

明曉艷 魏揚波 / 主編

# 歷史遺踪

——  
正福寺天主教墓地



文物出版社

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## 內容提要

正福寺天主教墓地是北京兩處最早的外國傳教士墓地之一，它不僅如實地記錄了兩百多年來天主教在北京一帶的傳教活動，更是這一時期中西文化交流的見證。本書詳細地考證了1730~1949年該墓地的艱辛歷程，記述了該墓地劫後復生及歷史文物的保護與展出。從其墓碑石刻藝術探討中西文化的互動，以及現存和遺失的墓碑拓片、錄文和釋文。全書資料豐富翔實，許多資料為國內所罕見，並配有多幅精美實物照片，讀者在探討歷史的同時，也能欣賞其藝術魅力。

## 鳴謝

本書編者對以下單位及基金就本書的撰寫、材料收集與出版所提供的經濟資助表示十分感謝：美國舊金山大學亞太中心利瑪竇中西文化歷史研究所EDS-Stewart中西文化歷史研究基金、亞洲學者獎學金、堂·可理高基金、北京中國學中心學術出版基金，以及許許多多熱愛中國的同仁及朋友們。

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新學堂  
PDG

## 撰 稿

明曉艷 魏揚波 王宏輝  
尹文涓 周乃菱 文 庸

## 攝 影

王宏輝

齊子學

FDG



## 序 一

現今北京石刻藝術博物館的展覽中，那與眾不同的鐫刻着拉丁文和中文的36通墓碑，乃清朝法國在華傳教團所屬正福寺墓地的幸存之物。而正福寺是繼著名的北京柵欄天主教墓地之後，又一片古老的天主教墳塋。凝視這些歷盡滄桑的墓石和銘文，我們似可追尋當年法國傳教士在中西文化交流上的輝煌業績，亦可窺見作為這些傳教士最後歸宿的正福寺陵園，在歷史風雲變幻中的興廢枯榮。

1687年被稱為“國王數學家”的張誠(Jean-François Gerbillon)、白晉(Joachim Bouvet)等五位法國耶穌會士抵達中國，及稍後成立的法國北京傳教團，為在華傳教事業注入了新的活力，是中西文化交流深入發展的標誌性事件。這些具有深厚科學和文化素養的法國耶穌會士，繼承了自利瑪竇(Matteo Ricci)以來的適應性傳教策略，並將其提到更高的水準。在諸如熟稔和掌握中國的語言文字，禮儀習俗，調適儒家學說與基督教教義，闡釋西方科技和藝術等領域，均取得了令人矚目的成就。

由於傑出的才智和遵從康熙皇帝要求的“利瑪竇規矩”，法國傳教士在清宮迅速得到重用。如張誠、白晉和巴多明(Dominique Parnnin)教授康熙西方幾何、天文、物理學，及人體解剖與血液循環原理；雷孝思(Jean-Baptiste Régis)、馮秉正(Joseph Marie-Anne de Moyriac de Mailla)、白晉等人主持實地勘測並繪製具有世界先進水準的中國地圖——《皇輿全覽圖》；張誠被任命為中國外交使團翻譯，參與同沙皇俄國談判，終於促成《尼布楚條約》的簽訂。

即使在嚴厲禁教期間，因為乾隆皇帝對逸樂性質的西洋趣味的嗜好，故王致誠(Jean-Denis Attiret)以西洋美術，蔣友仁(Michel Benoît)以水法(噴泉)和西洋樓設計，楊自新(Gilles Thébault)、沙如玉(Valentin Chaliér)、汪達洪(Jean-Matthieu de Ventavon)以自動鐘錶和機械人製作技藝，仍為宮廷所倚重。由此怙恃，中西文化交流得以在艱難的條件下繼續前行。

此後，當耶穌會被解散，而蒞臨北京的法國遣使會傳教士中，既有羅尼閣(Nicolas-Joseph Raux)、巴加祿(Charles Paris)、韓納慶(Rober Hanna)等人繼續服務於清宮廷，擔任天文、數學、機械和翻譯的專職工作；又有稍晚的田嘉璧(Louis-Gabriel Delaplace)主教，在京開創法文學堂、醫院、孤兒院等近代新型事業。諸如其類，皆有益於西方科技、文化和近代理念在中國的傳播。

非特止此，中國優秀的古代文明，經入華法國傳教士的書信和著作在歐洲的傳揚，逐漸成為推動18世紀歐洲“中國熱”，乃至觸發進步的啟蒙學者靈感的思想資源。如白晉同德國哲學家萊布尼茨(Leibniz)就中國《易經》與二進制算數的通信，白晉所著《康熙帝傳》在萊氏主編的《中國近事》上發表，凡此對於這位歐洲最富睿智的學者的科學理論和啟蒙思想，產生一定的影響。而巴多明、馮秉正撰述的中國歷史的著作，暨宋君榮(Antoine Gaubil)經過驗證的中國天文學論著的刊佈，客觀上加



劇了歐洲關於中國古史紀年與《聖經》年代學之間的爭論，為法國偉大的啟蒙學者伏爾泰(François-Maric de Voltaire)形成真正世界史的觀念及其激進的學說以思想的啟迪。至於殷弘緒(François-Xavier Dentrecolles)有關中國瓷器、絲綢等製造術和中國植物方面的著作，介紹到歐洲後，曾在歐洲現代化進程中發揮了作用。

根據遺存文獻查證，上述這些為增進各國人民彼此瞭解和推動人類社會進步，而做出歷史性貢獻的法國傳教士，皆逝世於中國，並安葬於正福寺墓地。他們高尚的品德和卓越的才能，如同其創造的業績一樣，理應受到後人的尊敬與紀念。這也就是我們今天重新發掘和彰顯正福寺遺跡資料的意義之所在。

當然，歷史總是在充滿荆棘和曲折的道路上前進的。正福寺墓地的變遷，可謂濃縮了中國近現代以來的歷史。這其間，既有參加英法聯軍侵略北京的陣亡者入葬，亦有義和團盲目排外造成的破壞；既遭“文革”的摧毀而墓地不復存在，又經改革開放後的及時搶救，部分墓碑得以保留。恫鑒於此，當我們撫今追昔，總結歷史，莫不為置身於這從狂熱走向理性，由對抗趨向和諧的時代，而倍感慶幸。同樣地，那些墓碑的主人倘若地下有知，或許不會再像過去那樣低首垂淚，定將為中國社會的進步和繁榮，以及自身的歷史作用得到肯定，而感到欣慰。

中国社会科学院历史研究所研究员

沈定平

2006年10月25日

電子書  
PDF

## *Preface I*

Central to the current exhibit displayed at the Museum of Engraved Stones in Beijing, there stand thirty-six extraordinary sepulchral monuments, surviving artifacts engraved in Latin and Chinese from the Zhengfusi Cemetery, former burial grounds of French Jesuit missionaries during the Qing dynasty. Continuing the pattern established by the renowned Zhalan Catholic Cemetery in Beijing, Zhengfusi is likewise an ancient Catholic resting place. Gazing at these tombstones and their epitaphs that have seen the restive challenges of nature, one can trace the illustrious affairs of cultural exchange led by the French missionaries during that period. Moreover, in the cemetery garden of Zhengfusi, the final resting place of many of these missionaries, one can also perceive their mission's rise and fall amid the vicissitudes of history.

In 1687, the "King's Mathematicians" Jean-François Gerbillon, Joachim Bouvet and three other French Jesuits arrived in China. Soon, the establishment of this French missionary group in Beijing began to infuse new life into the work of the China mission and became symbolic of the deepening development of Chinese-Western cultural exchange. With their profound scientific and cultural education, the French Jesuits used their talents to continue Matteo Ricci's missionary method of adaptation and lifted it to even higher levels. Due to their long familiarity with, and mastery of, Chinese language and script, Chinese rites and customs, the harmonization of Confucian learning and Christian doctrine, the presentation of Western sciences, technology and the arts and als., the French Jesuits were able to attain admirable results.

Due to their superior talent and intelligence and because they obeyed the Kangxi emperor's exacting request that they follow the "established practices of Matteo Ricci," the French missionaries quickly rose in importance at the Qing court. For example, Frs. Gerbillon, Bouvet and Dominique Parennin, taught the Kangxi emperor Western geometry, astronomy, physics, as well as human physiological principles such as anatomical dissection and blood circulation. Frs. Jean-Baptiste Regis, Joseph Marie-Anne de Moyriac de Mailla, Bouvet, and others conducted geographical surveys and produced an Imperial Atlas with maps of China drawn according to the world's most advanced standards. Fr. Gerbillon was appointed translators for the diplomatic corps of Chinese foreign affairs, participated in negotiations with the Russian Tsar, and in the end facilitated the signing of the Treaty of Nerchinsk (1689).

Even during the period in which missionary activity itself was strictly prohibited, the Qianlong emperor's self-indulging amusement in Western mechanical skills was the reason why the Court heavily relied on Jesuits

such as Jean-Denis Attiret for instruction on Western arts, Michel Benoit for Western architecture, fountains and waterworks, and Gilles Thébault, Valentin Chaliér and Jean-Mathieu de Ventavon for the making of clocks and automata. For this reason, Chinese-Western cultural exchange continued even during difficult times.

After this, with the suppression of the Jesuit order, there arrived in Beijing missionaries of the French Congregation of the Mission (Vincentians/Lazarists): Nicolas-Joseph Raux, Charles Paris, and Robert Hanna. They continued to serve at the Qing Court, with responsibility for astronomy, mathematics, mechanics and translation. Also, slightly later, came Bishop Louis-Gabriel Delaplace, who began the new modern-style French Institute, hospital and orphanage in Beijing. All these aided in the dissemination of western technology, culture and modern ideas in China.

The exchange did not stop here. Knowledge of China's ancient and exceptional culture was spread throughout Europe via the wide distribution of letters and publications of the French missionaries in China. These letters and publications became the source and inspiration of many of the ideas and insights of Enlightenment scholars, and set in motion the 18<sup>th</sup> century "Chinoiserie" craze in Europe. For example, the correspondence between Fr. Joaquim Bouvet and the German philosopher Gottfried Wilhelm Leibniz regarding China's *Yijing* (or *Book of Changes*) and binary number theory, Bouvet's book *Portrait historique de l'empereur de la Chine*, or the publication of Leibniz' *Novissima Sinica*, all of which had a definite influence on Europe's brightest and most far-sighted scholars of scientific theory and Enlightenment thought. Books on Chinese history written by Bouvet, Parrenin and Mailla, and Antoine Gaubil's publication of his revised treatises on Chinese astronomy obviously contributed to and intensified the controversy in Europe concerning the comparative chronology of ancient Chinese historical records versus the Biblical method of dating ancient events. For François-Marie Arouet de Voltaire, the great French thinker of the Enlightenment, this opening up of the human mind shaped his concept of a true universal history and influenced many of his original theories. As for Fr. François-Xavier Dentrecolles, his books on porcelain, silk and botany played a definite role in the development of European commercial modernization.

Based on research conducted on existing archival materials, the above mentioned French missionaries can be shown to have fostered mutual understanding between the peoples of every nation, have set into motion social progress, and have thus made a contribution to history. All died in China and have been buried in the Zhengfusi cemetery. Their great virtue and eminent talent, as revealed in their many accomplishments, rightfully deserve the respect and the remembrance of those who came after them. This is precisely the reason why we have exhumed and now exhibit the Zhengfusi relics.

Of course, history always moves forward on a thorny road filled with twists and turns. The changes that the Zhengfusi Cemetery endured could also be said to reflect the history of modern and contemporary China. During this period, one might include events such as the ruin caused by the 19<sup>th</sup> century Anglo-French military incursion into Beijing, the blind and xenophobic destruction caused by the Boxers, the obliteration and final disappearance of the cemetery during the Cultural Revolution, and the timely salvage of some of the tombstones after the period of reform and Open Door policies. We close our sad retrospective here. As we confront the present, mourn the past, and evaluate history, we cannot but approach those past times which have gone from fanaticism to rationality and from opposition to reconciliation without celebrating them with mixed emotions. Similarly, may the namesakes of these tombstones, if in the netherworld they have some knowledge of our words, not bow their heads in tears as they must have in the past, but may they be comforted and rejoice in the social progress and prosperity of China, and may they receive confirmation of the value of their personal role in her history.

Shen Dingping.

Researcher

Chinese Academy of Social Sciences Historical Institute

October 25, 2006





## 序 二

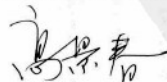
北京石刻藝術博物館露天展區內，現陳列着清代以來入華傳教士的墓碑36通。其中有清代著名的耶穌會神父張誠、白晉、雷孝思、巴多明、馮秉正、蔣友仁、錢德明等人的墓碑，僅為入華傳教士在京文物遺存的一部分。這些物證，記錄了中國清代與西方的文化交流、發展脈絡以及“西學東漸”、“中學西傳”的歷程。為人們進一步研究自利瑪竇以來，耶穌會士在京傳教的歷史與中國清代社會的政治、經濟、文化提供了不可或缺的實物佐證。

本書的出版，是繼法國神父包士傑(J.-M. Planchet) 1918年出版的法文版——《正福寺墓地與教堂》一書之後，第一部中文版研究中國北京天主教墓地——正福寺的一部專著。作者通過正福寺墓地的變遷與興衰，透視着中西文化交流歷史的艱辛。但是，令人高興的是有這樣一批中外學者，利用博物館石刻文物資源，探究中西方文化交流的歷史，最大可能地發掘其文化內涵與歷史價值，這對於開展博物館館藏文物的研究、建立更加廣泛的國際間文化交往平臺、促進中西方文化交流起到了積極的推動作用。

中西方文化交流的歷史源遠流長。早在公元前138年，西漢張騫出使西域，開創了“絲綢之路”，後又通過“絲綢之路”連接西亞、中亞，開展了國際間的貿易；到了東漢，班超又進一步經營此路和貿易，在張騫出使西域的基礎上又進一步將此發揚光大；唐朝，中國與世界各國經濟、文化交流更加頻繁；到了元代，蒙古人的西征進一步打開了歐洲與亞洲之間的通道，在此期間，不斷有歐洲的傳教士、商人和使者來到中國。如著名的意大利商人馬可·波羅，他在遊歷中國的過程中，記錄了途中所見所聞，並將其帶回歐洲；明清直至近代，傳教士的在華活動更是續寫了中西方文化交流的歷史。

2002年，我館在改陳中，將36通傳教士墓碑重新作了調整，陳列在露天展區較為顯著的位置，一方面，強調其史料價值和重要性；另一方面，為研究中西方文化交流的專家、學者提供便利。《歷史遺踪——正福寺天主教墓地》是一部由本館學者與國外學者合作完成的研究專著，我們歡迎有更多的專家、學者走進博物館，利用博物館資源進行文化研究，進一步揭示文物藏品的價值，展示人類文明發展的軌跡。但願此書的出版，能達到這一目的，這也是本人所期望的。

北京石刻藝術博物館館長



2006年9月23日

## Preface II

In the open-air exhibit area of the Beijing Museum of the Art of Stone Carving, thirty-six tombstones of foreign missionaries to China since the Qing dynasty are currently on display. Among them are the tombstones of renowned Jesuit priests of the Qing era, Frs. Jean-François Gerbillon, Joachim Bouvet, Jean-Baptiste Régis, Dominique Parrenin, Joseph Marie-Anne de Moyriac de Mailla, Michel Benoît and Jean Joseph Marie Amiot. These are part of the extant historical relics of Christian missionaries to China to be found in Beijing today. This physical evidence is a record of the development of cultural exchange between the West and China during the Qing, as well as of the “coming of western learning to China,” and “Chinese learning moving West,” providing further materials for research into indispensable physical evidence for the history of Jesuit missions in Beijing and the politics, economy and culture of Qing-dynasty Chinese society since the time of Matteo Ricci.

This book is a study of a Catholic cemetery in Beijing—Zhengfusi—and is the first Chinese volume to continue the work begun by the French priest J.-M. Planchet, whose French edition, *Le cimetière et la paroisse de Tcheng-fou-sse* was published in 1918. The author looks at the hardships in the history of cultural exchange between China and the West through the prism of the vicissitudes that have affected Zhengfusi cemetery. Happily, there is a group of scholars, Chinese and foreign, who make use of the inscriptions found in the museum as sources for their inquiries into the history of cultural exchange, to uncover, to the greatest possible extent, their cultural connotations and historical value. This sets a broader stage for international cultural exchange and promotes a positive role for cultural exchange in the unfolding research into the cultural relics held in the museum collection.

The history of cultural exchange between China and the West is long and well-established, going back over 2000 years. As early as 138 B.C., during the Western Han dynasty, Zhang Qian of the Western Han was sent as an envoy to the Western Regions and opened up the “Silk Road.” Later, contact was made with southwest Asia, central Asia through this “Silk Road,” opening up international trade. During the Eastern Han, Ban Chao further developed the road and trade along it, carrying forward what Zhang Qian’s mission had begun. In the Tang dynasty China’s economic and cultural exchange with a variety of nations grew increasingly frequent. During the Yuan dynasty, the Mongol western expansion further opened up channels between Europe and Asia, and during this period there were a stream of European missionaries, merchants and diplomats

into China. As he traveled in China, for example, the famous Italian merchant Marco Polo recorded what he saw and heard on his way, and took his impressions back to Europe. And from the Ming and Qing right up to modern times, the activities of missionaries in China continued to write the history of East-West cultural exchange.

In 2002, in mounting a new exhibit, our museum readjusted the placement of 36 missionary tombstones, putting them on display in our open-air exhibition area where they were in a more prominent position. This repositioning emphasizes their value and significance as historical artifacts on the one hand; and provides greater convenience for experts and scholars researching East-West cultural exchange on the other. The present volume *Precious Traces of History: Zhengfusi Catholic Cemetery* is the product of cooperation between museum scholars and international scholars. We welcome experts and scholars to our museum to make use of museum sources in their cultural research. In this way, the value of the historical relics held by the museum will be further brought to light, revealing the course of the development of human civilization. It is my hope that *When Stone Speaks: Zhengfusi Catholic Cemetery* will achieve this goal.

Gao Jingchun  
Museum Director  
Beijing Museum of Art of Stone Carving  
September 23, 2006



# 目 錄



序一

沈定平

序二

高景春

第一章	1730~1949年的正福寺	1
一	前言	2
二	法國公墓的緣起	4
	1. 法國國王路易十四派遣的耶穌會士抵達北京	4
	2. 正福寺的由來	5
三	正福寺北京耶穌會公墓	8
	1. 在華天主教的多事之秋	8
	2. 法國耶穌會士的墓地	9
	3. 法國傳教團中的中國籍耶穌會神父	12
	4. 安若望達瑪瑟諾主教墓	12
四	從第一位法國遣使會傳教士進京到1838年間的正福寺	13
	1. 第一位遣使會士在京的短暫居留	13
	2. 安葬在正福寺的傳教士	13
	3. 最後一位遣使會士與嘉慶道光年間所有教會產業的流失	15
五	1835~1860年間的正福寺產業	16
	1. 孟振生來京和正福寺的第二次修復	16
	2. 正福寺首次遭劫	22
六	正福寺教產的歸還與修復	23
	1. 退還教堂產業	23
	2. 孟振生任主教期間的正福寺	24
七	庚子之亂前的正福寺	26
	1. 後期修繕	26



2. 1860年後安葬於正福寺的遣使會士和其他信徒	28
八 庚子之亂期間及其後的正福寺	34
1. 教會產業在1900年期間的毀壞	34
2. 正福寺的最後一次修復（1907～1917年）	37
3. 墓地修復期間出現的失誤	42
九 外國傳教士離開北京前的正福寺	44
十 天主教在世上的僕人	47
 第二章 1949～2005年的正福寺	49
一 1949～1965年的正福寺	50
二 1966～1976年的正福寺	52
三 1977～2002年的正福寺	53
1. 異地發現正福寺墓碑	54
2. 墓碑的保護與陳列	57
四 2003年以後的正福寺	59
五 正福寺墓地遺存	60
1. 墓園老牆	60
2. 天主堂埕地界石	60
3. 神父宿舍	61
4. 仰蓮刻石	62
5. 花瓶	63
6. 墓碑	64
7. 拓片	65
8. 教堂鐘	66