



ZIKAWEI IN HISTORY

# 历史上的徐家汇

上海文化出版社





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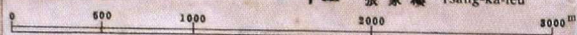


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- Fg 羅家渡 Route des Sœurs
- Oj 羅家渡 Zi-ka-wei
- Of 羅家渡 Zao-ka-dou
- De 羅家渡 Bubbling well (Nord)
- Fe 羅家渡 Sinza
- Id 羅家渡 Hongkew
- Je 羅家渡 Yang-zu-pou
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- PP. Jésuites
- Gh Université l'Aurore
- Gj Collège de Zi-ka-wei
- Da Gonzaga College
- Dj École normale
- PP. Maristes
- Id Coll. St-François-Xavier
- Eh Coll. Ste-Jeanne-d'Arc
- Hf École Franco-chinoise
- Auxiliaires
- Dj Étoile, Nativité, etc
- If St-Joseph
- Hd Ste-Famille
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二十世纪三十年代的徐家汇航摄全景照

A bird view of the whole landscape of Zi-ka-wei(Xujiahui) in 1930s

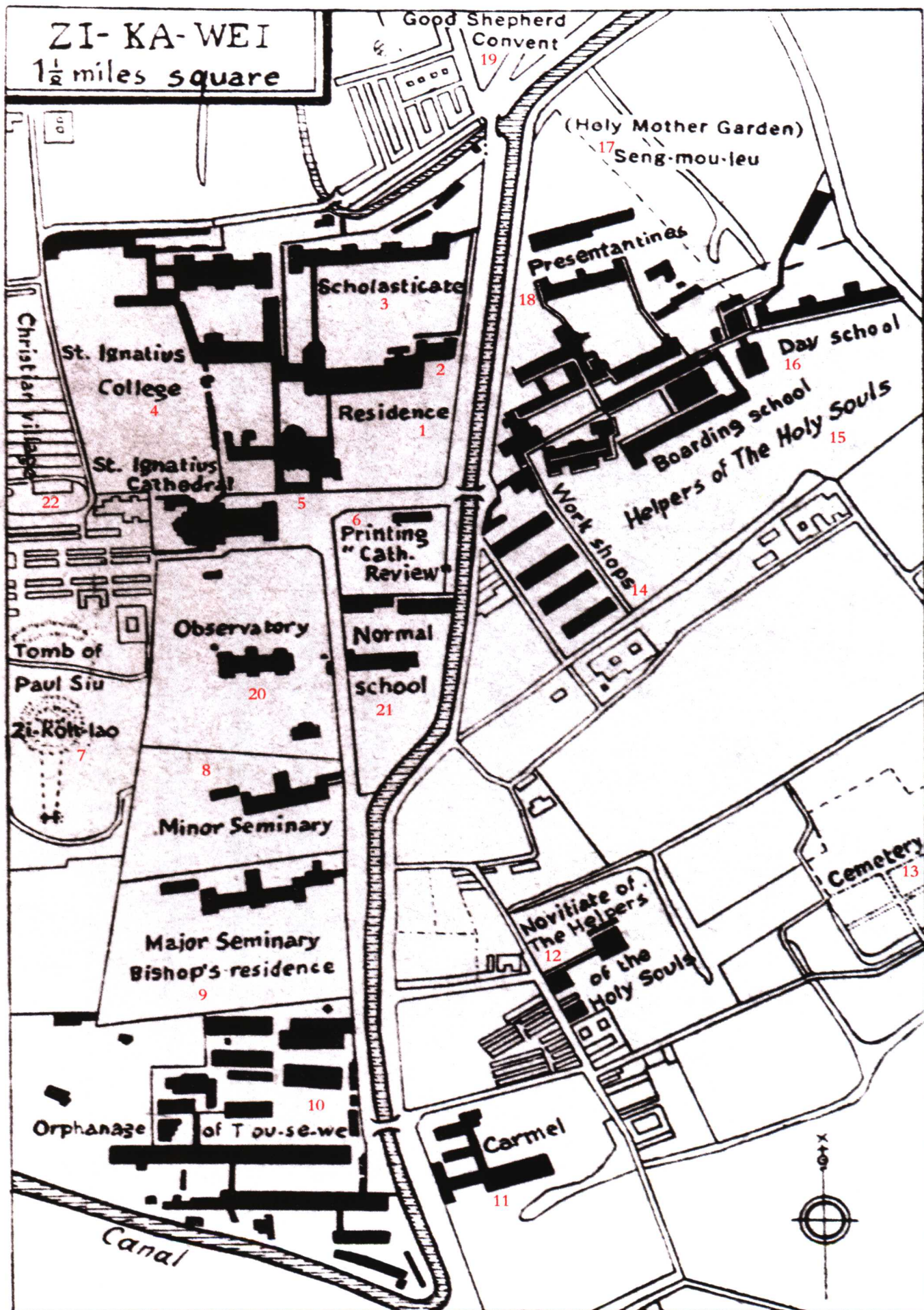


## 二十世纪三十年代绘制的徐家汇地区地图

The map of Zi-ka-wei(Xujiahui) in 1930s

- |              |  |
|--------------|--|
| 1. 耶稣会总院     | 1. the General Courtyard of the Society of Jesus |
| 2. 藏书楼       | 2. Xujiahui Bibliotheca                          |
| 3. 神学院       | 3. Jesuit Theologate                             |
| 4. 徐汇公学      | 4. St. Ignatius College (Xujiahui College)       |
| 5. 圣衣纳爵天主堂   | 5. St. Ignatius Cathedral                        |
| 6. “圣教杂志”印刷所 | 6. Printing "Cath. Review"                       |
| 7. 徐光启墓      | 7. the grave of Xu Guangqi                       |
| 8. 小修院       | 8. Minor Seminary                                |
| 9. 大修院       | 9. Major Seminary                                |
| 10. 土山湾孤儿院   | 10. Tou-se-we (Tushanwan) Orphanage              |
| 11. 圣衣院      | 11. the Society of Carmel                        |
| 12. 拯亡会修女见习处 | 12. Novitiate of Helpers of the Holy Souls       |
| 13. 公墓       | 13. the cemetery                                 |
| 14. 圣母院工场    | 14. Workshops of Holy Mother's Garden            |
| 15. 拯亡会      | 15. Helpers of the Holy Souls                    |
| 16. 启明女校     | 16. Morning Star Girls' School (Teoile du Matia) |
| 17. 圣母院      | 17. Holy Mother's Garden (Seng-Mou-Ieu)          |
| 18. 授牧师圣职处   | 18. Presentatines                                |
| 19. 善牧院      | 19. Good Shepherd Convent                        |
| 20. 天文台      | 20. the Observatory                              |
| 21. 汇师中学     | 21. the Normal School                            |
| 22. 教徒村      | 22. Christians Village                           |









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# 序言

朱维铮

谁要了解十七世纪迄今的中西文化交往过程，谁就会把目光投向历史上的徐家汇。

中国人好说“人杰地灵”。这句话用在别处，未必尽然，而用来形容徐家汇的历史，却很恰当。直到晚明，徐家汇仍是江苏一个三等县城上海郊区的普通村落。它在明末开始名闻遐迩，凡关注“西学”、“西教”与中国文化传统互动历史的中外人士，无不知道徐家汇，因为这里出了一位人杰徐光启。

徐光启于明崇祯六年（1633）寿逾古稀而去世。去世前夜，已由内阁三辅的东阁大学士晋升为次辅文渊阁大学士。然而在年号崇祯的明朝末代皇帝朱由检在位的17年间，内阁大学士如走马灯似的更换过五十多名，因而徐光启留名后世，并非由于他官大。其实，他自壮年中进士以后，官运并不亨通，不得不退居天津从事屯垦，并致力编撰《农政全书》等应用科学著作。到他晚年，明廷面对底层造反和满洲叛乱的夹击，才将其起用。不过这时期明廷内伤已深，他虽曾力主引进“红夷大炮”对付犯京的清军，也曾主持修订“黄历”以期挽回早在民间沦丧的“天子”威信，却都无补大局，在他去世十年以后，大明帝国便随崇祯自缢而败亡。

因而，徐光启生前已被中外人士敬称“徐上海”，卒后更受到中外历史的长久称道，理由在彼不在此。在哪里呢？就在他对晚明中西文化交往的卓越贡献。

人所共知，欧洲基督教三度入华，终于使“西教”在中国士大

# Preface

Zhu Weizheng

Those who'd like to know the culture exchanges between the eastern and western world should cast their eyeballs to the history of Xujiahui.

A Chinese saying goes: " the greatness of a man lends glory to a place." This sentence may not so suitable to be used as it is used to describe the history of Xujiahui. Xujiahui was still an ordinary village in Shanghai's suburb, which is one of a third-level-county in Jiangsu until the late of Ming dynasty. Not until the end of Ming dynasty did it become renowned. Those people from home and abroad who concern about the history of the inter-exchange between "western thoughts and cultures", "western religions" and the Chinese traditional culture will all know about Xujiahui, for here came forth an outstanding person — Xu Guangqi.

Xu Guangqi past away in his seventies in the sixth year of Emperor Chongzhen period in Ming dynasty(1633). Before the day of his death, he had been promoted as a sub-assistant savant of Wen Yuan cabinet. However, during the 17 years' presidency of Zhu You-jian, the last emperor of Ming dynasty, the savants of the cabinet had been replaced up to more than 50 people. So to speak, Xu Guangqi's fame isn't due to his high position in the officialdom. As a matter of fact, after he had been a Jin Shi(a successful candidate in the highest imperial examinations)in his mid-age, he couldn't see good fortune in his politician life. He had to retreat to Tianjin and took up the work in the fields and contributed to composing the famous works of applied science such as " Complete Collection on Agriculture". In his late time, he was taken up by the government as Ming government was facing the double pressure from the rebel of the common people and the betrayal of the Manchuria. During this time, Ming government was rather weak inside, although he once strongly recommend "cannons from the west" be introduced to confront to the offending army of Qing, and also he once held the amendment of "almanac" to try to reestablish the emperor's prestige which had already no more existed among the common people. However, all he had done worked little. Ten years after his death, Ming dynasty met its end together with Chongzhen's suicide.

So to speak, the reason that Xu Guangqi was called respectfully as



夫阶层中生根的，是意大利籍耶稣会传教士利玛窦。徐光启并非由利玛窦付洗的“西教”信徒，却是与利玛窦合作译介“西学”经典名著的首位中国天主教徒。他们合译的《几何原本》，尽管只有前六卷，却对中国人的世界观，由单纯的代数式时序认知，转化为复杂的时空连续性的认知，起了转换作用。那以后徐光启力倡中国要保持先进与文明的地位，必须“易佛补儒”，而振兴中国文明，就应该承认四海之内皆有圣人，在他看来，“泰西”宗教与科学相结合的义蕴，便可成为改造当时学与术的楷模。

正因如此，在十七世纪初叶即晚明万历末年到崇祯初年，朝廷权贵一再藉口严辨夷夏而掀起反对西学的政治运动，都遭到徐光启和他的同僚的抵制。“徐上海”和两位杭州人士李之藻、杨廷筠，因此合称“圣教三柱石”。但徐光启的着眼点，主要在西学，也难以否认。

当然在沈淮及其后台首辅方从哲发动的政治攻势中，徐、李、杨等能做的，只是尽可能给在华欧洲传教士提供避难所。作为徐光启的故乡，而且徐氏家族都已皈依天主教的徐家汇，从此成为明清之际的中西文化的荟萃表征。

这也是历史上的徐家汇的文化表征。徐光启去世后八年（1614），他的家族与上海天主教的神甫信徒举行中西合璧的葬礼，使其墓地也成为天主教在华信徒的聚会中心。十八世纪清廷禁止西教，直到十九世纪中叶天主教才依仗不平等条约恢复在华传播，而徐光启墓