

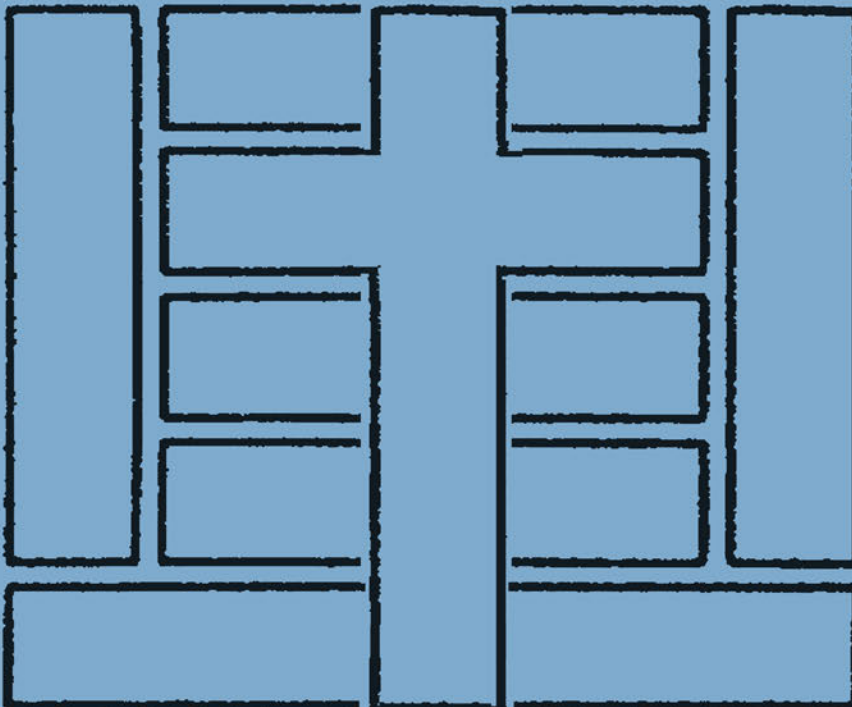
REFERENCE GUIDE TO

Christian
Missionary Societies
in China

FROM THE SIXTEENTH TO

THE TWENTIETH CENTURY

R. G. TIEDEMANN



**REFERENCE GUIDE
TO
MISSIONARY SOCIETIES IN CHINA**

From the 16th to the 20th Centuries

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From the 16th to the 20th Centuries

R. G. TIEDEMANN



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DEDICATED TO THE MEMORY OF

Chen Zenghui 陳增輝 (1904–1994)

Edward J. Malatesta, S.J. (1932–1998)

Archie R. Crouch (1909–1999)

**whose scholarship and commitment to the furtherance
of mission studies have inspired this work**

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R. G. Tiedemann, Ph.D.
Croydon, Surrey
United Kingdom
February 2007

Introduction

IN RECENT DECADES Christian missions and the study of Christianity in the non-Western world have enjoyed a resurgence of interest from secular scholars in several academic disciplines. As the hold of classical Marxism on scholars has weakened, a realignment of academic interest has taken place, with a shift away from politics and economy to culture, mentality, and language. While some are emphasizing the close linkages among missions, imperialism, and modernity, others are focusing on particularity, diversity, personalities, and change over time within the Christianizing enterprise. As a consequence, considerable advances have been made not only in the study of the missionary enterprise, but also in the growth of the Christian Church in China. Especially during the last decade or so a substantial number of imaginatively conceived monographs and articles, employing new theoretical concepts and methodologies, have contributed significantly to our understanding of the cultural exchanges between foreign missionaries and Chinese society. In this connection, it is interesting to note that with the rise of historical anthropology, some anthropologists engaged in the study of minority peoples are now availing themselves of the relevant missionary accounts, especially where they are the only surviving sources affording glimpses into the past.¹

The *Reference Guide to Missionary Societies in China* is the first reference tool that seeks to cover all known sending agencies to China and, wherever possible, provide basic information concerning the institutions' official archives. The period covered in the guide focuses on the modern missionary period, namely, from the late sixteenth century to 1950, from Matteo Ricci's arrival in China and the beginning of meaningful archival collections through the end of the missionary era. The main purpose of this guide is to provide scholars with information that will facilitate further scholarly investigations. It has been divided into separate sections for Roman Catholic and Protestant sending agencies, to take account of their separate histories and rather different approaches in China.

The missionary enterprise in China, including the Catholic apostolate, was forever changing and expanding. Especially after 1900, many new sending agencies were entering the field. As far as the missionary aspect of Christianity in China is concerned, it had reached its most mature and relatively stable stage in the late 1930s. The turbulent 1940s, on the other hand, were a time of extreme flux within the missionary movements, caused by the disruptions of the Anti-Japanese War and the Chinese Civil War. It should also be noted that the Catholic prefectures and vicariates apostolic became dioceses when the Chinese hierarchy was established in 1946. Since it would be very difficult to account for all the changes over time within the limited space available,

INTRODUCTION

the information for individual organizations is primarily based on data culled from the 1936 (Protestants) and 1940 (Catholics) China directories.

Each complete entry within the *Guide* consists of three main parts. In the first section, the user will find a collection of data on the missionary society, including the following subsections: *Latin/non-English Name(s)*, *Other Names*, *Chinese Name(s)*, *Nationality*, *Religious Family/Denomination*, *China Start*, and *Field(s) in China*. Wherever possible, the Chinese and Western names are given for each organization, along with the geographic area in which their missionaries were active. The *Chinese Name(s)* field is particularly important for it lists all existing official transliterations in Mandarin and provides the Chinese characters. In the *China Start* field, I have indicated the earliest available year an association actively commenced work in China, e.g., when a society's agents arrived, which was usually a few years before the founding of a prefecture or vicariate (for Catholics)/station (for Protestants). In the *Field(s) in China* category, the reader will find a listing of all administrative and/or physical subdivisions including provinces in brackets. In cases of multiple layers of administration, e.g., additional subdivisions above the province-level or multiple stations within a single province, I have used subdivision headings in small capitals to facilitate distinctions for the reader. Within each entry, readers will also find a *Background Note* with all available information on the missionary society's founding and development prior to the group's arrival in China, as well as developments, works, and events that occurred during an association's presence in China. Each entry ends with a compilation of data pertaining to publications, divided in three subsections: *Official Periodicals*, *Literature*, and *Archives*. The first, *Official Periodical(s)*, lists publication information for all periodicals an association has published. In the *Literature* section, I provide a listing of selected books on or containing information about the particular association. In both subsections, I have included publication information whenever it was available. The *Archives/Contact Address(es)* provides the names and locations of archives on where material about an association is available as well as all necessary information how to visit or contact them.

When reviewing the fields in China where a Catholic missionary society was active, it is important to remember that prior to 1856, Catholic missionaries in China were generally not assigned specific mission territories. This changed, however, with the final abolition of the Portuguese *padroado* dioceses (Beijing, Nanjing, Macau—only a small remnant of the latter was retained) and the creation of prefectures and vicariates apostolic controlled directly by Propaganda Fide in Rome. Each vicariate was assigned to a specific religious order and province of that religious order. Thus, for example, Jesuits from the (French) Jesuit province of Paris were entrusted with the Vicariate Apostolic of Kiangnan (i.e., the Chinese civil provinces of Jiangsu and Anhui). In imperial times the vicariates were identical to Chinese provinces. And when the vicariates were further divided in the course of the nineteenth century, the new ecclesiastical entities continued to mirror Chinese administrative units, consisting of prefectures (*fu*) and independent departments (*zhili zhou*). For instance, the newly created Vicariate Apostolic of South Shandong (1885) consisted of the civil prefectures of Caozhou, Yanzhou, Yizhou, and the independent department of Jining.

Similar subdivision along these lines occurred in other Chinese provinces as well. However, the congruence of ecclesiastical and civil administrative units came to an end with the fall of the Qing dynasty in 1911. In the new republic, departments (*zhou*), subprefectures (*ting*), independent departments (*zhili zhou*), and prefectures (*fu*) were abolished. As a consequence, the names of the former prefectural capitals were changed to their county (*xian*) names in 1912. Thus, Yanzhou (in Shandong) became known as Ziyang, and so on. Yet in 1924 the Catholic hierarchy decided to rename virtually all the vicariates and prefectures apostolic. Whereas before 1924 the Catholic jurisdictions

were known by the names of the Chinese provinces in which they were located, afterward they were known by the old Chinese imperial prefectural names. That is to say, the connection with Chinese administrative reality was now lost. Because of this incongruence, I decided to retain the spelling of Catholic jurisdictions as created by the ecclesiastical authorities. Thus, the traditional missionary spelling should always come first, followed by the appropriate pinyin rendering in square brackets. For example: Vicariate Apostolic of Lanchowfu [Lanzhou].

The situation became even more complicated after 1928, when the Guomindang created the new provinces of Ningxia, Suiyuan, Chaha'er, and Rehe from what is now roughly the Autonomous Region of Inner Mongolia, but also incorporating the northernmost parts of what until then had been the provinces of Zhili (now Hebei) and Shanxi. When referring to Manchuria, references to place names become even more complex. First the Guomindang reorganized the territory and then the Japanese made further administrative changes in what became known as Manchukuo, including the annexation of Rehe. Even further name changes have been made by the People's Republic of China (P.R.C.). Thus, I have chosen to use the term "Manchuria," which best reflects the way missionaries would have referred to this area in 1940. Because of these often drastic administrative changes, the extent of ecclesiastical territories became quite different from the civil territories. For example, the newly created civil province of Ningxia had to a large extent been detached from Gansu province. The Vicariate Apostolic of Ningsia, on the other hand, had been detached from the old Vicariate Apostolic of Western Mongolia and included part of the civil provinces of Ningxia, Suiyuan, and Shaanxi. Assigning locations to their proper administrative units is particularly important in the case of mission stations. Generally speaking, this is not a problem for most of what used to be called "China Proper." But the situation can be more confusing in areas beyond the Great Wall. Some of the mission stations in the Vicariate Apostolic of Ningsia, for instance, were located in the civil province of Ningxia, but other stations of that vicariate in the civil provinces of Suiyuan and Shaanxi. Also, before 1928 Zhangjiakou [Kalgan] was in Zhili province; after 1928 it was in Chaha'er; and as a result of the P.R.C.'s administrative changes it is now in Hebei. It is difficult to account for all these changes in a work such as this reference guide.

Preference is given to providing Chinese place names in pinyin first, followed by traditional or older transliterations when available: Guangzhou [Canton]. In this connection, I should like to point out that it is customary among the more discerning scholars that a distinction be made between the county town and the county, especially when the county seat consists of only one character. The Vicariate Apostolic of Sienhsien may serve as an example: the county town should always be written as Xianxian, but when referring to the county, it should be written as *Xian Xian*. There are, of course, many other single character towns in China: Caoxian/Cao *Xian* and Shanxian/Shan *Xian* in Shandong, for instance.

Protestant missionaries, although recent arrivals in China, represented a bewildering variety of denominational affiliations and missionary organizations—and particularly after 1900, many had no clear affiliation at all. For a substantial number of missionary groups there is a distinct paucity of information. A good many missionaries coming from a faith mission background, but especially the Pentecostals, did not indicate any specific affiliation and often refused to establish any organizational structures and thus did not accumulate archival resources. Consequently, little is known about the missionary activities of many of the smaller groups. Sometimes it is by chance that their presence in China is revealed. Note, for instance, the "Exclusive Brethren" mission. The Christian fellowship known as the "Exclusive Brethren" emerged as a result of a division within the Plymouth Brethren in 1848. Like the "Open Brethren"

INTRODUCTION

(see *Christian Missions in Many Lands*), the “Exclusive Brethren” prefer to be called “missionaries of churches of those who are known as Brethren.” They are also known as Darbyites, after the early Brethren leader, John Nelson Darby (1800–1882). Each church or assembly, called a “meeting room,” is autonomous, without an organized ministry. Since they do not have any organizational structure, and hence no archives or dedicated periodical, information about the China missionaries and their work has been difficult to obtain. However, one of the missionaries has left an autobiographical account according to which the principal mission station was at Xinghua [Hinghwa] 興化 (Jiangsu).²

A number of institutions and communities that do not fit into the standard Catholic and Protestant categories and thus do not have full entries in the *Reference Guide* deserve mention. In particular, the Russian Orthodox Church (see Appendix A) had long been present in China. At the same time, major national and international Catholic and Protestant support organizations, while not sending their own personnel, worked closely with various missionary societies and thereby produced substantial primary and secondary research material (see Appendices B and C). Finally, mention should be made of religious communities such as the Church of Jesus Christ of Latter-Day Saints, popularly known as Mormons; the Jehovah’s Witnesses founded by C. T. Russell (hence also Russellites) in the 1870s as the Watch Tower Bible and Tract Society; and the Church of Christ, Scientist, founded by Mary Baker Eddy in 1879 (reorganized in 1892). Whereas the Mormons and Jehovah’s Witnesses had little success in China during the missionary era, the Church of Christ, Scientist, formed branches of the Mother Church in Shanghai, Tianjin, and Hong Kong. Relevant archival material is found in the Mary Baker Eddy Library for the Betterment of Humanity, Inc., 200 Massachusetts Ave., Boston, MA 02115, U.S.A.

There can be no doubt that considerable progress has been made in the study of Christianity in China over the past quarter of a century, both in China and the West. A few guides and other research tools have been produced in recent years, such as the *Scholars’ Guide to Resources in the Libraries and Archives of the United States* (1989) conceived and compiled by the late Archie Crouch and associates,³ which also contain information on the personal papers of missionaries. In addition to preparing a revised edition of this valuable guide, the Ricci Institute at the University of San Francisco Center for the Pacific Rim is producing a number of other useful online research tools. Indeed, much information is made available on the Internet, including guides to missionary collections. Some of the large missionary archive collections are now available on microfilm, microfiche, or in digital format and can be consulted in many major university libraries. Thus, whereas some thirty years ago Fairbank still lamented the fact that the “bare data on who went where, when, and to what end have hardly yet been assembled,” the collection of information concerning missionaries, their institutional affiliation, assignments in China as well as the location of their written records is now gradually taking shape in the Ricci 21st Century Roundtable Database on the History of Christianity in China.⁴ Since we now have an abundance of resources as well as more sophisticated research tools, it is possible to study the historical development of the Christian presence in China in its totality, including its ethnological, psychological and sociological perspectives.

As the field continues to grow in importance, a wide range of research topics is being explored and innovative research methods employed. In the West, secular academics are increasingly taking an interest in the missionary enterprise as the primary interface of culture contact and cultural exchange with Chinese society. In the P.R.C. the ideological and political obstacles to the study of religion seem to have become less daunting, but are by no means entirely absent. Perhaps the most encouraging development during the past decade is the growing scholarly interest in the history

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of Christianity in China. A younger generation of academics is beginning to engage in sustained and more sophisticated scholarship. Scholars now have much greater opportunities to pursue research into this rather exciting aspect of Chinese history and society. In this regard, the rich missionary archival material in various repositories in Europe, North America, and Australia obviously is an essential resource. However, the many sending agencies as well as the Chinese churches generated substantial amounts of unpublished and published material, especially in the Chinese language, that has remained in China. There remains, therefore, the task to locate and utilize these important resources. Naturally, Chinese scholars are best equipped to undertake this work.⁵ The consultation of Western and Chinese sources is certain to provide a more comprehensive and balanced reconstruction of the historical interaction of Christianity and Chinese society.

R. G. Tiedemann, Ph.D.

INTRODUCTION

Endnotes

1. See, e.g., Margaret Byrne Swain, “Père Vial and the Gni-p’a: Orientalist Scholarship and the Christian Project,” in Stevan Harrell, ed., *Cultural Encounters on China’s Ethnic Frontiers* (Seattle: University of Washington Press, 1994), pp. 140–185. Note also Nicole Constable, *Christian Souls and Chinese Spirits: A Hakka Community in Hong Kong* (Berkeley: University of California Press, 1994).
2. Elsie Koll (1897–1977), *The Golden Thread: Diary of Mrs. Elsie Koll, Missionary to China* (Owosso, Mich.: Overcomer Press, 1982). See also Gustav Koll, *The Christian Church in China* (New York: Loizeaux, [pref. 1922]).
3. Archie Crouch et al., comps., *Christianity in China: A Scholars’ Guide to Resources in the Libraries and Archives of the United States* (Armonk, N.Y.: M.E. Sharpe, 1989).
4. This growing online resource can be consulted at <http://ricci.rt.usfca.edu/>
5. On the value of archival research and fieldwork in China, see Joseph Tse-Hei Lee, “Testing Missionary Archives Against Congregational Histories: Mapping Christian Communities in South China,” *Exchange* 32.4 (October 2003), pp. 361–377.

Abbreviations & Acronyms

A	Austria	M.A.	Master of Arts
Ala.	Alabama	Mass.	Massachusetts
Ariz.	Arizona	Md.	Maryland
Ark.	Arkansas	M.D.	Doctor of Medicine
B	Belgium	Mich.	Michigan
B.Div.	Bachelor of Divinity	Minn.	Minnesota
Br.	Brother	Miss.	Mississippi
bros.	brothers	Miss.D	Doctor of Missiology
ca.	<i>circa</i>	Mlle	<i>Mademoiselle</i> (Miss)
Calif.	California	Mo.	Missouri
CH	Switzerland	M.S.	Master of Science
ch.	chapter	Msgr.	Monsignor
Colo.	Colorado	M.Th.	Master of Theology
Conn.	Connecticut	Mtr.	Mother
D	Germany	N	Norway
d.	died	N.C.	North Carolina
D.	Diocese	N.Dak.	North Dakota
D.C.	District of Columbia	Nebr.	Nebraska
DK	Denmark	Nev.	Nevada
E	Spain	N.H.	New Hampshire
ed.	edited	N.J.	New Jersey
etc.	<i>et cetera</i>	NL	The Netherlands
Exc. diss.	dissertation excerpt	no(s).	number(s)
F	France	Nr.	<i>Nummer</i> (number)
Fla.	Florida	NSW	New South Wales
Fr.	Father	N.Y.	New York
Ga.	Georgia	NZ	New Zealand
H	Hungary	Okla.	Oklahoma
I	Italy	Ont.	Ontario
idem.	(same author)	Oreg.	Oregon
Ill.	Illinois	P	Poland
Inc.	Incorporated	Pa.	Pennsylvania
Ind.	Indiana	PL	Portugal
iss.	issue	p(p).	page(s)
Jg.	<i>Jahrgang</i> (year of publication)	Ph.D.	Doctor of Philosophy
Jr.	junior	Que.	Québec
Kans.	Kansas	repr.	reprinted
Ky.	Kentucky	rev.	revised
L	Luxembourg	Rev(s).	Reverend(s).
La.	Louisiana	S	Sweden
lvs.	leaves	S.C.	South Carolina
		S.Dak.	South Dakota

ABBREVIATIONS & ACRONYMS

SF	Finland	Tex.	Texas
Sr.	Sister; Senior	Th.D.	Doctor of Theology
srs.	sisters	U.S.A.	United States of America
Ssma.	<i>Sanctissima</i> (holiest)	Va.	Virginia
St.	Saint	V.A.	Vicariate Apostolic
S.T.B.	Bachelor of Sacred Theology	Vic.	Victoria
S.T.D.	Doctor of Sacred Theology	vol(s).	volume(s)
Tenn.	Tennessee	Wash.	Washington
		Wis.	Wisconsin
		W.Va.	West Virginia

States of the United States of America as authorized by the U.S. Postal Service

Alabama	AL	Montana	MT
Alaska	AK	Nebraska	NB
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Colorado	CO	New Mexico	NM
Connecticut	CT	New York	NY
Delaware	DE	North Carolina	NC
District of Columbia	DC	North Dakota	ND
Florida	FL	Ohio	OH
Georgia	GA	Oklahoma	OK
Hawaii	HI	Oregon	OR
Idaho	ID	Pennsylvania	PA
Illinois	IL	Rhode Island	RI
Indiana	IN	South Carolina	SC
Iowa	IA	South Dakota	SD
Kansas	KS	Tennessee	TN
Kentucky	KY	Texas	TX
Louisiana	LA	Utah	UT
Maine	ME	Vermont	VT
Maryland	MD	Virginia	VA
Massachusetts	MA	Washington	WA
Michigan	MI	West Virginia	WV
Minnesota	MN	Wisconsin	WI
Mississippi	MS	Wyoming	WY
Missouri	MO		

PART I

Roman Catholic: Religious Communities of Men

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AUGUSTINIANS OF THE ASSUMPTION (AA)

Latin/non-English Names: Pia Societas Presbyterorum ab Assumptione; Augustiniani ab Assumptione; Augustins de l'Assomption

Other Name: Assumptionists

Chinese Name: Shengmu shengtian hui 聖母升天會

Nationality: French

Religious Family: Augustinian

China Start: 1935

Fields in China: Regional Seminary at Xinjing (now Changchun 長春) 新京東光路中央神學大修院, in the Vicariate Apostolic of Kirin 吉林代牧區 (Jilin); Ha'erbin [Harbin] 哈爾濱 (Heilongjiang)

Background Note:

Founded by Emmanuel-Joseph-Marie-Maurice d'Alzon (1810–1880) in 1850 at Nîmes, France. This congregation had its origin in the College of the Assumption, which had been established in Nîmes in 1843. Although the society was organized in 1847, its members did not take their first vows until 1850. They took their public vows at Christmas of the following year. On 25 March 1929 the Augustinians of the Assumption (AA) were aggregated to the Order of St. Augustine. In 1935 the Foreign Missions of Paris requested priests from the Assumptionist province of Lyon take charge of the Regional Seminary in Xinjing. The first Assumptionists arrived in Manchuria in 1936. After the Anti-Japanese War the Assumptionists established their center at Harbin. The post-war political situation created ever greater problems in the apostolate. The last 2 religious to leave Manchuria were Anselm Austal in 1953 and Pierron Livier in 1954.

Official Periodicals:

Bulletin Officiel de l'Assomption (1946–1975).

Missions des Augustins de l'Assomption (Lyon).

Archives/Contact Address:

Archivio, Agostiniani dell'Assunzione, Via San Pio V,
55, I-00165 Roma, ITALY

BENEDICTINE CONGREGATION OF ST. OTTILIEN (OSB)

Latin/non-English Names: Congregatio Ottiliensis Ordinis Sancti Benedicti; Ordo Sancti Benedicti Ottiliensis pro Missionibus Exteris;

Missionsbenediktiner; Benediktinerkongregation von St. Ottilien

Other Name: Missionary Benedictines of St. Ottilien

Chinese Name: Sheng Aotilai Bendu hui 聖奧提來本篤會

Nationality: German

Religious Family: Benedictine

Field in China: Vicariate Apostolic of Yenki [Yanji] 延吉代牧區 (Manchuria)

Background Note:

The Missionary Benedictines of St. Ottilien (OSB) were founded by Andreas Amrhein, a Benedictine monk of Beuron Abbey, Swabia, as the Missionary Institute of St. Joseph in Reichenbach, Bavaria, in 1884. His fast-growing community in 1887 moved to Emming, a hamlet in Upper Bavaria, which soon became the motherhouse of the worldwide Benedictine Congregation of St. Ottilien (OSB). In 1896 the congregation received papal approbation and was affiliated to the Benedictine Congregation on 22 November 1904.

In 1909 the mission in Korea began. An abbey was founded in Seoul, which was moved to Tokwon (now North Korea) in 1927. From there the field of work was extended to Manchuria, and Benedictine monks took charge of the Prefecture Apostolic of Yenki which had been erected in 1928 (raised to vicariate apostolic in 1937). Theodor Breher OSB became the first prefect apostolic; in 1934 he became abbot of the Holy Cross Abbey at Yanji. This flourishing church was destroyed after 1945. The surviving monks later gathered in South Korea where they founded Waegwan Abbey.

Official Periodical:

Missionsblätter von St. Ottilien, vols. 1–43 (1897–1939); vols. 44–57 (1949–1962).

Literature:

Adelhard Kaspar & Placidus Berger, *Hwan Gab—60 Jahre Benediktinermission in Korea und in der Mandschurei* (Münsterschwarzach: Vier-Türme-Verlag, 1973), 368 pp.

Fruментий Renner, ed., *Der Fünfarmige Leuchter: Beiträge zum Werden und Wirken der Benediktinerkongregation von St. Ottilien*; vol. 2: *Klöster und Missionsfelder der Kongregation von St. Ottilien* (Sankt Ottilien: Eos-Verlag, 1979).

Archives/Contact Address:

Archiv, Erzabtei, D-86941 St. Ottilien, GERMANY

BENEDICTINE CONGREGATION OF ST. PROCOPIUS (OSB)

Latin/non-English Name: Congregatio Americana Cassinensis Ordinis Sancti Benedicti

Other Name: Benedictines of St. Procopius Abbey

Chinese Name: Bendu hui 本篤會

Nationality: American

Religious Family: Benedictine

China Start: 1934

Field in China: Vicariate Apostolic of Kaifengfu 開封府代牧區 (Henan)

Background Note:

St. Procopius Abbey is an abbey of the American Cassinese Congregation of the Benedictine Order. In 1885 a group of Benedictine monks of St. Vincent Abbey, Pennsylvania, formed a new monastic community in Chicago in order to pray and work among the Czech and Slovak immigrants. In 1914 the Abbey was transferred to Lisle, Illinois. Benedictines of St. Procopius Abbey, Lisle, established themselves at Kaifeng. In 1940 Sylvester Healy was prior. After 1950 Benedictines of St. Procopius Abbey founded a Benedictine friary at Chiayi, Taiwan.

Official Periodical:

Benedictine Orient (Procopius Abbey, Lisle, 1936–). Irregular.

Literature:

Vitus Buresh, *The Procopian Chronicle: St. Procopius Abbey, 1885–1985* (Lisle, Ill., 1985). The Benedictine Chinese Mission is discussed on pp. 95–107.

James P. Flint, “A Benedictine Missionary’s Journey Out of Wartime China,” in *American Benedictine Review* 46.4 (December 1995), pp. 367–387. This deals with a monk traveling from Kaifeng to Hong Kong in early 1938.

Archives/Contact Address:

Archives, American Cassinese Congregation (Benedictines), St. Procopius Abbey, 5601 College Rd., Lisle, IL 60532, U.S.A. Email: stprocopius@hotmail.com

BENEDICTINE CONGREGATION OF ST. VINCENT (OSB)

Latin/non-English Name: Congregatio Americana Cassinensis Ordinis Sancti Benedicti

Chinese Name: Bendu hui 本篤會

Nationality: American

Religious Family: Benedictine

China Start: 1925

Fields in China: Vicariate Apostolic of Kaifengfu 開封府代牧區 (Henan); Beijing 北京 (Hebei)

Background Note:

St. Vincent Archabbey, Latrobe, Pennsylvania, is the founding house of the American Cassinese Federation of Benedictines. It was founded in 1846 by Sebastian Wimmer (in religion Bonifaz Wimmer) (1809–1887) of the abbey at Metten, Germany. St. Vincent was established as an abbey in 1855. In 1925 American Benedictines from St. Vincent Abbey founded the Catholic University of Peking, known as Fu Jen Catholic University 輔仁大學. The institution was subsequently transferred to members of the Society of the Divine Word (SVD). For a discussion of the beginnings of Fu Jen Catholic University, see: <http://www.fuho.fju.edu.tw/about/writings/12.htm>

Official Periodicals:

Bulletin of the Catholic University of Peking (Peking, September 1926–November 1934). Irregular. 9 issues in total.

Ch’un Hsun [Bamboo Sprouts] (Catholic University, Peiping, 1929–). Monthly for students.

Literature:

Jerome Oetgen, *Mission to America. A History of Saint Vincent Archabbey. The First Benedictine Monastery in the United States* (Washington, D.C.: The Catholic University of America Press, 2000); ch. 6: “Mission to China (1918–1930),” pp. 281–331; see also pp. 336–349; Chinese translation of these passages: *Beijing Furen daxue chuangbanshi. Meiguo Benduhui zai Zhongguo (1923–1933)* 北京輔仁大學創辦史。美國本篤會在中國 (1923–1933) (Taipei Xian: Furen daxue chubanshe, 2001).

Archives/Contact Address:

Archives, Saint Vincent Archabbey, Latrobe, PA 15650, U.S.A.

BENEDICTINE CONGREGATION OF THE ANNUNCIATION (OSB)

Latin/non-English Names: Congregatio belgica Ordinis Sancti Benedicti ab Annuntiatione BMV; Congrégation Belge OSB de l'Annonciation (CBBA)
Other Names: Benedictine Congregation of St. André-les-Bruges; Benedictines
Chinese Name: Bendu hui 本篤會
Nationality: Belgian
Religious Family: Benedictine
China Start: 1929
Field in China: Xishan 西山 in the Vicariate Apostolic of Shunqing [Shunqing] 順慶代牧區 (Sichuan)

Background Note:

The Benedictine Abbey of St. André (now known by its Flemish name, Sint Andriesabdij, Zevenkerken) was established near Bruges, Belgium, in 1898 by Gerard Van Caloen as a monastic *procura* (training center) of the monastery at Beuron, Germany. Its constitutions were approved for 7 years on 4 June 1923 and definitively on 7 May 1935. In 1929 monks from St. André in Belgium established the Benedictine Monastery of St. Peter and Andrew at Xishan, outside Shunqing. Jean Joliet (in religion Dom Jehan Joliet OSB) became the first prior. In 1940 Raphaël Vinciarelli, an Italian, was prior; Hildebrand Marga, a Belgian, was sub-prior. The monks prayed, taught, and worked in China until the Communists expelled them in 1952. The former Xishan community now continues as the Benedictine Monastery of the Congregation of the Annunciation at St. Andrew's Abbey, Valyermo, California.

Official Periodicals:

Bulletin des Missions (OSB, Abbaye St. André, Lophem-lez-Bruges).
Les Cahiers de Saint-André, vol. I (St. André, 1938).

Literature:

Henri-Philippe Delcourt, *Dom Jehan Joliet (1870–1937): un projet de monachisme bénédictin chinois* (Paris: Éditions du Cerf, 1988).
 Christian Papeians de Morchoven OSB, *De Sint-Andriesabdij Zevenkerken. II. Met Dom Théodore Nève van uitdaging tot uitdaging (1912–1963)* (Lannoo: Tielt, 2002).

Archives/Contact Addresses:

Archief Sint-Andriesabdij Brugge, Sint-Andriesabdij van Zevenkerken, Zevenkerkenstraat 4, B-8200 Brugge, BELGIUM
 Archives, St. Andrew's Abbey, 31001 N. Valyermo Rd., Valyermo, CA 93563, U.S.A.

BETHLEHEM MISSIONARY SOCIETY (SMB)

Latin/non-English Names: Societas Missionum Exterarum de Bethlehem in Helvetia; Missionsgesellschaft Bethlehem
Chinese Name: Baileng waifang chuanjiao hui 白冷外方傳教會
Nationality: Swiss
China Start: 1925
Fields in China: Prefecture Apostolic of Tsitsihar [Qiqiha'er] 齊齊哈爾監牧區 (Manchuria); Beijing 北京 (Hebei)

Background Note:

The Bethlehem Missionary Society (SMB) was founded on 20 May 1921 from precursor establishments at Immensee, Switzerland. It received papal approbation on 4 March 1936. The first missionaries left for China on 28 September 1924: Paul Hugentobler, Dr. Eugen Imhof, and Dr. Gustav Schnetzler. After Chinese language training at the central residence of the Society of the Divine Word (SVD) in Yanzhou 兗州 (Shandong), they spent some time with experienced missionaries at various SVD stations. Having been given a mission field of their own in Heilongjiang, the SMB missionaries arrived at Qiqiha'er in 1926. Following the Japanese occupation of Manchuria, the young mission entered a turbulent period. On the one hand, there was a distinct upsurge of interest in Christianity amongst the Chinese inhabitants, but on the other hand, the Japanese increasingly placed restrictions on missionary work. 15 SMB missionaries who were destined for Qiqiha'er were sent "temporarily" to Beijing on account of hostilities after 1936. The situation deteriorated even more rapidly after 1945. Finally, on 25 July 1947 the missionaries were arrested. In November 1953 the last one left China.

Official Periodicals:

Bethlehem. Illustrierte Monatsschrift der Missionsgesellschaft Bethlehem (Immensee, 1924–1972). Also published in English, French, Italian, and Dutch.
Bethlehem-Kalender, vol. 1 (Immensee, 1922)–51 (1972).
L'étoile de Bethléem, Almanach éd. par les Missionnaires de Bethléem (Fribourg, 1929–1988).

Literature:

Eduard Blatter, "Tsitsihar (Heilungkiang)—die erste Mission: Tatsachen und Erinnerungen," in Jakob Baumgartner, ed., *Vermittlung zwischenkirchlicher Gemeinschaft* (Schöneck-Beckenried: Verl. Neue

ROMAN CATHOLIC: RELIGIOUS COMMUNITIES OF MEN

Zeitschrift für Missionswissenschaft, 1971), pp. 37–54.

Walter Heim, *Abriss der SMB-Geschichte* (Immensee: SMB-Archiv, 1993).

Ambros Rust, *Die Bethlehem-Missionare Immensee (Schweiz)* (Fribourg: Paulusverlag, 1961), 245 pp.

Ambros Rust, *The Red Darkness: Swiss Missionaries Experience the Infiltration of Communism in China*; transl. from the German by Mae F. Brachhold (Immensee: Printing Office, 1961), 180 pp.

Archives/Contact Address:

Archiv, Bethlehem Mission Immensee, Postfach 62, CH-6405 Immensee, SWITZERLAND. Web: http://www.bethlehem-mission.ch/d/info/archiv_d.html

BROTHERS OF MERCY OF OUR LADY OF PERPETUAL HELP (FMMA)

Latin/non-English Names: Fratres Misericordiae Mariae Auxiliatricis; Barmherzige Brüder von Maria Hilf

Other Name: Brothers of Mercy of Trier

Nationality: German

Religious Family: Augustinian

China Start: 1933

Fields in China: Vicariate Apostolic of Lanchowfu [Lanzhoufu] 蘭州府代牧區 (Gansu); Shanghai 上海 (Jiangsu)

Background Note:

Founded on 21 July 1850 by Peter Friedhofen (1819–1860) at Weitersburg, D. Trier, Germany; Lauda 27 May 1905; approbation 29 April 1926. On 2 July 1930 the Brothers of Mercy of Our Lady of Perpetual Help (FMMA) were aggregated to the Order of St. Augustine. The first brothers established themselves in the mission hospital at Lanzhou on 7 May 1933. A second station was established at Mercy Hospital in Shanghai on 3 February 1935. A third station was established at Longxi 隴西 (Gansu) on 2 December 1935; this station was given up in 1941.

Official Periodical:

2 reports in *Die katholischen Missionen* (1934 & 1935) and a mention in *Steyler Missionsbote* LXII (Steyl, 1934/35), p. 226.

Literature:

Theodor Buddenbrock SVD, “Die Barmherzigen Brüder von Trier in China,” in *Die katholischen Missionen* LXII (Düsseldorf, 1934), pp. 75–76.

Archives/Contact Address:

Generalarchiv, Barmherzige Brüder von Maria Hilf, Nordallee 1, Postfach 2506, D-54292 Trier, GERMANY

BROTHERS OF OUR LADY OF THE SEVEN DOLORS

Latin/non-English Names: Broederscongregatie Onze Lieve Vrouw van Zeven Smarten; “de Broeders van de Blauwe Koorden”; Broeders van Amsterdam

Nationality: Dutch

China Start: 1927

Field in China: Vicariate Apostolic of Yungpingfu 永平府代牧區 (Hebei)

Background Note:

The Brothers of Our Lady of the Seven Dolors are a diocesan religious congregation founded on 20 September 1851 at Voorhout near Amsterdam, the Netherlands, by Peter Johann Hesseveld and Arnoldus Frentrop SJ (1802–1865). In 1927 there were 3 lay brothers taking charge of the hospice at Tangshan 河北唐山貧民教養院, along with a workshop and trade school. In 1940 there were 1 Chinese and 8 foreign brothers at Tangshan, with Br. Ladislav Oostermeyer as superior. The establishment had to be abandoned in 1949.

Literature:

Kennismaking met het hospitium te Tangshan, Vicariaat Yungpingfu, China (Voorhout: Uitgeverij Foreholte), 23 pp.

Edesius Boerrigter, *In Smarten geboren . . .*

Geschiedenis van een Broederscongregatie

(Amsterdam/Voorhout: Broederscongregatie Onze Lieve Vrouw van Zeven Smarten, 1985), 374 pp.

Archives/Contact Address:

Broederscongregatie OLV van Zeven Smarten, Rijnsburgerweg 4/E70, NL-2215 RA Voorhout, THE NETHERLANDS

BROTHERS OF ST. PAUL

Latin/non-English Name: Frères de St. Paul

Other Name: Paulists

Chinese Name: Baolu hui 保祿會

Nationality: Chinese

China Start: 1892 or 1895

Field in China: Vicariate Apostolic of Chengtingfu 正定府代牧區 (Hebei)

Background Note:

The Brothers of St. Paul were founded in 1892 or 1895 by Alfonso Maria Morelli CM with the assistance of Vincentius Chen Shizun CM in the Vicariate Apostolic of Chengtingfu as auxiliaries in evangelistic work and the instruction of the newly baptized in the Lazarist missions. This congregation of diocesan right received the approbation of Bishop Jules Bruguière CM. The society had 78 members in 1933. In 1940 there were 53 professed, 20 novices, and 6 postulants.

Literature:

Alfonso Morelli CM, “La Société indigène des Frères de St. Paul (dits Paulistes),” in *Les Missions Catholiques* XCII (Lyon, 1910), p. 124. Here Morelli gives 1892 as the year of foundation.

Alfonso Morelli CM, “Les Paulistes (Frères de St. Paul),” in A. Morelli CM, *Notes d’Histoire sur le Vicariat de Tchengting-fou* (Pei-p’ing, 1934), pp. 167–169. Here the author gives 1895 as the year of foundation.

Pierre-Xavier Mertens SJ, “Religieux-maîtres d’écoles dans les villages: les Paulistes de Chen ting fu,” in *Collectanea Commissionis Synodalis XVI* (1943), pp. 87 ff.

BROTHERS OF THE CHRISTIAN SCHOOLS (FSC)

Latin/non-English Names: Institutum Fratrum Scholarum Christianarum; Institut des Frères des Écoles Chrésiennes

Other Names: De La Salle Brothers; Christian Brothers (not to be confused with the Christian Brothers established in Ireland)

Chinese Name: Jidu xuejiao xiushi hui 基督學校修士會

Nationality: International

China Start: 1875

Fields in China: Vicariate Apostolic of Hong Kong 香港代牧區 (1875); Vicariate Apostolic of Kirin [Jilin] 吉林代牧區; Vicariate Apostolic of Moukden 奉天代牧區; Beijing 北京 (Hebei)

Background Note:

The Brothers of the Christian Schools (FSC) were founded by Jean-Baptiste de la Salle (1651–1719) at Rheims, France, in the early 1680s. From there the institute’s educational apostolate spread to other parts of France and the world. In 1725 Pope Benedict XIII issued the Bull of Approbation *In Apostolicae Dignitatis Solio*. In 1837 the first De La Salle Brothers arrived in Canada.

In Hong Kong, Vicar Apostolic Giovanni Timoleone Raimondi secured the services of the FSC to meet the educational needs of Catholic boys in the British colony. On 7 November 1875 the 6 pioneers who formed the first community of the Christian Brother Schools landed in Hong Kong. They took charge of St. Joseph’s College 聖若瑟書院 with Br. Hidulphe-Marie as the first director. In 1932 La Salle College 喇沙書院 was opened in Kowloon.

A new field of educational work was opened by Canadian Lasallians in Manchuria when, upon the request of the vicar apostolic of Moukden, Michel Blois, 3 brothers arrived at Shenyang 沈陽 on 16 October 1936. They were assigned to the minor seminary there. In 1941 a house was bought in Jilin 吉林 for the brothers working as associates in St. Joseph’s Seminary (4 foreign brothers in 1940). However, in January 1942 some Christian Brothers in Manchuria were interned at Sipingjie 四平街 until the summer of 1945, while others were taken to Japan.

In 1947 the FSC acquired a house in Beijing: Benildus House. A year later, because of the chaotic political and social situation in Manchuria, some of the brothers sought refuge in Beijing. Yet in the course of 1948 all the brothers left for Hong Kong.

Literature:

Georges Rigault, *Histoire générale de l’Institut des Frères des écoles chrétiennes* (Paris, 1937–1953), 9 vols.

Archives/Contact Addresses:

- (1) *Generalate:* Archivio, Fratelli delle Scuole Cristiane, Casa Generalizia, Via Aurelia, 476, C.P. 9099 (Aurelio), I–00165 Roma, ITALY
- (2) *France:* Archives lasalliennes, 95, rue Deleuvre, F–69004 Lyon, FRANCE
- (3) *Canada Francophone:* Archives, Frères des écoles chrétiennes de Québec, 300, ch. du Bord-de-l’Eau, Laval, Ste-Dorothée, Québec H7X 1S9, CANADA

CANONS REGULAR OF GRAND ST. BERNARD (CRB; CR)

Latin/non-English Names: Congregatio SS. Nicolai et Bernardi Montis Iovis; Congrégation des chanoines du Grand-Saint-Bernard

Other Names: Canons Regular of SS. Nicholas and Bernard of Montjoux; Canons Regular of St. Augustine (Grand St. Bernard)

Chinese Name: Sheng Aosing yongli hui 聖奧斯定詠禮會

Nationality: Swiss

China Start: 1933

Fields in China: The Yunnan part of the Vicariate Apostolic of Tatsienlu 打箭爐代牧區; Yanjing [Dsakalo; Yerkalo] 鹽井 (Tibet)

Background Note:

The founder of the Canons Regular of Grand St. Bernard (CRB), Bernard of the Alps, is variously called St. Bernard of Menthon, St. Bernard of Mont-Joux (“Jove Mountain”), or St. Bernard of Aosta. The last title is probably the best to use. Around 1050 he secured sufficient funds to erect a new hospice and hospital on Jove Mountain. He also founded a religious order of Augustinian canons, called the Canons Regular of SS. Nicholas and Bernard of Montjoux. Never a large order (at present about 70 members), these canons continue today to devote their attention to the needs of Alpine travelers and to the spiritual welfare of those who live in the nearby mountains.

In 1931 the CRB accepted a call to evangelize the Tibetans. In 1935 they began construction of a hospice on the Chinese-Tibetan border, but the work was interrupted owing to the Japanese invasion of China, World War II, and the civil war that followed. However, over a period of 20 years they were able to establish a number of parishes in northern Yunnan and conducted missions in Tibet, the hostility of Buddhist monks notwithstanding. In 1949 Tibetan monks killed Maurice Tournay CR, who had been based since 1945 at Yerkalo, at that time part of Tibet. Shortly thereafter, the Chinese Communists expelled all foreign missionaries. In 1952 the canons started new work in Taiwan. The CRB became part of the Confederation of Canons Regular of St. Augustine on 4 May 1959.

Official Periodical:

Grand-Saint-Bernard-Thibet, revue trimestrielle, vol. 1 (Fribourg, 1946), etc.

Literature:

Carolus Giroud, *Articles sur la vie et la renommée du martyre du serviteur de Dieu, Maurice Tournay*,

chanoine régulier du Grand Saint-Bernard, 1910–1949 (St. Maurice, 1953).

Frédéric Giroud, *La mission des chanoines du Grand-Saint-Bernard au Tibet (1933–1952)*, mémoire de licence (Université de Fribourg, 1986).

Robert Loup, *Martyr au Thibet: Maurice Tournay, chanoine régulier du Grand-St-Bernard, 1910–1949* (Fribourg, 1950).

Maurice Zermatten, *Terre de fer et ciel d’airain, ou La passion de Maurice Tournay (1910–1949)* (Savièse, 1988).

Archives/Contact Addresses:

- (1) Write to the archivist of the Congregation: Chne. Jean-Pierre Voutaz, Hospice, CH–3907 Simplonpass, SWITZERLAND. Email: jpvoutaz@bigfoot.com. He prepares the documents for consultation at the Archives de l’Etat du Valais, Rue des Vergers 7, CH–1951 Sion, SWITZERLAND
- (2) They can also be deposited for consultation at: Maison du St.-Bernard, Prévôté, Rue de l’Hôtel-de-Ville 18, CH–1920 Martigny, SWITZERLAND, or at the hospice at Simplonpass.
- (3) AGSB MIS: Archives de la Mission, conservées à Martigny: <http://www.aasm.ch/agsb/intro3.html>
- (4) The Mission Archive (in Yunnan, in Tibet, then in Taiwan) has been deposited at the Mission House, Canons Regular of St. Augustine (CR), 64 Poai Road, Hsincheng Tsun, Hsincheng (Hualien) 971, TAIWAN 聖奧斯定詠禮會，會院，花蓮縣新城鄉新城村博愛路64號

CHRISTIAN BROTHERS (CFC)

Latin/non-English Name: Congregatio Fratrum Christianorum

Other Name: Brothers of the Christian Schools (Ireland)

Nationality: Irish

China Start: 1921

Fields in China: HUBEI: Vicariate Apostolic of Hanyang 漢陽代牧區; Vicariate Apostolic of Wuchang 武昌代牧區

Background Note:

The Christian Brothers (CFC), a Catholic religious congregation of laymen, were founded in 1802 by Edmund Ignatius Rice (d. 1844); papal approbation 5 September 1820. 1 Australian and 3 Irish Christian Brothers arrived at Hanyang in late 1921 to assist the Columban Fathers in the educational apostolate. In September 1925 they also began to teach in the Catholic College of Wuchang

(Wenxiu College) across the Yangzi River (Vicariate Apostolic of Wuchang). As a consequence of the political disorders during the Northern Expedition, they abandoned the China establishment in 1927.

Official Periodicals:

Christian Brothers' Educational Record. Annual.
A few reports in various editions of *The Far East* (organ of the Columban Fathers).

Literature:

W. A. O'Hanlon, "Christian Brothers in China," in *Christian Brothers' Educational Record* (1975), pp. 68–287.

Archives/Contact Address:

Archivio, Congregazione dei Fratelli Cristiani, Via della Magliana, 375, I-00166 Roma, ITALY

CLARETIAN MISSIONARIES (CMF)

Latin/non-English Names: Congregatio Missionariorum Filiarum Immaculati Cordis Beate Mariae Virginis; Misioneros Hijos del Imaculado Corazón de María

Other Names: Sons of the Immaculate Heart of Mary; Missionary Society of the Immaculate Heart of Mary; Claretians

Chinese Name: Shengmu shengxin xiaozi hui 聖母聖心孝子會

Nationality: Spanish

China Start: 1933

Field in China: Prefecture Apostolic of Tunki [Tuenshi, Tunqi] 屯溪監牧區 (Anhui) (formerly called Hweichow 徽州 Mission)

Background Note:

The congregation of the Sons of the Immaculate Heart of Mary was founded in Spain on 16 July 1849 by (St.) Antoine Marie Claret (1807–1870). In 1928 the Holy See offered the Claretians the direction of the Central Seminary in Kaifeng (Henan). In October 1929 Anastasio Rojas and companions left Spain for China. In 1933 a new group of Claretian missionaries arrived to take up work in the Vicariate Apostolic of Wuhu. In 1937 the Prefecture Apostolic of Tunki was detached from the Vicariate Apostolic of Wuhu and entrusted to the care of the Claretian Missionaries (CMF), with José Fogued as the prefect apostolic. They were expelled from China after 1949 and some of the missionaries went to the Philippines. There is also a small CMF presence in Taiwan.

Official Periodicals:

Anales de la Congregación de Misioneros Hijos del Immaculado Corazón de Maria (Madrid, 1889), since 1935 *Annales Congregationis Missionariorum Filiarum Immaculati Cordis Mariae Virginis* (Romae).
El Misionero, vol. 1 (CMF, Barcelona; Madrid, 1923).

Literature:

Agustín Rebollar Blanco, *Misioneros claretianos en China* (Zamora: Monte Casino, 2002), 313 pp.

Archives/Contact Address:

Missionari Claretiani, Via del Sacro Cuore di Maria, 5, I-00197 Roma, ITALY

CLERICS OF SAINT VIATOR (CSV)

Latin/non-English Names: Congregatio Clericorum Parochialium seu Catechistarum Sancti Viatoris; Clercs de Saint-Viateur

Other Name: Viatorians

Chinese Name: Sheng Weidao hui 聖衛道會

Nationality: Canadian

China Start: 1931

Fields in China: Prefecture Apostolic of Lintung [Lindong] 林東監牧區 (Rehe); Vicariate Apostolic of Szepingkai [Sipingjie] 四平街代牧區 (Liaoning)

Background Note:

Established by Louis Querbes (1793–1859) at Vourles, Rhône, France, between 1826 and 1831 as an association of "Parochial clerks or Catechists of Saint Viator" devoted to education and altar attendance. The existence of the "community of Viators" was recognized by the Diocese of Lyons in 1831. Having obtained papal approbation on 21 September 1838, Querbes's community became a religious congregation, the Clerics of Saint Viator (CSV). In answer to the invitation of Pope Pius XI, Canadian Viatorians extended their field of apostleship to Manchuria in 1931. They were based at Guandi (via Linxi, West Xing'an) 興安西省林西官地, Vicariate Apostolic of Lintung; at Sipingjie (Fengtian 奉天) and Taonan 洮南 (Longjiang 龍江), Vicariate Apostolic of Szepingkai. In 1953 Canadian Viatorians established a new educational apostolate at Taichung, Taiwan.

Official Periodicals:

Missions Saint-Viateur, nos. 1–202 (Montréal, February 1949–October 1979).
Some reports were published in journals of the Quebec Foreign Mission Society.

Literature:

Missions Saint-Viateur: 15 ans d'apostolat en Mandchourie, 1931–1946 (Montréal: Mission Saint-Viateur, tirage de 1946), [22] pp.

Archives/Contact Addresses:

Archivio, Curia Generalizia, Chierici di San Viatore, Via Padre Angelo Paoli, 41, C.P. 10793, I-00144 Roma, ITALY. This archive does not have much material concerning the China mission. Such material is to be found in the Canadian provincial archive:

Canadian Provincial Archive: Clercs de Saint-Viateur du Canada, Service des archives C.S.V., 7400, boul. Saint-Laurent, Montreal, Québec H2R 2Y1, CANADA

CLERKS REGULAR MINOR (CCRRMM; CRM)

Latin/non-English Names: Ordo Clericorum Regularium Minorum; Ordine dei Chierici Regolari Minori; Caracciolini

Other Names: Minor Clerks Regular; Clerics Regular Minor

Nationality: Italian

Background Note:

Founded by Giovanni Agostino Adorno (1551–1591) and St. Francesco Caracciolo (1563–1608) at Naples, Italy. Pope Sixtus V approved the new order, the Clerks Minor Regular (CRM), on 1 June 1588. The CRM worked mostly as missionaries, but some worked in hospitals and prisons. Hermitages were provided for those who wished solitude. Perpetual adoration of the Blessed Sacrament is one of the main duties of the order. A few Caracciolini went to China in the eighteenth century, including Nicola Tomacelli (d. 13 March 1734), Giuseppe Cerú (10 January 1689–8 April 1750), and Francesco Maria Guglielmi (d. Pesaro, Italy, 12 February 1772). They served as procurators of Propaganda Fide.

Literature:

Luigi Affoni CRM, *I Chierici Regolari Minori (Caracciolini) nella Chiesa. Servizio di Dio, servizio dell'altare, quarto centenario 1588–1988*, riflessioni del Preposito Generale P. Luigi Affoni, messaggi della S. Sede e dei Vescovi diocesani (Roma: Curia Generalizia dei Chierici Regolari Minori, 1988), 165 pp.

Archives/Contact Address:

Curia Generalizia, Chierici Regolari Minori (Caracciolini) (CRM), Casa Istituto Maschile, Via delle Alpi Apuane, 1, I-00141 Roma, ITALY

CLERKS REGULAR OF ST. PAUL (CRSP; CBarn; OBarn; B)

Latin/non-English Names: Clerici Regulares Sancti Pauli; Congregatio Clericorum Regularium Sancti Pauli

Other Names: Clerics Regular of St. Paul; Regular Clerics of St. Paul; Barnabites; Paulines

Nationality: Italian

China Start: 1719

Background Note:

The Clerks Regular of St. Paul (CRSP) were founded in Milan, Italy, in 1530 by the Cremonese (St.) Antonio M. Zaccaria and others. Pope Clement XI sent 5 Barnabites with Mezzabarba's special mission to China in 1719 in connection with the Rites question: Onorato Ferraris, Filippo Cesati, Alessandro de Alessandri, Salvatore Rasini, and Sigismondo Calchi. After the Mezzabarba mission returned to Europe, the Barnabite members dispersed, some going to Cochin China, Tonkin, and Ava-Pegu.

Archives/Contact Address:

Curia Generalizia, Chierici Regolari di San Paolo, (Barnabiti), Casa Istituto Maschile, Via Giacomo Medici, 15, I-00153 Roma, ITALY. Email: cobarnab@tin.it

CLERKS REGULAR OF THE IMMACULATE CONCEPTION (MIC)

Latin/non-English Names: Congregatio Clericorum Regularium Marianorum; Congregatio Clericorum Marianorum ab Immaculata Conceptione Beatissimae Virginis Mariae

Other Names: Marians of the Immaculate Conception of the Most Blessed Virgin Mary; Marian Fathers; Congregation of Marians; Congregation of Marian Fathers; Congregation of Marian Clerics of the Immaculate Conception of the Most Blessed Virgin Mary

Nationality: Polish

China Start: 1928

Field in China: Ordinariate of Harbin 哈爾濱 (Manchuria)

Background Note:

Originally the Clerks Regular of the Immaculate Conception (MIC) were founded in Poland in 1673 by Stanislaus Papczynski (1631–1701); reconstituted in 1909 by Georgius Matulaitis-Matulewicz (1871–1927), who was a Lithuanian. The new Constitution received papal approbation on 28 November 1910.

After 1917 there were some Catholics among Russian emigrants in Far Eastern Manchuria. After 1924, according to the wishes of Pope Pius XI, the Catholic apostolate among Russian emigrants in Harbin was taken on by the MIC. This apostolate was carried on in the Byzantine-Slavic rite according to the Synodal version.

At its head, the Holy See appointed Fabijan Abrantovič [Abrantovitch] (1884–1940), a Belarusian priest of the MIC. He was joined later by other priests of the same congregation, among them Fr. Jazep Hermanovič (1890–1978). On 20 May 1928 the Ordinariate of Harbin was erected for Russians of Byzantine Rite and for all Catholics of Oriental Rites in China. Subsequently, Archimandrite Andrei Cikoto [Tsikoto] MIC (1891–1952) was appointed administrator apostolic on account of Abrantovitch's detention in Poland. The central residence was in the St. Nikolas-Staro Lyceum, Harbinskoe Shosse 78, Harbin 哈爾濱馬家溝通道街七十八號. The ordinariate was closed in 1948.

Literature:

Album of the Deceased Members of the Congregation of Marian Clerics of the Immaculate Conception of the Most Blessed Virgin Mary, 1700–1998, Andrew R. Maczynski MIC, Project Coordinator, 1st Printed Edition (Stockbridge: Marian Press, 1999). In English and Polish.

Michał Wojciechowski, "Placówka wschodnia w Harbinie," in Jan Bukowicz & Tadeusz Górski, eds., *Marianie 1673–1973*, Praca zbiorowa pod redakcją Jana Bukowicza i Tadeusza Górskiego (Rzym: [Marianorum Immaculatae Conceptionis], 1975), pp. 244–268.

Archives/Contact Address:

Archivio, Curia Generalizia dei Chierici Mariani, Via Corsica, 1, I–00198 Roma, ITALY

CONGREGATION OF PICPUS (SSCC)

Latin/non-English Names: Congregatio Sacrorum Cordium Iesu et Mariae necnon adorationis perpetuae SS. Sacramenti altaris; Congrégation des Sacrés-Cœurs de Jésus et de Marie et de l'Adoration Perpétuelle du Très-Saint-Sacrement de l'Autel; Pères des Sacrés-Cœurs; Picpus

Other Names: Congregation of the Sacred Hearts of Jesus and Mary and of the Perpetual Adoration of the Blessed Sacrament of the Altar; Picpus Fathers

Chinese Name: Bibusi erxin hui 比布斯二心會

Nationality: French

China Start: 1923

Field in China: Prefecture Apostolic of Hainan 海南監牧區

Background Note:

Founded by Pierre-Marie-Joseph Coudrin (1768–1837); formally approved in 1817 by Pope Pius VII; in 1825 by Leo XII; and in 1840 by Gregory XVI. The Congregation of Picpus (SSCC) missionaries Paul-Marie Julliotte and Alain Suignard arrived in Hainan in late 1923. Hainan was separated from the Vicariate Apostolic of Pakhoi in 1929 and made a prefecture apostolic on 25 May 1936. Paul-Marie Julliotte was appointed prefect apostolic in June 1936. In 1953 the last Picpus Fathers were expelled from Hainan.

Official Periodical:

Annales des Sacrés-Cœurs. Echo des Missions Picpucciennes, vol. 1 (Braine-le-Comte, 1894), since 1946 *La Règne des Sacrés-Cœurs*.

Archives/Contact Address:

Archivio Generale, Congregazione dei Sacri Cuori di Gesù e di Maria, Via Rivarone, 85, I–00166 Roma, ITALY

CONGREGATION OF ST. JOHN THE BAPTIST (BATTISTINI)

Latin/non-English Names: Congregatio Sacerdotum saecularium missionariorum de Sancto Ioanne Baptista; Battistini

Other Name: Baptistines

Nationality: Italian

China Start: 1780

Fields in China: Shanxi; Beijing 北京 (Hebei)

Background Note:

The Congregation of St. John the Baptist was founded in 1749 by Domenico Francesco Olivieri (d. 1766) at Genoa, Italy, to preach the Gospel to "infidels and heretics." The

congregation obtained papal approval on 22 September 1755.

Around 1780 the Sacred Congregation for the Propagation of the Faith (Propaganda Fide) sent a small group of Italian Baptistines to China: Giacomo Ferretti 王亞各比, Emmanuele Conforti 高臨淵 (ca. 1754–1837), Francesco Giuseppe della Torre, and Giovanni Battista Marchini. Ferretti was appointed to Shaanxi, but was arrested during the persecution of 1784–1785 and condemned to life-long imprisonment. Released from prison, he remained at the Xitang 西堂 in Beijing, giving theology lectures to Chinese seminary students.

Conforti, who had arrived in China in 1783, undertook an apostolic visitation of the Franciscan missions in Shaanxi, Shanxi, and Gansu on behalf of Propaganda Fide in the late 1790s. When the Chinese authorities closed the Xitang in 1811, Ferretti and Conforti were amongst a group of Catholic priests who asked the emperor to be permitted to leave China.

Della Torre was the Propaganda Fide procurator 總務 at Guangzhou. Marchini, who had arrived in China in 1780 as assistant to della Torre, subsequently became the procurator after the latter's death in prison in Beijing. In 1786 Marchini moved the procure 辦事處 to Macau, where he remained until at least 1820. The Battistini were suppressed by Napoleon I in 1810 and have since then been extinct.

Literature:

Bernward Henry Willeke, *Imperial Government and Catholic Missions in China during the Years 1784–1785* (St. Bonaventure, N.Y.: Franciscan Institute, 1948). *Passim*.

CONGREGATION OF THE DISCIPLES OF THE LORD (CDD)

Latin/non-English Name: Congregatio Discipulorum Domini

Chinese Name: Zhutu hui 主徒會

Nationality: Chinese

China Start: 1928

Fields in China: Vicariate Apostolic of Sūanhwafu [Xuanhuafu] 宣化府代牧區 (Hebei); Prefecture Apostolic of Hungtung 洪洞監牧區 (Shanxi)

Background Note:

The Congregation of the Disciples of the Lord (CDD) was founded in 1928 in the Vicariate Apostolic of Sūanhwafu by apostolic delegate Celso Costantini. It received diocesan approbation on 31 March 1931. In 1941 a major seminary was built at Xuanhua. In 1949

the CDD had 35 priests, 28 theologians and philosophers, and 120 seminarians, with 8 novices. Joseph Yang and a group of religious fled to Taiwan where the CDD was established by the Propaganda under the direction of Archbishop Joseph Guo CDD. The CDD is now also engaged in mission work in Southeast Asia.

Archives/Contact Address:

Congregatio Discipulorum Domini, General House, 2, Huakang Road, Shantzuhou, Yangmingshan, Taipei, TAIWAN

CONGREGATION OF THE HOLY FAMILY OF JESUS CHRIST (SFIC)

Latin/non-English Name: Congregatio Sacrae Familiae Iesu Christi; Congregazione della Sacra Famiglia di Gesù Cristo

Nationality: Italian

Fields in China: General

Background Note:

Founded by Matteo Ripa in 1724 in connection with the Collegio della Sacra Famiglia di Gesù Cristo (*Collegio de' Cinesi*). Although members of this now defunct Congregation of the Holy Family of Jesus Christ (SFIC) were primarily in charge of preparing Chinese men for the priesthood in Naples, Italy, the following individuals went to China as missionaries: Domenico La Magna, Domenico Castelli, Nicola Simonetti, Emiliano Palladino, Msgr. Saverio Maresca, as well as Ignazio Dracopoli. The latter had been educated in the Turkish section of the college. The college was sequestrated by the Italian state in 1888.

Literature:

Matteo Ripa, *Storia della fondazione della Congregazione e del Collegio de' Cinesi* (1832; reprinted Napoli, 1983), 3 vols.

Gennaro Nardi, *Cinesi a Napoli. Un uomo e un'opera* (Napoli: Edizioni dehoniane–PIME, 1976), 698 pp.

Giacomo Di Fiore, *Lettere di missionari dalla Cina (1761–1775). La vita quotidiana nelle missioni attraverso il carteggio di Emiliano Palladini e Filippo Huang con il Collegio dei Cinesi in Napoli* (Napoli: Istituto Universitario Orientale, 1995), viii, 406 pp.

Archives/Contact Address:

Archivio Storico dell'Istituto Universitario Orientale di Napoli, Via Marchese Campodisola, 13, I-80134 Napoli, ITALY

CONGREGATION OF THE IMMACULATE HEART OF MARY (CICM)

Latin/non-English Names: Congregatio Immaculati Cordis Mariae; Congrégation du Cœur Immaculé de Marie; Congregatie van het Onbevlekt Hart van Maria

Other Name: Scheut Fathers

Chinese Name: Shengmu shengxin hui 聖母聖心會

Nationality: Belgian

China Start: 1864

Fields in China: Vicariate Apostolic of Jehol 熱河代牧區 (Manchuria); Vicariate Apostolic of Ningsia 寧夏代牧區; Vicariate Apostolic of Siwantze 西灣子代牧區 (Chaha'er=Hebei); Vicariate Apostolic of Suiyuan 綏遠代牧區; Vicariate Apostolic of Tatungfu 大同府代牧區 (Shanxi). Until 1922 the CICM had also been entrusted with the care of Gansu, Qinghai, and Xinjiang.

Background Note:

Founded 1862 by the Belgian diocesan priest Théophile Verbist (1823–1868) at Scheut near Brussels, Belgium; Decree Lauda 1863; papal approbation 20 July 1900. In 1865 the first group of missionaries from the Congregation of the Immaculate Heart of Mary (CICM), consisting of Verbist, Alois Van Segvelt, Frans Vranckx, the Dutchman Ferdinand Hamer (1840–1900), and their servant Paul Spingaerd, arrived at Xiwanzi to take over Vincentian missionary work north of the Great Wall. In the course of the late nineteenth century the CICM established Christian communities throughout Inner Mongolia as well as in Gansu. Their work in Gansu was transferred to the Society of the Divine Word in 1923.

Official Periodicals:

Missiën van Scheut, vol. 1 (CICM, Scheut/Brussel, 1889).

Missions de Scheut, vol. 1 (CICM, Scheut/Bruxelles, 1889), title 1889–1907: *Missions en Chine et au Congo*, title 1908–1921: *Missions en Chine, au Congo et au Philippines*.

Annalen der Missionarissen van Scheut. Missien in: China, Mongolie, Congo en Philippijnen, vol. 1 (Sparrendaal te Vught, the Netherlands, 1901), from 1936 *Annalen van Sparrendaal*.

Literature:

Patrick Taveirne, *Han-Mongol Encounters and Missionary Endeavors: A History of Scheut in Ordos (Hetao) 1874–1911* (Leuven: Leuven University Press, 2004).

Daniël Verhelst & Hyacinth Daniëls, eds., *Scheut vroeger en nu: geschiedenis van de Congregatie van het Onbevlekt Hart van Maria C.I.C.M.* (Leuven: Universitaire pers Leuven, 1991), 575 pp.

Archives/Contact Address:

The CICM archives have been transferred from Rome to KADOC—Documentation and Research Centre for Religion, Culture and Society: KADOC, Vlamingenstraat 39, B–3000 Leuven, BELGIUM. For details see Dries Vanysacker, ed., *The Archives of the Congregation of the Immaculate Heart of Mary (CICM-Scheut) 1862–1967*, Institut historique belge de Rome, Bibliothèque; 36–37 (Turnhout: Brepols, 1995), 2 vols.

CONGREGATION OF THE MISSION (CM)

Latin/non-English Names: Congregatio Missionis; Congrégation de la Mission

Other Names: Lazarists; Vincentians

Chinese Name: Qianshi hui 遣使會

Nationality: International

China Start: 1699

Fields in China: HEBEI: Vicariate Apostolic of Ankwo 安國代牧區; Vicariate Apostolic of Chengtingfu 正定府代牧區; Vicariate Apostolic of Peking [Beijing] 北京代牧區; Prefecture Apostolic of Shuntehfu 順德府監牧區; Vicariate Apostolic of Tientsin 天津代牧區; Vicariate Apostolic of Yungpingfu 永平府代牧區; JIANGXI: Vicariate Apostolic of Kanchow 贛州代牧區; Vicariate Apostolic of Kianfu 吉安府代牧區; Vicariate Apostolic of Nanchang 南昌代牧區; Vicariate Apostolic of Yükiang 餘江代牧區; ZHEJIANG: Vicariate Apostolic of Hangchow 杭州代牧區; Vicariate Apostolic of Ningpo 寧波代牧區; Vicariate Apostolic of Taichow 台州代牧區

Background Note:

The Congregation of the Mission (CM) was founded by St. Vincent de Paul in Paris on 17 April 1625 and received papal approbation on 12 January 1633. The first Lazarists arrived in China in 1699: Luigi Antonio Appiani and Johannes Müllener. Müllener, who became the first Vincentian bishop on the mainland, was able to begin the work of indigenous priestly formation. The first 2 Chinese Vincentians, Stephanus Xu [Siu] 徐 and Paulus Su Hongxiao 蘇宏孝, were ordained from the seminary he established in Chongqing. Another early Vincentian, Teodorico Pedrini, won his entry into the emperor's court at Beijing because of his musical talents and spent 35 years there (1711–1746). Unfortunately, the first missionaries fell prey to the controversy over the Chinese Rites and fell out of favor with the imperial court. The first group died out by the 1760s.

The Vincentian mission in China began anew in 1784. Their return was motivated by 2 fundamental reasons.

First, in 1783, the new bishop of Beijing, Alexandre de Gouveia TOR, invited them to come to staff the seminary in Macau. A Portuguese, Manuel Correa, and an Italian confrere, Giovanni Augustino Villa, arrived in Macau in 1784 to undertake this work. Others soon followed, like the Frenchman Raymond Aubin and the Irishman Robert Hanna.

Second, with the suppression of the Society of Jesus in 1773, one of its members, Jean-Joseph-Marie Amiot, suggested to the French government that a French religious community should take over the Jesuit mission in Beijing. The superior general chose 3 missionaries: Nicolas-Joseph Raux, Jean-Joseph Ghislain, and Br. Charles Paris. Raux was an astronomer and geographer who also knew botany well. Ghislain was a mechanical expert with knowledge of pumps, magnetism, vacuum, electricity (which was at an early stage of investigation), and many other practical matters that were very useful in Beijing. Br. Paris was a talented watch maker and repairer. The Vincentians soon began missions in the area around Beijing.

In 1811 the emperor expelled from Beijing all but 3 Portuguese Vincentians, who were members of the Bureau of Mathematics, and the French Vincentian Louis-Francois Lamiaux, who was the French interpreter at the court. 9 years later, when Lamiaux was exiled to Macau, the mission in Beijing, under the protection of the court, ground to a halt. With the departure of the French, the Chinese Vincentian Matthaëus Xue 薛瑪竇 served as leader of the mission for 15 years. He and Josephus Han (1772–1841) regularly visited the dispersed Christian communities in the north of China and in Mongolia. In 1852 there were 25 Chinese Vincentians serving Beijing, Mongolia, Henan, Zhejiang, and Jiangxi.

The European Vincentians who returned to mid-nineteenth century China were mainly French; in the twentieth century they were joined by substantial numbers of Chinese (Ankwo, Taichow), Polish (Shuntehfu), Italian (Kianfu), Dutch (Yungpingfu), and American (Kanchow and Yükiang) Vincentians.

Note also the Portuguese Lazarists in China: They were called to Macau by the Portuguese government in 1784 and directed many houses of education there; after the suppression of the Jesuits they replaced that order in China. The Portuguese had arrived at the same time as the French as successors to the Portuguese Jesuit missions in Macau and later Beijing. Their position, especially in Macau, was more assured than that of their French confreres, as they were part of the government-sponsored Portuguese Mission funded by the Portuguese queen. Such favor did not confer as much dignity as in previous centuries, but locally it was still important. The

Portuguese Empire was almost a spent force by 1835, retaining a few colonies in Asia, of which Macau was of crucial importance to both trader and missionary. Although Portugal had little influence internationally, it still could interfere successfully in Church affairs and did so regularly. In 1783, 2 Portuguese Vincentians arrived in Macau to set up a seminary there and later, in 1801, 2 others moved to Beijing to take charge of the Portuguese Mission based there. The Congregation was itself suppressed in Portugal in 1833 and the Portuguese Mission, in the government-sponsored form in which it had existed, was in serious decline by 1835, at which time there were 11 Portuguese Vincentians in the Chinese Mission, 7 of whom worked in Macau.

Official Periodicals:

L'Ami des Missionnaires du Kiang-si, no. 1 (April–June 1918). By 1930, 18 issues had been published.

Annales de la Congrégation de la Mission et de la Compagnie des Filles de la Charité, vol. 1 (Paris, 1836–).

Annali della Congregazione della Missione e della Compagnia delle Figlie della Carità, vol. 1 (Roma, 1894).

Le Bulletin Catholique de Pékin, Paraissant le 1^{er} de chaque mois, no. 1 (Beitang, Beijing, December 1913).

Le Bulletin Catholique, Edité par A. Hubrecht C.M. curé de la paroisse St. Louis à Tientsin, no. 1 (Tianjin, June 1918). Ceased with No. 39 (September 1923).

Bulletin religieux du Vicariat Apostolique du Tche-ly Central, no. 1 (Baoding, 1 November 1913).

Le Missioni Estere Vincenziane. Rivista mensile illustrata, vol. 1 (Chieri, Torino, 1922/23).

Le Petit Messenger de Ningpo, Vicariat Apostolique du Tche-Kiang Oriental, vol. 1, no. 1 (Ningbo, October 1911).

Sacerdos in Sinis, Pekini, Typographia Lazaristarum in P'ê-t'ang, yr. 1, no. 1 (15 December 1917). Monthly. In Latin and Chinese.

St. Vincentius a Paulo, Tweemaandelijksch tijdschrift van de Congregatie der Missie Lazaristen, vol. 1 (Helden-Panningen, 1911).

The Vincentian, A Catholic Monthly Magazine, vol. 1 (St. Louis, 1923).

Les Missions de Chine (Lazaristes du Pétang, Procure des Lazaristes, Shanghai), vol. 1 (1916–); title varies: *Missions de Chine et du Japon*, vol. 1 (1916)–10 (1923).

Literature:

Octave Ferreux, “Histoire de la Congrégation de la Mission en Chine (1699–1950),” in *Annales de*

la Congrégation de la Mission (Paris, 1963), pp. 3–530.

“Les Lazaristes portugais en Chine,” in *Annales de la Congrégation de la Mission* 77 (Paris, 1912), pp. 247–255. See also *Boletim Gov. Ecl.* 11 (Macao, 1913/14), pp. 73–80, 190–192.

A. Thomas [pseud. of Jean-Marie Planchet], *Histoire de la Mission de Pékin depuis les origines jusqu’à l’arrivée des Lazaristes* (Paris: Louis-Michaud, 1923).

A. Thomas, *Histoire de la Mission de Pékin depuis l’arrivée des Lazaristes jusqu’à la révolte des boxeurs* (Tirage privée, 1925).

Joseph Van den Brandt, *Les Lazaristes en Chine 1697–1935: Notices biographiques* (Beiping: Imprimerie des Lazaristes, 1936).

Archives/Contact Addresses:

- (1) *Principal Archives:* Archives historiques, Congrégation de la Mission, 95, rue de Sevres, F–75006 Paris, FRANCE. Email: archives@cmparis.com
- (2) *American:* Midwestern Province: DeAndreis-Rosati Memorial Archives, DePaul University Libraries, Special Collections & Archives, 2350 N. Kenmore Ave., Rm. 314, Chicago, IL 60614, U.S.A. Email: mmacinto@depaul.edu
- (3) *Dutch:* Archief, Congregatie der Missie, Kerkstraat 8, NL–5981 GG Panningen, THE NETHERLANDS
- (4) *Irish:* Archivist, The Vincentians, Provincial Office, St. Paul’s, Sybil Hill, Raheny, Dublin 5, IRELAND
- (5) *Polish:* Kuria CM, ul. Stradom, 4, PL–31-058 Krakow, POLAND. Email: kuriaacm@missiocm.org.pl
- (6) *Portuguese:* Congregação da Missão, Casa Provincial, Rua do Século, 1852 2, P–1200-437 Lisboa, PORTUGAL

CONGREGATION OF THE MOST HOLY REDEEMER (CSsR)

Latin/non-English Names: Congregatio Sanctissimi Redemptoris; Congregación del Santísimo Redentor

Other Names: Redemptorists; Liguorini

Nationality: Spanish

China Start: 1928

Fields in China: SICHUAN: Vicariate Apostolic of Chengtu 成都代牧區; Vicariate Apostolic of Ningyuanfu 甯遠府代牧區

Background Note:

The clerical institute of the Congregation of the Most Holy Redeemer (CSsR) was founded in Scala, Kingdom

of Naples, on 9 November 1732 by (St.) Alfonso Maria de Liguori (1696–1787), receiving papal approbation on 25 February 1749. The first group of Spanish Redemptorists left for China in February 1928: Segundo Miguel Rodríguez, José Morán Pan, and Segundo Velasco Arina. Initially, they were put in charge of the seminary of the newly established Chinese Congregation of the Disciples of the Lord (CDD) at Xuanhua 宣化 (Hebei). Subsequently, they were active in the Vicariate Apostolic of Chengtu at Yangshihang 四川成都羊市巷 and in the Vicariate Apostolic of Ningyuanfu at Xichang 西昌. The last Spanish Redemptorists were expelled from China in 1952.

Official Periodicals:

Analecta Congregationis SS. Redemptoris, vol. 1 (Romae, 1922).

Boletín de la Provincia Española, Seg. época, vol. 1 (Madrid, 1942/44).

El Perpetuo Socorro, Revista mensual, Organó de la Archicofradía de Ntra. Señora y de San Alfronso M.^a de Ligorio en España y países de lengua española (Madrid). Contains reports from China since 1929.

China. Los Misioneros Redentoristas en el Celeste Imperio. Hoja de Propaganda Misionera, vol. 1 (Madrid, 1942).

Literature:

José Campos Castro CSsR, “La Misión Redentorista Española en China,” in *España Misionera* VII (Madrid, 1950), pp. 65–71.

José Rodríguez [pseud. of Isaac Madrid] CSsR, *Desde China. Páginas del diario de un misionero* (Mexico: Editorial Gerardo Mayela, 1954), 194 pp.

Archives/Contact Addresses:

Segreteria Generale della Congregazione del Santissimo Redentore; Postal Address: C.P. 2458, I–00100 Roma; Street Address: Via Merulana, 31, I–00185 Roma, ITALY

Spain: Congregación del Santísimo Redentor, Provincia de Madrid, Casa Provincial, C/Manuel Silvela, 14, E–28010 Madrid, SPAIN

CONGREGATION OF THE PASSION OF JESUS CHRIST (CP)

Latin/non-English Name: Congregatio Passionis Iesu Christi

Other Names: Congregation of the Discalced Clerks of the Most Holy Cross and Passion of Our Lord Jesus Christ; Passionists

Chinese Name: Ku'nan hui 苦難會

Nationality: American

China Start: 1921

Field in China: Prefecture Apostolic of Shenchow [Chenzhou] 辰州監牧區 (became the Vicariate Apostolic of Yuanling 沅陵代牧區 in 1934) (Hunan)

Background Note:

The Congregation of the Passion of Jesus Christ (CP) was founded by Paolo Francesco Danei (in religion San Paolo della Croce) (1694–1775) in Italy in 1720. The new congregation was approved in 1741 by Pope Benedict XIV and received final approbation in 1769 by Clement XIV.

American CP priests and brothers of both the Eastern and Western provinces were sent to China in 1921 to establish and evangelize the Yuanling (or Chenchow) mission in Hunan (raised to prefecture apostolic in 1925; vicariate apostolic 1934; diocese 1946). Primary evangelization occurred in the Diocese of Yuanling. Secondary locations were in Hankou 漢口 (Hubei) and Beijing 北京 (Hebei). In Hunan, Communist revolutionary activities, famine, and banditry made life difficult for the CP.

Yuanling was made a vicariate apostolic in 1934 and Msgr. Cuthbert O'Gara was named its first bishop. Shortly thereafter, the Japanese invaded China and combat lines thrust inexorably inland until they were only 35 miles from the vicariate's borders. Wave upon wave of refugees and sick and wounded soldiers flooded the cities. CP missionaries bent every resource to help, assisted by the Sisters of Charity of Convent Station, New Jersey, and the Sisters of St. Joseph of Baden, Pennsylvania. Later, Grey Sisters of the Immaculate Conception, Sisters of Charity (Szatmar), and School Sisters of Notre Dame (Kalocsa) came to help. The last members of the CP were expelled in 1955.

Official Periodicals:

The Sign (1921–1982). “With the Passionists in China” was a special feature of the magazine up until the late 1940s.

Hunan News (1949–1956). Published internally by the Passionists to inform its members about the ministerial, social, and political situation of the Passionists in China.

Literature:

Robert Carbonneau, “Life, Death and Memory: Three Passionists in Hunan, China, and the Shaping of an American Mission Perspective in the 1920s,” Ph.D. diss., Georgetown University, 1992.

Caspar Caulfield CP, *Only a Beginning: The Passionists in China 1921–1931* (Union City, N.J.: Passionist Press, 1990).

Archives/Contact Address:

The Passionist Historical Archives, 526 Monastery Pl., Union City, NJ 07087, U.S.A. Web: <http://www.cpprovince.org/archives/china/china-collection.html>. The website includes biographies of individual missionaries.

CONGREGATION OF THE PRIESTS OF THE SACRED HEART OF JESUS OF BETHARRAM (SCJ)

Latin/non-English Names: Societas Presbyterorum Sacratissimi Cordis Jesu de Betharram; Prêtres du Sacré-Cœur de Jésus de Bétharram

Other Names: Betharram Fathers; Betharramites

Chinese Names: Shengxin siduo hui 聖心司鐸會; Yesu shengxin hui 耶穌聖心會

Nationality: French

China Start: 1922

Field in China: Prefecture Apostolic of Tali 大理監牧區 (Yunnan)

Background Note:

In 1838 Michel Garicoïts (1797–1863) founded the Auxiliary Priests of the Sacred Heart of Jesus (which became the Congregation of Priests of the Sacred Heart of Jesus (SCJ) in 1841) at Bétharram, Dép. Pyrénées-Atlantiques, France. The SCJ received the Decree Lauda in 1875; final approbation in 1901. The first Betharramites arrived in the Vicariate Apostolic of Yunnanfu in March 1922: Pirmez, Etchart, and Palou. They had been missionaries in South America: the first 2 in Buenos Aires and the last-named in Asunción. In 1929 the Independent Mission of Tali was detached from Yunnanfu and entrusted to the SCJ. Pierre Erdozaincy-Etchart was appointed ecclesiastical superior. The territory was elevated to Prefecture Apostolic of Tali in 1935. Following their expulsion from China in 1951, the Betharram Fathers established a new mission in Thailand.

Official Periodicals:

L'Echo de Bétharram: bulletin mensuel, nouvelles religieuses locales nouvelles des missions, vol. 1 (Bétharram, 1926).
Nouvelles en Famille (Bétharram).
Entre nous (Dali, Yunnan). Internal publication. Monthly.

Archives/Contact Addresses:

Curia Generalizia, Preti del Sacro Cuore di Gesù di Bétharram, Via Angelo Brunetti, 27, I-00186 Roma, ITALY
 Pères de Bétharram; B.P. 10, F-64800 Lestelle-Bétharram, FRANCE

CONGREGATION OF THE STIMMATINI (CPS; CSS)

Latin/non-English Names: Congregatio a SS. Stigmatibus D.N.I.C.; Congregazione delle Sacre Stimate di N.S.G.C.; Confratelli Stimmatini

Other Names: Congregation of the Sacred Stigmata of Our Lord Jesus Christ; Stigmatins; Stimmatini; Stigmatine Fathers

Chinese Name: Yinwushang siduo hui 印五傷司鐸會

Nationality: Italian

China Start: 1929

Field in China: Prefecture Apostolic of Yih sien 易縣監牧區 (Hebei)

Background Note:

The Congregation of the Stimmatini (CPS) was founded on 4 November 1816 by (St.) Gaspare Bertoni (1777–1853) in Verona, Italy; decree of commendation 16 April 1855; papal approbation 15 September 1890.

The first Stigmatine Fathers left for China in late 1925: Luigi Fantozzi (1870–1953), Tarcisio Martina 馬迪儒 (1887–1961), Enrico Adami, and Angelo Caimi. After language study in Beijing they began their missionary “apprenticeship” in the Vincentian (CM) Vicariate Apostolic of Paotingfu 保定府代牧區. In 1929 the Independent Mission of Yih sien was detached from Paotingfu and entrusted to the care of the CPS. Tarcisio Martina was appointed ecclesiastical superior of the mission. During the Anti-Japanese War, rural mission work was severely disrupted by the contest between the Japanese and the Chinese Communist guerrillas. In 1951 Bishop Martina was accused by the Communist authorities of plotting against the new government and was condemned to life imprisonment. He was expelled in 1954.

Official Periodicals:

Per il Bene, vol. 1 (CPS, Verona, 1919), from 1934 *Il Missionario. Eco delle Missioni ed Opere dei Padri Stimmatini* (Roma).
To-sheng. Campana (Sianyang). First published by the Stigmatins; later by Chinese secular clergy.

Literature:

Joseph Fiorio CPS, *A Brief Chronicle of the Congregation of the Sacred Stigmata of Our Lord Jesus Christ, vol. II; Third Period*, “From the Stigmatines in China . . . [1925–1941]”; trans. from the Italian by the Rev. Joseph C. Henchey CSS, 2005. Web: http://www.st-bertoni.com/history_files/cronaca_v2p3.pdf
 Italian original: Giuseppe Fiorio, *Breve Cronaca* (Verona: Scuola Tipografica “Casa Buoni Fanciulli,” 1955).

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DISCALCED AUGUSTINIANS (OSAD; OEDSA; now OAD)

Latin/non-English Name: Ordo Fratrum Eremitarum Discalceatorum Sancti Augustini

Other Name: Order of Discalced Augustinians

Nationality: Italian

Religious Family: Augustinian

China Start: 1698

Fields in China: Guangdong; Beijing 北京 (Hebei)

Background Note:

The Order of the Discalced Augustinians (OAD), emerging from an Augustinian reform movement in Italy, was formally recognized in 1592. It is one of the mendicant religious orders.

The OAD came to China as missionaries of the Sacred Congregation for the Propagation of the Faith (Propaganda Fide). Giovanni Mancini dei SS. Agostino e Monica (1664–1711), having survived a shipwreck near Xiamen (Fujian), reached Fuzhou (Fujian) in November 1698. He stayed with Charles Maigrot MEP until 1699 and then joined the Order of St. Augustine mission in Guangdong. He subsequently went to Tonkin.

The China mission at Haidian 海淀, Beijing, was opened by Serafino di S. Giovanni Battista and Sigismondo Mainardi di S. Nicola (1713–1767). The last 2 Discalced Augustinians, Anselmo da S. Margherita and Adeodato di Agostino, arrived in China in 1784. They were given permission to leave China in 1811 and arrived in Manila in July 1814.