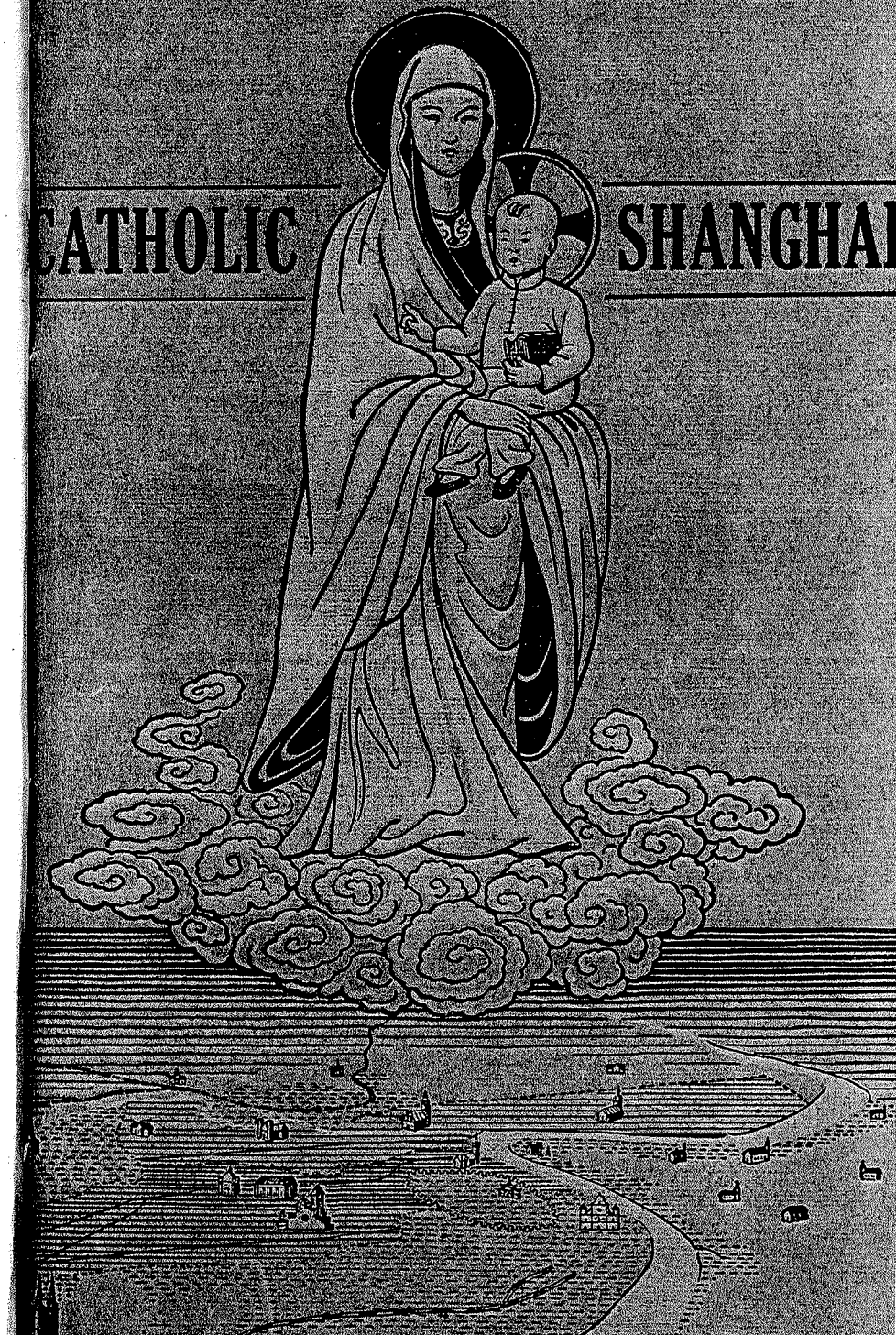


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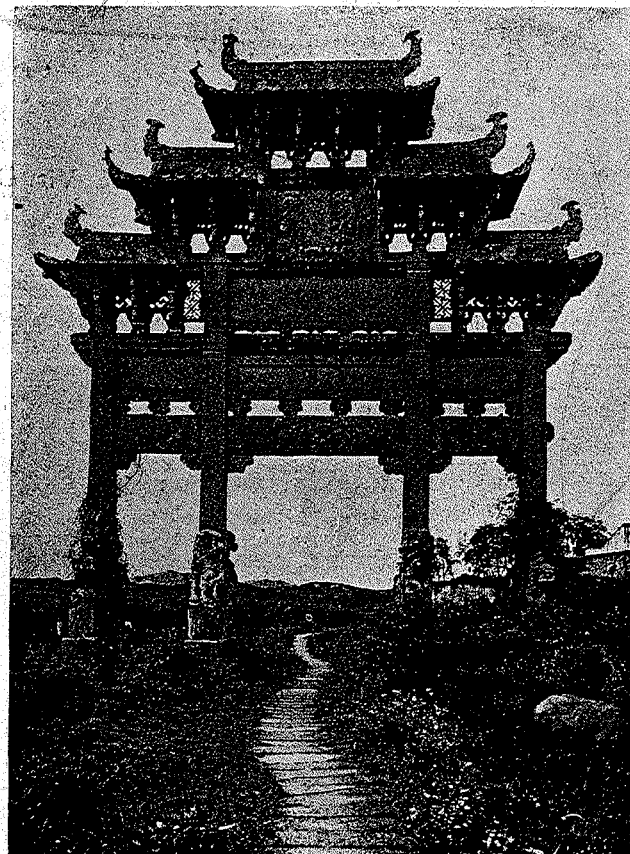
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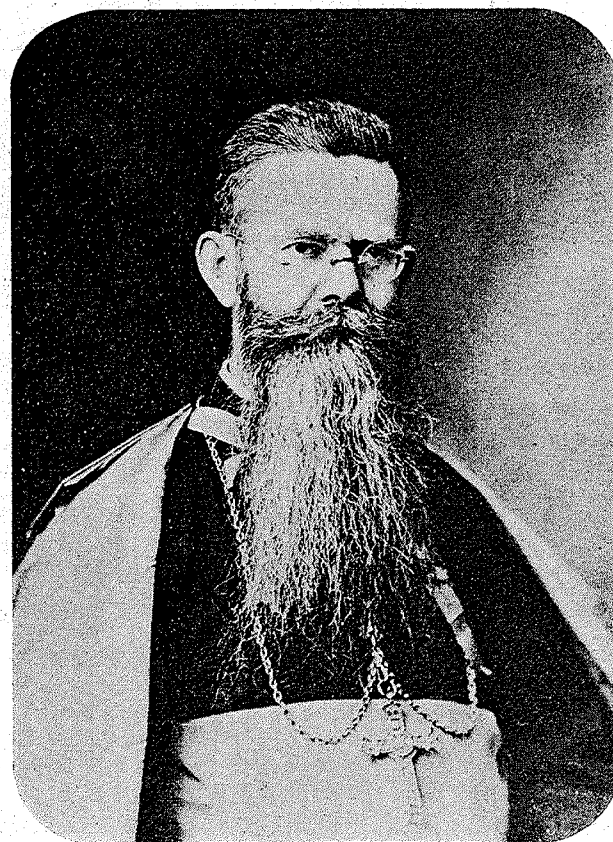
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Shanghai, Jan. 1, 1937



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HIS EXCELLENCY AUGUSTE HAOUISÉE, S. J.

Bishop of Cercina

Vicar Apostolic of Shanghai

FOREWORD

I have been asked to present this "Guide to Shanghai", destined for the travelers and pilgrims of two hemispheres, which invites them to become acquainted, even though merely in passing, with our catholic works.

Of a truth, this Guide, elegant in form, well planned, neatly arranged and rich in information is quite capable of presenting itself.

My task then will be simply to make its role more precise and definite and to lay hold of and bring to light its soul and inspiration.

For whatever in reality may be the splendor and variety of this panorama, this Guide can never, it seems to me, be more than the swift glance of a bird in flight, or the schematic photo of the airplane camera limiting itself to but general outlines. Precise and detailed information, suggestive statistics, artistic views, all that, which is excellent and already so thought provoking, will never give more than the skeleton of these works, or, if I may so express it, their outlines and profile.

I would like, dear readers, to try to complete this Guide, to invite you to *enter into* the works so outlined, to hear the voices which rise up from this Babylon of commerce and industry, and which are not solely the voices of pagans. I would invite you to feel in the midst of, and, as it were, at the very center of all this agitation and tumult, the throbbings of a catholic soul, the intense current of a christian life, of charity and apostolic fervor, of profound and all-conquering faith. Here, as in the countries where Christianity has taken root already for centuries, the Catholic Church is always the same: *The teacher of truth, the inspirer of charity, the source of life*. And here above all else is what this Guide would have you realize.

The Church, the Teacher of Truth — you will find her in these schools of every grade which are scattered about Shanghai, where so many teachers, both men and women whose ability equals their long patience, devote themselves to cultivating the promise of the harvest; you will find her in the works more strictly scientific: observatories, museums, libraries, schools of higher learning, in the periodicals and works of our catholic press, and in addition and above all, in the pulpits of our churches from which is communicated in every language and to every nation the teaching of faith. "*Magisterium quodidanium*".

The Church, the Inspirer of Charity, sheltering under her mantle of mother all the miseries of soul and body — you will find her in these hospitals, these public and private refuges, in the foundling homes, orphanages and dispensaries where so much devotion is displayed and from which surge up so many acts of love: the sick surrounded with care, orphans welcomed and reanimated, the aged and dying assisted, repentant souls encouraged and protected.

Dare I say that you will find it also, this charity of the Church, this characteristic of the disciples of Christ, in the union and concord which binds together so many and varied communities. Differing not only in their habit, but also in their aims, language, origin, and nation, they labor and cooperate in the work of God with the one same ardor, with the one same love: the love of Christ and of souls. Is it not here that one must repeat: "*Ubi caritas, ibi Deus*". "Where charity reigns, there is God".

The Church, the Source of Life — you will find her in these temples of God, almost everywhere too small, to which the faithful hasten to receive the divine source of life, to nourish their souls with her doctrine and sacraments, thus strengthening in themselves this life of Christ, from day to day more profound and powerful, which for some will blossom, or to express it better, will ripen into a religious or priestly vocation. Let us note but one item in passing: Last year in Shanghai were distributed *more than two million communions*.

Such are, I hope, the voices which will rise for you above the deafening clamor of this enormous city — from all these catholic works and which will touch as well as rejoice your heart. Better still, they will invite you, these voices, to become, at least by your prayers, our co-workers. They will invite you to aid us in this great work: the planting of the Church solidly, powerfully, copiously in this city of Shanghai, this passionate city, this head and heart of China.

✠ A. HAOUISÉE, S. J.

Shanghai, January 1, 1937



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PREFACE

Shanghai! — "The Gateway to China", the World's Greatest Potpourri, the city with a "billion dollar sky line", the world's most cosmopolitan stage with a cast of fifty nationalities supported by more than three million Orientals, pagodas and church spires, skyscrapers and mud huts, aeroplanes and wheelbarrows, battleships and sampans, millionaires and coolies, libertines and intellectuals, pagans and christians, — in a word, Shanghai is THE "City of Contrasts." And all of these contrasts crowd their way in riotous profusion into the mind of the visitor.

Supposing that most of these contrasts have already been cleverly presented in other general guide books or that they will immediately catch the eye of the ordinary visitor, and prescinding from the good work done by other organizations, we wish to present in this "emergency" edition of "A Guide to Catholic Shanghai" a brief, general view of the multiple forms of educational, social and charitable work being carried on by the Catholic Church in Shanghai.

Owing to the proximate arrival of the hundreds of visitors who will pass through Shanghai on their way to and from the Eucharistic Congress in Manila we have been forced to curtail our original plans and content ourselves with the "emergency" edition here presented. Consequently the disposition of the descriptive articles on various institutions, according to different sections of the city, is purely arbitrary; the relative space allotted to each institution is not an accurate index of its value and importance, for often the extreme modesty of those in charge has prevented us from obtaining many interesting details; and, finally, the purple patches and journalistic deficiencies have been unavoidable because of the extremely limited time at our disposal.

Since tastes and interests differ and since the time of travellers is generally rather limited, we do not expect them to be able to visit most of these institutions. Within the pages of this booklet, however, we believe that the reader will find some tangible proof for these words of the Vatican Council: "The Catholic Church, has, by her marvellous propagation, her wondrous sanctity, her inexhaustible fruitfulness in good works, her Catholic unity, and her enduring stability, a great and perpetual motif of credibility and an irrefragable witness to her divine commission."

We wish to thank all those who have so generously helped in the preparation of this Guide to Catholic Shanghai. Special thanks, too, is due to our advertizers; and, we hope that the readers of this booklet will show their appreciation for this service given to them by patronizing our advertizers and mentioning this booklet.

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TABLE OF CONTENTS

Foreword	IV
Preface	VII
Catholic Shanghai — A Bird's-Eye View	1
International Settlement	
Don Bosco Industrial School	4
Sacred Heart Hospital	5
Our Lady of Peace Church	7
Sacred Heart Church	8
St. Francis Xavier's School	9
Loretto School	10
Holy Family Convent	11
General Hospital	12
St. Theresa's Church	13
Gonzaga College & St. Aloysius Parish	14
St. Michael's Parish	15
Catholic Action & The Portuguese	16
Procurations	18
Table of General Statistics	18
French Concession	
St. Jeanne d'Arc College	19
Russian Catholic Chapel	20
Christ The King Church	21
Sacred Heart Convent	22
St. Mary's Hospital	23
Aurora University	25
Heude Museum	29
St. Peter's Church	30
Maison Centrale	31
French-Chinese School	33
St. Joseph's Convent	34
St. Joseph's Church	35
Chinese City	
Catholic Action & Mr. Loh Pa-Hong	37
Map of Shanghai	38
Immaculate Conception Church	39
Old Folks' Home	40
St. Francis Xavier's Church	41
St. Joseph's Hospice	42
Zikawei	
Zikawei Map	45
Good Shepherd Convent	46
St. Ignatius College	47
The Collegium Maximum	48
Seng Mou Ieu	49
St. Ignatius Church	52
Bureau of Sinology	53
Observatory of Zikawei & Zo-Sè	54
Normal School	57
The Seminary At Zikawei	58
T'ou-sè-wè Orphanage	60
★ ★ ★ ★	
Activities And Works In Or Near Shanghai	63
Brief Historical Sketch of Various Religious Orders	69

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CATHOLIC SHANGHAI

A BIRD'S-EYE VIEW

To the geographers and historians we leave the task of determining the birthday of Shanghai and the description of its struggling adolescent years; to the sinologists we humbly cede the right to explain the true meaning of the terms "shang" and "hai"; of the readers of this booklet all we ask is some imagination and more patience as they follow us "down the nights and down the days, down the arches of the years" that make up the history of Catholic Shanghai.

Before 1842

There must have been something precious and beautiful about the old historic town of Shanghai, even though it was built on the mud flats of the Yang-tse and its tributaries, for it was raised to the rank of a fortified city sometime during the 14th century. These walls crumbled only with the collapse of the empire, and finally gave their place to the Boulevard of the Two Republics.

Paul Hsü

Among the most illustrious of the residents of Shanghai was Hsü Kuang-chi, a brilliant litterateur, converted at Peking by Father Matthew Ricci and baptized at Nanking in 1603. In 1607, while observing the customary three years of mourning for his father, Paul Hsü went to Macao and there for thirty days made the Spiritual Exercises of St. Ignatius. He returned an apostle and, in 1609, presented 60 catechumens for baptism to Father Cattaneo, S.J., the first missionary of Shanghai.

Candida Hsü

In 1640 Father Brancati opened a new church, the present Immaculate Conception church in the Chinese city. Paul Hsü died in 1643 but his grand daughter, Candida Hsü, carried on his work. Taking advantage of her family rank and fortune she travelled throughout China and founded more than 30 churches. Among other gifts she gave the land at Seng-Mou-Dang

as a burial place for Father Brancati and other missionaries.

Years of Struggle

Pouring over the meagre account of the history of this epoch we find the following: in 1663 there were 40,000 fervent Christians; in 1703 there were two churches and thirty chapels administered by three Fathers and one Coadjutor Brother. After this period, persecutions in China and troubles in Europe seriously diminished the number of missionaries. During the 18th century Shanghai was visited by a few missionaries, who lived in continual danger of death, and by some Chinese priests, who, for the most part, had to remain in hiding in the surrounding countryside. The rich Catholic families of Ngai, Loh and Se had their private oratories, which made it possible to preserve the Christian life of Shanghai. In 1839, after the repeated requests of the Christians of Shanghai, Bishop de Besi petitioned the Holy See to send back the Jesuits.



Father Ricci and Paul Hsü



Courtesy of Kelly and Walsh

Shanghai's "Billion Dollar Sky Line"

After 1842

A month after the arrival of the English troops of Sir Hugh Gough at Shanghai, Fathers Gotteland, Estève and Brueyère landed at Wusung. On November 17, 1843 Shanghai was opened to foreign trade and Captain Balfour, British Consul, established an English Concession between Soochow creek and Avenue Edward VII. In 1849 the French obtained a concession between that of the English and the Chinese city. Thirteen years later the present Hongkew section of Shanghai was ceded to the Americans. The following year, however, it was amalgamated with the English Concession and from that time on it has been known as the International Settlement.

Jesuits Return

The Jesuits of the province of Paris were placed in charge of the Mission of Kiang-nan in 1843. Three years later the French Plenipotentiary, Lagréné, effected the restitution of the cemetery of Sen-Mou-Dang, and, in exchange for other mission holdings which had been confiscated, obtained the land on which now stands

the churches of St. Francis Xavier (Tung-Ka-Dou) and St. Joseph (Yang-King-Pang). About the same time was acquired the property of Zikawei where the descendants of Paul Hsü (Zi in the Shanghai dialect), having renounced their rank to practice their faith, lived in poverty near the tombs of their ancestors.

Brighter Days

In 1848 Bishop Maresca was named the Administrator of the Vicariate of Kiang-nan. The opening of the cathedral of St. Francis Xavier in 1853 was a veritable international festival. In 1855 Father André Borgniet was named the first Jesuit Vicar Apostolic of the Kiang-nan Mission. From this time on the history of Catholic Shanghai is easy to trace and will be found described more at length throughout the following pages of this booklet. Under the efficient direction of His Excellency, Bishop Prosper Paris, S. J., from 1900 to 1931, portions of the flourishing mission of Kiang-nan were given over to the Chinese Clergy, Canadian, Italian and Spanish Jesuits. With the last division made in 1933, when the vicariate of

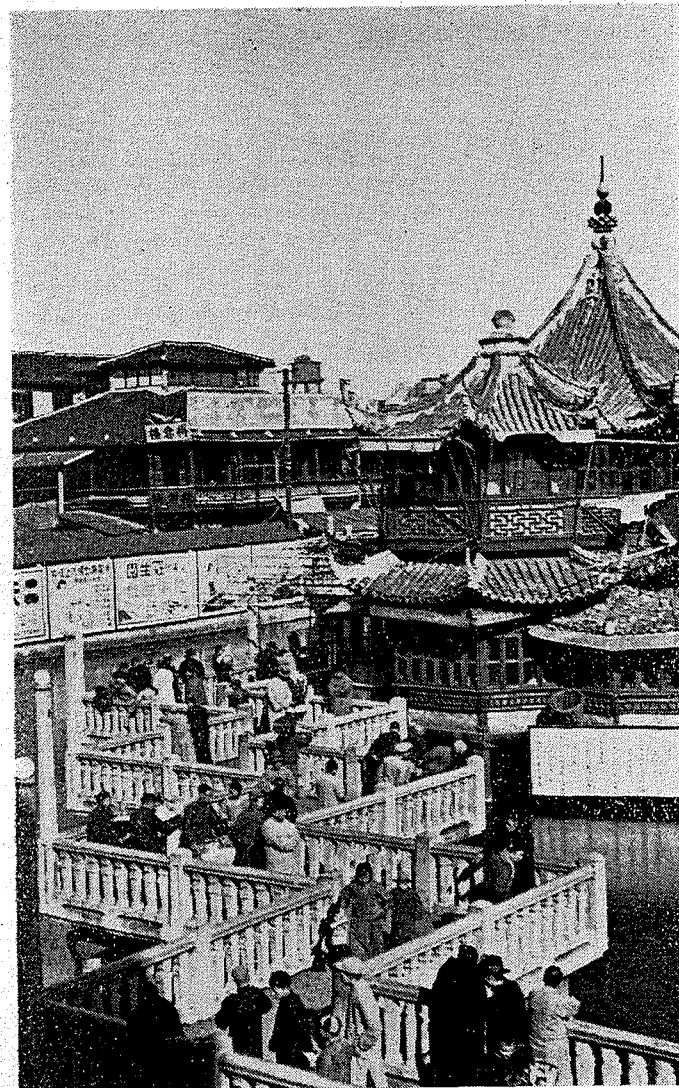
Nanking was given over to the native clergy, His Excellency, Bishop A. Haouisée, S. J., became the first Vicar Apostolic of the Mission of Shanghai, which now numbers over 133,000 Christians.

Present-day Shanghai

Today there are 45,000 Catholics in Shanghai living in the midst of 3,500,000 inhabitants divided as fol-

lows: International Settlement 1,200,000; French Concession 500,000; Greater Shanghai 1,800,000. The foreigners are thus distributed: Japanese 19,000; English 10,747; Russians 9,600; Americans 3,667; Portuguese 1,750; French 1,565; Germans 1,540; and hundreds of practically every other nationality on the face of the earth.

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Photo — Journal de Shanghai

DON BOSCO INDUSTRIAL SCHOOL AND ORPHANAGE

740 Hangchow Road

Phone 51166

With their first enterprise in the Chinese city ruined by the Communists in 1927 the Salesian Fathers and Brothers heroically began again their work for the poor boys of Shanghai, this time in the factory district of Yangtzepoo at the east end of the International Settlement. Here in 1932 they opened a vocational primary school and an industrial secondary school.

Primary School

The vocational primary school at present contains about 280 boys who come, for the most part, from the poor families of the immediate neighborhood. Some deserving young boys from the country are received on the recommendation of the missionaries. Of the 280 boys, most of whom are Christians, some 68 are boarders. There are also some orphans who live at the school during the entire year.

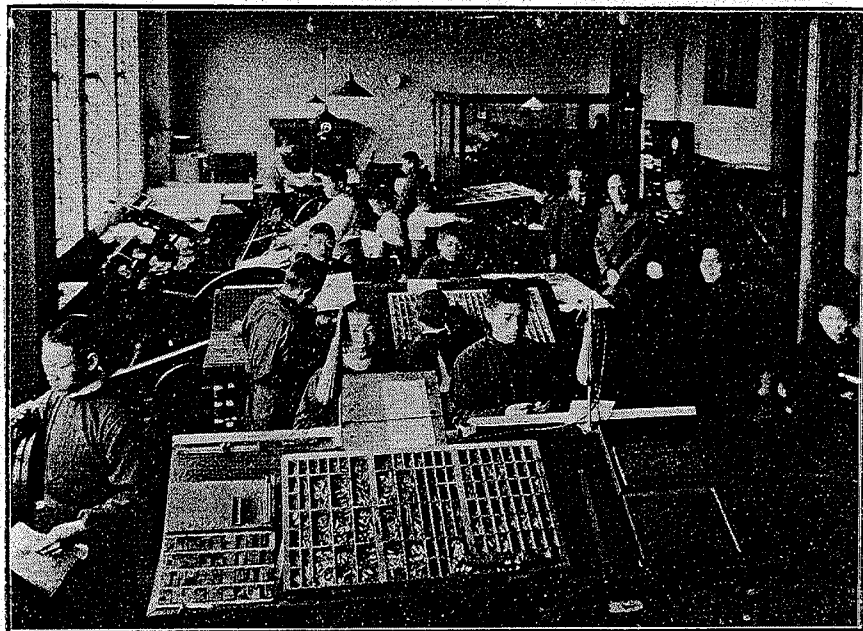
Industrial Secondary School

After the usual six years of primary school the boys enter the industrial secondary school where they concentrate on technical courses that will be of value to them in their future profession. Besides the general course in Chinese, English, mathematics and mechanical drawing, there are three departments for wood work, printing and electro-mechanics.

Various Departments

The woodwork department is well-equipped and specializes in cabinetmaking. The printing department has a larger number of pupils. The most remarkable section of this department is that of artistic book binding which is under the direction of a very talented Brother. Some of the finest examples of bookbinding in Shanghai may be found here on display. The electro-mechanical department has the greatest promise. With

(Cont'd. on Page 11)



Printshop of The Industrial School

SACRED HEART HOSPITAL

41, Ningkuo Road

Phone 50026

For many years two Franciscan Missionaries of Mary from the General Hospital operated a dispensary for the poor of the factory district of Yangtzepoo. In 1924, after a consultation between Mr. Lo Pa-hong and the Franciscan Missionaries of Mary, it was decided to open a hospital in this district.

Progress

About 1930 there were fourteen Sisters caring for about 580 patients a year. Since that time the works of the hospital have so developed and multiplied that we now find 9 Chinese and 28 foreign Sisters of 11 different nationalities on the nursing staff.

Statistics

During the past year the Hospital has admitted about 5,000 patients, four-fifths of them being purely charity patients. 1,262 operations were performed during this period. The spiritual fruit garnered was: 594 Baptisms of adults in danger of death, 49 infant Baptisms, 33 Extreme Unctions and one Confirmation.

Foundling Home

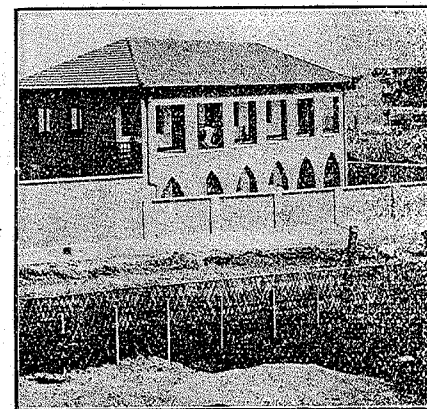
At the Foundling Home 933 babies were received of whom 841 were baptized and confirmed before they broke the fragile bonds of this earthly life.

Nursing School

In 1933 a Nursing School was opened at the hospital under the joint direction of the Sisters and the resident doctors, graduates of the Medical School of Aurora University. The 45 students in this nursing school come from various provinces in China. The majority of them are Christians, but among the pagans eight baptisms have already been registered.

Polyclinic and Dispensary

Adjoining the hospital is a Polyclinic which treats on the average of 20 patients a day, and a Dispensary where about 350 poor patients a day are treated. 3,005 baptisms were administered to patients in danger of death.



Primary School

Missionary Journey

Despite their many duties, two Sisters are daily assigned to make a Missionary Journey throughout the city. In the past year these Sisters have relieved the wants of 5,220 poor people and have registered 1,513 Baptisms.

Primary School

At one end of the hospital compound there is a small Primary School of 163 pupils, nineteen of whom have already received Baptism.

Cancer Institute

In April 1931 the Sino-Belgian Philanthropic Institution chose Sacred Heart hospital as the principal center of its activity. This work is supported by the Boxer Indemnity Fund and deals principally with cancer cases. In the past year, 1,002 patients, 342 of them gratuitous, were treated here.

Public Chapel

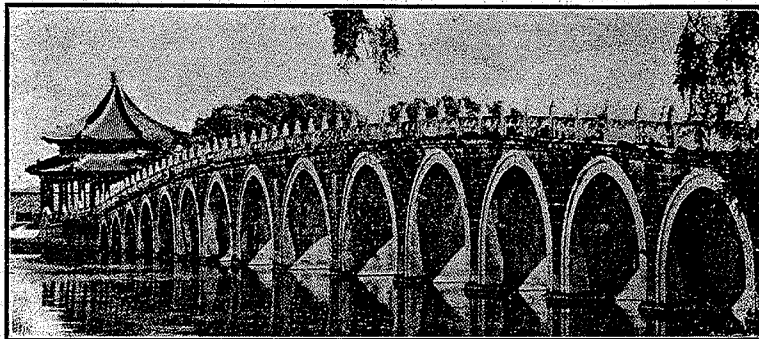
According to the Institute of the Franciscan Missionaries of Mary there is a Public Chapel where the Blessed Sacrament is exposed for adoration from morning till evening. During the year 1935-1936, thirty three First Communions were made in this chapel and 45,352 Communions distributed.



Sacred Heart Hospital — Some Buildings



Students of Nurses Training School



Hardly A Golden Gate Span. And Yet — An Arched Bridge of Golden Memories Done In Marble.

CHURCH OF OUR LADY OF PEACE

694 Baikal Road

Phone 51696

The Church of our Lady of Peace was begun in 1926 by Rev. Father J. Noury and solemnly blessed on Sept. 1, 1928 by His Excellency, Bishop Haouisée. The first congregation consisted of about 50 Christians. To-day, however, there are more than 1,000 regular parishioners, to whom must be added the 300 in Sacred Heart Hospital and the 100 who come to the chapel of the Salesians.

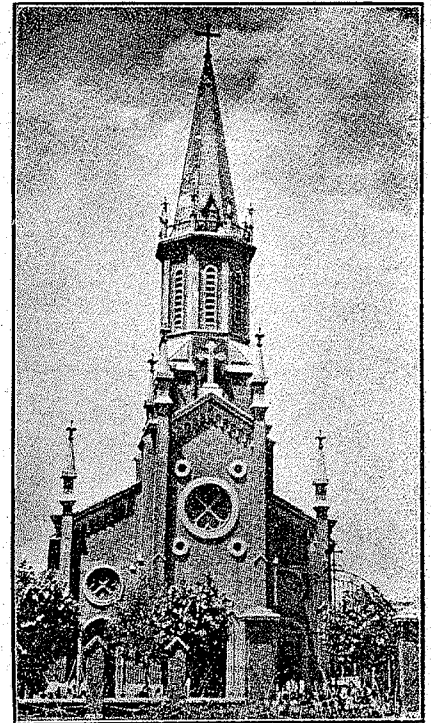
Spanish Jesuits in Charge

The parish is at present administered by two Spanish Jesuits, Father Louis Nieto, pastor, and Father Raphael Mayoral, procurator of the Spanish mission section of Anking. Besides the ordinary sacerdotal ministrations, weekly lectures on apologetics and Church history are given in Sacred Heart Hospital to a group of 45 Chinese in the training school for nurses.

Parish Activities

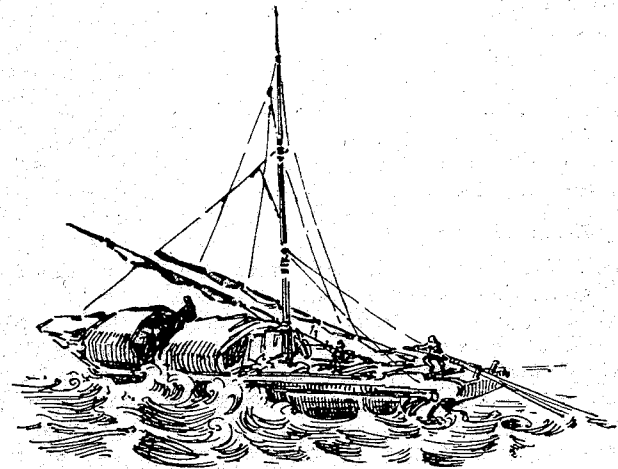
Within the limits of the parish there are flourishing parish-schools: for boys, directed by the Salesians (see page 74) and for girls, directed by the Helpers of the Holy Souls (see page 72). There exists also in the parish such organizations as the

Eucharistic League, Apostleship of Prayer, Bona Mors Society and St. Cecilia Congregation.



Our Lady's Church

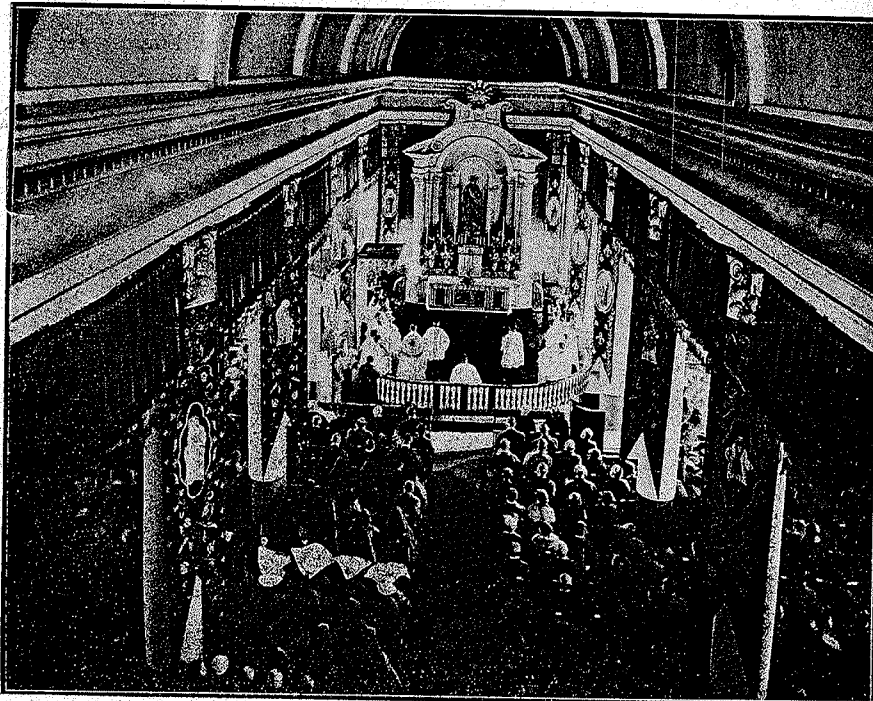
Courtesy — Journal de Shanghai



SACRED HEART CHURCH

260. Nanzing Road

Phone 41428



During the persecution from 1869 to 1875 there existed in a corner of Mr. Dent's general store a small chapel where Mass was occasionally said by a Father from St. Joseph's Church. When the store changed hands the little chapel was moved to a small house which had been constructed on a piece of land given to the Mission by Mr. Silveira, a Portuguese. In 1874 Sacred Heart Church was built "more in need of the future than the present." It was blessed on June 1, 1876.

Silent Tribute

We should like to delve into the history of Sacred Heart Church and Parish, so richly embossed with splendid and striking examples of the heroic zeal of the pioneer French missionaries, but since this is a guide book and not a history, we must confine ourselves to the present state of affairs.

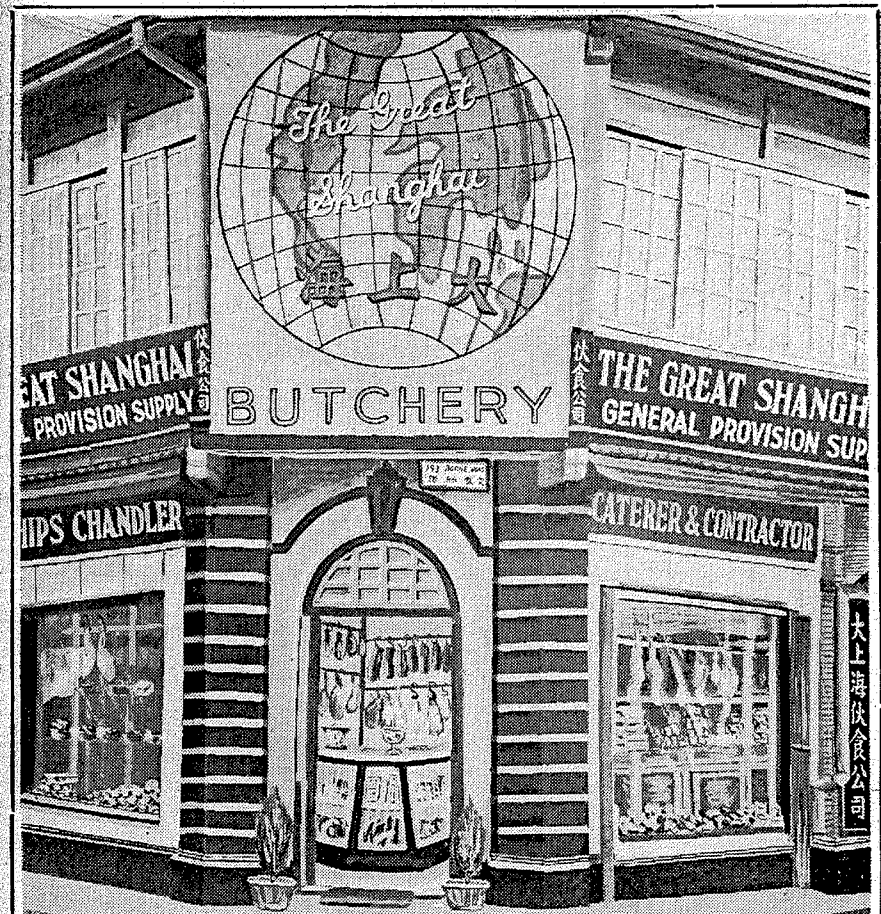
Advent of California Jesuits

With Father John Lennon as Superior, Sacred Heart Church was, on Aug. 24, 1934, placed under the direction of the California Jesuits in China. Assisting Father Lennon are Fathers F. X. Farmer, former Methodist missionary in south China; Father Francis B. Tsang, a Chinese Jesuit; and Brother Finnegan.

Cosmopolitan Congregation

The Church is located in the northeastern part of Shanghai, formerly known as the "American Concession" until it was incorporated into the International Settlement. The parish is really more international than the rest of Shanghai; for although it teems with thousands of Chinese, there are a large number of Japanese, ministered to by Fr. Farmer, Portuguese from Macao and a generous sprinkling of nearly every nationality in the world.

(Cont'd On Next Page)



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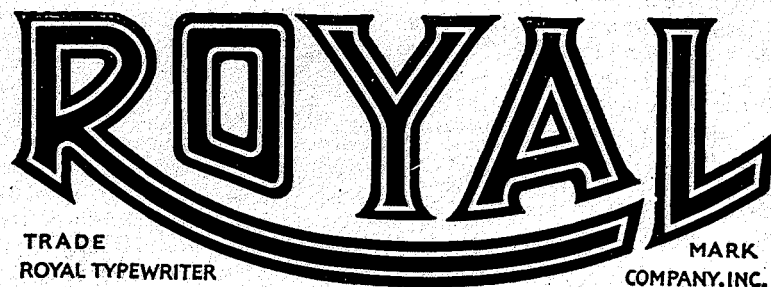
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ST. FRANCIS XAVIER'S COLLEGE

281 Nanxing Road

Phone 40712

The College of St. Francis Xavier, founded by Father Basuiau, S.J., was opened on Rue Montauban in 1872 under the direction of Father Twrdy, S.J. with four pupils—a Dane, an Irishman, a German and an American. Ten years later the school with its 196 pupils was transferred to its present location. In 1896 the Marist Brothers (see page 73) took over the direction of the college.

Curriculum

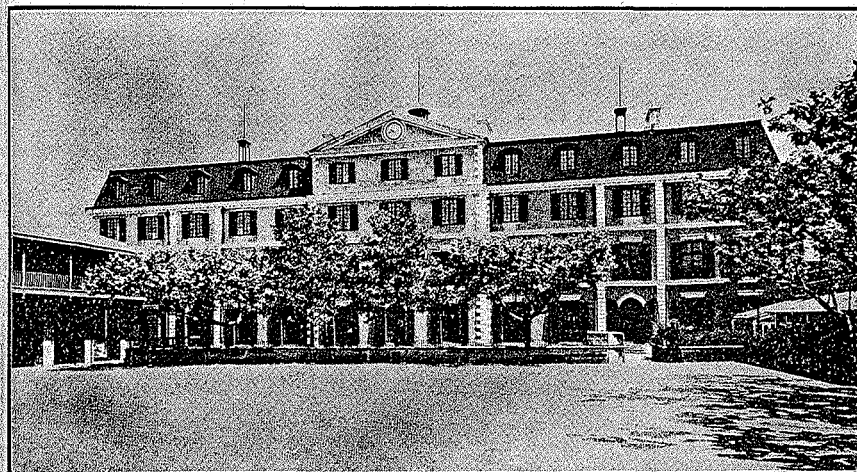
The program of studies is so organized as to prepare graduates for the University of Cambridge entrance examinations. Since 1905 a high percentage of the students have succeeded in these examinations. In 1935 fourteen out of seventeen senior students and 24 out of 26 junior students were successful in these examinations.

Students and Faculty

The separation of the European and Chinese sections of the college has long been contemplated, and now that a piece of property has been obtained, the Brothers hope soon to erect a new building for the Chinese department. At present there are 23 Brothers and 4 lay professors teaching 585 students in the Foreign department, and 13 Brothers and 20 lay professors instructing 743 pupils in the Chinese department.

Activities

Besides the ordinary extra-curricular activities there flourishes at the college the league of the Apostleship of Prayer, the Holy Childhood that contributes over 500 dollars a year and the League of the Blessed Sacrament that furnishes altar boys for Sacred Heart Church.



(Sacred Heart Church-cont'd. From Page 8)

Parish Activities

To enumerate a few of the parish activities: center of Apostleship of prayer for all foreigners in Shanghai; St. Joseph's Benevolent Society that cares for 600 destitute Chinese families every year; St. Vincent de Paul Society that helps a proportionate number of foreigners; and a Catholic Circle that provides a splendid recreation center for the youth of the parish.

Parish Statistics

According to the parish statistics (June 1935 — June 1936) there are 3,701 Chinese and 2,883 Foreigners in the parish. 69,983 confessions were heard and 242,094 Communion distributed. There are 3,039 boys and 2,066 girls attending the schools in the parish; of this number 1,222 are Catholics and 3,883 are non-Catholics. Of this total again 4,226 are Chinese, and 870 of foreign or mixed parentage.

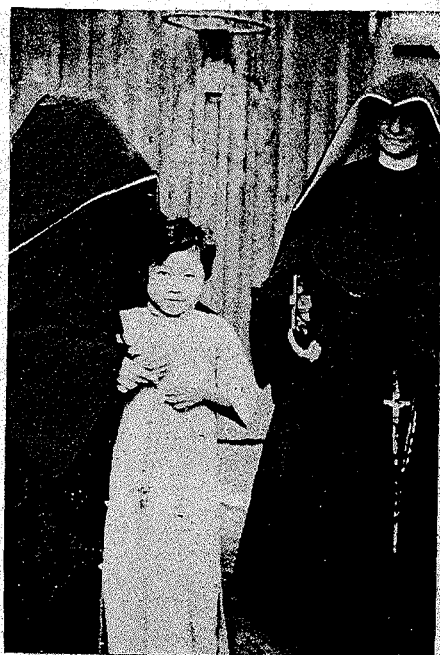
LORETTO SCHOOL

118 Quinsan Road

The Loretto school was opened on 116 Quinsan Road, Shanghai, in September 1933. It is primarily for Catholic children of all nationalities who are desirous of obtaining a Catholic education. The curriculum consists of primary, elementary, and high school subjects with special emphasis on home economics and commercial subjects. The staff consists of nine Sisters of Loretto (see p. 76) and one lay teacher.

Inadequate Facilities

The present temporary location is entirely unsuitable for the proper functioning of the school, and quite too small for the ever-increasing enrollment which has now reached 194. There is no school-chapel, assembly-room, nor recreation ground. It is the constant hope and prayer of the Sisters that divine Providence will, in the near future, give them the means to provide all that is necessary to carry on this work for His little ones.



One of Their Hopefuls



A Typical Mission Dispensary

HOLY FAMILY CONVENT

224 Quinsan Road

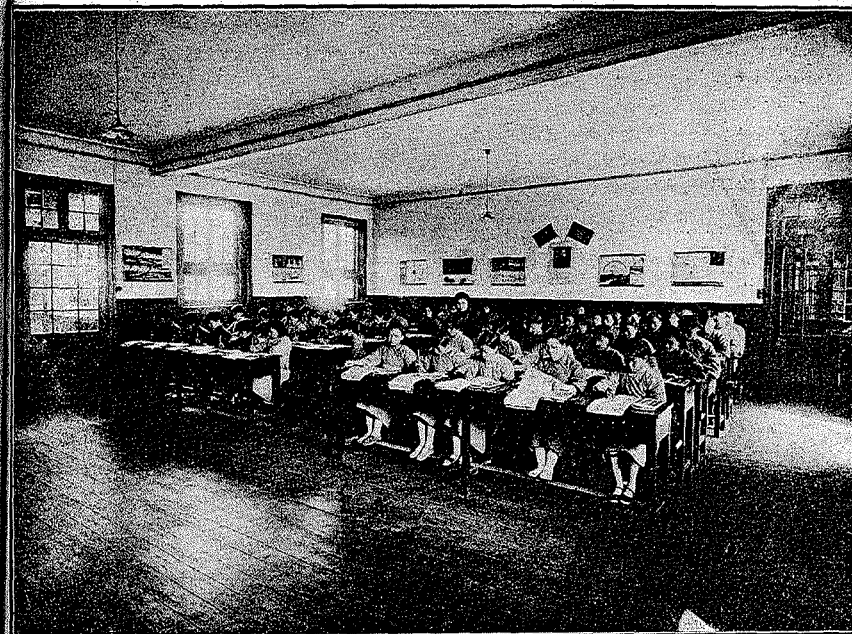
Phone 41500

The Convent of the Holy Family was founded by the Helpers of the Holy Souls (see page 72) in 1893 in the Chapei district near the North Station. The sacrifice upon which this institution was built was the lives of six Sisters who all died within twenty-four hours in the cholera plague of 1895. The school, however, flourished and in 1925 boasted a student body of 600 pupils. Then came the Communists in 1927 and bombarded the Convent for an entire night. The Sisters and their pupils fled at the risk of their lives to the International Settlement where, undaunted by such terrifying past experiences, they leased several houses near Sacred Heart Church and con-

tinued their work.

Present Activities

Here, in a veritable labyrinth of rooms, they are directing a high school with 700 pupils. Attached also to this Convent are three primary schools with 1,000 pupils, mostly pagans. However, in another of their primary schools (Sainte Thérèse) 150 of the 253 pupils are Christians. Of course the Sisters also carry on their accustomed social service work among the English, Portuguese, Chinese and Japanese, visit the poor patients in pagan hospitals, and help with certain parts of the various activities of Sacred Heart parish.



No Educational Labyrinth Here

DON BOSCO INDUSTRIAL SCHOOL (Cont'd. From Page 4)

mechanical eye and photoelectric cell the Salesians hope to develop several practical projects.

New Parish Proposed

The Fathers are also thinking of

forming a parish dedicated to St. Don Bosco. Among the working class of this district the Salesians, the friends of the poor, surely have a rich field for their apostolate.

GENERAL HOSPITAL

8 North Soochow Road

Phone 40100

The General Hospital, founded in 1864 by the Municipal Council of the International Settlement, is situated on North Soochow Road between the Main Post Office and Broadway Mansions. For fifty years the nursing staff consisted of the Sisters of Charity (see page 71) who yielded their place to the Franciscan Missionaries of Mary (see page 71) in 1913. A new, modernly equipped building was added in 1920.

Present Status

There, nearly 50 Franciscan Sisters carry on their noble apostolate of charity among the patients of all races, religions and classes. Since this municipal hospital is non-sectarian they must carry on their apostolate with the greatest tact and discretion. The number of patients admitted to the Hospital each year is about 3,300. By their silent example and prayer the work of the Sisters is blessed yearly by about 25 baptisms, over 20 difficult reconversions, and many who become interested in the missions.

Other Activities

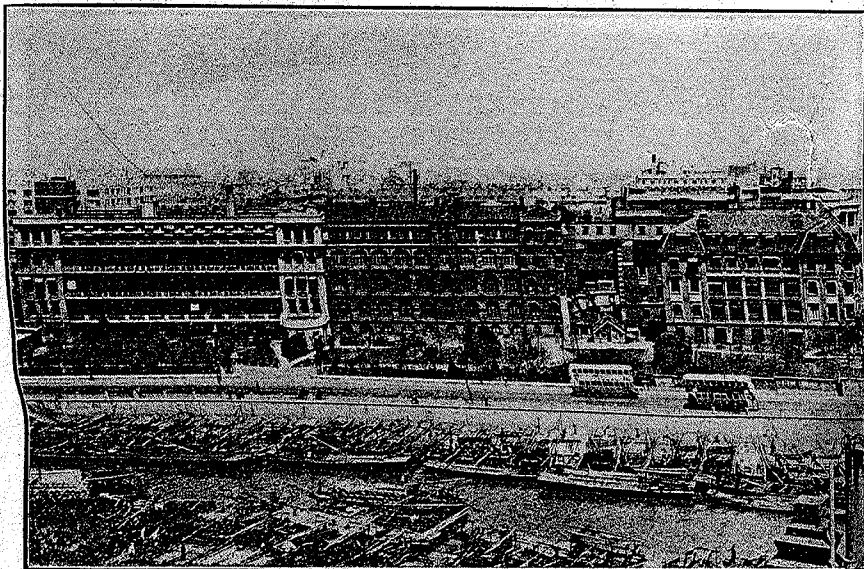
Besides their work on the nursing staff the Sisters are in charge of a *Dispensary* in which they give over

13,000 gratuitous consultations a year. They also provide free meals for some of the unemployed. Every year they hold a *Christmas party* at which clothes, food and other gifts are distributed to nearly 160 poor families.

Daily two Sisters go about the city either to beg alms or to sell the products of their mission workshops and orphanages. At the eastern end of the hospital compound the Sisters have a *public chapel* where the Blessed Sacrament is exposed from morning till evening. During the past year nearly 25,000 Communion were distributed and five persons were received into the Third Order of St. Francis.

Results of 21 Years

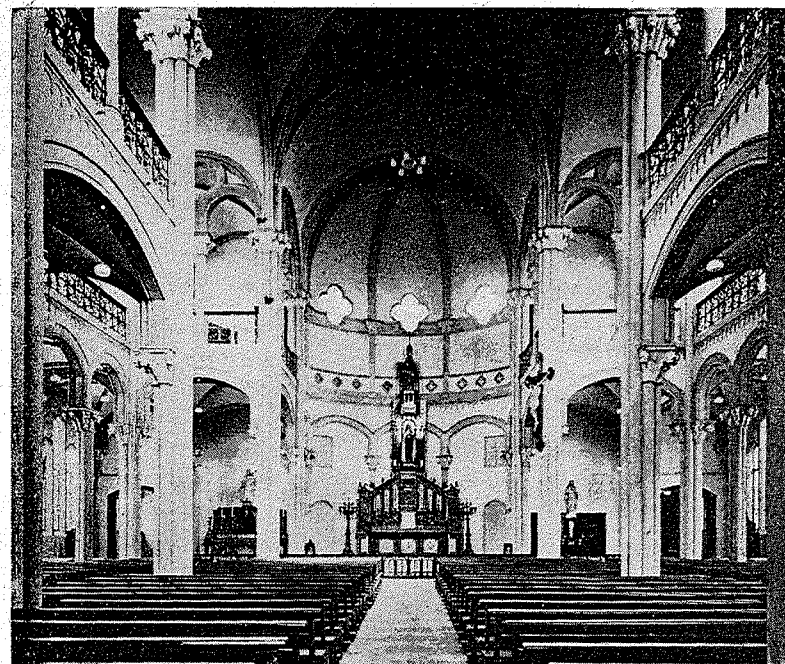
During the past 21 years the Franciscan Missionaries of Mary have cared for 60,322 hospital patients of whom 684 have received Baptism. In their dispensary they have given medical aid to 129,490 poor people. At their other dispensary in Yangtzepoo, during a period of eight years they have treated 743,392 sick people among whom they have registered 4,244 adult Baptisms and 702 infant Baptisms.



General Hospital — Soochow Creek in Foreground

ST. THERESA'S CHURCH

35 Tatung Road



An Interior View of St. Theresa's

When the Communists invaded Shanghai in 1927 the property and assets of the Mission were in grave danger of being destroyed. To avoid such a calamity the missionaries sought divine protection and promised to build a large church if the Mission institutions were spared. The Communistic menace was eventually overcome and the long-needed church of St. Theresa in the crowded commercial quarter of the Sinza district was begun on Oct. 3, 1930 under the able direction of Father F. Maumus, S. J.

Results

This Church, one of the finest in Shanghai, was built with funds from the Mission and richly ornamented by the generous donations of Chinese

Catholics. The Church was opened on the feast of St. Theresa, Oct. 3, 1931 and justified its erection by the many converts that were made. It now has nearly 1,000 Christians.

Activities

Adjoining the church and parish residence are located a girls' high school with nearly, 900 pupils; an elementary school for boys with more than 200 pupils, both recognized by the Government; and a very efficient dispensary where more than 100 patients a day are treated for a very small fee. At present there is one resident Chinese priest, but the parish is growing and the schools are proving to be a fruitful source for the conversion of whole families.

GONZAGA COLLEGE AND ST. ALOYSIUS PARISH

734 Kiaochow Road

Phone 32313

Gonzaga College, the first definite activity of the American Jesuits in China, was opened by Father Pius L. Moore S. J. on Sept. 15, 1931, on Avenue Joffre in the French Concession with an enrollment of 44 pupils, half of whom were Chinese. Owing to crowded conditions, lack of recreational facilities and bright prospects for future expansion the College was moved in September 1933 to its present location at 734 Kiaochow Road in the International Settlement.

Progress

Here, on a square block of property, loaned by the Mission of Shanghai, a temporary school building was erected and the Chinese department was reorganized by Father Joseph Ting, S.J., as a first step in the process for government recognition. The school expanded rapidly and graduated its first class on June 21, 1935. The following May, Gonzaga was recognized by the Chinese government.

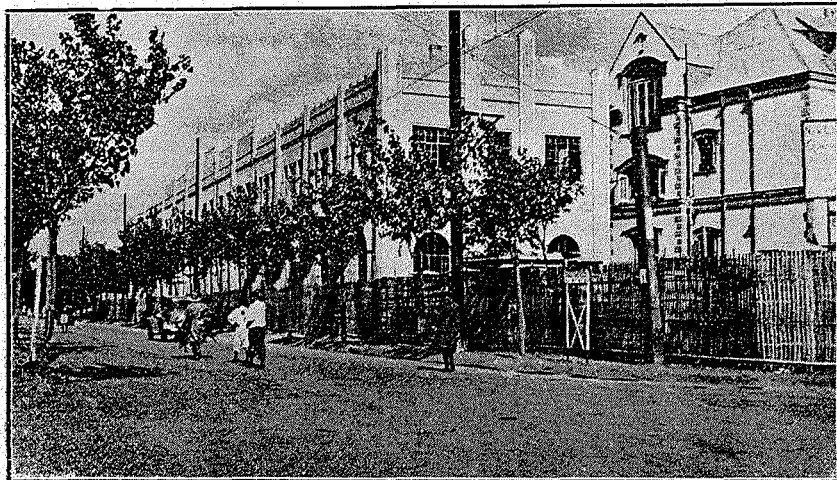
Present Status

At present Gonzaga is crowded

with more than 260 Chinese students. In fact, the science department, high school dormitory with 60 boarders, the gymnasium and the thriving primary school of 270 pupils, — all exist in old army huts left standing on the property.

St. Aloysius Parish

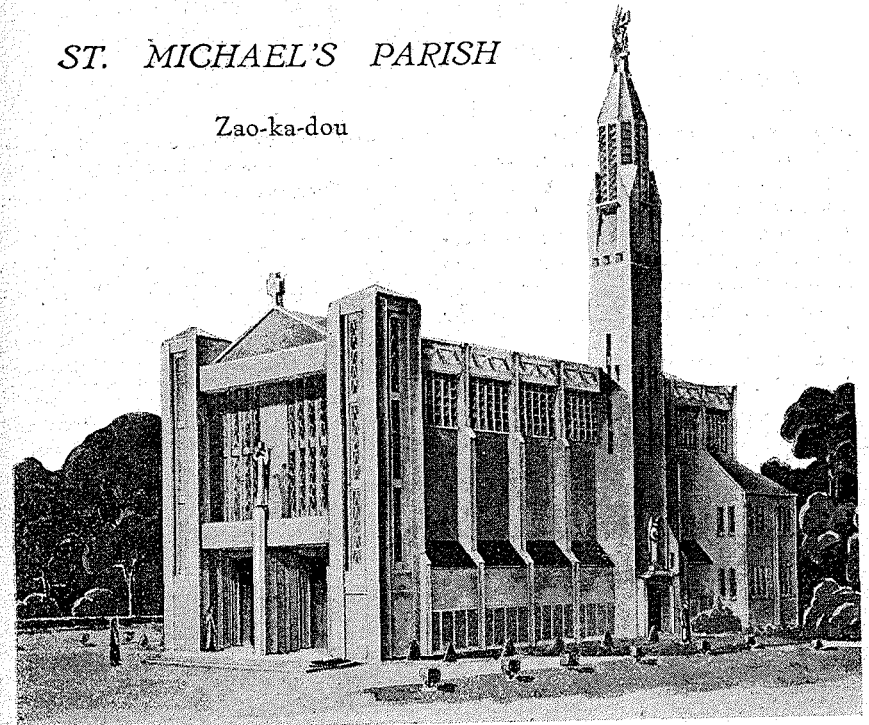
Another reason for the change of location from Avenue Joffre to Kiaochow Road was the urgent need of an organized parish center in that part of the city for both foreign and Chinese Catholics. All of the Fathers generously helped to form this parish, but Father James F. Kearney, S. J., as first Pastor, was a leading factor in developing the activities connected with this parish. The students' chapel, or St. Aloysius church in embryo, seats about 200 and is practically filled for each of the four Masses on Sundays. It is the ardent hope of the American Jesuits located there that generous friends will help them to construct in the near future a much needed church and an adequate school building.



Gonzaga College — View on Singapore Road

ST. MICHAEL'S PARISH

Zao-ka-dou



To a visitor, coming up the Wang-Poo to Shanghai, the factory district seems to be located on both sides of the river. True, but over in the west end of Shanghai is another large factory district. Fifteen years ago this district of Zao-Ka-Dou was but a small village with about fifty Christians gathered about a little chapel. During the intervening years the swamps have been filled up, roads constructed and factories,

stores and houses built. Today, it is actually a suburb of Shanghai with 2,272 Christians grouped about 8 Chapels. It is the hope of the zealous missionary, Father de Prunelé, S. J., to build a church, dedicated to St. Michael, to take care of the many needs of his Christians working in such an adverse environment. The architect's conception of this much needed Church is pictured above.

HSI YEN KUNG MU

Rubicon Road near Macleod Road

Just as this Guide was going to press we realized that we had unfortunately failed to mention *Hsi Yen Kung Mu* — the Catholic cemetery. A serious omission, indeed, for this cemetery is one of the beauty spots of Shanghai and a splendid example of the Christian spirit of New China. "Absolutely nothing like it in Europe", we are told. Miles away you can see the copper roof of the chapel glist-

ening in the sun. Passing through the striking *Porta Coeli*, marble seraphim direct you along *Angel's Way*, past the *Way of the Cross* finely sculptured in marble, and many splendid monuments, to the beautiful chapel of *Mary Assumed Into Heaven*. Truly a work worthy of the Catholic Church in China and a fitting tribute to *Mr. Hu Li-tung* and his Catholic Action co-workers.

CATHOLIC ACTION AND

THE PORTUGUESE

The Portuguese in Shanghai have at all times contributed in a large extent to all activities of the Catholic Mission. No records are available concerning the early arrivals, but as far as can be ascertained they started to colonize the city between 1850 and 1860 when Macao had lost its place in the world of commerce. Following staunchly the faith of their forefathers, immediately after their arrival, they made the acquaintance of the parish priest in charge of St. Joseph's Church—the only Catholic centre existing in the Settlement in those days.

Church Built

Early settlers spoke of a little chapel which existed on a site near the present Municipal School on Boone Road, where Sunday Mass was celebrated by a Jesuit Father. The present Church of the Sacred Heart of Jesus in Hongkew was consecrated by His Excellency, Bishop Languillat, S. J. on June 17, 1876. In this connection it is interesting to note that two prominent Portuguese, Messrs. Albino da Silveira and Demétrio da Silva, were responsible for the acqui-

sition of the site which the Church occupies, and contributed generously towards its erection.

Institution of St. Joseph

As early as 1871, with the help of Mr. Antonio Homem de Carvalho, who, by the way, was then Portuguese Consul in Shanghai, the Institution of St. Joseph under the direction of the Helpers of the Holy Souls came into existence. Mère Ste. Marie, a niece of Mr. Carvalho, is still alive and working at St. Joseph's.

Apostleship of Prayer

This organisation, we are told, had its origin in St. Joseph's Church in the seventies, and it was revived in the nineties at Sacred Heart Church under the able direction of the late Father Van Dosselaere, S. J., who was then the acting parish priest. This society became inactive soon after his departure and remained so until the year 1916, when Rev. Father Jacquinot de Besange S. J. took it up, and records show that some 2,000 monthly leaflets are being distributed

by Promoters of some 90 groups. Besides, groups formed in the various colleges and schools of Shanghai are affiliated to this center. Supplies are also sent to the Convent in Tsingtao, Chefoo and Wuchang. Excellent work is being done, and it is gratifying to know that more and more associates are being registered each year. The President of this Association is Mr. A. M. Diniz, a Portuguese.

Shanghai Catholic Circle

This institution, founded by Rev. Father Grillo S. J. began its activities on November 11, 1877 when its charter, duly approved by His Excellency, Bishop Garnier S. J. was signed by a Provisional Committee. The Circle prospered under the direction of Rev. Father Basuiau S. J. who succeeded the first Director when he was transferred in August 1878 to the interior of China. Father Basuiau, a talented artist, formed the St. Cecilia Band and the Church Choir, which did excellent work under his leadership. The Circle occupied at first a few rooms adjoining the Hongkew Church, but in the year 1880 its quarters were transferred to the Parish of St. Joseph until 1885 when it came back to Hongkew, and there it

still remains. The first President was a Portuguese, the late Mr. Lino Tavares, and, according to official records, all the other Presidents save one, were of the same nationality. The Shanghai Catholic Circle is the centre of all religious activities in which the Portuguese participate. This institution completed its fifty years of existence in 1927, and will soon celebrate its Diamond Jubilee.

The Society of St. Vincent de Paul

The Society of St. Vincent de Paul was established in Shanghai through the influence of Rev. Father Tournade S. J. in January 1881, when he called a meeting of several Catholics in the Parish of St. Joseph for the purpose. Mr. Honoratto Jorge was elected President, and served under that capacity until his demise on November 3, 1902. Mr. H. A. Pereira was named his successor and remained at his post until death claimed him on May 22, 1911. Mr. H. C. Lubeck, after having served as Secretary since the year 1883, was then elected and continues to serve up to the present. This Society continues to carry on its work of relief among the poor of Shanghai.



Mission Day At Sacred Heart Church

ANNUAIRE DES MISSIONS

(July 1, 1935 — June 30, 1936)

Catholics in China.....	2,934,175
Total Number of Baptisms.....	599,123
Adult Conversions.....	103,316
Priests (40 % Chinese).....	4,452
Sisters (63 % Chinese).....	5,746
Brothers (55 % Chinese).....	1,263
Seminarians (Chinese).....	6,975

COMPARATIVE STATISTICS

Population (Approximate number).....	483,800,000
Catholics	2,934,175

Catholics : 1 for every 165 persons
 Priests : 1 for every 660 Christians
 Priests : 1 for every 106,000 inhabitants

PROCURATIONS

AUGUSTINIAN

1220 Avenue Road Tel. 19084
Rev. Proc., P. Cerezal
First Missionaries arrived: 1909
Present number: 35

BELGIAN MISSIONS

Ave. Haig, Passage 135 No. 7
Tel. 73372
Rev. Proc. P. Regaert
First Missionaries arrived: 1865
Present number: 269

FRANCISCAN

141 Ave Dubail Tel. 81861
Rev. Proc. H. Turs O. F. M.
First Missionaries arrived: 1646
Present number: 627

SOCIETY OF JESUS

First Missionaries arrived: 1582
Present number: 665

French Jesuit

36 Rue Montauban Tel. 85353
Rev. Proc. J. Verdier, S. J.

Canadian Jesuit

235 Rue Bourgeat Tel. 72873
Rev. Proc. A. Sansoucy, S. J.

Spanish Jesuit

694 Baikal Road Tel. 51696
Rev. Proc. R. G. Mayoral, S. J.

LAZARIST

44 Rue Chapsal Tel. 85157
Rev. Proc. E. Moulis, C. M.
First Missionaries arrived: 1699
Present number: 381

MARIST

281 Nanzing Road Tel. 40712
Rev. Brother Procurator
First Missionaries arrived: 1891
Present number: 186

RECOLETOS

6 Rue Molière Tel. 73113
Rev. Proc. L. Sierra
First Missionaries arrived: 1924
Present number: 21

SAINT COLUMBAN'S MISSIONS

287 Route Maresca Tel. 71790
Rev. Proc. W. S. Mc Goldrick
First Missionaries arrived: 1920
Present number: 72

MISSIONS

ETRANGERES DE PARIS

50 Route Delastre
Tel. Office 72635 Resid. 73416
Rev. Proc. J. B. Gerey
First Missionaries arrived: 1682
Present number: 346

STEYL MISSIONS

709 Rue Ratard Tel. 73245
Rev. Proc. P. Schulz, S. V. D.
First Missionaries arrived: 1872
Present number: 287

STATISTICS OF CATHOLIC SHANGHAI

(June 1935 — June 1936)

Catholics	38,336	Catechists (men)	387
Catechumens	622	Catechists (women)	389
Baptisms — Ordinary	2,265	Schools	89
Baptisms in danger of death	24,900	Christian Pupils	7,116
Communions	1,942,000	Non Christian Pupils	13,954
Confessions	564,240	Orphanages	20
Priests	130	Orphans received	6,275
Religious (men)	155	Dispensaries	54
Religious (women)	600	Free medical treatment	940,000

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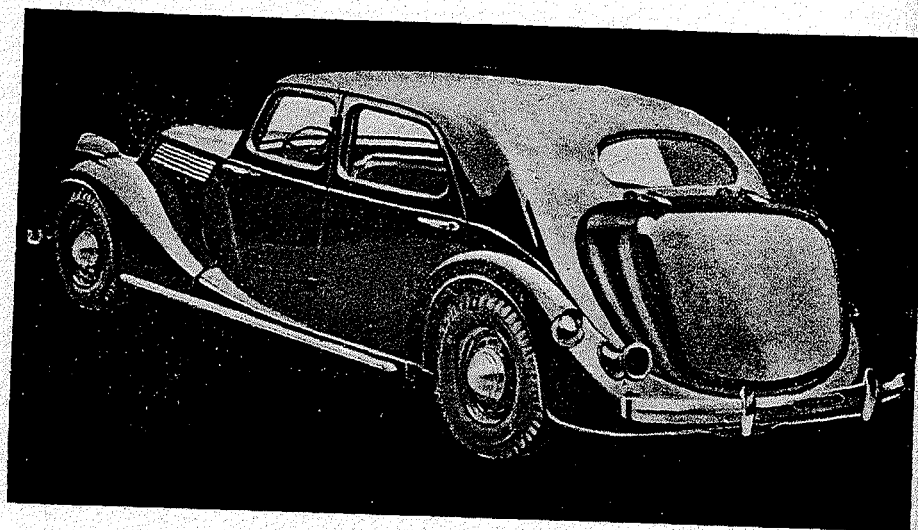
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ST. JEANNE D'ARC COLLEGE

18 Route Doumer

Phone 72348



The College of St. Jeanne d'Arc was founded in 1917 by the Jesuits as a preparatory department for Aurora University. In 1922 it was confided to the care of the Marist Brothers (see page 73) who moved their forty-five pupils the following year to a site on Moulmein Road. By 1928 the numbers of pupils had doubled, so that a new site was secured at 18 Doumer Rte. to provide for the future expansion of the school. In September 1936 there were 13 Brothers engaged in teaching 215 boys.

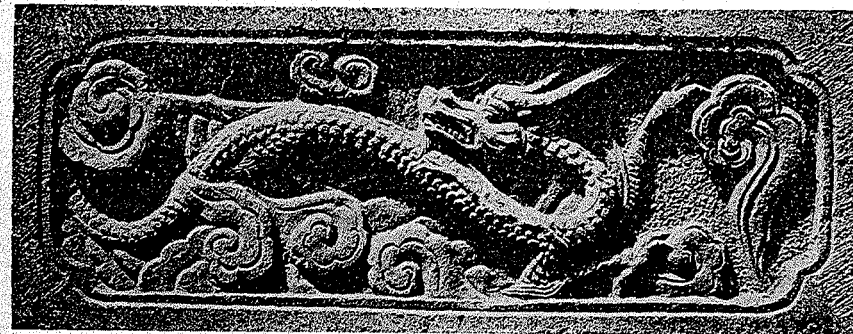
Organization

The school comprises two distinctly separate divisions: the French division

with 82 students distributed in six classes, the highest of which is equivalent to the third year of a Junior High School; the English division of four classes with 133 students who are prepared for the Junior Cambridge Examinations. A senior high school for the English division will soon be added. The graduates of the French division, however, generally return to France for their senior high school course.

Spiritual Activity

Besides the ordinary spiritual life which is the essential of Christian education there exists a fervent Eucharistic Crusade of 40 members. Over a dozen pupils have been recently baptized.



Chinese Architectural Motif

RUSSIAN CATHOLIC CHAPEL

235-A Rue Bourgeat

Phone 72259

The Russian Catholic Mission of Shanghai began with the arrival in 1928 of the Rev. Archimandrite Alexéjeff Nicola, who had previously made his abjuration from schismatic "orthodoxy" before Archbishop Constantini, the Apostolic Delegate. In the beginning the Russian Catholics were under the jurisdiction of the Ordinary of the Russian Catholics, but after the Easter of 1934 they were placed under the direction of the Vicar Apostolic of the Mission of Shanghai.

Dark Clouds

Innumerable difficulties are connected with this apostolate. Only last year, when the recreation hall of the Catholic Club of Christ the King parish was remodeled into a chapel, was it

possible to celebrate Mass in the Slav-Byzantine rite. Much adverse propaganda from the "orthodox" church seriously interferes with the apostolic work of the Rev. N. Nicola and Father V. Javorka, S. J. Very involved marital cases, dire poverty and the extreme moral depression of Russian youth serve only to increase the difficulties.

With Silver Linings

In spite of all these difficulties official reports for 1, Dec. 1936 show that there are already 260 practicing Catholics among the Russians, that there is a definite tendency among the "orthodox" to become interested in the Catholic faith and that, with the establishment of a Russian school in the near future, much solid progress can be made.



Chapel For Slav-Byzantine Rite

Please Patronize Our Advertizers

CHRIST THE KING CHURCH

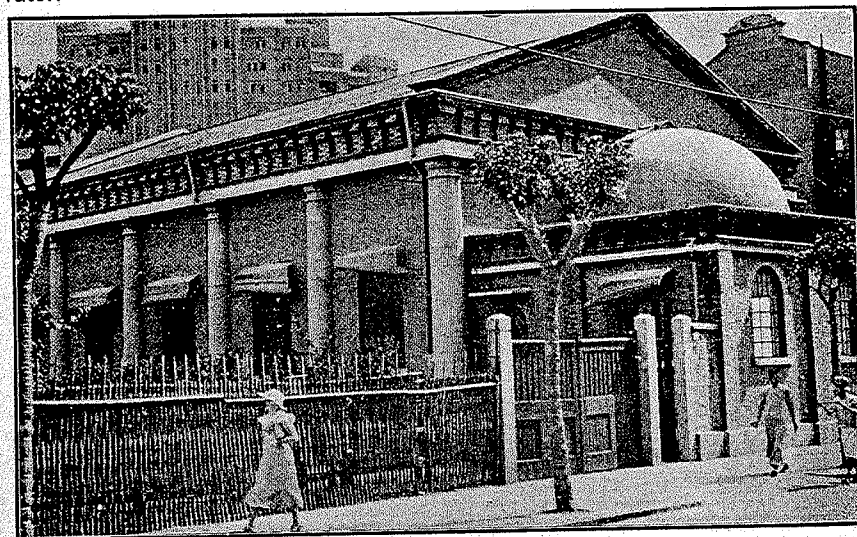
223 Rue Bourgeat

Phone 72873

Activities

Christ the King Church, a square concrete structure, was built in 1928 and blessed on Dec. 23 of the same year by Rev. E. Beaucé, Mission Superior. It was originally intended as a chapel for English speaking Catholics in the French Concession, but in 1933, it was erected into a quasi parish with Father D. F. Mc. Donald, S. J., as Pastor. Approximately 1,700 Catholics attend Mass on Sunday. Here also is located the Procurator of the Canadian Jesuits of the Süchowfu mission, with Father Adrian Sansoucy, S. J. as procurator.

Besides the usual parish activities there is a Catholic Federation for charitable work among the poor. This federation has formed a Catholic Club which includes a lecture room, library and recreation center for the English speaking Catholic youth of Shanghai. The College of Jeanne d'Arc is the only school depending on the parish, although the two resident Fathers carry on some spiritual ministrations at the Sacred Heart convent close by and at the Church in Yang-King-Pang.



Courtesy — Journal de Shanghai

Church of Christ The King

THE MISSIONARIES

They have sailed from all the harbors, they have rounded all the capes,
By North and South they sail, by East and West.
They have dared to do the wisest thing, the course the Master shapes,
(Though a voice said "Stay and risk it" in each breast).
But O, they've sailed for far lands, up and down the earth,
With a boy's will, the will of wind and bird;
They're an Outward Bound Division, holding fast their great Commission,
And their sailing orders urge them till the drums of doom are heard.

CONT'D ON PAGE 22

SACRED HEART CONVENT

622 Avenue Joffre

Phone 84036

The Convent of the Sacred Heart was opened on Avenue Joffre in September 1926. Besides its large, modern school building and beautiful garden there is ample space for one volley ball, four tennis and two basket ball courts and a cricket field. In addition to these a roof-garden partly covered is used for gymnastics and sports on rainy days and in hot weather.

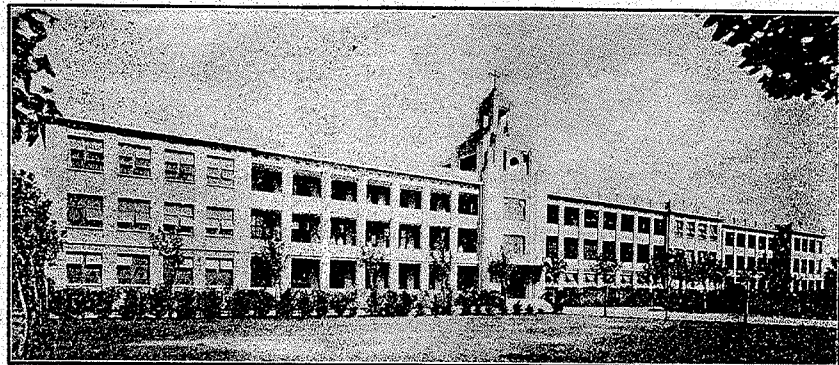
Curriculum

Like many of the schools in Shanghai the Convent admits pupils of various nationalities and the languages spoken are English and French. Last year one of the classes had ten different nationalities, while the teacher was of still another nationality. The course for both

the English and the French sections includes 8 years of primary school and four years of high school, at the end of which the pupils may take the Cambridge School Certificate examination. Throughout the course the English pupils have a French class and the French pupils an English one every day. The school admits boarders and day pupils and at present numbers 190 in all.

Chinese School

In 1932 a Chinese school was erected on the property and this gives a complete six-year primary course. The school, now numbering 260 pupils, has received government recognition. Plans for an institute for the higher education of Chinese girls in or near Shanghai is at present being considered.



College and Convent of Sacred Heart

So they're camping by the Yukon, and they tramp the Niger's banks;
They are paddling down the Yang-tse and the Han;
For they're manning all the outposts, and they're guarding all the flanks,
They're on duty from the Congo to Japan.

With the peace of little chapels they have girdled all the world.
Where their ruby lamps are burning night and day,
And their altar-bells are chiming when the morning light is climbing
O'er the white-peaked Himalayas and the far hills of Cathay.

The soldiers of the empires go their way with steel and shell,
Go to plant a robber standard on the soil;
But these, as Christ's good soldiers, go to fight the spears of hell,
Go to drive the demon-armies from their spoil.

Unarmed they go, not powerless — but trusting in their King,
And strengthened by their brothers' burning prayers;
In the fields of every region they're a laughing, lonely Legion,
Oh, may Mary's mantle shield them, may the grace of God be theirs!

COURTESY: "PORTRAITS OF CHINA"

ST. MARY'S HOSPITAL

197 Route du Père Robert

Phone 70044

Latest Building

St. Mary's hospital was founded in 1907 by the Jesuits and His Excellency, the late Bishop Paris, who confided it to the care of the Sisters of Charity. (See page 71) During the past thirty years this hospital has made such rapid progress that it now has a dozen buildings systematically arranged in a beautiful park a block square.

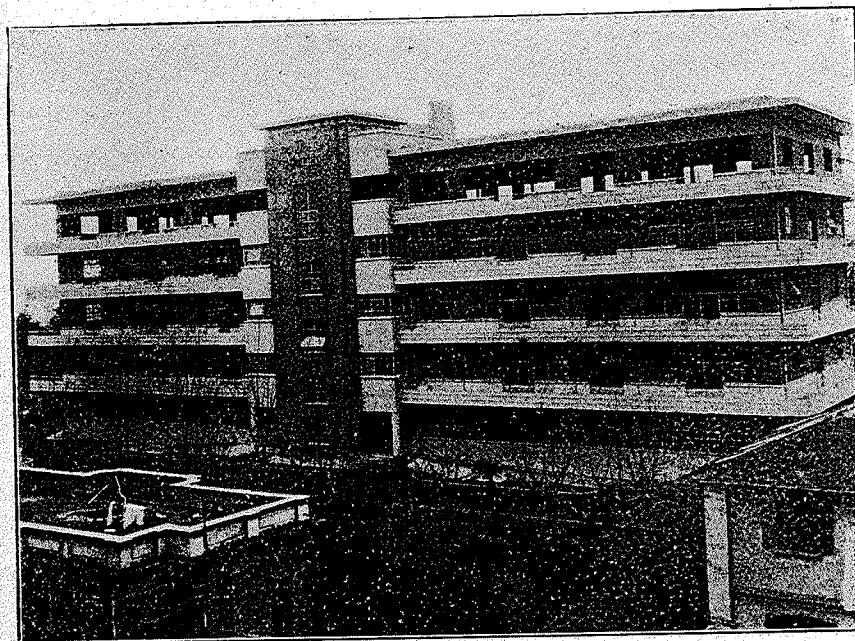
Organization

The buildings are so arranged as to provide separate quarters for Missionaries and Seminarians, soldiers and sailors, Europeans, Chinese, Annamites, sick prisoners and poor Chinese. There are two buildings for women, in one of which care is gratuitous: an isolation building for contagious diseases; a large maternity home; an X-ray department and operating rooms, etc.

The new St. Vincent's building for poor Chinese, erected in 1934 through the generosity of the Caisse des Oeuvres of the French Concession, is a large modernly equipped building, staffed by doctors and medical students of Aurora University. In this building may be found a pharmacy, a department of ophthalmology, a dental clinic, and a department for emergency cases. A nursing school for young Chinese women has just been opened and promises good results.

Results

During the past year 7,018 patients were received, of whom 505 were baptized on their death bed. Patients, for the most part, are cared for by 17 foreign and 11 native Sisters of Charity.

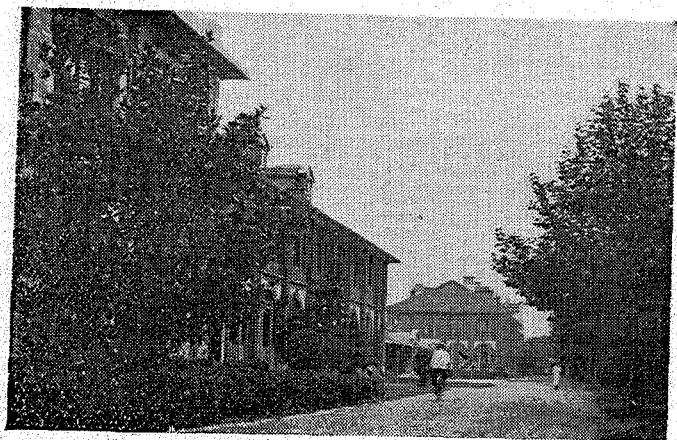


St. Vincent's Building For Indigent Men. Two Other Buildings, Similar In Style, Have Also Been Constructed For Contagious Diseases And Emergency Cases.



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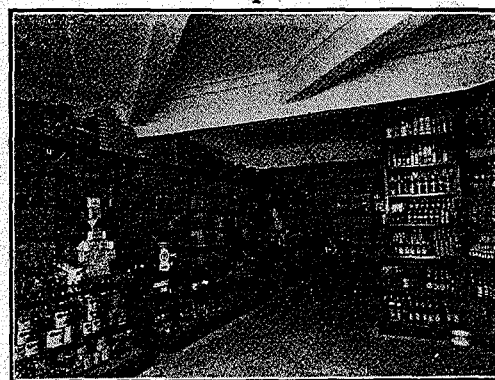


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INDICATIONS

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NO CONTRA-INDICATIONS.

AURORA UNIVERSITY

223 Avenue Dubail Phone 80638

293 Avenue Dubail Phone 80147

After the repeated requests of young Chinese students and with the aid of Mr. Ma Siang-pè, illustrious Catholic litterateur and political leader, Aurora university was founded in 1903. For some years the university occupied the buildings of the old meteorological observatory at Zika-wei. Owing to inadequate facilities and to the definite increase of students and necessary courses Aurora was moved in 1908 from Zi-ka-wei to Lou-ka-wei, which was a short time later incorporated into the French Concession.

Progress

The university grew slowly at the rate of a new building every two years. Each year, according as financial means permit, the most indispensable equipment is added to the various laboratories and to the library. The dozen or more buildings, which at present comprise the university, occupy seventeen acres of ground on both

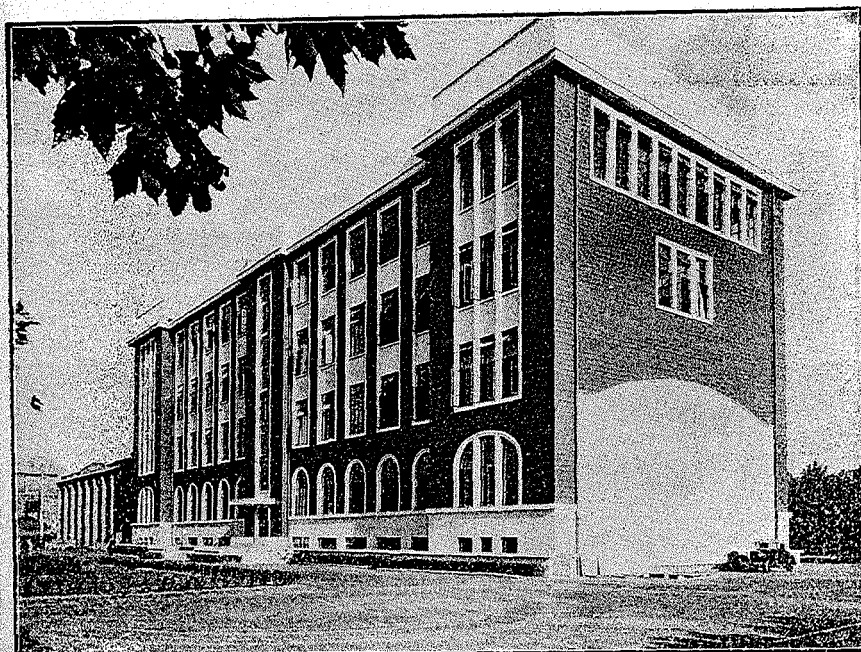
sides of Avenue Dubail. Both the French and Chinese governments fully recognize Aurora and have on numerous occasions praised it for its modern yet thorough system of education.

Organization

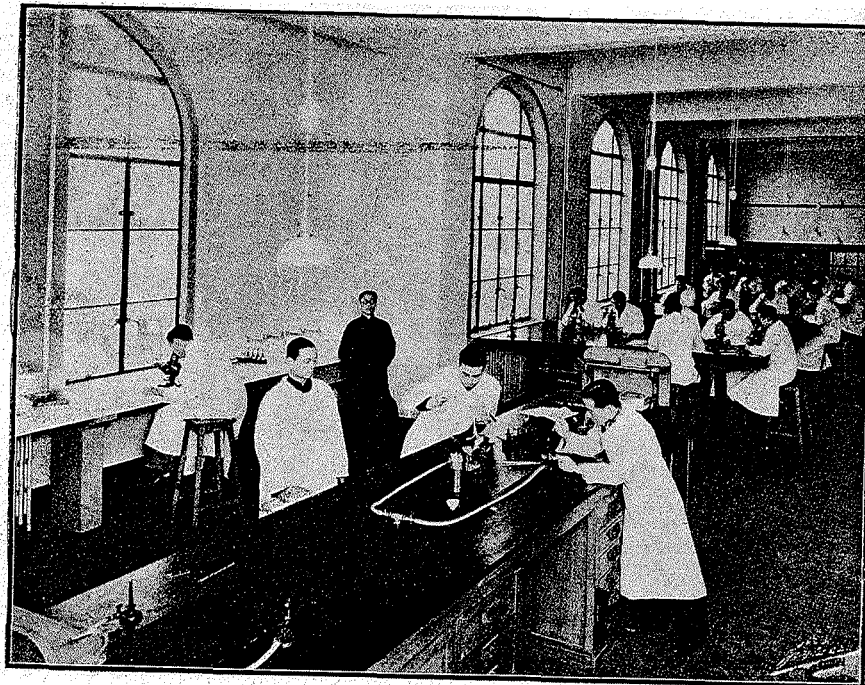
The university comprises :

The Faculty of Law: 4 years for the licentiate; 6 years for the doctorate. The works of the Faculty of Law are published in the collection "Le Droit Chinois Moderne" in collaboration with L'Institut des Hautes Etudes of Tientsin directed by the Jesuits, and in the collection "Les Thèses de doctorat" of the Faculty of Law.

The Faculty of Sciences: 4 years for the licentiate in Physics and mathematics; 4 years for the degree of Chemical Engineer; 5 years for the degree of Electrical Engineer;



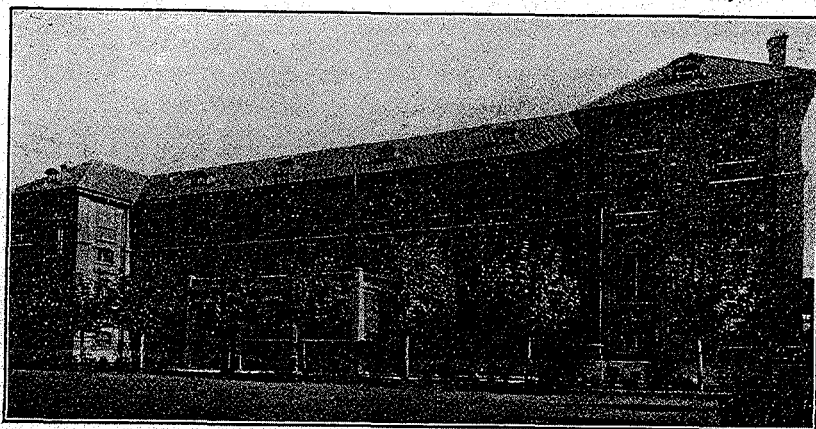
Aurora's Latest Building—Opened Last Year



Department of Bacteriology

5 years for the degree of Civil Engineer. The Faculty of Sciences publishes a research bulletin in Chinese.

The Faculty of Medicine: 6 years for the degree of Physician-Surgeon; 4 years for the degree in Dentistry. The Faculty of Medicine publishes a regular bulletin in French and Chinese.

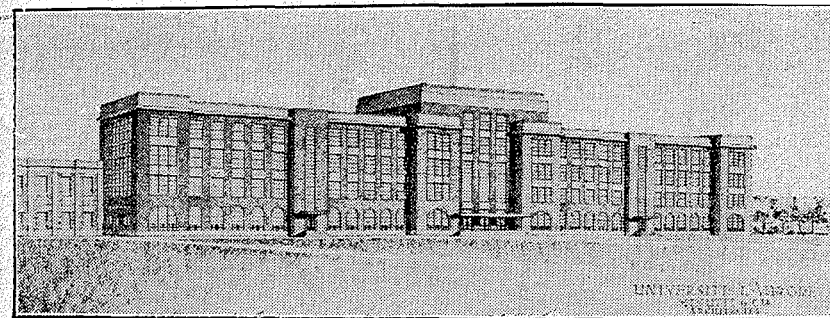


Preparatory Department

Other Educational Features

Within the confines of the university are located:

The Museum of Natural History (Musée Heude) one of the finest of its kind in the Orient; and *The Preparatory Department* which consists of: *A Junior high school* of three years for day scholars; *A Senior high school* of three years for boarding and day scholars.



Future Building—Left Wing Already Completed

Many of the most distant provinces of China are here represented.

A Special Course of one year for high school graduates who do not know French.

The medium of instruction is French and Chinese. About 700 students are registered in the university and preparatory departments. Many of the professors are former students of the university.

Intellectual standard

Not all of the students who are registered at Aurora succeed in obtaining their degree. Those who are

successful have mastered the French language which provides them with a splendid mental development and a rich background of culture. In this intellectual milieu the Chinese student assimilates western sciences with disconcerting ease. For these reasons, graduates of Aurora who do advanced work in France or Belgium, are always among the first in their respective groups. In China, likewise, though the diplomas of Aurora are not as numerous as those of other universities, yet they are highly valued by all as sufficient proof of the intellectual acumen and moral character of the one posses-



The University Library

ing such a certificate. Among the more outstanding alumni of Aurora one can find Mr. Ong Wen-ho, Dr. Sc., secretary of the Executive Yuan and the present director of the National Academy of Peking, and His Excellency Bishop Paul Yu Pin, the new Chinese Vicar Apostolic of Nanking.

Christian Atmosphere

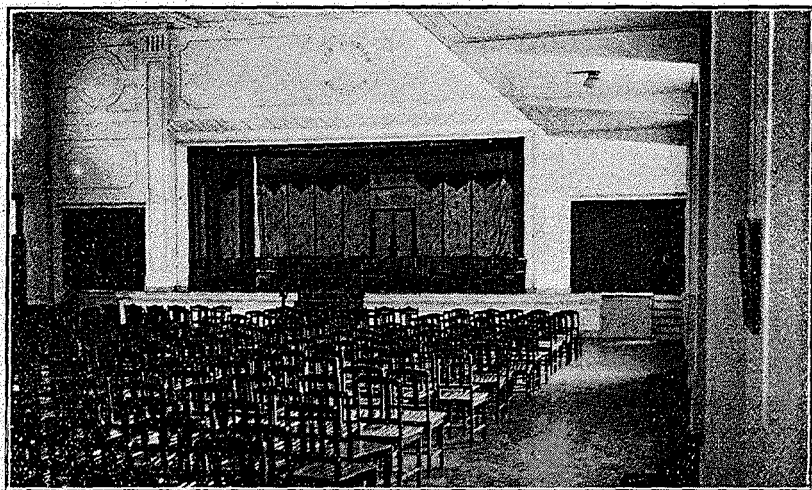
On account of the Christian atmosphere in which the pagan students live, most of them are greatly attracted towards the Faith. This Christian atmosphere is the result of strict discipline, the philosophical courses obligatory for all students, and the example of the lives and thoughts of the Christian students. Last year they made a closed retreat of four days in complete silence according to the Exercises of St. Ignatius. Their activities during the year are spiritualized by the Congregation of the Holy Virgin, whose members are the leaders in Catholic Action.

Catholic Action

Social works of charity also find a place in the life of the busy student. Catechism is taught to the sick prisoners hospitalized at St. Mary's and to the poorest of the poor at St. Antoine hospital. Young jurists apply their legal principles to the settlement of questions of right and justice among the poor, and medical students often find the opportunity to give help and advice to the poor on the most delicate of family problems.

A Means of Conversion

In the preparatory department four-fifths of the students are pagans. Statistics show, however, that one-third of those graduating from the university are Catholics. In addition other graduates eventually convert their families and are baptized with them. As for the rest we may quote the words of a non-Christian graduate to the Apostolic Delegate: "Every Auroran is a friend of the missions."



The University Auditorium

The Library of Aurora University Is Open To The Public

HEUDE MUSEUM OF NATURAL HISTORY

223 Avenue Dubail

Though begun in the early fifties at Zikawei with some specimens sent in from the interior by various missionaries, the Museum of Natural History and Chinese Antiquities really dates from the arrival at Shanghai in 1868 of the famous Jesuit scholar, Father Heude. His many explorations in the interior of China, especially in the valley of the Yangtzekiang, yielded rich results. His numerous and precious collections together with those of his successors, notably Father Courtois, were entrusted in 1930 to Aurora University. Here, in a large three-story building, with exhibition rooms, study rooms, laboratories and library, will be found the richest museum in the Far east in specimens of the flora and fauna of China. Here, too, one may see various specimens from Japan, the Philippines, Indo-China, Siam, the Moluccas and Malaysia.

Research Institute

Under the direction of Father Octave Piel, S. J., a world recognized entomologist, the Research Institute has already become a famous center where numerous savants of all nationalities come to work at their speciality. To those who cannot come to the mu-

Phone 80638

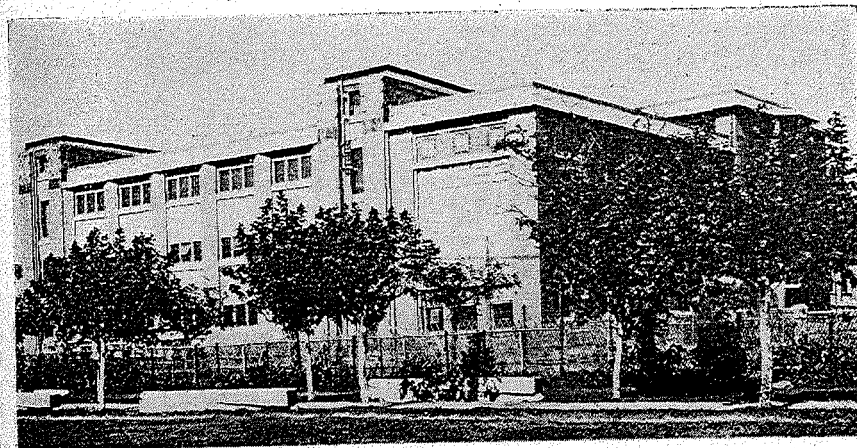
seum, choice specimens of mammifers, birds, reptiles, fish, insects, mollusks, etc. are sent even to foreign countries, thus permitting material, which up to the present has never been studied, to acquire a new value.

The Museum of Chinese Antiquities

The collection of Chinese antiquities was added to the museum in 1929. Most of it came from Zikawei where Brother Beck had gathered together all the ancient objects sent to him by the missionaries. This collection contained nearly 3,500 objects of all styles, from the Shang dynasty (1766-1401 B. C.) down to our own day. Besides carved wood, Fukien lacquer-work, various screens, jade-embossed panels, silks and porcelains, there is the manikin of a Mandarin named Huang, who died in 1694, which was found in 1917 in a state of perfect preservation at Tsongming.

A Cultural Value

The jurists, doctors and engineers of Aurora University are indeed fortunate to have in their midst such a cultural institution as the Museum to temper their concentration on the practical problems of the immediate present.



Heude Museum

ST. PETER'S CHURCH

220 Avenue Dubail

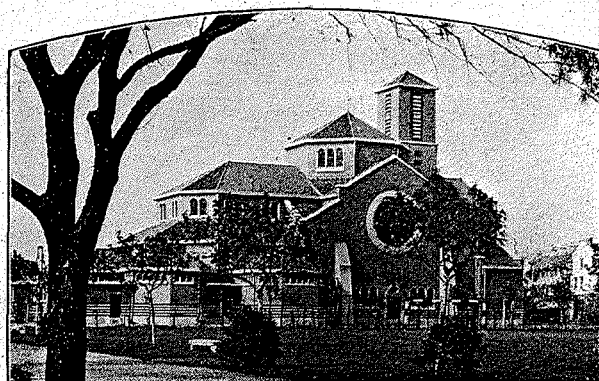
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Collegiate Church

of

Aurora

University



St. Peter's Church, a large concrete structure in modern style, was built in 1933 for the purpose of providing a Collegiate Church for Aurora university. Within a short time Christians began to flock to it in such numbers that it has now become a parish church with 2,902 Christians of many races and classes. Though a young parish, 341 baptisms and 190,192 communions have been registered. Depending from this Church

are 3 schools for boys with 1,320 students, and 8 for girls with 774 pupils. Evangelical work is carried on among the ricksha pullers and other poor working men by students of Aurora University. The parish residence is the official center for the Society of St. Luke, an association of Catholic Chinese doctors who have as one of their principal aims united opposition to current pseudo-scientific and amoral practices of the medical profession.



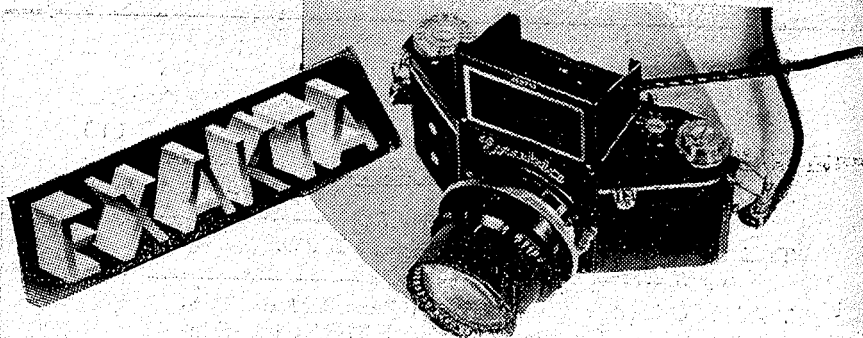
Museum Of Chinese Antiquities

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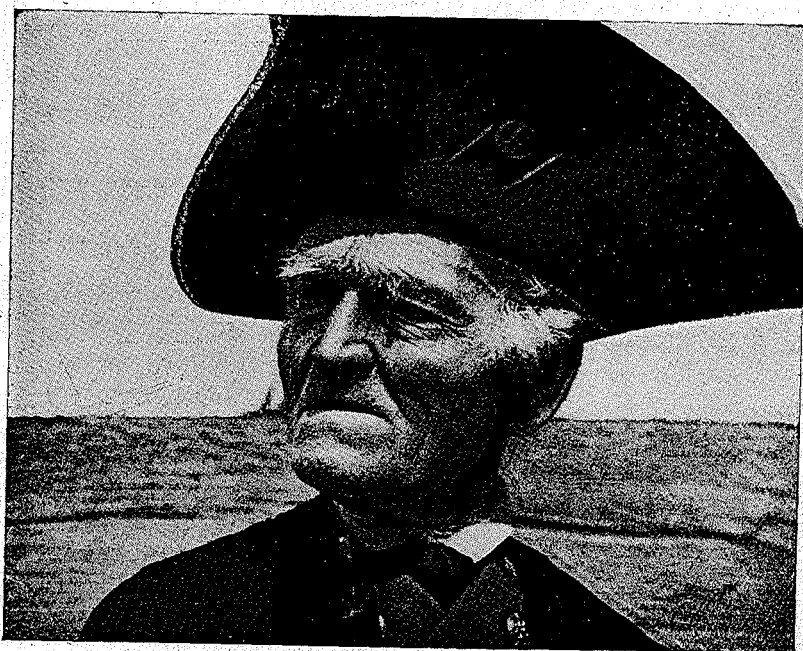
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MAISON CENTRALE

Provincial House of the Sisters of Charity in China.

149 Avenue Dubail

Phone 81570

The title "Maison Centrale" is so comprehensive in its meaning that no English-speaking Shanghaiander has ever attempted to translate it. In the mind of the writer it stands for a square block of property, facing on Avenue Dubail with three fine buildings and a spacious garden. Shanghai residents will, of course, tell you that Maison Centrale was located near the General Hospital from 1877 to 1909.

Organization

Here, at the present location, the visitor will find the provincial Mother House of the Sisters of Charity. (See page 71) where 12 foreign and 8 Chinese Sisters live: a novitiate, in which over 300 native Sisters have been formed according to the ideals and spirit of St. Vincent de Paul; a rest house for aged and infirm Sisters; an ample number of rooms to provide hospitality for all new missionary Sisters passing through Shanghai on

their way to the interior; a display room where fine lace, embroidered work and church ornaments (the product of their mission schools) are on sale; St. Anthony's hospital for poor Chinese pagans, where last year 974 sick were treated, of which number 243 were baptized at the point of death; a dispensary, where from 800 to 1,000 free treatments are given daily; and a beautiful chapel, dedicated to Our Lady of the Miraculous Medal, where many edifying pilgrimages are conducted especially during the novena before the patronal feast.

Other Activities

From this Maison Centrale the Sisters go forth to two other dispensaries to relieve the corporal and spiritual miseries of the poor, and with the financial aid of the French Consulate, employ some of their time in social service work among the destitute Russian families. Truly a Maison Centrale.



An Institution of Multiple Activity



The Chapel
of
Maison Centrale
Dedicated
To
Our Lady
Of The
Miraculous
Medal

Where Pilgrimages Are Held Especially

Before
The
Patronal
Feast



FRENCH-CHINESE SCHOOL

179 Boulevard du Montigny

Phone 85000

The French-Chinese Municipal School was jointly founded in 1886 by the French Municipality and the Catholic Mission with the purpose of teaching French to the children of Chinese residents in the concession. From 1886 to 1894 the school, then situated on Rue du Consulat, was under the direction of the Jesuit Fathers aided by several Chinese teachers. In 1898, when the school was transferred to Rue Montauban near St. Joseph's Church, two Marist Brothers were added to the faculty.

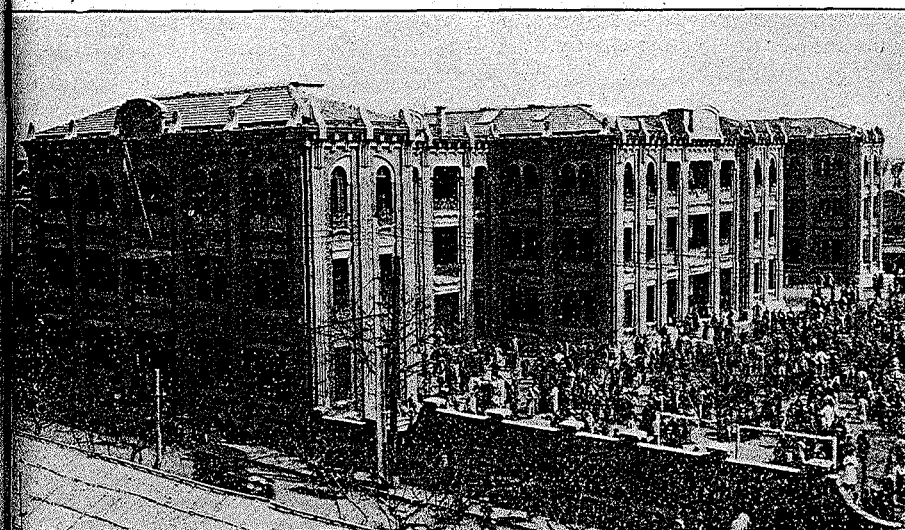
Transferred to Brothers

In 1909 the school and its 207 pupils were given over to the Marist Brothers (see page 73) by the Jesuits. The student body gradually increased and in 1913 the French Municipality presented the Brothers with a new school at 197 Boulevard du Montigny. The school then expanded so rapidly

that a new addition was imperative. Marshall Joffre laid the corner stone in March 1922.

Present Status

In 1936 there were 14 Brothers and 29 Chinese professors engaged in teaching well over a thousand boys. The usual Junior and Senior high school curriculum is in vogue with special emphasis placed on commercial subjects during the first two years. The graduates of this school are qualified to enter Aurora University and after their studies are easily placed in responsible positions in various business firms. The school is not yet recognized by the Chinese government. Less than one tenth of the students are Catholic, but the number of conversions is gradually increasing. Of the alumni of this school, one is a Jesuit scholastic, while three others are enrolled in the normal school of the Marist Brothers.



Ecole Municipale Franco-Chinoise

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ST. JOSEPH'S CONVENT

37 Rue Montauban

Phone 85806

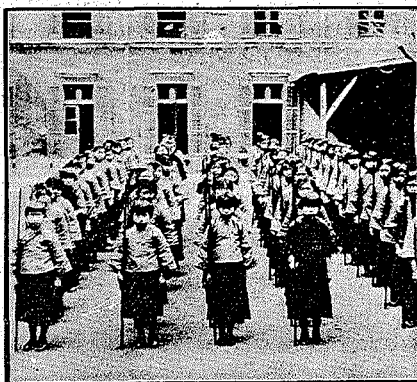
Founded 66 years ago in the abandoned stable of General Montauban, when the present commercial port of Shanghai was but a weird inartistic disarray of mud flats, shacks, alleys and winding creeks, and built upon the great courage of Mother St. Dominic who poured out fifty five golden years of her life for the Chinese,—such was the romantic beginnings of St. Joseph's convent.

Spiritual Huntress

Mother St. Dominic, that "eager, skillful, untiring hunter for souls", trudged through the dirty alleys of the then kaleidoscopic town begging for "cash" for her heroic enterprise. During ten years she bought land almost inch by inch until she finally obtained nearly a whole block on which is located the Convent, the Chapel, the Orphanage of Our Lady of Providence, a Chinese school, a dispensary and the social center of St. Monica's Society for women who do charitable work for the missionaries of the interior.

Her Quarry

Statistics are generally dull but the following are but the refulgent rays of that spiritual prism—the Helpers of the Holy Souls (see page 72).—Passing over the secondary school for Euro-



Yes — We Have Girl Scouts

pean girls now under the direction of the Religious of the Sacred Heart on Avenue Joffre, you will find a flourishing day and boarding high school with 310 Chinese girls; three primary schools with 1,600 children; three dispensaries in which 96,000 annual consultations are given, an orphanage for Eurasian children, at present 132 in number; and a library. Other activities of the Helpers of the Holy Souls include assistance in parochial activities, catechism classes, courses in Catholic doctrine in special schools, and regular visits to several pagan orphanages where many baptisms are registered.



A Group of Orphan Girls

ST. JOSEPH'S CHURCH

36 Rue Montauban

Phone 85353

Owing to the influx of foreigners in the early fifties a chapel was opened for them on land given to the Father in exchange for other property confiscated during times of persecution. Gradually a good number of Christians came from the interior to find safety in the French Concession. This necessitated the building in 1855 of the present church, quasi neo-gothic in style.

A Mother of Parishes

During the past eighty years St. Joseph's parish has given birth to the parishes of Sacred Heart, Christ the King, St. Theresa and St. Peter. Consequently nearly a third of the parishoners are new Christians.

Educational Activities

Adjoining the church is a flourishing primary school for boys with 450 students, of whom 300 are pagans. The school is directed by a Coadjutor Brother who, because of the crowded condition of the school, must needs turn away a large number of pupils. Most of the parents of the students are visited by the school chaplain with the result that nearly a hundred conversions a year are recorded. Across the street is the Convent of the Helpers of the Holy Souls who educate 1,600 girls. Within this parish of 4,000 Christians is also to be found the large French-Chinese school of over 1,000 pupils, whose chaplain is a Father from St. Joseph's.

An Old Center

Up to the present St. Joseph's has

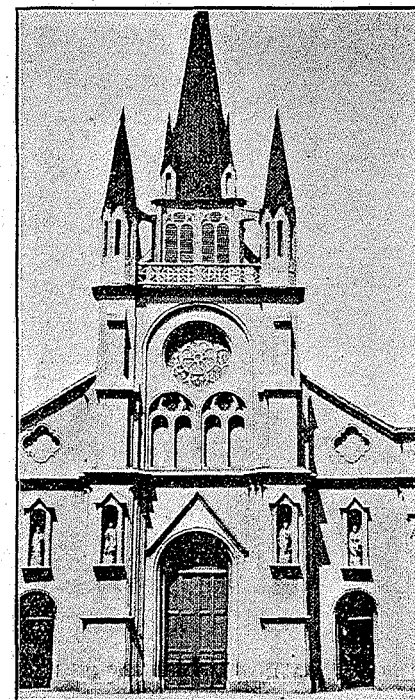


PHOTO-JOURNAL DE SHANGHAI

Church Built Over 80 Years Ago.

always been the principal church for French Catholics and, through custom, has usually been chosen for the celebration of international Catholic ceremonies. Here also is located the Mission Superior's residence, the Jesuit Mission Procuration and a central infirmary for aged or sick missionaries.

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CATHOLIC ACTION AND MR. LOH PA-HONG

How shall we describe him? "China's Apostle of Charity", "the Ozanam of Shanghai", "Another Vincent de Paul", "the Don Bosco of Nantao"—all these descriptive titles have been applied to him, and not without a very good foundation. Once when Mr. Loh Pa-hong was asked for some details about his forty years of Catholic action in China, he modestly replied: "All the charitable works we have accomplished are just so many gifts from the hands of God. Let us then join in giving thanks to Him for the splendid benefits He has thus far accorded to Catholic charity in China".

Here and there during the years of our stay in China we have collected odd bits of information about the adventurous career of this outstanding Chinese gentleman. From this meagre material we present the following sketchy account of the man and his works.

Beginnings

As a sodalist of the Blessed Virgin Mr. Loh, at the age of 22, began to visit the works of the Sisters of Charity at Maison Centrale and to help

the Little Sisters of the Poor in giving catechetical instructions.

"To Suffer and to Obey"

By 1911, Mr. Loh had become so enamoured of charitable work that he formed a Catholic Action society which had for its aim: "to suffer and to obey". This severe rule was approved by Bishop Prosper Paris, S. J. It calls for three years of novitiate. The members daily make a meditation, examination of conscience and spiritual reading. Every week their apostolic work is examined by the president of the society. Every six months the members are required to assemble for a day of recollection, and every year they make a retreat of five days. At present there are 90 men and 30 women who follow this strict regime.

Activities

The three principal activities of this society are: direct evangelization, works of charity and teaching. Here are a few concrete examples of their work. Dou-Ka-Hang, a large town about 10 miles from Shanghai, had no Christians ten years ago. Members



Mr. Loh, Mayor Wu, Archbp. Zanin, Bp. Haouisée

of Catholic Action opened a dispensary and began to make progress. War blotted out their efforts for four years. They began again and now have 200 Christians and 2,000 children attending school. Ten years ago, another town, Kashai, had only a handful of Christians. Today they number 1,500. Twenty-five pagan foundling homes are regularly visited at which over 10,000 baptisms a year are administered. Last year, when the province of Shantung was visited by a disastrous flood, Catholic Action members hurried to the relief of the flood victims and while there administered many Baptisms. Their total number of Baptisms for that year was 40,000.

A New Project

Through their various schools the members of Catholic Action reach the more affluent class and succeed in establishing good contact with them. Besides the Junior high school of Tong-Ka-Dou, Catholic Action is preparing to open to the east of Shanghai a large industrial school for 1,000 girls. Fine Arts, Home Economics, literature and medicine are the principal courses.

"The Heavenly Business Manager"

The Catholic Action society of Tong-Ka-Dou actually supports daily 120 religious and over 6,000 poor people of every class, 3,200 of whom are located at St. Joseph's Hospice which is directed by the Sisters of

Charity. Such a huge enterprise supposes an absolute confidence in Divine Providence because these multiple charitable activities are not endowed. How are they maintained? Mr. Loh has interested Chinese officials, European businessmen and rich Chinese pagans in his work. He prefers the last because he asks of his heavenly business manager, St. Joseph, a good death for those who practice the beatitude of giving. Nor does St. Joseph remain deaf to his appeal, for seven rich benefactors have received baptism from the hand of Mr. Loh on their deathbed.

More Results

These special graces are not exceptional. At another time, during the civil war, twenty condemned men received Baptism from him. Still another time six out of seven of his friends were gained for paradise. More than once an unknown donor has come forward with just the large, precise sum needed to meet some financial crisis of his charitable enterprises.

An Anniversary Gift

On Jan. 6, 1937 The Catholic Action Society of Tong-Ka-Dou celebrated its 25th anniversary. It had the happiness of offering to the Divine Missionary a harvest of more than 300,000 Baptisms, and who can estimate the millions of dollars that have passed through their hands for works of mercy.

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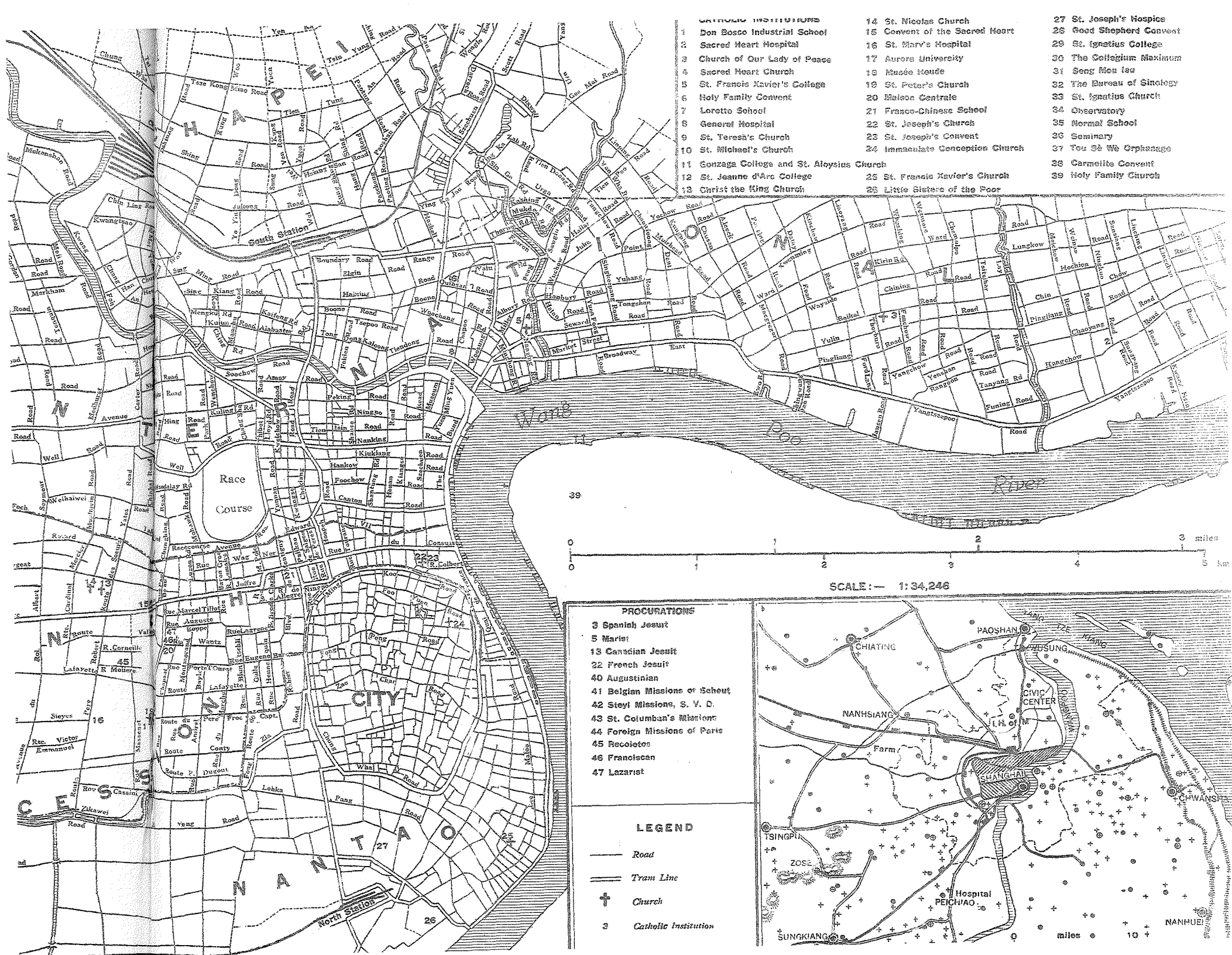
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MAP OF SHANGHAI



3 Ch
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- PROCURATIONS**
- 3 Spanish Jesuit
 - 5 Marist
 - 13 Canadian Jesuit
 - 22 French Jesuit
 - 40 Augustinian
 - 41 Belgian Missions of Sol
 - 42 Steyl Missions, S. V. D
 - 43 St. Columban's Mission
 - 44 Foreign Missions of Pa
 - 45 Recoletos
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 - 47 Lazarist
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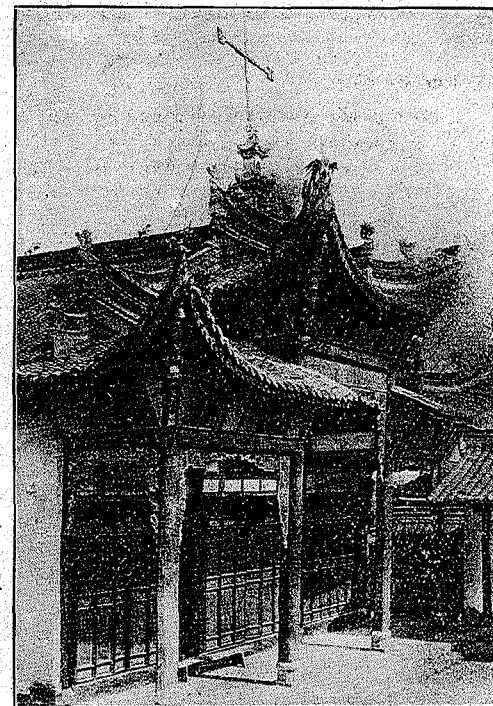
CONCEPTION

CHURCH

Within the old walled Chinese city, engulfed in a weird conglomeration of houses and shops and washed on every side by ceaseless, swirling mass of humanity, may be found one of the oldest monuments to Catholicity in Shanghai, Lao Tie-Tsu-Dang, the "Old Catholic Church" or if you prefer its official title, the Immaculate Conception Church. This historic landmark Chinese in style, was built by Father Francati in 1640. During the persecutions of the 18th century it was converted into a temple of the god war, and the parochial residence became the cultural center of a group of Chinese litterateurs.

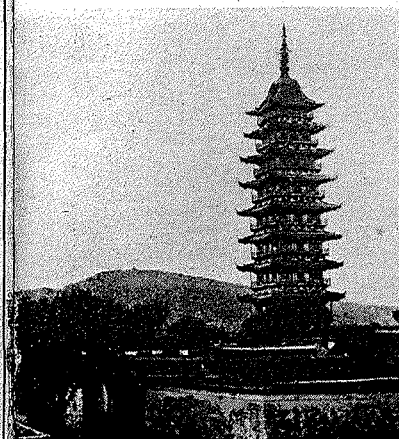
Restoration

In 1861 General Montauban saw to it that this relic, dear to every missionary's heart, was restored in recompense for the protection given to Shanghai against the Tai-Pings by French troops. There is a melancholic peacefulness and gentle sadness about this dimly lighted church that casts a peculiar charm over the visitor who knows something of its history. Many of the old Christian families, the



Oldest Catholic Church in Shanghai

pillars of the church, were forced to flee to St. Joseph's or St. Francis Xavier's for foreign protection. Most of them never returned. That is one reason why there are only 600 Christians within the old walled city. Perhaps in the future, when the native clergy will have doubled, it will regain its glories of the past.



A PAGANISM —

THOUSANDS

OF YEARS OLD

OLD FOLKS' HOME EULAOYEU

Avenue de Bezaure

Mention the term Eu-lao-yeu to a Chinese civic official and his face will light up with an appreciative smile of recognition, for to him this Old Folks' Home of the Little Sisters of the Poor (see p. 75) stands for the highest type of devoted service, and is a model of order, cleanliness and genuine cheerfulness. Founded in 1906 through the aid of Mr. Sen, of one of the old, distinguished Catholic families of Shanghai, this home for the aged received within a comparatively short time 154 old people. Shortly afterwards it reached its present capacity of 320. What a pity that their accommodations are so limited.

Interior Spirit

The majority of the residents of this home are Chinese who come from Shanghai or the surrounding countryside. Though most of them are pagans, yet all receive the same treatment, and this helps immeasur-

ably to break down racial and religious prejudice. The old timers constitute themselves apostles among the newcomers with the result that conversions are quite frequent. One of the most touching sights one can witness is to see a group of old folks past 80 years of age on their first communion day.

Results

"Words persuade but example wins the heart". The daughters of Mrs. Sen were persuaded to help these Little Sisters and finally gave their hearts to them by entering their congregation. Many other young ladies of distinguished Chinese families followed their example with the result that a novitiate was established. In the last thirty years almost eighty Chinese novices received their training here and then scattered over the world to carry on the spirit of the Little Sisters of the Poor.

Nantao



Little Sisters Still Believe In "Horse And Buggy Days"

ST. FRANCIS XAVIER CHURCH

Phone 02-23402

Tung-ka-dou

St. Francis Xavier Church, the cathedral of Shanghai, is situated in the Chinese city near the east end of the Bund. The land was given by the Chinese authorities in exchange for other pieces of property confiscated during times of persecution. The Cathedral, "Jesuit" in style, was built by a Coadjutor Brother named Massa. Its opening in 1853 was a veritable international festival. In the following years, when roving bands of Tai-Pings were pillaging the country, many Christians settled around this church so as to enjoy the protection of a French gunboat anchored in the river close by. These Christians organized a little city of their own

and had, until recent years, their own police force and fire brigade.

Present Status

The parish of St. Francis Xavier contains a fervent group of 6,700 Christians under the direction of the Chinese secular clergy. Besides the eight schools with over 3,000 pupils, the flourishing Sodalities for men and women, and a St. Vincent de Paul Society, the parish has a remarkable Catholic Action Society; so remarkable, in fact, that we have devoted a separate article to it. For a description of it please turn to page 37. From this fervent parish have come many vocations to the priesthood and religious life.

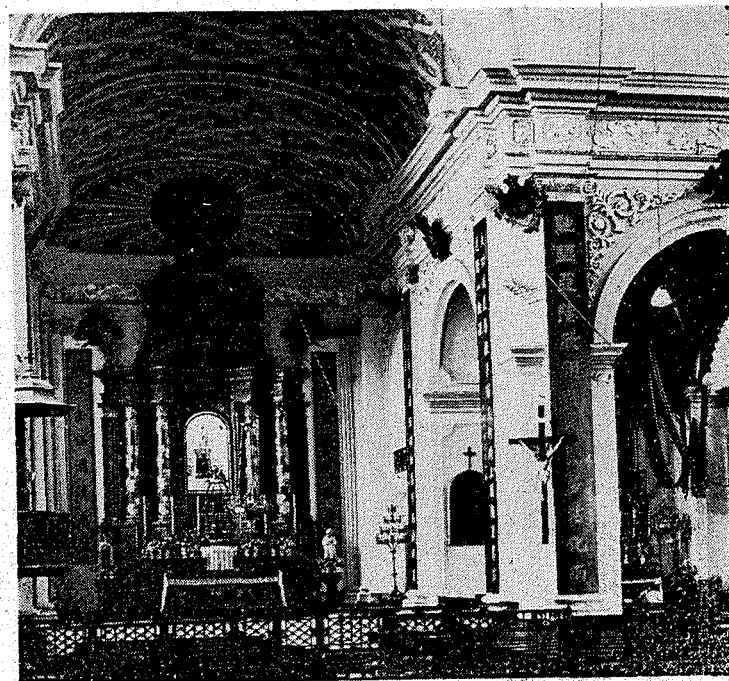


Photo Journal de Shanghai

An Interior View of the Cathedral

ST. JOSEPH'S HOSPICE

Nantao

Phone 02-21085

Begun in 1913 as an impoverished little hospital in the heart of the Chinese city, St. Joseph's Hospice, or Pu-Yu-Dang as the Chinese call it, was built on the faith of Mr. Loh Pa-hong and the spirit of the Sisters of Charity. Within the past thirty years it has grown under their inspiration and tireless zeal into one of the most astonishing centers of Christian charity in the entire Orient. To the pagans it is a stumbling-block, to native Christians a triumph of their faith.

Havens of Peace

Here is how an appreciative visitor has described it: "An enormous mass of irregular buildings smeared over with whitewash and piled up one upon another for several square blocks—vast but friendly havens of peace for the outcasts of Chinese society; deformed cripples and wasted consumptives, shrieking imbeciles and abandoned babies, laughing boys at their lessons and doddering old crones with their longstemmed pipes, palsied mummies yellow with opium and blind little girls tapping their way among the flowers."



Suffering yet Happy



Miraculously Cured

The Parade of the Stricken

"Two thousand of them at one time! And when death sweeps up one corner of the ward, it is instantly filled with other wrecks from the street. Grimy bodies twisted and misshapen or ulcerous with sores or simply withered up with age, drag along toward the open gates or are dumped off there... piteously, ceaselessly... the parade of the stricken".

Angels of Mercy

"City of the Poor, they call it down there in the heart of the swirling Chinese city. It is more than that. Their long, white-starched crowns bobbing up and down like wings, twenty Sisters of Charity of St. Vincent de Paul, both foreign and native, flit back and forth from one ward to another, from dispensary to death chamber—bandaging, feeding, consoling; and their presence gives an unearthly significance to this tremendous salvaging of broken human bodies. Pu Yu Tang is, in fact, an objective personification of Catholic charity at its noblest."

A Spiritual Monument

In twenty three years: more than 40,000 baptisms, over a million Communions, nearly half a million Confessions—colossal figures that clearly



Mr. Loh Attends Baptism of 74 Infants at Pu-Yu-Dang

demonstrate the magnitude of the spiritual work accomplished at Pu-Yu-Dang.

Heavenly Business Manager

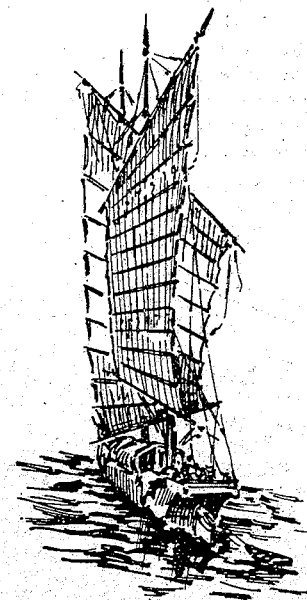
"I'm a great believer in St. Joseph", said the Vincent de Paul of China, Mr. Lo Pa-hong. "He has never failed us yet; and we've run up against some mighty dark days, too. No assets salted away in the bank and producing revenue with which to finance this huge, living venture of Charity. Just a complete reliance on the financing genius of the Saint. If money runs low and a crisis looms, we take up the problem with our heavenly business manager; and, somehow or other, the needed operating funds turn up. Big Chinese business men, pagans for the most

part, come through regularly with substantial donations; and so we run along for another month or so. After all, it's the surest way, this letting St. Joseph handle the business end of the deal."

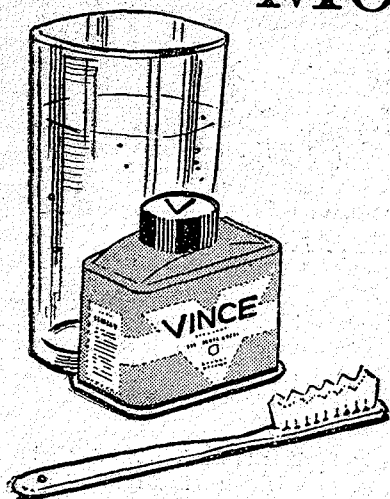
No inspection of Catholic Shanghai is complete without visiting Pu-Yu-Dang, the City of the Poor.



Part of the Parade



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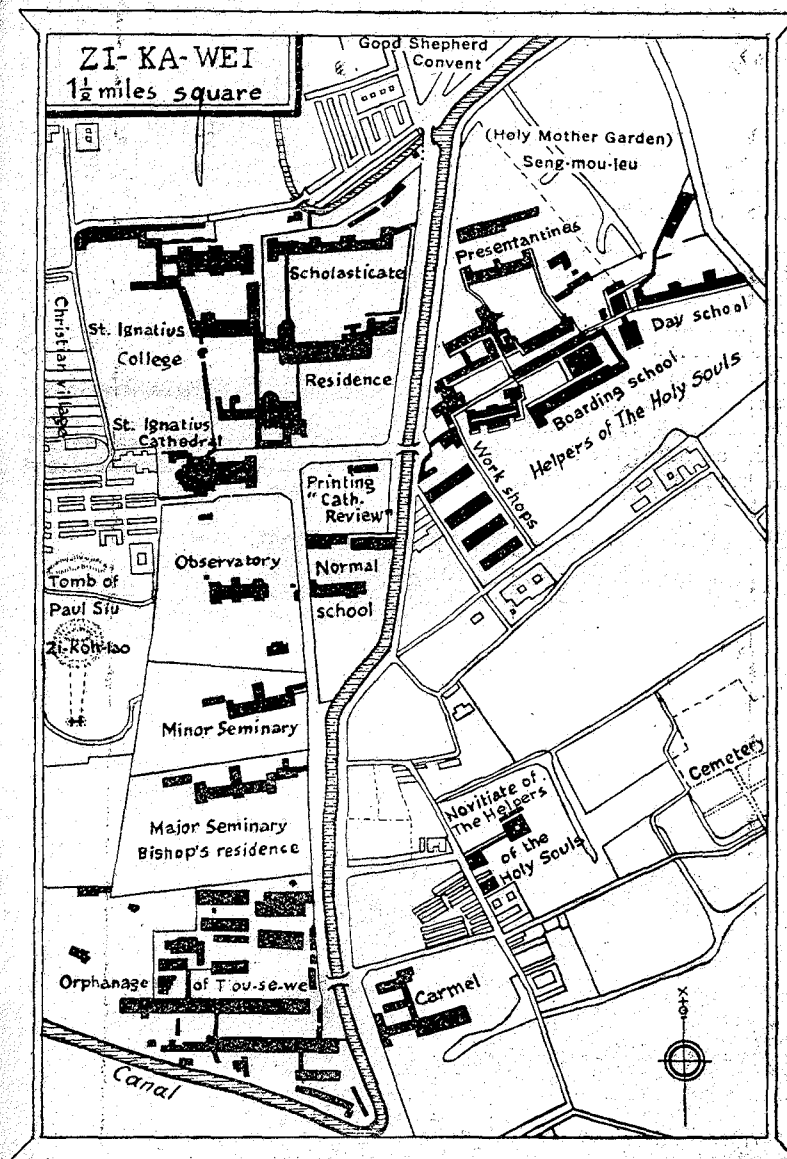
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(COURTESY: "PORTRAITS OF CHINA")

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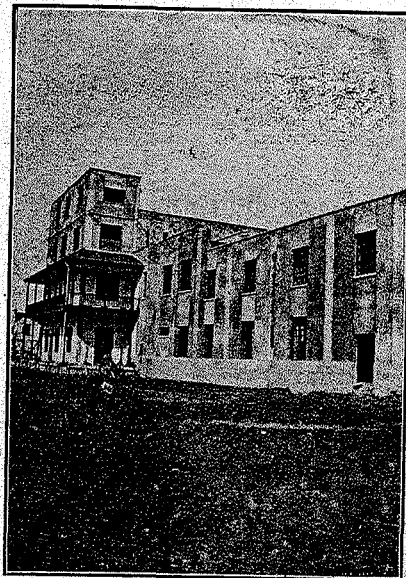
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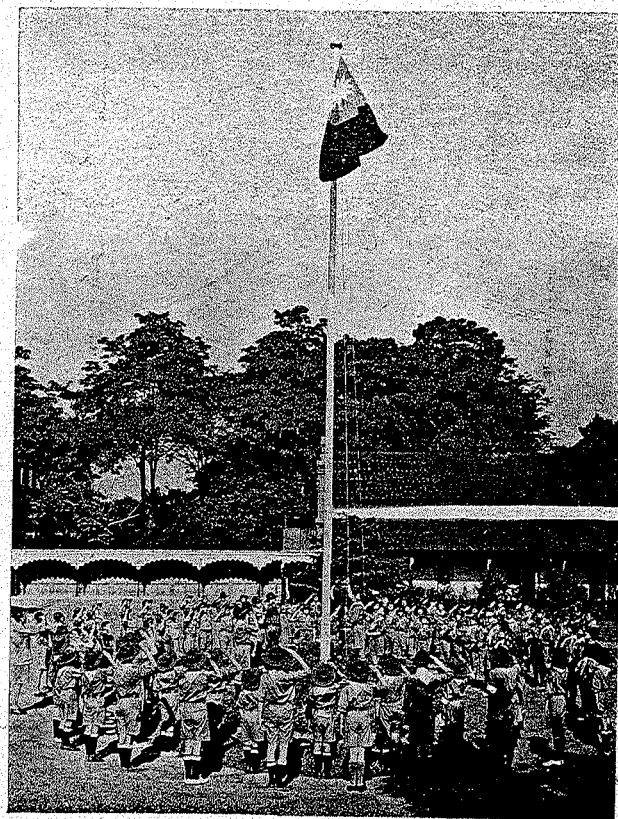
Phone 76534

The convent of the Good Shepherd Sisters (see page 76) in Shanghai was founded in October, 1933 and is the first house of the congregation in China. In January, 1934 there were only three religious and seven young girls. At present there are ten Sisters, seven native novices and eighty-four young girls. Thus far, more than twenty baptisms and first communions have been registered.

The classes of girls whom they direct are as follows: the **penitents**, those who have strayed from the path of honor and who desire to return; the **magdalenès**, recruited from among the penitents, take the three vows of religion and follow a rule similar to that of the Carmelites; and the **preserved**, or abandoned children who have been rescued and baptized.



Home For Girls



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ST. IGNATIUS COLLEGE.

Zikawei

Phone 02-68253

St. Ignatius college, from 1850 to 1902 may be described as a special school in which capable young Chinese students were prepared by the Jesuit Fathers (see page 69) for the Bachelor's degree in Chinese. The enrollment varied from year to year but never exceeded 125. Here, too, were to be found the lower classes of the preparatory seminary, which now form the special division known as the "Probatorium."

Progress

At the turn of the century, French, English and the Sciences were introduced. Progress from this point was so rapid that the mission was unable to meet the pressing demand for accommodations and equipment. Fortunately, from among that large number of generous French families who have contributed so much to the establishment of the Catholic Church in China, there was found another who donated a sum of money sufficient to erect in 1918 the imposing brick structure which forms the main unit of the college.

Organization

The college comprises the six classes of the preparatory department,

a Junior and a Senior high school, each requiring three years of study. Being a recognized school the curriculum conforms to the requirements of the Ministry of Education. Thus, the Juniors are attired as Boy Scouts while the Seniors are required to do three months of military service which makes them reserves in the Chinese army of the future. In view of later studies in the University of the Aurora or in the Seminary, French is the principal language, though, of course, English and Latin are also taught. The discipline is that of the ordinary French boarding school, but with some modification and adaptation to China. Of the 450 students nearly half are Christians and form a distinct section of the college.

Influence

A good number of the children of old Catholic families of Shanghai are to be found at St. Ignatius. Mr. Lo Pao-hong, that great man of affairs and national president of Catholic Action in China, takes great pleasure in attending the conventions of the sodalists at the college. Many of the professors in local Catholic schools are graduates of this institution.



Main Building of St. Ignatius College

THE COLLEGIUM MAXIMUM

(JESUIT THEOLOGATE)

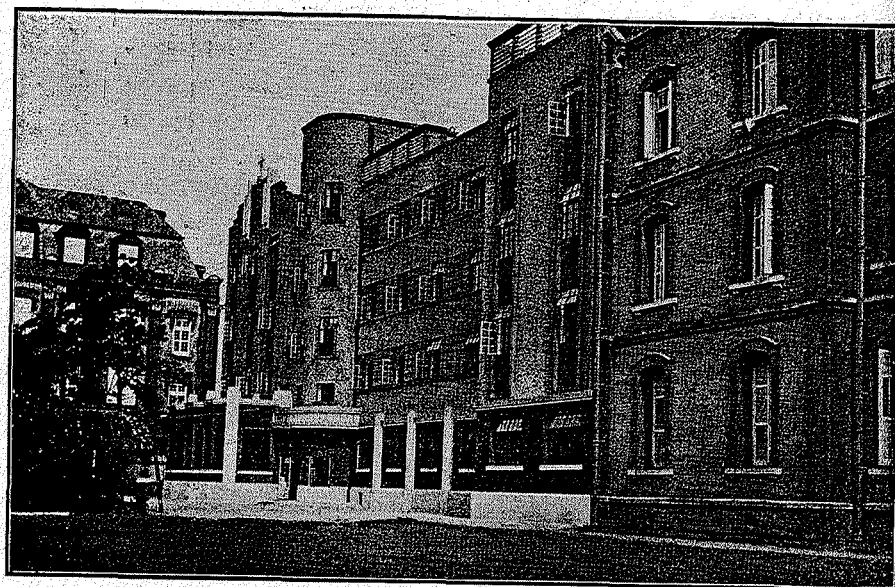
Zikawei

Looking forward to the future expansion of missionary labors and to the decided advantage of having her younger members complete their training in the land which they would help to evangelize, the Society of Jesus erected in 1909 a large theologate building near St. Ignatius College. This building housed a small group of theological students, novices and some of the Fathers and Christian students of the adjacent college. Owing to the world war the theologate was closed in 1914. The few remaining scholastics and those who came in the lean years after the war pursued their theological studies either in Europe

or at the Seminary two block away.

Reorganization

In 1931 it was determined that all young Jesuit missionaries should make their theological studies in China. Consequently the theologate was reopened the same year and raised to the status of a Collegium Maximum. Within four years the original building was so inadequate that a new addition was built and completed in the summer of 1936. Here are gathered Jesuit scholastics from over a dozen nations finishing their higher studies and preparing themselves for their apostolic labors.



The Collegium Maximum (Zikawei Theologate)

(Left) *St. Ignatius College;*

(Center) *New Addition to Theologate (1936);*

(Right) *Original Theologate Building (1909).*

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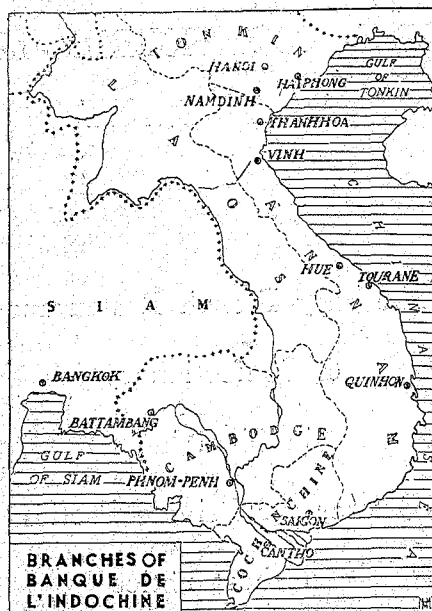
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SENG-MOU-IEU

Zikawei

Phone 70235

How shall we describe it? Translated it means the Holy Mother's Garden; seen from a plane it is a group of at least 14 large buildings, each capable of housing over 300 persons; to the historian it is a monument to the organizing ability and courageous will of the saintly Mother St. Dominic, 56 years a missionary in China and 30 years at Seng-Mou-leu; to me it is a moving lyric of the devotion and self-sacrifice of the Helpers of the Holy Souls. You must go out there and see for yourself, for no words of mine can do it justice. The following is but a sketchy outline of what you will see during your visitation.

The Orphanage

This orphanage received 3,320 babies last year. Once 22 were received in a single day; 80 in one week is not exceptional. Profound pity grips your heart as you enter the first ward but a remarkable change comes over you as you go from one building to another and witness the transformation effected from year to year by those devoted sisters. Incidentally the Sisters have a dairy farm here to provide the large quantity of fresh milk needed for so many little children.

Institute For Deaf and Dumb

Contrary to all expectations, the school for the deaf and dumb, is one of the happiest corners of this huge plant of charity. The twenty five unfortunates look upon the patient Sisters as their own Mother.

Dispensaries

The dispensaries have a history all their own — too long and noble to be briefly recounted here. 120,000 consultations a year, often the most repulsive diseases are treated. Many of the souls in these doomed bodies are saved by the appeals of the Sisters. Connected with these dispensaries is the fruitful work of visiting the poor, the sick and prisoners.

Workshops

Another "affaire de Volonté" of Mother St. Dominic are the workshops founded to preserve the Catholic women of Zikawei from the dangers ever present in pagan factories. Here the visitor will find 550 workers engaged in lace work, and making of all kinds of vestments. Adjoining this department is a nursery for the care of 110 babies of the workers.



Morning Star School For Non-Christian Girls

Typical View

Of One of The

Many Workshops



Catechumenate

The Sunday School and the Catechumenate with 140 catechumens is a work that has been described in the previous pages.



Looking For Benefactors

The Sisters divide the young Chinese girls, who desire a secondary education, into the following three classes:

Morning Star

The Morning Star School (Etoile du

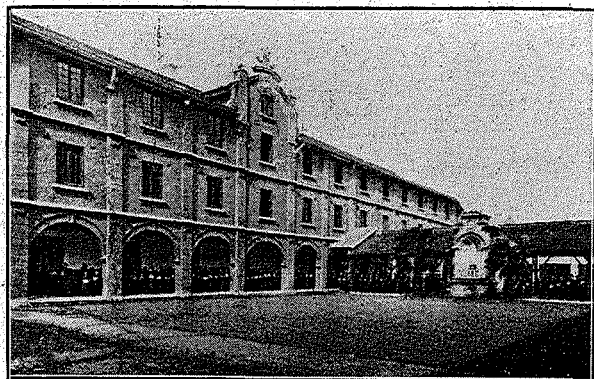
Matin) is for the élite pagan girls who desire a thorough education in a Christian environment. At present there are 270 students enrolled here. Conversions are not infrequent and some have even entered religion.

Providence

The Providence School is a boarding college for 240 Christian girls. Many are the vocations from this school. From 1895 to 1925 it gave to the mission 259 Presentandine Virgins, (see page 70) 117 Helpers of the Holy Souls, 58 sisters of Charity, 22 Carmelites, 20 Little sisters of the Poor and 5 Franciscan Sisters. Many too are the alumnae who, as teachers in the various mission schools, actively collaborate in the different projects of Catholic Action.

Apostolic School

The Apostolic School was established in 1913 for poor girls who wished to enter religion. It seems that



Providence School

For

Christian Girls

Just To Prove

That Orphans

Are Not

Camera Shy



recruits for the interior missions from among the europeanized city girls was on the decline. Mothers St. Dominic, as usual, found a solution by establishing this seminary for simple, country girls, chosen by the missionaries from amongst their most fervent Christians, so that they could be formed in a special manner for their life of work and suffering. 265 Presentandines have received their training here. At present there are 38 novices.

The Aggregates

Years ago some of the children of St. Joseph's European and Eurasian Orphanage wanted to enter no other congregation of nuns except that of the Helpers of the Holy Souls. Since the frail health of these promising strong willed children did not qualify them to be Helpers, mother St. Dominic

found a way for them to remain and work with their foster mothers by forming the aggregation, a sort of third Order of ladies living in the world. An attenuated rule adapted to ill health and weak temperaments was proposed and finally approved by Bishop Paris in 1904. The 31 members of this Aggregation teach in the school of Seng-Mou-leu, direct or supervise workrooms, visit the native sick in the Zikawei village and help in the dispensaries with a devotion that could be asked of few.

No mention has been made of the beautiful Chapel, the novitiate for the Helpers of Holy Souls, the extern parish schools, and the large laundry. But you have read enough to more than justify your visit of this remarkable institution Seng-Mou-leu.



A Chinese Refectory—If You Please

ST. IGNATIUS CHURCH

Zikawei

Phone 70278

Soon after the Jesuits returned to Shanghai, they built a chapel at Zikawei about 1842. As conversions increased a church was built in 1851 and served as a chapel for the college close by. The present church, a brick structure in medieval style and of the largest churches in China, was opened on Oct. 22, 1910. It is 259 ft. long, 85 ft. high, 92 ft. wide in the nave and has a seating capacity of 2,000.

Activities

In the parish of St. Ignatius, according to the 1935-36 statistics there are 6,849 Christians. During the year 122 adults were converted, 208 children of Christian parents baptized and 713,364 Communions distributed. Among the interesting works of the parish might be listed a catechumenate for men, a dispensary at which 11,628 gratuitous consultations were given, two schools for boys (750 pupils) many mission houses rented at

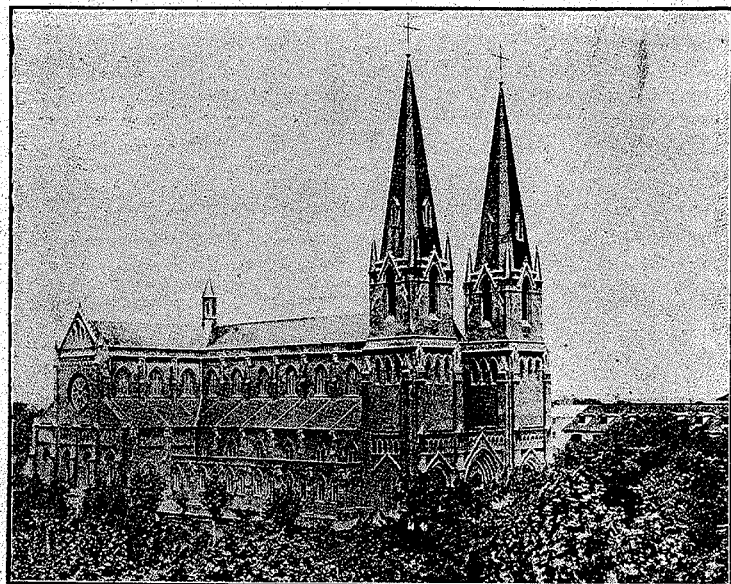
a very low rate to working men and their families, and various forms of social work among factory employees.

Residence.

The large four-story residence of the Jesuit Fathers at Zikawei comprises the Sinological Bureau, the Library, the Novitiate (with 22 novices) a Juniorate for classical studies (6 Juniors). Besides these divisions there is a section of rooms reserved for the missionaries of the interior who make their retreat and pass their summer vacation here.

Publications

Special mention also must be made of such Chinese publications as the Catholic Review (4,000 subscriptions) edited by Father J. Zi, S. J., and the Sacred Heart Messenger (5,000 subscriptions) and Eucharistic Crusaders' Review edited by Father Joseph Ting, S. J.



"One of The Largest Churches In China"

BUREAU OF SINOLOGY

Zikawei

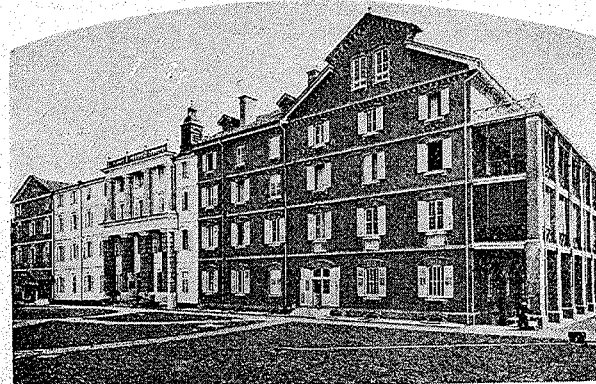
Phone 70278

From the time of Matthew Ricci to the present day the Jesuits (see page 69) have always had outstanding sinologues among their members. Since 1892 these sinologues have published their researches in the collection known as "Variétés Sino-logiques". The World War, here as elsewhere, practically suppressed a generation of French Jesuits and consequently greatly retarded their research work. However in 1927, the Bureau of Sino-logy was established for the purpose of providing a center of information on all Catholic Missions in China. The active side of this work is seen in various Chinese publications, such as the *Annuaire des Missions Catholiques de Chine*, the works of Fathers Pfister, D'Elia and Moidrey, the bi-weekly "Renseignements" of

Father de Lapparent, and the numerous projects of Father Henri Bernard.

Zikawei Library

The greatest aid in their work is the well-known Zikawei library — unfortunately practically inaccessible to the public because of its location within the cloister. Besides its valuable collection of theological writings and its rich collection of European works on sinology up to 1914, the library is most widely known for its remarkable collection of Chinese historical works. Among its 130,000 volumes may be found the second or third best collection of "The Annals" in the whole of China. In the collection of valuable manuscripts there is an original of the first edition of a Chinese newspaper.



Residence of The Jesuit Fathers At Zikawei

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With Ecclesiastic Approbation

OBSERVATORY OF ZIKAWEI AND ZO-SE

Zikawei

Phone 70279

If the word ZIKAWEI is well-known throughout the world it is because it is almost always found joined to the word "observatory." Following the traditional methods of Ricci—to gain influence by prestige in the sciences—the Observatory was founded in 1871. Later on, Father Louis Froc, S. J., M. Sc., "Father of the Typhoons", gradually established a number of weather stations which would enable him to detect typhoons in the seas of the Far East. This was the beginning of the world-wide reputation of the Zikawei Observatory.

Importance

In the space of fifty years the observatory of Zikawei and Zo-Se has become the center of the largest private meteorological organization in the world. Connected with a network of stations from Siberia to Manila and from Indo-China to Guam in the Pacific various laboratories for scientific research have been gradually grouped together till now they form the "Earth's Physics Institute", the most important of its kind in Asia.

Organization

The Observatory of Zikawei and Zo-Se, under the direction of Father P. Lejay, S. J., D. Sc. (Sorbonne) and

correspondent de l'Institut de France, comprises the following: at Zikawei, the Meteorological Observatory; at Zo-Se, the Astronomical Observatory; throughout China, research expeditions in Geography and Geo-physics.

METEOROLOGICAL OBSERVATORY AT ZIKAWEI

The Weather Bureau

Under the direction of Father E. Gherzi, S. J., the Weather Bureau, publishes four meteorological bulletins a day: in the morning, a summary of the previous day; at 11 a. m. and 5 p. m. weather forecasts; and some special weather reports for commercial aviation companies. Of course one of the most important aspects of this work is the accurate tracing and prediction of the fearful typhoons which infest the Chinese seas. Father Gherzi, a Senator of the Papal Scientific Institute, is also doing research work on the movement of the higher atmosphere. Here also may be found a *Special Laboratory* for the study of atmospheric electricity under the direction of Fathers Lejay and Dumas.

Department of Seismology

Equipped with the most delicate and sensitive instruments the Depart-

ment of Seismology, under the direction of Father Gherzi, has taken its place among the foremost seismological stations in the world. At present, research work is being done in connection with atmospheric depressions and typhoons.

Time Department

The Time Department, under the direction of Father M. Burgaud, S. J., is so accurate as to give time to within a hundredth of a second. It was chosen by the International Astronomical Union as one of the three fundamental bases of longitude of the globe, the positions of which were to be accurately determined, and to which all other observatories were to be connected. In 1926 this work was begun and carried through with a success exceeding all expectations. With the most accurate astronomical instruments the respective positions of Zikawei, Algiers and San Diego (California) have thus been calculated to within a few yards. Another revision of longitude

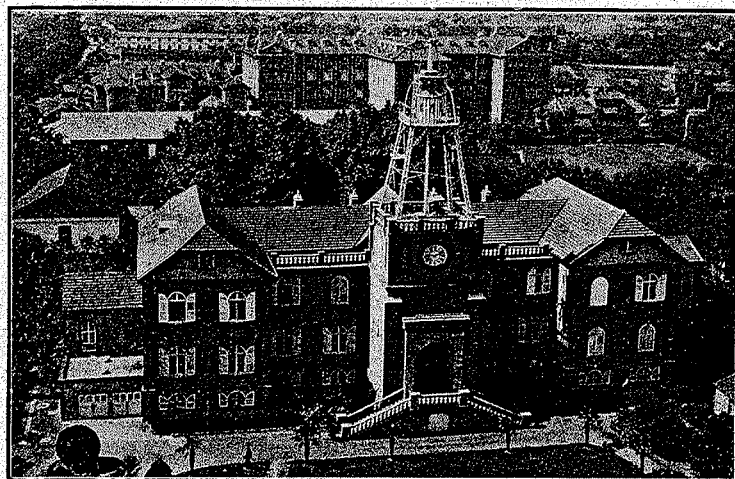
was undertaken in 1933 under the direction of Father Lejay, in which it was discovered that there was a periodical variation of longitude.

ASTRONOMICAL OBSERVATORY AT ZO-SE

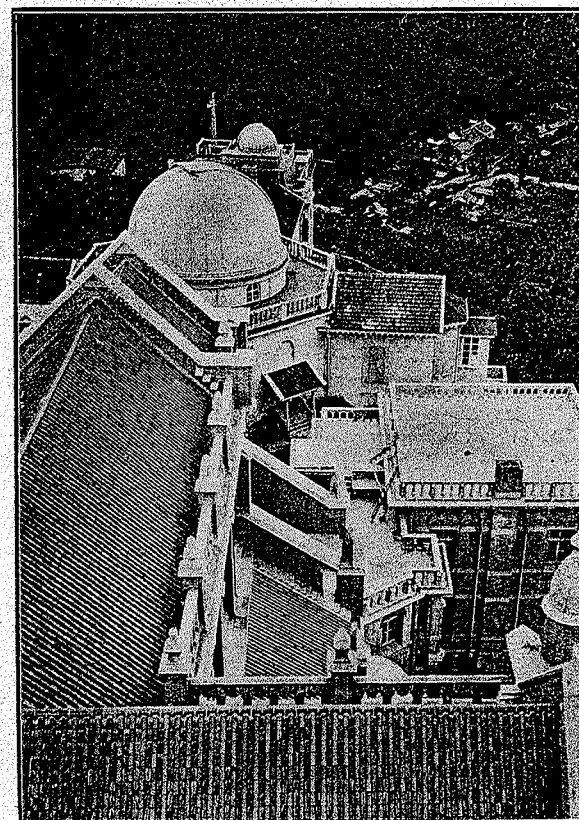
Built in 1900 on the hill of Zo-Se, 15 miles from Shanghai, the astronomical observatory possesses a fairly large equatorial telescope with twin lenses for photographic purposes, numerous scientific instruments and a well-equipped workshop. The observatory comprises the following departments:

Department of Celestial Mechanics

Father Edmond de la Villemarqué, S. J., M. Sc., a former naval officer, is in charge. The principal works carried on at Zo-Se include the following: the determination of more than 14,000 stars, studies on 1,200 double stars, and the calculation by a new method of the disturbances set up by Jupiter and other major planets in the path of nearly 100 small planets.



Zikawei Observatory



The Observatory

of Zo-Se

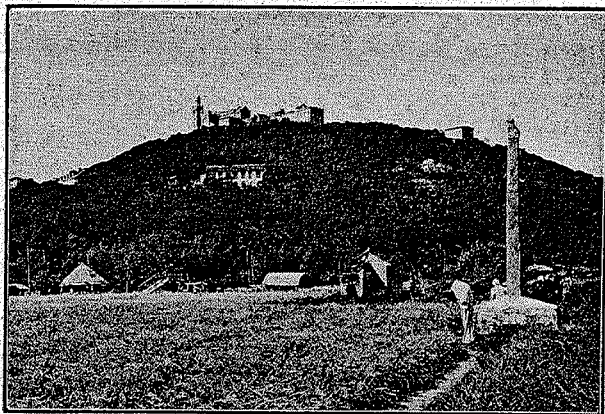
As Viewed From

The Tower Of

The Basilica

Of Our Lady

Help Of Christians



A Distant View
Of
The Observatory
and
The Basilica
on the
Hill of Zo-Se

Department of Astro-physics

7,000 drawings of protuberances of the sun have been made and 12,000 plates taken to study sun spots. A new department was recently started by Fathers Lejay and Dumas for the purpose of studying the constitution of the sun's radiation and its variation due to the atmosphere.

Department of Magnetism

This department, under the direction of Father M. Burgaud, is one of the principal stations for magnetism in China. Founded in 1877, it has collected much valuable data on terrestrial magnetism. From time to time it compares its data with that of the International Bureau of magnetism at Washington, D. C.

Research work Recognized

By his specialization on the small planets Father Villemarqué has made a name for himself in the scientific world. The last scientific congress held at Oxford in Aug. 1936, recognized the value of Father Lejay's observations on the amount of ozone in the atmosphere.

RESEARCH EXPEDITIONS IN GEOGRAPHY AND GEO-PHYSICS

The first of these expeditions was made by a pioneer scientist, Father Chevalier in 1898 when he explored 600 miles of the Upper Yang-tse and drew fifty-four maps which have been used as a foundation for all succeeding geodetic surveys. Father Lejay, with an instrument of his own invention, has made a fundamental gravity map of all China on which are indicated nearly 200 stations. Father Burgaud has made a survey on the terrestrial magnetism in several provinces of China.

Conclusion

Such, in brief, is the history and achievements of the Observatory of Zikawei and Zo-Se. We have devoted a rather large space to the description of this work because we feel that this hidden yet very important work would otherwise be missed by the casual visitor who rarely has the time for or interest in such activities.

T'OU-SÈ-WÈ Orphanage

At Zikawei

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Our Lady of Zo-Se

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THE NORMAL SCHOOL

Zikawei



Hui Shih College

To fulfill a long felt need of modern, well-trained teachers for the Chinese Catholic Schools, the St. Louis Normal School was opened by the French and Chinese Jesuits at Zikawei in 1921. So long and involved are the history and vicissitudes of this institution, (owing to the government's prohibition of private normal schools) that we shall content ourselves with a description of the present institution, reorganized under the name of Hui Shih College.

Present Organization

Here is located a well-organized parish elementary school of about 500 pupils. At the end of the sixth and last year, a retreat is given to all the Christian pupils in which various types of vocations are presented to them. Those who express a certain desire to become teachers and who have the necessary aptitude are admitted into the adjoining Junior high School where they follow the government's program of studies for three years.

Curriculum

Only those successful graduates who still wish to be teachers are admitted to the senior high school. Here, besides the government's requirements, the pupils are given extra courses in apologetics, pedagogy and liturgy in order to fit them to be first-class teachers and assistants to the various missionaries who direct Catholic primary schools. Most of their third year is taken up with supervised practice teaching in the adjoining elementary school.

Students

Besides the students who enter from local parish elementary schools, a good number are sent by various Bishops of the southern provinces for training here. All graduates are readily employed in the various mission schools. Father Joseph Ting, S. J. who organized the Chinese departments of Gonzaga College, is at present the director of the school.

Please Patronize Our Advertizers

THE SEMINARY AT ZIKAWEI

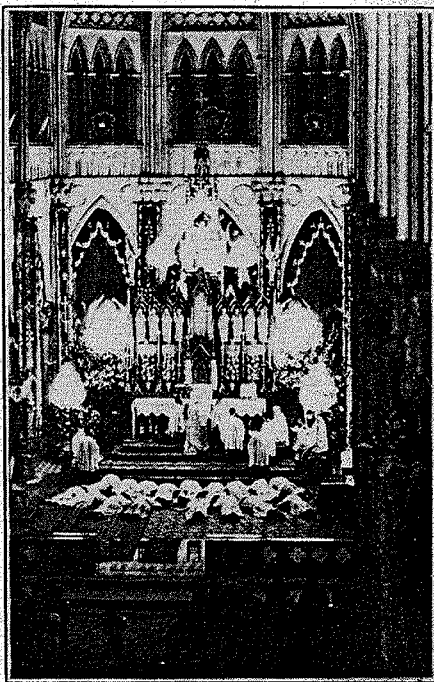
Zikawei

Phone 02-68209

One year after their return to China in 1842 the Jesuits opened a seminary at Tsang-pou-ghiao near Zo-Se. A few months later persecution necessitated its removal to Wang-Dang. At this time it received its present name of the Sacred Heart of Mary. Despite great poverty it made steady progress and by 1847 boasted 37 seminarians. At the request of Bishop Spelta, the seminary was removed in 1850 to the large Christian community at Tsang-Ka-leu in P'ou tung. Three years later a division into major and minor seminaries was decided upon. Consequently the major seminarians crossed the river to the Tung-ka-dou Cathedral while the minor seminarians went to St. Ignatius College at Zikawei. In 1858 the first three priests were ordained. From 1860 to 1900 the history of the seminary is long, turbulent and involved. We shall select but one significant and interesting fact—how the finances necessary for the support of the seminary were obtained.

Generosity of the Netherlands

Brother Van Paassen, a Jesuit Coadjutor Brother in Holland collected money from all classes of his countrymen from 1883 to 1888. Some peasants, who wished that their sons had become missionaries, established a

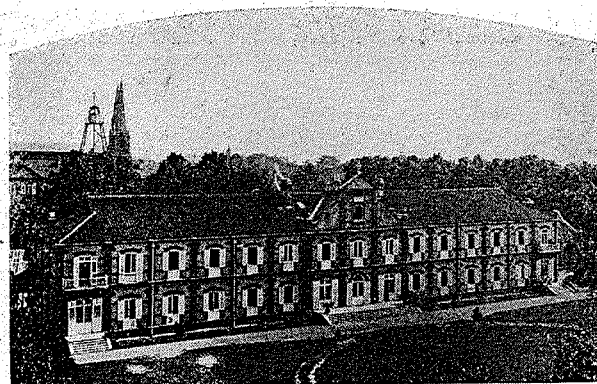


Ordination Day

burse which assured for all time the education of a Chinese priest. On the occasion of his 100th birthday, a venerable old blind Hollander gave a burse in thanksgiving to God for the



The Major Seminary



The Minor Seminary

many blessings conferred upon him. A mother offered another burse to obtain the conversion of her son. Thus fifty burses were established. In 1911 the minor seminarians moved for the seventh and last time to Zikawei where a spacious building had been prepared for them. In 1928 another large building was constructed for the major seminarians. From this time on the golden era of the seminary begins.

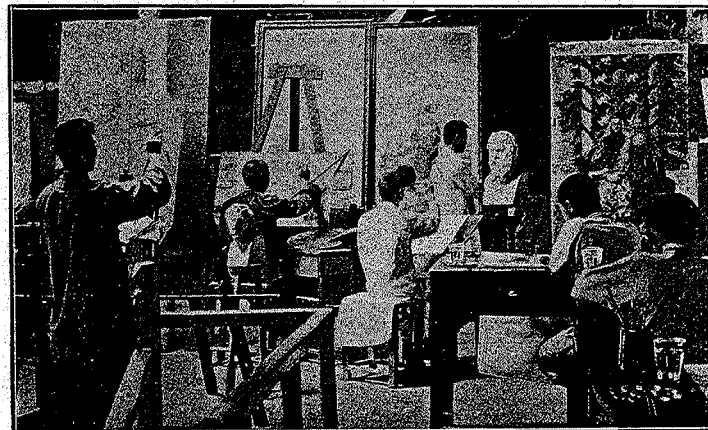
Preparation

After a year's catechetical instruction and six years of elementary education, the students enter one of the Junior high Schools of the mission. The graduates who show good signs of a vocation are sent to St. Ignatius College for their Senior High School course. They live apart in a building known as the *Probatorium* where, besides the government's curriculum, they study Latin and French. After having successfully passed the gov-

ernment examination and entrance examination of Aurora University, at the end of his secondary studies the aspirant to the priesthood then enters the *minor seminary*, where he specializes in Latin and Chinese literature for three years. He then passes over to the *Major Seminary* for two years of philosophy and four of theology. Before he begins his theological studies he is sent to one of the mission colleges for a year's teaching under the guidance of some experienced priest.

Results

These 23 years of formation, four years longer than any other seminary, provide the mission with a well-instructed, zealous group of native priests. From 1858 to 1936 one hundred and seventy-three Chinese priests have been formed in this seminary. Here also is located the episcopal residence of His Excellency Bishop A. Haouisée, S. J.



Young Painters of T'ou-sè-wè

T'OU-SE-WE ORPHANAGE

Zikawei

Phone 70301

Back in "49", when John Marshall was panning California gravel for gold, some Jesuits were panning the gravel of Chinese society for souls. A little claim was staked out in the unprotected countryside near Shanghai and an orphanage begun. Souls were found, persecution followed, Father Louis Massa, S. J. was killed and the orphanage disappeared. Four year later this seed, watered by a martyr's blood, sprouted again on "the mound at the turn in the way" or if you want the Chinese T'ou-sè-wè. Despite persecution, civil war and a disastrous fire in 1919 the work of the orphanage has been carried on by the Jesuit Coadjutor Brothers who have gained not a few native vocations for their ranks.

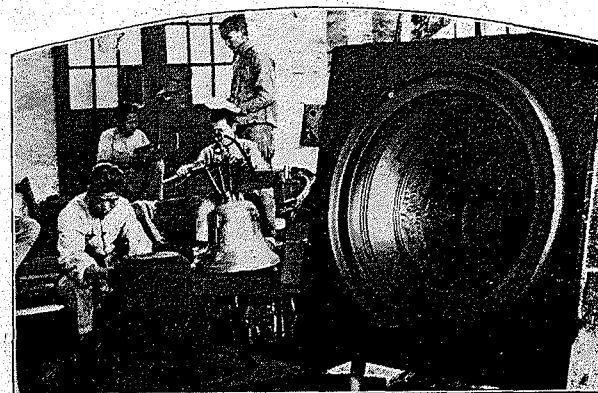
The Life of the Workers

Most of the orphans come from pagan families who are unable to support and educate their children. They enter about the age of eight and study Chinese and Christian doctrine for four years. Then they are segregated according to natural aptitudes and begin to learn a trade in one of the various workshops. The example of the Coadjutor Brothers who are

constantly with them is one of the greatest individual factors in their character formation. Among these young workers the spirit of economy is developed by means of a savings account for the money made from the sale of their work. Extra amounts are added to this account in the form of money prizes for work that is well done. At the age of nineteen these young workers have completed their education, but many remain at T'ou-sè-wè until their marriage. Since many of these boys have not broken all contact with their relations they easily find a wife. Frequently they succeed in winning over these relations to the Christian faith. Others together with the real orphans, sometimes choose their partner in marriage from among the orphan girls of Seng-Mou-leu.

After Marriage

After marriage, the Mission offers to the workers at a very low rent "habitations à bon marché" or workmen's houses in which one family can lead a Christian life. (Frequently the rent of pagan houses is comparatively so high that several families occupy the same house with the result that the morality is not very high.)



In The Foundry

The most of the former workers of T'ou-sè-wè and Seng-Mou-leu live near the parish church of Zi-ka-wei. Generally they are well-employed. Not infrequently some of their children enter religious life.

The Brothers

Undoubtedly the most important yet most hidden part of T'ou-sè-wè is the life of the Brothers. Without their patience, zeal and skill not one-tenth of the possibilities of such an institution could be realized. The casual visitor can rarely grasp concretely the significance of this fact, for it generally takes many a long and informal visit to truly appreciate their worth and to realize the strong bond of affection that exists between master and apprentice.

Printing and bookbinding

Here there are 120 workers whose yearly output averages 50 european books (75,000 copies) and 50 Chinese books (350,000 copies). Their specialty, artistic bookbinding, has

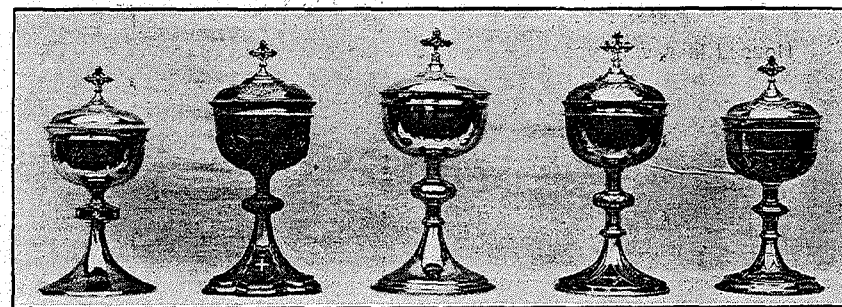
been widely praised in Europe for its neatness and originality. The printing department is well-equipped with a lithograph, modern speed presses, and a good variety of type.

Painting and Stained Glass

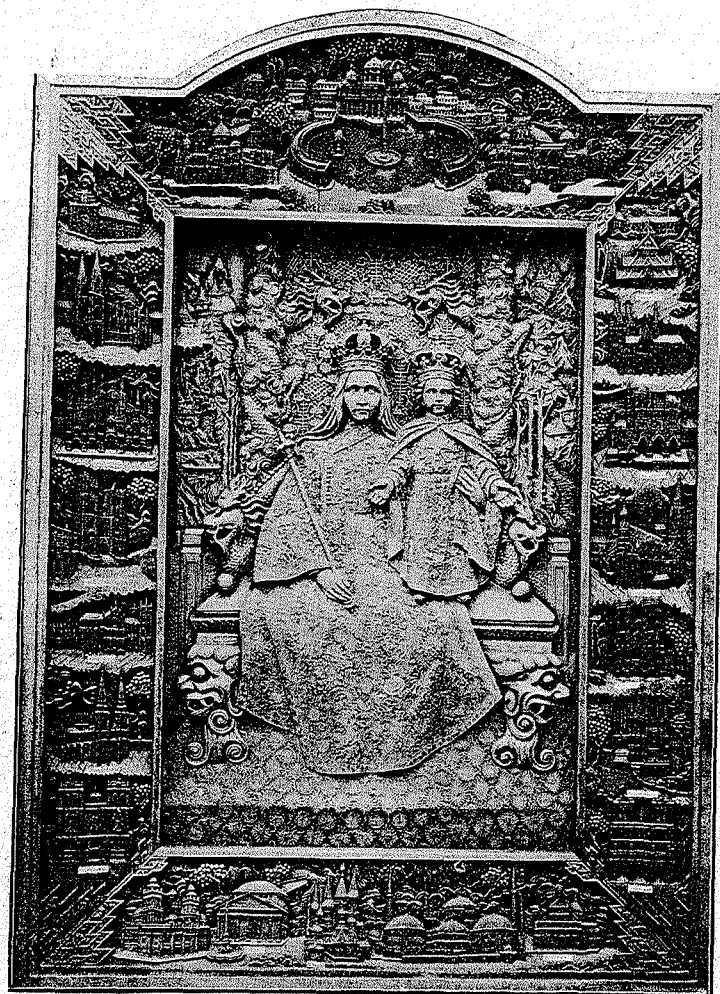
Most of the stained glass windows and pictures in the churches of Shanghai are products of this department. Since orders must be filled according to the specification of size and quality of the buyers there are few examples of their work on hand. However, under the guidance of a talented Coadjutor Brother trained in France, beautifully designed lamps and lanterns are being made from transparent sea shells. Non-religious motifs are also being expressed in stained glass such as the traditional symbol of Aurora, a striking work of art as a window, fashioned from tessellated translucent glass, and set in the south wall of the university's new building. This work was highly praised by all the newspapers of Shanghai.



Woodcarving



Sacred Vessels — A Sample of T'ou-sè-wè's Metal Work



Our Lady of China And The Principal Cathedrals of The World — Carved In Bas-relief.

The section of photogravure work was one of the first established in Shanghai. At present the possibility of producing catechetical films for the missionaries is being studied.

Metal Work

Housed in a very poor building and working with the minimum of necessary equipment it is remarkable the diversity and quality of the work produced in this department. For example, sacred vessels; candelabra; chandeliers; equipment for chemical and physical laboratories, libraries, and hospital operating rooms; bells; electro-plating; tools; in a word, most anything in metal can be made to order here.

Woodwork

In this department may be found some samples of finely carved cabinets, chests, parlor screens, dining room sets, sideboards, and various kinds of furniture. Most of the work done here is according to the tastes and pocketbooks of the visitor.

Statuary

Most of the work done here is an imitation of foreign models. With the advent of experiments in unbreakable statues it also hoped that this modern progressive spirit will be manifested by the introduction of the oriental motif in their plastic art. Meanwhile "time marches on" to the stirring music of T'ou-sé-we's twenty-piece orphan band.

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In Or Near Shanghai

HOLY FAMILY CHURCH

Pootung

Lokatse

The first European factory (International Cotton Mill) was built in 1898 at Lokatse, across the river from Shanghai. The chief agent Mr. James Jones, a Scotch Protestant, showed himself very sympathetic towards the efforts of the missionaries to improve the condition of the working classes. Accordingly a church, residence, schools and a dispensary were located within the large compound of laborers' houses. A Christian atmosphere pervaded the factory and its environs until 1927. At that time the factory was bought by a Nipponese firm under whose subsequent direction fewer Christians were employed. At present the Sisters of Charity direct a dispensary which they wish to enlarge into a hospital. The also direct a Home for the Protection of Young Girls.

A New Project

Within the last decade or so other factories have been built. Among the workers are many Christians who need special attention and care. The possibility of constructing a neat, Christian village for these workers is now being considered. But of course, lack of finances is always the principal drawback. In spite of all these difficulties there exists at Lokatse a fervent congregation of 1,500 Christians from the midst of whom have come several vocations to the religious life.

THE DOMINIC SAVIO FARM

Nanhsiang, Likaleu. Salesian Fathers

On December 8, 1936 the Salesians obtained 17 acres of land several miles north-west of Shanghai where they began another experimental farm. Several years before at another experimental station they

(Continued On Page 64)



Taken For A Ride
To The Cotton Mill

SPIRITUAL WORK AMONG FOREIGN SOLDIERS

The French Marines and Annamites are cared for by the French Jesuits. Besides Sunday Mass at Seng-Mou-Ieu there has been provided for them a recreational center and a library. From time to time a retreat is given and very good results have been obtained.

The English soldiers are taken care of by the Fathers of the Columban Mission Procure. Their last chaplain has recently returned on sick leave so we are without details concerning his work.

The American Marines have as their chaplain one of the California Jesuits at Gonzaga College,—at present Father Stanislaus Fitzgerald, S.J. Sunday Mass is celebrated at the Headquarters Battalion. Besides a very well-attended Holy Name Society, the chaplain conducts Catholic and non-Catholic Marines on tours of inspection of the various centers of Catholic activity in Shanghai.

MERCY HOSPITAL

(Pei-Chiao near Shanghai)

Shanghai Mercy Hospital, dedicated to Our Lady of Mercy, was built through the zeal and charity of Mr. Loh Pa-hong. It was opened to patients on July 16, 1935, and is the first hospital of its kind to be devoted entirely to mental and nervous diseases.

Church

Passing through the main gate the visitor will see in the center of the compound a beautiful church with a capacity of 1,500. The congregation is made up of patients, personnel of the hospital and native Christians from nearly villages.

Organization

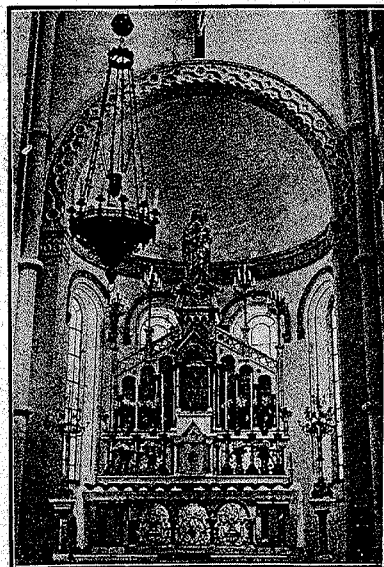
On the right are four large, modernly-equipped, two-story brick buildings for men patients, who are cared for by 8 Brothers of Charity, 6 doctors and 28 nurses. On the left is a similar group of buildings for women patients under the direction of 8 Maryknoll Sisters who are assisted by 12 Chinese nurses and about 30 amahs. Other buildings house the personnel, administration offices, laboratory, pharmacy, kitchens and laundry.

The Dominic Savio Farm

(Continued From Page 63)

went in for frog-raising, but the American imported frogs didn't like the Chinese marshes and promptly died. Then a stock and dairy farm was begun.

At present the Salesians are experimenting with grapes and various kinds of ~~fruits~~. As soon as the experimental period is over and the most suitable farm products determined, the Salesians intend to open an agricultural school. Meanwhile we admire their youthful pioneering spirit and tenacity of purpose in a project quite new to Shanghai.



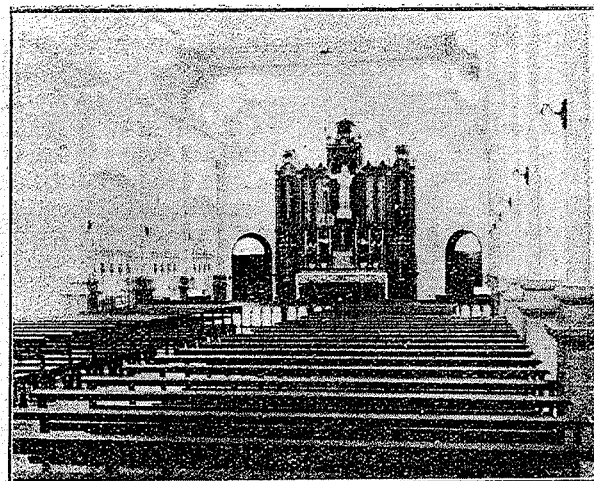
Main Altar At The National Shrine Of Our Lady Help Of Christians At Zo-Se

OUR LADY OF ZO-SE.

Over sixty years ago during one of the several persecutions of the Church in China the Jesuit Fathers of Shanghai made a vow that if they and their Christians were spared they would build a shrine and Church for pilgrims. Our Lady, Help of Christians, came to their assistance and a chapel was built with what remained of the Mission Funds. Throughout the years this vow and the many subsequent favors obtained from Our Lady have never been forgotten.

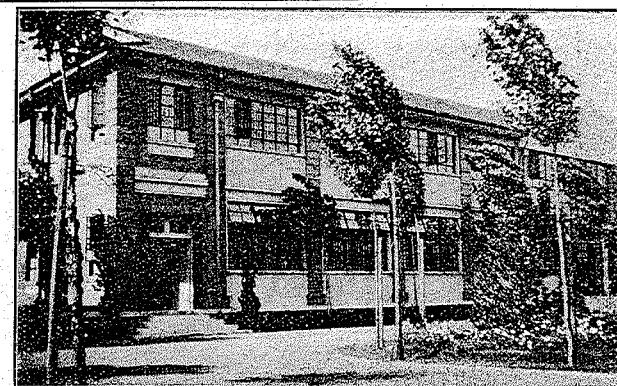
Magnificent Church

In 1924 the new church was begun under the direction of Father F. Diriz, S. J.. After innumerable difficulties, financial and otherwise, this magnificent basilica of Our Lady, Help of Christians was opened by His Excellency, Bishop Haouisée in 1935. Since that time over 60,000 Communion a year have been distributed. Besides being a center of attraction for the cultured pagans of Shanghai it is one of the most famous places of pilgrimage in all China.



Interior
View
of Church
at
Mercy
Hospital

One of the
Eight Buildings
at
the Hospital
for
Mental Diseases



Mercy Hospital Nursing Staff
The Maryknoll Sisters — The Brothers of Charity

HOSPITAL OF THE IMMACULATE HEART OF MARY

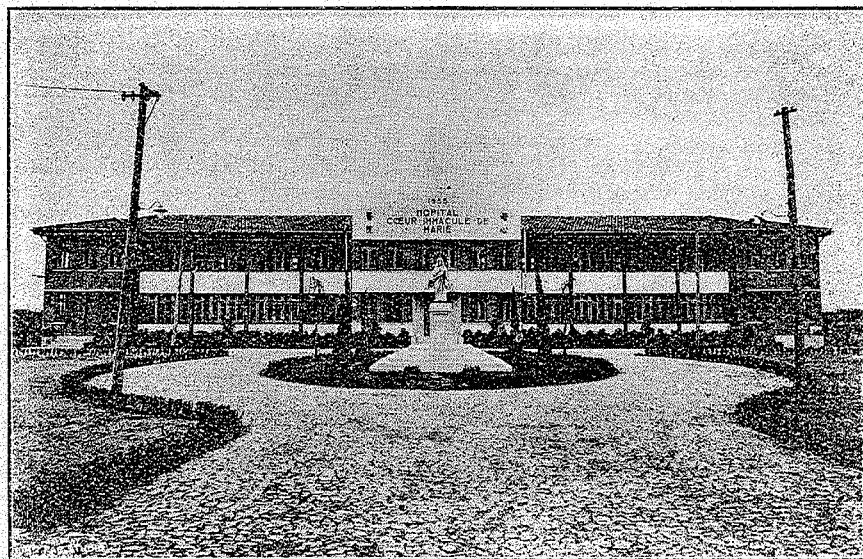
Salesian Sisters

Like their spiritual brothers in Religion, the Salesian Sisters (Daughters of Mary Help of Christians) were attracted by the poverty and the suffering of the Chinese inhabitants north of the Chapei district. They began in 1930 to alleviate this sad condition by opening a foundling home and small dispensary.

A few years later, with the help of Catholic Action, they opened a hospital dedicated to the Immaculate

Chapei

Heart of Mary. It is staffed by seven Salesian Sisters and one Salesian Father, who acts as chaplain of the hospital. At present the hospital consists of two fine, modernly equipped two-story buildings, almost 200 ft. in length and another building which serves as residence, chapel and school. A parish church will be constructed in the near future. It is the hope of the Salesians to form a new parish dedicated to the Immaculate Heart of Mary.



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At Zikawei

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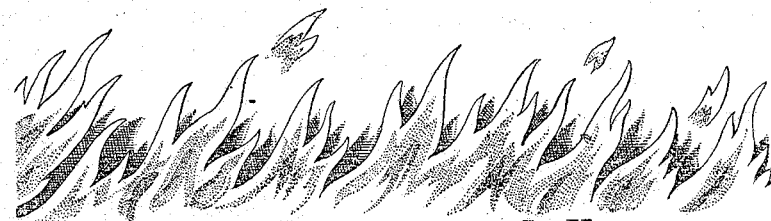
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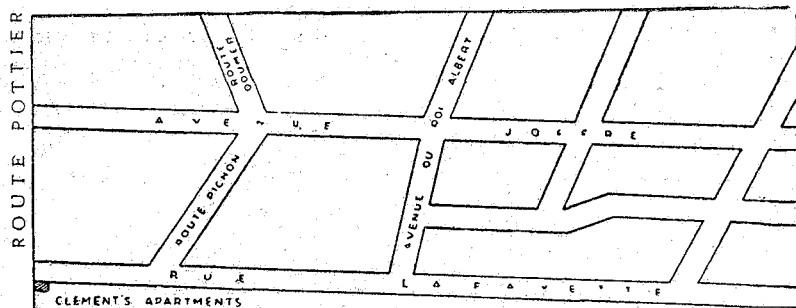
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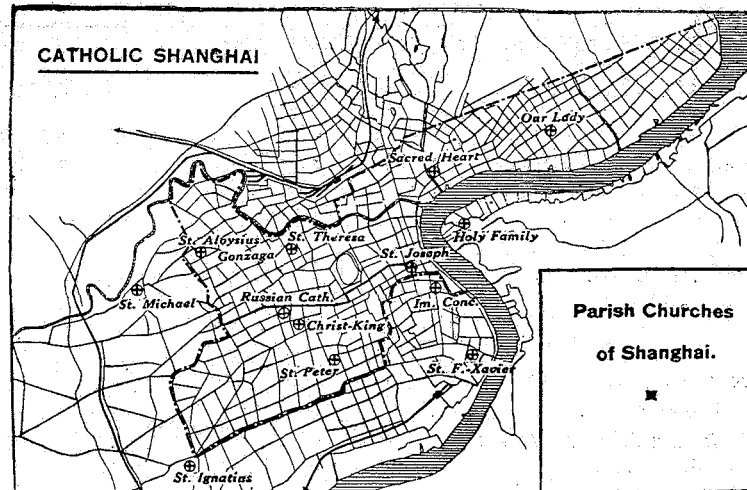
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Benediction at 5 p. m.

Weekdays

From Sept. 1 to June 30
Masses at 6, 7, and 7.45 a. m.

During July and August
Masses at 6, 6:45, and 7:30 a. m
On First Fridays, Benediction at 6 p. m.

ST. JOSEPH'S CHURCH

36 Rue Montauban, Tel. 85353

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From Sept. 1 to June 30
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Benediction at 4 p. m.

During July and August
Masses at 5:15, 6, 7, 8 and 9.30
Benediction at 5 p. m.

Weekdays

From October 1 to May 15
Masses at 6 and 7:30 a. m.

From May 15 to September 30
Masses at 6 and 7 a. m.

ST. ALOYSIUS CHURCH

734 Kiaochow Road, Tel. 32313

Sundays

Masses at 6, 7, 8 and 9:30 a. m.
Benediction at 4 p. m.

Weekdays

Masses at 5:30, 6, and 6:30 a.m.

CHURCH OF CHRIST THE KING

235 Rue Bourgeat, Tel. 72873

Sundays

From September 1 to June 30
Masses at 7, 8:30 and 10:30
Benediction at 6:30 p. m.

Weekdays

Masses at 7 and 8 a. m.

ST. PETER'S CHURCH

Avenue Dubail, Tel. 80725

Sundays

Masses at 5:15, 6, 7:45 and 9 a. m.
Benediction at 3:30 and 6:45 p. m.

Weekdays

Masses at 5:15, 6, 6:45, and 7:30

ST. THERESA'S CHURCH

35 Tatung Road.

Sundays

From September 1 to June 30
Masses at 7 and 8:30 a. m.
Benediction at 4 p. m.

During July and August
Masses at 6:30 and 8 a. m.
Benediction at 4 p. m.

Weekdays

From September 1 to June 30
Mass at 6:45 a. m.

During July and August
Mass at 6:15 a. m.

ST. IGNATIUS CHURCH

Zi-ka-wei Tel. 70278

Sundays

From December 1 to March 31
Masses at 5:15, 6, 7, and 8:30 a. m.
Benediction at 3 p. m.

From April 1 to November 30
Masses at 5:15, 6, 7, and 8 a. m.
Benediction at 3 p. m.

Weekdays

Masses at 5:15, 6, and 7 a. m.

RUSSIAN CATHOLIC CHURCH

235 A Rue Bourgeat Tel. 72259

Sundays

Mass at 9 a. m.

ST. FRANCIS XAVIER'S CHURCH

Tung-ka-dou Tel. 02-23402

Sundays

Masses at 5:30, 6, 7, and 8 a. m.
Benediction at 3 p. m.

Weekdays

Masses at 5:30, 6, and 7 a. m.

IMMACULATE CONC. CHURCH

Chinese City

Sundays

From September to June
Mass at 8 a. m.
Benediction at 3 p. m.

During July and August
Mass at 7:30 a. m.

Weekdays

From September to June
Mass at 7 a. m.

During July and August
Mass at 6:30 a. m.

CHURCH OF OUR LADY

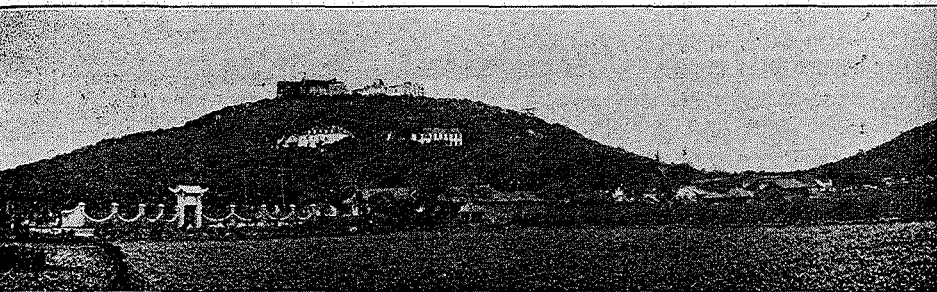
694 Baikal Road, Tel. 51696

Sundays

Masses at 6:30 and 8 a. m.
Benediction at 4 p. m.

Weekdays

Masses at 6 and 7 a. m.



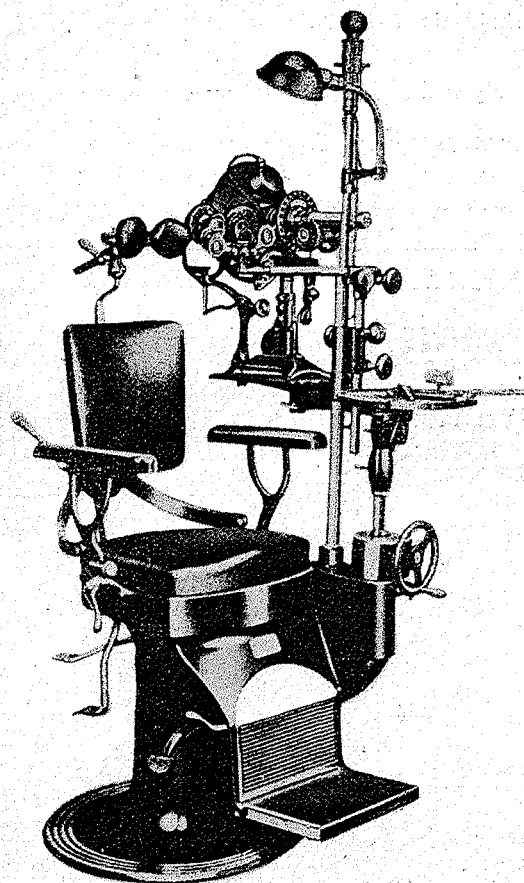
Panoramic View of Zo-Sé

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A Brief Conspectus Of The

VARIOUS RELIGIOUS ORDERS

Working In Or Near Shanghai

SOCIETY OF JESUS

The Society of Jesus was first conceived in the mind of St. Ignatius during his long period of prayer and penance in a cave at Manresa, Spain. After a pilgrimage to the Holy Land he gradually drew to himself and to his enterprise a select body of men whose hearts he inflamed with the same enthusiastic love for souls. Together they made their oblation in the chapel of Montmartre on August 15, 1534. During the following years, while his companions were exercising the duties of the sacred ministry, St. Ignatius wrote the first draft of the Constitutions. They were approved by Pope Paul III on September 27, 1540. Gradually the Society of Jesus increased in numbers and spread throughout the world. It has for its comprehensive aim the greater glory of God and considers any spiritual endeavor as conducive to the attainment of that aim. Its exterior activity has, for the most part, been directed along missionary and educational lines.

Arrival in China

Thus, after St. Francis Xavier's premature death on Sancian Island

in 1552, the first Jesuit to set foot on Chinese soil was Father Barreto, who arrived at Canton in 1555. Then followed Father Ruggieri and Ricci who took up their residence at Chao-k'ing, the capital of Canton. Finally the famous Father Ricci reached the imperial court of Peking in 1601 where he labored with great success till his death in 1601. From this time till their suppression in 1773 the Jesuits labored successfully in their intellectual apostolate among the Chinese. The first Chinese Jesuits were ordained on August 1, 1688.

Return to China

The Jesuits returned to China in 1842 and found in the Kiang-nan mission, about 48,000 Christians. From 1842 to 1922, 336 French, 103 Chinese and 135 Jesuits of other nationalities labored in this far-flung mission territory. During the following 16 years this huge mission field of over fifty million pagans and 275,000 Christians has been successively divided into eight different vicariates or distinct missions. To the French Jesuits of the Paris Province,



China! Xavier's Last Earthly Vision

THE PRESENTANDINES

An Association of Chinese Virgins

The Presentandines or the Association of the Presentation of the Blessed Virgin has existed since 1855, when Father Sicca, S. J., a missionary of Wang Dang, formed the nucleus of their society. In 1867 Bishop Languillat sought and obtained the aid of the Helpers of the Holy Souls to direct the formation of these native virgins.

Formation

The Presentandine postulants are trained in a novitiate two years by the Helpers, then they are sent out to one of the mission districts for a year's experiment, after which they return to Seng-Mou-Ieu, are received into the Association and place themselves

at the disposition of the Superior of the Mission.

Value of Their Work

At present there are about 240 Presentandines: 27 in Shanghai, 38 novices at Zikawei, 63 in the Mission of Shanghai, the rest in other vicariates. Their work is of vital importance because they alone can approach the women-folk of China. Eastern customs make their co-operation essential for the establishment and permanency of the Catholic Missions. Every year these Presentandines assemble at Seng-Mou-Yeu for their annual retreat and for a summer school that helps them to meet the requirements of the Bureau of Education.



Presentandine Virgins Engaged In Teaching

who have directed this extensive mission, there still remains the care of eighteen million pagans and 132,400 Christians.

American Jesuits

To lighten this task the Jesuit province of California began sending missionaries in 1928. At present they have 19 missionaries in China preparing themselves to take over a part of the still quite large Mission of Shanghai. Their present activities

consist of parish and educational work in Shanghai, the direction of an institute of higher studies in Nanking and direct missionary work in the Haichow section of the Mission of Shanghai.

Present Number

According to statistics for June 1936 there are in the whole of China 665 Jesuits from America, Austria, Canada, China, France, Hungary, Ireland, Italy, Portugal and Spain.

SISTERS OF CHARITY

Sœurs de St. Vincent de Paul

Founded in France more than 300 years ago by St. Vincent de Paul and St. Louise de Marillac, the Sisters of Charity first came to China in 1847. At present they have in China more than 30 establishments for various works of mercy. The cross, indeed, has been the foundation of many of their institutions. For example the martyrdom of ten Sisters of Charity at Tientsin on June 21, 1870, the Boxer Uprising, siege of the Peitang Cathedral of Peiping in 1900, the Nanchang tragedy of 1906, and eighty days of captivity at the hands of the Reds in Kiangsi in 1930.

Arrival in Shanghai

The work of the Sisters of Charity in Shanghai began in 1864 when the General Hospital in the International

Settlement was confided to their care. After fifty years of devoted service in this important hospital they turned it over in 1913 to the Franciscan Missionaries of Mary in order to devote more time to the principal aim of their missionary work in China — social works of mercy among the poor Chinese.

Various Activities

Their principal institutions in or near Shanghai comprise the following: Central House for China ("Maison Centrale") page 31; St. Mary's Hospital, see page 23; St. Joseph's Hospice in the Chinese city, see page 42; St. Joseph Hospital, at Sungkiang, 30 miles from Shanghai; and a new center of social service work being prepared on the Pootung side of the River at Lokatze, see page 63.

FRANCISCAN MISSIONARIES OF MARY

The Congregation of the Franciscan Missionaries of Mary was founded on Jan. 6, 1877 by Helene de Chappotin de Neuville and received definite Papal approbation in 1890. Their rule, of the Third Order Regular of St. Francis of Assisi, calls for an apostolate of mercy in pagan lands. This Congregation depends from the Sacred Congregation of the Propagation of the Faith, and the Sisters put themselves at the disposition of the Vicars Apostolic for all the works which they desire to confide to them. At present there are more than 7,000 Sisters working in all parts of the world.

Arrival in China

In April 1886 the first Franciscan Missionaries of Mary arrived in

China and established an institution at Chefoo. At present there are about 400 Sisters in 50 houses in various parts of China.

Works in Shanghai

In 1913 they were called to the General Hospital of Shanghai (see page 12) to replace the Sisters of Charity who were needed for another type of charitable work. Accordingly 30 zealous Sisters came to place themselves at the service of cosmopolitan Shanghai's sick and infirm. In 1920 the Municipal Council added a modernly equipped building which greatly aided the Sisters in their work. The Franciscan Sisters of Mary also are in charge of the new hospital of the Sacred Heart (see page 5) recently founded in Yangtzepoo by Mr. Loh Pa-hong.

HELPERS OF THE HOLY SOULS

Auxiliatrices du Purgatoire

The Society of the Helpers of the Holy Souls was founded in 1856, at Paris, by Mlle. Eugénie Smet, in religion Mother Mary of Providence, whose cause for beatification has been introduced at Rome. The aim of the Society is the glory of God obtained by the deliverance of the Souls in Purgatory and by the practice of all kinds of works of mercy. The Society now has 52 houses in various parts of the world.

Arrival in China

The first group of Sisters came to China in 1867 at the request of the Bishop of the Kiang-nan Mission. One of their most important works has been the formation of the Congregation of the Presentation of the Holy Virgin, which depends from the Superior of the Mission and now numbers 265 members in 6 different Vicariates.

There are now in Shanghai 183 Helpers of the Holy Souls, of whom 105 are native Sisters.

Beginnings in Shanghai

The Helpers of the Holy Souls began their multiple activity in Shanghai in 1867. Their work in Shanghai may be grouped as follows: Seng-Mou-leu (see page 49) a unique establishment at Zikawei which comprises: an orphanage, school for deaf and dumb, dispensaries, workshops, Sunday School, catechumenate, High School for pagan girls, the Providence boarding school for Christian girls, an apostolic school, the mother house of the Presentandine Virgins, and a foundling home; Holy Family School (see page 11) and St. Joseph's Convent (see page 34).

Results

The spiritual fruits and the effectiveness of the Helpers of the Holy Souls will be found appended to their various works. Here we call the attention of the reader to but one of many significant results, namely that in ten years 1922-32 their various establishments have contributed 191 vocations to the religious life.



Administration Building — At New Civic Center

CARMELITE SISTERS

The Carmelite Order was approved by Pope Innocent IV in 1248 and from 1652 flourished under the guidance of St. Teresa of Avila in Spain. After this time the Order gradually spread throughout the world.

Arrival in Shanghai

In 1869 the first group of Carmelite Sisters came to China from the Monastery of Laval in France. They were first installed in a Chinese house at Wangkadang, near Zikawei. On July 31 of the same year they received the first of many native postulants for their order. On Dec. 8, 1874 the Carmel of St. Joseph was begun at its present location at Zikawei, and during the past sixty years has received many novices from the best

families of Shanghai.

Aim

There are 18 Sisters at the Carmel of St. Joseph, Zikawei. To their principal aim of prayer and penance for the defence of the Church these missionary Sisters add the special intention of the mission in which they live.

Other Carmels Founded

From this Carmelite convent have gone forth groups of Sisters to found two other monasteries in China: one in 1921 at Chungking, Szechuan; the other at Kashing, Chekiang in 1927. Both of these monasteries are enjoying spiritual prosperity and are doing their important part for the greater glory of God in China.

MARIST BROTHERS

Institut des Petits Frères de Marie

The Institute of the Little Brothers of Mary was founded by the Venerable Marcellin Champagnat on January 2, 1819 at Lavalla, a parish of the diocese of Lyons, France. The constitutions of the Institute were approved in 1903 by his Holiness, Pope Leo XIII. In spite of many difficulties and sufferings, which generally constitute the early history of most religious orders and congregations, the Little Brothers of Mary gradually spread throughout the world. According to the catalogue for Dec. 1935 the Institute counts among its members 2,617 Juvenistes, 444 Postulants, 390 Novices and 6,551 Brothers who are training 146,883 pupils in 631 schools.

Activities in Shanghai

The Marist Brothers came to Shanghai in 1893 and took over from the Jesuits the direction of St. Francis Xavier's College in 1895 (see page 9), the French-Chinese Muni-

pal School in 1909 (see page 33), and the College St. Jeanne d'Arc in 1922 (see page 19). The Jesuits, founders of these three schools, were forced to turn them over to the Marist Brothers because of the lack of a sufficient number of teachers to keep pace with their expansion and because of the great need of missionaries in the districts to minister to the ever-increasing number of converts.

Their Aim and its Attainment

The Institute of the Marist Brothers has for its sole aim the christian education of youth. Their Venerable Founder always refused to occupy himself with works not directly pertaining to education. That the 60 Brothers in Shanghai closely followed this aim and succeeded in realizing it was clearly demonstrated in the universal esteem manifested toward them on the occasion of the diamond jubilee of St. Francis Xavier's College in 1934.

SALESIAN SOCIETY OF ST. JOHN BOSCO

Touched by the lamentable condition of the street urchins of Turin and the misery of the poor who surrounded him, St. John Bosco thought out the plans for his present flourishing institute. He began to catechize a group of 20 poor boys. Soon the number of his auditors rose to 500, thus necessitating the acquirement of some permanent location. Eventually, after many difficulties, he secured a miserable hovel where Sunday Mass and catechetical instructions were had, and a bit of land to provide recreation space for his boys. With this meagre equipment Don Bosco founded a boys' club, an orphanage, a school and a workshop. As his successors Don Bosco chose the best of his boys who had been formed by the example of his great patience and love for the poor. One of them, Don Rua, became the second General of the Congregation. This Congregation of St. Francis de Sales - the model of meekness—was approved by Pope Pius IX in 1869 and quickly spread throughout the world.

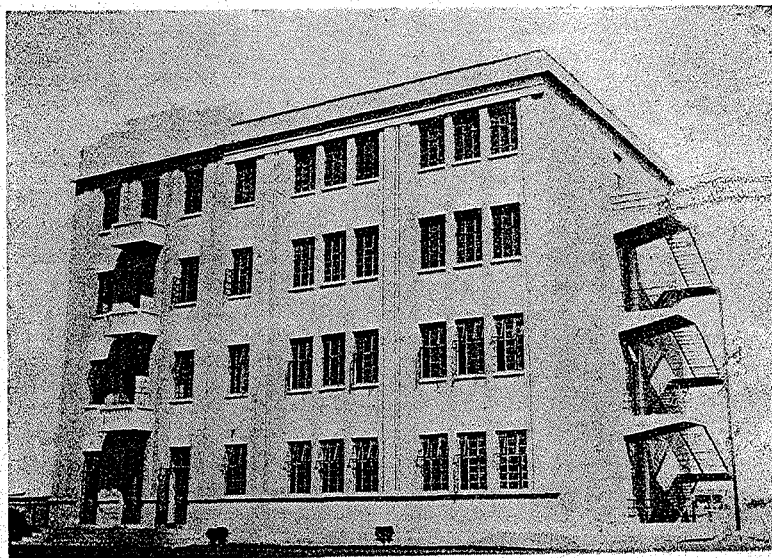
Salesian Sisters

Attracted by the passionate zeal of Don Bosco for the poor, a young lady, Marie Mazzarello, offered herself for a similiar work among poor

girls. Under the guidance of Don Bosco she founded a workshop for girls which eventually resulted in the Congregation of the Daughters of Mary, Help of Christians. These Salesian Sisters carry on their work according to the pedagogical principles of their holy founder and form part of the Salesian Society of St. John Bosco. At present these Sisters number 9,000 and carry on their apostolate all over the world.

Activities in Shanghai

The Salesians first came to China in 1902. During the succeeding years they have established several fine educational institutions in the south of China, especially at Hongkong. At the invitation of Mr. Loh Pa-hong, another Don Bosco in spirit, the Salesians came to Shanghai in 1924 where they opened a promising professional school in the Chinese city. This enterprise was ruined during the troubles of 1927. At present only two Salesians are working there, one as chaplain of the primary school, another as chaplain of St. Joseph's Hospice. However, their other more recent works include the Don Bosco Industrial School and Orphanage in Yangtsepoo, (see page 4), a hospital in Chapei and an experimental farm at Nanziang.



Don Bosco Industrial School

LITTLE SISTERS OF THE POOR

The Congregation of the Little Sisters of the Poor was founded in 1839 by Jeanne Jugan in Brittany, France. At present there are 5,352 Sisters in 307 institutions. They look after the needs of 51,083 poor people and depend upon public charity and daily begging for the support of their work. Their mother House is situated near Rennes, in France, in the little village of Saint Pern. Here they have their principal noviciate where novices of all nationalities are formed in their vocation.

Arrival in Shanghai

Sought for in 1892, the Little Sisters of the Poor were unable to come to Shanghai before 1904. When they arrived they lived in small Chinese houses near St. Francis Xavier's Church in Tungkadou. Immediately,

with scarcely any knowledge of the language or customs of the people, they went about the city on their begging tours. Fortunately for them the Sen family lived close by. The then young Sen girls, greatly impressed by the courage of these pioneer Sisters, helped them to learn the language and customs of Shanghai, and explained to their mystified countrymen this new method of apostolate.

Principal Work

For thirty three years these Sisters have labored in their heroic apostolate of charity. The results of their labors can be seen in their novitiates in which more than eighty Chinese Sisters have been trained, and in their Old Folks' Home (see page 40) held in the highest esteem by all classes in Shanghai.



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MARYKNOLL SISTERS

Foreign Mission Sisters of St. Dominic

In 1912 three young women, wishing to help the Catholic Foreign Mission Society of America (Maryknoll Missionaries) appeared at Maryknoll near Ossining, New York, and began their work under the title of "Tere-sians". In 1916 they were enrolled as "Dominican Tertiaries of the Foreign Missions" and after three years of training along Dominican lines were officially enrolled among the ranks of Catholic Sisterhoods on Feb. 14, 1920, as "The Foreign Mission Sisters of St. Dominic". Today they number 600 Sisters who are engaged in every type of charitable, educational and social service work in

China, the Hawaiian Islands, Korea, Manchuria, the Philippines and among the Orientals in the United States.

Beginnings in China

The first group of Maryknoll Sisters came to China in 1921. Each succeeding year has witnessed an increase in the number of Missionary Sisters. Already they have received a number of native Sisters in their Congregation. On July 16, 1935, eight of these Sisters began their work in the Women's Section of Mercy Hospital for Mental Diseases at Pei-chiao near Shanghai (see page 64).

SISTERS OF LORETTO

The Society of the Sisters of Loretto at the foot of the Cross, now numbering somewhat over a thousand members, was founded in Kentucky, U. S. A. in 1812. It owes its origin to a victim of the French Revolution, an exiled Belgian priest, the Reverend Charles Nerinck. This saintly man laboring in the wilds of mid-America, realized most keenly the need of Catholic education for the children of his scattered congregations. Divine Providence came to his assistance in the person of a cultured young woman, Miss Mary Rhodes, who opened on April twenty-fifth, 1812, in a little log cabin in Kentucky the first Catholic school in that wide region. To beholders, and even to those engaged in it, it was only a school; in God's plan it was a great educational order in embryo.

Development

The school flourished and soon Miss Rhodes was aided in her work

by two equally pious and capable young women who wished to live as nuns. Father Nerinck gave them a simple code of rules of which to make a trial. From the beginning the movement had received the hearty approval of the Bishop. Through years of hardships and struggles the Society grew till in 1907 final approval was given it by the revered Holy Father, Pius X.

Scope

The work of the Society is exclusively educational. Its scope embraces every type of school from the college to the kindergarten. Until 1923 the Society had no foundations outside of the United States. In September of that year, six Sisters were sent to work in the missions of the St. Columban Fathers in Han Yang, Hupeh, where at present they conduct a Catechumenate and Embroidery School for native girls. The Loretto school in Shanghai (see page 10) was opened in 1933.

RELIGIOUS OF THE SACRED HEART

The Society of the Sacred Heart was founded in Paris on November 21, 1800, by St. Madeleine Sophie Barat who remained its Superior General until her death in the year 1865. From France the Society spread throughout the world and today it numbers nearly 7,000 members in 153 Convents in all the great cities of Europe, Africa, Australia, North and South America, China and Japan where in Colleges, Normal Schools, Boarding and Day Schools, the work of education, to which St. Madeleine Sophie consecrated her long life, is continued.

Aim

The aim in view of the schools of

the Sacred Heart is the training of girls for their life work as Christian women, and accordingly to give them the instruction suitable to their sex, to develop their faculties, form their character and teach them to fulfill their duties in the world.

Work in China

The Religious of the Sacred Heart made their first foundation in China in September 1926, when they began a primary and high school for girls. (See page 22). In 1932 a Chinese primary school was opened and has since received Government recognition. An Institute for the higher education of Chinese girls may be founded in the near future.

THE BROTHERS OF CHARITY

The Congregation of the Brothers of Charity was founded at Koblenz in 1851 by Peter Friedhofen whose cause for beatification was introduced at Rome in 1926. Though engaged till the age of 32 in the humble task of chimney cleaning, yet he possessed a remarkable devotion to St. Louis Gonzaga and the Blessed Virgin. He manifested this devotion by his apostolic activity in forming confraternities of St. Louis Gonzaga for the purpose of relieving the miseries of the poor and the sick. Gradually he saw the need of a group of Brothers to insure and extend this type of work. After many difficulties and severe trials he succeeded in

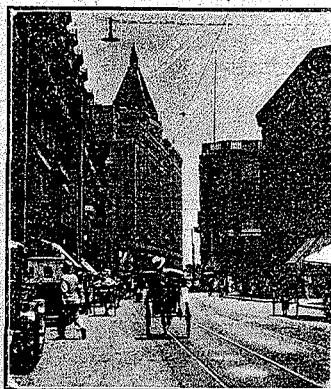
founding his congregation.

Apostolate

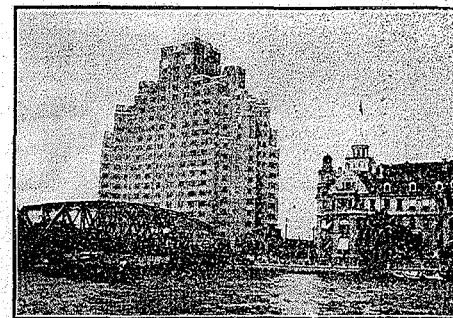
The Congregation founded by him now numbers 700 Brothers in 34 houses and 16 dioceses in Europe and Asia. Their charitable work consists in directing various kinds of hospitals, asylums and homes for abandoned boys.

Work in China

The Brothers of Charity first came to China in May 1933 and began work in Lanchow, Kansu. On March 9, 1935 eight Brothers came to Mercy hospital (see page 64) where they are in charge of the male patients of this institution for nervous diseases.



Nanking Road



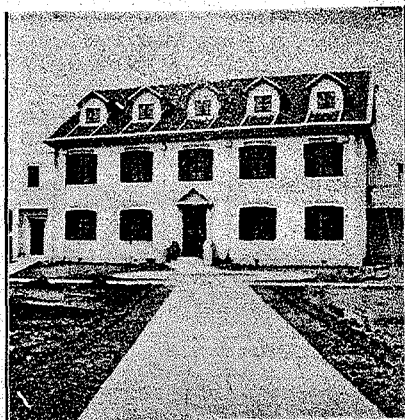
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SISTERS OF THE GOOD SHEPHERD

The Congregation of the Good Shepherd, founded in 1666 by St. John Eudes and erected into a congregation under the generalship of Blessed Mary of St. Euphrasia in 1835, has as its principal aim the regeneration and safety of young women. The religious of this congregation follow the rule of St. Augustine, take the three vows of religion, to which they add a fourth—that of working for the conversion of souls.

Organization

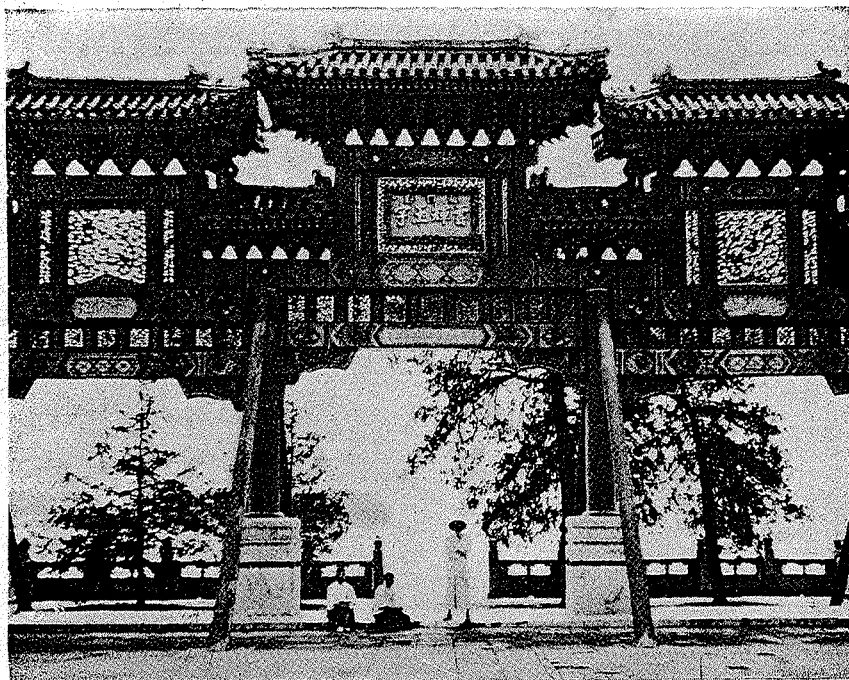
The Congregation has about 330 Convents in various parts of the world. The classes of persons whom they direct are: The penitents, those who have strayed from the path of honor and who desire to return—about 30,000; the magdalenes, recruited from among "The Penitents", take the three vows of religion and follow a rule similar to that of the Carmelites,—approximately 2,800; the preserved, abandoned children who have been rescued and baptized,—innumerable.



Good Shepherd Convent

Foundation in Shanghai

The Convent of the Good Shepherd in Shanghai was founded in October 1933 and is the first house of the Congregation in China. Each year their good work has increased, and their convent home now has ten religious and eighty-four young girls (see page 46).



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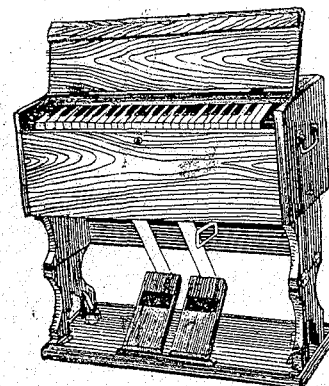
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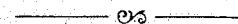
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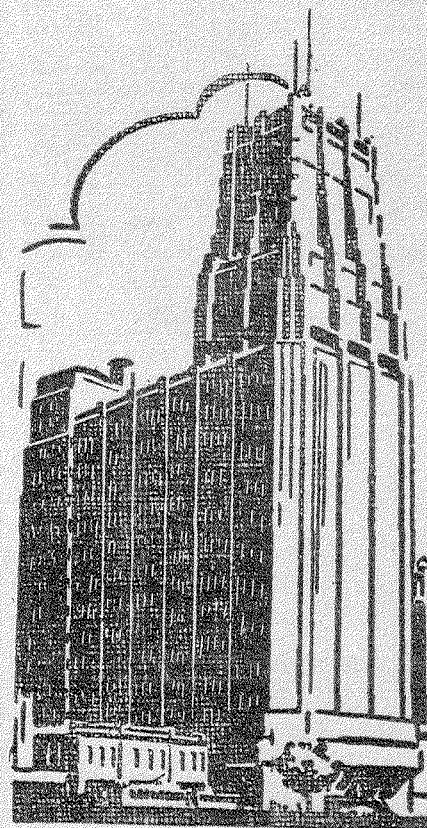
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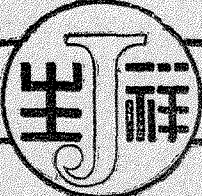
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