

人文社科新论丛书

吴义雄 编

地方社会文化 与近代中西 文化交流



上海人民出版社

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图书在版编目(CIP)数据

地方社会文化与近代中西文化交流/吴义雄编. —上海:
上海人民出版社, 2010
(人文社科新论丛书)
ISBN 978-7-208-08801-6

I. 地... II. 吴... III. 基督教-宗教文化-文化交流-
中国、西方国家-近代-文集 IV. B978-53

中国版本图书馆 CIP 数据核字(2009)第 152791 号

责任编辑 毛志辉
封面装帧 王小阳

· 人文社科新论丛书 ·

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世纪出版集团

上海人民出版社出版

(200001 上海福建中路 193 号 www.ewen.cc)

世纪出版集团发行中心发行

上海华业装璜印刷厂有限公司印刷

开本 890 × 1240 1/32 印张 16.25 插页 3 字数 399,000

2010 年 1 月第 1 版 2010 年 1 月第 1 次印刷

ISBN 978-7-208-08801-6/B·774

定价 36.00 元

基督教与中西文化历史系列研究计划

该计划由国内相关学术机构与旧金山大学利玛窦中西文化历史研究所合作进行,包括数个主题相对独立又彼此关联的研讨项目,通过精深的专题研究和小型研讨会,推动基督教史与中西文化历史研究课题的学术发展。

该计划聘请国内外著名学者担任学术委员,指导、协助研究计划的进行。目前已完成“离异与融会:中国基督徒与本色教会的兴起”、“性别与历史:近代中国妇女与基督教”、“史料与视界:中文文献与中国基督教史研究”、“基督教与中国近代中等教育”、“基督教在中国:比较研究视角下的近现代中西文化交流”、“多元族群与中西文化交流:基于中西文献的新研究”、“地方社会文化与近代中西文化交流”、“身体·灵魂·自然:中国基督教与医疗、社会事业研究”等项目。欢迎广大读者和学术界同人对研讨计划的主题提出批评和建议。

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出版说明

近十几年来，出版界愈益为生计所累，纯学术著作因印数较少，出版颇为困难。而在另一方面，随着我国国民素质的普遍提高，高校招生的迅速扩大，整个社会的学术创造力大大增强，学术成果愈见丰厚。除学术专著以外，频繁举行的国内或国际学术会议，也形成了大量群体性的学术成果。有鉴于此，本社决定策划出版《人文社科新论》丛书，意在给高质量的学术论文集的出版开辟一个新的园地，使广大学者积年研究所得的学术心得能够嘉惠学林，传诸后世。

本社向以传播和译介学术文化为己任，为将优秀的学术成果转化为高质量的出版物而努力。出版一流学者的一流学术著作固然是我们不懈的追求，但学术成果的价值常常需要时间的检验，凡能采用新材料、运用新方法、提出新观点，新颖、扎实的学术著作我们均竭诚欢迎。列入这套丛书的论文集中的文章，或许在各自领域里所取得的成果有大有小，但这些成果都是逐步成长累积的学术大厦的必要组成部分。

属于人文社会科学的学科林林总总，决定了这套丛书的选题范围比较宽广。在丛书出版的初始阶段，取稿以研究中国传统文化者为主，且暂不作分类，待到有一定的积累和规模后，或可按学科分类构成若干专题。

学术为天下公器，立言可达人生不朽。我们殷切期待海内外学者不吝赐稿，为学术文化事业的繁荣发展共同做好这件有意义的事情。

Table of Contents and Abstracts

Preface

Construction of the Relationship between Christianity in China and Local Cultures

Li Xiangping

Under the proposition of globalization, the development of Christianity in China is, in fact, a bilateral construction issue for cultural relationships between Christianity and local society. Through discussions of this issue, Chinese Christianity will be able to obtain real integration with the social and cultural changes occurring in various areas of China, and may establish the concept of the globalization of Christianity with a new category of specifically Chinese social and cultural characteristics.

Missionaries, Nationalism and Economic interests: The Transfer of Power of the Beijing Catholic Community(1774—1784)

Zhang, Xianqing

This paper aims to study an important event that emerged from the Beijing Catholic community after the suppression of the Society of Jesus in 1773, a controversy which continued for ten years. The main points include the right to administer the Diocese of Beijing and the disposition

of Jesuit property there. The parties involved in the dispute include the Portuguese and French monarchies, the Roman Church authorities, former Beijing Jesuits, and the Qianlong emperor. Although the Catholic Church promoted universal religious values beyond mere nationality, ironically it was exactly these missionaries' nationalist sentiments that became one of the major factors leading to the Beijing affair.

The Rural Catholic Community and Chinese Local Society: A Case Study of the Mopanshan Catholic Community in Northwest Hubei Province (1725—1949)

Kang Zhijie

The “rural Catholic community” here refers to a special region under the Church's unified management with a concentrated Christian population. This article takes as an example the Mopanshan rural Catholic community, which boasts a long history and full fledged development along with other Catholic communities, and discusses the relationships between the community and the society from these aspects: community administrative systems, management modes, operational mechanisms of economy, defensive ability, education, culture, and philanthropy, etc. . Generally speaking, the Catholic community's infrastructure reveals the objective of obedient belief all for the purpose of the faith. Among them, rationality and progress in education, philanthropy and security (excluding political factors) which have certain positive significance to improve the overall quality of the community members and introduce a higher level civilized life to its rural followers.

On the Relationship between the Catholic Church and Local Society: A Case Study of Localization Efforts by the Hong Kong Maryknoll Fathers and Brothers after Vatican II

He Xinping

This paper seeks to reconstruct and analyze the history of the Catholic Foreign Mission Society of America, also known as the Maryknoll Fathers and Brothers, in Hong Kong after the 1960s. The mainstream of their history after Vatican II becomes focused on localization of the missionary society; that is to say, their change of mission emphasis to a greater focus on helping establish local churches. This paper is divided into three parts. The first discusses the global view, with emphasis on the relations between the Vatican Council II and Maryknoll's response. The second concerns relations between the first Hong Kong Catholic Diocesan Synod (1970—1971) and Maryknoll Fathers' action in Hong Kong. The last part analyzes the transformation of the Maryknoll missionaries, from religious missionaries to cultural communicators.

The historical data presented in this paper is based on a thorough review of relevant primary and secondary sources. The primary resources used include memoirs, unpublished articles, and reports and letters of the Maryknoll Fathers found in the Maryknoll Mission Archives in New York and Stanley House in Hong Kong. In addition, oral interviews conducted with several current Maryknoll Fathers add a personal touch to the historical record.

An Exploration of the History and Current Status of Catholicism in the Mountain Area of the Jinxiu Yao Autonomous County

Liao Yang

Based on an analysis of textual sources, this paper attempts to make an on-the-spot investigation of the history and current status of Catholicism in the mountain area of the Jinxiu Yao Autonomous County. Before Catholicism entered the region, belief among the ethnic Zhuang people were both numerous and utilitarian.

These beliefs naturally differed from monotheistic Catholic belief. Catholicism once affected the 'upper-class' strata of feudal nobles but not the grass-root society of either Zhuang or Yao minorities during the end of the Ming dynasty in Guangxi Province. Yet by the year 1900, Catholicism began to spread into the mountainous area of the Jinxiu Yao Autonomous County. This paper will discuss five characteristics of Catholic propagation and development in the region.

From Deities to God: the History and Present Situation of Yao Religious Belief at Shangzhai

Yan Xiaohua

Shangzhai is a small mountain village in northern Guangxi, where the Yao ethnic group comprises the majority population. Historically, by struggling with nature and human society, the Yao people formed their own traditional ethnic religion and culture. By the end of nineteenth century, Catholics had entered Shangzhai, directly interacting

with the local culture. This eventually led to the establishment of predominantly Catholic villages. Popular beliefs changed from polytheism to a monotheistic God. Meanwhile, certain popular traditional conventions within the culture have been maintained. This paper summarizes the beliefs of the Yao people at Shangzhai on the basis of direct investigation and interviews. It attempts to explain how local people chose between traditional beliefs and a single God, and why they choose this belief.

Grass-root Christian Church and Rural Politics: Expulsion of Missionaries from the Huanggang Congregation of the Lingdong Presbyterian Church

Hu Weiqing

The expulsion of native missionaries from the Huanggang Congregation at the Lingdong Synod of the Church of Christ in China in 1947 and 1948 was by no means a coincidence, but an unavoidable event. It is not only closely related to the social and cultural traditions of Chaozhou and Swatow areas, but also to the system and policies of the Presbyterian Church. The conflict between missionaries and officials of the church can be compared to the conflict between the church and rural elites. The fact that the grass-root nature of the rural church not only makes the independence of the church possible, but may also easily turn the church itself into a new arena for traditional rural politics, thus posing a challenge to the church itself. This case reveals the dilemma faced by the church of China in its efforts to gain independence.

The Value of *The West China Missionary News* in Research Relating to the Regional History and the Missionary History of Christianity in China

Chen Jianming

The English monthly *The West China Missionary News*, jointly published by Protestant missions in west China, was the official journal of the West China Missions Advisory Board. It was first published in February 1899 in Chongqing. Forty-five years later, in late 1943, it ceased publication in Chengdu. The premise of the journal was to report missionary work and increase cooperation among all denominations. It covers information on missionary activities and local societies in Sichuan, Yunnan, Guizhou and Tibet, making it a valuable source document for research on both regional and missionary history of Christianity in China.

Transformation in Turbulent Years: An Analysis of Twelve Registers in Christian Churches in Guangzhou in the First Half of the 20th Century

Wu Yixiong

Based on twelve registers from various churches, the purpose of this paper is to give a specific description of Christian churches in Guangzhou with figures and statistics for the first half of the 20th century. With the information of more than four thousand Christians from these registers, the history of the churches can be explored in the following categories: the general situation of the development of those churches; the structure of the churches in view of gender and age; and the educational and

vocational situation of the church members. This paper also tries to make a comparison between Christians and non-Christian groups in these categories in order to further the understanding of the history of Christianity in modern China, especially the relationship between the church and local society.

Same Origin, Same Trade, Same Belief: A Case Study of the Swatow Chinese Church, 1923—1938

Lee Kam Keung

In 1909, George Duncan Whyte(1879—1923), a medical missionary of the British Presbyterian church, organized a fellowship with a number of Chaozhou Christians engaged in the hand embroidery trade in Hong Kong. In 1911, they set up the Swatow and Amoy Church of Hong Kong with other Amoy Christians. Upon the eruption of the First World War in 1914, the church was closed. Then in 1923, with the help of the Reverend Lin Zhichun, the church was revived. Through the efforts of its congregation, particularly the hand embroidery traders, the church became autonomous and was renamed the Swatow Christian Church. As most of its members were Chaozhou clansmen engaged in the embroidery trade, the definition “same origin, same trade, same belief” could be best described of the composition of the church. This uniqueness is worth further investigation.

This article will use the Swatow Christian Church as a case study to illustrate the nature of autonomy of Hong Kong churches, with special emphasis on its self-governing, self-supporting and self-propagating

characteristics.

Home after Death: A Study of the Protestant Cemeteries in Hong Kong

Ying Fuk-tsang

Conflict and accommodation between Christianity and Chinese local society is one of the most important themes in the study of social change in modern Chinese history. After Hong Kong was ceded to the British in 1842, Christianity began evangelistic work in the Crown Colony. As Hong Kong is well known as a city of immigrants, both foreign and Chinese immigrants have flooded into Hong Kong from time to time. The death of these immigrants meant that they would be buried not in their homeland but in Hong Kong. This article uses "death space" as an analytical perspective in studying the interactions between Christianity and Hong Kong local society, aiming at tackling the following issues: (1) investigating the emergence of Protestant cemeteries in Hong Kong, (2) exploring the changing nature of Western Protestant cemeteries, and (3) sketching indigenous phenomenon as reflected in Chinese Protestant cemeteries.

Christian Churches in Northeast China during the Japanese Occupation Period

Xu Bingsan

This article discusses the plight of churches in northeast China from 1931 to 1945 during the Japanese occupation. During this period,

Japanese and “Manchukuo” puppet authorities’ policies to Christianity grew stricter and churches were controlled and often attacked. Church activities were closely monitored and Christians were persecuted. In the end, foreign missionaries were all arrested so that churches in northeast China were almost destroyed. At the same time, supported by Japanese military forces, Japanese Christian groups entered the Protestant church system in northeast China, and controlled these churches by rebuilding or being in alliance with the church system, which in effect assisted the aggressive and expansionist policies of Japan. Facing strict controls and oppression, Christians in northeast China tried to maintain their attitude of tolerance. Limited resistance measures were taken only when Christian principles were violated. But this kind of attitude failed to save the churches. Compared with the power of the Japanese occupiers, the strength of Christian churches was feeble. Once the authorities made up their mind to attack Christianity, Christian churches were destined to be destroyed. Meanwhile, the activities of Japanese churches also urge us to reconsider the role of religion in international matters.

Young Women’s Christian Association and the Life of Women and Children in Beijing(1916—1937)

Wang Li

The ancient capital of Beijing contains a rich cultural and political atmosphere, with both traditional and modern features. Taking the case of the Beijing Young Women’s Christian Association as an example, this

paper examines the work of the YWCA in a special local environment during the Republican Era. The YWCA's work was influenced by the diverse social and political environment in Beijing. In the context of Chinese and Western cultural relations, the YWCA of Beijing adjusted its social measures to local conditions. It developed such activities as women's hostels, children's playground with public schools, sponsorship of national and international conferences, and the establishment of educational networks. These activities reflect the social characteristics of Beijing at that time. Based on related archives, this paper explores the relationship between the YWCA and the special social and political culture of Beijing, and attempts to discuss the deep relationship between local culture and Christianity in China.

From Christianity to Communism: the Spiritual Pilgrimage of Church School Girls in Beijing

Yin Wenjuan

Student religious life has long been a concern in the study of Christian schools in China. Until recently, however, relatively little attention has been paid to the disintegration and transformation of the student spiritual world since the 1930s. While Christian fellowship was better organized in those schools, it has been recognized that communism and other revolutionary thought reached church school students, particularly in the late 1940s.

This paper, therefore, is a case study of the spiritual pilgrimage of girl students at Bridgman Academy (1864—1952). It demonstrates how

these girls first attained their Christian faith and how they eventually transferred their loyalty to the Communist Party over a period of 90 years under the influence of a larger historical context, geographical and cultural psychology, training principles of the school, and also the eventual recognition of their own identity.

Globalization: The Relationship between Christian Music and Local Society A Case Study on the Sacred Christmas Music Worship in the Shanghai Community Church(1981—2006)

Chen Ruiwen

As a component for the study of the history of Christianity in China, Chinese sacred music carries distinctive significance. The formation and development of sacred music in China is not only a venue through which Western music entered China, but also a good example of mutual interaction between Christianity and Chinese local society. While scholars in this field have made many theoretical expositions at a macro level, little attention has been paid to case studies of sacred music in local Chinese churches, especially its role in the context of globalization. This paper focuses on the Shanghai Community Church(1920—), a famous church established by American Protestants in modern China with a long tradition and reputation in sacred music. It analyzes the indigenization of its musical worship in a globalized context, and investigates the interactive relationship between Christian music and Chinese local society from the perspective of musicology and history.

Study of the Missionary Memorials' to the Qing Court in 1895

Tao Feiya

Among research on missionary cases, the endeavor by missionaries to cultivate good relations with Chinese authorities in order to prevent conflict was almost ignored, particularly their appeals to the Qing court. Actually this interaction gradually influenced the Qing's policy towards Christianity. This paper explores Timothy Richard's presentation of Protestant memorials to the Qing court in 1895 and his association with high ranking officials in Beijing. Though the Qing court did not make substantive policy changes towards missionaries because of the objection of the Manchu conservatives of the period, it did win the good will of some Chinese officials and laid the basis for policy changes in the future.

Missionaries' Language Learning in Modern China: Focusing on the Department of Missionary Training at the University of Nanking

Liu Jiafeng

A good working knowledge of the Chinese language was fundamental to the successful establishment of the missionary enterprise in China. Missionaries who came to China during the 19th century encountered many difficulties in language learning, which demanded tutors, textbooks and a practical methodology. After the establishment of the Department of Missionary Training at the University of Nanking in 1912, there was a permanent shift in learning techniques from individual self-study to institutional course study. These language schools not only improved