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I
Ar

Mardi des
Cendres 1998

Mon cher Père,

Voici le seul exemplaire qui me reste et qui
n'est pas faux - Je vous le donne avec
joie - le n'est pas d'original mais je pense
l'avoir donné à d'origine quand je l'ai terminé.

C'était une traduction laborieuse d'un
texte français écrit par un Italien - le
Père Thédée y a travaillé également -

Gardez-la - A le point de mon existence j'essaie
de mettre en beaux mots les choses de papier
qui m'invoquent - Et le manuscrit ne peut être
en meilleures mains !

Bon soir ! Je vous embrasse

Isabelle



SAINT ANDREW'S ABBEY

A Monastery of the Order of Saint Benedict

le 15 Fevrier 1998

Isabelle Armitage
500 Glenwood Circle #2311
Monterey, CA. 93940

Chere Isabelle,

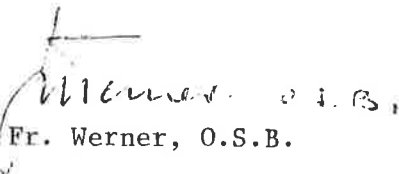
Quand le Pere Raphael etait a Chengtu, au Szechwann, il a ecrit une longue relation sur les evenements qui ont touche notre monastere, durant l'occupation communiste. L'histoire est tres interessante.

Il y a bien des annees, vous l'avez traduite en anglais. Nous avons deux copies de cette traduction, mais nos copies sont devenues tellement mauvaises que plus de la moitie du texte est inintelligible. Auriez-vous encore une copie originale du texte? Si vous en avez une, je serais content de l'avoir. J'en ferai immediatement quelques copies et vous renverrai votre copie originale.

Je vous demande cela par ce que je suis devenu l'archiviste de la maison. Je tache de rassembler le plus de documents possibles pour l'histoire de notre monastere de Chine. Ceci pour les generations futures.

Comment va votre sante? Est-ce que vous enseignez encore le francais? Quand aurons nous la joie de vous revoir a Valyermo? Ici, les santes sont plus ou moins bonnes. Le temps est pluvieux, rare au desert!

En attendant le plaisir de vous revoir, je vous reste bien devoue en St. Benoit.


Fr. Werner, O.S.B.

Christmas 1949

with Father Thaddeus Yang O.S.B.

In December, part of the last Nationalist Army left for Taiwan (Formosa). The part which remained was surrounded by communist ~~armies~~ ^{forces} and surrendered. The city of Chengtu was ~~XXXXXXXXXXXX~~ shrouded in apprehension and fear; we were going to be under communist rule, most definitively. ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ ~~XXXXXX~~. ^{Christmas 1949} On December 25, Christmas 1949, power was completely assumed.

But Christmas means ~~Jesus~~ "God ~~is~~ with us," and we ~~were~~ ~~confident~~ had faith despite the undefinable quivering of our nerves and soul. As in previous years we had planned to spend Christmas eve with ^{college} university and ^{high} ~~intermediate~~ school teachers and students, most of them non-Catholics. They ^{of them} were approximately twenty. At 11:30 pm, as I was baptizing a professor and a ^{university} student, ^{gun shot} ~~shouting~~ could be heard in the city. Midnight Mass followed; Jesus Christ Himself descended into our Chapel, and God was really with us. What had we to fear? Around six o'clock in the morning on Christmas day I baptized a whole family, father, mother and four children; the youngest was only a few months old. While the atheistic communist were taking over the city, God still reigned and increased his Church. In the afternoon we gave a party for more than one hundred people in our monastic refectory; Bishop Henri Pinault, of Chengtu, was presiding. And during that time Chengtu was falling under the communist yoke.

The first communist action was to post on the walls of the city, and to proclaim everywhere the words: "Freedom of

thought, freedom of speech, freedom of religion." They proclaimed all freedoms. But the actions which immediately followed this first one was to suppress all non-communist books and newspapers and all freedom of expression.

December 26 or 27

The population was invited to acclaim the victorious Communist Army as it marched through the streets of the city. We were going to have to live with the communist, so we might as well find out immediately what they looked like. I went with another Father to see the parade. The Bishop of Chengtu had the same idea; we met him as he was watching with Father Charel. The streets were full of people. The soldiers marched, on several rows; they ~~were not~~ holding their heads high as conquerors should. Their heads were bowed, their legs moved with difficulty; they seemed very tired. Their clothes were ~~not~~ ^{shabby} new, and their guns ~~were~~ ^{were} ~~old~~. Despite their obvious victory they had no triumphant air. The crowds did not acclaim them, they just looked, dull, fear showing on their faces and in their entire demeanor. To prevent any bad surprise, the communists had forbidden any ~~celebration~~ ^{demonstration}, particularly the use of firecrackers so popular in China to express welcome and joy.

January 1950

Around one ~~PM~~ o'clock one afternoon an old Catholic lawyer friend brought in a questionable looking man. He had an evil face, and kept his hat on his head and never gave any greeting. I introduced them into the big hall and asked them to be seated. It seemed they wanted to know my thoughts. Our Catholic friend did the talking, under the watchful glance of his companion.

Indents "We are now under communist rule."

"Yes we are under communist rule."

"What do you think of the communist rule?"

"Before I can have an opinion I have to see it at work."

"And what do you think of America?"

"I have never been to America, but they say its people are free."

"And what do you think of Russia?"

"This time I have no opinion. There is the iron curtain, without nobody can go in or out ~~with~~/the approval of the Government. So, what can one know?"

Our friend's companion was following the conversation, watching both of us; he ~~XXXX~~ was not talking.

continued ..

"Do you have any wishes?" ~~XXXX~~/our Catholic friend,

"Is there something you would like under communist rule?"

"Oh, certainly. I would like to see the planes return and the communications reestablished with the foreign countries."

Just then a plane flew over the city.

"Listen," said the companion "here are the planes." ^H His tone was triumphant, he had betrayed himself. He motioned to our friend that the conversation was over. They both rose. The communist glanced at the crucifix on the parlor wall, and I escorted them to the door. As he left the communist lifted his hat slightly. He knew ~~my thoughts~~ ~~XXXXXXXXXXXXXXXXXXXX~~ Why should I hide ~~XX~~ them?

March 25

In the city of Chengtu there were only two or three ^s newspapers left, All communist. An order was published in the official paper for all aliens to report to Party delegates; they were to make their "confession". We were soon to be

surprised to see how much the communists/^{have} attempted to imitate the Catholic Church. They admire its organization and the/^{strength} ~~XXXXXXXXXX~~ as models of the Christians, setting them/~~XXXXXXXXXX~~ to Party members.

Thus, on March 25th I reported to make my "confession". I was introduced in ^{office} a large ~~hall~~ where a Party representative was alone. He received me politely and asked me to be seated. The first contact is usually polite for they have a twofold way of gaining new converts. To begin with, they attempt to convince ~~XXXXXXXXXX~~ with brainwashing or communist indoctrination. If they succeed in changing ~~XX~~ your ideas and your heart to the point that you will effectively work for them and under their direction, it is fine; you are won to the cause. If you refuse their doctrine, ~~XXX~~ or if you do not work for them although accepting the doctrine, then they will use ^{over} force, prison or forced labor, which they label "reeducation work". In the last resort, if they believe that you might present a danger for them they will ^{be} make away with you. The Catholic Church also washes brains and hearts. If you don't accept the doctrine you may not belong to the Church but you are not sentenced to death; The Church lets God be the judge. And if you die with an unclean heart, ~~XXX XXXXX~~ God again will be the judge.

To show how much the communists really want to imitate ~~XXX~~ the Church and overcome intellects and hearts as well as penetrate to the innermost souls, I am quoting here an article of their "catechism". Yes, they have one. I read it in China:

"Love the Communist Party with all you heart, all your soul, and in all your activities."

To return to my "confession". After the usual questions concerning name and nationality, and reasons for being in China,

the "confessor" inquired:

"What are your relations with the Bishop of Chengtu?"

"We have the same Catholic Faith."

"No, no. What are your financial relations with the Bishop?"

"We are completely independent."

This was the beginning of the attack to take over our Monastery. We shall see how it was later conducted and with what success. And the questioning continued.

"Do you have any friends in Chengtu?"

"Why, of course."

"And who are your friends?"

"All missionaries."

"And among the missionaries who is your best friend?"

"All equally."

"No, no. You certainly have among them a good friend."

"I am sorry, all equally."

Followed questions about our relations with ~~XXXXXXXX~~ Chinese and foreign personalities, ~~AND~~ our ideas concerning the new communist regime and our past activities. Then:

"What is the aim of your Institute of Chinese and Western Cultural Studies?"

"To make known Western culture to the Chinese and Chinese culture to Occidentals."

And this was the beginning of the attack against our Institute.

My "confession" had already lasted two hours, and I was feeling tired. While my "confessor" was taking a little rest I interrogated him:

"What is your noble name?"

"Yuan."

"Why, then you must know our Father Wilfrid."

Father Wilfrid Weitz, ~~from 1946 to 1948~~, had taught English at West China Union University and ^{the} ~~at~~ National University of Szechwan in Chengtu, ^{from 1946 to 1948.} He had a friend there who used to borrow books from our library. Caught unawares, the communist answered:

"Yes, I know Father Wilfrid."

But he immediately added:

"You may go now."

I realized later that the communists ~~do~~ not like to be questioned, they wish ^{no} human relationship with those they name "imperialists". They especially ~~dislike~~ questions asked by "imperialists" ~~when~~ they ^{were} ~~are~~ several, fearing that their companions might accuse them for answers given, and they ^{would} ~~can~~ walk away from the indiscreet one. This time I was the one to leave, happy to be out.

Father Kowaczek then entered the room for his "confession". He belonged to the Society of Divine Word (S.V.D.) and had taught German with ~~FATHER KAISER, S.V.D.,~~ Father Kaiser, S.V.D., ^{at a college} ~~in a~~ University in Sian, Shensi Province. Both had moved to Chengtu at the time of the communist advance. For approximately a year Father Kaiser had been living with the Spanish Redemptorist Fathers whose convent joined our monastery on the east side. Father Kowaczek lived with us. Both were splendid priests with a happy disposition, both were of German origin.

Like all other missionaries, every foreign monk in our monastery, Father Hildebrand Marga, then Subprior, the Fathers Emile Eutruille, Eleutherius Winance, Alberic de Crombrughe, Werner Papeians de Morchoven, Gaetan Lories, had to report to

to the authorities for their "confession". Our contacts with the Communists were ~~XXXXXXXXXX~~ tightening up and becoming more frequent.

March - April

A military training school moves into a former elementary school on the west side of the monastery and requests the first rooms of the monastery for their infirmary. Request granted. They move out within three months.

we were receiving daily

At the monastery/visits by armed policemen and Party delegates. During the first months they were more or less polite. One afternoon two Party delegates appeared. One of them visited Father Werner, the Procurator, whose room was close to the monastery entrance. The other engaged conversation with me. Followed ~~XX~~ a two-hour discussion on the creation and origin of man:

"We are all descended from the ape," said the communist.

"Certainly not."

"Yes, Darwin said so."

"He didn't prove it, he offered it as pure hypothesis.

Read his book."

And now, as I write this in Hong Kong, in 1952, after my expulsion from China, I recall that another missionary, sharper than I, answered after a long argument on the same subject:

"All right, I will agree that you communists are descended from the ape, but I certainly am not."

He was accused the next day of having said that the communists/^{were}descended from the ape.

The ~~argument~~ ^{dispute} between the communist and ~~I~~ ^{he} continued about the existence of God and of the soul. He finally said:

"We hate our enemies unto death."

And I answered:

" We Catholics do not hate our enemies, and we attempt to better the bad people we have to deal with."

He then uttered this memorable ^{words} phrase:

"Yes, I know. The difference between Catholic and communist is that you have love while we have hate."

He was quite right. (His name was Mr. Chang)

The nights were gloomy. ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~

~~XX~~ In the old ~~XXXXXXXXXXXXXXXXXXXX~~ house haunted by the devil, ~~XXXXXXXXXXXXXXXXXXXXXXXX~~ ~~---/according to popular belief---~~ which was located beyond our south wall, the Committee for the notorious ^{land} Agrarian Reform was at work juging the former landlords. The communist wanted to extort ^{who bring with them in the land} their gold. They tortured their prisoners who shrieked with pain. Their cries would ~~XXXX~~ awake us and make us shiver.

April 23

Persecution against foreigners, Protestant and Catholic missionaries alike, intensified; the communist vice was tightening up. Police and Party delegates encouraged those who knew the monks to ^{denounce} ~~discuss~~ them. They would inquire about past and present activities of all missionaries. Armed policemen entered the monastery at any time. We were warned by our faithful dogs, ^{XXXX} they often barked furiously as though they were saying:

"The policemen are here."

And they ~~XXXXXXXXXXXX~~ walked in our refectory/^{considering} ~~XXXXXXXXXXXX~~ everything with a ^{ferocious} black look. ~~XXX~~ I would invite them to eat with us; they always declined, knowing that they would be accused of fraternising with imperialists.

We knew that we were accused of hiding spies in the

monastery, as well as of having a transmitter, ~~XXX~~ guns, and
 objects having belonged to the American Army, which from 1943
 to 1945 had set up nine or ten ~~aviation-camps~~ ^{300 or 400} in the ~~environs~~ ^{neighborhood}
 of the city. From there, American planes took off to bomb
 Japan. For several years Father Werner acted as Auxiliary
 Chaplain in the U. S. Air Force. And I often offered Mass at
 the Military Hospital in Chengtu and in their ~~camps~~.

~~XXXXXXXXXXXX XXX~~
~~XXXXXXXX~~ There had been no regular searches, but we had had
 frequent visits from the police and lengthy individual
 questionings. The searches were about to begin.

In the afternoon of April 23rd, 1950, the police in
 charge of ~~guards~~ ^{alien}, accompanied by a good number of armed
 soldiers, suddenly made its appearance and carried out a search
 in the ~~entire-estate~~ ^{Police compound}, including the houses which were close
 to the street. The monastery itself was most ~~seriously~~
 examined. But rather than a thorough search it was a reconnoitring
 of the place. It seemed they were looking for a transmitter and
~~the~~ objects received from the American Army during the war.
 The American Army had been most generous with all Catholic and
 Protestant Missions. The communist government had decreed,
 retroactively, that all objects having belonged to the American
 Army became government property, and had to be delivered.

No one was permitted to leave during the search. That
 evening we learned that a similar search had been carried out,
 at the same time, at the Bishop's House.

In the morning of April 25th, Father Emile brought four
 books written in Chinese and said:

"These are anti-communist boks."

I glanced through them. He was right. I tore them up

and threw them in the waste-basket. In checking my room I found a beautiful big photograph of Mr. James H. McWilliams, ~~XXXXXXXXXX~~ Director of the Chengtu branch of the ^{U.S. Government} Office of War Information ~~during the war~~. This Catholic gentleman often visited the monastery and had become our friend. He had left us some money for the education of a young Chinese ~~whom~~ ^{and who} he had converted, ~~XXXXXXXXXX~~, had been baptized and had received First ~~XXXXXXXXXX~~ Holy Communion in our Chapel on Christmas night 1959--. I tore up the picture, saying:

"James, I love you very much, but..."

I threw the pieces in the waste-basket, determined to burn the ~~the~~ content the next day.

That same evening (April 25) all the monks retired to their rooms after saying Compline in the Chapel. I had a room on the second floor, ~~am~~ the south-east side. I was working. Around ~~XXXXXXXXXX~~ 9:15 I heard some strange noises on the ground floor where Father Hildebrand and Father Werner had their rooms. I listened. It was ^{not} the monks talking, but a number of unfamiliar voices. Could it be the police for a night visit? Curious, I went out, leaving my door open, and walked into the dark corridor towards the stairs. There I saw a silhouette, and the man said:

"Get back in your room!"

"Who are you?" I asked.

"Get back in your room!" He had a gun.

I returned to my lighted room. The man was following me. I looked at him. ^{He} ~~It~~ was a policeman.

"Get back in!"

So I did, and closed the door. It was obviously a night search. All I could think of were the torn books and picture

I had thrown in the waste-basket. What to do ? After an hour I heard steps in the corridor in direction of my room. A knock on the door, I said

"Come in!"

Three times they knocked. Three times I answered to come in. As no one opened the door I finally opened it myself. There were six or seven policemen, their chief, Mr. Wang showed me the search warrant. I asked them in.

"Search him!" said Mr. Wang.

And they did; while he immediately plunged into the waste-basket and sat at my desk. He rummaged through the waste-basket and pulled out a handful of sheets. I became nervous watching him. But I could not afford to be, so I lighted a cigarette and regained my composure. Mr. Wang looked at the brand new pages and cried:

"What a pity, what a pity, ~~XXXXXXXXXX~~ a new book all torn up... Please tell me, Mr. Wen (my Chinese name), what is the title of this book?"

As I had torn up four books I ignored which one he was holding. But Chinese books bear their title in the margin of each page. I said:

"The title is in the margin."

He reads:

"The ~~SIX~~ Ailing World."

It was a book by Bishop Sheen. (To this date I do not know its ^{real} title in English.) Of course, the Bishop spoke out against communism in his book. Mr. Wang ^{hesitated} grieved a while longer then asked:

"Mr. Wen, why did you tear up this book."

"Because there were passages against communism. I do not wish to keep such books in our library."

Mr. Wang looked at me, speechless, and never more did the communists speak to me about the book. Still, Mr. Wang felt the need to cry some more; he had just retrieved from the waste-basket the torn photographs:

and pristine

"Such a beautiful picture, torn up also, what a pity!"

During that time, the policemen were conducting a thorough search of my two rooms. One of them had found a large photograph; he showed it to me asking:

"Who is this gentleman?"

"He is my friend, Mr. James McWilliams, ^{founder Director of the} ~~who was the Director~~ of the ^{Office of War Information} ~~Office of War Information~~ during the war. ~~XXXXXXXX~~ was found a similar picture/in the waste-basket."

Mr. Wang kept silent, but he took the undamaged picture and the pieces of the torn one. The search continued, thorough, in my bedroom. There were a number of metal lockers. Every one ^{was} ~~was~~ examined. By midnight they were not through. Two of the policemen were puzzled; they were holding a holy card and inquired:

"What is this?"

I looked at it. It was a representation of the Holy Trinity, the Father, the Son, and the Holy Spirit under the form of a dove. This card had been designed by Dom Bruno Groenendaal, artist-monk of the Abbaye de Saint-André in Bruges, Belgium. It was past midnight and I thought that it would be impossible to explain the Holy Trinity to these communists. I returned the card saying:

"I do not understand."

And the search continued in a little chapel ^{opposite} ~~opposite~~ my rooms. The tabernacle was empty, nevertheless I had to open

it because they thought it might conceal firearms. They looked behind the altar.... Then they visited the rooms of Father Kowaczek and of Father Eleutherius, on the same floor. Both Fathers were rubbing their eyes, and I couldn't tell whether they were calm. ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ The blanket on the bed in Father Eleutherius's room was neatly inscribed "U.S.A.", but I sat on it, and they never saw it. Then it was the room in which Father Thaddeus Yang had lived until he had to return to Belgium for serious health reasons in 1949. Opposite was the restroom.

"What's in that room?"

"It is the restroom."

But Mr. Wang did not dare walk in first. I then showed them to the stairs which led to the third floor and I wanted to go along; but the policeman on guard at the stairs said:

"Get back in you room!"

So, I went back, and I felt I had earned to take some rest. I slept till three o'clock in the morning when I heard ^{rapping} ~~xxxxx~~/on the door. It was Father Werner:

"The policemen are asking for you."

I went down. There were some policemen asleep on chairs, but Mr. Wang was in Father Werner's room. He said:

"Sign this paper^{we} /testifying that were polite."

I signed it. He then asked me to sign another paper ^{taken} ~~XXXXXX~~ attesting that they had ~~XXXXXX~~/ photographs they had found as well as an "appliance". I looked at the "appliance" he was holding in his hand. It was Father Alberic's hearing aid. Father was ill at the Catholic Hospital, therefore he was not in his room, but they had found his hearing aid. We were later told that they wondered whether ~~XXXX~~ it had some

connection with the ^{5.2.50} transmitter we had been accused of hiding. We tried to explain what it was, but they would not believe us. ^I ~~XX~~ went on to tell them it was a ^{very} ~~XXXX~~ delicate piece of equipment, ~~XXX~~ that it was most difficult to procure another, besides, Father Alberic needed it. We insisted that they bring it back; they promised. It took many visits from Father Werner to get it back. In the meantime we ~~had~~ learned they had inquired in town about this mysterious ~~XXXXXXX~~ device, never having seen anything ^{like it before} ~~similar~~. To conceal their ignorance, a group of policemen lead by Mr. Wang came some days later with another policeman they said was deaf. The story was ^{that} he wanted to buy such a hearing aid. We told them to write to Hong Kong.

The night search had lasted six hours. They had examined everything, including the refectory and the kitchen, accompanied by Father Werner. He had to follow them to the attic which they thoroughly checked. They also looked most carefully under the roof, in search of ^{allegedly} the transmitter, the spies and the firearms. ~~we had been accused of concealing~~. Then they affixed seals on the attic which remained over a month, despite our Father Procurator's persistent complaints. He would visit the police often, protesting of our need for the attic.

The Fathers Hildebrand and Werner had to open the tabernacle of the monastery Chapel. To one of them who inquired why the search, it was replied:

"Because you have been ^{denounced} ~~mentioned~~."

To Father Werner who stated he did not expect a night visit, Mr. Wang replied:

"We have so much to do that days are not enough."

The Fathers Emile, Alberic and Gaetan had their rooms on the third floor to which I had been refused access; and I cannot

recall whether our Chinese monks, Father Paul and Brother Peter, had their ~~XXXXXXXXXX~~ third-floor rooms searched.

This then ~~XXXXXXXXXXXXXXXXXXXX~~ is the story of the night search, To be ^{correct} exact, I must add that in leaving us Mr. Wang said:

"Forgive us for having disturbed you."

They had found neither spies, transmitter or firearms, because there were none. I learned later, though, that they were to accuse me of having a transmitter which I used to keep Truman informed. Their two greatest enemies were America and the Pope. There were many cartoons of the Pope in their magazines, represented in his pontifical cope, the tiara on his head, blessing with one hand while in the other he received money from Truman; or else the Pope was ^{shown} blessing with one ^{under} hand while guns emerged from/his cope.

*
* *

All that had been pleasant in China was rapidly changing under communist rule. The Chinese themselves were changed. The communists were attempting to mold them in their image. They had won the battle against the Nationalist army, now they were after the hearts and minds of the Chinese people. They did not seem very successful. Soon after their arrival they had organized in all ~~universities~~ universities and schools, as well as everywhere, what they called "classes in politics," in which they taught the marxist doctrine. At the Bishop's House they had commandeered the best room, the one in which the Bishop received the Viceroy in the old days. There was held the class for Christians who were fetched by armed policemen. Out of ~~XXXXXX~~ ^{forty three hundred} Christians in Chengta maybe forty attended voluntarily. Their chief was

Mr. Niu.

Communist spies were every^{where} place, in schools, in homes, in tea houses. In the pre-communist days the tea houses were always full. The Chinese^{There} loved to stay, indefinitely, telling jokes, laughing and conversing without fear. But now the Chinese^{most} people were losing their laughter and their gaiety; they had become almost mute for fear of ~~the~~^{informers} bearers.

It was in 1950 that a university^{coll. of} student accused his father of having buried his gold in a corner ~~in~~^{of} the garden. (Having given him away to) the communists (they) searched the garden corner and found the gold. The ~~son~~^{young man} was proclaimed a hero ~~having proven~~ he loved the party more than his father.

We could no longer leave the city. Still we had a need for recreation; and ~~the~~^{was being} only thing left ~~was~~ the theatre. We went quite often during the first year of the regime. It was rather sad entertainment, nevertheless it proved a means of getting familiar with the communist tactics to poison minds and hearts. Every single motion picture I saw taught hatred; ~~hatred~~ ~~XXXXXX~~ for foreigners, hatred for the old landlords, hatred for religion, hatred for family life, hatred ~~everywhere~~, hatred for the "war lord Chiang Kai-shek". Joy was totally annihilated. The communists are true sons of hatred of which they also are the fathers.

I almost forgot to tell that a few weeks after the victory ~~of~~ the communists ~~XXXXXX~~ they had asked that the city of Chengtu organize a solemn reception in their honor; they demanded it in fact, and they demanded it of all social and religious organisations; ~~The~~ the Catholic Church included. The Church per se. They went to the Bishop's House. They came to me in the person of the previously mentioned ~~Catholic~~^{the} friend.

"Why would you not ~~preside~~ the Catholic delegation and make a speech greeting the communists?"

"Well, I am both a ~~XXXXXX~~ Catholic priest and a foreigner; I have no right to intervene in Chinese affairs."

The Bishop had also refused. Later we learned that the Buddhist abbot from the most famous neighboring monastery had accepted the invitation. In his welcoming speech he had said:

"You have promised to work for the good of the people; I expect you to perform."

Pretty soon the Buddhist monasteries were occupied and converted into ~~XXXXXXXX~~ barracks/or schools. All holdings of Buddhist or Taoist monasteries were, of course, confiscated, in the same manner as all real estate, Catholic or other. The holdings of the Catholic Church were taken over by the government, not ~~under~~ "Church holdings" but ~~under~~ "large holdings".

Like the Americans the Chinese peasant had hoped for an "agrarian reform". They had hoped to be given land. Instead they received a ~~mere~~ patch of ~~land~~ ^{mere} ground/and after the taxes were paid they had just a little rice left.

May 1950

After the night search of April 25th, we had not been informed of any results until the end of May. They had taken the hearing aid from Father Alberic's room, photographs, calling cards, and other "documents" from Father ~~XXXX~~ Werner and myself. They had also found undeclared bullets in Father Werner's room. In May Father Werner and I were summoned to the headquarters of the police for aliens.

"Why ~~XXXXXXXX~~ were you so friendly ^{with} Mr. McWilliams ^{the} director of the Chengtu branch of the O.W.F.? He was a spy."

"He was a Catholic and came to Mass in our Chapel; we became friends."

"You gave him political informations."

"Never."

"Did he not have his offices in you monastery for quite a while?"

"Yes, in the same manner as your school used rooms in our monastery for its infirmary."

"You have declared ~~having~~ a revolver and bullets; yet we have found bullets which do not belong to the ~~declared~~ revolver. Therefore you have other revolvers! Where are they?"

"We have no other revolvers."

The questioning lasted at least one ~~XXXXX~~ half hour.

Then:

"We will come and remove all ^{effects} ~~effects~~ which belonged to the American army, you will have to give them all up. All ^{effects} ~~effects~~ having belonged to the American army (now are) property of the People's Government."

We were dismissed and escorted to the monastery by ^{disputed} policemen and soldiers who were to remove all the ^{incriminated effects} ~~effects~~ ~~having belonged to the American army~~. The search lasted several days, and they carried everything (or almost everything) away in one half dozen large trucks: Chairs, benches, bicycles, projector, jerrycans (empty or full of gas), approximately seventy phonograph records. They piled everything helter-skelter in the trucks. Many of these things had never belonged to the American army, they were taken regardless/because we had no "proof of purchase".

We remained with two pianos, four drums and about forty

excellent records, we needed music! Later when I was in prison I was accused of not having delivered them. They contended these objects had belonged to the American army. We were allowed to keep blankets and American clothes, "just a few each", and one empty jerrycan. They proceeded the same way at the Bishop's House, and I have grounds to believe the same thing happened to the Redemptorist Fathers.

A few days later, with a large magnet ~~that~~ secured from the Redemptorist Fathers, the policemen searched the wells at the Bishop's House and at the monastery. From my window I watched the proceedings. They retrieved a piece of wire from one of our wells; and that was all.

June 1950

At the beginning of June Father Werner and I were summoned again ~~at~~ ^{to} the Headquarters of the police for aliens. There we found Bishop Pinault, of Chengtu. Mr. Wang, the police officer, was there too in casual clothes, he faintly smiled and left as we entered. Then he returned in full uniform and hat. He sat down as ~~our~~ our condemnation ~~was~~ concerning the American Army effects confiscated by the Peoples' Government was read. Then in a halting and embarrassed fashion he said:

"You would deserve a very severe punishment. But.... the People's Government is generous and.... you are forgiven. Remember though.... if you do not observe the law.... you will be punished most severely. I am giving you.... a warning.... very severe."

He rose abruptly and left ~~XXXXXX~~ ignoring us. We looked at one another, realized it was over, and walked out.

July - October 1950

I do not recall any precise dates. It is enough to say that during the whole of 1950, monastic life and work went on as usual. We were certainly not at ease; fear was present in the city and above all in the schools. The so-called People's Tribunals had begun ^{to function}; in fact ^{trials} they were in full swing. A professor ^{Chinese university} married to ~~XXXXXX~~ a Swedish woman; ~~XXXXXX~~ was threatened with ^{a trial by a} the People's Tribunal. Twice he attempted ^{unsuccessful} to take his life; ~~XXX~~ he tried a ^{to come early} third time. He invited some friends/one morning ^{early}. The night before he had locked himself up in his room. In the morning his wife prepared breakfast, the friends came; but he did not show up. ~~XXXXXXXXXXXXXXXXXXXX~~ He was found, hanging ^{by the neck,} in his room. Life in China was certainly changed.

At the monastery Father Emile was working on ^a his Chinese ^{French} dictionary, begun at the time of his youth, when, as a seventeen year-old monk of Solesmes, ~~XX~~ France, he had been sent to Spain for his health. There he had undertaken the study of the Japanese and Chinese languages using discarded newspaper clippings. Since his arrival in China in 1929, the dictionary had become his ^{of the} major work, and he was considering publication. Since the arrival/communists ~~XXX~~ he had undertaken the study of the Russian language, he was determined to remain in China. Therefore why not learn Russian? [?] Under the Nationalist Government, the ^{Administration official} Chief ~~ed~~ the police for aliens had asked me to teach him Italian. I had taught him how to ^{learn} pronounce it in three lessons. ^{The official's} Mr. Li, who ^{called him self} ~~under the Nationalists had taken the name of~~ Washington, had not fled to Formosa, but had remained in Chengtu. He had enrolled in one of the ^{Universities} communist schools which they called "universities." After six months he ^{got out} and came back to me

asking to go on with the Italian lessons. I told him:

"It is Russian you should study now."

Emile

Father/was studying Russian. Father Gaetan was pursuing

the study of the Chinese language. Before coming to China

he had spent a year in America to learn English, then a ~~useful~~

~~requirement~~ in China . In 1948 he had moved to Peking to study classical Chinese in a ^{special} Chinese ~~XXXXXXX~~ school/for Missionaries, conducted

by the Franciscan Fathers. ~~XX~~

At the time of the communist advance I had sent him to Macao to further his studies, he joined us from there in 1949.

Father Alberic also was pussuing the study of Chinese under the communists. He had come to China with Father Werner in 1939 and they had remained in a Chinese Mission to study the language with a teacher. ~~XXXXXXXXXXXX~~

When it was time for the lesson the teacher, a former seminarian, would announce that he had to say the rosary at that precise moment. Father Hildebrand had come to China with Father Emile in 1929.

French

Father Eleutherius was still teaching/at the Chengtu

Academy of Fine Arts and Philosophy at West China Union

University. The latter course was terminated in July, 1950.

There he was able to observe closely the brainwashing of university professors. ~~He had recorded the teachings of~~ ~~XX~~ of his first hand personal experience ~~XXXXXXXXXXXXXXXXXXXX~~ in his thorough study, "Communist Persuasion", ~~XXXXXX~~ published in 1959 by P. J. Kenedy & Sons.

There were also two Chinese monks at the monastery, Father Paul and Brother Peter. The former worked in maintainance; but he often went out, dressed in communist new-look clothes, to hear confessions in Catholic families, offer Mass and give Holy Communion. Other priests did the same. The Chinese Church was

descending in the catacombs. Brother Peter was pursuing his study of philosophy under Father Eleutherius, while Father Alberic taught him Church History.

Our relationship with non-Catholic Chinese students, professors or others were getting scarcer; they did not dare visit the "imperialist" ~~XXXXXXXXXXXX~~ foreigners who were all suspect. But in the latter part of 1950 the police ~~XXXX~~ visited us every day; sometimes several times ~~in~~ ^a day. The police had set up headquarters in every other street. The policemen ~~were in charge of the~~ classes in politics to teach the marxist doctrine to the people, but they also collected money for the Korean war and drafted men. ~~XXXXXXXXXXXX~~ We had to put up with ~~interminable~~ ^{endless} questioning by these policemen or by Party delegates. And always they would ask:

"Where does your money come from? What is your financial relationship with the Bishop of Chengtu."

The answer was always the same:

"Our money comes from the Abbaye of Saint-André, near Bruges, Belgium. Our Superior is the Abbot of Saint-André, Dom Théodore Nève. He sends us the money, we ~~XXXXXXXX~~ do not depend financially ~~XXX~~ upon the Bishop of Chengtu."

The communist government was mostly interested in money; they needed it, and had to get ^{it} at all cost, nevertheless ~~XXXXXXXX~~ ^{pretend} to remain within the bonds of legality and justice.

The communists were dismayed by something else too; the Rule of St. Benedict. They called me in one day and asked:

"You have a Rule?"

"Yes, we have a Rule."

"Who wrote it?"

"St. Benedict."

In Chinese the name Benedict is translated Pen Tu which means Benedictine. Therefore they exclaimed:

"Ha! Pen Tu.... he is a man!"

"Yes, Pen Tu is a man."

"And when did he live?"

"In the sixth century."

They did not insist.

Our Institute of Chinese and Western Cultural Studies.

We mentioned it in the second chapter, but it was impossible to guess that our Institute would provide the communists with their first weapon. The Institute which had been an influential tool in the cultural circles of Chengtu, before the communists, now made us very suspect in their eyes. To them it was no more than an instrument of "cultural imperialism." As I was writing these notes in Hong Kong, Bishop Boisguérin, of Suifu in our province of Szechwan, after fourteen months spent in a communist prison, ^{British Colony} arrived in ~~the~~ ^{on March 24, 1952.} I met him in April and he told me that while in prison in Chungking, a few days before his expulsion he had been questioned by the communists on the Redemptorist and Benedictine Fathers of Chengtu. They inquired:

"What kind of work did the Benedictines engage in?"

He answered that we had an Institute, taught in Universities, wrote books, and had a library. To which they replied:

"Yes, we know, the Catholic Church is well organized. Some preach, others busy themselves with 'cultural invasion'."

We had several Chinese secretaries at the Institute.

The first was Mr. Sun Fu-yuan, then one of the best Chinese writers. We knew that he was inclined towards socialism. He left us before the arrival of the communists who gave him the post of head librarian at the Peking/^{National}Library. Our second Chinese secretary was Mr. Li Yu-hsing, the former director of the Chengtu Academy of Fine Arts. The whole family had become Catholic. I had baptized him and ~~him~~ his wife. Father Alberic had baptized the son and daughter.

The communists also believed that our Institute concealed spies. Therefore the questionings were numerous and frequent.

"What is the aim of the Institute? What are its buildings funds and ~~XXXXXXXXXX~~?"

The answer was always the same:

"The Institute aims to make Occidental^{Western} know Chinese culture, and vice versa. Concerning the buildings and funds: The Institute is only starting, and has no buildings nor funds. It is an institution of the monastery ~~XXXXXXXXXXXXXX~~ which finances it."

"Is the Institute officially recognized?"

"No."

"Why?"

"Because, up to now, we have neither enough ~~XXXXXXXX~~ staff nor money."

But the communists were determined to destroy the work of the Institute. They cannot tolerate that any institution be not under their complete control, principally if it is in foreign hand, Catholics besides. For they do not love God, Whose existence they deny, attempting to destroy any concept of Him or love for Him. All that resist them must be done away with, institutions as well

as individuals. Co-existence is impossible.

October 15

In the afternoon, the communists asked ^{permission} to hold, in ^{neighboring} our monastic refectory) a ~~neighborhood~~ meeting of the "people" ⁱⁿ. The ~~meeting was destined~~ ^{purpose was} to establish "by vote" (previously decided by the communists) the "People's ^{Welfare} Committee" ^{of our sector.} ~~in charge of the~~ ~~people's welfare in the neighborhood of the monastery.~~ It was impossible to refuse. All monks were invited to attend, but ~~the~~ ^{my} ~~communists insisted I had to be present.~~ ^{presence was especially required} There was an electrical ceiling fan in the refectory; knowing that ~~the~~ ^{meeting} ~~lasted~~ ^{lasted} for hours, I told them not to use it too long, as I did not want to be responsible of a possible accident -- the fan could have become loose and fallen on their heads -- .

"But you yourselves use it!"

"Yes, but only a half hour at a time."

And, faithfully, every half hour, the fan was turned off for ten minutes.

I went to the meeting with the Fathers Emile and Eleutherius. We sat at the far end of the room. There were two ^{chairs} ~~chairs~~, one for the neighborhood people, the other a party member. The former asked me several times to give a ~~speech~~ ~~speech~~ speech. Tired of refusing I finally accepted. But, just before the opening of the meeting, the party member sent me word twice, and the second time in order form, not to open my mouth.

The meeting lasted for hours. The welfare of the people had to be promoted. The communists had no other purpose. Then the committee was "elected."

The two ^{chairs} ~~chairs~~ asked to speak to me after the meeting.

I ushered them into ^a ~~one of the two~~ parlors. First they asked my impression on what had been said and done. I answered:

"You have proclaimed you would work for the welfare of the people. ^{Wonderful!} ~~Great~~ All you have to do now is to accomplish it."

(indent) → They then wanted permission to move the People's Committee in the monastery buildings. At the entrance of the property, south / ^{side} / ^{then} there was an auditorium which opened on Yang Shih-kain street; ~~XXXXXX~~ / followed, in the direction of the monastery, a series of Chinese houses. The surrounding wall came next, and beyond the large kitchen garden and the garden, at the far end on the north side, was the large, handsome monastery which had been completed early 1949.

I agreed to their occupation of the auditorium with its two adjoining rooms on either side. Of course, our every move ^{was} ~~was~~ going to be controlled, but the inside of the monastery and its peace ~~was~~ / ^{would be} relatively protected, God willing. As it worked out the communists held ~~XXX~~ ^{meetings} daily reunions of the People's Committee, in the afternoons and evenings, but no one entered the monastery without requesting permission, except the ~~neighborhood~~ ~~XXXXXX~~ ^{local} and ~~the~~ police. Later, though, the ~~neighborhood~~ ^{local} police requested the monastic refectory for ~~the~~ ^a People's Committee meeting. A second time they used the refectory against our wishes. ~~XXXXXX~~ ^{last} that it might become a habit we complained to the ~~area~~ Bureau.

"The People's Committee ^{is} has all the necessary room in the auditorium for its meetings. When they meet in our refectory the women and the children take advantage of it to steal vegetables from our kitchen garden."

We were not asked any more to lend the refectory.

October 27

Our simulated expulsion in order to destroy the Institute

Father Werner and I were summoned to the ~~alien~~ Bureau *in China*.
Mr. Wang greeted us with a smile. A bad sign.

"Be seated... What beautiful weather!"

"Yes, very beautiful."

Silence. Then:

"The Government has an offer to make. You are young, in the prime of life. The Government advises you to return to your countries. You will ^kmost useful there."

~~XXXXXXXXXXXXXXXXXXXX~~ At the monastery, during the communist regime, there was one French monk, Father Emile Butruille, five Belgians, Father Hildebrand Marga, Father Eleutherius Winance, Father Alberic de Crombrugge, Father Werner Papeians, and Father Gaetan Lories, ^{and} one Italian, myself.

We answered:

"But we have work to do here."

"We have no use for your work. The Chinese can do it better."

We then repeated all the different ~~enterprises~~ ^{activities} we were engaged in at the monastery ^{and} at the Institute. The answer never varied.

"We do not need foreigners to do these things. The Chinese can do it better."

"We have just opened a public reading room."

"We do not need it, we have one of our own."

"The Institute makes Chinese culture known in the Western world, and occidental culture known in China."

"The Chinese do that too."

"We preach the Catholic faith."

"There are enough Chinese priests without you."

They then dismissed us:

"Go back to the monastery now and think about this advice."

Come back tomorrow and give me an answer."

"We need more time to think, one day is not enough."

"All right, think it over as long as you need to. Come back to see me when you want."

We left.

We spent a few days ~~XXXXXX~~ reflecting ^{upon} the Government's "advice."

We also consulted with Bishop Pinault, and his Vicar General, ^{A.} Mgr./Poisson. It was obvious from Mr. Wang's tone that it was more than an "advice." To accept or to refuse would certainly have the same result. In the latter case they would have given orders to expel us. Eravado was useless. It was ^{then} decided ~~that we~~ ^{to keep in China} would accept, ^{while trying,} at the same time ~~attempting~~ ^{of the other missionaries} to obtain ~~XXXXXX~~ ^{permission} as many monks as possible. Mr. Wang had suggested that he particularly wanted to get rid of Father Werner and myself, and a few unnamed "others."

The significance of this "advice" ~~will~~ become clearer in the context of ^{the renewal of} alien registration ~~certificates~~ ^{which} ~~XXXXXX~~ had been demanded of all residing aliens. Previously these ~~certificates~~ ^{had} had been renewed for six months. But this time our ^{had} had not been renewed. On October 14th, I went to the alien registration bureau and inquired why our names had not been posted in the local paper. ~~XXXXXX~~ Other foreigners ~~XXXXXX~~ had been invited to get their ~~XXXXXX~~ certificates on the 15th. I was told they would advise me later.

Father Eleutherius, who was still teaching at the Chengtu Academy of Fine Arts, finally obtained his renewal on the 20th. All other missionaries had received theirs on the 15th.

The Catechism

Religious persecution against Christians and priest^s, whether foreign or native, had intensified. There were no Churches left in the ~~open~~ ^{side} country; they had been occupied. In the city of Chengtu policemen attended Mass on Sunday to take note of the sermons. The French missionaries predicted that we were all going to be incarcerated or expelled, ~~XXXX~~ ^{and} that the Chinese priests who were faithful to the Pope would also go to jail or to ~~hard~~ ^{forced} labor camps. The faithful would remain alone with red or schismatic priests. How would baptisms and marriages be handled? What to do in danger of death? Could they attend Masses offered by schismatic priest, and go to confession to them? Were they free to become communist party members? All these ~~XXXXXXXXXX~~ ^{problems} had to be clarified for them, ~~at marriage~~ with a special emphasis on the question of the Three Autonomies.

The Bishop of Chengtu asked me to write a very brief Catechism ~~treatise~~ ^{dealing with} all these subjects. I started it at the end of October 1950. I first wrote it in French on the typewriter. I stated that Christians could not be affiliated with the Communist Party and that the Three Autonomies ~~was~~ were a first step towards the establishment of a Chinese Church separated from the Pope. I asked Father Léon Trivière, of the Paris Foreign Missions, ^{Saint} and Father Eleutherius to read my notes.

One morning, as I was working on the Catechism in my second floor room, there was a knock on the door. ~~XXXXXXXXXX~~ ^{entered my room} and looked around. I said to come in. Three policemen, two of them ~~XXXXXXXXXX~~ ^{armed} were armed, the third was a ^{chief} in plain clothes. I thought that if the communists got hold of ^{the} Catechism notes which were on my desk and had them translated I would be sent to jail.

The ^{officer} ~~phases~~ picked up a few sheets from the ~~XXXXXX~~ desk. One of ^{them} the policemen remarked that they were typewritten. I asked ~~him~~ / whether they would like to see how a typewriter worked. I took them over to the typewriter which was sitting by the window and gave them a lengthy demonstration. But the ^{officer} ~~phases~~ went back to the notes. I did not want him to question me, ^{and} I said:

"These notes are in French. Does the honorable gentlemen understand French?"

"No, I do not understand French."

"Why, then you certainly understand English."

"No, I do not know English either."

He threw the notes on the desk with spite and blurted:

"Let's go!"

They left. ~~XXXXXXXXXXXXXXXXXXXX~~ Providence does exist, as I have been able to ^{variously} ~~testify~~ in numerous occasions!

The Catechism was translated into Chinese. Half of it was transcribed by Father Eleutherius, the other half by Father Kaiser, S.V.D. Had ~~XXXXXXXX~~ the communists found out about it they could not have held any Chinese responsible for its existence. ~~AND~~ One night I slipped it in my pocket, went through the Auditorium ^(front door) (where a meeting of the People's ^{office} Committee was in progress, under the ~~XXXXXXXXXXXXXXXXXXXX~~ supervision of policemen) and headed for the Bishop's house, a five minute walk from the monastery. There I delivered the Catechism to the ~~the~~ Bishop.

November 1st

There was a sudden speeding up of events. The communists were acting fast.

Father Emile had received from the Government a "temporary

Chinese naturalization!" At the time of his first individual "confession," in February, Father Emile had shown the communists his naturalization papers, which he had received from the Nationalist Government. He had told them of his love for China. Shortly before the Communist "liberation" he had ~~XXXXXX~~ undertaken the study of the Russian language, and later coached students in Russian. He had shown the communists who had visited his room ~~XXX~~ his extensive Chinese dictionary, ~~XXXXXX~~ that was ready for the printer. Several time the communists had inquired from our neighbors the Redemptorist Fathers whether Father Emile had a world-wide reputation as a scholar.

During 1950, the ^{local police} ~~neighborhood~~ and ^{the} ~~alien~~ ^{for aliens} police, had visited the monastery. The former investigated our Chinese monks and the servants, the latter was concerned with the foreigners. All foreigners were ~~XXXXXX~~ gathered in a parlor and asked who had the Chinese nationality. ~~Observed~~ Three monks ~~who~~ were naturalized, Father ~~Abbot~~ ^{Don} Hildebrand, Father Emile, and myself. ~~XXXX~~ ~~XX~~ The next thing the police wanted to know was whether any of the naturalized Chinese had kept his former nationality. Father Emile alone had lost his French Nationality. The police took away Father Hildebrand's naturalization papers and mine and never mentioned it again.

Thus Father Emile, being temporarily naturalized, did not need a registration certificate and could remain in China. He was not "asked" to leave and could stay with Father Eleutherius. Father Gaetan wanted to remain in China and we attempted to obtain a registration certificate for him. Therefore, on November 1st, Father Werner and myself ~~XXXXXX~~ went to the alien registration bureau and asked for Father Gaetan's registration certificate.

The Chief of Police
Mr. Wang advised us to send Father Gaetan in the next day. Then he told us that Father Werner, Father Hildebrand, Father Alberic, and myself had fifteen days to ^{complete} ~~KXXXXXX~~/all departure formalities and ~~KXXX~~ ship our personal belongings. The departure formalities entailed the posting of our names in the official newspaper for five consecutive days, and bank formalities ^{clearance} to prove before witnesses that we had not debts. We asked:

"What can we take with us?"

"Anything you want."

"What about the monastery?"

"It is yours you can do what you want with it."

November 2nd

The next day Father Gaetan went to the alien registration bureau to receive his registration certificate. He stated that he ^{wished} ~~wish~~/to stay to preach the Catholic faith. The answer was no.

"Go back to your own country. You just arrived here and your knowledge of the Chinese language is insufficient to preach."

It was not true.

Five monks were forced to leave. Father Emile and Father Eleutherius alone were authorized to remain with our Chinese monks, Father Paul and Brother Peter, ^{Bro. Peter} ~~who~~ had made his three-year profession of vows on October 15.

The books we had written in Chinese

We had completed the departure formalities immediately after the 1st of November, and shipped fifteen trunks to Canton. Several times the police advised us to be prompt.

But we had written books ~~XXX~~ that had to be accounted for. They were in the communists' hands. Several months earlier the ~~alien-bureau~~ police had visited the monastery and requested two copies of each book published by our Institute. I had given them the English Grammar, written in Chinese by Father Wilfrid. My Home in the South, written in Chinese by Father Thaddeus Yang, and two of my books, Important Questions about Life, which I had dictated in Chinese to my secretary, and Philosophy and Religion, translated into Chinese by Mr. Li Yu-hsing. Hence we had given them four books in all.

On November 21st, we proceeded to the ^{police headquarters} ~~alien bureau~~ and we each tendered five copies of the Official Newspaper announcing, for five consecutive days, our departure. We also produced proper documents for the other formalities. And we asked what was the date of our departure. ~~The XXX~~ ^{answer:}

"Time has not yet come to leave," ^{came the answer.}

About-face! And there was nothing we could say. We had to wait; and we did.

All became clear. Through this false alarm the communists had wished to develop in us the psychology of those who are leaving, and therefore work no more. It was an attempt to destroy the work of our Institute of Chinese and Western Cultural Studies.

November 22nd.

In the morning I ~~am~~ summoned to the alien bureau.

"Give us one more copy of each book published by the Institute."

"But, I have given them to you already."

"We lost them."

I returned in the afternoon to deliver the books. I met

a student's hands, and that in another ^{high} ~~intermediate~~ school in Chengtu another book, Important Questions about Life, had been burned.

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+ +

Our Catholic Bookstore

In October, 1947, Father Nicholas Maestrini, of the ^{Recent} ~~Milan~~ ^{Foreign} ~~Society~~ ^{Society} P.I.M.I., and founder of the Catholic Truth Society of Hong Kong, ~~had~~ ^{sent} ~~offer~~ ^{consigned} ~~to us~~ his books at our place, and our Catholic Bookstore ~~had~~ come into being. The project also included all Catholic books from all the ~~XXXXXXXXXX~~ publishers in China, Hong Kong, and Macao. Father Hildebrand Marga was in charge of the Bookstore, and he can be credited with a superb apostolate.

Since the founding of the Bookstore we had sold for more than \$8,000 worth of books, not inclusive of the books which we had ~~distributed~~ ^{given away} ~~only~~. ~~XXXXXXXXXX~~ We had helped nearly all the parishes in the Chengtu diocese, and a few others, to set up a Catholic library, ^{by contributing towards the preparation of} ~~therefore~~ ^{helping} ~~spread the~~ Faith in many ^{dioceses} ~~different~~ environments.

After the communist "liberation" of December 25, 1949, and during the year 1950 we received regular shipments of the books we ordered, except those of the Catholic Truth Society, which had ^{not} a bad reputation from the start with the communists for its books of apologetics and its anti-communist ~~XXXX~~ pamphlets. In 1951, numerous books, mostly the ones published by the Catholic Central Bureau ~~XXX~~ in Shanghai, were seized by the communists at the Central Postoffice, until finally we received no books at all. This was the manner in which the communists applied their

~~XXXXXXXXXX~~ propaganda-slanted principle of Freedom of Thought,
Freedom of Speech, Freedom of Religion.

foreseeing
In 1951, ~~XXXXXXXXXX~~/that all of our books would ~~be~~ someday
be confiscated, we ^{felt} invited all ~~of~~ the priests in Chengtu:

"Take all the books you want and distributed them to
the Christians."

They took thousands of them. Yet, when we ~~we~~ ^{were} expelled in
1952, there must have been 10.000 volumes left, including ~~of~~
pamphlets, and leaflets.

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* *

Our Study Circle and the Legion of Mary

Since 1942, our teaching in the Universities and Colleges
of Chengtu had provided us with contacts with students and
teachers. About thirty of them had been baptized. The
establishment of our Institute intensified these contacts,
which were made easy by our sympathy for China and its culture.
We were friends and friendship shatters the barriers between
race, and civilizations. Before he can "give" a Missionary must
"receive", learn the language, the history, and the culture of
the people ^{to whom} he is ^{sent} visiting, so as to enter into the life of the
country and become, as much as possible, a man of their race.
All through their long history the Benedictine monasteries
always attempted to take root, ~~XXXXXXXXXXXXXXXXXX~~ spiritually as
well as materially, with their minds and hearts, in their
adopted country. Only then is the Missionary "accepted" and
can he "give" fully.

Sympathy and friendship do away with prejudices against
people or even religion. I remember a non-Catholic teacher who
said to me after six months of friendly ^{relations} rapporte:

"Are you not a Catholic priest?"

"Why, yes."

"How come we have not yet discussed religion?"

"We may start now."

And we did.

There was no problem in establishing a Study Circle for the teachers and students of the ^{Colleges} Universities and ^{High} Intermediate Schools. There were, of course, more students than teachers. Except Mr. Li Yu-hsing, who had been the Director of the Chengtu Academy of Fine Arts and who had become the Institute Secretary in 1948, most teachers only came ~~for a while.~~ *occasionally.*

About twenty people attended our Study Circle, most of them non-Catholics. Before the arrival of the communists and during the year 1948, I had adopted the following program: After clarifying the notion of religion, of our relationship to God, ~~XXXXXXXXXX~~ I taught sacred history, beginning with creation. As much as possible I used maps and pictures. Thus the history of God's actions among men, His intervention in the history of humanity unfolded ~~XXXXXXXXXX~~ before the ir eyes, their minds, and their hearts. When the communists took Chengtu we had reached the coming of Jesus-Christ, as He entered visibly into history. After the communists took over I continued the Study Circle. I cannot remember for how long. The students became afraid to come. In the schools ~~XXXXXXXXXX~~ ^{they} had taken over, the communists immediately spoke against religion and foreigners. We had to give up the Study Circle.

But our Legion of Mary group went on.

~~Archbishop Riberi was Internuncio in China, he had remained at his post under the communists.~~ The Legion of Mary ^{continued} began in Ireland. While Archbishop Riberi, ^(The Bishop but successor to ...) was ~~in the~~ ^{at} the nunciatura in Ireland ^{at Kill.}

he had encouraged Ed^uel Quinn to establish the Legion of Mary in Africa, in Kenya, ^{the establishment by} Archbishop Riberi founded the Legion of Mary in China in 1948, and sent Father ^{Aedem} McGrath on a tour of several dioceses, ~~to establish the Legion of Mary.~~ Father McGrath came to Chengtu in 1949, and Bishop Pinault ~~XXXXXXXXXX~~ established the Legion of Mary in all the parishes. Our ~~group~~ ^a was ~~200~~ ^{group} students and we started it in October 1949 after the summer vacation. It worked normally with ten to fifteen students. Mr. Li Yu-hsing was President, and his son and daughter belonged to it.

Immediately after the arrival of the communists, Mr. Li had assumed more classes at the Academy of Fine Arts. He ~~XXXXX~~ wife and all his family began to stray away from us. His ^{was} very frightened. Their son and daughter had to attend the "class in ^{politics} politics" organized in every school. The young man was 18, the young girl ~~is~~ 16 or 17, ^{but ready for release. But} They were going to be admitted to the university shortly ~~and~~ the communists ^{XXXXX} told them there would be ~~no-university~~ ^{admitted if} for them if they remained Catholics. Thus the marxist teaching can penetrate ~~XXXXX~~ the mind more easily?

During the meetings of the Legion of Mary I noticed that the young man was changing, visibly turning towards communism.

Soon his piety ~~was gone~~ ^{was gone} and after some weeks he stopped attending ^{measurably} altogether. In the beginning the young girl could come back to her family each week. (They lived in one of the houses bordering ⁱⁿ the enclosure.) ~~XXXXX~~ She would often come and discuss with us ^{against religion} the attacks/made by the communists in the politics class. ~~XXXXX~~ ^{XXXXX} her teachers prevented her from returnig to her family ~~the~~ ^{to} Facilitating the ~~XXXXX~~ brainwashing and communist indoctrination. ~~XXXXX~~ Eventually the whole family apostatized. I learned later that the young man had been sent ~~to~~ ^{to} a university in Chungking. He wrote to Father Alberic at the end of 1950: "I am a communist. Communism

gives the solution to the problems of life, which Catholicism does not. I advise you to study communism and tell the other Fathers to do the same." After the ~~young~~ girl was admitted to the university in Chengtu she continued to attend the political ~~classes~~ ^{classes}, also the communist ^{study} circles for girl and boy students. Under the guidance of a communist party member, ^{in these circles} they discussed together and expressed their opinions on communism and religion. ~~Soon~~ ^{As} an atmosphere of fear was ~~engendered~~ ^{produced}. I was to learn later that, interrogated about me before a whole group of students, she denounced me. I also learned that old friends of hers turned against her because she had formerly ^{with Father an opposite stand.} ~~said the opposite~~

Archbishop Riberi had been a strong promoter of Catholic ~~books in China~~ ^{literature as well as} and of the Legion of Mary. The latter, under the communists, had become a ~~XXXXXXXXXXXX~~ stronghold of dedicated Catholics determined to remain faithful to Christ, to the Blessed Mother, and to the Pope. The communist attacks were directed, of course, against Christ, the Blessed Mother, the Pope, and the priests.

Therefore the Legion of Mary became suspect. It had to be destroyed, ~~and used to attack the Church and imprison priests and Christians.~~ ^{It} Most probably to give themselves time to gather enough evidence, the communists left the Legion of Mary alone for a few more months. It was only around the first months of 1950 that the newspapers began a campaign against the Legion in Tientsin, as early as 1950

At the monastery, the police showed up during our ~~reunions~~ ^{meetings}. ~~There were~~ ^{These were} ~~XXXXXXXXXXXX~~ which took place in our big parlor, according to the rules prescribed by the Legion manual. Nevertheless, to avoid being accused of having ~~secret~~ ^{secret} meetings we decided to modify slightly the rules. We offered our prayers and delivered the

sermon in the Chapel, then we would ^{again} ~~return to~~ the parlor and discuss Legion problems sitting casually around the room. We burned the notebooks containing the ~~xxx~~ minutes of our meetings and the names of our members. Around May or June, to prevent the suppression of the Legion by the communists we decided to dissolve it ourselves and replace it with a study Circle to which Catholic and non-Catholic students could be admitted. We discussed all ~~the~~ current communist problems and all attacks against religion.

~~Before its suppression, the meetings of the Legion, as its meetings~~
~~those of the Circle~~ were closely watched by visiting police who walked around the room. More than that, they had an inside spy, in the person of ^{a tattling} sixteen year-old ~~young girl member~~ girl member. We were all aware of it.

One morning, ~~when~~ the Legion members were saying the Rosary in the Chapel, led by Father Eleutherius, I was pacing outside, preparing my sermon. A few policemen ^{looked} looking inside the Chapel saw the students and Father Eleutherius, turning to me they said:

"Don't you go to Mass on Sunday?"

"I have already been ^{to Mass}."

I replied straightfacedly.

The attacks against the Legion of Mary were in full swing all through China towards the end of 1950 and during the whole of 1951. The communist newspapermen had to write stories against the Virgin and the Legion. Most of them had no idea who Mary was, nor her Legion. There were only four million Catholics in China against a population of five hundred million. I was told that a desperate reporter before writing his story wanted to locate Mary. He called in a Catholic young girl:

"Do not fear, tell me where this woman Mary is."

"She is in Heaven."

"I said, do not fear, tell me where she is."

"I'm telling you, she is in Heaven."

And the communist replied with hatred:

"So, you won't tell me. But I will find this woman."

The communists were really after the Virgin Mary, Mother of God, and of men. In 1950, ~~XXXXXXX~~ a story was printed in one of the Chengtu papers, maligning Father Werner and myself in the matter of American articles found at the monastery. Later our two names were again mentioned in connection with an exhibition in town: In it, ^{American} a revolver, and a Japanese sabre -- the arms of the Legion of Mary!

The study Circle was attended not only by students but also by Catholic and non-Catholic men, sent to us by ~~XXX~~ pastors of the city parished, like Father Trivière and Father Marchand of the Paris Foreign Missions Society.

Father Trivière, named ^{Doctor} Vicar General, ~~at the Kui-Wang-chiao parish~~ asked me to organize ~~there a study Circle~~ every Sunday night. ^{in his own Kui-Wang-chiao parish} There were fifteen people at the first meeting, then twenty five, then thirty five and forty, Catholics, non-Catholics, ^{Christians} and Protestants. One evening a ^{reporter-journalist} ~~MAN~~ from "Kung-Shang Je-Pao" attended the meeting and stayed on for a discussion. Later he came to the monastery to discuss some more. He seemed moved by an evil purpose.

I mentioned earlier our young Legion of Mary spy. We had spies ~~tda~~ in the study Circle, ^{to} The most ^{conspicuous} ~~conspicuous~~ was the former ~~Chief of Police under the Nationalist Government~~, Mr. Washington Li. ~~He hadn't moved to Formosa.~~ After six months of communist occupation he appeared one day in front of the monastery. I happened to be there.

"How do you do, Mr. Washington Li."

"Do not call me Washington any more, the communists do not like this name!"

Without being invited, this gentleman presumed to attend the luncheon we gave the students and the ensuing Study Circle meeting. He had told me he wanted to become a Catholic. He came to two luncheons and meetings; therefore he knew most members of the Circle. It was undoubtedly dangerous. Some of the members notified me that he was a communist. The following Sunday, from my bedroom window, I saw Mr. Li in the garden on his way to the ~~reunion~~^{meeting}. I had to turn him out.

"Mr. Li, you are too intelligent, and you have too much experience, ~~besides being too old,~~ to attend conferences ~~destined for~~ students. *Besides, you are too old!*"

"No, I am interested. I wish to become a Catholic."

"And you are in a hurry."

"Yes, very much so."

"Then you will go much faster ~~by~~ reading books."

After protesting vigorously he understood, took a book, which he returned two weeks later, ~~and never came back~~^{he showed up again.}

(The communists had their spies everywhere, in every ~~organization~~ organization, in the schools, and in the homes.)

*

* *

The Three Religious Autonomies.

The communists know that Catholics love God, and are ready to pay the price of blood for Christ. They know that Catholics love the Blessed ~~Mother~~^{Virgin}, and the Pope. God, the Blessed ~~Mother~~^{Virgin}, and the Pope, are our link and our strength. Separated from the

Pope we cease to be Catholics. They have specialists who study the Catholic religion. How could one destroy an unknown enemy? The specialists study the religion to find out how to destroy it. The communists were aware of the strong nationalist feeling of the ~~XXX~~ Chinese priests and Christians ^{great} [who ~~XXXXX~~ had a ~~XXXXXX~~ desire to have Chinese Bishops.] There had been revolts in some seminaries against ~~XXXX~~ the teachers who were foreign missionaries.

Even before their 1949 victory the communists ~~had spies~~ everywhere. ~~They~~ knew that ~~[a few months before their arrival in Chengtu~~ ^{in Chengtu} some missionaries had warned the Christians that the communists were the devil himself and that they should be ready to shed their blood for Christ. Consequently when the communists took over they told the Christians:

"Who ~~ever~~ said we wanted your blood? Not in the least! We ~~are~~ all Chinese and we must unite to ^{drive out} ~~chase~~ the foreigners. They all are imperialists."

In one speech a party member said explicitly:

"We do not want any martyrs. It is too beautiful to be a martyr."

It is a fact that martyrs are a credit to the Church and that their example strengthens Christians and make them more faithful to Christ. The communists are well aware of this, and any time a bishops or priests die in ~~XXXX~~ prison some political justification is given to their death.

Thus the communist method for ^{ing} destroy/religion is an indirect one: brainwashing through communist indoctrination. They wish to wash away, destroy all that is in the human mind and heart to replace it by communism. It is a drawn out process beginning with persuasion all the way to prison if necessary.

Administrat. Aut. - The Church must be governed by the Chinese clergy, to the exclusion of foreign bishops + priests.

Economic Aut. - The Church ~~cannot~~^{may} not seek financial support abroad, and her funds must be administered by Chinese citizens.

Apostolic Aut. - The Christian doctrine must be ~~taught~~^{preached} by Chinese without the assistance of foreign missionaries.

44

The communists are determined to destroy individuals through their minds and their hearts, i.e., from within. They also want to destroy the Church from within by using priests and bishops, whenever possible, and by using Catholics themselves, in the same manner ~~that~~ they use the citizens of a country to take over that country.

The communist method is sly. In China they used the ^{incited the Christians to demand} Three Religious Autonomies: ^{Administrative, that is} Autonomy of Government, ^{so-called} through which ~~they~~

~~they induced Christians to demand Chinese bishops to lead the government of the Chinese Church, no more need of foreign bishops, Autonomy of Economic Subsistence: no more need for foreign moneys, Chinese money will be sufficient. Autonomy of Expansion: no more need for of foreign priests, the Chinese priests will suffice to preach Catholic religion.~~

From what we said earlier derives the understanding that the communists had ~~XXXXXXXX~~ selected, for their attack against the Church, a grounds already well laid out. The Movement of the Three Autonomies was the first step ~~in~~ separating the ^{Chinese Church} Catholic Church from the Pope by founding a national Church, ~~and~~ at the mercy of the atheistic communist government.

Thus the communist worked according to this method and in that direction. Their first Chinese success was, ^{at} Kwang-Yuan, a town in Northern Szechwan. On November 30, 1950, the local priest published a ~~XXXXXXXXXX~~ communist inspired manifesto, signed by six hundred Christians, ~~but~~ there were not that many Christians in that parish of the Chengtu diocese. God alone knows the responsibility of the priest and the Christians. On January 23, 1951, another manifesto came out of Szechwan province, this time from the diocese of Nanchung, where our monastery was located in its beginnings. ~~The manifesto was~~ signed by Bishop Paul Wang,

by priests and ~~to~~ Christians, ^{if} The manifesto recognized, ~~causative~~,
the severance of economic and epistolary relations with the Pope, ~~which~~
^{had in fact,}
~~as, in fact, there was no means of having any,~~ as the bishop
pointed out, ^{already} ~~had been made impossible by circumstances.~~

On April 15, 1952, ^{while} in Hong Kong, ^{I went} with Archbishop Riberi, ^{the}
Internuncio ~~to China,~~ ^{To see} I visited Archbishop ^{Jantzen of} Chungking, ~~Bishop and~~
~~Jantzen,~~ ^{and} Bishop Pinault, ^{of} Chengtu, who had recently been
expelled from China. Archbishop Riberi stated that Bishop Wang
had sent him the manifesto on January 23, 1951, and ~~added~~ that
he had immediately ~~written him to retract the statement~~ ^{advised the Bishop to make a retraction} for his
priests. The Internuncio ~~then asked Archbishop~~ ^{wanted to know} ~~whether~~ ^{Jantzen} if
Bishop Wang had done ~~it.~~ ^{so} ~~Bishop Pinault said he had.~~ ^{yes, answered,} ~~He had in~~
~~fact read the very beautiful and Christian letter which Bishop Wang's~~
~~Wang had written, as a copy had been sent to Chengtu. The Bishop~~
~~Wang suffered much. We had known him~~ ^{as} ~~to be~~ ^{as} a great bishop ~~while~~
our monastery was ~~established in Sishan in his diocese,~~ ^{still at} three or
four miles from ~~the~~ ^{his} episcopal see of Nanchung. In December ~~of~~
1951, our Brother Peter visited Suining, near Nanchung, to see
his ailing ~~father.~~ He told us upon his return that Bishop Wang
did weaving for a living, that he had been denounced by two of
his priests, but that he had refused to ~~denounce~~ ^{incriminate} Archbishop Riberi
before the communists.

The Political ^{Training} Class

The class, ^{was} organized by the communists all through China
as soon as they took over. All schools ~~XXXXXXXX~~ of whatever level
had them. The classes were also given to the people, everywhere,
in cities and villages, ^{and} in the country, ^{at} for the farmers. In the
city of Chengtu there was one in each neighborhood. The communist
delegates presided, of course, and ~~the~~ armed police was there too.

In our neighborhood the class was held ^{several times a week} in our ^{front hall} auditorium (which the communists had taken over as well as two adjoining rooms. There was a meeting a day in the auditorium, and several times a week a politics class.) Women came with children, and men, young and old, some of them carrying a little stool to sit on. The meetings began at five in the afternoon and lasted way into the night; they were endless.

The whole of China had become a huge school for the teaching of Marxism, and all Chinese were forced into being students. Nor were the military dispensed from it, on the contrary. Later when I was detained in a communist prison I could hear beyond the wall ^{political instruction haranguing} the politics class held for them. And I listened: the leader read a newspaper article, then ~~he~~ commented on it; ^{this was} then ~~was~~ followed by discussion in which the men had to participate.

In this journal

✓ I am only concerned ~~in these journals~~ with the ~~XXXXXXXXXX~~ the Three Autonomies inasmuch as they ^{affected} ~~have a~~ relationship with the monastery. But it can be said as a whole that ~~in~~ the priests and the Christians in China were not sufficiently prepared to ~~XXXXXXXXXX~~ fight the insidious communist methods, nor were we aware enough of their ~~XXXXXXXXXX~~ doctrine, their aims, or their tactics. Therefore, ^{initially} ~~initially~~ in the beginning, there were hesitations, lack of firmness, and lack of straight answers. Communism should have been studied by seminarians, priests, Christians, and everyone in seminaries and schools. But how could we tell?

*

* *

Some time in

~~around~~ March, 1951, two policemen from the Alien Bureau came to manastery with some neighborhood police. They asked for me in the parlor. I ~~found~~ found them there and they ask me to be seated. After

indulging in small talk for a while they asked:

"Do you approve ^{of} the movement of the Three Autonomies?"

"No. I do not."

They would not listen to my reasons. They made a note of my answer and left.

During the year 1951, some Chinese priests in Chengtu advocated an agreement with the communists, a kind of co-existence: A reform of the Catholic Church, but a Catholic reform, safeguarding the Faith and the association with the Pope. The ^{special} ~~political~~ class organized by the communists for the Christians was held in the ~~best~~ hall at the Bishop's House, which the police was occupying for that purpose. Every Sunday the class was scheduled for ~~three~~ ^{thirty} in the afternoon. All Christians had been invited, and the police, with guns, looked them up and talked them into attending. Out of ~~four thousand~~ ^{three} hundred Christians in Chengtu about forty attended voluntarily, and although there were sometimes quite a number of Christians attending, most of them had been forced into it. Their leader was ^{Mr.} Niu. Several Chinese priests came voluntarily to the classes to "save the Church" as they said. I know they were sincere, they still believed in the possibility of co-existence.

The meetings were always presided by communists, and they had adopted a very sly tactic. From the beginning they asserted that they had no desire to destroy the Catholic religion. They wanted in no way to ~~destroy~~ ^{kill} the Faith, only to "purify" it. ~~THEY~~ ~~REKXKXKXKX~~ Purely religious matters could be treated in agreement with the Pope, but the Church must be purified of all imperialist elements.

And so ~~REKXKXKXKX~~ every Sunday took place the Marxist indoctrination. The Chinese priests often came to the monastery before the

meetings to discuss communism and the possibility of co-existence. We told them they must not attend as the meeting were leading to the separation from the Pope. But it was to no avail.

May 17, 1951

From the beginning, Father Sagredo, Vice-Provincial of the Spanish Redemptorist Fathers, whose convent was outside our enclosure wall, resisted the movement of the Three Autonomies. He was a great priest. He had no fear ~~of~~^{of} talking clearly to the Christians against communist tactics destined to destroy the Catholic religion and the Church. He was emprisoned on May 17, 1951.

The Visit of a Chinese Catholic Lady.

Now there was already one missionary ~~Catholic priest~~ jailed for his Faith. We had found out that the communist aim is to destroy ^{it} from within ~~Church and country~~^{and}. They attempted to use Father Sagredo thoroughly by ~~attempting~~^{trying} to generate among Christians a movement against ~~him~~. They encouraged Christians to demand from the Government Father Sagredo's punishment.

On June 2nd or 3rd I received the visit of a Chinese Catholic lady, mother of a large family. She told me that some communists and Christians, and even some Chinese priests had come to enlist her help in denouncing Father Sagredo.

"May I do it?" she asked.

"No, you may not." I replied.

And I proceeded to give her the reasons.

"May I then join the reformed Church of the Three Autonomies?"

~~Now~~I explained ~~her~~ to her why she could not. She ~~then~~ assured me that she would never denounce a priest of belong to the reformed Church; and then she burst into tears.

"Why are you crying then?"

"I do not fear for myself or for my husband, but for my children. They are forced to go to the communist school and they are taught to denounce their parents. They have to ~~XXXX~~ report on our evening conversations, it is terrible, my husband and I do not dare talk anymore in front of the children."

I went to the Bishop's House and reported this conversation to ~~XXX~~ Bishop Pinault and his Vicar General, Msgr. Poisson.

*

* *

Our Chinese monks, Father Paul , and Brother Peter, our secretary and their group, never took part in the politics class organized by the communists at the Bishop's House. Several Chinese priests kept on going "to save the Church!" But the communists were stonger as they never make any concessions, except tactical ones, like their tactic of co-existence. Nevertheless the Chinese priests, except Father Bonaventure Liu, came to the monastery to discuss communism and the politics class.

For many weeks our ^{the} Father Paul helped out at the North Gate parish, hearing confessions, offering Mass and preaching. But in early June, 1951, I ordered him not to go. ^{to the monastery.} He, himself, ~~XXXXXX~~ ~~XXXXXX~~ wanted to quit, because of the danger of being recognized by Christians and Communists and of being drawn into the reform movement. The two Chinese priests, ^{of the} were very displeased.

"Does Father Prior think we are schismatics?"

^{one of them} And ~~XXXXXX~~ Father, Hsü, came to the monastery. ~~XXXXXX~~

~~XXXXXX~~ An argument followed which lasted two hours. Father Hsü's last argument was:

"These are Government orders. We must obey."

I showed him ^{The} Canon Law

"These are the orders of the Church, ^{"I will do."} "We must obey ^{the Church."} ~~the Church.~~

But it was useless. He understood ^{it} only later, ^{however} as he was in good faith, and really wanted the good of the Church. He did not fear for himself.

June 17, 1951

continued their effort

The communists ~~were~~ ^{were} trying to get the Christians to denounce Father Sagredo. They could only gather a small group; the odd forty who voluntarily attended the politics class. But the police ~~XXXXXX~~ ^{increased} their number by adding non-Catholics to the group. A demonstration was organized, headed by ~~XXXXXX~~ ~~XXXXXX~~ ~~XXXXXX~~ ~~XXXXXX~~ demonstrators carrying banners in the image of the communist leaders, ~~originating~~ at the Bishop's House, ~~This was~~ ^{It was} only four to five minutes away from our monastery and the Redemptorist Fathers' Convent. It was around four o'clock in the afternoon on June 17. I was ~~XXX~~ in one of our Chinese houses, the one in which ⁷² Mrs. ^{Lin} Draye lived. ~~She was a Belgian married to a Chinese.~~ All of a sudden we saw the demonstrators emerging into the garden across the house. We saw the banners, and at least two Chinese priests who belonged ~~XXXXXX~~ ~~XXXXXX~~ to the procession which was headed towards the door opening on the monastery garden. They entered and I followed them. I was curious to see whether they would enter the monastery. They stopped for a few moment in front of the building, then turned left and went by the other garden path. As I was looking, it seemed to me that the two Chinese priests were trying to be inconspicuous.

We learned later that the demonstrators had been at the Redemptorist Fathers. Their leader, Mr. Niu, attempted to enter

the ~~convent~~ ^{house}. But Father Compagno was at the door and he stopped Mr. Niu, ordering him not to enter, punctuating his order with a few punches. As Mr. Niu had his foot in the door, he got slightly injured. It was enough. Mr. Niu immediately went to the Police Headquarters across the street. The Police informed the ~~MAAON~~ Bureau ^{for Aliens} and Father Compagno was put in jail that very evening.

June 18

I ~~was~~ ^{was} summoned ~~to~~ ^{to} the ~~Alien~~ ^{for Aliens} Bureau. I got there around 2:15 ~~p.m.~~ ^{p.m.} two-fifteen. I ~~am~~ ^{was} greeted amiably which was unusual enough to make me cautious. Coming from the next room I could hear the voice of Bishop Pinault. Mr. Wang invited me to go in. We were four people, the two communist chiefs, the Bishop and myself. There were cigarettes and tea on a little table in the center of the room. This was to be the first and the last communist ~~meeting~~ ^{meeting}. "Attention!" There had to be a reason.

~~After~~ Mr. Wang offered us a cigarette and poured us some tea. ~~We began~~

"We asked ~~to~~ you to come, ^{as Mr. Wang said} so we could have a sincere exchange of views on the movement of the Three Autonomies. Let's all plainly say what we think."

Bishop Pinault then asked him to define the Three Autonomies. ~~And~~ Mr. Wang answered:

"It means" that we are to have ^{only} Chinese bishops in China."

"If the Pope ^{appoints} ~~names~~ a Chinese bishop I am ready to retire," replied ~~the~~ Bishop. ~~immediately~~

And we proceeded to explain that only the Pope could name Catholic bishops in China as all over the world.

"All right," ~~XXXX~~ ^{but} once the Pope ~~will have named~~ ^{will have named} the bishops

in China, only the Chinese bishops ^{are} ~~will be~~ entitled to govern the Chinese Church. The Pope will have no more power."

He had already said in the beginning of his speech:

"The Chinese government does not intend to destroy the Catholic Church. All we want to do is to purify your faith."

To which I had replied:

"~~Once~~ The Pope ^{who appoints} ~~had named~~ the bishops all over the world ~~he~~ retains the right and the duty to lead them in the government of the Catholic Church, ^{in order} precisely to maintain the purity of the same faith all over the world."

I cannot remember whether Mr. Wang made any reply to this statement. But in the end he said:

"We have had a very enlightening conversation. Go home now and consign your views on paper, and please bring back these written statements by noon tomorrow."

Then both policemen accompanied us to the door according to Chinese etiquette.

Once in the street we exchanged our impressions. The communists had attempted to influence the Christians against Father Sagredo. The previous day's demonstration ^{had been} ~~was a poor one.~~ It was a failure. ^{The communists} ~~The communists~~ by asking us to be "sincere" ^{had} wanted to find out the reason, ^{for the failure.} ^{They also} ~~wanted~~ ^{to} know us better in order ^{to better} ~~to~~ ^{to} destroy us. ^{That is why they} ~~They~~ had shown no impatience in the face of our reactions, but had been content to record them.

Shortly after we had reached our respective homes, both the Bishop and myself received the visit of a policeman, reminding us of the written statements to be delivered the next day at noon.

I wrote my impressions that night in French, and had Father Eleutherius read them. The next morning I translated them into Chinese.

with the help of my secretary. We were through around noon, but I decided it was not important to be a little late. The policemen had made up their mind to be ^{as} kind to us that day as well as the day before. When I reached the ~~Alien~~ ^{For Aliens} Bureau, I found the men resting or sleeping in chairs. Mr. Yuan rose, greeted me politely, glanced at the conclusion of my paper, and dismissed me. Nothing ever felt as good as being in the street again.

^{Anxious}
I ~~wanted~~ to save my thoughts on the conversation with the two communists; I copied ^{The Document} ~~them~~ between the lines of an old manuscript which I shipped to Hong Kong with a bundle of books. We knew that books generally reached Hong Kong. After I was expelled from China I found the books in Hong Kong with the manuscript and the letter which follows in its entirety.

Alien Bureau ^{for Aliens}, ^{Police H. Q.}
Chung Fu Kai
Chengtu.

Gentlemen:

Yesterday, June 18, 1951, His Excellency Bishop Pinault, of Chengtu, and myself, were invited by you, at your office, to have an exchange of views on the "Movement of the Three Autonomies" in the Catholic Church. This exchange of views took place in the afternoon from two fifteen to three fifteen approximately. You had asked ^{me} to consign ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ my thoughts on paper for your ~~own~~ ^{personal} use.

You said that the "Movement of the Three Autonomies" ~~is~~ consists in having ~~to~~ ~~China~~ Chinese bishops and priests to lead and administer the Chinese Catholic Church, and that there is no need for popular approval to ~~follow~~ ^{the three autonomies}. You admitted that the Pope alone had the power to name the bishops in China as he does all over the world. ~~But~~ ^{nevertheless you said} once the Chinese bishops have been named by the ~~local~~ ^{local} they alone have the right to administer the Chinese Catholic Church, and that the Pope may not intervene in this administration.

^{without} You said also that the Government of the Chinese People wants the Catholic Church to grow, ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ ~~XXXXXXXXXXXXXXXXXX~~ in no way ~~subject~~ ^{to} change the fact, ~~XXXXXXXXXXXX~~ to protect its purity, ~~simply~~ ^{intending} to purify the Catholic Church of imperialist elements.

regarding ^{make} Personally I had never heard a clearer statement, ^{somehow in} by ^{the} the desires of the Government of the Chinese People.

Here are my thoughts.

^{secular power's} From the beginning of her founding by Jesus Christ, and ^{throughout} during the whole of her history of nearly two thousand years, the Catholic Church ^{has} always ~~endeavoured to stop~~ ~~XXXXXXXXXXXXXXXX~~ the ~~resistance~~ ^{to} ~~secular power's~~ encroachment of Governments attempting to use her as a political instrument. There are numerous examples in history, and in every century. The Catholic Church has always willed to keep her faith, even at the price of blood.

In the matter of the Three Autonomies, here is the ~~faith~~ ^{teaching} of the Catholic Church:

In founding His Church, Jesus Christ gave her one Head in the person of Peter and of his legitimate ~~XX~~ successors. ~~XXXXXXXXXXXX~~ ~~XXXXXXXXXX~~ From her founding to today the Church counts two hundred and sixty two Popes who followed one another through history without interruption.

According to the Catholic Faith, the Pope alone has ~~not only~~ ~~XX~~ the exclusive power and right to name and depose bishops throughout the world, but ~~he~~ also ~~has the exclusive power and right to~~ ~~XXXXXXXXXXXX~~ keep on directing them in the interior administration of the Catholic Church throughout the world. And this precisely in order that the Faith ^{may} remain pure and always one in all countries. The bishops in all countries have the power of administrating the religion in the Catholic Church according to the teachings of Jesus Christ and the law given by the Pope who is the representative of Jesus Christ.

All this is in conformity with the teachings of Jesus Christ, sole founder of the Catholic Church, Whom we believe is God. The powers of the Pope come only from Jesus Christ, therefore from God. They do not come from any man or government. Accordingly, no man ~~and~~ ~~not~~ government can take away those powers. We believe that no man ~~and~~ ~~not~~ government of any country whatsoever may change what Jesus Christ ^{taught}, or established, as no man ~~XXXXXXXX~~ ~~or~~ government is above Jesus Christ who created men.

Thus, according to the will of Jesus Christ, the Pope is the sole Head of the Catholic Church throughout the world, and always according to the will of Jesus Christ, the administration of the Catholic Church in all countries is carried on by the bishops throughout the entire world ~~named by the Pope~~, but always under the control and leadership of the Pope. If the bishops will not obey the Pope in the administration of the Catholic Church, the Pope had the right and the duty to depose them. The Pope is the sole recognized custodian of the purity of the Faith; One God, One Faith, One Catholic Church, and One Pope, for the whole world and till the end of time.

^{In the light} ~~Proceeding ourselves on the purity~~ of the Catholic Faith as we received it from Jesus Christ, we must conclude: Inasmuch as the "Movement of the Three Autonomies" consists in having in

China, Chinese bishops, and inasmuch as the Pope alone has the power to ~~W~~ them, it follows that ~~the~~ ~~XXXXXXXXXXXXXXXXXXXX~~ ~~XXXXXXXXXXXXXXXXXXXX~~ neither the Catholics, nor the priests, nor the bishops, have the power to endorse the Three Autonomies, but the Pope alone.

I personally believe that the ideal solution would be for the Government of the Chinese People to enter in contact with the Pope ~~to~~ ~~deal~~ of this problem in conformity with the purity of our Faith. *directly with him*

I therefore would approve all "Movement of the Three Autonomies" done in the Catholic Church by the Pope, but I could approve no other.

Benedictine Priory
172 Yang-Shih Kai
Chengtu
June 19, 1951
(s) Dom Raphael Vinciarelli, O.S.B.
Prior.

In transcribing the letter today, here in Hong Kong, and reading my suggestion that the communists get in contact with the Pope to solve the problem of the Three Autonomies, I realize that my ~~idea~~ ^{more} was either naive or ~~XXXXXXXXXX~~ sarcastic. I cannot remember which feeling inspired me. I also feel that if I had written this for Christians it should have had more subtlety, but it was sufficient for the communists.

I ~~had~~ given my letter to the policemen in French and in Chinese. They never mentioned it. But I am sure they did not forget. They never forget anything. ^{Upon reading} ~~As we had left~~ the Alien Bureau, ^{for them} we were wondering why ~~XXXXXXXX~~ we had been summoned. The communists never tell their reasons ~~XXX~~ for action. If you know their aim it ^{is} sometimes possible to guess. ~~XXXXX~~ One thing is certain: ~~XXXXXX~~ their tactics vary according to circumstances, but they are always after the success of the same cause.

July 1951

We received a copy of a ~~XXXXX~~ letter sent by the Chinese bishop of Shanghai, N. E. Ignatius ~~XXXXX~~, in which he violently

so-called Catholic reform. He would leave the meetings, and return. But, eventually, being a just and pious man he manifested his opposition clearly.

The Franciscan Missionaries of Mary had two orphanages in Chengtu, one at the North Gate, the other close to the Bishop's House and the Catholic Hospital. Many of the orphan had been *babies whose* ~~left some morning when they were babies or very young~~ *their parents had abandoned* on the doorstep of the orphanage ~~by their parents~~. The Sisters had taken them in, then nursed them, fed them, and educated them. At the end of 1951 the communist papers accused the Sisters of having caused the death of "more than ^{120,000} ~~one hundred and twenty~~ thousand orphans." It was said that ~~XXXXXX~~ they had dug out their eyes to make medicine, and old seventeenth century accusation. It is a wonder that the communists did not judge the Nuns and put them to death, but they were put in jail, five of them, including their Superior. The people, ~~as well as the Christians~~ *Christians and non-Christians alike,* were asked to denounce them. The communists brought a great number and Chinese priests, including Father Augustine Wang, of Christians/to the Catholic ~~XXXXXX~~ cemetery, outside the North Gate. ~~the day before~~ *They* had unearthed the previous day the bones of the orphans buried in the cemetery. They showed the bones to the ~~company~~ *company*. Then they asked Father Wang what he thought of it. He quietly replied:

"It is every one's fate to die! And when one knows ~~in what the~~ *of* condition *of the* many babies were ~~XXXXXXXXXX~~ abandoned at the doorstep of the orphanage, it is not surprising that in thirty or forty years that many would have died."

The communists took him away immediately in a truck and put him in jail. I do not know what happened to him after that.

Father John Yang, procurator of the ~~bishop's~~ *bishop's* was opposed

under
 from the beginning to any reform, even ~~XXXX~~/the condition of
 keeping the Catholic faith and the union with the Pope. The
 Communist, made life difficult for him ~~as~~ ^{because} he was in charge of
 taxes, ~~and~~ He was jailed ~~often and released.~~ ^{several times} ^{One day} he told ^{the prison} ~~them~~ ^{one}
^{day} that he would not be able to pay the taxes ~~if~~ ^{if} ~~XXXX~~ ^{XXXX} ~~they~~ ^{they} ~~jailed~~ ^{jailed}
^{set free} him. So they ^{set} ~~left~~ him free hoping to get more money. But
 then they jailed him ^{again} at the same time as Father Bonaventure
 Liu. They both went with a smile.

October 1951

The Redemptorist Father Campano ^{was} ~~had been~~ thrown in prison.
 He remained forty-five days in the commun jail, which was ^a very
^{punishment} severe. A. Father Sagredo had been jailed before him. Of the
 three Redemptorist Fathers, only Father Fuente was still ~~at the~~
^{free} ~~convent~~. Around the middle of October, the communists asked him
 to deposit ^{approximately 1,500,000} ~~one million five hundred thousand~~ Chinese dollars for
 Father Campano, and to bring to the Alien Bureau ^{of Foreign Affairs} his watch and
 a ~~XXXXXX~~ blanket. On October 16, I believe, the chief of the
 Alien Bureau, Mr. Wang, came to the monastery and asked for me.
 When I came in the room he told me to be seated. As he said
 nothing, I asked:

"Will you tell me where Father Campano is?"

He was startled by my question, and after ~~XXXXXX~~ a slight
 hesitation he said:

"And what do you know about Father Campano?"

"I know he asked for money, his watch, and a blanket."

"What is your conclusion?"

"I suppose the money is for his trip to Hong Kong."

"That's what you think?"

"Yes."

"What punishment does Father Campano deserve?"

"Punishment for what? For that incident at the door of the convent?"

"Yes, he hit a Christian."

"I was not there but I know the injuries were not very serious. It was a very small thing."

"But Father Campano is opposed to the reform. What punishment does he deserve?"

"You know quite well what I think of the reform."

He did not insist and left.

Father Fuente was ^{summoned to} ~~called at~~ the ^{of Alien Affairs} Alien Bureau ^{on} October 23, late at night. I was summoned with him for some business concerning money and articles, the details of which I can not recall. On the morning of the 24th he had breakfast with us at

the monastery. Then without being jailed, he was ^{convicted, sentenced} ~~judged~~ ^{to deportation within the 24 hours. He was ordered to leave the country} and ~~condemned to leave the next day, the 25th,~~ with Father Sagredo, who was ^{sentenced} ~~judged~~ also ^{news} on the 24th. On the 25th., the ^{published} papers ~~mentioned~~ the judgment and the expulsion.

The next day, Oct.

~~On the~~ 26th., Mr. Wang and another communist came to the monastery and asked for me. As usual they acted as though they were the masters of the monastery, and as I walked into the parlor they told me to be seated. They then kept silent and leafed through communist magazines which we kept on the tables in the parlor. I did like them and leafed through some magazines too. They asked a few insignificant questions from time to time. And then:

She said,

"We would like to know what you think here of the judgement and the expulsion of Father Sagredo and Father Fuente. Why was Father Fuente banished?"

I answered,

"According to the papers, ^{she} ~~he~~ was accused ^{of} to having played the

the ~~monastery~~^{organ} in their Church while Father Sagredo was offering Mass, or leading the Christians in prayers. He was also accused of having taught students to sing and of being opposed to the reform. I know nothing about the accusations against their school."

"And why was Father Sagredo expelled?"

"According to the papers it was because he opposed the reform movement and ~~because he~~ posted in the Church the manifesto against the reform that the Catholic Central Bureau had sent from Shanghai. As for ~~as~~ the gold he ^{is said to} ~~would~~ have sold ~~on~~ the Black market ~~or an~~ ^{and} the problems of the school, I know nothing ^{about it.}"

"But, according to you, why was he expelled?"

"I ~~XXXXXXXXXXXX~~ would say for his religious convictions."

They did not insist, but asked to see our Father Emile. I went to get ~~XXXXXXXXX~~/him on the ~~XXXX~~ fourth floor of the monastery -- he enjoyed a magnificent view from his room overlooking the city and the far away mountains -- and came back to the parlor with him. Father Emile talked about his Russian language students, and of the students he ~~knew~~ knew and those he had met during his walks. Then, one of the communists questioned him.

"Why were Father Sagredo and Father Fuente expelled?"

"Government orders, I believe," ^{was his answer.}

Then the communist addressed me with my Chinese name:

"Wen Chia-li are you very busy?"

"No. I have nothing to do."

"You may leave."

And Father Emile remained alone with them. When he reached Hong Kong, sick, on March 14, 1952, with Father Gaetan, he said to

"On October 26, 1951, after I toured the monastery with the

two communists I showed them to the door. In leaving they asked me whether I would consider being separated from the other monks. I answered: 'In matters of Faith, never.'"

* * *

Communist Attack: against our Chinese monks, our Secretary, and the Catholic servants.

We had two Chinese monks at the monastery: Father Paul Wu, ordained priest on June 29, 1944, and Brother Pierre Chou, who had ~~made~~ his simple profession of vows on October 15, 1950.

There was our Chinese secretary, Simon Li, ~~whom~~ I had met at the University, and our launderer, ~~Mr.~~ Chia, who both belonged to old Christian families. Our servant Wang, who worked in the kitchen garden was a new Christian. Mr. John Yü, our Chinese procurator of twenty years, ~~was~~ also belonged to an old Christian family. He had come from Chungking with Father Emile and Father Hildebrand after their arrival in China. There were also four ~~of the~~ Franciscan missionaries ^{of Mary} who lived in our houses near Yang Shih ~~Kai~~ street; the large Li family; the family of the niece of our Procurator ~~Mr.~~ Yü; and Mrs. ^{Miss} Yuan Eraye, who came from Gembloux in Belgium. And also Thomas Fan who had been a postulant and still lived with us.

Since the communists had taken over we had fewer servants, and the few that were left were not admitted inside the monastery, except the cook who remained in his kitchen. The ^{Cate} ~~unlike~~ of the monastery was entirely ~~done~~ in the hands of the monks. We each did our part, and I can still see Father Hildebrand mopping thorough ^{the entrance} the hall, and sighing deeply when, at last, it was clean. ^{housekeeping by ourselves costs us money and also} This ~~measure besides being economical~~ also kept the servants ^{from} ~~having any~~ ^{the monastic} ~~contacts with the foreign monks.~~ The communists

were inciting the Chinese -- especially our monks and our servants -- to denounce us and ask for our expulsion. And it is a joy to be able to report that all of them remained faithful. Only once did our servants make a few mild charges against us.

Report
of 1/19

[Although ~~the~~ the politics class, which began in 1950 at the Bishop's House, was presided by Father Bonaventure Liu, it was in fact directed by the communists. Although he had been invited by Chinese priests and several seminarians, our Father Paul never wanted to attend, and to reinforce his own decision I had ordered him not to go.] Up to ~~XX~~ August, 1951, our monks and the above mentioned group had kept away from the Movement of the Three Autonomies. Our servant Wang (a ~~XXX~~ recent convert) alone, after several refusals, had finally yielded to interest, and had even become the director of the small group for a while. Around November, or December, he got back on the right track.

Our monks were living peacefully. (Our Father Paul enjoyed his priesthood, Brother Peter was studying Philosophy with Father Eleutherius, and Church History with Father Alberic.) But peace never can last around the communists. They want the complete adherence of each group, each family, each individual.

September - October 1951

The communists wanted our servants, and mostly our monks and our Secretary, Mr. Li, to denounce us. They were looking for accusations against us, in the same manner as they were hoping that all missionaries and foreign nuns would be denounced. They had a very clear aim: To blacken the Catholic Church before the people, thus causing them to ask the Government to jail and expel all missionaries.

Since September the papers carried denunciations of the Franciscan Missionary nuns for the ~~murder~~ ^{abuse} of the orphans. The

accusation was twofold against the foreign missionaries: Being "foreign imperialists", and having organized the Legion of Mary. As for the Chinese priests and the Christians who ~~MAN~~ refused to become members of the reformed church they were called *forced foreigners* "running dogs", ~~foreigners, in a word,~~ principally if they had been members of the Legion of Mary.

Eventually our two Chinese monks and their group were *subjected to* carefully brainwashed. In September and October they were often summoned to the ~~XXXXXXXXXX~~ neighborhood Police *station* ~~precinct~~. Long discussions took place there concerning religion. Our monks were told to separate from the foreigners. They were asked to denounce the Legion of Mary, as well as the Franciscan Missionary nuns. Brother Peter used to go to the meeting his Bible in hand, ~~he~~ defend *ing* himself by quoting ~~XXXXXXXXXX~~ the holy texts. He refused to give his Bible to the policemen who wanted it. *One* ~~Another~~ day he proved through the Bible that devotion to Mary was not an invention of American imperialism.

But our monks and servants protested that all these summons were keeping them from working. The communist changed their tactics. They came to the monastery discussing with our servants while they were working. One day, while ironing, our launderer,

Chia said:

Please
 "XXXXX/ leave me alone. I must work."

In September, the communists' efforts became concentrated on the Legion of Mary. The Police first organized searches in the different groups having belonged to the Legion of Mary, in order to confiscate the articles ~~XXXXXXXXXX~~ owned by the Legion. Then there was a violent press campaign. The Legion was shown as a reactionary segment of the Catholic Church *designed* ~~designed~~ to overthrow the Government.

of the Chinese People. ~~And~~ the Party calls The newspaper stories were discussed ~~in~~ ←.

Finally, to impress the people and indoctrinate them further, the Government ^{put on} ~~organized~~ a show of the Legion of Mary — ~~The~~ ^{a demonstration} of the procedure of ~~the~~ ^{a Legion} meetings ~~was demonstrated~~: A little table covered with a white cloth, on which was a statue of the Virgin, candles, books, rosaries, and pictures... and also a revolver and a large Japanese ~~saber~~ ^{sword which, they claimed, had been}, ~~the arms, concealed~~ ^{hidden} in the Benedictine monastery of Chengtu by Father Prior ~~Wen-Chia-li~~ and by Father Werner ~~for~~ ^{for} ~~Pai-Cheng-ming, who were going to use them~~ against the Chinese people. ~~XXXX~~ ^{Severe} punishment was demanded through the newspapers for the culprits.

For a whole ~~long~~ ^{college and high school} week, ~~XXX~~ ^{colleges} students, ~~of~~ Universities and ~~XXX~~ ^{colleges} schools, ~~XXXXXX~~ Union members, ^{members of} and ~~those~~ of local popular organizations, old and young, visited the exhibition. The evils of the Legion of Mary and of the exhibited articles were explained by commissars. Father Werner, ~~the procurator~~ who did the shopping in town regularly, reported having ^{seen} long lines of people waiting to visit the show. The old people even carried their own folding stools to sit while waiting. One day a shopkeeper greeted Father Werner with surprise:

"I thought you were already in jail with ~~Wen-Chia-li~~." ^{Wen-Chia-li}

October 23

~~I~~ believe it was on the 23rd of October that ~~the~~ ^{was launched} strongest attack against the Chinese ~~people~~ of the monastery. They were all summoned to the ~~Neighborhood~~ ^{Neighborhood} Police ~~Resident~~, ⁱⁿ on our ~~XXXXXX~~ Yang Shih ~~Kai~~ street. The speech delivered was approximately this:

"There is a politics class organized at the Bishop's House for Catholics. The Government directs you to all go. You are not

forced to do it, of course, inasmuch as there is freedom of religion. But you must go."

It was on a Sunday, ~~XXXXXXXXXX~~ the class ^{began} was held at ~~Y~~ ^{three} 3:10 ~~PM~~ ^{PM} thirty ~~xxx~~ ^{dragged on and on} and lasted interminably. Our monks and their group left the ~~Police Precinct~~ ^{station} and returned directly to the monastery. A ^{street} policeman ~~in the street~~ seeing Thomas Fan ~~returning to the monastery~~ and stopped him:

"Why are~~X~~ you not ~~going to~~ ^{low} the class?"

"We are free."

"You do not like your country."

Thomas got angry and replied that the policeman had no right to say such a thing.

"I like my country as much as you do," ^{he said, adding,} "I dare you to ~~come~~ ^{and} with me to fight in Korea."

Although they were surrounded by a crowd, Thomas Fan made it back to the monastery.

It was not over. The following days the police came to the monastery to discuss with ~~XX~~ the Chinese group, politely, urging them to attend the class. They were still in the ^{persuasion} ~~brainwashing~~ stage, ^{avoiding the use of force} ~~before using strength~~. Brother Peter discussed at length with them, in a room on the second floor where we kept our magazines. I could hear them from my room, although they did not raise their voices.

"Why stay with these foreigners? You are Chinese, join the Chinese. Do not let the foreigners lead you astray."

It was useless, and the police realizing that they were unsuccessful had to call more learned communists to convince the monks. That too failed. The monks remained faithful.

They were again summoned to the ~~precinct~~ ^{police station} and the chief told them

"All right, you will not go to the politics class at the Bishop's House, but you ^{shall} will go to the People's meetings"

These were the meetings held in our ^{front} ~~big~~ hall, near the street. For two weeks the communists organized special meetings for them. Our Chinese group made it a point to attend as little as possible, but ~~XXXXXXXXXX~~ the police came for them at the monastery with guns.

Early in the morning of October 26, I was still in my room ~~KXX~~ when I heard a knock on the door. Father Paul told me: ~~KX~~ ^{park} "We must go to the public ~~XXXXXXXXXX~~ / at ⁹ nine o'clock this morning. ~~where~~ There will be a ^{big} large meeting of the People, questions will be asked about the Legion of Mary. What are we to answer?"

"Let me offer Mass ~~XXXXXXXXXXXXXXXXXXXX~~ first," ^{said} I ~~answered~~.

After ~~I had said~~ Mass, they all came to my room, Father Paul, Brother Peter, our Secretary, the servants.

"They are going to question us on the Legion of Mary, what are we to answer?" ^{They repeated their question.}

^{heart} My ~~was~~ heavy as I replied:

"Today you will be asked to denounce the Blessed Mother. Tomorrow you will be asked to denounce Jesus Christ ^{himself}."

They left my room, ~~all~~ went to confession, and came back.

"We ~~MANX~~ are ready now, ^{we} we have no fear."

~~In fact~~ the Legion of Mary was not ^{even} mentioned at that particular meeting of the People, held in the old Imperial City. ^{instead} But the communists asked the ^{crowd} ~~people~~ to denounce the Franciscan Missionaries for the murder of the one hundred and twenty thousand orphans.

The communist, shouted:

"Are they guilty? Should they be punished?"

And the crowd replied, showing their fists:

"They ~~XXXXXXXXXXXXXXXXXXXX~~ are guilty! They must be punished!"

In the middle of the crowd our Brother Peter was standing his arms at his side. His neighbors asked why he did not raise his arms.

"Go ^{and} ask the Police Chief," was his reply.

Our monks estimated the crowd ~~at~~ four thousand people.

At the ~~People's~~ meetings organized against our monks and their group in the ~~big~~ hall ^{number of people varied between} there were ~~fifty~~ ^{fifty} ~~and~~ ^{and} five hundred people, mostly pagans, ^{with} and a few reformed Christians. The communists presided behind a long table. ~~XXXXXXXXXXXXXXXXXXXX~~

~~XXXXXXXXXXXXXXXXXXXX~~ ~~XXXXXXXXXXXXXXXXXXXX~~ ~~XXXXXXXXXXXXXXXXXXXX~~

~~XXXXXXXXXXXXXXXXXXXX~~ The group was attacked for its allegiance to the Legion of Mary, ^{dubbed} ~~which~~ was a "reactionary" ^{Church} organization in the ~~Church~~ directed against the Government, and a tool of the "imperialists." They were questioned about the Franciscan Missionary ^{Society} ~~Society~~. But the principal attack was on the Three Autonomies:

"Do not let the foreign imperialist, ^{dope} ~~intericate~~ you, ^{they were warned,} ~~you~~ are Chinese. Join the Chinese. Let's unite..."

They all remained faithful to Jesus Christ, to the Virgin ~~Mary~~, and to the Pope. ^{obliged to publicly justify their conviction, they did so} ~~Each one had to commit himself, and each one gave~~ the reason for his faith, in a quiet manner, ^{before the} ~~the~~ people ~~at the~~ ~~the~~ ~~presence~~ of these young men ^{to discuss} ~~startled to see~~ ~~XXXXXXXXXXXXXXXXXXXX~~ ~~XXXXXXXXXXXXXXXXXXXX~~ /dare ^{to discuss} resist the Government.

~~XXXX~~ Simon Li, our ~~XXXXXXXX~~ twenty-five-year old Secretary, ^{was the first} ~~stated~~ his Faith. Then it was the turn of our Father Paul. ~~When he was~~ ~~asked~~ why he did not want to belong to the Reform Movement, he rose and ~~addressing the people~~ ^{said to the crowd:}

"Before answering your questions, please answer mine. What does ~~XXXXXXXXXXXXXXXXXXXX~~ your Government ^{maintain by} ~~statement~~ Freedom of Religion? ^{means?}

Nobody volunteered to answer, not even the communist, ^{and} Father

Paul sat down *again*.

One evening, ~~during that period~~ I visited Brother Peter in his room. He was writing and I asked him what. ~~Believe~~

"I have to make a profession of faith ~~to-morrow~~ tomorrow. I am putting it down on paper."

I ~~XXXX~~ ~~recall having~~ told him not to make it too long, more but I did not read the document. Martyrs know ~~XXXXXX~~/than we do.

The Diocese of Chengtu could already claim ~~xxx~~ ^{its} martyrs. Among ~~And~~ them two Trappist ^{monks,} ~~Fathers,~~ the Subprior, *Fa. Vincent Shih, Subprior,* and Father , and some Christians had died for the Faith or were still jailed. Imprisonment was now an eventuality for anyone opposing the reform.

On November 4, in front of hundreds of people, ~~during the~~ ^{held} communist meeting in our ^{front} ~~big~~ hall, Brother Peter was questioned:

"Why do you not denounce the Legion of Mary and the Franciscan Missionary ^{Sister?} ~~era~~ Why do you not join the Reformed Church? Why do you prefer to follow the foreigners?..."

Brother ^{Pete} was small and skinny. ~~no appearance~~ ^{and unassuming}. He stood up ~~in front of the crowd~~ and quietly read his profession of Faith.

(When I was myself jailed later by the communists I secretly wrote to Father Hildebrand, subprior, asking him to send a copy of this document to Hong Kong with a package of books. This is where I found it in 1952. Here is the translation:)

Communist Persuasion, p. 222, 223, 224.

§
* *

After Brother Peter was through reading no one spoke, except a lady seated at the communist's table:

"Young Man, I admire your attitude, what a pity it is not for

~~XXXXXXXXXX~~ truth."

The meeting was adjourned. When he left a pagan told our Catholic janitor:

"These young men ~~XXXXXXXX~~ are not afraid of holding their own against the Government. This is good and I admire them. And this young man spoke ~~XXXXXX~~ well. What a pity, though, he is so young. What will happen to him?"

Running out of persuasive means, the ~~Neighborhood~~^{local} Police Chief then called our monks and their group. He said to them:

"How come, you all are young, you have no weapons, and still you resist the Government, only with spiritual means."

To the ~~group~~^{group} of our Chinese monks ~~had been~~^{has} added two servants of the Redemptorist Fathers who had been forced to remain in the ~~house~~^{house} after the priests had been expelled. It was Mr. Chia the brother of our lauderer, who had ~~legal~~^{studied law} training, and a man named Liu, who had been a postulant at the Redemptorists. Together they became a group of active resisters, and they were an encouraging example for the Catholics of the town. Msgr. Poisson told a Trappist monk who was asking how to answer to the "progressive" Christians:

"Go and ask the Benedictine monks."

One evening, ~~in~~ⁱⁿ 1951, during our suffer, the ~~Neighborhood~~^{local} Police chief, accompanied by ~~two~~^{three} or ~~three~~^{four} policemen asked for me. I proceeded to the entrance of the monastery where they were, ~~and~~ The Chief sort of paraded before me and then asked?

"When are you leaving?"

"I don't know."

"When will you know?"

"When I am told."

"Let me know when the time comes."

They then wanted to visit the Chapel. After we had returned to the entrance door of the monastery the Chief said:

"Chou Pang-chiu (our Brother Peter) and Fan Ting-shen (Thomas Fan) are here?" "Yes."

"Do you want to send them abroad?"

"No."

"Be truthful."

"I am."

"Call in Chou Pang-chiu."

I went back to the refectory and told Brother Peter that the police were asking for him.

When he returned he said:

"They asked me if you wanted to send us abroad. I answered I knew nothing on the subject. Now they want Fan Ting-shen." Fan Ting-shen went out, he came back a few moments later, looking furious and red in the face:

"They asked me the same question, and I answered: No." ~~XXXXXXXXXX~~

I thought it was over, but they still wanted to see me.

"What more do you want?"

"Be truthful, they both told us you wanted to send them abroad."

"It is false."

"Be truthful."

"I am. Besides, how could I send them abroad, I am not the Government, I cannot issue a passport. Do you want to send them abroad?"

"Never," said the policeman,

"Then, why send them abroad?"

"Oh," said the dandling policeman, "you would send them abroad they would become priests and they would return to China to preach

religion."

This direct attack against our Chinese monks and their group which had begun on October 23, was tenaciously pursued until the 5th or the 6th of November. It had been an attack through persuasion and fear. Later, ~~they added~~ force was added.

3

* *

~~XXXX~~ Communist ^{attempt} ~~attack~~ to take over the monastery.

The communists were extremely interested in money, principally at the time of the Korean war. They wanted to take "everything," but they always attempted to ~~XXXXXX~~ steal under cover of "justice", or "patriotism", or "foreign imperialism". ~~XXXX~~ "Big landowners" and "people's exploiters" ~~XXXX~~ also a valid excuse, but never "religion."

I have said earlier that in February 1950, all foreigners were forced to make their first "confession." Later ~~XXXXXX~~ ^{and other missionaries,} ~~XXXXXX~~ Bishop Pinault, ~~other,~~ and myself, had often been asked the same question:

"~~XXXX~~ What is the financial relationship between the Benedictines and the Bishop's House."

The answer had become standard:

"There is no financial relationship."

The communists had sent us several people always belaboring the same ~~XXXXXX~~ ^{points:}

"Where does your money come from? Does the Institute have any holdings, any buildings?"

Our answer was:

"Our money comes from the Abbey of ~~XXXXXXXXXXXXXXXXXXXX~~ Saint-André in Belgium. Our Institute have neither holdings nor

"It is precisely why we are here, to ask what the reason is."

"We shall see. Go home now."

Very obviously the communists were attempting to involve us in the financial business of the Diocese.

June

A month later, I believe, a visit from Bishop Pinault:

"Father Prior," he said, "I am sent by the land tax bureau. They want you to sell the monastery to pay for my damages."

And he burst out laughing. We agreed. The monastery did not belong to the Diocese. It was not going to be sold. On the evening of that same day the Bishop was to give the answer to the land tax bureau.

The next morning as I visited the Bishop he said:

"They are furious. Last night, at nine thirty, they wanted to force me to return to your place to demand that you sell the monastery. I told them you were already asleep and that I would see you this morning."

On the afternoon of the same day I went to the ~~Alien~~ Bureau to issue a protest:

"The land tax bureau ordered the Bishop to force me to sell the monastery to pay for his damages. The monastery does not belong to him."

"All right, we shall see. Go home."

A couple of days later, the Bishop called ~~at~~ the ~~Alien~~ Bureau. The policeman upbraided him immediately:

"What do you mean wanting to sell the house of others to pay for your taxes?"

"It was the land tax bureau that..."

"Shut up, you are fostering false rumors."

*
* * *

When, in October 1950, the communists told us to leave, we had asked them:

"What shall we do with our house?"

"It belongs to you, do with it as you will."

The Chuan-Si Yuan Hospital, adjoining the monastery on the North side, offered to buy it. We refused. They then offered to rent it and we drew up a contract. The Director stated that he had obtained from the ^{Health} Hygiene Department of the Provincial Government, and also from the ^{of Alien Affairs} Alien Bureau, the authorization to draw ^{up} the contract. But we were never authorized to sign it. While I was ~~XXXX XXXXXXXX~~ in communist prison, Father Hildebrand, subprior, and Father Werner, ~~RR~~ procurator, prepared the necessary papers to "entrust" the Chinese Government with the monastery, its houses, its library. After these two Fathers were expelled I ~~last~~ named Father Gaetan subprior, and he ~~kept working~~ ^{continued to} on these papers with the help of Mr. Chu ~~Peter~~, whom I had baptized at Pentecost 1951. He was the last person I baptized. The ~~XXXXXXX~~ approval of the Abbot of Saint-André in Belgium, Dom Theodore Réve, the "proprietor", was, of course, a condition to the transaction. ~~time~~ Father Gaetan ~~also~~ was the last to leave, ~~departed from Chengtu on~~ ^{and on his departure} March 2, 1952, ~~he had not had~~ ^{and from his office depending on the} ~~answer to either of the proposals made the Government; rent~~ ~~the~~ ~~priory~~ ~~to~~ ~~the~~ ~~Hospital~~ ~~or~~ ~~entrust~~ ~~it~~ ~~to~~ ~~the~~ ~~Government~~ ~~under~~ ~~the~~ ~~above~~ ~~conditions~~. Perhaps the communists had played their game, and we, ours, nevertheless acts cannot be judged outside of context.

At the end of February 1952, Father Gaetan spend a lot of time at the Alien Bureau. ^{of his} ~~A~~ he had been told he ~~must~~ ^{was to} leave:

"You have broken Chinese laws."

~~XXXXXX~~

"Which ones?" asked Father Gaetan.

"You did not deliver all the American articles you had."

"It was not my responsibility."

"You must leave and name a Chinese monk to take the responsibility of the monastery."

"I can ^{not} do ~~no~~ such thing. I have no authority to name anybody to take my place."

At the next meeting the communist ~~police~~ tried another tactic. ~~They~~ said to Father Gaetan:

"The monastery belongs to the Catholic Church. Right now the Reformed Church is ~~XXXXXX~~ the Catholic Church. Therefore you must turn over the monastery to the Reformed Church."

"Certainly not, the monastery is a property of the Abbaye of Saint-André, in Belgium, and I have no authority to turn it over to anyone."

On that occasion two of our servants ^{had} ~~been~~ called, ^{and} ~~with~~ Mr. Niu, the head of the reformed Christians. The two servants proffered a few trivial charges against us. Then the communist took Father Gaetan and Mr. Niu aside:

"Inasmuch as the monastery belongs to the Catholic Church you must turn it over to the Reformed Church in the person of Mr. Niu."

"No," said Father Gaetan, "I do not have the authority to do so."

"Government orders."

"The Government ~~XXXXXXXXXXXXXXXXXXXX~~ cannot order me to do this. I will not comply."

"Of course, you would rather obey Wen Chia-li, an imperialist."

On the last day of February the reformed Christians ~~had~~ entered the monastery, and ^{had} ~~had~~ taken it over. They ~~had~~ affixed seals on

the doors. ^{With the} Father Gaetan, helped ^{of} Chu Peter ^{to Gaetan} sent a protest to the ^{of Alien Affairs} Alien Bureau. ^{"Violation of private property is punishable by law; Violation of holiday, they must be punished severely."} Useless to say that nothing happened. ^{was done.}

At another meeting Father Gaetan named a porter in the person of our procurator, John Yü. Meanwhile ~~our~~ Father Paul and ~~our~~ Brother Peter had stored in two rooms the articles belonging to the monastery. Brother Peter sometimes worked late in the night, often till one in the morning, to write letters and ~~XXXX~~ transcribe reports written by Peter Chu who came regularly to the monastery despite the dangers ^{that were} ~~his~~ ^{was} threatening ^{him}. Brother Peter had to hide often when the reformed Christians invaded the monastery.

On March 2nd, 1952, Father Gaetan was expelled ^{for} "not having obeyed Chinese laws", according to the ^{communist} official newspaper which ~~XXXXXXXXXX~~ carried the news of his ^{deportation} ~~deportation~~ for three days. He left Chengtu without having signed any incriminating papers. The monastery was neither sold, nor rented, nor ["]entrusted["] to the Chinese Government.

~~And~~ Our two Chinese monks remained sadly alone. On ~~Quince-~~ ~~geline~~ Sunday, February 24, 1952, Mother St. Firmin of the Franciscan Missionaries ^{of Mary} and Father Diffon of the Paris Foreign Mission ~~Society~~ saw Brother ^{Peter} at Benediction of the Blessed Sacrament in the Chapel at the Bishop's House:

"He sobbed at length before the Blessed Sacrament," Father Diffon told us when he reached Hong Kong in April 1952.

But what to think of Chu Peter? ^{in Hong Kong,} ~~In Hong Kong~~ while ~~some~~ ^{writing} ~~writing~~ ~~XXXX~~ these notes I have been told that ^{the} Procurator of the Paris Foreign Mission Society, ~~still in Shanghai,~~ had received a visit from ~~XXXX~~our Brother Peter accompanied by Peter Chu. ~~They~~ were asking for money for the monastery. The procurator did not

give them any. Could Peter Chu have been a communist spy simulating the desire to become a Christian, and now leading our Brother Peter into error? It could be, as he "had no fear of coming to the monastery" in full sight of every one. God only knows. The Shanghai procurator had the feeling he was a Communist spy. ~~XXXXXXXXXXXX~~ Maybe. There is no way of knowing for certain. When I baptized him he seemed very sincere. This much I only know.

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Before I was sent to communist prison I had told our Chinese monks:

"If we are all expelled, go back to your families."

Upon arriving
~~Today~~ May 6, 1952, in Hong Kong, Father Gaetan and ~~myself~~ *I*

~~have~~ received a letter from Brother Peter. *It read as follows:* ~~I transcribe it here~~
~~as is~~

Feria Quinta post Dominicam in Albis (April 24)
 in prioratu simplici O.S.B.

God's mercy enabled us to leave the family of Benedict (the monastery). The two Apostles were authorized to return home, the others (our secretary Li Cheng-yü and Thomas Fan) will disperse in the same city. The assembly of the Cow (the chief of the reformed Christians) is now transferring all Benedictine articles to the bridge of peace (the Bishop's house). It is thus that this family ~~XXXX~~ (the monastery) will be occupied under the pretense of "renting" it (I presume it means take it away) from the hands of the Cow's assembly.

Father Montel, of the Paris Foreign Mission Society, ~~when in~~
in Hong Kong, told us that around March 12, 1952, reformed Christians took over the monastery. *Agents of the* Bureau *of Police* politely

chased them away, saying that the ~~XXXX~~ Benedictine monastery did not belong to the Chengtu Diocese. *Father Montel told us further,*

Our two Chinese monks were back in their families, and the

monastery ^{was} occupied, but ^{he did} not know when the communists ~~had~~ had moved in. ^{On the other hand, according to a letter sent from Chengtu on April 28 to} ~~XXXXXX~~ Father Diffon, ^{who} ~~was~~ in Hong Kong, received a letter from Chengtu, in date of April 28. In the letter was stated that all those who had taken residence in the monastery and our Chinese houses, by the streets, had received orders to evacuate within a half hour. ^{in date of May 03} We also receive a letter from Brother Peter ^{who} ~~was~~ ^{us from his} home in Suining, on May 8.

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Communist prison - My expulsion with Father Eleutherius.

House Arrest of the monks and their ^{deportation} expulsion.

In 1951, the communist battle to win over Christians for the reformed Church tightened up. Being unable to attract the Christian body to the Politics classes and to the meetings, they attempted to organize in each parish, ^{The} policemen came to Sunday Mass, ^{After which} they locked the door, ^{from inside} and kept the Christians in ^{to} indoctrinate them. The missionaries then asked the Christians not to go to Sunday Mass, but to come during the week. ^{From the way} ~~Very early~~ in the beginning of Communist occupation the ^{country} Churches had been closed in the country. ^{side} The Christians could feel their need for Jesus Christ and for His priests. They would send young Christians girls to Chengtu to ask the priests for consecrated Altar Breads which they ~~hid~~ hid under their caps. Back in the villages, they gave communion. In Chengtu ^{city} ~~proper~~, one priest had entrusted a Christian family with consecrated Hosts, and the faithful could go there to receive. Under persecution, the detail of religion becomes unimportant and the Christians learn to go deeper into the essentials, into Christ; they are hungry and they thirst for the Eucharist, as in

the first centuries of the Church.

I can still remember ~~that~~ young Catholic girl who came ~~at~~ the monastery door one evening. I asked her *what she wanted?*

"I am looking for Christ."

I gave her Holy Communion. Under persecutions a priest can live unforgettable moments. We could actually feel Jesus Christ and ~~the~~ Blessed Mother ~~XXXXXX~~ at work in the souls of the Christians. This is the way it ~~must~~ have been in the early ~~XXXXXXXXXXXXXXXXXXXX~~ days of the Church.

At Christmas 1951 the communists ~~had~~ removed the crucifix and placed the portrait of Mao Tse-tung on the altar of the Chengtu Cathedral. The Church was filled with police. The Christians protested and the communists put the crucifix back in place.

* * *

I knew I was going to be put in jail. We were in November 1951. The communists had tightened the screws on the Legion of Mary. It was a center of resistance to ^{Reform} ~~the~~ movement ~~of reform~~. I packed my bag and instructed Father Hildebrand on all current affairs. Father Hildebrand ^{began} ~~was~~ sending the best books from our library to Hong Kong in small packages. Unfortunately, we did not send the Greek patrology soon enough. It was our biggest loss.

November 7, 1951

The official communist newspaper printed the following decree:

"The Legion of Mary is a reactionary organization. All the priest-directors of the various groups, the presidents and vice-presidents must register with the local police."

Father Trivière, of the Paris Foreign Mission Society, had preached a violent sermon against the communists shortly before.

He wanted to know ~~that same day~~ the meaning of that decree. He inquired at the Bureau. That very night we learned he had been thrown in the common jail.

November 8

The Chinese priests and the Chengtu missionaries started to answer the call of the police. They consulted each other: ^{They all agreed,} The Legion of Mary, ~~is~~ obviously, ^{was} not a political or reactionary organization, ^{but} ~~It is~~ simply a "religious" organization intended to help the preaching of the Gospel.

In the afternoon, our Chinese Secretary, Li Chen-yü, who was the vice-president of our group of the Legion of Mary, ~~XXXXXXXXXX~~ named "Mother of God", ^{submitted as} ~~proceeded to~~ the Alien Bureau, ^{of this office} and refused to sign ^{the} ~~the~~ book of ^{the} ~~the~~ Legion of Mary. All the foreign missionaries, directors of the Legion, ~~the~~ Fathers Gabriac, Audren, Trivière and Marchand of the Foreign Mission Society, ~~and~~ ~~XXXXXXXXXX~~ Father Paul Kaiser of the Divine Word Society, ^{also} refused to sign.

I ~~also~~ ^{proceeded} to the Alien Bureau that afternoon. In the large hall I saw Father Marchand, his hands in his pockets, discussing with the policemen, by their table. Numerous Christians were seated on the left, waiting. One of the policemen, Chang, who was about ~~XXX~~ twenty and who had often come to the monastery, saw me and beckoned for me to come closer to the ~~XX~~ desk.

"What are you doing here?"

"I have come to register the Legion of Mary."

"Fine, here is the register. Sign here."

But, first, I wanted to read.. I took the register and read ~~it~~ out loud:

"Reactionary Legion of Mary."

I gave the register back to the policeman.

"This is not for me."

"What do you mean, it is not for you? You have organized the Legion of Mary."

"Yes, indeed, but not the Reactionary Legion of Mary."

A very animated discussion ensued. The Christians and Father Marchand were listening.

"But some priests and some Christians have signed, Did they do wrong?"

"Yes, they did wrong."

"Write that they did wrong."

"No."

"Why not?"

"Because I ~~REFUSE~~ do not want to."

"Then will you write that you will not register the Legion of Mary."

And he hands me a sheet of paper. I wrote then:

"I register the Legion of Mary, but I can not register the Reactionary Legion of Mary."

The policeman insisted:

"Write also that the priests and Christians did wrong in registering."

"No. I am not their judge. Each one is responsible for what he does."

He then consulted another policeman and said:

"Go into this room," and he showed me a very dark room:

"Stay in here and think."

He comes back a few minutes later.

"Did you think?"

"I did not need to."

"What then is your last word?"

"The same as the first."

"Go," he said angrily.

And I went out, happy to breathe the fresh air in the street, and muttering to myself how impossible the communists were. I went by the Bishop's House, then home to the monastery to tell the monks what had happened. Imprisonment was in the cards.

November 9

During ~~XXXX~~ breakfast I was told by a policeman that at precisely ten ~~XXXX~~ o'clock in the morning I must appear at the Alien Bureau. I figured then it meant jail, and said goodbye to the monks, to Mrs. ^{Yuan-}~~Xan~~/Braye, and to the others. I found the Fathers Gabriac, Audren, and Marchand already at the Bureau when I arrived. They were sitting in the room where the previous day I was asked to "think." After a short wait the Police Chief told us:

"We will have to talk to you often and we have prepared a special house. Please follow us."

We walked out in the street, framed by armed policemen. People looked at us as we went by, but no one dared to manifest any feelings. We were taken to a house close to the Central ~~NYE~~ Post Office, in Hsi Chiao Hsi Kai street, number fifty, I believe. The entrance hall and the main building were occupied by troops. A room off the yard on the left was prepared for us, on the south side. On the north side there was a yard about forty five feet long and thirty feet wide, east of the yard a separation wall, at the end of which there was a door we ~~XXXXXX~~ were not allowed to pass. On the west side there were two rooms, one of them was occupied by Father Trivière when he was brought from the common jail the next day. On the north side, two rooms,

one of them quite large was occupied by the guard, it was there that took place our questioning. The other became the room of the Father Jacco^{min} and Naboux of the ^{Pain} Foreign Mission Society. They were brought in later, in December, and only stayed ten days or so. And last, next to our jail-room, ~~was~~ a very small room ~~which became occupied that evening by our Secretary Li Chen yu~~ and Thomas Fan ~~who was to bring us our meals, which he bought and in town and for which we paid.~~ The communists even provided us with clean restrooms, behind the north-west rooms.

The policemen made four beds in our jail-room. We were five. Father Kaiser who joined us the next day slept on the floor and he made and unmade his bed evening and ~~XXXXXX~~ morning, usually with grace. In the middle of the room there was a round table. ~~There was~~ There was chairs. ~~XXXXXX~~ /one door and one window.

No sooner had we arrived than the policemen asked me to name a servant to do our cooking or to buy our meals in town and bring them to us. I chose Thomas Fan Ting-sheng, our former postulant who had asked to stay at the monastery after it was decided he would not go on in ~~the~~ monastic life. He was about twenty four, tall and strong.

That ~~XXXXXX~~ ^{evening} /Thomas brought our meal around seven. But in the afternoon a soldier offered to buy ^{my} bread and cigarettes. And we thought that our imprisonment would neither be too hard ^{or} too long.

November 10.

Father Kaiser joined us in jail for the same reasons. He had only appeared at the ^{of police affairs} Alien Bureau that morning to take time to put his business in order. He brought with ^{him} a jar of instant coffee. It lasted a month. Father Triviere was allowed to talk and eat with us the first days, but later he was confined to his

room and we could only speak to him secretly.

One day, Father Audren said:

"When we ~~will~~ return to China we will ^{turn} ~~make~~ this jail into a Chapel"

But that very morning our room became a chapel. We offered the Holy Sacrifice of the Mass there, and Jesus Christ descended upon us. Archbishop Riberi, Internuncio to China, foreseeing that priests would be jailed, had obtained from Rome very wide faculties: Mass of the Blessed ^{Virgin} ~~Mother~~, or of the Dead, no vestments, no altar, no candles, no chalice, ^{just water} ~~a glass, and no~~ Any bread could be used. But Thomas Fan did bring us altar bread and altar wine. The policemen never knew it.

For a week we took turns saying Mass on the round table, and the other priests, the secretary and Thomas stood around the table and received Holy Communion. We felt we were in the catacombs. But we discovered that our guards did not get up until seven. After that we each said Mass each day, three on their beds, Father Kaiser and myself at the round table which we also used for our meals. Li Cheng-yü and Thomas Fan served as altar boys. The communists never knew we offered Mass in their midst.

Three times a day Thomas Fan brought our meals in a basket, which the guard examined every time. Rice and vegetable; at the noon meal a little meat. From the monastery ~~and~~ (Father Kowaszek ~~who~~ lived there) we sometimes received extras which we shared between all. It was then a real feast. When Father Berner felt generous he sent us French wine. ~~It is~~ explain later where it came from. On our way to the restrooms we went by the back of Father Trivièrè's room and we would secretly give him a glass of wine from his country through a broken window.

We had regular meals for a long time. But ~~XXXXXX~~ Thomas Fan got into the habit of bringing the evening meal around nine or sometimes ten. While ~~marketing~~ ^{shopping} in town, he had met a young girl and probably wanted to get married. He would take her to the theater first, then remember ^{ch} the prisoners ~~were hungry~~ ^{who}. I told him ~~XXXXXX~~ that we were hungry, ~~softly~~ ^{but I did so quietly for fear lest} because ~~I feared~~ he might get angry and bring nothing at all.

We all had a schedule. After Mass, meditation and ^{recitation of the} Divine Office. During the day, ~~the other hours of the Divine Office~~ ^{more Rosary,} reading, and ^{recitation of the} Rosary. It ~~felt~~ ^{was} good to pray ^{to} the Blessed Mother for whom we were in jail. They ~~had left us our rosaries~~ ^{Communists let us keep our Rosary beads}. I learned ^{later} here in Hong Kong that ~~the communists had taken it away from~~ other missionary prisoners, ~~who recited it~~ ^{had had to give up theirs and say the Rosary with,} ~~them~~ on their fingers or with little stones ~~they~~ put on the ground after each Hail Mary.

We had a guard permanently. He was young and inoffensive, and granted all the permissions we asked for clothes and books. But the brutal Chang, who acted as clerk during the questionings, often rebuked him. During the questionings, which he often conducted alone, Chang insulted each prisoner in turn.

November 11

This was the first day of the questionings. We were always called separately. I was called at eleven in the morning. A judge, very correct, two or three assessors and a soldier. The judge ~~asked~~ ^{may} questioned ~~me~~ Name, age, country, then:

"Why did you not sign the Register of the Legion of Mary?"

"Because ~~it~~ ^{the Legion} is not a reactionary organization, but ~~is~~ a purely religious one."

"Are you opposed to the Movement of the Three Autonomies?"

"Yes."

"Why?"

"Because this movement tends to separate us from the Pope and destroy the Church."

"But the Government has the right to ask the Catholics to purify the Church of imperialist elements."

"The Government does not have the right to join the Catholics together as such."

"Are you opposed to the meeting of the Politics class, to the ~~XXXXXX~~ Hsio-hsi, to the meetings ~~XX~~ for the Movement of the Three Autonomies?"

"Yes, I am."

"For what reasons?"

"For the reasons I have indicated; this movement leads to the destruction of the Church."

"But in China the Catholics are Chinese. The Government may join them in a group and create a Church. What do you think of that?"

"If the Government wishes to create a Church it is its business. But it will no longer be the Catholic Church."

The entire questioning was ~~XXXXXX~~ simply correct, questions and answers, polite on both sides. Everything was put down in writing.

November 12

I was called a second time. This time Chang, the clerk, choleric and full of hatred, was alone with the guard. He questioned ~~me~~ on the Legion of Mary.

"What is its aim?"

"To teach Christians to be good Christians and spread Christian doctrine."

"You are not sincere."

"~~YXX~~ I am."

"It has a political aim."

"It has no political aim, it is a purely religious organization."

"No. You are not telling me its ultimate aim. What is its ultimate aim.?"

"Oh! you wish to know its ultimate aim?"

"Yes. Yes!"

"Well. I will tell you. Its ultimate aim is to teach how to love ~~and~~ and serve God, to teach how to love and serve society."

"No. No," exclaimed the policeman. He then spewd out insults, developing them with rage and at length, screaming. I told him twice:

"I do not accept what you are saying."

"You are a worse imperialist than the Americans."

"I am not an American."

"I did not say you were. I say that you and the whole group are more imperialistic than the Americans," and he kept on insulting me. At that moment, through the window I saw Thomas Fan who was bringing our noon meal; and I thought to myself: I hope he lets me go before the food is cold! And I did not interupt him any more so he would lose his breath faster. He finally did and said:

"Go away."

And I joined the missionaries who had just begun eating. They greeted me with a smile:

"You certainly got told off!"

~~XXXXXXXX~~ From our room we could follow the questionings, and we knew when the judges were angry as they yelled out loudly. I told them about the questioning as we always did. It was a source of entertainment for us.

November 17

I was called for the third time. But this time it was a brand new judge. ~~XX~~ It was a quiet questioning about the members of the Legion of Mary. He asked me their names, where they studied, where they came from, and where they were now. I could see him under the table consulting papers and checking them with my answers.

He had obviously been already informed by several members of the Legion of Mary. Among them the former president of our group, Mr. Li ^{Yan-hsing} ~~Shou-chung~~. For a long time he had fulfilled his duty well, taking it to heart. As I said above, we had baptized his whole family, his wife and two children, a boy and a girl. Then the entire family had apostatized, because, according to the mother, there would otherwise be no future for the children or for themselves. Mr. Li had been a Secretary at the French Consulate ~~then~~ ours, and above all he was a member of the Nationalist party. He really had a lot to be forgiven for! He was most zealous and gave all the gold and silver he had earned at the French Consulate for the Korean War. In July or August he was sent to Kwansien, north of Chengtu, to work on the Agrarian Reform. During the summer vacation, not one member of the family visited with us.

Except once. A Sunday in August 1951, in the afternoon the young man Li Shou-chung called on me. I said to him ~~blithely~~ blithely:

"I am happy to see you."

But he answered dryly:

"I have to talk to you!"

I introduced him in the parlor and he started:

"Do you admit that the landlords have been unjust by sucking

the blood of the people?"

"Nobody can be just by sucking the blood of the people."

"Do you admit that they have to make restitution?"

"Those who have sucked the blood of the people must make restitution."

"Well, Mr. Liu Ti-chiu (the son of the former Governor of the province of Szechwan) left some articles with you. You must deliver them to the Government of the People."

"Mr. Liu Ti-chiu did not leave any articles with us."

"Yes, he did. His movie outfit, for instance."

"No. We bought it. He had asked to leave some articles with us and I refused."

"But he certainly left things at Mr. and Mrs. ^{Uin} Yuan-Brayo. You must tell them to deliver them to the Chinese Government."

"I ~~XXX~~ do not know whether he has left anything with them or not."

"You must warn them."

"Certainly not. I am a foreigner. I have no right to take any part in Chinese affairs."

"Mr. Liu Ti-chiu sucked the blood of the people, he ~~XXXX~~ escaped to Formosa. His belonging must return to the people."

"Whether Mr. Liu Ti-chiu acquired his wealth justly or unjustly I do not know. I am only a foreigner, and I have no right ~~to~~ to investigate ~~his~~ his actions or his holdings. I will do nothing of what you are telling me to do."

This eighteen-year-old had already made his ~~XXXXXXXXXXXX~~ the communist ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ logic and their hatred of the proprietors. ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ him It only took ~~a~~ little over a year. He had even gone beyond.

"At the end of their tight conversation he added:

"Father Prior, I know I am hurting you; I have apostatized, I no longer believe."

"It is true, you hurt me... I can only advise you to pray in all simplicity: O! God, if You exist, help me."

"I have done it and it does not help."

The conversation had lasted twenty minutes, and I told him:

"I am sorry, but I must ~~go~~^{say} ~~offer~~ Mass and preach at the Redemptorist Fathers'. It is time to go."

Shou-chung Li ~~XXXXXXXXXX~~ got up, and I walked him to the door, In leaving he said:

"I know that you have come to preach the Gospel."

"It is the truth."

But he added:

"Be sure and register the Legion of Mary."

"I will do my duty."

When he left I had tears in my ~~XXXXX~~ eyes and in my heart. I had a hard time gathering the thought for my sermon. On my way to the Redemptorist Fathers' I saw Li Shou-chung ~~XXXXXX~~ walking straight ahead, on the other side of the street. And I wondered if all the young men had changed as he did. If he saw me he did not pay attention. After Mass, the Fathers told me my sermon was too long. I knew it.

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Back to my questioning of the seventeenth of November concerning the members of the Legion of Mary. I gave the communists the names as I remembered them, and I could see he was satisfied. It checked with his lists. I told him I did not remember the name of two members.

Two of our candidates to monastic life had been members of the Legion of Mary. One ~~XXX~~ was Shih Ming-kai. He had gone to elementary school in Sishan and to high school in Chengtu. He graduated in 1950. He had then asked to return home before becoming a monk. It was a normal procedure which we always followed. In fact we were hesitant about him. A few weeks later he wrote from home, near Nanchung, and asked for a year's leave to help his family. But we learned he had entered ~~XXX~~ the Ko-Ta (Ko-Ming-Ta-Hsüeh, University of the Revolution) which the communists had opened in Chengtu. The young man had asked his brother/^{who lived in Nanchung} to send the letter from "home." We ~~learned~~ ^{were told} later that he had ~~become~~ ^{been} ~~enlisted~~ in the communist army and that he was in Peking.

I told the judge where I believed Shih Ming-kai was and he asked:

"Do you approve his being in the army?"

"Certainly, because he must love his country. I only hope he keeps his Catholic faith."

November 21

Fourth questioning, again on the members of the Legion of Mary, particularly the two I did not remember in the previous session. The judge who was still a new one was checking his notes, hidden in a drawer. He seemed satisfied.

December

Followed a period without any questionings, neither for me nor for the others. We felt as though we had been forgotten. They knew all they wanted to know and were letting us rot in jail and lose our morale. But the morale ^{though} held up. Sometimes the imprisonment did seem long to one or the other.

The first day of the reading, the guard entered, furious:

"What are you reading?"

We did not answer and Mr. Li ~~kept~~^{went} on ~~XXXXXXXXXXXX~~ ~~XXXXXXXX~~ quietly. The ~~communist~~^{guard} listened, understood, and left.

After dinner, the evening, were long. We ~~played~~^{played guessing} games. Each ~~one~~^{one} participated. Taking turns, one of us ~~went~~^{would go} out in the yard, ~~and we~~^{to choose} ~~XXXXXXXX~~ selected an object, or a person, ~~which~~^{which} that he ~~would~~^{would have} ~~must~~^{from our answers "yes" or "no" to his questions.} determine ~~through~~ his questions, ~~to which we answered by~~ ~~XXXX~~ yes or no. And we laughed heartily. We were even witty. One evening we had Father Marchand guess the halo ^{of the statue} / he would have in the Cathedral of Chengtu if he ever became a martyr. Father came close to guessing. He understood and nearly became angry.

We laughed so hard, once, that a communist came in and insulted us. We became serious at once:

"Do not laugh so hard!"

The communists wanted to see us sad and depressed, for them we were guilty and they wanted us to know it.

We even had some serious discussions on the missionary methods of the past and of the present. But charity always won and we became true brothers, and we still are.

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We had all been submitted to ~~the~~ questioning in November. The other missionaries ~~all~~ had been asked questions on the Legion of Mary, as I had been, ~~and~~ on the Politics class and ~~on~~ the Movement of the Three Autonomies. All had given the same answers. They were questioned on what they had told the Christians and what the Christians had said about them. ~~None~~ Just a handful of Christians had denounced them.

The communists do not believe in the devil, but they do not appreciate being called devils. They accused the missionaries of having named them thus in their sermons to the Christians. Questioned on this point, Father Marchand answered:

"I did not say that you were the devil. I said you did the work of the devil."

One evening, around nine, Father Gabriac was called to the ~~XXXX~~ questioning room. It lasted a long time, about one hour. From our ~~side~~ ^{cell} we attempted to listen, but we could not understand. At ten the policeman beckoned me to follow him to the room where Father Gabriac was. I saw him there sitting opposite the communist, each holding a paper in his hand, Father's paper was in French, the communist's was in Chinese. The communist had me translate in Chinese a phrase from Father Gabriac's paper. I did and the communist dismissed me. The missionaries asked me what the conversation was about. ~~I said~~

"The devil," *I answered.*

It was really about the devil, and a very special one. ^{at Christmas 1949} Shortly before the arrival of the communists/a Paris friend had sent Father Gabriac a paper on "the confession of the devil." The confession dated back to ~~XXXXXX~~ 1920 or so. According to this paper, the devil had talked through ~~the intervention of~~ a medium. He told of his hatred against God, the Virgin, and the Pope. His worse suffering, he contended, was to have no power on the Virgin, or the Pope.

I remember reading this paper when Father received it. It was impressive. A Chinese Father had translated it into Chinese and it was read to the members of the Legion of Mary. And the communists always seem to learn everything. One member of the Legion had given them the devil's confession. They set out to find

the culprit. They found him in the person of Father Gabriac who was already in jail. They accused him of forgery and attempting to prove that they, the communists, were the devil.

It looks as though the communists were obsessed by the devil. To one missionary, whose name I cannot remember, the communist explained the flag of the Legion of Mary: At the bottom there is the world and the serpent crushed by the Virgin, above the Holy Spirit, in the shape of a dove, wings outstretched. X And the communist explained: For you Catholics, the serpent is communism determined to crush the Virgin, this great imperialist who wishes to rule the world, and the dove is fascisme

In the course of one questioning Father Audren was asked whether communism would destroy the Church:

"Never," was his answer.

December 17

I have my fifth questioning. I have forgotten its contents.

December 25. Christmas.

Christmas in jail. Our preparation took three evenings, reading and explaining the liturgical texts. We each said our three Masses, except Father Gabriac who could only say one because of his poor health. Our communist guards were asleep. We all had X complete little missals. Most of them were Dom Gaspar Lefebvre's St. Andrew's Missal as we had been authorized to get some "books" from the monastery.

Christmas presents. In Thomas Fan's basket we found that day many more things than usual. The monks had not forgotten us. There was also a box, on which was written: "To our friends on retreat." It was a present from Mr. and Mrs. Montcrief, a Protestant couple who lived at West China University. He taught

the newspaper for us. It was not a favor that the communists did us though, as nearly every day there was a story against the Church or one or another missionary. Then we would be questioned about it. Thomas brought the paper, and in his pockets he also brought letters from the monastery. The communists never found them and we burned them while a missionary watched the door. I answered via the same route. It was such a pleasure.

For three days after December 25, the name of Father Alberic was in the paper. He was authorized to leave with Father Cavallero, a Franciscan missionary who had been staying at the Bishop's House for the past three years. ~~It was October 1950, when the communist had us pack our bags for the first time, to then keep us~~ Father Alberic was the first of the Benedictine monks to leave Chengtu, on December 23, 1951. He arrived in Hong Kong on January 20, 1952, after a long wait for a boat somewhere along the Yangtse River.

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Our meals in jail were more and more erratic as Thomas had just met the young girl I mentioned earlier. Our noon meal took place between one and two thirty, and the evening ~~meal~~ ^{meal} between eight and ten; but Thomas did bring us news of the outside about ~~KKK~~ priests and Christians. Shortly before Christmas we learned that the communist delegates had stated during the politics class:

"Hell does not exist. It is time to separate from the Pope."

They believed that after nearly two years of brainwashing priests and Christians were ready to receive the full communist doctrine. The Chinese priests and the Christians left the hall in sign of protest.

They had just understood that co-existence with the communists

was an impossibility, that they demand "all", co-existence being nothing but a tactic." The Chinese priests were thrown in jail. This was nothing more than the application of the communist method: Persuasion first, if persuasion fails, jail. Indoctrination continues, ~~KKK~~ with abuses as an added attraction.

It was on a Sunday, during the Politics class, that the first protest took place. The communists realizing that they had gone too fast, ^{relented} ~~relented~~ some^{what} the following Sunday:

"Who ~~XXXXXXXX~~ said you must separate from the Pope? Not at all! The Pope is to be obeyed in all religious matters..."

Thomas Fan also told us that the monastery still supported the ~~XXXX~~ Christians. ^{The feast of} /Christmas had been well kept, there had been more faithful than ever at Confession, Mass, and Holy Communion. Father Eleutherius even had an afternoon Mass, and Father Paul heard confessions at the homes of the Christians and also offered Mass there.

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January 3, 1952

I had my sixth questioning, in the evening around nine fifteen; it followed a stormy questioning of Father Audren.

This time I was questioned about our ~~XXXXXXXX~~ Catholic Bookstore, ^{and} about the Chinese students we had sent abroad:

"Can the people understand the books contained in your library?"

"No. Most of them are written in a foreign language."

"What about the Chinese Library?"

"No. It is generally higher literature."

"But the Catholic ~~XXXXXXXX~~ books?"

"Most of these books can be understood by anyone."

"Since the liberation (it was their term for the communist victory) how many books ^{have} ~~did~~ you receive?"

"I could not tell."

"You are responsible."

"Yes. But I have forgotten the exact number. If we ordered one hundred books we got ten or twenty, where did the others go?"

"Did you receive hundreds of books?"

"Yes."

"Thousands?"

"Yes."

"Be sincere, give us the exact figure."

"I cannot remember."

"But Father Werner gave us the exact figure."

"He gave you the exact figure?"

"Yes. Yes."

"Be satisfied with that."

"But we want to compare it with yours (sic)"

"No. Be content with that one."

The questioning shifted to another subject:

"Did you spread literature against the Three Autonomies?"

"Yes."

"Give me titles."

I gave them two titles of books received from the ^{Catholic} Central
~~XXXXXXXX~~ Bureau of Shanghai. Father Eleutherius had copied one
of them on the Bishop's House mimeograph machine.

Then a third subject:

"Have you sent any students abroad?"

"Yes."

"Which ones?"

"We sent Robert Shin to study philosophy in Louvain."

They certainly knew that already, I could see them consult their papers ~~XXXXXX~~ then.

"Any others."

"Yes. Lawrence Tang and Huang Kuo-wei" ~~we~~ (Father Felix and Father Bernard) ~~was~~

"Where did you send them and when?"

"To America in 1945."

"Why?"

"So they would become Benedictine priests."

"Where are they now?"

"The former is still in America. The latter is in Rome."

"Did you send any more students than that?"

"No."

"Why did you send these students abroad?"

"To perform a good deed."

My examiners were two— Chang, the clerk, and another whose name I have forgotten, who took down in writing the whole ~~XXXXXXXX~~ ^{interview} ~~XXXXXXXX~~ ~~XXXXXXXX~~, two full pages. I was asked to sign them. I read them first, had a few words changed, and I signed. ~~XXXXXXXXXXXXXXXXXXXX~~ Except for a few harsh words from Chang, all had gone smoothly.

After this extensive questioning, Father Audren and I thought we would be expelled shortly. Not yet.

January 11, 1952

My birthday and that of Father Gaetan's. I had my seventh questioning.

Father Hildebrand Barca, Superior.

Father Hildebrand's name had been published in the Official

Paper during ~~the~~ the previous days. He was expelled for "not having obeyed the laws." In fact he had undergone several questionings -- I knew this by his letters -- in which the communists wanted to prove that he had been a member of the Legion of Mary. Confronted by Father's negative answer, the communists had produced a witness in the person of the former Director of the ~~XXXXXXXXXXXX~~ the North Gate elementary school. But it was a fact that Father Hildebrand had not been a member of the Legion of Mary, and he denied vigorously the communist assertions:

"But you say the rosary."

"Of course," replied Father.

"Since when?"

"Since I was a little boy, my mother taught me."

"When you were the pastor of Chiung-lai (in the Chengtu diocese) did you teach the rosary to the Christians?"

"I did not need to, they had been saying it since childhood."

The communists believed that the rosary was an invention of the Legion of Mary. Father Hildebrand's questioning ~~WHICH~~ went on:

"Do you have the same beliefs as Archbishop Riberi, the Internuncio?"

"Yes. I believe the same things he does."

It was enough for the communists. They were ^{only} looking for a reason to expel him. They wanted to wipe out our monastery, starting with the heads.

During his questioning of the tenth, I believe, the communists wanted Father Hildebrand to name someone responsible. A substitute. Father Hildebrand absolutely refused.

During my seventh questioning ~~XXXXXXXX~~ Chang asked me:

"Do you know that Father Hildebrand had been expelled?"

"Yes. I read it in the paper."

"You must name a responsible substitute."

"But I am still here in Chengtu."

"You are in jail, you can do nothing."

"Now, you say I am in jail and that I can do nothing and you ask me to do something."

I knew he would get mad. He did. ~~XXXXXXXXXX~~ Aggravating!

He pounded the table with his fist:

"You must name a substitute, if not we will dissolve the monastery."

The "yes" and ~~XXXX~~ "no" lasted a long, long time. I was well aware that ~~XXX~~ every organisation must be headed by a responsible person and that they could simply dissolve the monastery. But I needed to think. Finally I said:

"All right, I will name a responsible substitute."

"Fine," said the ~~police~~^{official} "he will be responsible for the past, the present, and the future."

"No. I am responsible ~~of~~^{for} the past."

"Write what I am telling you to," said he pounding the table.

"No. I am the master of the internal affairs of the monastery."

And without thinking I pounded the table. The communist entered into a mad rage, he lost control of himself:

"Get up, you imperialist..."

And I rose, I remained standing listening to the insults:

"You imperialists... we ~~XXXX~~ treat you well, and you..."

It lasted, and lasted. Then:

"Write!"

"I need my secretary."

"No. You may not have your secretary."

"Then I will not write."

This, too, lasted a while. Finally, Chang ordered the guard to go for my secretary. After he arrived I dictated:

"Father Gaetan Loriers will be the temporary responsible person after Father Hildebrand leaves."

I signed right after the last letter.

"Go away," said the clerk. And I went out. About the middle of the little yard I heard:

"Come back."

So, I went back:

"Stay here!"

I remained in the large room used for questionings. Chang left. I said ~~my~~^a/rosary pacing in front of the guard who said nothing, but seemed -- at least I believed so -- to sympathize with me. About fifteen minutes later the clerk returned. He had consulted with his bosses. He said, in the tone of a superior rebuking an inferior, but quietly:

"Wen Chia-li what do you think of your attitude?"

"All I have said stands. I have to admit though, that before a representative of the Government I should not have pounded the table. Excuse me."

"You may leave now," he said softly.

And I went back to our jail with the other missionaries who asked what had happened.

The session had taken place before the noon meal. After lunch I gave a letter to Thomas Fan asking him to deliver it immediately to ~~XXXXXXXXXXXXXXXXXXXX~~ Father Hildebrand and ~~the~~ Father Gaetan. In the evening, when Thomas returned with his basket of

food, he advised us that he had arrived too late at the monastery. The Police had already summoned Father Gaetan to the ~~At the Bureau~~ ^{At the Bureau} where the communists told him he had been named ~~subprior~~ ^{subprior}. I learned later that he was surprised, but that evening the monks greeted him with joy. He was the youngest father in the community and had arrived only in 1949.

On January 13, Father Hildebrand left Chengtu for Hong Kong where he arrived on the ~~same~~ 23 of the same month.

House-Arrest of the monks.

We learned in our jail, on December 15, that all missionaries were confined to the Bishop's House and all the foreign monks confined at the monastery. They were all called to the ~~Police~~ ^{Police} ~~Station~~ ^{Station}, where ~~a~~ ^{an} ~~order~~ ^{order} from the ~~Police Bureau~~ ^{Police Bureau} notified each one that a special permission from the ~~Police~~ ^{Police} was needed to go to ~~town~~ ^{town}. Father Emile who had a temporary Chinese naturalization asked whether this order was for him. The answer was yes. His naturalization had thus vanished. He wanted to go to a picture show one day and asked permission. It was refused. So he went without permission to the ~~Police Bureau~~ ^{Police Bureau}. There he had to sign a confession or admission of a mistake for having gone without permission. He never did it again.

Meanwhile the Christians could still come to the monastery, and they were more numerous than ever.

Father Kovachek

He left Chengtu on January 23, with Mrs. ~~Braye~~ ^{Braye} and Father Kovachek ~~and~~ ^{and} ~~others~~ ^{others}. ^{Yuin}

He left Chengtu on January 23, with Mrs. ~~Braye~~ ^{Braye} and Father Kovachek ~~and~~ ^{and} ~~others~~ ^{others}.

leave China unless sent by the communists. There ~~are~~ ^{were} refugees ~~in~~ ^{who} ~~escaped each day to~~ Hong Kong ~~who are~~ ^{came mostly} escaping each day from China, but they ~~are~~ ^{coming} from Canton, which is close to the frontier. Chengtu is two thousand miles away. Mrs. ~~Werner~~ ^{Winn}-Braye left with a heavy heart. Would she ever see her husband again?

As Procurator, Father Werner had done the monastery immeasurable service by selling a number of articles and paying for our taxes and our food with the proceeds. X He followed/all the searches for American articles, spies, ^{and radio} transmitters, ^{which} we did not have. He went with them to the attic ~~XX~~ where they ~~police~~ even searched under the roof. He had his share of insults ~~and~~ ^{which he} was in no way ready to accept. He answered back. He was even kicked one day, and he told me he ~~admitted it~~ ^{kicked back}, explaining to the communists they had no right to ~~XXXX~~ treat him thus.

During the long evenings of the year 1950, ^{(at the monastery,} ^{showing XXXXX movies,} Father Gaetan and Father Werner took turns ~~XXXXXX~~ / ~~XXXXXX~~, or giving ^{lectures} ~~conferences~~ on art history. When ~~F~~ ^{can not of} ~~ther~~ Gaetan ~~films were exhausted~~ ^{he would} he showed them backwards. And we laughed to tears. I do not really know whether Father Gaetan realized how much good he did us. Father Werner covered the whole of art history, beginning with the old masters ^{to} to the contemporaries. showing us beautiful reproductions. [The whole modern art jargon was used, realists and surrealists, abstract and concrete... We learned it all and practiced during recreation.] Both Fathers helped us forget the communists.

Father Werner and his companions arrived in Hong Kong ~~on~~ on February 7.

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January 31

When I learned from my jail that ~~our~~^{the} ~~procurator~~^{that} had been expelled, I figured/all the material problems of the monastery had been taken care of, and that the communists were satisfied.

[We were all in jail for religious questions: The Legion of Mary, the Three Autonomies. The communists covered this up with political reasons, and claims of imperialism. The ~~XXXX~~ true reason, of course, was that we were Catholic priests.]

I had my eighth questioning on January 31, with Mr. ~~W~~ Yuan, who was intelligent and ~~clever~~^{shrewd}. He even had a sense of humor, which was quite a help. He never got angry. If it had been Chang, it would have been horrible.

Yuan motioned for me to sit down:

"What is there in your monastery?"

"The bricks of the house and the furniture."

"Do you not still have two pianos belonging to the American ~~to~~ ^{from} Army which you have not delivered?"

"Yes."

"Where are they?"

"They are at the Academy of Fine arts."

"Where are the sale's papers."

"With you."

During the questioning, Yuan was holding a ~~XXXX~~ sheet of very fine Chinese paper, I could read ~~XXX~~ through it the signature at the bottom of the page: Li Yu-hsing, my former Secretary and president of our group of the Legion of Mary, denouncing me.

"Do you not have also four drums from the American Army?"

"Yes."

"Where are they?"

"On loan at the Academy of Fine Arts."

"Why did you not deliver them to the Government with ~~the~~ the other objects?"

"I should have."

A smiling Yuan was checking my answers with his papers.

"One other thing," he added, "you delivered seventy six phonograph records. You have about forty left, and you have scratched out the name of the United States Army. Is this correct?"

"I remember there was talk of scratching the name. I cannot remember if ~~we~~ we actually did so."

"Be sincere."

"I am telling you what I can remember."

"We know the name of the person who did the scratching out."

"Then go and ask him."

"It is Father Gaetan," said the ^{official} ~~postman~~ still smiling and checking his papers. X Very obviously Mr. Li Yu-Hsing and his children had denounced us.

"Of course," said Yuan, "records are not very important... Write Father Gaetan to deliver them immediately to the Government."

He wrote the text himself: "Deliver immediately to the Government the records on which we have scratched out the name of the United States Army to ~~send~~ ^{check} the Government." I read this text and told him smilingly that I would not sign it:

"Why are you laughing, and why will you not sign?"

"You are just through telling me these records are not important, now you write a big phrase: to ^{check} send the Government." It goes against logic: Something unimportant does not deserve a ~~big~~ big phrase."

Yuan smiled and told me to write myself in English. I did:

"Deliver immediately the American record on which we have or have not scratched out the words: United States Army."

Yuan still ~~XX~~ had another question:

"Do you know Mr. Liu Ti-chiu?"

~~XXXXXXXXXX~~ Yes, I know him."

"How did you meet him?"

"We wanted to become a Catholic and came to see us."

"He has given you articles to keep for him. He is a landlord, an exploiter of the people. You have not delivered these articles."

"He did not put anything in custody with us, but we did purchase a piano and a movie projector from him."

"These articles were given ~~XXX~~ to you in custody."

"We bought them."

"Where are they?"

"We have sold them."

"Where are the sale's papers?"

"With you."

~~(I~~ ^{remembered later} ~~an writing this~~ in Hong Kong I ~~suddenly realize~~ that the before mentioned pianos ~~XXX~~ had never belonged to the American ~~Army~~. ^{But it was no use telling the Communist police} ~~I doubt it useful now to tell the policemen!)~~

And Yuan came to the last question:

"Do you know General Tiao Wen-chün."

"Yes, I know him."

"How did you meet him?"

Yuan, while speaking, was checking another ~~XXXXXXXXXX~~ paper, I read through the same signature as on the previous one: ~~XXXXX~~ Li Yu-hsing. We were being further denounced.

I answered:

"Shortly before your liberation, the General sold us his wine. This was the first time I saw him."

"He deposited with you six hundred bottles of wine. The General was a big landlord. He has sucked the blood of the people. You must deliver this wine. Why have you not done it already?"

"Because we purchased this wine, we were not keeping it in custody."

"You signed an agreement with the General, accepting to keep the wine in custody; Mr. Li Yu-hsing witnessed it."

"I signed this document, but before the General left I told him I was breaking the agreement because I feared complications with the Government. As he was in a hurry to leave for Hong Kong or Formosa, the General sold me his wine for a good price."

"It is not ~~XXXXXX~~ true."

"It is true."

"What about the agreement you had signed?"

"It did not mean anything anymore, we tore it up."

~~XX~~

"Did you also sign the purchase document?"

"Yes."

"Where is it?"

"I tore it up also. In October 1950 you ~~XXXX~~ ^{gave} ~~XXXXXX~~ us orders to leave; we did not need it anymore."

We had been arguing for a long time. I figured Yuan was as tired as I was:

"You cannot prove that this wine was bought, and Mr. Li Yu-hsing was present when you signed the agreement. Where is the wine?"

"We drank it."

"What do you mean? You ~~were~~ given wine to keep in custody and you drank it," he said with a smile.

I was laughing too, but I answered:

"We bought it."

"You cannot prove it. You must pay for the six hundred bottles."

"There were not ~~six~~ hundred bottles. There were about three hundred."

"Agreed, three hundred bottles. You must pay six hundred American dollars."

There was no way out. I was not about to remain in jail for some wine and six hundred dollars which I would have had to give the General anyway, as we had agreed that we could sell his wine at the current price and pay him later. I had even added to the contract that in case of unforeseen events we were dispensed from everything.

During this whole long questioning neither Yuan nor I had raised our voices. I wrote Father Gaetan to pay the six hundred dollars. He never received my letter.

February 2

My ninth questioning with the same ^{official} policeman:

"Father Gaetan," he said smiling, "admitted he had scratched out the name United States Army on the forty-five records which he delivered."

"Everything is then settled. No more problems ~~etc.~~"

Yuan was still smiling:

"About the wine, I was too generous settling for six hundred dollars. I am generous in accepting your figure of three hundred bottles, as there were sixty cases ~~etc.~~..."

"I have forgotten the number of cases. There were about three hundred bottles."

"Then you will have to pay nine hundred dollars, three dollars for each bottle, it was the price then."

It was too much as we had not sold it for that amount.

I argued:

"Each bottle was not worth three dollars. There were also some small bottles, those were only worth two dollars."

When Yuan asked how many little bottles there were I answered:

"I do not remember exactly. Let's say half and half."

"All right. How much will you ~~XXXXXX~~ give us?"

"Shall we say seven hundred dollars?"

"No, it would be seven hundred and fifty dollars. Write this to Father Gaetan."

"Why do you not let me go back to the monastery, it would be done in five ~~MINUTE~~ minutes."

"No, it is better if you meet with Father Gaetan at the ~~Bureau~~
of Affairs Bureau. Return to your room, we will call you."

One hour later a guard walked with me to the Bureau. It was so good to be out in the street and walking. The passers-by whom we met on our way had no idea of it and paid no attention to us.

At the Bureau I saw Father Gaetan and Father Eleutherius come out of a room. How happy we were to see each other after three months' separation, we chatted a little while Yuan was smiling. Father Gaetan signed a paper, taking the engagement to deliver the two pianos, the four drums, and the seven hundred and fifty American dollars. Then both Fathers were dismissed, and Yuan told me to stay. I had to sign a paper:

"I should have delivered the two pianos and the four drums."

In the matter of X General Tiao's wine I would not recognize

I was at fault, despite the ^{official} policeman's insistence. I wrote:

"I am giving the Government seven hundred and fifty American dollars because I have no proof I purchased the wine."

~~and~~ I ^{always} signed ~~always~~ immediately after the last letter to make sure nothing could be added to my statement. They would then have taken pictures for their propaganda. In this case Yuan did not let me write the end of the ^{sentence} ~~phrase~~. I had to write only the first part, then I, too, was dismissed. I went back to jail with the other missionaries, ~~and~~ there I learned that Father Audren had been called out, to the tribunal it seemed.

Father Audren came back a while later, saying that all the judge had done at the tribunal was to read him the sentence: His expulsion from China for ever. The charges listed were his Legion of Mary group, and his resistance to the Reform Movement. There were very few people at the Tribunal, and no demonstrations. The communists feared more and more any demonstrations against the missionaries, as they always seemed to turn ~~X~~ against them. The missionaries were not afraid and remained, all of which became most encouraging to the Christians.

As for the Chinese priests and Christians, ~~as I am writing I learned~~ ^{that} ~~this~~ in Hong Kong, April 24, 1952, seven or eight Chinese priests and about ten Christians of the Chengtu diocese ~~were~~ in jail for Jesus Christ. Two Trappist monks ~~from~~ Ni-Pa-Tuo monastery, near Chengtu, ~~died~~ martyred: The subprior, Father Vincent Still died in jail for having defended his belief in ~~the~~ God's existence during the Politics class ~~among~~ ^{for} the prisoners. In the same jail Father Wei ^{put to the tribunal}, was ~~suspended~~ ~~for~~ ^{by the tribunal} for six days ~~and~~. As the communists do not ~~like~~ ^{back} like ~~for~~ a priest to die in jail, they sent the dying Father to the Trappist monastery where he died a

few days later. ^A ~~The~~ third trappist Father was also sent back dying to the monastery.

Father Audren returned from the tribunal during our noon meal. He immediately prepared his bag. He might have to leave the next day. But the day went by and the policemen did not tell him anything. Will we be all expelled together?

February 3.

The day went by and nothing happened. But through Thomas Fan we learned that there ~~was~~ talk ^{about the trial} ~~of the~~ ~~judgments~~ of the five Franciscan Missionaries ^{of Mary} by the people. They have been in jail since the first days of November. Will we all be judged tomorrow and expelled together? Father Gabriac, ~~who~~ ^{is} the most nervous among us, ~~is~~ ^{is} very ~~excited~~ ^{excited}. He asks the guard if he may get a bag from the Bishop's House. Thomas Fan has also advised us that the Christians ^{would like} ~~was to~~ have a counter-demonstration in the event the communist organized one against the missionaries. In any case our bags are ready: Father Audren's and Father Gabriac's at the jail, Father Kaiser's and mine at the monastery. We can feel it coming. In his questioning of ~~the~~ ^{February} second, the policeman had told me:

"You must move fast, Father Gaetan must deliver the articles..."

February 4.

Nothing in the ~~morning~~ morning. Usually the calls to ~~the~~ ~~judgment~~ were around ten thirty or eleven.

But in the afternoon around three or four, armed guards appeared in our little yard. Then we ~~caught~~ caught a glance of nun's habits. From our window, through the glass, we looked closer. Twenty guards, we counted them, leading the five Franciscan Missionaries of Mary to our jail. ~~On~~ On their chests