people into closer union in the performance of liturgical functions. The whole question, in short, is one which can be solved without difficulty by a practical sense of adaptation.

It goes without saying that the foregoing observations refer exclusively to the rectangular Temple type. As regards the cruciform type exemplified by the Jade Buddha Temple in the T'uan Ch'eng at Peking, and the *rotondo* type exemplified by the universally known Temple of Heaven, the question of adaptation does not arise at all, because to them are applicable the same solutions that are used in the

case of their European counterparts. As a matter of fact, the altar in the T'una Ch'eng Temple occupies the upper arm of the cross, just as the Christian altar commonly does in the domeless cruciform churches of Europe.

In a wider sense, of course, the problem of adaptation is bound to affect all forms without exception; for nothing is farther from our thought than to recommend a servile imitation of any existing temple or pagoda. What we really advocate is the retention in our Mission architecture of those distinctively Chinese forms and lines which reflect the true spirit of China and satisfy most fully her æsthetic taste. For the rest, the problem is one whose practical solution affords ample scope for inventiveness and originality.





Dr. James H. Ingram  
Medical Adviser at the Catholic University of Peking



# THE "LOST TRIBE" OF CHINA

*Dr. J. H. Ingram*

The following is the substance of a paper read before the Things Chinese Society in Peking on September 27, 1927, by Dr. J. H. Ingram, Medical Advisor of the Catholic University of Peking.

**I**N order better to understand how the "Lost Tribe" came into existence, it might be helpful to review briefly some of the occurrences which constitute the history of the time in question. The term "Lost Tribe" is not of Chinese origin, but some have felt, since this colony dropped out of sight completely, that the term is not inappropriate.

In April, 1644, the Ming dynasty, because of the corruption and oppression of eunuchs and officials, was tottering to its fall, Li Tzu-ch'eng, an adventurer and born soldier, having already captured K'ai Feng Fu and the provinces of Shansi and Shensi, had proclaimed himself the first Emperor of the Great Shun Dynasty, with Yung Chang as his personal title, and appeared before the gates of Peking with a large and well-disciplined army. No opposition which the government was able to muster was sufficient to beat back or even to withstand his advance.

Ch'ung Chen, the Ming emperor, was aware of the impotence of his resistance, and in his extremity turned to the priests of the San Kuan Temple, situated west of where the Hotel des Wagons-Lits now stands, to learn the

decree of heaven as to his fate. The lots drawn proved inauspicious. This he regarded as final. He slew the eldest princess, commanded the Empress to commit suicide, and sent his three sons into hiding.

The next morning at dawn the bell was struck for the Court to assemble; but no one appeared. His Majesty then left the inner palace enclosure, accompanied by one faithful attendant, and proceeded to the Coal Hill. Here he wrote this, his last Decree on the lapel of his robe:—

"We, poor in virtue and contemptible in personality, have incurred the wrath of God on high. My Ministers have deceived me. I am ashamed to meet my ancestors: and therefore I, myself, take off my crown, and with my hair covering my face, await dismemberment at the hands of the rebels. Do not hurt a single one of my people!

He then terminated his unhappy life by hanging.

A treacherous eunuch having opened the western gate (the P'ing Tzu Men) of the Northern city, Li Tzu-ch'eng was soon in possession of Peking and the throne of the Empire.

Perhaps the ease of the capture and the number and discipline of his forces induced him to regard himself as invincible. He killed all who might prove a menace to the new dynasty. Among these was the family of Wu San-kuei, the generalissimo of the Ming House. Li Tzu-ch'eng, however, saved

alive and took possession of the favorite concubine of this dignitary, and by so doing doomed himself to see the Empire wrenched from his grasp.

Wu San-kuei, at this time, was stationed at Shan Hai Kuan, where with a large army he was opposing the entrance of the Manchus, who had of late manifested a desire to seize the Dragon Throne. They also possessed a large army and had by discipline and determination become the greatest menace to the Ming Dynasty.

When Li Tzu-ch'eng advanced on this region, his army came in two columns. One from the south seized Peking, and the other, from the west, forced the Nankou Pass, and turned east in order to strike Wu San-kuei before he could assemble other units of his army to his assistance. Wu San-kuei must have been profoundly impressed with the strength of the invaders, because he came as far west as Lan Chou and tendered his allegiance to Li Tzu-ch'eng without even a preliminary skirmish. This augured well for the Great Shun Dynasty whose establishment seemed assured.

This move on the part of Wu San-kuei was made before he learned that the usurper had killed his family and seized his favorite concubine. Perhaps Li Tzu-ch'eng, at this juncture, regretted his high-handed procedure, but the die was cast and it is for us to observe the reaction.

When rapid couriers reached Shan Hai Kuan, and informed Wu San-kuei of the fall of the Dynasty, the extermination of his entire family, and the fate of his favorite concubine, he decided to revoke his allegiance to the Great Shun Dynasty and adopted extreme measures in revenge. Well know-

ing that he, single-handed, was not able to meet the usurper, he went over to the Manchu camp and dictated the terms on which he would allow them to occupy the throne of China. His proposals were accepted.

The proposal which concerns us to-day, was that the Manchu cavalry should unite with his cavalry, make forced marches, and strike Li Tzu-ch'eng before he still further strengthened his hold on the throne. Thus, Li Tzu-ch'eng had to face an allied army far stronger than any he had yet encountered.

Let us examine the sources of this great strength. Wu San-kuei was determined on personal revenge, and instilled his bitter hatred of the usurper into the hearts of his men. The spirit which animated the Manchus was scarcely less powerful. For years they had coveted the throne which was now occupied by this unheard-of upstart, and if they did not now strike, the object of their years of toil and endeavor would be snatched from their grasp. Now they were on the way to Peking, co-operating with the very army which had heretofore stood in the way of their becoming masters of the empire. Unfortunate is the cause which is called upon to resist the onslaught of forces thus activated and infuriated.

Li Tzu-ch'eng had been on the throne just eighteen days when called upon to take the field against this army. He offered stubborn resistance and, for a time, it looked as if he were to come out victorious. But he was fighting against troops dogged in their determination. He was defeated, and retreated westward. After two vain attempts to check his pursuers, his army began to melt away, and the

Manchus then took possession of the throne.

Yü Wang Fu, the place where this meeting is being held, according to popular tradition, witnessed stirring scenes at the overthrow of the Ming Dynasty. "The Assassination of the Tiger" is a play which is constantly staged throughout China, and is based on an incident said to have occurred within the walls of this palace. A lady-in-waiting to the princess whom Ch'ung Chen killed the day before he committed suicide, was the principal actress. She well knew that Li Tzu-ch'eng's soldiers would endeavor to seize all the members of the imperial family still surviving, and determined to wreak vengeance on the arch-fiend. She therefore donned the robes of the unfortunate eldest daughter of the Ming Emperor, and the underlings were instructed to treat her as they would their mistress.

She expected Li Tzu-ch'eng to enter Yü Wang Fu. When the horde arrived, she assumed a rôle of profound dejection, sorrow and submission. She appeared to be overwhelmed with the loss of her imperial dignity and seemed the epitome of feminine helplessness and despair. When the man whom she supposed to be the usurper came near, she seized a dagger concealed in her clothing and drove it into his heart.

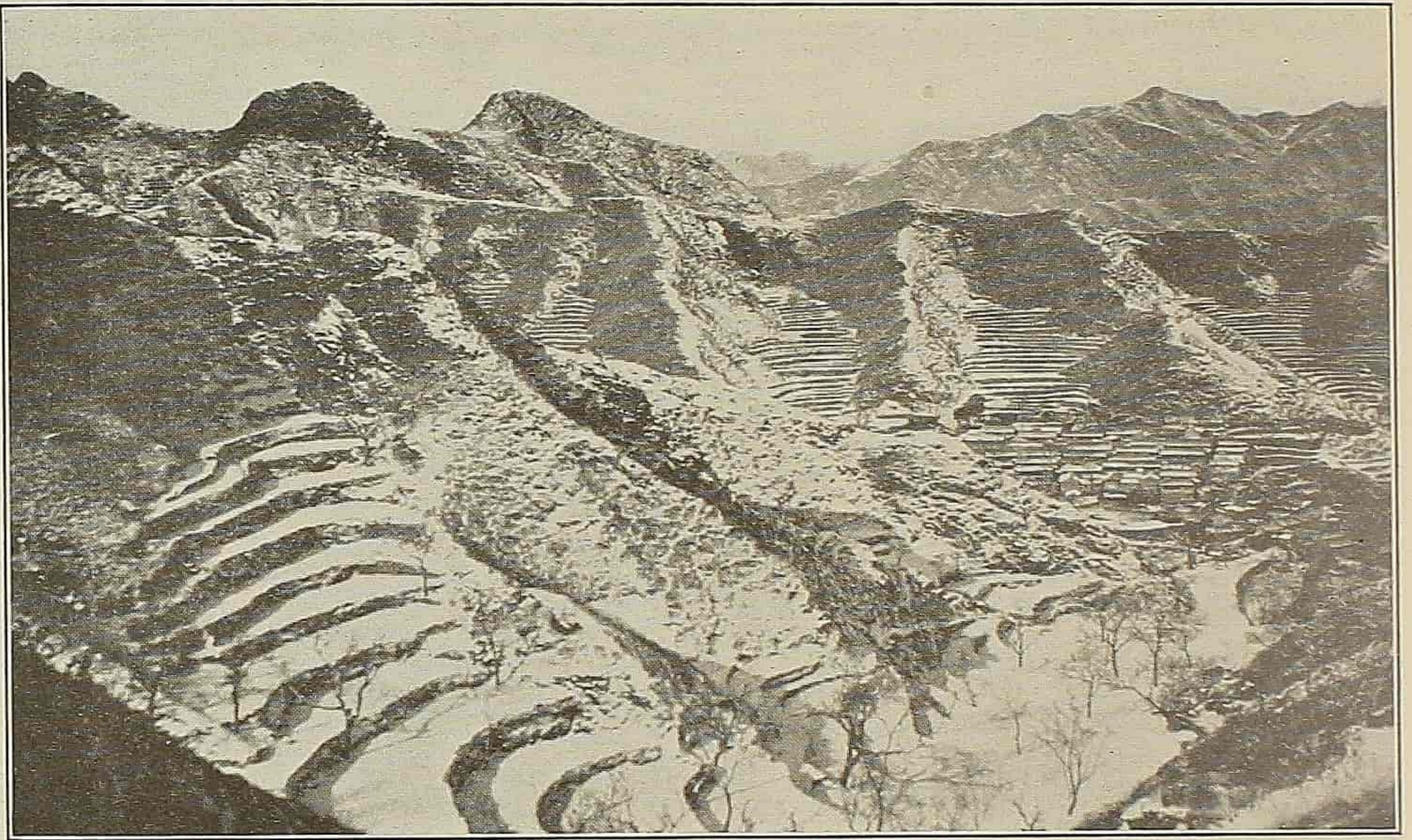
Her victim turned out to be the younger brother of Li Tzu-ch'eng, Li Hu, the Tiger Li, hence the title of the Play: "The Assassination of the Tiger." Great was her disappointment at the miscarriage of her design, and she straightway committed suicide to escape those whom she dreaded more than death. History actually records that a lady-in-waiting assassinated one

of the officers of the usurper, but his name was Lo, and he was not the younger brother of Li, so we see that play-writers in the East, as in the West, often refuse to be strictly confined to the truth when setting forth thrilling scenes.

Another popular tradition intimately connected with this palace is the following: In the Family Temple of Yü Wang Fu, I am told, Wu San-kuei planted three peonies of the hardy variety, and these are said to be still living. If so, they have been disseminating their fragrance and beauty for upwards of 290 years. This Temple court is now incorporated in the premises of the Police Station at the corner of San T'iao and Morrison Streets.

Li Tzu-ch'eng's stay in Peking was not extended, but he and his men had learned where the treasure was stored, and had it smelted into ingots of a thousand catties' weight. This he did to prevent pilfering.

And now for the origin of the "Lost Tribe." Li Tzu-ch'eng's retreating army took with them as many of these ingots of silver as possible. Some were taken into Shansi by way of Huailu, as carts could be used on that road. Others were carried into the mountains to the west of Peking, but it is reasonable to believe that few of the ingots thus removed long remained in the possession of the retreating bands, because the pursuing forces could easily get information as to the paths traveled by the retreating forces, and the sheer weight of the loot so impeded progress that they could easily be overtaken and annihilated. Three hundred of the defeated men succeeded in escaping Wu San-kuei's men by crossing into the region beyond the Hsiao



Cho Chou San P'o. Showing elaborate terracing of the mountains.

Han Pass where they were not further pursued. It was only the unusually strong and intelligent who succeeded in passing this mountain barrier before their pursuers overtook them; and these, as we will hereafter see, constituted the original members of the band known as the "Lost Tribe."

Wu San-kuei was busy at that time dealing out destruction to all whom he suspected of having any affiliation with the usurper. When all were destroyed, he memorialized the throne to that effect, was rewarded with the title, "*Pacificer of the West*," and was sent to other places to put down uprisings due to the unstable state of government. During the space of eighteen days, three Emperors had been on the throne.

When Wu San-kuei left the vicinity of Peking, these 300 men came forth, and with shaven heads, proffered their allegiance to the Manchu Dynasty, and sued for mercy. The usual penalty would have been death, but perhaps

the authorities had become surfeited with bloodshed, so substituted banishment. But where could be found a place sufficiently desolate for such rebels, and who would hold them to the penalties imposed? The place of banishment was back of the mountain fastnesses which had baffled their pursuers, but now, instead of protecting the fugitives, they were transformed into a cordon, perpetually isolating them and their posterity from intercourse with the outside world.

How different their aspect when viewed from these two stand-points! It is a mountainous region, 100 miles west of Peking, and measures 17 miles east and west, 13 miles north and south, and is just west of the Po Hua mountain. In this area there is almost no level land, and it may have been selected because it was believed they would here starve to death.

At that time the Cho Chou magistrate happened to be a man of liberal

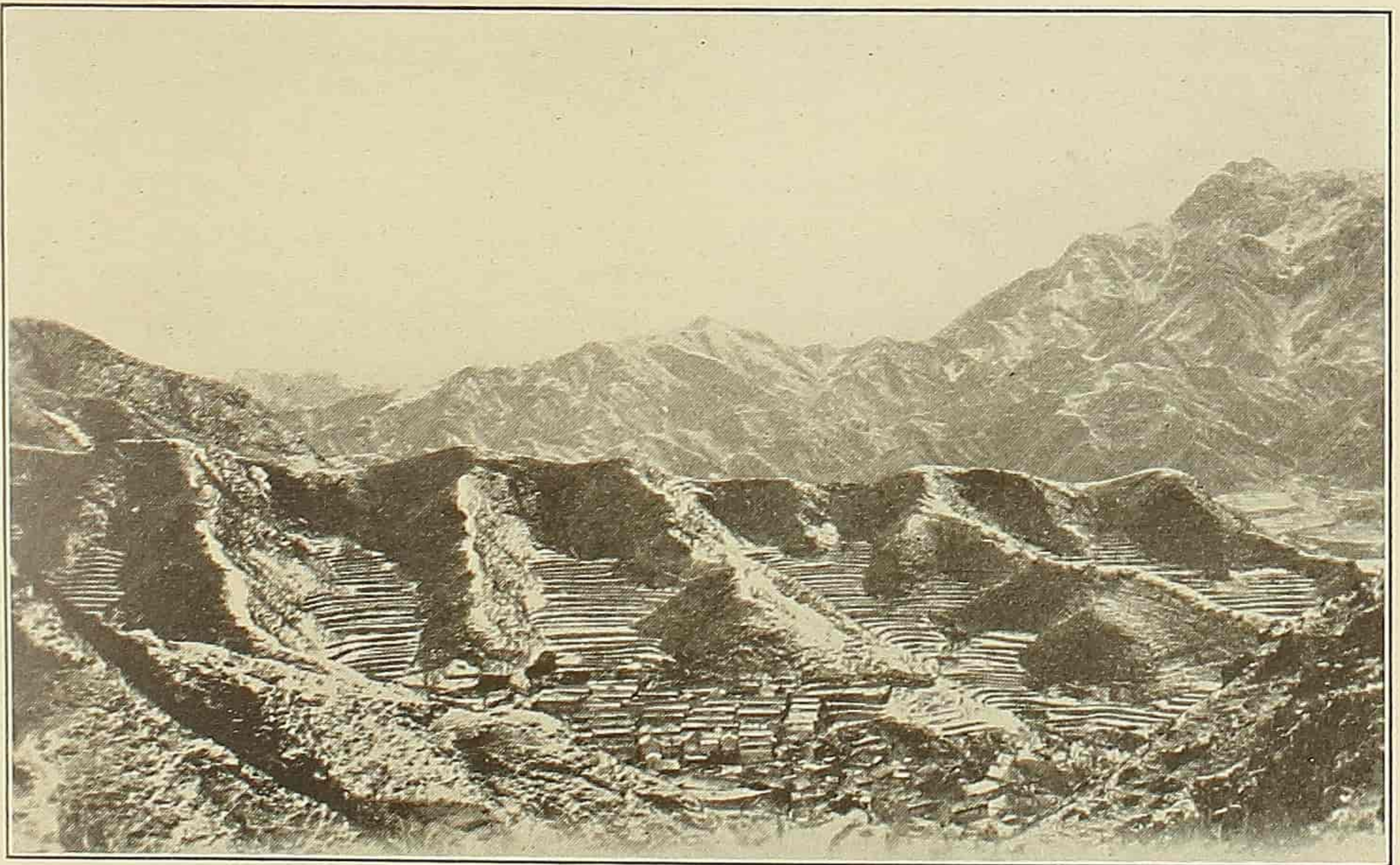
mind and he volunteered to be responsible to the throne for the management of these exiles. They were to remain within the above confines and were to receive the death penalty if found outside. They were divided into three settlements. They could have no dealings with the outside world. They were allowed to get wives from their homes in Shansi, but could not intermarry with the people of the surrounding regions.

They were constantly reminded of their crime and that the *privilege* of living was granted them because of the *extreme clemency* of the Manchu house. This was their penal-settlement for 268 years. By 1899 they had increased from three hundred to four thousand souls. As the population grew, they terraced the mountain-sides higher and higher, until, finally, every available foot yielded its quota of grain. Because tillable land was not sufficient to sustain the population, walnut trees

were planted on mountain-sides too steep to produce other crops, and in this way the food supply was substantially augmented.

For many years walnuts from this region have been carried on men's backs to Mentoukou and shipped from thence to the California coast. The consumers know as little of the cloud of guilt and disgrace which overhangs the region of production, as they do of the exigency which demanded their production. No maps show any trace of Cho Chou San P'o, the local name given to that region. Politically, this group of people is non-existent and therefore the name "Lost Tribe" is appropriate.

Dr. W. S. Ament, a veteran missionary of Northern China, had heard of the existence of this banished colony, and had read the meagre facts about it in the official history of Cho Chou. In the spring of 1899, he determined to set out to find this colony



Cho Chou San P'o. Another view showing the terracing of the mountains.

and invited the writer to accompany him. No one was able to tell us definitely in what direction to travel, nor what we were likely to find.

We started from Cho Chou on April 4, and traveled northwest across the plain, to a place called Chang Fang K'ou, 60 *li* distant.

As we left Chang Fang K'ou, we issued into a new world. The river here is no small rivulet, but a stately stream of clear, blue water, which changes hue with the play of clouds and sunshine. We crossed and recrossed it every few *li* on bridges made of woven withes of willow or mountain birch, very strong and tough. Each section of this basket-work flooring was perhaps 10 or 12 feet long and 5 feet wide, and placed on stringers, which were supported on piers made of circular basket-work, set in the river and filled with rocks. Each bridge had two or three such piers. The fragile texture of these bridges seemed rather uncertain footing for people perched high on pack animals, and we generally dismounted before crossing.

There were no villages for the first 30 *li*. We frequently passed queer shacks of "kao-liang" placed astride of swift-running races, and supposed they were water-mills for grinding flour. They did grind flour, but it was incense flour. There were perhaps twenty such mills pulverizing the wood and bark of wild peach, almond, and cedar trees. This flour was sent to Chang Fang Kou where it was converted into incense sticks. The mill was a clumsy affair with an unusually large turbine wheel which turned heavy mill-stones. This has been an important industry for the people of the region.

Along the mountain-sides we saw

men digging where it seemed as though there could be nothing but rock. They were seeking stumps of trees for charcoal. This kind of charcoal is supposed to make better powder for firecrackers than that which is made from other kinds of wood, and hence brings a higher price in the market. We met a group of men descending the trail, laden with packs of short, straight sticks, which they were taking to Peking to be made into arrows for Manchu bows, because at that time, archery was a stepping-stone for entrance into the army.

Although it was early spring, the floral display was grand. High up on the cliffs beautiful flowers were swaying in the breezes and the wild peach was ablaze with glory.

At another point we met some shy, sullen-looking men who were carrying heavy baskets which we supposed contained fruit for market, but finally learned that they were engaged in carrying an impure form of sulphur, native to this region, to an illicit powder maker. Sulphur was contraband, which accounted for the ungracious attitude of the men towards us.

The scenery grew more impressive as we advanced. The geological formations were different from most other regions, the cliffs were precipitous, at times rising over a thousand feet. In many instances the cliffs assumed elaborate architectural designs, which had different varieties of rock for the successive stories. It required no effort of imagination, to see in them cathedrals, temples, domes and minarets. At places in this journey, when we shouted, distinct double echoes answered. It seemed as though we were conversing with hidden men in the

mountains. The fascination of our surroundings was as entrancing as it was unexpected.

On the river we were surprised to find many rafts of lumber and poles going down to Chang Fang Kou. There the rafts would be broken up and the lumber and poles disposed of. The lumber was green and hence floats were required to keep the raft above water. These floats were made of bundles of kao-liang, lashed to the lumber. The rafts were made in sections and were perhaps a hundred feet in length. One man, with a long pole, was stationed in front, and another at the end, which was elevated and looked like the tail of some sea-monster. It required but slight imagination to regard these rafts as living creatures.

In an article written shortly after returning from this expedition, Dr. Ament affirms:

"There was a charm about this lonely ride, we never experienced in China. If any man can go through such scenes, after leaving the dull flats of Chinese life and surroundings, and not be helped and healed by the gentle influences of Nature, he must be indurate indeed."

The road was tortuous, steep, and difficult, but after three days of climbing, our donkeys finally brought us to the border of the region of the "Lost Tribe."

We tried in several places to find accommodations, but the people looked upon us with suspicion. After much inquiry, we were directed to a place where travelers might find shelter. The master of the house was away and his wife was less vigorous in her protests than at other places, so we took possession. We had carried medicines with us and gained some friends by

dispensing them. When the master of the house returned an hour later, he was furious at finding us there, and protested that he did not keep an inn and demanded that we move on. Our patients came to our rescue and pleaded with him to allow us to remain. He finally gave in to them, after he had manifested the proper amount of reluctance.

These people have been regarded as political offenders and subjected to espionage for so many generations that, as a consequence, they are suspicious of any strangers who enter this territory. They apparently feared we were about to spring some foreign form of calamity upon them, to still further embitter their unhappy lives, and render existence even more intolerable. We were probably the second foreigners to visit the colony.

An instance of the oppression practiced upon them came under our notice some years ago. Before the poppy was so extensively cultivated by the military, the Cho Chou magistrate thought he might as well allow it to be grown in this area, which was practically never visited by outsiders. In this way he could increase his revenue without much danger of detection. He sent his agent up to inform the people that if they paid a fee of \$6.00 per *mu* of land, they could cultivate the poppy unmolested and they would make a handsome profit from the sale of the drug. The sum of \$6.00 per *mu* was paid down before the crop was planted. The yield proved very large. As soon as the opium was harvested, this same magistrate sent his soldiers up and seized the entire crop, saying that he "was under orders to confiscate all opium within his jurisdiction."

We tried to learn something of the history of the place from the people, but gained almost nothing by questioning them. The average person knew next to nothing of his origin. A sense of disgrace had prevented parents from telling the story of banishment to their children. The inhabitants knew only that stern restrictions completely hedged them in. It was from outside scholars and the official history that the facts were learned.

They have been a self-governing community. Only capital crimes are referred to Cho Chou. The taxes, \$600.00 per annum, are paid at the Chinese New Year. A deputation of three is appointed to convey this sum to Cho Chou. These men are known as *Lao Jen* (Old Men), but, as a matter of fact, those chosen are usually strong and sturdy young men of 25 to 30 years of age, in order to endure the hardships of the mountain journey during the rigors of winter.

The position of *Lao Jen* is an honorable appointment, but it carries with it responsibilities of government and, at times, necessitates monetary outlay, for in famine years, when little or none of the taxes can be collected, the *Lao Jen* are held responsible by the magistrate for the full amount. These annual expeditions to pay tribute used to be the only time when representatives of the colony were allowed outside the confines of the Tribe.

As a matter of courtesy, we sent our cards to the *Lao Jen* of the district in which we were stopping. We learned afterwards that this threw him into great consternation. He immediately sent to a neighboring village to an ex-*Lao Jen*, begging him to come over to help him in this ordeal. They

called on us in an agony of apprehension and embarrassment which our best efforts could not entirely overcome.

A group of men wanted to see Ament's watch, and one of them ventured the remark: "It will be of no use when the sun goes down." He thought it was a sun-dial of foreign design. One man we talked with was embittered by the restrictions thrown about them, but most of them did not refer to their hardships, and went on making the best of unsatisfactory conditions.

The trails leading to this region are so rough and steep that no wheeled vehicle can negotiate them. Everything has to be brought in on the backs of men or animals.



Pei Pien Ch'iao—Members of the "Lost Tribe."

The faces of the people, and especially of the women, seem more intelligent than those seen in the adjacent mountain villages. Their houses are built of stone, and are kept in good repair; all have tile roofs. It seems probable that the original three hundred men had been of more than average intelligence, because their descendants, after nine generations of banishment and hardship, have a higher standard of living than the people of the surrounding districts. But there are few schools in the colony, for the



struggle for existence is so severe that the people can afford few books or teachers.

On our first visit in 1899, a pint of millet was the unit of exchange. We paid the men who served us about four pints of millet per man per day. Itinerant merchants supplied them with cloth and other necessities, but all was reckoned according to the purchasing power of grain. When we were settling our accounts, before departure, difficulties presented themselves. We, of course, had no supply of millet on hand, so brought out a small lump of silver and offered it to our landlady. She was nonplussed, as she had never seen silver used as currency before. She had no scales for weighing it, and did not see how nor where she could dispose of it, even if she could learn its value. Furthermore, it might be pewter!

She was in considerable distress of mind for several hours, till she remembered that the medicine vendor had constant dealings with the outside world and he must have scales for weighing silver. She accordingly sent her son and another man with us to this person, in order to see that she was not cheated in the amount of silver that she was forced to accept in lieu of millet. On subsequent visits, the people were willing to accept Mexican dollars.

There were no conspicuously large temples, but shrines were scattered about over the mountains. When asked what gods they worshipped, they replied: "The gods of the mountains."

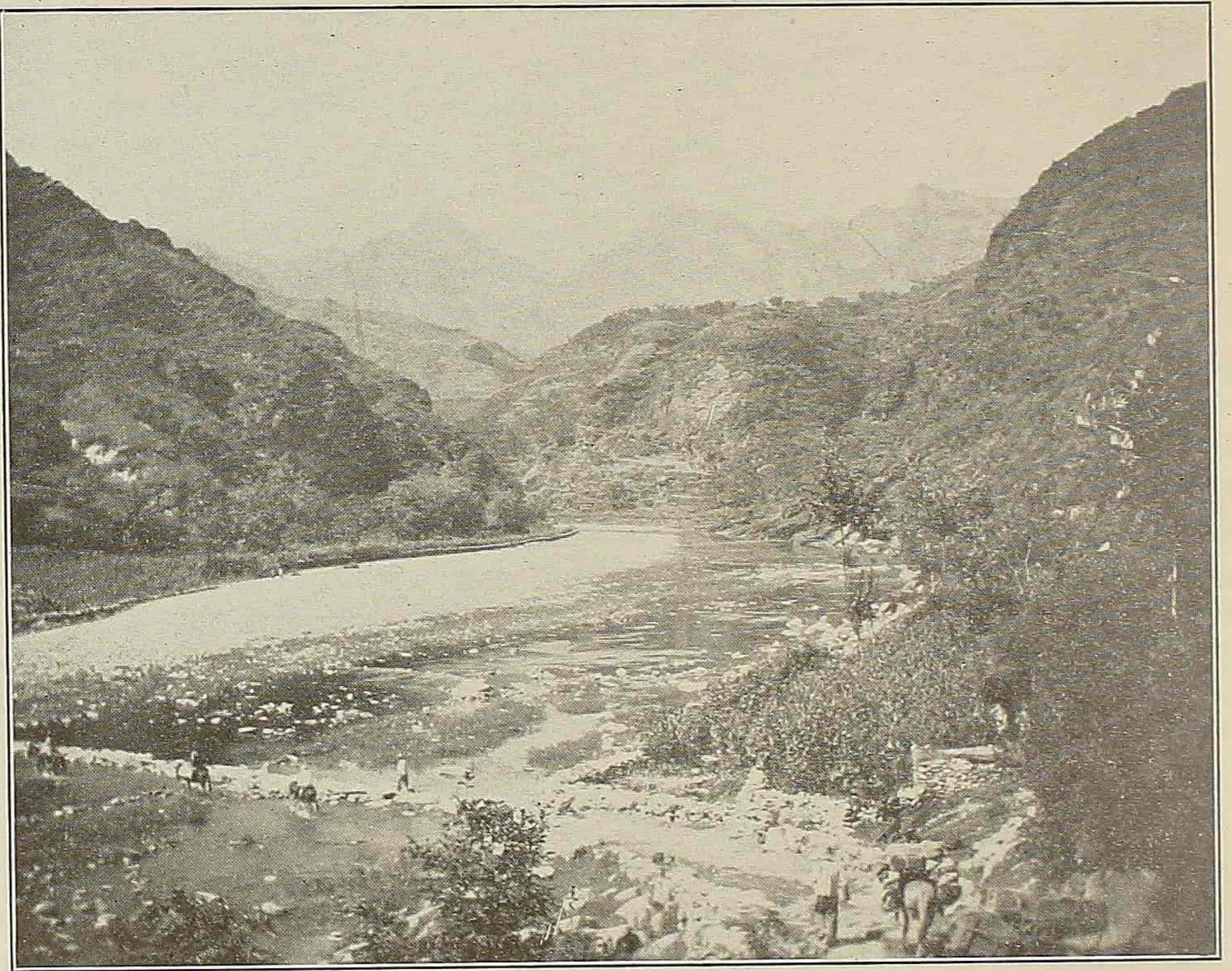
At the time of banishment, two restrictions were made with reference to women. The first was that they were required to dress their hair in a pecu-

liar style, which gave the head the appearance of a tea-pot with the handle at the back. This handle was tightly wrapped with a heavy red cord about the thickness of the little finger. The second restriction did not permit them to bind their feet. For a Chinese woman to have unbound feet in those days was not considered respectable, so the "Lost Tribe" women defended their reputations by pinching their toes into pointed shoes. Men, women, and children all wore shoes made of red cloth. Everyone wrapped squares of cloth about their feet in place of stockings.

The language differed somewhat from the Pekinese, but was intelligible. The women were modest in behavior, dressed neatly, and wore conspicuous ear and finger rings of silver but used no hair ornaments. After the peoples' suspicion of us was dissipated, they were hospitable and friendly.

With the abdication of the Manchus, the ban was lifted from the colony, and they are now at liberty to go and come at pleasure. As a consequence, the characteristic features of the people have rapidly disappeared. The last time we passed through the valley only one old woman was seen who still clung to the peculiar tribal head-dress. The congestion of population is relieved as young men are at liberty to go where they will to seek their fortunes. Some time ago, the writer was surprised while in a shop here in Peking to have one of the employees ask if he had not been to Cho Chou San P'o. He was one of the ex-exiles.

The natural boundaries of this region leave little need for artificial reinforcement. On the east there is a high range of mountains, over which the lowest pass is more than five thous-



Ta Lung Men. The "Great Dragon Gate."

and feet above sea-level; on the south, high mountains also delimit the region in a very effectual manner, save where the road from the south enters the valley, and here artificial fortifications have been constructed. The western boundary is the Chü Ma River, whose western bank is a high mountain chain. On the north is the Great Dragon Gate, and a high mountain ridge divides this valley from the one in which the Trappist Monastery is situated, 20 miles away. The Monastery was located in this region because of its inaccessibility.

The Great Dragon Gate is a canyon of surpassing beauty. Its grandeur and magnitude are enhanced if approached from the "Lost Tribe" valley, where a bend in the road suddenly

brings it into full view. The great road to the north threads its way through this canyon, but the clear stream requires fording every few hundred yards, as there is scarcely room for the road and this erratic and most inconsiderate river. We know that the Chinese are not easily moved to express their feelings of wonder and admiration at sight of beautiful scenery, so we were amazed to find many inscriptions, in characters two or three feet high, carved into the vertical walls of rock. Some of them read: "This is the accumulation of a thousand peaks and ten thousand ridges." Again: "This is surely the Tiger's path and the Dragon's road." Some poet was moved to express his awe in rhyme:

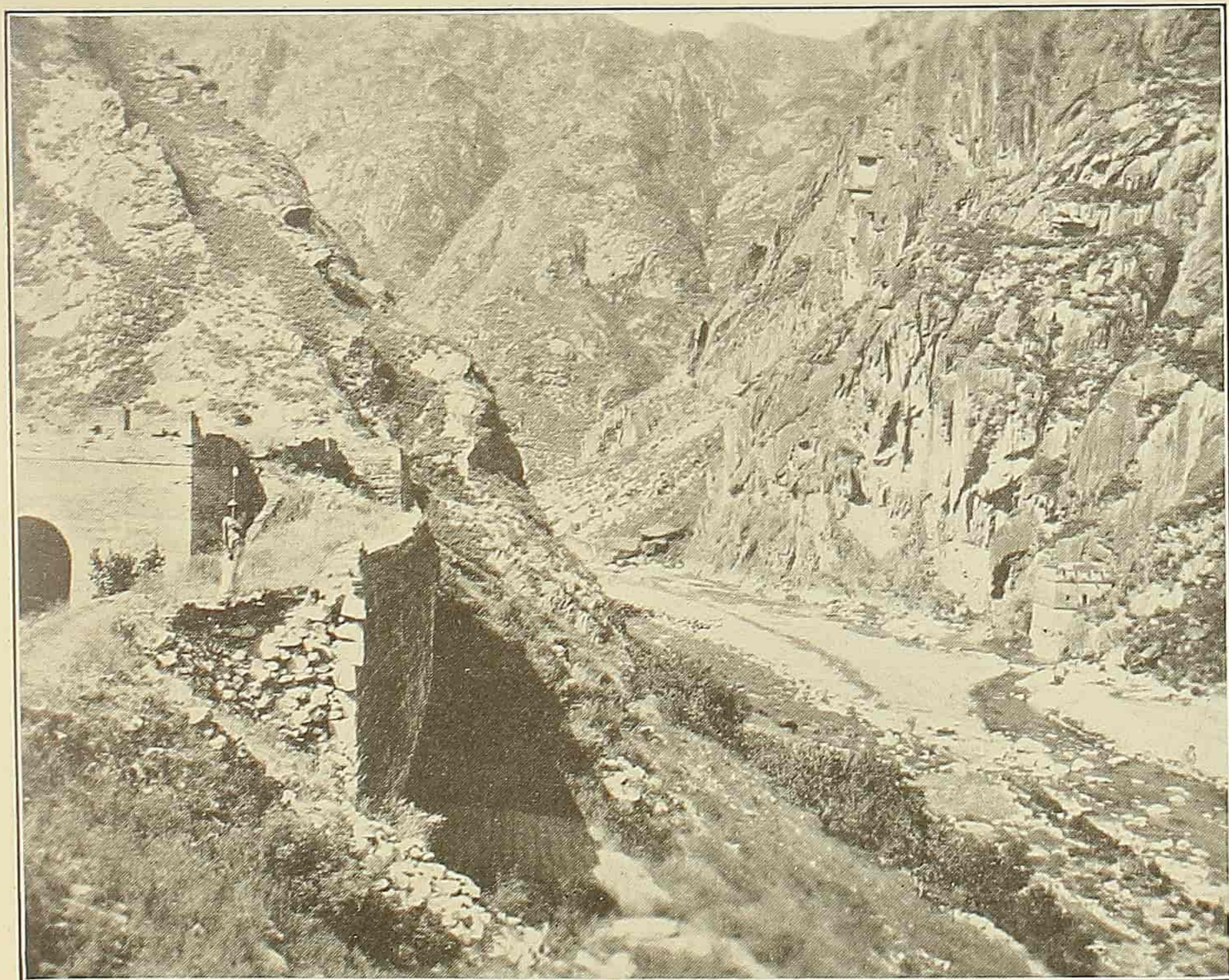
“Crag on guard, encircle this region,  
More awe-inspiring than marshalled legion!”

The southern end of the canyon was fortified by Ch'in Shih Huang Ti, early in his wall-building career, about 220 B.C. These fortifications are well preserved, and by a glance at them we can imagine the great epoch-making Emperor saying to himself: “If my guards have a point of vantage, a platform from which to attack the invaders, no force can rush this barrier.”

The one who designed these fortifications disappeared over two thousand years ago, but his work is in as good a condition now as it was when he last looked upon it. Truly, this monument to engineering skill, which stretches across China, is at once the oldest and greatest in the history of mankind.

The reason for mentioning it in this paper is because the Manchus availed themselves of these ancient fortifications in the Great Dragon Gate to seal this exit from the “Lost Tribe” valley.

The scenery throughout the region of exile is beautiful beyond description. Fewer lofty mountains and more tillable land, however, would have made life much easier for the poor inhabitants. A crystal-clear stream traverses the valley from east to west. At one point the stream makes almost a complete circle, and the walls of rock about the pool are nearly vertical. This the natives call “The Tea Kettle,” or the place where the Spirits of the Mountains brew their decoctions. During a freshet it becomes a seething caldron, so it is natural that the people should think



Ta Lung Men. The “Great Dragon Gate.”

that the gods are then and there holding high carnival. But to the exiles, all these beauties of nature seem extravagant and useless expenditures of space, since they do not help to keep soul and body together.

For the benefit of any who may wish to visit this secluded and mountainous region, or other places in the Western Hills, we would offer a few suggestions. Horses accustomed to traveling on level roads are useless for rough mountain climbing. Mules are very sure-footed, and those which carry coal from the mines situated deep in the mountains, to the different rail-heads, are the most satisfactory. Of recent years many persons make this trip on foot. If mules are used, we generally substitute ourselves and our baggage in place of the coal-bags, and hope for the best. The animals have neither stirrups nor bridle-reins. They are accustomed to picking their own way over the mountain trails, and it might

prove disastrous to use bit and bridle.

One characteristic of these animals is certainly trying to the nerves. The beasts appear to be utterly devoid of any feeling of dizziness. If they see a tempting morsel growing over a precipitous ledge, no matter whether the drop below is ten feet or five hundred, they reach over and appropriate it with perfect calmness. But the rider, who is perched high up on the animal's pack, feels as though he were balancing between Time and Eternity, and is far from composed.

In making this trip, one cannot depend upon inns for food. Practically all supplies must be carried, as very little can be procured along the way. Cots are a great comfort. Temples can be found for shelter. Tents, as a rule, are not a necessary part of equipment. Those who enjoy wild scenery and rough trails, will feel themselves richly rewarded by a trip to the "Lost Tribe" valley.



# MANICHÆISM IN CHINA

*Rt. Hon. Mr. Ch'en Yüan*

EDITOR'S NOTE:—The author of the article on Manichæism in the Catholic Encyclopedia (Dr. J. P. Arendzen) adverts to the penetration of Manichæism into China, but fails to substantiate this with other evidence than the testimony of the Arab historian Al-Beruni (1,000 A.D.) and the doubtful testimony of the inscriptions of Kara Belgassum. He makes no allusion to the evidence contained in Chinese writings. A considerable portion of this evidence will be found in the following translation of two chapters (II and XV) selected from Mr. Ch'en Yüan's monograph entitled *Mo-ni Chiao ju Chung-kuo K'ao* ("An Inquiry concerning the Penetration of Manichæism into China"). This study of Chinese Manichæism appeared in the *Kuo-hsio Chik'an* ("Journal of Sinological Studies," vol. I. No. 2, pp. 203-240) of April, 1923. The evidence which it brought to light, particularly with reference to the prevalence of Manichæism in the province of Fu-kien, was of such importance that the celebrated French Sinologist Paul Pelliot made it the subject of a special article ("Les Traditions Manichéennes au Fou-kien") published in the *T'oung Pao* ("Archives concernant l'histoire les langues, la géographie et l'éthnographie de l'Asie Orientale") of Leiden in 1923.

Mr. Ch'en Yüan, a former Vice-Minister of Education and present Vice-Rector of the Catholic University of Peking, is accounted (since the recent, sad death of Mr. Wang Kuo-wei, the historian of Tsing Hua University) China's most outstanding figure in the field of historical research. As our readers may see by consulting page 46 of *Bulletin No. 1* (September, 1926), this study of Chinese Manichæism is by no means the only valuable and original contribution which Mr. Ch'en has made to the history of religions in China. As an introduction to the text of Mr. Ch'en's article, we shall here preface a few explanatory

observations on Manichæism, which the general reader will probably appreciate.

Regarding the origin of Manichæism, there is a considerable divergence of views between Latin and Greek writers, on the one side, and Syrian and Persian writers, on the other. The occidental version of the matter is based on the *Acta Archelai*, said to have been originally written in Syriac by some cleric of the Church of Edessa about 320 A.D., and purporting to be an account of two disputes between St. Archelaus, the Bishop of Charchar (*Carrhae-Harran?*) in Mesopotamia, and Mani (*Μάνης*), the founder of the Manichæan sect. Only a Latin version made from a Greek text is extant, and this bears the title: *Acta disputationis Archelai episcopi Mesopotamiæ et Manetis hæresiarchæ*. The author, according to Heraclian of Chalcedon, was a certain Hegemonius. The dialogues are apparently fictitious and are used as a mere literary device for expounding and refuting Manichæan tenets.

According to this work, a certain learned and wealthy Arab named Scythianus retired to Egypt and there had a disciple named Terebinthus or Budda, to whom he bequeathed at his death four books entitled "Mysteries", "Chapters," the "Gospel," and the "Treasure." After his Master's death, Terebinthus went to Babylon where he dwelt with an aged widow. There he met with an accident which terminated his life. The widow kept his books and subsequently gave them to her freedman whose name was Cubricus (Shuravik?). The latter betook himself to Ecbatana (Hamadan), the capital of Media, where he changed his name to Manes and began to preach the new religious system which he had derived from the books of Terebinthus. Having failed in his attempt to cure the son of the King of that region, he was thrown into prison, but escaped into Mesopotamia. There he engaged in two disputations with Archelaus, the Bishop of

Charchar, before learned arbiters. Being worsted in both of these and menaced thereafter by the ensuing wrath of the people, the heresiarch fled to a camp of the Arabs. He was intercepted by the soldiers of the Persian King and flayed alive at the latter's command in 277 A.D. That Terebinthus of Turbo is spoken of as a distinct person in this narrative may be due to a misinterpretation of *tarbitha*, the Aramaic word for "disciple." Hence Terebinthus (Τερεβινθος) whom Latin and Greek writers identify sometimes with the Scythian Fâtâk or Patekios (Πατέκιος) and sometimes with Mani, may be none other than Mani himself who, according to oriental writers, was both the son and disciple of Fâtâk Bâbâk of Hamadan. Such an assumption, at least, would tend to harmonize, in some degree, the occidental with the oriental version of Mani's origin.

The account given by Persian, Syrian, and Arabian writers differs materially from that of the *Acta Archelai*. The most important source of their version of the matter is the *Fihrist al'ulum* ("Compendium of Sciences"), the work of the Arab historian Abu' Lfaradsh which was finished at Bagdad in the year 988 A.D. According to this narrative, Mani was born at Ctesiphon, the winter residence of the Parthian Kings, in 215-6 A.D. His father's name was Fâtâk Bâbâk, the Patekios of Latin and Greek writers. The latter came originally from Ecbatana, the capital of Media. Fâtâk (Πατέκιος) became a convert to the religious ideas of the Moghtasilas, a baptist sect of the lower Euphrates, and lived among them with his son Mani, whose personal name may have been Shuravik (*Cubricus*). The title "Mani" which later replaced his personal name seems to be derived from the Babylonian Aramaic *Mana*, and its meaning is probably "bright," or "illustrious." The young Mani had a revelation of his doctrine at the age of twelve but did not divulge it till later. His first preaching took place in the royal residence on the coronation day of Sapor (*Shapur*) I, in 241-2 A.D. Mani presented himself as a messenger of God, but the Mazdean priests rejected his doctrine as a menace to the Zoroastrian religion. Sapor's attitude was such as to compel Mani to flee. He remained outside the Persian empire for about 30 years, returning only in the closing years of Sapor's reign. He was favored by Hormisdas, who succeeded Sapor

in 242 A.D. But the next Persian monarch, Varahran I, had him arrested and crucified at Shahpur in 276-7 A.D. His corpse was flayed, and the skin stuffed with straw was suspended over one of the city gates as a warning to his followers. Varahran simultaneously inaugurated a severe persecution of the Manichæans, proscribing the practice of this religion in Persia.

Manichæism was essentially a syncretic and eclectic religion born of the clash of many conflicting religions in Mesopotamia and a consequent desire to harmonize their tenets by means of fusion. The *Fihrist* quotes Mani as declaring that the purpose of his religious system was to blend Zoroastrianism with Christianity. And his religion was, in fact, a mere synthesis of Zoroastrian dualism, Babylonian folklore, Jewish Cabalism, Buddhistic metempsychosis, and Christian Trinitarianism. Dualism, however, was its dominant note, and its cardinal doctrine of two eternal principles of Light and Darkness, Good and Evil, was what gave the system its distinctive character. The religion spread with great rapidity to many parts of Asia, Europe, and Northern Africa. The great St. Augustine himself was for a time under its influence, which, indeed, persisted for centuries in Europe, especially in Spain, France, and Italy. The Albigensian or Catharist heresy, which broke out in the Middle Ages, represents a recrudescence of Manichæism, the mediæval Manichæism being in all probability historically continuous with the older form.

The theoretical system of Mani is very complex. His fundamental tenet, as stated above, is the existence of two Principles, viz., of good and evil respectively. One of these, namely, the Good Principle, is the Lord of the Kingdom of Light, while the other, namely, the Bad Principle, is the Lord of the Kingdom of Darkness. Each of these principles created natures similar to itself and distributed them through their respective kingdoms. The sun and moon are made of good matter; the stars and the air of mixed matter; the terrestrial globe of the basest matter. The men who live in this world consist of three parts, a body made of depraved matter, a sensual soul filled with lusts and descending from the devil, and a rational soul derived from the divine Light, which always wills aright and can only sin by consenting to the lusts of the sentient or

sensual soul. Jesus, whom God sent into the world, is a substance of celestial light, who assumed a phantom body and suffered only in appearance. Mani identified Jesus with Mithras, and gave him his dwelling in the sun. The Holy Ghost is also a celestial substance, but inferior to Christ. Mani is the Paraclete promised by Christ and empowered by him to communicate to men the treasure of doctrine, which the teaching of Christ and the Apostles had left incomplete. The souls of the Manichæan *elect* pass through the sun and moon after death, and being wholly purified are received into the Kingdom of Light; the souls of the Manichæan *hearers* or *catechumens* transmigrate into the bodies of other men or of animals until such time as they have reached perfection. The souls of the rest of mankind are tormented for a time in evil but purgative fire, and then pass into other bodies. If after that they do not live according to the teaching of Mani, they are detained in the aforesaid fire until the end of the world. At the end of the world, the Kingdom of Light is completely separated from the Kingdom of Darkness with its inhabitants, namely, the demons and the incorrigible souls; the latter are then stationed on the confines of the Kingdom of Darkness to prevent any further incursion of the demons into the Kingdom of Light.

Regarding the ascetical aspect of Manichæism, its most important precept was that of treating the body severely inasmuch as it was made of evil matter. The religion prescribed frequent fasts and the inviolable conservation of the *Three Seals*. The *Seal of the Mouth* forbade blasphemy, which included all utterances contrary to the doctrine of Mani. The *Seal of the Hand* prohibited the killing of any animal. The *Seal of the Bosom* forbade the procreation of children, but permitted sexual intercourse. Procreation was forbidden because it involved the re-imprisonment of the light substance in matter, and thus continued the work of Satan (the Lord of the Kingdom of Darkness). Manichæan asceticism, therefore, forbade marriage, the eating of meat, the drinking of wine, manual labor, and the possession of property. But it was only the *elect* or *perfect* who were bound to observe the rules of this rigid asceticism, and their number was always relatively small. The bulk of the Manichæans were mere *hearers* or *catechu-*

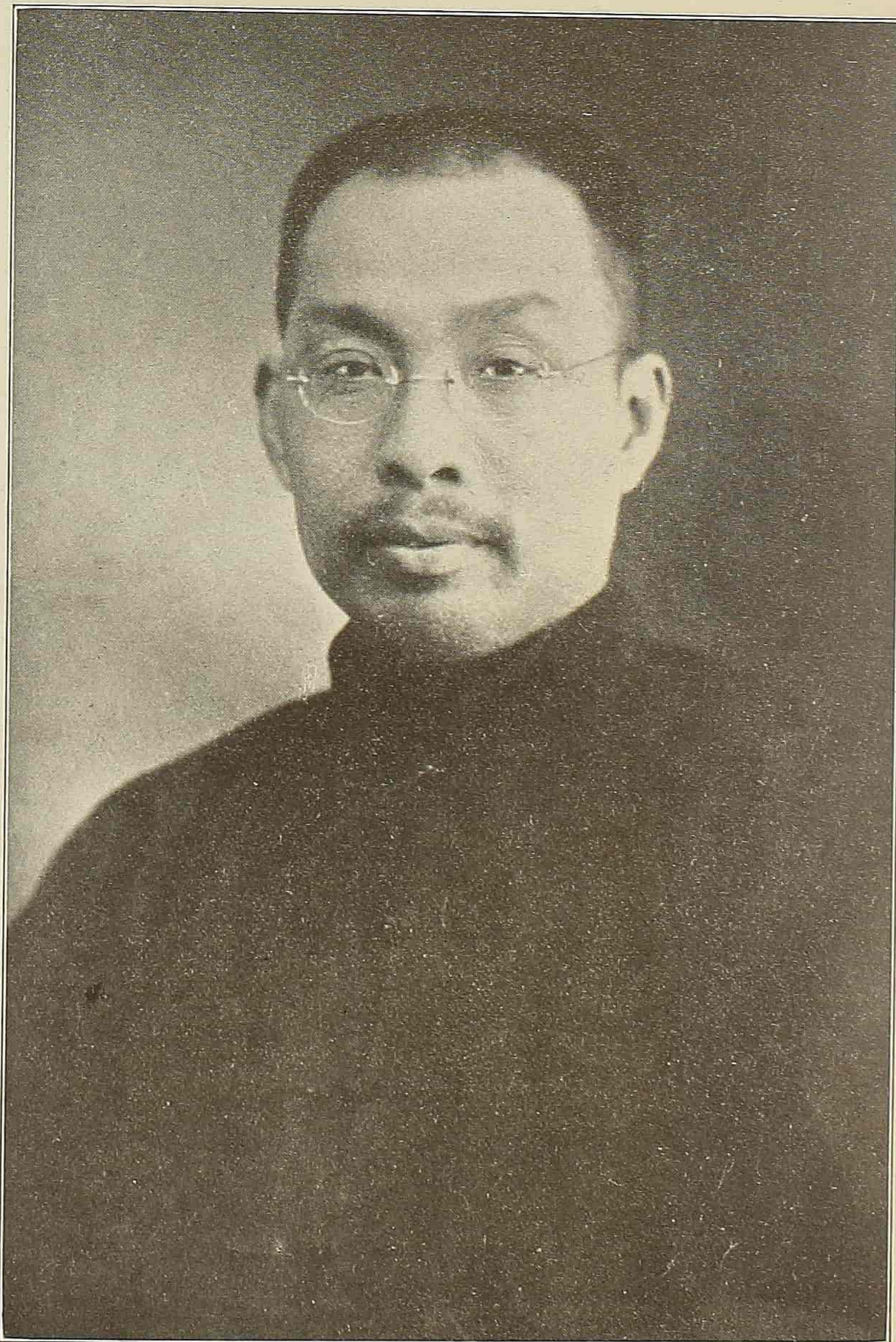
*mens*, who were not obliged to practice such austerities; neither were the secrets of esoteric Manichæism communicated to the latter, but only to the *elect*.

The Manichæan Scriptures comprised the following seven books: (1) "The Book of Mysteries;" (2) "The Book of Giants;" (3) "The Book of Precepts for Hearers," which is probably identical with "The Book of Chapters" of the *Acta Archelai*; (4) The Persian book entitled *Shahpurakan* ("Epistle to King Shapur"?); (5) "The Book of Quickening," which may be identical with the *Thesaurus (vitæ)* of the *Acta Archelai*; (6) the book of *Pragmateia* (*Πραματεία*); (7) the *Evangel* ("Gospel") of the *Acta Archelai*. The tradition of a sevenfold Manichæan Scripture was also current in China; for Mr. Ch'en Yüan quotes Ho Ch'iao-yuan as saying (in the *Min-shu*): "Their Scripture comprises seven parts." Besides these books, however, there were also 26 Epistles of which the first was the "Treatise of the Two Elements," which Arendzen considers identical with the *Epistola Fundamenti* of St. Augustine. Duchesne, on the contrary, identifies the *Epistola Fundamenti* with "The Precepts for Hearers." (Cf. *Histoire Ancienne de l'Eglise*, 5th edit., Tome I, c. xxvii, p. 564.) The "Treatise of the Two Elements" is doubtless the same as the "Scripture of the Two Principles," of which Mr. Ch'en speaks in the beginning of the article.

As regards the organization of the Manichæan sect, it had at its head a Pope or Supreme Pontiff, whom Arabic writers call the *Immate*. He was reputed to be the successor of Mani and his residence was at Babylon. Five hierarchical classes of the Manichæans are mentioned by St. Augustine, who was himself, for a time, a Manichæan *hearer* or *catechumen*. The five classes enumerated by him are: (1) Teachers; (2) Bishops; (3) Priests; (4) Elect; (5) Hearers. This is evidently a christianized terminology; for Manichæism adopted many of the externals of Christianity in the West, just as it adopted the externals of Buddhism in China. Mr. Ch'en Yüan finds mention of three grades of the Manichæan hierarchy in Chinese literature: (1) *Mani Shih* or "Priests of Mani," called also *Yin Yang Jen* ("Men of Darkness and Light"); (2) *Mushas*, identical, apparently, with the *Elect*; (3) *Bulotans*, a term which evidently signifies Manichæan *Hearers*.

The passage quoted by Mr. Ch'en Yüan from the *Minshu* makes mention of another characteristic of the Manichæans, namely, their custom of facing the sun when they prayed during the day, and the moon when they prayed at night. When neither the sun nor the moon was visible, they prayed facing the Polar Star. The prayers of the *elect* were regarded as efficacious for purging away the

sins of the *hearers*, who accordingly venerated the former and gave them food, in order to obtain their intercession—*illac autem purgari nos ab istis sordibus expetentes, cum eis, qui appellarentur electi et sancti, afferentes escas, de quibus nobis in officina aqualiculi sui fabricarent angelos et deos, per quos liberaremur.* ("Confessions" of St. Augustine, Book IV, Chapter I.)



The Rt. Hon. Mr. Ch'en Yüan, Vice Rector of the Catholic University of Peking



## THE COMING OF THE MANICHÆANS TO CHINA

WE give no credence to the legend that Mani himself visited China. So far as our present knowledge extends, the first Manichæans came to China in the first year of Yen Tsai under the T'ang dynasty, as recorded in the *Fo Tsu T'ung Chi* ("Genealogy of Buddhist Patriarchs"). In volume 39 of this work we read: "In the first year of Yen Tsai, Butotan from Persia came to the Imperial Court, presenting the false religion of the *Scripture of the Two Principles*." Now, the first year of Yen Tsai corresponds to the year 694 of the Christian era, and the reason why I claim that the foregoing passage refers to the Manichæans is because the terms *Butotan* and *Two-Principles* occur likewise in a mutilated book called "The Scripture of the Religion of Mani," which is now preserved in the Peking Library, and in which we find the following passages:

"The Musha and the Butotan are physically and mentally ever merciful, meek, prudent, placid, and sociable..."

"The wise things taught by the Masters of the Law (*Fa Shih*), the Musha and the Butotan, are expedient in method and solemn in performance; they are to be scrupulously observed and may never suffer alteration by reason of the opinion of individuals."

From the foregoing passages it is legitimate to infer that Butotan is not the name of a person but of a hierarchical grade or religious office inferior to that of the Musha. I do not know, at present, of any existing copy of the *Scripture of the Two Principles*, although I am strongly inclined to regard the mutilated book in the Peking Library as identical with the Scripture

in question. Unfortunately, however, both the introductory and the concluding portions of this book are missing. It contains, nevertheless, a very minute exposition of the doctrine of Light and Darkness, and the expression "Two Principles" occurs twice in the text. Thus where it speaks of the "Tree of Will", we read:

"The root of the Tree itself is Wisdom, the trunk represents the Two Principles, and the branches are understanding of the Doctrine and discernment of the Talent."

And where it speaks of the faithful heart, it says:

"The believers in the Two Principles have a pure heart unsullied by doubt; they reject darkness and follow light, as announced by the Holy One."

Light and Darkness are, of course, the two principles. Inasmuch, therefore, as the Manichæans were undoubtedly believers in the "Two Principles", and inasmuch as they alone had Butotans from Persia, we are justified in concluding that the "False Religion" mentioned in the *Fo Tsu T'ung Chi* was none other than Manichæism. The original commentator, however, made the mistake of confounding the characters for *Po Sze* or *Pa Si* (Persia) with those for *Ta Ts'in* (the Eastern Roman Empire).

The following passage is taken from Volume 971 of the *Ts'e Fu Yüan Kui*:

"In the 7th year of K'ai Yüan, the king Shah Tihana of Tukhara (Tokharistan), in presenting an astrologer, a great Musha, to the Chinese Court, said in his memorial:

'He is a man of great wisdom, and possesses inexhaustible knowledge con-

cerning all subjects. I humbly beg your Celestial Majesty to summon this Musha and to inquire from him concerning my affairs and my desires, as well as the tenets of his religion. As I know that he is endowed with so much talent and ability, I therefore request Your Majesty to accept his services and to allow him to build a church and to practise his religion'."

Although the name of Mani does not occur in the above passage, it is evident from the occurrence therein of the technical term "Musha," as well as from the information already gleaned from the "Scripture of the Religion of Mani", that we have an allusion to Manichæism. The term Musha, in fact, appears five times in the *Scripture of the Religion of Mani*. Besides the places where this term is mentioned in conjunction with that of Butotan, it is used separately towards the end of that volume in the following three passages:

"At that time, when the Mushas of the congregation had been apprised of the existence of this Scripture, they were in the highest transport of joy and confessed that they never even suspected its existence..."

"At that time, whenever the Mushas worshipped the Messenger of Light, they went down on their knees and folded their hands and performed the following rituals..."

"Moreover, whenever the Mushas addressed the Messenger of Light they performed the following rituals..."

The office of the Mushas was higher than that of the Butotans; for the former received the appellation of "Great Mushas." In the "Supplement to the National History" by Li Shao, an historian of the T'ang dynasty (618-906 A.D.), the Mushas were called "Great Manis", whilst "Small Manis" is undoubtedly an equivalent expression for Butotans.

From the various sources just quot-

ed, we have the certitude that the Great Musha and astrologer from Tokhara was a Manichæan high-priest. Mani himself was a great astrologer and his followers were naturally addicted to the study of astrology. St. Augustine, too, whilst still a Manichæan, was given to the study of astrology, as is expressly recorded in his *Confessions* (Bk. IV, chap. III). In the Chinese translation of his *Confessions* by the Kuang Hsüeh Hui (a Protestant Institution at Shanghai), Manichæism is rendered by "The Religion of Darkness and Light", and astrology by "the Science of the Stars." Moreover, the "Record of Emperor Te-Tsung" in the 13th volume of the *Chiu T'ang Shu* contains the following words:

"In the 4th Moon of the 15th year of Chen Yuan (799 A.D.), on account of the prolonged drought, men of Darkness and Light were ordered to pray for rain according to their rituals."

The "Men of Darkness and Light" were Manichæan priests; for in the section concerning the Manichæan church, in Book 49 of the *T'ang Hui Yao*, we read:

"In the 4th Moon of the 15th year of Chen Yuan, on account of the prolonged drought, the priests of Mani were ordered to pray for rain."

In recording an identical event, therefore, the *T'ang Hui Yao* makes use of the expression "priests of Mani" instead of "men of Darkness and Light." We have now, too, one more proof that the Mushas were well-versed in astrology. The king of Tokhara was a follower of Mani. His eagerness to bring his faith to the knowledge of the Chinese Emperor was clearly dictated by his religious zeal as a Manichæan.

Manichæism was founded in Persia; in its eastward progress it first spread to Tokhara and thence to China. Scarcely forty years had elapsed, however, after its introduction into China, when it was proscribed by the Emperor. In the Notes to Book 40 of the *T'ung Tien*, we read the following passage:

"This was the Imperial Decree promulgated in the 7th Moon of the 20th year of K'ai Yuan (732 A.D.):

'Ma-Mani is a heretical doctrine. Under pretense of being Buddhism, it deceives and misleads the people. Hence it is meet that it should be severely proscribed. But as it is the religion of the Western Barbarians, these shall still be permitted to practise this religion with impunity'."

In the above edict, we encounter for the first time the name of Ma-Mani. In older records and works, we meet with no distinctive terms other than those of Butotan and Musha. This is the first instance of the name of the founder being used to designate the religion. Thereafter the name Mani appears frequently, *v.g.*, in such works as the *Seng Shih Lioh* ("Biography of Buddhist Monks") and the *Fo Tsu T'ung Chi* ("Genealogy of Buddhist Patriarchs"). The twentieth year of K'ai Yuan is separated from the first

year of Yen Tsai by an interval of only thirty-eight years. The rapidity of Manichæan progress in China may be readily gauged from the fact that, within such a short space of time, it had become so important as to provoke proscription by an imperial mandate. The charge brought against the Manichæans that they propagated their system "under pretense of its being Buddhism," was due to the fact that the Manichæans had made liberal use of Buddhistic terminology in the translation of their Scriptures. The further indictment that their religion "deceived and misled the people," is positive proof that there must have been a considerable number of Chinese converts to the Manichæan creed. And, finally, the characteristically Chinese policy of "allowing Foreigners to practise a Foreign religion while forbidding the Chinese to adopt it," is a restriction that has, at one time or another, been imposed upon every religion of Foreign origin for the past two thousand years. Hence in the case of Manichæism the Chinese emperor was simply carrying out the traditional policy of his ancestors.

("An Inquiry concerning the Penetration of Manichæism into China," Chapter II.)

## MANICHÆISM IN CHINA DURING THE YUAN AND MING DYNASTIES (1280—1628 A.D.)

The flourishing state of Manichæism in the province of Fu-kien during the Southern Sung dynasty (1127—1278 A.D.) can be inferred from a passage quoted from the *Yi Chien Chih* in chapter 12 of the *Fo Tsu T'ung Chi* as well as from chapter 14 of Lu Yu's *T'iao Tui Chuang*. Up to the present my

efforts to secure a copy of the *Yi Chien Chi* have been in vain, but in my researches with reference to works dealing with the province of Fu-kien, I came across a copy of the *Min-shu* written by Ho Ch'iao Yuan. The *Min-shu* was compiled towards the end of the reign of the emperor Wan-li

of the Ming dynasty, that is, about 1620 A.D. The author did not belong to the Buddhist religion and is therefore fair and free from disparagement in his description of the Manichæans. Moreover, the account which he gives of the life of Mani and of the spread of Manichæism in China, is more exhaustive than any previous one given in earlier works. This work, therefore, affords us a glimpse of the state of Manichæism under the Yuan and Ming dynasties, and I am happy to be able to acquaint my readers with the following passage derived from the "Topographical Notes" contained in book 7 of the *Min-shu*:

"The Hua Piao Hill in the district of Chin Kiang in the prefecture of Ch'uan Chow is connected with Ling Yuan Hill. Its two peaks are upreared like *Hua Piao*s (ornamental stone pillars). Situated on the northern slope of this hill is a rustic chapel, which was built during the Yuan dynasty and in which the Buddha Mani is worshipped. The Buddha Mani is called the 'Bright Buddha Ma-Mani'. He was a native of *Su Lin* (Syria); he was a Buddha and was styled the All-wise, Great, Bright Messenger.

It is said that Laotse, 500 years after he had gone West into the Shifting Sands, was metamorphosed into a *Nai Yün* (*i. e.*, a pomegranate) in the year of Wu Tse of the Chien An period during the reign of Han Hsien-Ti (208 A.D.). The queen of King Pati (Fâtâk) ate it and found it sweet and, in consequence, became pregnant. When her time arrived, the child came into the world through the breast of his mother. *Nai Yün* is the name for pomegranates in the royal garden. This legend corresponds to that of the plucking of the plum-tree and the begetting of the child through the left side (in the case of the Buddha). His religion was yclept the Bright. In his clothing he favoured white. In the morning he worshipped the sun and in the evening he worshipped the moon. He had a clear understanding of the essence of the Doctrine and laboured for its greater Brightness. He

said: 'What is proximate to Thy essence is my being and what is proximate to my being is Thy essence'. Thus he united into one the teaching of Buddha and that of Laotse. This religion spread into Ta Shih (Arabia), Bulin (the Near East?), Hara (Tokharistan), Posze (Persia), and other countries. In the year of Ping Hsu of the T'ai Shih period during the reign of Chin Wu-Ti (266 A.D.), he died in Persia, after having transmitted his Doctrine to the foremost Musha. A Musha came to China to propagate his religion during the reign of T'ang Kao-Tsung (650-683 A.D.). Later during the reign of Wu Tse T'ien (684-704 A.D.), an eminent brother of the Musha, the Butotan Mi-U-Mo-Se, came in his turn to the Imperial court. The Buddhists, in their jealousy, slandered him and there ensued between them and him mutual denunciations. Wu Tse T'ien, however, was pleased with his words and retained him to expound his scriptures. During the K'ai Yuan period (713-741 A.D.), a temple was erected under the name of Ta Yün Kuang Ming Ssu, in which he (Mani) was worshipped. He (the Butotan) said that in the beginning there had been in his country two Holy Ones, named Sien Yi (Primordial Will) and Yi Shu (Jesus). This legend corresponds to ours, about P'an-Ku, (the First Man). The word Ma means Great. Their scripture consists of seven parts. They have a scripture called *Hua Hu Ching*, in which is related the story of Laotse going West into the Shifting Sands to be re-born in Sulin. During the Hui Ch'ang period (841-846 A.D.), there was a suppression of the religious sects and the religion of Light was also suppressed. There was a Master of the Law, named Hulu, who came to Fu-Tang (south of the present Foochow) and taught his disciples in San Shan "The Three Mountains" (*i. e.*, in the region of Foochow). While travelling in Ch'uan Chun, he died and was buried at the foot of the mountain situated to the north of Ch'uan Chun. During the period of Chih Tao (995-997 A.D.), a scholar of Hwai An named Li T'ing-Yu found an image of the Buddha (Mani) in the Market of Fortune-tellers in the Capital. He purchased it for the sum of 50,000 cash, and it was thus that the Auspicious Countenance was introduced into the Min Region (*i. e.*, Fu-kien).

During the reign of Cheng Tsung (988-1022 A.D.), a Fu-kien scholar, Lin Shih Ch'ang, presented the scriptures (of the Manichæans), entrusting them to the care of the Official College of Foochow. When T'ai-Tsu (1368-1398 A.D.) founded the dynasty (*i. e.*, the Ming dynasty, 1368-1628 A.D.), he gave the Three Religions (Confucianism, Taoism and Buddhism) to the people for observance. As he objected to this religion (Manichæism), because it bore a name (*Ming Chiao*) identical with the Dynastic Appellation, he ordered its members to be expelled and their temples to be destroyed. At the instance, however, of the Minister of Finance, Yu Hsin, and that of the Minister of Rites, Yang Lung, this decree was never put into force but remained suspended. At present, those among the people who are followers of this sect, recite incantations and use charms which they call the "Formulæ of the Masters," but these are no longer much in evidence. Behind the temple there is a peak called Wan Shih Fêng ('the Peak of Ten Thousand Rocks'), a fountain called Yü Ch'uan (Jade Fountain'), a stairway called Yün T'i Peh Chi ('the Cloudy Stair of a hundred Flights') as well as many engraved inscriptions."

Hua Piao Hill is very seldom mentioned in books dealing with Fu-kien province. Neither in the *Pa-Min T'ung Chih* (1488-1505 A.D.), nor in the *Ch'uan-Chow-Fu Chih* (1573-1619 A.D.), nor in the *Ch'uan-Chow-Fu Chih-Sheng* of Tsao Hsüeh Ch'uan (*circa* 1630 A.D.) can we find the name of Hua Piao Hill. Hence the existence of a Manichæan temple built in the Yuan dynasty on the slope of that Hill has been hitherto practically unknown. Thanks, however, to the enlightening details afforded by the foregoing passage from the *Min Shu*, the former existence of this temple is brought to light, a discovery which will undoubtedly be welcomed by those interested in archeological research.

This passage from the *Min Shu*

presents not a few points of divergence from the testimonies cited in the previous chapters.

First of all, according to Christian historians (who base their calculations on the Babylonian chronology), the year of Mani's birth was 216 A.D. and that of his death 277 A.D., it being assumed that the year 216 of the Christian era corresponds to the year 527 of the era of the Seleucidæ of Babylon. According to the *Min Shu*, however, the year of Mani's birth was 208 A.D. and the year of his death was 266 A.D. Consequently, the difference between the two accounts amounts to a period of eight years in the case of his birth, and of eleven years in the case of his death. Now, in the process of establishing concordance between two systems of chronology, an error of one year may well occur, because the months may not coincide, but an error of eight or eleven years is much too great to be attributed to a miscalculation, and can only be explained by a difference of traditions.

The second point of divergence is the year of the introduction of Manichæism into China. According to the *Fo Tsu T'ung Chi*, it was introduced by a Manichæan Butotan who came to the Chinese Court in the first year of Yen Tsai (694 A.D.), whereas the *Min Shu* tells us that the Manichæans were already in China during the reign of T'ang Kao-Tsung (650-683 A.D.). At present we have no means of deciding which of these two traditions is correct.

The third point of discrepancy relates to the date of the building of the Manichæan temple, the Ta Yün Kuang Ming Ssu. According to the *Seng Shih Lioh*, it was built in the third

year of the Ta-Li period (768 A.D.); and another work, the *Hui-Ch'ang Yi-P'in Chi*, tells us that prior to the T'ien Pao period (742-755 A.D.) Manichæism was under proscription. Hence the *Min Shu* is obviously mistaken in its statement that the said Manichæan temple was built during the K'ai Yuan period (713-741 A.D.).

As both the *Min Shu* and the *Yi Chien Chih* speak of Laotse's metamorphosis into Mani, it is clear that such a tradition was current during the Sung and Yuan dynasties. The sole difference between the two accounts is that, while the *Yi Chien Chih* states in so many words that this legend is derived from a Taoist scripture known as *Hua Hu Ching*, the *Min Shu* avers that *Hua Hu Ching* is itself a Manichæan scripture. At present we do not possess a complete copy of the *Hua Hu Ching*. Only two volumes of this work, the first and the last, are still preserved at Tun-huang in Kansu. As regards that portion of the first volume which treats of Sulin (Syria) and is alleged to be Manichæan, I have already shown in a previous chapter that it is a Taoist forgery of T'ang dynasty. The other parts are all devoted to Taoism and contain no reference to Manichæism. Why, then, did Ho Ch'iao Yuan, the author of the *Min Shu*, claim that it was a Manichæan scripture? The only explanation seems to be that Ho Ch'iao Yuan, not being himself a Manichæan, was not in a position to know of the falsity of this spurious tradition, and so transmitted it as a view current in his time without presuming to question its authenticity.

We are, nevertheless, much indebted to Ho Ch'iao Yuan for the many interesting details which he has left us concerning the state of Manichæism in Fu-kien. When he informs us that Lin Shih-ch'ang, the scholar who made the presentation of the Manichæan scriptures during the reign of Sung Chen Tsung (988-1022 A.D.), was a native of Fu-kien, it brings to mind the words of the *Yi Chien Chih*: "The eaters of vegetables and worshippers of devils are still more flagrant in San Shan (*i. e.*, Fu-kien)," as well as that other passage from the *T'iao Tui Chuang* by Lu Yu: "The Religion of Light (*Ming Chiao*) is still more flourishing in Fu-kien." What Ho Ch'iao Yuan tells us about the Buddha Mani being named "the Bright Buddha Ma-Mani" and about the proscription of Manichæism by the first emperor of the Ming dynasty because the sect bore the same name as the reigning dynasty, shows us that Manichæism was then known as the *Ming Chiao* ("Religion of Light"). His interpretation of *Ma* in *Ma-Mani* as meaning "Great" is new to me and enables one to understand the meaning of *Ma-Mabi*, an appellation which first appears in the imperial edict of the twentieth year of K'ai Yuan (732 A.D.). The existence of the Manichæan temple with its "Jade Fountain" and "Cloudy Stair" in the reign of Wan-li (1573-1619 A.D.) is a clear indication of the devotional activities of the Manichæans in that period.

("An Inquiry concerning the Penetration of Manichæism into China."

Chapter XV.)

# THE IMPORTANCE OF HIGHER EDUCATION TO THE CATHOLIC MISSIONS OF CHINA

*Dom Sylvester Healy, O.S.B.*

THE celebrated authority on mission problems, Dr. Schmidlin, has renewed an opinion first proposed in 1913, that the conversion of the world depends less on the conversion of the masses than on the conversion of the leaders. He states that we are witnessing to-day a psychic revolution among people of other races. He believes that this is the psychological moment for a concentration on the development of mission universities. This opinion is in striking agreement with that which Dr. John Ferguson, a pioneer educator of China, recently expressed on the occasion of his fortieth anniversary in China.

Regarding the "psychic revolution," Dr. Ferguson says: "The general mass of the agrarian classes remains as bound to the soil as it has always been, but in the cities of every part of the country, there have been great changes. One may meet young men and women who are living in the Utopia of their own imaginings—a Socialistic Heaven. Others are living in an up-to-date England, France, Japan or America, and make all their mental comparisons between China as it now exists, and what it will be when it adopts the political formulæ of their favorite country. Others are living in the times of the American or French

Revolution. Many of the old scholarly class are still living in the age of the Book of Changes. One of the most prominent military leaders has spent his leisure for years in studying the philosophy of the Tao Te King and the military wisdom of Sun Tzu." Dr. Ferguson calls attention to what was accomplished in Japan by a small group of energetic leaders, and then declares that the same procedure must be followed in China: "...the more enlightened part of China's population must come to an agreement on a common policy for progressive action, and must then take upon itself the burden of lifting up the mass of the people to a higher level." The means which he proposes, is education. "Fully and unreservedly," he says, "I believe in education as the greatest need of China.... China must govern herself, and must control her own destinies; the surest and quickest way for her to be able to do so is through the education of leaders who will in turn train the masses."

It is worthy of note that such a complete harmony of views should exist in two such authorities: the one, a student of mission problems in a German University; the other, a man active during a period of forty years in the educational, political, and social

life of China. Thus the theoretical, if this word may be employed of Dr. Schmidlin's researches, and the practical study of the question lead to the same conclusion: "The conversion of the masses depends on the conversion of the leaders." One is reminded in this connection of the great Indian leader, Mahatmi Ghandi, who a few years ago went up and down India exhorting his countrymen to "educate for service." In his mind, education was to be regarded not as something unessential to society, something extra, the mere luxurious privilege, as it were, of those who can pay for it, but as a necessary investment of the community for its own well-being and advancement. Ghandi derived this conclusion from the consideration of the material woes of his country, but the argument holds in reference to conversion: "Conversion depends on leaders—Leaders are developed in institutions of higher learning—Hence, we must have such institutions." This conclusion, arrived at by acknowledged authorities, has the explicit sanction of Pope Pius XI in his encyclical on "Promoting Catholic Missions," issued February 28, 1926. In this document, the Pope doubtless had in mind the provisions of Canon 1379, which makes it incumbent on the local Ordinaries to establish Catholic schools and universities. It would be interesting to set forth the historical, the psychological, and the practical arguments which prove this proposition, but here it is sufficient to rest the case upon the argument from authority, and to consider a few of the points involved in the proposition.

That real leaders are ordinarily men of education, or rather of culture,

scarcely needs demonstration. As a prominent American Catholic educator remarks: "All great and important enterprises have been the work of cultured men. The most materialistic commercial enterprises were the outcome of scientific minds that had been trained along cultural lines. All the great statesmen, painters, artists, have been men of culture." Hence it may be stated that to produce leaders, there must be at hand the ordinary means, that is, schools. To put it briefly, the struggle to Christianize China reduces itself to a race for leadership, and this means that the contest will take place in the field of education.

The question then arises: What are the resources, humanly speaking, of the Church in this contest? and what are the difficulties that must be overcome?

Although Catholic secondary and higher education has been heretofore practically unknown in China, nevertheless, the Church is not entirely unprepared for a program of education. In the first place, she has the immense advantage of unity—being the only force that stands united throughout the length and breadth of China. As a corollary to her doctrinal unity there results a oneness of viewpoint regarding the general aims of education, so that all energies may be turned to working out the common problems. The Church, moreover, possesses the advantage of a complete hierarchical organization extending to all parts of China. This means that a fairly large body of native and foreign Priests, Brothers, and Sisters are scattered through the country. They are in closer contact with the Chinese people than any other group of workers, either re-



ligious or commercial, as a non-Catholic writer declared not long ago. They can offer valuable suggestions drawn from a wide experience with the Chinese on topics directly or indirectly relating to education. The expansion of school-work naturally involves financial outlay. Such a matter, of course, must be determined by each vicariate for itself. It is certain, however, that most of the vicariates can arrange their budgets so as to provide for school-work, especially when a considerable part of the operating costs can be met by tuition fees. Under present conditions, at least, it is not a good policy to have free mission schools. Perhaps many deserving boys and girls are thus deprived of a chance for an education, but in such cases other provisions can often be made for them without violating the general rule. So much, then, for our resources.

Concerning the difficulties, Dr. Ferguson notes, without agreeing with the objection, that education breeds nothing but a class of troublemakers. "It is the vogue at the present time to lay all China's ills at the door of education. It is rightly said that if the young men and women had not been educated on modern lines in the new schools of China or by residence abroad, we should not have had the present political chaos." Hence it is well to consider in reference to education, the spirit of the present-day student class, and also that of the older generation of students who, as the Doctor says, are gradually getting control of the government. It is undoubtedly true that the student class have rendered themselves obnoxious not only to foreigners, but even to conservative Chinese, by their participation in recent disturb-

ances. But from this it is illogical to conclude that educational work in China is exceptionally difficult. The circumstances responsible for such conditions must be taken into account. As described by Dom Francis Clougherty, O.S.B., in the last number of the *Bulletin*, the *status quaestionis* may be put as follows: Given an average boy, with just an average boy's maturity and love of learning; a curriculum staggering on with tremendous handicaps; teachers unavoidably ill-prepared; an inability or unwillingness to curb student activities on the part of the public authorities; and, finally, some outlet for youthful idealism in the shape of a patriotic demonstration on an occasion such as the betrayal of China by the Allies at Versailles: and what kind of order, or rather disorder, is to be expected under circumstances of the sort? Perhaps, it was at that time, too, that certain interests realized the possibilities latent in the Student class, since it alone stood united in all parts of the country. At any rate, six years later the students again rose as one man to demonstrate against the unfortunate tragedy of May 30, 1925.

From that time on, the Chinese students seemed to be the leading agitators of the country. These facts, however, do not militate damagingly against the Chinese student body. They simply reveal the absence of a firm and efficient guiding hand over their doings. In spite of present appearances, the Chinese are extremely peace-loving, and students as such are no exception to this rule. It is rare to find students settling personal grievances by recourse to fisticuffs. Their obedience to parents and superiors is proverbial, so that discipline can al-

ways be maintained in school by a show of authority with a judicious mixture of the "appeal to reason." As a consequence of the traditional reverence for authority, expulsion is looked upon as a very grave penalty. It is not uncommon, when this penalty has been meted out, to have not only the culprit's classmates but many of his relatives intercede for him. Hence it is a mistake to think that there is no source of control over the student. It is an exception to find a boy displaying even a show of the independence manifested nowadays by American boys. Indeed the average Chinese student displays remarkable patience and industry. This condition, it is true, may pass away, but until it does, the Chinese students are undeserving of the odium that is at present attached to them by some. Moreover, it is a fact that the civil authorities are beginning to frown upon the political activities of students and are gradually putting the latter in their proper place.

Another question to be considered in view of the recent happenings is the attitude of the Chinese government towards the conducting of schools by missionary organizations. Some schools have been interfered with or closed, while certain declarations have emanated from educators to the effect that all private institutions must be closed. In general, however, it may be stated that no laws have been made, or are likely to be made in the near future, which would prohibit the opening or operating of mission schools. There are only two points of school legislation which need be mentioned. These are in reference to the registration of schools with the various Departments and Boards of Education. If an in-

stitution is to receive government recognition, it must conform to certain regulations in order to be registered. The first of these regulations provides that the director of the school shall be a Chinese. No serious objection can be made to this requirement, since directors can be found who will be true to the Church and at the same time true to the best interests of China. The other regulation prohibits the teaching of religion as a part of the curriculum and prohibits it as a prescribed course in extra curricular hours. It would seem that conformity to the above regulation would make useless the establishment of Catholic schools. Moreover, the objection is raised that this prohibition cuts off the opportunity of making conversions among the students, and that it has the effect of placing religion on the level of the unnecessary interests of mankind. However, in a missionary country, such as China is, arguments are not wanting in favor of a policy somewhat similar to the one required by the government, even though the missionaries were free to do otherwise. Under this system, for example, the Catholic students cannot be required by the school officials to attend instructions in doctrine. This leaves to the parents the obligation to procure the attendance of their children at such instructions. Non-Catholic students must themselves be invited to attend instructions. Hence, if they attend freely, the missionary is helped in deciding upon the question of their sincerity. Monsignor Fabrègues, the Coadjutor of the Vicar Apostolic of Peking, after securing registration for his schools, adopts the following plan of doctrinal instruction: Outside of the regular class hours, a series

of lectures is offered on various topics, of which the most frequently chosen is religion. The lectures are free to all. The Christian students are required by their parents to attend. The others are merely invited. Thus perfect liberty is permitted, and only those non-Catholics interested in the doctrine will attend. Whatever plan is adopted, it is enough for us to state that the requirements for registration can be met without sacrifice of principle.

On the other hand there are peculiar circumstances that make registration highly desirable at the present time. In the first place, if all Catholic institutions are registered, the Church will have an official place on the Chinese scheme of education and her graduate students will be eligible equally with those of other schools for positions of responsibility in the government. A failure to apply for registration is interpreted to be an acknowledgment that the institution is unable to conform to, or rather to attain to, the standards required. It also debar students who graduate from the unregistered schools from attending registered universities, should they wish to continue their studies. Another consideration is that by showing a spirit of co-operation now, Catholic educators can do much to bring about such changes that perfect religious liberty will be allowed in the government program. As a matter of fact, whatever restrictions do exist, have been in a large measure due to abuses in the past on the part of missionaries. In a spirit of misguided zeal, some of them have practically made the adoption of their particular form of religious belief the price of an education.

The Chinese government naturally

looks upon this method of making converts as an infringement of the rights of the parents and the students' liberty of conscience. It is undeniable that many Chinese have come to identify mission schools with proselytism. There is no question here of bad faith or deceitful measures. It is simply true that in a large number of cases the impression exists. The Catholic schools, by conforming to the government requirements and yet looking after their own children and those who wish to learn about our doctrines, can illustrate the spirit behind the Church's Canon Law (which insists on perfect liberty in this matter) and thus bring about a wholesome change of attitude.

Since, therefore, theoretically there is no reason for not having Catholic schools, we may state that the outstanding problems which confront Catholic education in China are those in reference to the curriculum, textbooks, and teachers. Dom Francis Clougherty pointed out the efforts made by the Chinese government to devise a curriculum suited to the needs of China as well as to the ideals of education. The same problem exists for the Catholic schools to a certain extent. They must be in a position to offer a curriculum which will satisfy the requirements of the government, and which will lead to that broad culture which should mark Catholic education. To quote again the same American educator: "Culture implies a certain breadth of view, a wide range of knowledge, in fact, making a man many-sided, and it demands that this knowledge be held in the mind, not in a series of discrete entities but as one living correlated whole. This many-sidedness must not mean mere information or

applied knowledge, but many-sided social contacts through common knowledge and common intellectual and emotional experiences in which the æsthetic plays a conspicuous part."

The question of textbooks is very far from being settled in a satisfactory manner. Most of the books on science must be adapted or translated from other languages into Chinese. Upon examination, many of the textbooks now in use remind one of the automobile advertisements once issued by Mr. Henry Ford, which called attention to the fact that the first automobile had a whip-socket on the dash-board; the moral, of course, being that the modifications required in the presentation of the subject-matter have not been thoroughly grasped. The problem of teachers is doubtless a universal one, but it is particularly embarrassing in China where there are so few qualified to hold responsible administrative and pedagogical positions.

This statement of the nature of the obstacles which lie in the way of quickly putting into effect a comprehensive educational program leads to the mention of the service to be expected from the Catholic University in overcoming them. This service directly concerns the making of a curriculum, the devising of textbooks, and the preparation of teachers.

To prepare a satisfactory curriculum is scarcely the work of a Middle School, whose scope is too limited for such an important task. Besides the cultural effect, which the curriculum must procure, there are dangers which must be avoided. For example, several educators have deprecated the tendency to westernize China. Professor Frederick K. Morris, formerly pro-

fessor of Geology at P'ei Yang University, Tientsin, states: "China is not peopled with New Englanders... They are a racially different people with their own physical and mental characteristics, their own talents, capacities and defects... Educate them, but don't look for other than educated Chinese." The research and experiment necessary to develop a curriculum in conformity with these requirements is only possible in a university by a staff thoroughly imbued with the philosophy of education, able to distinguish between the essential and accidental requirements of an education, and in a position to draw upon the experience of all the missionaries of the country.

Regarding textbooks, it is true that little fault can be found with many now offered. Nevertheless, the same principles which apply to the making of a curriculum must be the guiding influence in the making of textbooks. Regarding translations: when they are made by persons only partially familiar either with the subject-matter or with one or the other of the languages involved, they are bound to add to the troubles of educators instead of lessening them. In each branch, men who are thorough masters of the subject, must confer with other men who are thorough masters of Chinese. As a case in point, may be mentioned a work which is now going on in the Catholic University of preparing a textbook in logic. Dr. O'Toole, in cooperation with several Chinese associates, translates the text into Chinese which is both understandable and in exact accord with the original. Works prepared in this manner tend to standardize the technical vocabulary which must be employed in introducing west-

ern science and philosophy into Chinese education. It is by all means desirable that the technical terminology should be uniform, so that philosophy could draw freely upon the natural sciences for facts and analogies. At present, in the selection of new terms, there are two conflicting tendencies. One tendency is to import, indiscriminately, from Japan the scientific terminology which that country employs. This tendency has the merit of employing well-defined terms which are current in Japan and consequently well-known. The Chinese educated in Japan favor, as a rule, this method of coining new terms for the Chinese scientific use. The other tendency is to search out in the admittedly rich vocabulary of the Chinese language for exact corresponding terms. This tendency is commendable, but it has the disadvantage that each scholar invents, as it were, his own vocabulary which, while probably scientifically exact, is not in current use. The Catholic Church's scholars thus have the opportunity, in default of a National Academy of Letters, to give currency to the appropriate terminology. In the second number of the *Bulletin*, a doubt was expressed as to whether the Chinese language is suitable as a medium for teaching certain of the higher branches. In particular, the possibility of finding terms for the study of trigonometry was questioned. However, there is really no difficulty about finding mathematical terms in the Chinese language itself, at least for that subject. The trouble is that translators have not agreed on particular characters to be employed for certain terms. At any rate, it is obvious that work of this kind is only possible in a

university or, better still, on a basis of collaboration between university and secondary school teachers.

More indispensable than all other factors is the teacher, properly trained and with a proper focus on life. In this matter, the service to be rendered by the university to the secondary schools by preparing such, is commensurate with the importance to the schools of having teachers of this kind.

It has been mentioned that one of the principal reasons for the recent outbreaks on the part of students was a lack of control. One might better say a lack of proper discipline, since the wrong kind of restraint eventually leads to the same results as little or no discipline. Hence, it is extremely important for the teachers to have correct ideas regarding the methods of keeping discipline. They must, moreover, be taught to look upon the enforcement of proper discipline as an integral part of the teaching office.

Of the many secondary schools which it is hoped will be erected as soon as conditions are sufficiently peaceful, the majority will be under the control of foreign priests who will have to appoint courses and select the staff. An essential requirement for a teacher in China is a comprehensive acquaintance with literature. However, there are few or no missionaries who could even attempt to pass upon the literary qualifications of a Chinese teacher. We know that circumstances alter cases, and so it is that mistakes of composition which might appear slight to foreigners, reveal to Chinese readers gross ignorance on the part of the author. The writer has in mind a letter written by a teacher who has held a fairly responsible position in charge

of a Catholic school for some years. Although the letter was not long, it contained a total of twenty-six errors in grammar, composition, characters, etc. The cumulative effect upon a foreigner, when the nature and the significance of the mistakes had been explained, was to make the message appear like a caricature of the dignified missive that it was intended to be. The effect upon an intelligent Chinese can well be imagined. One comment was limited to "pitiable." A letter of this kind in the hands of a non-Christian is a poor argument against the old calumny that the Church is only for the illiterate. The point is that, while such a letter may be exceptionally poor, so far as foreigners are concerned, it could be much poorer without anyone being the wiser, and in the meantime the author would be free to perpetuate, as it were, his mistakes by passing them on to his pupils. To the Chinese, a particularly irritating circumstance of a case of this kind is the fact that when the wrong meaning of characters has been learned in childhood, it is with the utmost difficulty that corrections are afterwards made. Hence, from the standpoint both of discipline and learning, it is vital that

the teachers employed in Catholic schools should be of known and tested proficiency.

Registered schools have the problem of the qualification of the teacher solved by the government which examines each teacher frequently. But if the Catholic Church is to wield an influence on "intellectually awakening China," she must not rest content until her teachers rank far above the standard set. We must remember that even if every single Catholic in China were a well-educated person, the sphere of influence of the Church would still be relatively small. Her only hope is to turn out as many sturdy, well-informed, well-instructed characters as possible. Her only means of producing such a group, is a strong, thoroughly distinctive system of education, imparted to selected Catholic and non-Catholic students, by men of character and of outstanding scholarship. The Catholic University has the ambition to assist in this work of raising up leaders, not only by affording to a few students opportunities for higher development, but also by sending forth into the Catholic higher schools, men fully prepared and eminently able to teach and to rule.



## THE CHRONICLE

- August 1, 1927:* From this date to August 13, the applications of aspiring students were received at the Registrar's Office. The total number of applications received during August and September exceeded 300.
- August 14, 1927:* Rev. F. X. Clougherty, LL.D., is invested with the cowl and enters the Benedictine novitiate at Peking as Dom Francis, O.S.B., A short biographical sketch of Dom Francis appears in the Faculty list given in the first article of the present number of the *Bulletin*.
- August 15, 1927:* The first Medical Examination of the students was held between this date and August 17 inclusively. It was conducted by Dr. James H. Ingram, Medical Adviser of the Catholic University of Peking.
- August 18, 1927:* The first Entrance Examination (in Chinese, English, French, and Mathematics) began on this date and ended on August 20. The second Entrance Examination took place during the early part of September. The number of students accepted as a result of these examinations was 155. Of these, 60 were Catholics.
- August 25, 1927:* Dom Placidus Rattenberger, O.S.B., and Dom Placidus Houtmeyers of the Catholic University of Peking, and Fathers Kerin and Leclerc of Kaifeng, sailed from Tientsin *en route* for the United States. Dom Placidus Houtmeyers, a member of St. Martin's Abbey, Lacey, Washington, had been in feeble health for years, but despite his physical condition, was eager to devote himself to missionary work in China. Shortly after his return, he was obliged to go to the hospital, where he died on February 5, 1928. Dom Placidus Rattenberger is still active in the States in behalf of the Catholic University of Peking.
- September 20, 1927:* Dom Thomas Ohm, O.S.B., a professor of the Benedictine University of Salzburg, Austria, who had been a guest of the Catholic University of Peking during the early part of September, left for Korea on this date. St. Peter Abbey, Salzburg, is a sixth-century monastery, which has maintained a continuous existence from the time of its foundation down to the

present day. It was St. Boniface who introduced the Benedictine Rule in this Abbey.

*September 26, 1927:* Inaugural Day of the Catholic University of Peking. The ceremony was held in the University Chapel, in the presence of the Faculty, students, and many distinguished guests. Addresses were given by their Excellencies the Apostolic Delegate and the Minister of Education. A full account of this ceremony is given in the first article of the present *Bulletin*.

*October 20, 1927:* Second Inspection of the University by Messrs. Wang Chia-chü and Hsü T'ing-ta, officials of the Ministry of Education. This second Inspection was necessitated by the fact that the first Inspection on July 2, 1927, had taken place at a time when the classes were no longer in session.

*November 3, 1927:* Date of Ministerial Mandate No. 526, by which the Chiao Yü Pu granted the petition of the Catholic University of Peking (*Pei-ching Fu Jen Ta-hsüeh*) for Registration and State Recognition.

*November 29, 1927:* The Rt. Rev. Chancellor, Archabbot Aurelius, O.S.B., visited Milwaukee and secured His Grace, the Most Reverend Sebastian Messmer, D.D., as a member of the Advisory Board. At the advice of His Grace, the Missionary Association of Catholic Women rendered very substantial assistance toward the increase of the University's accommodations.

*December 1, 1927:* Date of the government examination of the students of the Catholic University of Peking. The examiners commissioned by the Minister of Education (the Rt. Hon. Mr. Liu Chih) to hold this examination were the following: Messrs. Yang Lien; Yen Shih; Chou Ming-k'e; Chou K'ai-chun; T'ao Liang; Chang Jen-fu; Wang Tsu-yi; Wang Shou-tui; Wen T'ao; T'an K'ung-hsin, and Ch'en Jen-li. Of the 105 students who took the examination, all but 22 passed successfully.

*January 14, 1928:* Closing ceremony for the end of the first semester held in the Study Hall. The students were addressed by the Rector, Dr. O'Toole, and by the Vice-Rector, Mr. Ch'en Yüan.

*January 17, 1928:* Departure of Dom Damian Whelan, O.S.B., for Kobe, whence he sailed for Los Angeles on the *SS. President Grant*.

*February 27, 1928:* Arrival at the University of Dom Theodore Brecker, O.S.B., a missionary from the circuit of Yen Chi and I Lan in Manchuria. Dom Theodore studied Philosophy and Theology at Munich. Later he entered the University of Berlin where he studied under the world-famed orientalist Dr. Haenisch, and received



the Degree of Doctor of Philosophy. Dom Theodore was also a pupil of the celebrated Sinologist De Groot. Dom Theodore's knowledge of Chinese literature is scientific and profound, and to learning he adds the accomplishment of speaking the language with great accuracy and fluency.

*March 4, 1928:* Dom Sylvester Healy took his Triennial Vows at the nine o'clock Mass, in the University Chapel. The Rev. Carl Rauth, M.A., was invested with the cowl as a Benedictine novice at the same ceremony, which was presided over by the Very Rev. Prior Ildephonse Brandstetter, O.S.B. In the afternoon, the Monthly Luncheon of the University Faculty was held at the Wagon-Lits Hotel. Speeches were made by Dom Theodore Breher, O.S.B., by the Rector, the Vice-Rector, and by Mr. Shen Chien-shih, Professor of Advanced Chinese Studies at the National University, and Lecturer in Etymology at the Catholic University of Peking.

*March 10, 1928:* Sir Theodore F. MacManus, LL.D., of Detroit, was invested as Knight Commander of the Order of St. Gregory the Great and made a member of the Confraternity of St. Benedict by the Rt. Rev. Archabbot Aurelius Stehle, O.S.B., D.D., Chancellor of the Catholic University of Peking.



ORA ET LABORA



