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Catholic Charity of Hunan Province in Modern China (1840–1949)

Abstract. Carrying out religious charity is an important part of Catholic activities in China and an important way to develop religious affairs, and it is of great significance to the social development and transformation of Hunan Province in modern times (1840–1948). Since China's modern times, the history of Catholic Charity in Hunan Province has played an extremely important role in modern Chinese Catholic history. This paper focuses on the interaction between the historical development and changes of Catholic philanthropy in modern Hunan Province and the society in Hunan Province at that time, as well as the historical experience of the development of contemporary religious philanthropy. By sorting out the historical development context of Hunan Province Catholic charity during this period, this paper explores the historical role and reference experience of Hunan Province Catholic charity on the social development of Hunan from the perspectives of the education charity, the medical charity, and the relief cause. It is helpful to derive the relevant historical experience and beneficial direction of the development of China's religious charity, in order to provide certain reference significance for the development of contemporary religious governance and religious charity.



Key words: history of Catholic charity, China, Hunan Province, modern China, religious function

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История католической филантропии в провинции Хунань, современный Китай (1840–1949)

Аннотация. Религиозная благотворительность является важной частью католической деятельности в Китае и важным аспектом осуществления дел, связанных с религией, а также имеет большое значение для социального развития и преобразования провинции Хунань в наше время. С новейших времён история провинции Хунань играет чрезвычайно важную роль в современной истории Китая. В статье рассматривается связь между историческим развитием и изменениями в католической благотворительности в современной провинции Хунань и в обществе провинции Хунань того времени, а также исторический опыт развития современной религиозной благотворительности. Выясняется исторический контекст развития католической благотворительности провинции Хунань в рассматриваемый период, исследуется историческая роль и опыт католической благотворительности провинции Хунань в социальном развитии Хунани с точки зрения образовательной благотворительности, медицинской благотворительности и салезианской помощи. Исторический опыт религиозной благотворительности в Китае может быть полезен для организации управления религиозной сферой на современном этапе.

Ключевые слова: история католической благотворительности, Китай, провинция Хунань, современный Китай, функция религии

1. Introduction

Religion is a need for people to pursue spiritual satisfaction and self-transcendence and embodies vivid realistic care. From a functionalism perspective, one of the most important functions of religion is that it creates opportunities for social interaction and group formation [Little, 2016]. At the time of China's contemporary social and religious transformation, it should actively guide religions to actively participate in and act in social and cultural construction, and the development of religious charity is a positive response and encouragement. Religious charity calls for social truth and harmony with the power of faith, and achieves the transcendence of self-limitation and society through participation in social services, which has the characteristics of sacredness and sociality. It is necessary to draw relevant experience from the historical development of religious charity and explore the direction for the construction of contemporary religious charity. This deserves further attention and consideration.

In modern China (1840–1949), the Chinese mainland was gradually opened, and the Catholic Church also took this opportunity to go deeper into Hunan Province (湖南省, the province in central China) to proselytize. In order to practice religious ideals and even better proselytize, Catholic missionaries in Hunan Province have carried out a series of charitable activities according to local conditions, such as public welfare education, medical assistance, and relief. At present, although there are many academic works on religious charity in modern times, most of them are nationwide thematic discussions, and there are not many regional research results. As a province in the Chinese mainland, Hunan Province has distinct regional characteristics for its Catholic religious charity. Just as sociocultural environment affects religion, so does religion affect sociocultural environment [Zuckerman, 2012]. Although the Catholic Church carried out various medical and Salesian charity activities in Hunan Province with the purpose of opening up the missionary situation in Hunan Province. However, it is undeniable that the Catholic charity in Hunan has made up for the lack of government relief and has had an important impact on the development of philanthropy and social services in Hunan Province. Researching the historical trajectory of the development of religious philanthropy in modern Hunan Province and summarizing its experience and lessons is conducive to providing certain historical reference significance and practical enlightenment for the current Chinese religious charity research. It also could promote the study of the history of regional religious charity.

2. Analysis of research status and development dynamics at home and abroad

2.1 Literature review

While studying the acts of the Western churches and missionaries in China in modern times, scholars have also studied the religious philanthropy carried out by missionaries and paid attention to the role of Catholic charity in China in modern times. Many scholars have studied the philanthropic work of the Catholic Church in China in modern times from the macro perspective of missionary history. Catholic and Christian missionaries promoted the modernization of the Chinese concept of relief [Ren, 2007]. Gu Changsheng [Gu Changsheng, 2013] studies the charity affairs of the Catholic and Christian churches in modern times from the aspects of the church's medical undertakings, the Salesian causes, and the relief causes. Zhang Xianqing [Zhang Xianqing, 2016] studied Catholic charity in China during the Ming and Qing dynasties (1582–1911) from the perspective of missionary and charity, such as the Salesian Children's Compassion for orphans, medical services, relief and refugee resettlement. He pointed out that although Catholic philanthropy in China has promoted the reform of the traditional urban and rural social relief structure in China, it cannot ignore the conflict of caused by the poor management of the childcare cause. For example, Shi Hengtian studied the charity and social services of the Catholic Diocese of Xianxian in Hebei Province in modern and contemporary times; Zhang Hua studied the Orphan adoption center in Xujiahui and answered three questions: Why is the infant mortality rate so high? Why was Shanghai safe in the second half of the 19th century, when there were frequent lesson plans? and how to evaluate the problem of the adoption center [Zhuo, Zheng, 2015]? Teng Lanhua and Liang Gangyi [Teng Lanhua, Liang Gangyi, 2000] suggest that the effects of modern Catholic missions and good deeds in Guangxi Province 's philanthropy should be viewed

objectively. He Rong [He Rong, 2009] studied the charity relief activities carried out by Western missionaries in Xinjiang Province in modern times, and although the purpose of carrying out religious charity is to enable Muslims to convert to Catholicism or Christianity, it also objectively promotes the modernization and transformation of the concept of social assistance in Xinjiang. In addition, Wang Juan [Wang Juan, 2009] studied the religious charity of Catholic missionaries in Beijing in modern times, Shen Bailu [Shen Bailu, 2014] studied the religious charities of Catholic missionaries in Shanghai during the Republic of China, and so on.

From a macro perspective, Luo Hua [Luo Hua, 2016] explores the missionary dilemma of the church in modern Hunan from a political and cultural perspective; Shang Haili [Shang Haili, 2016] combed the historical development of the Catholic Diocese in Hunan; Liu Fang [Liu Fang, 2018] studied the history of the spread and development of the Huguang area during the Ming and Qing dynasties, focusing on the missionary situation of the Huguang Catholic Church during the ban period, and so on. In modern times, among the churches in Hunan, Christianity has achieved more outstanding results than the Catholic-run medical relief business, with a larger number of hospitals and a more far-reaching influence [Xiang, 2006]. During the war, the Catholic Church alleviated the pressure of the war on the normal functioning of the local society by opening refugee shelters, refugee hospitals, and refugee schools in Hunan [Xiang, 2006].

The literature on the religious philanthropy of Western missionaries in China in modern times is mainly based on the overall behavior of missionaries or churches (that is, there are Catholic and Christian ones). There is less specific discussion of the charitable activities of Catholic missionaries in Hunan, and it is necessary to conduct further differentiated studies.

2.2 The situation of Catholic missionary work in Hunan in modern times

Since the introduction of Catholicism to Hunan in the middle of the seventeenth century, it has a history of more than 300 years, during which more than 300 missionaries from more than 100 countries such as the United States, Spain, Italy, Hungary and other countries have been preaching in Hunan Province. The Holy See also established the official Diocese in Hunan in April 1856. Until 1949, Hunan Catholic Church had a total of 9 dioceses and pastoral areas such as Changsha, Hengyang, Xiangtan, Changde, and Yuanling. In this process, the main churches such as the Italian Franciscan missionaries, the Spanish Augustinian Society, and the American Tribulation Society sent pastors and bishops to administer the dioceses in different regions of Hunan [Hunan Provincial Local History Compilation Committee, 1999].

Hunan is located inland, mountainous and hilly, the public traffic is not very developed, the missionaries are inconvenient to enter, and Hunan is deeply influenced by traditional culture, the awareness of protecting the Holy Guardian Road is stronger, and it inevitably produces resistance when it is affected by external shocks, such as the rise of the Xiang Army (湘軍), which is dominated by the “spirit of loyalty and righteousness”, and the suppression of the Taiping Rebellion (太平天國運動). It was the largest large-scale anti-Qing Dynasty movement in China in the mid-19th century.). In modern times, the Catholic Church has also caused many folk and religious conflicts in the process of spreading in Hunan, such as the Xiangtan-Qing Quan Conflicts, Hengzhou Conflicts, Zhou Han Anti-Western Religion and so on.

3. Modern Hunan Catholic education and philanthropy founded in Hunan

3.1 Modern Hunan Catholic education and philanthropy founded in Hunan

Although Catholic church education in Hunan is mainly evangelical, it has also promoted the education and social development of modern Hunan [Zhou, Xiang, 2009]. In the late Qing Dynasty, traditional Confucian education in Hunan was gradually weakened due to its difficulty in adapting to the needs of the rapid transformation and development of Hunan's social economy after the opening of the national gate, coupled with the awakening of China's new cultural movement and educational awareness. These Catholic church schools founded in Hunan have promoted the development of church education in Hunan and introduced the education system, concepts and knowledge of modern Western education into Hunan. The Catholic Church founded some school in Hunan, which taught a large amount of advanced knowledge to Hunan women with ecclesiastical education that

was different from the Chinese feudal tradition, and to a certain extent, advocated the new concept of equality between men and women and freedom of marriage. The charity school founded by the Catholic Church in Hunan has promoted cultural exchanges between China and the West, changed people's ideological concepts, and also led to the rise of new-style education in Hunan and cultivated a large number of new-style intellectuals. Many of them have become talents in the fields of academia, medicine, business, and religion, and have made many contributions to the construction and development of modern Hunan society.

In 1856, when the Catholic Church established educational charity in Hunan, Italian missionaries ran a total of 3 church schools in Western and Southern Hunan generations. Subsequently, the parish had 9 charity schools in 1877–1884 and increased to 15 in 1892. However, after the Hengzhou Conflict in 1900, all of them were discontinued, and 8 schools were reopened until 1907. In 1912, when the Qing Dynasty fell and the Republic of China began, the educational charity schools in the diocese were further developed, and by 1924 there were 107 church schools. Spanish missionaries founded a church school in the Diocese of Northern Hunan in 1883, which by 1925 had grown to 67. However, from 1926 onwards, civil wars, anti-Japanese wars, liberation wars and other large and small wars spread to Hunan, the church schools in various dioceses had to suspend or directly stop running, the number of Catholic schools decreased sharply, the number of teachers and students was small, and the conditions for running schools were relatively difficult.

Catholic schools in Hunan include Changsha Liwen Middle School, Hengyang Ren'ai Middle School, Changde Qizhi Middle School, Yuanling Chenzhi Middle School and so on. In addition, the Catholic Church has primary schools in all parts of Hunan, such as Changde, Changsha, Anhua, Xiangtan, Leiyang, Yuanling and other places. In Hunan, the Catholic Church not only runs middle schools, girls' schools, and primary schools, but also various types of nursing schools, such as Changsha Liwen Senior Nursing School and Yuanling Catholic Church Senior Nursing School. These schools are still running schools after the founding of the People's Republic of China, or they have been merged into other schools and have been opened in various forms to this day (table 1).

Table 1. Modern Hunan Catholic Church Charity School (from the Hunan Provincial Chronicle and local historical materials)

School address	School name	Year of Founding	Now
Changde (常德)	Kai Chi Primary School (啓智小學)	1920	
LiXian (澧县)	Chongde Primary School (崇德小学)	1920	
Cili (慈利)	Teckwah Primary School (德华小学)		
Yue Yang (岳陽)	Chongzhen Primary School (崇貞小學)		It has been merged into Yueyang Lou Primary School (岳陽樓小學)
Yuanling (沅陵)	Tatsumi Middle School (辰粹中學)	1939	It has been merged into Yuanling County No. 1 Middle School (沅陵縣第一中學)
Yuanling	Tatsumi Primary School (辰粹小學)		
Changsha (長沙)	Livin Middle School (麗文中學)	1934	It has been merged into Changsha No. 8 Middle School (長沙市八中學)
Changsha	Livin Primary School (麗文附小)	1938	Sanjiaotang Primary School, Kaifu District, Changsha City (長沙市開福區三角塘小學)

School address	School name	Year of Founding	Now
Changsha	Livin School of Nursing (麗文護士學校)	1947	Changsha Health School (長沙衛校)
Anhua (安化)	Catholic Church Primary School (天主堂小學)		
Hengyang (衡陽)	Benevolence middle school (仁愛中學)	1938	Hengyang Tian Jia Ping Experimental Middle School (衡陽市田家炳實驗中學)
Xiangtan (湘潭)	Yucan Primary School (育才小學)	1916	Xiangtan No.2 Vocational School Branch (湘潭市第二職業學校分校)

In modern times, many Catholic charity schools in Hunan have been founded by the Catholic Church, and most of the principals, teachers, and teaching assistants of the schools are priests, nuns, and monks. Although these schools were privately run by the church, their main purpose was to train missionaries and evangelists, and then gradually expanded the scope of recruitment. Some church charity schools not only do not charge tuition fees for poor students, but also provide students with food, clothing, medicine, and work subsidies. In terms of teaching content, these schools mainly teach Catholic religious courses, but also teach English, mathematics, physics, biology and other disciplines. In the subsequent development process, more emphasis was placed on vocational education and secular education, and the knowledge taught was more systematic and professional, focusing on cultivating students' teams and cooperative spirit. These schools have trained a large number of talents for Hunan.

3.2 Medical charity carried out by the Catholic Church in Hunan in modern times

In 1960, six nuns from St. Franciscan Church in Italy came to Changsha to walk the streets to deliver medicine to patients. In 1911, a small clinic was opened at Pengjia-jingtang outside the north gate of Changsha. In 1936, Italian bishop S. Stanichi expanded the clinic into a Catholic Church Hospital with the purchase of medical equipment and the hiring of doctors. It is divided into departments of internal medicine, surgery, obstetrics and gynecology, and early childhood medicine. Since the War of Resistance Against Japanese Aggression in 1938, the Catholic Church Hospital has undertaken tasks such as wartime shelter and relief, and has established a "wartime rescue team" in response to the call of the Changsha Municipal Government. In 1946, Changsha Catholic Church Hospital held an assistant training course to recruit young women to learn medical knowledge. The donated funds were also used to renovate the ward and expand the beds, and the radiology department and the five senses department were added. In 1947, Changsha Catholic Church Hospital established Livin School of Nursing to train medical staff for the local area.

In 1902, the Irish opened a clinic at Wenchangmen Monastery in Yuanling District. In 1938, the clinic was converted into Catholic Church Hospital. Canadian Bishop S. O'Gara opened the Catholic Church Hospital Attached Advanced Nursing Vocational School in 1947. O'Kelan often campaigned for the resettlement of refugees and medical assistance, and was revered by the local population as a "stretcher bishop". In 1938, Italian Bishop S. Palazzi opened the Benevolence Hospital in Hengyang. Although the hospital was closed in 1944 due to the destruction of the house in the war, it was later reopened after the victory of the War of Resistance Against Japan. In August 1946, the Catholic Church established the Xingde Hospital in Xiangtan, which was later renamed Boji Hospital. In addition, the Catholic Church has opened many clinics throughout Hunan and provided medical charity assistance to local residents (table 2).

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Table 2. Hunan Catholic Church Hospital (from Hunan Provincial Chronicle and local historical materials)

Hospital address (District)	Hospital name	Year of Founding	Principal Founder	Now
Changsha (長沙)	Catholic Church Hospital (天主堂醫院)	1936	Bishop Gaudenzio Gi-acinto Stanchi, O.F.M. (石道琦)	It has been merged into the Second People's Hospital of Changsha City (長沙市第二人民醫院)
Hengyang (衡陽)	Benevolence Hospital	1938	Bishop Raffaele Angelo Palazzi, O.F.M. (柏長青)	It has been merged into the Third People's Hospital of Hengyang City (衡陽市第三人民醫院)
Yuanling (沅陵)	Catholic Church Hospital (天主堂醫院)	1938		It was completed in 1942 and has been merged into the Yuanling County People's Hospital (沅陵縣人民醫院)
Xiangtan (湘潭)	Catholic Church Hospital- Xing-de Hospital (天主堂醫院-信德醫院)	1947	Father Pacifico Calzolari, O.F.M. (佳索理)	It has been renamed Xiangtan Municipal Hospital (湘潭市立醫院)
Shao Yang (邵陽)	Hospital of St. Mary (聖母醫院)		Founded by the Hungarian missionary	In 1953, it was merged into the First People's Hospital of Shaoyang City (邵陽市第一人民醫院)
Liuyang (瀏陽)	Catholic Church Hospital (天主堂醫院)	1916	Founded by Italian missionary	In 1952, it was merged into Liuyang People's Hospital (瀏陽市人民醫院)



Fig. 1. Yuanling Catholic Hospital (from Your Yuanling Catholic Hospital).

3.3 *The Salesian and Child Relief Undertaking carried out by the Catholic Church in Hunan in modern times*

In terms of children, such as Changsha Infant-child Care Center, Hengyang Infant-child Care Center, Hengyang Elderly Home, etc. Bishop Miguel Navarro adopted abandoned babies in Xiangtan in 1858, and in 1860 built an abandoned infant-child care center in Huangshawan HouJiatang in Hengyang, and built a scripture school to accommodate abandoned babies and orphans from elsewhere in Hunan. The care center is the first Catholic infant-child care center in Hunan Province. Due to various natural and man-made disasters, the number of abandoned infants and children has been increasing, and the Hengyang Guojiatang Infant-child Care Center has been added. After the Hengyang conflict of 1900, the care center was destroyed, and then a larger nursery was rebuilt, housing a large number of abandoned babies and orphans.



Fig. 2. A starving child is helped by a Catholic nun in Hengyang (from LIFE May 13, 1946).

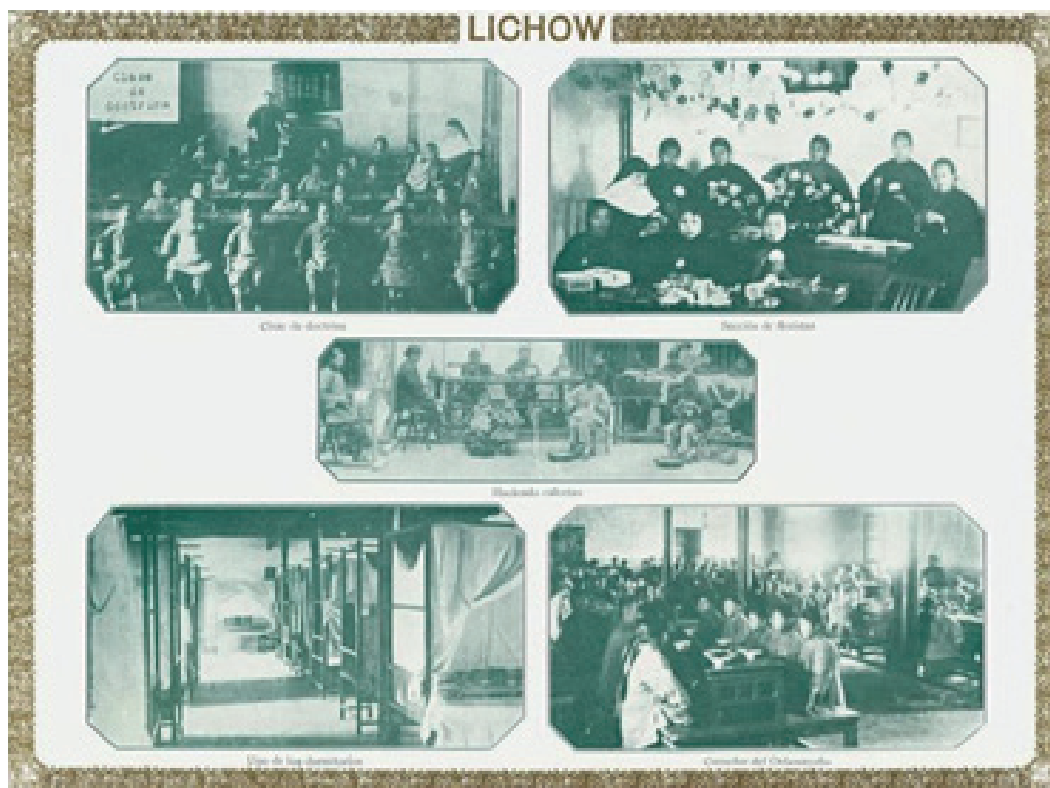


Fig. 3. Photo of the activities in the Lixian orphanage (from *Fotografías de las Actividades en el Orfanato de Lixian*).



Fig. 4. Photos of the activities in the Lixian orphanage (from Misioneros repartiendo arroz entre los hambrientos).



Fig. 5. In 1926, Passionists and the Sisters of Charity provided famine relief in Hunan province. (from The Historic Passionist Relationship with China).



Fig. 6. In the Catholic Charity Sisters compound, Chenzhou, Hunan (from The Passionist China Collection Photo Archive).

When faced with disasters such as wind, flood, fire or drought, there are hundreds of victims. At this time, the Catholic Church will provide emergency relief, distribute relief supplies, and provide shelter, nursing and psychological care. Missionary Theophane Maguire has raised funds in the United States and preached and rescued poor children in Hunan [Kuo, 2016]. Especially during the war-torn period, the Catholic Church alleviated the pressure brought by the war on the normal operation of the local society by opening refugee shelters, refugee hospitals, and refugee schools in Hunan [Xiang, 2006]. The Catholic Church has opened refugee shelters, refugee hospitals, refugee schools, etc. in Changsha, Hengyang, Xiangyin, Yuanling and other places, and the Church is responsible for the food, lodging and medical treatment of refugees, and the victims can receive free assistance and children can also attend school for free. Catholic relief activities in Hunan are not limited to material assistance, but also provide spiritual, legal and other assistance. For those who are capable, the church will try to find a livelihood for them.

4. Contemporary Revelations of Catholic Philanthropy

4.1 Promote the concept of public welfare and charity culture

Religion provides varying degrees of “social glue” that binds society and culture together [Clarke, Byrne, 1993]. Religion is not only the patron saint of the spirit, but also the disseminator of the culture of charity and the guardian of civilization. Religion has a tradition of doing charity throughout history. This is both a religious tradition worth inheriting and an important part of the charity. The Catholic Church carried out the relief of the Salesian in Hunan Province, China, which is an important part of the relief work in modern Hunan. Although the number of people in various relief is limited due to insufficient funds, but it makes up for the lack of government relief. With its spirit of hard-working and self-denial, church members have participated in emergency relief many times, or directly participated in social welfare work, or funded volunteer organizations to provide social relief services, passing on the religious concept of saving the world and helping the poor. In the future, this philanthropic culture should continue to be carried forward.

4.2 Innovate forms of aid, expanding the endogenous force for the development

In contemporary times, how religious organizations can maintain their independence in a transformed society and find their own place without becoming vassals of power and victims of genre is a prominent issue today. It is that religious circles shall be actively supported and encouraged to engage in public interest charitable activities and regulate and manage them in accordance with law, guiding the healthy and orderly development of religious circles' public interest charitable activities, giving full play to the positive role of religious circles and religious believers in promoting economic development, social harmony, and cultural prosperity. In the future, the Catholic Church in Hunan Province and China should find out the positioning of special projects in poverty alleviation, disaster relief, disability assistance, elderly care, education support, free clinics, environmental protection, and improvement of public facilities, and build a platform and provide conditions for different members of society to participate in charity through the implementation of special public welfare charity projects. Using online donations, charity consumption, charity performances, charity auctions, charity sales, charity exhibitions and other new donation channels, it will dedicate love and attract more charitable resources to participate in charity.

4.3 Strengthen cooperation and exchanges

Religious charity itself is a kind of cultural exchange, and Catholic charity in Hunan promotes local cultural exchanges between China and foreign countries. Religious charitable organizations should conform to and integrate into the trend of the times, and actively carry out exchanges and communication with other social organizations. In the context of globalization, Catholic charitable organizations in Hunan Province should adapt to the objective needs of international political, economic, environmental changes and international cooperation and exchanges, and promote the international exchanges and cooperation of public interest charitable organizations. China's Catholic Church should also provide cross-border, cross-ethnic, cross-cultural and cross-religious international public welfare and charity services to countries and regions in need.

5. Conclusion

Actively participating in charity practice has always been an important way for religions to participate in social services and promote social harmony. Whether in the past or in the present, religion as a culture has influenced the moral system of society, and the social responsibility of advocating religion has transcended the commonality of the times. Religious research and governance should strengthen thinking about social positioning, and promote it to play an active role in social charity and welfare. Traditional Chinese disaster relief is mainly based on the state and the family, with scattered merchants and gentry relief. The mutual aid and relief established by the Catholic Church with faith as a bond is different from the social security system linked by blood and geography. The religious charity activities of the Catholic Church in Hunan in modern times have introduced western philanthropic ideas and systems, which have promoted the transformation and development of Hunan charity to a certain extent and have played a role in promoting the modernization of Hunan society.

Although the Catholic Church carried out various medical and Salesian charity activities in Hunan with the purpose of opening up the situation of missionary work in Hunan. However, it is undeniable that the Catholic charity in Hunan has made up for the lack of government relief and has an important impact on the development of philanthropy and social services in Hunan. Attention should be paid to the role of Catholic philanthropy in the process of social development in modern Hunan, and the previous view that religion was simply regarded as a certain socio-political force should be changed, and it should be regarded as an active and promising social organization in society.

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