

赵轶峰 主编

文本、地域 与解释的新视角

中国东北地区的
基督宗教与中西文化交流
(清初至民国)



上海人民出版社

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文本、地域与解释的新视角

——中国东北地区的基督教宗教与中西文化交流

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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。

Abstracts

Preface

A Tree of Issues in the Study of the Social Dissemination History of Christianity in the Northeast of China

Zhao Yifeng (Northeast Normal University)

From the editor's point of view, first of all, this preface introduced the background and major content of this collection of articles. Further, it summarized the main achievements that have been made during the past decades in the concerned area. Moreover, it provides a discussion about eleven issues which are considered important and possible in the future studies in this area.

A Review of the Past Century Studies of Christianity in the Northeast of China

Gao Lecai (Northeast Normal University)
and Qiu Guangjun (Jilin Normal University)

This is a full length review of the academic achievements during the past century concerning the study of Christianity in the Northeast of China, including the works produced by scholars from both inside and outside of China. Certain suggestions for future studies are also made in the

conclusion part of this review.

A Factual Investigation and Discussion of the Ban of Christianity in Fengtian Prefecture in the Eleventh Year of Qianlong Period

Yan Rui (Northeast Normal University)

Based upon original achieves, this paper investigates the context of the ban of Christianity in Fengtian Prefecture in 1746. It is pointed out that the major incharged officials of this case actually did not make sufficient efforts to reinforce the ban because of their connections with Christianity. Moreover, the paper cross-examined different records regarding the situation of Christians and churches in this prefecture during the same period and suggests that the reports to the court by the responsible officials of the said case did not reflect the whole facts about the existence of Christianity in that area. Further, the paper looked into the beginning of Christianity in Fengtian area and suggests that it could be happened as early as in Shunzhi period of the Qing Dynasty.

The Names of Places and Knowledge about Northeastern China in the Mind of the China-visited Missionaries: Based upon Some Letters by Two Members of Missions étrangères de Paris

He Yanwei (Beijing Academy of Social Science)

This paper examines the names of places of the northeastern part of China mentioned by the letters left by two missionaries from Missions étrangères de Paris in the nineteenth century. Also, it provides some

comments on their knowledge and images about the Northeast of China.

The Knowledge about Manchuria of the Early Christian Missionaries in China

Chen Caijun (Jinan University)

In the early nineteenth century, among the Christian missionaries, only Charles Gutzlaff actually reached the Northeast of China. In 1832, *Chinese Repository* started to run Gutzlaff's work entitled "Journal of a Residence in Siam, and of a Voyage along the Coast of China to Mantchou Tartary". In 1833, Gutzlaff's book *The Journal of Two Voyages along the Coast of China, in 1831, & 1832* was published in New York. These are the earliest eyewitness records by Protestant missionaries about Manchuria. Charles Friedrich August Gutzlaff therefore influenced the modern Western image of Manchuria.

A Study of The Niuzhuang Church Compensation Case

Zhang Shizun (Anshan Normal College)

The Niuzhuang Church compensation case is one of the post the Second Opium War contradictions caused by the French missionaries in Liaoning province. This well-known case, in its ten-year lasting process, involves local and regional administrative and military officials, the ministries in the Chinese central government, and the French Consultant General. Eventually, it was closed by satisfying all the unreasonable demands of the French missionaries. In addition, this paper provides a

brief introduction to the religious believes of the recent inhabitants of Niuzhuang area.

The Catholic Churches in Nineteenth-century Northeastern China: Focusing on the Achieves of Missions étrangères de Paris

Li Ji (Hong Kong University)

Making use of the methodologies of social history and church history, starting from the archive about a public lecture of Bishop Emmanuel Jean François Verrolles of Missions étrangères de Paris in February 1846, this paper examines the strategies of the Missions étrangères de Paris in Northeastern China, including doctrine teaching, ritual practices, and building up local Catholic communities. The nineteen-century French Catholic revival is considered as the general European background of the concerned missionary activities in China.

The Medical Treatment Connected Missionary Activities of Christian Churches in the Northeast of China during the Transitional Period from Late Qing to Republic

Qiu Guangjun (Jilin Normal University)

During the transitional period from the Qing dynasty to Republic, Christian Churches launched medical treatment projects to enhance their missionary enterprises in the northeast part of China. Among these projects, setting up hospitals and medical schools were especially significant. These projects, along with their usages to the missionary enter-

prises, positively influenced the development of the healthcare facilities in the said region.

On the Japanese Control of Christian Churches after the Breakout of the Pacific War

Xu Bingsan (Central China Normal University)

After the breakout of the Pacific War, all Protestant missionaries in the northeast of China were arrested. Employing Japanese priests, the Japanese occupier and the puppet government of Manchuria re-organized all Western Protestant churches into one Christian Church of Manchuria, while other churches were re-organized as well. Making use of this organization, the Japanese and the puppet governmental officials directly intervened into religious activities and launched training programs and workshops to propagate Japanese state policies to create Japan supportive motivation of the churches. In addition, the Japanese and the puppet government created various other organizations to assure the churches' position of supporting their war. Integrating and controlling religious churches to serve its purpose of war was a commonly used strategy of Japan during World War II.

On the Japanese Investigations of the Missionary Schools in Northeastern China

Chen Jing (Shandong University)

In order to know the influence of the Western people in the Northeast of

China, the Japanese conducted detailed investigation about the cultural establishments by the Western people in this region. The investigation was carried out especially exhaustive in the Missionary schools because those schools were not only connected to the Western churches but also connected to the related countries, not to mention their roles in the local communities. Based upon the information and data gathered in these investigations, from Japanese taking over of the Northeast of China to the breakout of the Pacific War, the Japanese eventually realized their full control of these missionary schools.

The Dissemination and Adjustment of the Orthodox Eastern Churches in Argun River Area

Tang Ge (Heilongjiang University)

Although the Orthodox Eastern Churches had started their penetration to the Argun River area during the seventeenth century, their large scale dissemination did not really begin until the 1917 revolution of Russia. By 1956, because of the withdraw of Russian residents from this area, the Orthodox churches declined. Since the beginning of the twenty-first century, a revival of Orthodox believes has appeared in this area. In their process of dissemination, influenced by the popular religious beliefs of Han people and the Shamanism that mainly practiced by the minority ethnic groups, the Orthodox Eastern Churches made certain self-adjustments.

Northeastern China and The Introduction of Christianity to Korea

Shu Jian (Shanghai University)

In its ancient era, the governments in Korean Peninsula carried out policies of relative isolation which led to a traditional practice of them to communicate nearly exclusively with China. By the era of Ming and Qing dynasties, Beijing became a major city for the exchanges between the East and the West. Therefore, the envoys from the Joseon Dynasty obtained opportunities to meet the Western missionaries that made the contry of “hermits” started to be known by the West. The Northeast of China soon became the entry area for Christianity to Korean Peninsula.

The Late Qing Religious Contradiction Cases in Mongolian Area: Centered with the Case of Ning-tiao-liang

Liu Yuewu (Henan University)

After the Opium War, along with the penetration of Christian churches into Mongolian area, the protective policies of the Qing government to Mongolian tribes fell out of use. In such a situation, when the religious contradiction occurred in Ning-tiao-liang, what the clueless Qing government could do under the pressure of the foreign powers was merely to blame the Mongolian tribes, including forcing them to pay reparations, giving permits to Christian missionary, and asking the Mongolian tribes to provide protection to the churches. These policies caused serious consequences. After event, Christianity penetrated more deeply

among Mongolian people, more and more meadowlands of Mongolian people were lost to the churches, and the impoverished Mongolian people started to look down the Qing government. These changes opened up opportunities for Russia to develop its influence in Mongolian area. Eventually, some Mongolian tribes broke their ties with the Qing government in the chaotic age of the last years of the Qing Dynasty.

On the Materials about the Northeastern Part of China in *The Chinese Recorder and Missionary Journal*

Chen Yufang (Macao University)

The Chinese Recorder and Missionary Journal is an English periodical jointly published by several missionary organizations in China during the years from 1867 to 1940. The information that publicized on this journal not only dealt with Chinese history, religion, philosophy, and folk custom, but also the records of missionary activities in different areas which should be treated as precious materials in the study of modern Catholic missionary history in China. The information dealing with the Northeast of China started to be run on this journal in 1868 and stopped in 1940. From the related materials, one may see details about the situation and progresses of the Catholic churches in this region. This paper provides an introduction to the materials about the Northeast in this journal for the reference of later researchers.

A Summarized Report of the Conference of “Manuscripts, Reminiscence, Locations and Interpretations: New Perspectives on Chinese-Western Cultural Exchange and Christianity in Northeast China (Early Qing to Republic)”

Yan Rui (Northeast Normal University)

This paper summarized the activities and progress that had been made in the concerned conference from three dimensions, namely, factual examinations about the history of Christianity in the Northeast of China, sources and methodologies for the study of China-West cultural communication, newer perspectives in the study of China-West cultural exchanges.

Appendix: A Brief Bibliography for the Study of Christianity in the Northeast of China

Li Xiaoqing (Northeast Normal University)

基督宗教中国东北地区传播社会 史研究的问题谱系(代序)

赵轶峰

2012年4月,东北师范大学亚洲文明研究院与旧金山大学亚太中心利玛窦中西文化历史研究所,联合在长春召开了“文本、记忆、地域与解释的新视角——中国东北地区的基督宗教与中西文化交流(清初至民国)”学术研讨会。这次研讨会得到美国纽约鲁斯基金会(The Henry Luce Foundation)资助支持,由利玛窦中西文化历史研究所参与策划与组织,作为其在中国进行的教育与学术研究项目“远方叙事”(Narratives from the Hinterland)的一个组成部分而举行的。为了筹备这次会议,利玛窦中西文化研究所的吴小新所长曾多次往来大洋两岸,进行磋商、安排并提供了会议经费的主要部分。这次会议实际做了两件相互关联的事情:一是邀请多位在基督宗教在华传播研究领域知名的学者做专题报告及点评与会其他学者的论文;二是邀请了国内多所大学及研究机构的近30位学者发表论文并进行交流。会议的一般情况,请参看本集附录收入的由闫瑞撰写的会议综述以及本集所收的论文,此处不赘。会议之后,吴小新教授多次就是否以及如何将会议成果集结为一个能够对未来该领域研究的深入与拓展有意义的成果与笔者交换意见。最后一致的想法是,在此次会议收到的论文中,选择直接关系东北地区基督宗教传播及其对社会产生的影响方面的论文,编辑成论文集,以与关于其他地区同一论题研究的著述相

辅相成，也为将来拟在这个领域继续工作的学者了解学术基础和前沿语境提供便利。于是有本集之选编。然而这样做有一个遗憾，就是受邀与会的几位知名学者发表的论文和所做的点评，多取覆盖全国的视角，并多讨论方法、理论。这类论说，对于深化更宏大的领域——中西文化交流以及基督宗教在整个中国的传播史、社会史之研究，都有启发意义。但因本集特取“东北”地域性视角，加上篇幅的局限，不得不割舍。为此，笔者觉得有特别的责任和愿望在此对美国伊利诺伊大学芝加哥分校的劳拉·霍斯泰特勒（Laura Hostetler）教授、澳大利亚拉筹伯大学的保罗·鲁尔（Paul Rule）教授、山东大学的狄德满（Gary Tiedemann）教授、北京大学的李孝聪教授、复旦大学的李天纲教授在此次会议期间作出的贡献表达真诚感谢，也请对本集感兴趣的学者，同时关注上述几位学者的研究。作为点评专家到会的香港大学李纪博士提供会议的讲演恰好是关于东北地区基督宗教传播史的，则收入本集。与会还有其他一些学者，论文也多创见，但在选编中考虑到主题、篇幅、代表性等因素而没有收入，编者在此表示歉意。

通过编订此集而形成关于基督宗教在东北地区的传播及其社会影响的一个基础性文献的目的，要求选编者对此前的相关研究作一个总体性的评述，然而这实际上必须是此特定领域内专家来做的事情，编者乐见该领域研究的深入，然而此前自己却在该领域没有做专门的研究。好在与会学者中，东北师范大学的高乐才教授和吉林师范大学的邱广军教授合作提供了一篇《近百年中国东北基督教研究综述》，已经收入本集。这样，本集编者就觉得可以稍为疏阔一些，在参与这次会议与选编此集的基础上，就东北区域基督宗教传播社会史作为一个研究领域的问题谱系，作一些观察者的点评，或者对于专家而言，会有一些参考的意义。

第一，理论方法与基础概念。认定某一对象为一个研究领域的学

者，需要辨识本领域的理论、方法特点并界定其元概念，或称基础性概念。东北区域基督宗教传播史作为已然之事，首先是历史学研究的对象。历史研究所做的基础性的事情，是通过文献考证厘清以往的事实；历史研究所做的进一步的事情，是对那些事实及其发生的前因、后果、背景、语境、含义，进行分析解释。要做那进一步的事情，就不仅需要使用文献梳理考证的方法，还需要运用一些深入分析的理论、方法。基督宗教在中国是外来的信仰体系，其在中国的传播，必然涉及不同的信仰体系，即宗教教义本身，这就要求研究者了解一些宗教学。然而纯粹宗教教义的研究，属于神学，其研究并不需要特别地集中于基督宗教在中国东北地区传播的具体经历。所以，解读基督宗教的一般教义，尚不是本领域的核心问题。基督宗教在中国东北地区的传播史，因其具有特定地域指向，而且不仅是传播者的故事，也是皈依者、拒斥者的故事，还是东北地方社会系统反应的故事，所以研究的重心是偏于社会史的。所以我们实际应该将之称为“传播的社会史”。这样，社会史和社会学的理论方法就构成研究东北地区基督宗教传播史的基本理论方法。从另一个方面说，基督宗教在中国社会的传播，是一个历时长久的中国与欧洲为主的西方世界之间的文化互动的一个侧面，而且这个侧面与科学技术传播的侧面不同。科技之优劣，断然可判，信仰却是在难以断然判断优劣的心灵层面的现象，所以这种互动要比中西科技交流传播复杂得多。梳理这类现象，只需要历史考据学的能力；透视这类现象，则需要有人类学和比较文化或跨文化研究的一些理论方法。迄今为止大多数相关研究，从政治、经济角度着眼的为多，自然涉及政治学、经济学的概念。不过，一般地使用政治、经济概念，与自觉地运用政治学、经济学的方法毕竟还有不同。如果寻求研究的精深，政治学和经济学的理论方法也是要了解的。如此，这一领域真的是足够宏大，以至于多学科的理论和方法都

有用武之地。

第二，基督宗教传入东北的时间与渠道。“基督宗教”是晚近汉语学术界表示广义基督教各派的一个用语，包括天主教、基督新教、东正教这三个基督教分支中的各个教派。关于这三大分支传入中国的时间和渠道，都已经有了些研究。梳理、排比已有研究，可以形成比较系统的基督宗教传入中国的时间、渠道图谱，一些不够明确的环节也可能随之凸显，特别是在已有知识的基础上对各教派诸修会进入中国的时间、渠道、传教区域及其相互关系的了解还有可能更为深入具体。目前学界了解的基督宗教来华大致分为三个断续的时期。一是早期基督教派别之一——聂斯托利派（Nestorians）在公元7世纪经波斯传入中国。汉文文献称之为景教，至公元9世纪时基本消失。二是元代中国与外部世界联系较多，天主教在中国曾经广泛存在，中文称也里可温，其中天主教圣方济各会尤其活跃。但随着元亡明兴，天主教在中国隐退。第三个阶段从16世纪耶稣会士来华开始，一直到现在。其间曾有清中期的禁教，构成了对天主教在中国民间传播的限制，但是天主教并未被彻底驱逐出境。而且就是在明末清初，天主教传入中国东北地区，并经中国传入朝鲜。19世纪中叶的第二次鸦片战争之后，基于《北京条约》、《天津条约》，天主教和基督新教各教派都获准在华传教，新教在此时传入中国东北，流传至今。此外，东正教在清康熙时期已经出现在北京，所建教堂称为“北馆”，并在雅克萨一带建立过教堂和修道院，但未向中国东北大举传播。日俄战争及俄国“十月革命”期间，大批俄国移民进入黑龙江地区，东正教遂成为在华俄国人及华俄混血人社区的宗教信仰，然而并未大规模向汉族及其他少数民族社区传播。关于东正教传入中国的情况，尤其是其与中国中央政府的关系，肖玉秋曾发表了多篇研究成果，包括《俄国驻北京传教士团东正教经书汉译与刊印活动述略》、《俄国东正教驻北