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# 远方叙事： 中国基督宗教研究的视角、方法与趋势

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Perspectives, Methodologies and Trends  
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## 前言

“远方叙事”是一个为期四年,包括学术讲座、专题研究、访问学者计划以及文献资料出版的多学科的国际教育与学术发展项目。从2009年到2012年,在美国路思基金会的赞助下,由我主持的旧金山大学利玛窦中西文化历史研究所在中国进行了这一项目。该项目的宗旨是通过一系列的学术活动,在中国学界进一步推动与扩大以“基督宗教在中国”为重点的中西文化交流方面的研究。“远方叙事”不仅在学术上从更广泛、更深入的层面对“基督宗教在中国”的研究进行扩展,更为重要的是它为更多的学者,尤其是内地比较边远地区的学者增加了更多交流与学习的机会,提供了更多的学术研究资源,推动“基督宗教在中国”这一“边缘学科”发展成为一个多方位、多视角、多层面的“主流学科”。同时,“远方叙事”的学术成果,也在中国以及世界范围内为“基督宗教在中国”这一以中西文化交流为基础的学术研究提供更多、更好的学科发展与人才交流的机会。本论文集即为“远方叙事”这一项目的主要成果之一。

几个世纪以来,基督宗教进入中国后的发展历程,反映了中国社会、政治、经济、文化等方面的复杂状况,揭示了中西文化之间碰撞与交流的关系。同时,这段历史也是中国近代史的一部分。在中国学界,选择“基督宗教在中国”这个独特的专题,在文化交流史、近代中国历史、近代世界史、比较文学、人类学、社会学等方面对相关的问题展开研究,形成了一个比较新的研究领域。近几十年来,这个领域的发展经历了从无到有、从小到大、

从单一的历史研究到多学科、多层次、多视角、多元化的发展过程。长期以来,虽然欧美学者并没有中断过对有关领域问题的研究,然而中国内地学者对此进行比较广泛、深入的研究,还是上个世纪八十年代以来的事情。同时,此研究领域的发展也不平衡。由于历史、地理、人力与物力等种种条件的限制,国内近年来该领域大多数有影响的学术活动以及学者仍集中于京沪以及沿海大城市中的一些高等院校及研究单位,研究内容所涉及的地域亦有所局限。然而,历史上基督宗教在中国的传播范围却十分广泛,西方传教士的足迹遍及全国各地,其从事的各种活动在中国近代社会发展中的地域涉及面也十分广阔。因此,如果我们从宏观角度观察“基督宗教在中国”这个研究领域,就不难发现:无论是研究涉及的地理范围还是从事研究的学者所在的地理位置,都有很大的地域局限性;研究者在与国内主流学界以及国际学界同仁之间的接触与交流方面,也还有更大的发展空间。从历史学、社会学、民族学、人类学、宗教学甚至自然科学等不同学科的角度看,在内地边远地区,通过对“基督宗教在中国”这一学术主线的研究而体现出的中西文化的交流与碰撞,并不比其他地域少。在某些边远地区,这种交流也许更加频繁、激烈和复杂。从这个角度上看,国内对“基督宗教在中国”这个领域的研究是不均衡的。

因此,“远方叙事”这个项目就是以国际合作的方式,试图在这方面有所突破,为边远地区的高等院校、研究单位与学者创造更多的与国内外同仁进行学术研究与交流的机会,同时也给国内发展比较早、人力物力资源比较丰富的单位与学者以及国际上其他学者提供新的研究空间、专题、视角与资源。同时,这个为期四年的项目也是近年来国内开展的有关“基督教在中国”的项目中合作高等院校所在区域最广、参与人数最多、涉及学科最多、整体设计最系统、学术成果最有可持续发展性的活动之一。为推动这一项目的实施,我与内蒙古、河北、山西、河南、安徽、湖南、四川、广西、云南、甘肃、青海、辽宁、吉林等十三个省和自治区的多所高等院校与研究单位的几百名专家、学者以及单位领导就项目的可行性、专题讲座内容、学术研讨会主题、历史资料出版、访问学者研究计划以及地方合作方的支持和参与等问题展开了十分广泛的讨论和商议。同时,我还和来自北京、上海、天津、广东、福建、山东、湖北等地,来自欧洲、美国、日本等国家以及来自台湾、香港等地区的几十名资深学者经常保持联络,进行学术咨询。在四年的时间里,该项目与内蒙古大学、兰州大学、湖南师范大学、云南民族大学、河南大学以及东北师范大学合作,共同主办了六个不同专题、不同学科的子项目。其中,每一个子项目都包括如下内容:四场专题学术讲座,一次学术讨论会,一位青年教师到旧金山大学利玛窦中西文化历史研究所进行短期学术研究,出版一部与该地域相关的原始资料集。迄今为止,每个子项目的

合作方都已经通过学术刊物发表了专题学术讨论会的综述;青年学者都完成了在旧金山大学利玛窦中西文化历史研究所的短期研究访问,并陆续发表其研究成果;由多名国内学者分别编辑的历史资料集也已经收入由广西师范大学出版社出版的《中国基督宗教史料丛刊》。现在,各个子项目的学术讲座论文集正式付梓出版,给整个项目画上了一个完美的句号。可见,此项目从立项到完成的过程本身也是中外学者广泛进行交流与合作的结晶。

如上所述,“远方叙事”中每一个子项目的重要内容之一,就是组织专家学者进行专题学术讲座。主讲人是来自内地、香港以及澳大利亚、美国、英国和比利时等国家、在研究“基督宗教在中国”或中西文化交流等方面具有国际影响的资深的专家学者。根据整个项目的设计,四年中一共组织了二十四场讲座,重点内容是在以往的中外学者学术研究的基础上,从不同的角度介绍并讨论有关“基督宗教在中国”这个学科的研究视角与方法、发展趋向及前景等基础性、宏观性的问题。在整理出版的过程中,我与每一位参加讲座的学者仔细商讨了其讲稿的原稿。现在的论文集即是每一位学者在其原稿基础上进行仔细修改后,经过综合编辑而成。在论文集基础上作为附录编入的参考书目,为其他学者了解有关最新学术成果提供了参考。

本论文集一共包括四个部分,从对“基督宗教在中国”这个领域研究的发展回顾与前景展望,到以不同学科、专题与地域为重点,就方法论及趋势等问题进行讨论。论文集的第一组文章,是围绕着本学科的研究视角、方法与趋势这个宏观主题展开的。英国伦敦大学(University of London)的狄德满(Gary Tiedemann)教授以自己多年来的学术研究经历,综述了国际上该领域二百多年来的发展过程、研究方法的变迁,提出了研究专题的走向,并且特别强调了历史研究需要以“实事求是”为根本。厦门大学张先清教授紧紧地抓住本项目“远方叙事”的主题,在讨论了国内有关学者最新研究成果的基础上,以“边疆”的研究定义为出发点,提出了民族历史学的研究视角。上海大学陶飞亚教授的论文着重讨论了当今“基督宗教在中国”的研究范式转移这个方法论问题,并且对今后研究的趋势进行了论述。

论文集的第二组文章重点讨论的是以不同学科与专业为基础的研究方法论问题。美国Oakland University的Linda Benson以自己多年来对传教士传记的研究和写作为实例,十分具体地介绍了这方面的研究方法的特点及重要程序。华东师范大学的李向平教授在其近年来进行口述访谈的丰富经验的基础上,从理论与实践上对基督宗教口述史研究的定义、必要性、在中国社会环境下的方法论及特点进行了详尽的论述。中国人民大



学的黄剑波教授以人类学的视角为基础,通过基督宗教在西南地区发展的研究实例,探讨了该学科对“基督宗教在中国”这一专题研究的意义、现状以及方法论。美国耶鲁大学(Yale University)的司马懿(Chloë Starr)教授的论文以文学研究为视角,以概述晚清及民国时期基督宗教文学的不同性质为起点,用二十世纪二、三十年代的三部小说文本为实例,讨论了神学与文学形式之间的互动作用。北京大学孟华教授的论文介绍了比较文学中形象学的理论与方法论,并且以欧洲传教士参与设计、建筑的中国著名皇家园林——圆明园的历史与艺术为案例,采用形象学的研究方法分析中国与法国之间历史、艺术以及跨文化的关系。该部分最后一篇论文为美国 University of Illinois at Chicago 的 Laura Hostetler 教授所作。她以近年出版的《清廷三大实测全图集》为基本原始材料,参考历史上欧洲新兴的现代早期的科学绘图方式,为读者提供了一个从自然科学与历史的双学科角度探讨中西文化历史交流的视角和研究方法,并提出了一些新的研究专题。

论文集的第三组文章是对专题研究方法论的讨论。华中师范大学刘家峰教授的论文涉及到一个近年才受到学界关注的专题,即近代中国基督宗教与伊斯兰教关系的研究。他在回顾了过去十几年里国内外有关学术研究的成果后提出,由于该专题在历史、文化、社会、政治以及宗教等方面的复杂性,应该对此专题进行多学科、多视角的研究。复旦大学李天纲教授通过其论文指出,中外学者可以从神学、宗教学、哲学史和思想史等角度对“中国礼仪之争”这一专题进行多学科、多视角的研究,并对此专题的研究方法论提出了建议。澳大利亚 La Trobe University 的鲁保禄(Paul Rule)教授的论文提出,对“儒家思想与基督宗教”这一备受学界关注的问题的讨论不可能在孤立与历史之外的情况下进行,更无法回避有关两者间关系及对其关系进行评价的研究;与此同时,他也指出这两种信仰体系也在相遇中各自得到了丰富与充实。美国 Whitworth University 柯学斌(Anthony Clark)教授的论文围绕档案研究方法,在系统地介绍了欧洲天主教有关档案馆、中国内地及台湾地区档案材料信息的基础上,以十九世纪末、二十世纪初太原地区基督宗教的发展为案例,讨论了如何将研究相关的外中档案与其他原始材料相结合以进行历史研究的方法问题。香港中文大学黎子鹏教授的论文以数部文学作品的文本分析为例,讨论了对晚清时期基督宗教小说的研究方向,并指出“宗教文学在宗教传播中所扮演的角色”这一专题在“基督宗教在中国”研究中的重要性。福建师范大学林金水教授的论文以对比明末闽东士大夫赠与欧洲天主教传教士艾儒略的诗词和清末民间诗词为例,提出改变过去的“冷战”心态,从开放的视角来探讨“基督宗教在中国”的问题。

论文集的最后一组文章集中于地区性研究的方法论问题。美国耶鲁大学图书馆员

Martha Smalley 女士以该大学神学院收藏的有关中原地区民国期间传教士档案为基础,揭示了除宗教问题以外,这些材料与研究中国近代的历史以及政治事件、经济条件、社会实践等问题的关系,并介绍了欧美地区其他有关的档案资料的信息。香港大学李纪博士的研究区域为中国东北地区,其论文以中西文原始资料为基础,探讨了研究十九世纪天主教在该地区发展的理论、方法与视野问题。香港中文大学谭永亮教授的论文涉及内蒙古地区,时间段为清末民初。通过对多位来自欧洲的传教士用多种语言所写的历史资料的分析,他讨论了鸦片战争后中国在受不平等条约约束这一历史环境下展开的跨文化交流的复杂图景。西南民族大学秦和平教授以大量 1949 年以后的中文历史资料为基础,展示了在复杂的国际、政治、社会、民族关系下,二十世纪五十年代滇西边疆民族地区基督宗教的演变与发展,也是一个此类专题的研究方法案例。

四年下来,“远方叙事”这一国际学术交流项目能够圆满地完成预期的计划,绝非一人或一个单位所能胜任的,而是集体智慧与奉献的结晶。在这里首先需要感谢的是美国路思基金会及其前副总裁 Terrill Lautz 博士、亚洲项目主任 Helena Kolenda 女士,从项目的构思到启动,直到顺利完成,离不开他们始终如一的支持。本项目学术顾问委员会的主席由中山大学的吴义雄教授和美国 Pace University 的李榭熙 (Joseph Lee) 教授共同担任,成员包括美国 Calvin College 的裴士丹 (Daniel Bays) 教授、复旦大学的范丽珠教授、华中师范大学的刘家峰教授、上海大学的陶飞亚教授、英国伦敦大学的狄德满教授以及厦门大学的张先清教授。以上学者在整个项目运作的过程中,就该项目的学术重点、活动内容及其成果提供了十分宝贵的参考意见,并力所能及地参加了许多具体活动,为该项目的学术成果打下了坚实的基础。六个子项目的具体负责人为内蒙古大学的苏德毕力格教授、兰州大学的陈胜柏教授、湖南师范大学的谭桂林教授、云南民族大学的韩军学教授、河南大学的赵广军教授以及东北师范大学的赵轶峰教授。四年来,六位同仁及其所在学校的领导与我们密切合作,并担负了十分繁重的子项目组织工作。没有他们的兢兢业业,理解与支持,本项目是不可能圆满完成的。在学术讲座活动中进行讲演的资深学者,除了本论文集收录的十九篇论文的作者之外,还有中国社会科学院的卓新平教授、北京中国学中心的魏杨波 (Jean-Paul Wiest) 教授、中山大学的吴义雄教授、美国 Purdue University 的杨凤岗教授、美国宾夕法尼亚州立大学 (Pennsylvania State University) 的夏伯嘉 (Ronnie Po-chia Hsia) 教授。虽然由于各种原因他们的论文未能收入本论文集,但他们对该项目的贡献却是巨大的。在本论文集的编辑工作中,旧金山大学利玛窦中西文化历史研究所的马克文 (Mark Mir) 先生和范淹 (Jan Vaeth) 先生都进行了积极参与。最后

还要感谢广西师范大学出版社集团有限公司董事长何林夏教授、广西师范大学出版社文献图书出版分社社长雷回兴女士、本论文集责任编辑马艳超先生,没有他们自始至终对“远方叙事”所有学术出版物的支持,该项目的学术成果是不可能见之与众的。

当然,最需要感谢的是四年来我有幸结识,并参加此次项目活动的几百名来自“远方”的学者与教师,几千名本科生、硕士研究生和博士研究生,他们的参与以及对本项目的贡献,反映了“叙事”真正的心声。

吴小新

2014年8月于美国旧金山

## Introduction

“Narratives from the Hinterland” was a four-year international education and research project. It included academic lectures, symposia, visiting scholar programs, and publication of primary and archival documents. Sponsored by the Henry Luce Foundation in the United States, I administered the project on behalf of the Ricci Institute for Chinese-Western Cultural History at the University of San Francisco from 2009 to 2012. The goal of the project was to further promote the study of Chinese-Western cultural exchange with an emphasis on Christianity in China. Academically, we strove to advance the field by encouraging extensive and in-depth research while offering scholars, especially those from remote regions of China, greater opportunities for exchange and access to resources. A further aim was to raise the profile of the topic from a marginal one to a multi-faceted, multi-perspective and multi-level mainstream discipline. The project also attempted to provide researchers with opportunities for academic exchange nationally and internationally. The current volume is one of the main products of this project.

The centuries-long history of Christianity in China encompasses the complex and often tumultuous social, political, economic, and cultural encounter between China and the West. This is an integral part of modern Chinese history. In academia, the history of Christianity in China as a serious academic subject is a relatively new phenomenon that merges global history,

comparative religion, literature, anthropology, philosophy, historiography, etc. During the past decades research in these areas has experienced impressive growth, from a modestly studied discipline to a full-fledged multi-disciplinary subject. Although some important research by Western scholars was conducted throughout this period, serious, in-depth study by mainland Chinese scholars did not begin in earnest until the 1980's. Meanwhile, the development of this field remains unbalanced. Because of the limitations of historical, geographical, human and material resources, most of the important academic activities and accomplished scholarship are concentrated in major metropolitan universities and academies in Beijing, Shanghai, or other major cities. Archival materials and research resources are thus closely related to these locales. Yet the presence of missionaries and the spread of Christianity was not confined to these places but occurred throughout the entire country in modern Chinese history. Likewise the influence of missionary activities on China's social development was felt throughout the entire country. As a result, the effects of cross-cultural encounters in these remote areas were often equally if not more pronounced than those in major metropolitan areas. In some cases these interactions might be even more frequent, intense, and complex. On observing the above situation it will not be difficult to notice the geographical limitations and unevenness of the study of Christianity in China today in terms of participating institutions and scholars in distant or rural areas. There is much room for growth between local and international institutions and scholars as well.

"Narratives from the Hinterland" endeavors to make a breakthrough in this regard by not only providing scholars and institutions in remote regions with opportunities for research and exchange but also through creating contacts with other countries where the study of China is already well established. This four-year initiative on the study of Christianity in China is a comprehensive project that involves universities from the widest range of regions with the largest number of participants from the most diverse disciplines in China in recent years. From 2009–2012 I met with several hundred scholars and administrators of higher educational and research institutions in Inner Mongolia, Hebei, Shanxi, Henan, Anhui, Hunan, Sichuan, Guangxi, Yunnan, Gansu, Qinghai, Liaoning and Jilin Provinces and Autonomous Regions. Discussions were focused not only on feasibility, collaboration, participation, and administration, but also on public lectures, symposia themes, publication of primary materials, and visiting scholar programs. During this period, I was in regular consultation with scholars from Beijing, Shanghai, Tianjin, Guangdong, Fujian, Shandong, Hubei Provinces, Taiwan and Hong Kong, as well as Europe, the United States, and Japan. Subsequently, six programs

with different subjects and themes were held at Inner Mongolia University, Lanzhou University, Hunan Normal University, Yunnan Nationalities University, Henan University, and Northeast Normal University respectively. Each program consisted of four segments: four public lectures, one symposium, publication of a local primary source, and one junior scholar's residence at the Ricci Institute of the University of San Francisco. Upon completion of each program, an academic review was published through an academic journal or local news media. All visiting scholars since 2011 have published research papers following their residence in San Francisco. Primary sources have been edited and published in a series entitled *Collected Historical Materials of Christianity in China* by the Guangxi Normal University Press. The current collection of lectures brings the entire project to its conclusion. To a great extent the accomplishments of this project are the result of joint efforts by both Chinese and Western scholars from beginning to end.

One important component of the "Narratives from the Hinterland" project has been its lecture series. Coming from the mainland, Hong Kong, Australia, the United States, Britain, and Belgium, twenty-four distinguished international specialists in the study of Christianity in China and Chinese-Western cultural exchange delivered lectures. These lectures focused on fundamental issues such as research perspectives and methodologies, developing trends, and future prospects. The current volume consists of nineteen papers based on the texts of the lecture series.

The first paper in this volume is by Prof. Gary Tiedemann of the University of London. He reviews two-hundred years of development in the field and suggests future study employ an emphasis on "seeking truth from facts" as a principle for historical research. Prof. Zhang Xianqing of Xiamen University reflects upon some of the most recent works by mainland Chinese scholars. While recognizing that the history of Christianity in remote regions of China is a new research area, he proposes a new approach from the perspective of a national ethno-history. Prof. Tao Feiya of Shanghai University discusses recent paradigm shifts and emerging trends in research.

Based on her years of research, Prof. Linda Benson of Oakland University explains in detail unique features and steps in producing viable literature on missionary biography studies. Professor Li Xiangping of East China Normal University presents with his rich experience in oral history an in-depth discussion of the definition, necessity, methodology and characteristics of the subject within China's current social environment. From an anthropological perspective,

Prof. Huang Jianbo of People's University explores recent case studies in China's southwest ethnic minority regions. Prof. Chloë Starr of Yale University examines differences in Christian literature between the late Qing and Republican Era and discusses the interaction of theology and literature reflected in three Chinese novels of the 1920s and 1930s. By reviewing as a case study through history, art and architecture of the Yuanmingyuan, the famous Chinese imperial garden designed and constructed in part by European missionaries, Prof. Meng Hua of Peking University introduces imagology in comparative literature and discusses historical, artistic, and cross-cultural relations between China and France in the 19<sup>th</sup> century. Prof. Laura Hostetler of the University of Illinois at Chicago discusses the recent publication *Qingting sanda shice quantuji* (Three Complete Major Atlases of the Qing Dynasty Court) with reference to scientific mapping methods developed during the early modern period of Europe, examining scientific encounters between China and the West, and offers suggestions for new research topics.

Research methodologies on special topics are also discussed in this volume. Prof. Liu Jiafeng of Central China Normal University raises an issue that has drawn increasing attention in recent years, namely, the study of the relationship between Christianity and Islam in China. After reviewing recent works on this topic by both Chinese and Western scholars, Liu suggests a multi-perspective approach to understand the historical, cultural, social, political, and religious complexity of the issues involved. Prof. Li Tiangang of Fudan University points out that in conducting research on the Chinese Rites Controversy researchers should take into consideration multiple disciplines in their future research, including theology, religious studies, philosophy and intellectual history. In addition, he suggests that critical methods on the subject be based on primary sources in both Chinese and Western languages. Prof. Paul Rule of La Trobe University notes in his paper that study of the relationship between Confucianism and Christianity should not take place in isolation, devoid of historical circumstances. Nor should scholars avoid discussion or evaluation of this relationship, as the encounter of these two belief systems mutually enriches the other. Prof. Anthony Clark of Whitworth University focuses on methodology in archival research. After introducing some of the major Catholic archives in Europe and other archival institutions in China mainland and Taiwan, he examines approaches that utilize both Chinese and Western language primary materials for historical research. He cites the development of Christianity in Taiyuan as a case study during the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. Prof. John Lai Tze Pang of Chinese University of Hong Kong discusses future research trends for the study of late Qing Christian

novels based on his analysis of texts of the period. Prof. Lin Jinshui of Fujian Normal University compares methodologically the subject of Christianity in China through the relationship between poetry and history. By examining two distinctly different cases, specifically poems presented by local literati of the east Fujian region to Giulio Aleni, a Jesuit missionary to China in the late Ming, and poems produced by locals at the turn of the 20<sup>th</sup> century China, he proposes changing from a cold war mindset to an open-minded approach to Christianity in China.

The final section focuses on research in different geographical areas. Using archival materials held at the Yale Divinity School Library concerning missionary activities in China's Central Plains region during the Republican era, Ms. Martha Smalley finds sources useful beyond simply local religious matters, but also informative for modern history, politics, economic conditions, and social activities. Ms. Smalley's paper also includes information of other archives in the United States and Europe. The geographical area of Northeast China is discussed by Dr. Li Ji of Hong Kong University. With primary materials in both Chinese and Western languages, Dr. Li explores the 19<sup>th</sup> century development of Catholicism in the region. Prof. Patrick Taveirne of Chinese University of Hong Kong focuses on Inner Mongolia, the region beyond the Great Wall during the late Qing and early Republican period. Citing numerous European missionaries in several Western languages, he examines cross-cultural encounters under the complex historical environment following the Opium War and period of Unequal Treaties. By utilizing a great amount of post-1949 Chinese historical materials as his primary source, Prof. Qin Heping of Southwest Nationalities University presents the evolution and development of Christianity in the West Yunnan ethnic minority region in the early 1950s under a complex international, political, social and ethnic setting.

Undoubtedly, the success of the "Narratives from the Hinterland" project was not achieved by one person or institution. It was the result of collective wisdom and mutual commitment. Among many individuals and institutions I am indebted to, first and foremost, I want to express my gratitude to the Henry Luce Foundation and to Dr. Terrill Lautz, its former Senior Vice President, as well as Ms. Helena Kolenda, its Program Director for Asia. From original conception to the final publication, their unwavering support motivated us throughout the entire project. The academic committee of the project was co-chaired by Prof. Wu Yixiong of Sun Yat-sen University and Prof. Joseph Lee of Pace University. Members of the committee included Prof. Daniel Bays of Calvin College, Prof. Fan Lizhu of Fudan University, Prof. Liu Jiafeng of Central China Normal University, Prof. Tao Feiya of Shanghai University, Prof. Gary



Tiedemann of University of London, and Prof. Zhang Xianqing of Xiamen University. Throughout the project, these distinguished scholars have provided me with invaluable advice, scholarly focus, and organization to its publications. Their experience became the solid foundation for the accomplishments of the project. Moreover, they actively participated whenever possible. The six local programs were administered by Prof. Sudebilige of Inner Mongolia University, Prof. Chen Shengbo of Lanzhou University, Prof. Tan Guilin of Hunan Normal University, Prof. Han Junxue of Yunnan Nationalities University, Prof. Zhao Guangjun of Henan University, and Prof. Zhao Yifeng of Northeast Normal University. For four years these colleagues, as well as the administration of their respective universities, worked closely with me and shouldered the majority of the responsibility for program management. Without their diligence, understanding, and support, the project would not have been completed so successfully. In addition to the nineteen authors whose papers are included in the current volume, five additional scholars also delivered lectures at different programs. They are Prof. Zhuo Xinping of Chinese Academy of Social Sciences, Prof. Jean-Paul Wiest of the Beijing Center for Chinese Studies, Prof. Wu Yixiong of Sun Yat-sen University, Prof. Yang Fenggang of Purdue University, and Prof. Ronnie Po-chia Hsia of Pennsylvania State University. For various reasons their papers are not included, but their valuable contributions to the project need to be acknowledged. For all publications of the project, Mr. Mark Mir and Mr. Jan Vaeth of the Ricci Institute for Chinese-Western Cultural History at the University of San Francisco participated actively in the translation and editorial process. Last but not the least, I also want to thank Prof. He Linxia, President of Guangxi Normal University Press Group, Ms. Lei Huixing, Director of Rare Historical Materials Reprint Department of the Press, and Mr. Ma Yanchao, publishing editor of the current volume. The publications of the project would not be possible without their steadfast support.

Finally, I would like to thank the few hundred professors, scholars, administrators, and the few thousand undergraduate and graduate students from participating universities in far-flung regions of the country. Their presence and contribution represents the true voice of the "Narratives from the Hinterland."

Wu Xiaoxin

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