



EXHIBITION
CATALOGUE
展覽目錄

Anglican Beginnings In Hong Kong

聖公會在香港的開端

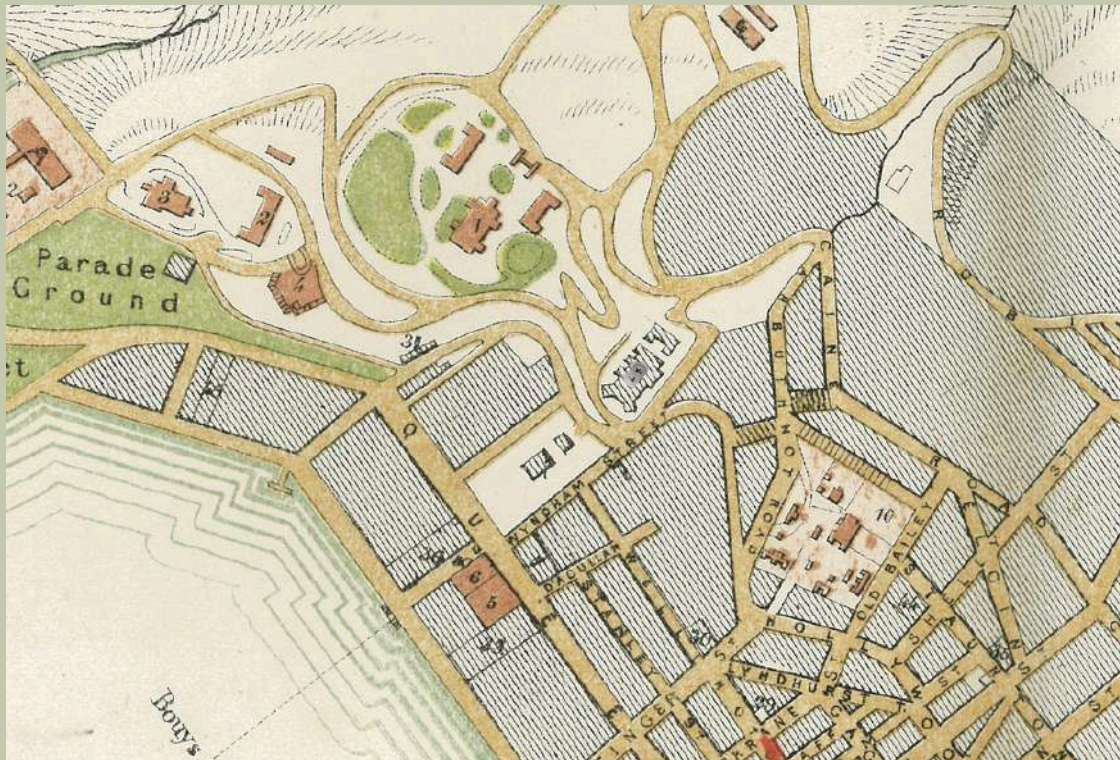
1842 - 1912

Hong Kong Sheng Kung Hui Archives

香港聖公會檔案館

2024.04.06 - 2024.04.13

維多利亞城地圖中的聖保羅書院 Map of the city of Victoria with St. Paul's College



在這張1862年所繪的維多利亞城地圖中，聖保羅書院的標號為8，即現在的中環地帶。在這張地圖中，海旁港岸依舊位於德輔道。鄰近建築包括建於1855年的禮賓府(標號1)、建於1847年的政府總部(標號2)，以及竣工於1849年的聖約翰座堂(標號3)。

St. Paul's College is marked number 8 on this 1862 map of the city of Victoria, now Central district, in which the harbor front is still at Des Voeux Road. Nearby are Government House built in 1855 (1), the Government Secretariat built in 1847 (2), and St. John's Cathedral completed in 1849 (3).

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陳謳明大主教的序言

香港聖公會教省主教長

是次展覽回顧了香港聖公會的早期歷史。廣而言之，這是在華基督教史的一部分。更具體地說，她是香港和澳門每一位聖公會信徒宗教傳記的一部分。

基督教的故事是一個人類的故事，但它也是一個關乎上帝在各個時間和地點通過那些相信祂的人所做之事的故事。在香港，這是英國海外傳道會傳教士的故事，是他們將聖公宗帶到了香港；這是以施美夫為首的首任主教的故事；這亦是羅深源和鄺日修等香港聖品人的故事；這也是平信徒的故事，是他們幫助建立了教會創辦的牧區、學校、福利中心及醫療設施。我們的先賢為香港社會、文化、成長和發展作出了貢獻。聖公宗的基督徒絕不會將他們通過信仰和事工所取得的成就歸功於他人，因這一切都是為了上帝更大的榮耀。我們的信仰是由道成肉身所塑造的。昔時如此，現在亦是這般。因此，我們的信仰在人們的生活中、在他們所創建的牧區和組織中得以體現。是次展覽讓我們想起了這一切。她更提醒我們，我們繼承了教會活生生的信仰，並從中汲取了力量。在上帝的幫助下，我們將繼續參與這段歷史，為教會和社會的使命與事工作出貢獻。

本人尤為感謝香港聖公會檔案館的同工，以及研究人士、實習生及義工的努力。檔案顧問委員會將繼續對我們的工作進行審查並作出貢獻。很幸運，我們能擁有這一檔案館。雖規模不大，但內中收藏了豐富的文獻資料、信件、報告、相片、書籍和手工藝品，本次展覽的材料幾乎全部均來源於此。



THE MOST REVD ANDREW CHAN'S FOREWORD

Archbishop and Primate of HKSKH

This exhibit surveys the early history of our Church, the Hong Kong Sheng Kung Hui. More broadly, this is part of the history of Christianity in China. More particularly, it is part of the religious biography of each and every Anglican in Hong Kong and Macao.

The story of Christianity is a human story, but it is also a story of what God has done through those who have believed in Him in every time and place. In Hong Kong, it is the story of missionaries from the Church Missionary Society who brought Anglicanism to Hong Kong, the story of our first bishops beginning with George Smith, the story of Hong Kong clergy such as Lo Sam-yuen and Matthew Kwong Yat-Shau, and the story of the lay men and women who helped build up our parishes, schools, welfare centers and medical facilities that the church started. Our forebears contributed to Hong Kong society, its culture, growth and development. Anglican Christians would never take credit for what was achieved through their faith and work, for it was done to the greater glory of God. Ours is a faith shaped by the Incarnation, then as now, and so it took form in the lives of the men and women, and the parishes and organizations they founded. This exhibition calls all of this to mind. It reminds us of the living faith of the Church that we have inherited and draw strength from. With God's help, we continue to participate in this history as we contribute to mission and ministry in church and society.

I am grateful to the efforts of our HKSKH Archives staff, and the researchers, interns and volunteers who work them in creating this yearly exhibition. The Archival Advisory Committee, continues to review and contribute to the work of our work. We are most fortunate have this Archive. Although it is small, we have a rich collection of documentary materials, letters, reports, photographs, books and artifacts from which almost all the materials in this exhibition has been drawn.

引言

基督教史學家有時將19世紀稱為「偉大的世紀」，因在這一時期，基督教通過來自各個教會和宗派的傳教士被傳播至世界各地。它也被稱作「漫長的19世紀」，以1914年第一次世界大戰開始為結束。因直至那時，許多始於19世紀的問題才得以解決。在殖民主義和西方政治、經濟和軍事力量的多重推動下，歐洲和北美的基督教在18世紀和19世紀被傳播至全球各個角落。在此過程中，基督新教與羅馬天主教一起在世界各地生根發芽。

正是在這種背景下，英國聖公會及其他教會和宗派來到中國。首先是馬禮遜於1807年的來華（展品1）。馬禮遜是長老會信徒，但他的工作卻影響了中國的所有基督宗派。馬禮遜最聞名的是他早期對《聖經》的翻譯工作。在這項工作中，他得到了中國天主教徒的幫助並發揮了創造性。這裏所展示的是他所編輯的字典。該字典成為了此後百年漢英字典編撰的典範。

本展覽側重於1842年至1912年聖公會在香港的開端部分。展覽內容並不全面，但聚焦於香港聖公會檔案館所藏的資料。一切需從1842年8月29日中英所簽訂的《南京條約》說起。該條約結束了第一次鴉片戰爭。這是所謂的不平等條約中的第一條，是對中國主權的可恥侵略。除其他事項外，該條約還將香港割讓給英國。

次年，史丹頓作為首任殖民地牧師來到香港。1843年12月，史牧師攜妻露西-安（Lucy Ann）到港，此可說是英國聖公會在香港的開端（展品2）。史丹頓在香港逗留的時間不到十年，但他在支持建立聖約翰座堂和聖保羅書院方面做了大量工作。其後半生亦一直在英國支持聖約翰座堂和聖保羅書院的建設。在這次展出的展品中，有一本小冊子，其中收錄了史丹頓離開香港前在聖約翰座堂的兩次講道。

聖約翰座堂是香港第一座聖公會教堂，後來成為維多利亞教區和華南教區的座堂（見展品3）。今年（2024年）是聖約翰座堂建立175周年。展品中特別值得一看的是一幅1847年英國畫報上所刊登的座堂畫像，題名為「維多利亞市的新教堂」。當時該堂尚未命名。這幅畫並不完全精確，但卻能讓人感受到教堂的宏偉氣勢。

學校和教育，尤其是針對窮人的學校和教育，一直是香港聖公會的重要優先事項（見圖4）。聖保羅書院（1851年）在會督府現址創辦，比聖約翰座堂晚了幾年。教會特別重視女子學校和婦女教育，以提高她們的社會地

位。拔萃女書院於1860年在九龍創辦，九年後又創辦了拔萃男書院。位於赤柱的聖士提反書院於1903年開辦，與聖保羅書院相距不遠的聖士提反女子中學也於1906年開辦。

1849年的《英皇制誥》是維多利亞教區和後來形成的香港聖公會的創始文件（展品5）。該文件值得仔細研究，因為它訴說了什麼，又似乎未有說什麼。原版的紙張非常脆弱，黑色墨水已被氧化成褐色。該文件宣告建立了維多利亞市所需的教區。在此，英文原版的中文譯本首次被譯出。

施美夫（1815-1871年）是維多利亞教區的第一任主教（展品6）。其任期從1849年至1865年。在1849年的前5年，他被英國海外傳道會派往中國。對於被任命為主教，他感到有些意外。施美夫主教和19世紀所有的香港主教一樣，都是英國海外傳道會的成員，他們賦予了教會工作強烈的福音性質，並將教育、社會福利和醫療視作福傳和建立教會工作的一部分。施美夫主教曾在華南地區廣泛旅行，並至少對日本進行過一次主教訪問。

包爾騰（1826-1907年）是19世紀維多利亞教區第三任主教，也是任職時間最長的主教。他在1874年至1897年間共任職23年（展品7）。在擔任主教前，其曾在上海、北京等地工作。在北京，他與美國聖公會的施約瑟合作，將第一部完整的《公禱書》譯成中文。這不僅僅是一個譯本，而是1662年英國公禱書和早期美國公禱書的結合。兩位另合作翻譯了早期的《聖經》。施約瑟翻譯的是希伯來文的《舊約》，包爾騰翻譯的是希臘文的《新約》。擔任維多利亞主教後，包爾騰繼續從事翻譯工作。這裏所展出的是他1879年版本的《公禱書》譯本。包氏還經常訪問內地（尤其是福建），並在九龍從事福傳工作。

施約瑟主教（1831-1906年）與香港或華南區域未有直接聯繫，但其翻譯和教育工作對香港聖公會和整個基督新教產生了重要影響（展品8）。他是立陶宛猶太人，移居美國後皈依基督教，成為聖公會在上海的傳教士。在他1877年成為上海主教後，於1879年創辦了聖約翰書院。1881年，因中風辭去主教職務，但仍繼續從事中文、日文和蒙古文的翻譯事工直至去世。在聖公會的禮儀日歷中，其節期是10月14日。

聖士提反堂是華南聖公會的母堂（展品9），創立於1865年。香港和廣州的所有其他華人牧區在某種程度上都與聖士提反堂有關，特別是通過在聖士提反堂開始傳教的華人聖品更與該堂關係密切。羅深源在1863年被按立成香港首位會吏，但他從未被任命為牧師。鄺日修是香港聖公會第一位被按立的華人會吏和華人牧師，其最初在聖士提反堂服侍。在九龍，他在福音堂傳道，該堂後發展成為我們現在的聖三一座堂和諸聖座堂。他還在那裏從事其他教育和社會福利工作。鄺牧師是華人聖品最早著述的小冊子

之一《真道明辯》(1915年)的作者。該小冊子是本次展覽中的展品之一。香港聖公會檔案館研究員陳睿文最近出版了有關聖士提反堂的完整史書。

海員傳道會一直是英國聖公會在世界各地福傳的重要組成部分(見展品10)。在香港,聖彼得堂(1871年)(這裏展示了該堂的石版畫)被指定為海員專用教堂,並於1885年配備了全職牧師。1881年,傳道會還建造了一個發射裝置,用於連接停泊在錨地的船隻。海員傳道會一直延續至今,其總部目前正在重建中。

19世紀,維多利亞教區據稱包括整個中國和日本。福建是該教區的重要組成部分,從19世紀末開始,福建的英國聖公會團體不斷壯大,主要在北部,圍繞福州(展品11)。福建與香港聖公會關係密切,香港主教定期到福建舉行堅振禮和按立禮。福建教區於1906年成為一個獨立的教區。就教區和教會成員而言,福建教區一直是中國最大的教區。這裏所展示的是一本福建方言的《公禱書》,此乃是幾年前福州的一位牧師贈予本館的。

在福建南部,與廈門市隔海相望的鼓浪嶼因其著名的音樂遺產而被稱作「音樂之島」(展品12)。對於英國聖公會信徒而言,島上的基督教音樂和讚美詩尤為重要,其發展始於19世紀。美國聖公會的文惠廉(1811-1864年,後任上海主教)開始在當地發展聖公宗傳教。雖然他只在鼓浪嶼呆了幾年,但其妻被葬於鼓浪嶼的傳教士墓地。時至今日,走在鼓浪嶼的大街小巷,仍可聽到小提琴和鋼琴的演奏聲。鼓浪嶼曾是西方教會音樂傳入中國和中國讚美詩處境化的重要中心。

霍約瑟主教(1851—1906年)於1898年成為香港第四任主教,也是維多利亞教區成立後出生的第一位主教(展品13)。與其他所有香港主教一樣,他與英國海外傳道會有所關聯——他曾在浙江傳教22年——在其教會精神中具有強烈的福音派色彩。作為主教,他特別關注香港的傳道工作和神學教育,並拓展了中國沿海領事牧養的工作。1906年,在一次颱風中,當時載著他們的船翻了,他與四名學生以及一名船夫不幸遇難。今次展覽展出了由聖士提反女子中學借出,霍約瑟主教曾用來禱告及書寫之木桌,實在是不可多得。

《教區信托委員會法團條例》(1902年)意味著華人可以合法地成為聖公會信徒,聖公會牧區也獲得了英格蘭教會承認的正式法律管理架構(見展品14)。這是在19世紀和20世紀所批准的,亦是與香港聖公會有關的眾多政府條例和修正案之一。雖然聖公宗從未像在英國那樣成為香港的既定教會,但聖公會與香港政府的關係在某些方面卻是獨一無二的。

在1912年中華聖公會成立前,19世紀和20世紀初成立的英美等聖公會各

教區來自美國、英國、加拿大以及後來的澳大利亞的不同教會。這些教區有不同的起源、不同的架構、不同的學校和其他組織，彼此之間沒有任何真正的聯繫。每個教區都有自己的主教，但沒有一個總的教會權威。主教們意識到這帶來了問題。如若牧師或教會成員從中國的一地搬至另一省，會發生什麼情況呢？如若一教區同另一教區間出現邊界爭端或衝突要怎麼辦呢？英美的主教們憑借他們的智慧，分別於1899年、1903年和1909年召開會議，試圖促進合一並解決管轄權問題。倫義華主教（1860—1934年）代表維多利亞教區參加了這些會議。主教們逐漸認識到，需要一個全國性的教會機構。

於是，中華聖公會成立了（展品15）。第一屆議會於1912年4月18日至26日在上海聖約翰大學召開。11位教區主教、39位聖品（其中19位是中國人）和32位平信徒（其中28位是中國人）出席了會議。華北教區主教史嘉樂（1847—1927年）當選為議會主席。從1913年開始，不同的教區和傳道區召開了各自的大會，包括維多利亞教區所屬的華南教區。本展覽中特別值得一看的是第一屆特別議會所批准的《憲章及規例》副本。

上述15件展品展示了聖公會在香港和華南區域的發展史。隨着中華聖公會的成立，歷史又翻開了新的一頁。這一展覽並非全面，但可提供一個歷史簡介。香港聖公會歷史研究中心的研究人員現正撰寫一本簡短的香港聖公會通史，當中會首先討論這一段最早的歷史。

我們衷心感謝陳謳明大主教一直以來對香港聖公會檔案館的支持和帶領。亦要感謝香港聖公會檔案與歷史顧問委員會眾成員（名單見頁10），另有許多研究人員、實習生和義工。各位均為這段歷史提供了觀點，並協助我們籌備了是次展覽。此間所有不足，責任全在設計者。

香港聖公會檔案館同仁
江連怡、練秀芬、陳睿文、魏克利
馬丁樓
2024年3月

INTRODUCTION TO THE EXHIBITION

Christian historians have sometimes referred to the nineteenth century as the "Great Century" because this was the time when Christianity spread all over the world, by missionaries from all churches and denominations. It has also been called "the long nineteenth century," ending with the beginning of World War I in 1914, because it was only then that many of the issues that had begun in the nineteenth century were resolved. European and North American Christianity spread to all corners of the globe in the 18th and 19th centuries, born by colonialism and Western political, economic, and military power. In the process, Protestant Christianity took root alongside Roman Catholicism all over the world.

It was in this context that Anglicanism and other churches and denominations came to China, beginning with the arrival of Robert Morrison in 1807 (Exhibit 1). Morrison was a Presbyterian but his work influenced all Christian denominations in China. Morrison is best known for his early work in Bible translation, in which he drew on the assistance and creative work of Chinese Roman Catholics. Here on display is the dictionary he edited, which became the model for Chinese-English dictionaries for the next hundred years.

The exhibition on which this catalogue is based focuses on Anglican beginnings in Hong Kong, 1842 – 1912. It is by no means comprehensive but focuses on materials we have in the HKSKH Archives. This starts with the signing of the Treaty of Nanjing between Great Britain and China on 29 August 1842, ending the First Opium War. This was the first of the so-called Unequal Treaties which were shameful acts of aggression against Chinese sovereignty. Among other things, the treaty ceded Hong Kong to Britain.

The following year, Vincent Stanton arrived in Hong Kong as the first Colonial Chaplain. The Rev'd. Stanton arrived with his wife Lucy Ann in Hong Kong in December 1843, which may be said to mark the beginning of the Anglican presence in Hong Kong (Exhibit 2). Stanton was here less than ten years, but he did much in supporting the building of both St. John's Cathedral and St. Paul's College. He continued his support in England for the rest of his life. Among the items on display is a small pamphlet containing two sermons he preached at St. John's Cathedral before he left Hong Kong.

St. John's Cathedral was the first Anglican Church in Hong Kong and became the Cathedral of the Diocese of Victoria and later South China (Exhibit 3). This year

we celebrate the 175th anniversary of its founding. Of special interest on display is a drawing of the cathedral, "the new church, Victoria town," not yet named, which appeared in a British pictorial in 1847. It is not entirely accurate, but it gives a sense of its grandeur.

Schools and education, especially for the poor, have always been an important priority for the HKSKH (Exhibit 4). St. Paul's College (1851) was founded in the present-day Bishop's House, just a few years after St. John's Cathedral. Girls' schools and the education of women were especially important for the Church, to raise their status in society. The Diocesan Girls' School was started in Kowloon in 1860, followed by the Diocesan Boy's School nine years later. St. Stephen's College in Stanley was opened in 1903, and St. Stephen's Girls' College just a short distance from St. Paul's College was started in 1906.

The Letters Patent of 1849 is the founding document of the Diocese of Victoria and of what became the Hong Kong Sheng Kung Hui (Exhibit 5). It deserves careful study for what it says and what it does not say. The paper is very fragile and the black ink has been oxidized to a brownish color. It established the diocese which was necessary to have the City of Victoria. Here for the first time we have a Chinese translation of the original English version.

George Smith (1815–1871) was the first Bishop of the Diocese of Victoria (Exhibit 6). He served from 1849–1865. He had been sent to China by the Church Missionary Society (CMS) five years earlier and he was somewhat surprised to have been appointed bishop. Bishop Smith, like all Hong Kong bishops in the 19th century, were CMS men, and they endowed the work of the Church with its strongly evangelical character. They saw education, social welfare and medical care as part of the work of evangelism and church building. Bishop Smith travelled widely in South China and made at least one episcopal visit to Japan.

John Shaw Burdon (1826–1907) was the third and longest serving Bishop of Victoria in the 19th century. He served for 23 years, from 1874–1897 (Exhibit 7). Before he became bishop, he worked in Shanghai, Peking and other places. In Peking, he worked with S. I. Joseph Schereschewsky, from the American Episcopal Mission, on the translation of the first complete *Book of Common Prayer* into Chinese. It is not just a translation, but a combination of the 1662 English Prayer Book and the early American Prayer Book. They also worked together on an early translation on the Bible, Schereschewsky translating from the Hebrew Bible and Burdon working on the Greek New Testament. As Bishop of Victoria, Burdon continued to work on the translation, and on display we have his 1879 version of the *Book of Common Prayer*. He also visited the mainland regularly (especially Fukien) and did evangelical work in

Kowloon.

Bishop Samuel Isaac Joseph Schereschewsky (1831–1906) had no direct connection with Hong Kong or South China, but through his translation and educational work he had an important influence on the HKSKH and Protestant Christianity more generally (Exhibit 8). He was a Lithuanian Jew who emigrated to the United States, converted to Christianity and became a missionary of the Episcopal Church, based in Shanghai. After he became Bishop of Shanghai in 1877, he founded St. John's College in 1879. In 1881, he suffered a stroke and resigned as Bishop, but he continued to work on translations into Chinese, Japanese and Mongolian until his death. His Feast Day is celebrated in the liturgical calendar of the Episcopal Church on October 14.

St. Stephen's Church is the mother church of Anglicanism in South China (Exhibit 9). Founded in 1865, all of the other Chinese parishes in Hong Kong and Guangzhou (Canton), were related to some extent to St. Stephen's, especially through the Chinese clergymen who began their ministry at St. Stephen's. The first deacon ordained in Hong Kong was Lo Sam Yuen in 1863, but he was never made a priest. Matthew, Kwong Yat Shau was the first ordained Chinese deacon and priest in Hong Kong and initially served at St. Stephen's. In Kowloon, he preached at the Gospel Halls which later became our present Holy Trinity and All Saints Cathedrals. He also did other work there in education and social welfare. Rev'd. Kwong was the author of one of the earliest tracts we have from Chinese clergy, and which is on display in this exhibition, *A Clear Defense of the True Way* (1915). A full parish history of St. Stephen's has recently been published by Chen Ruiwen, a researcher at the HKSKH Archives.

The Mission to Seafarers has been an important part of the mission of Anglicanism all over the world (Exhibit 10). In Hong Kong, the former St. Peter's Church (1871), a lithograph of which is on display here, was designated for seafarers and had a full time chaplain in 1885. The mission also had a launch to connect to ships in anchorage in 1881. The Mission to Seafarers continues to this day, and its headquarters are now being redeveloped.

In the 19th century, the Diocese of Victoria claimed to include all of China as well as Japan. Fukien (Fujian) was an important part of this diocese, and from the late nineteenth century onwards, Fujian had a growing Anglican community, primarily in the north, around the city of Foochow (Fuzhou) (Exhibit 11). Fujian was closely related to Hong Kong Anglicanism, and our bishops made regular visits for confirmations and ordinations. It became an independent diocese in 1906, and in terms of parishes and church members, it was always the largest in China. On display here is a *Book of Common Prayer* in the Fujian dialect, presented to the HKSKH

Archives by a pastor in Fuzhou a few years ago.

In southern Fujian, across from the city of Amoy (Xiamen) is Gulangyu, which is known as the “Island of Music,” for its famous musical heritage (Exhibit 12). Especially important for Anglicans is it’s the island’s Christian music and hymnody, which began to develop in the nineteenth century. William Boone (1811–1864, later Bishop of Shanghai) of the American Episcopal Church began to develop the Episcopal mission there. Although he stayed for only a few years, his wife was buried in the missionary cemetery on Gulangyu. Even today, you can hear violins and pianos playing as you walk the streets and alleys of the island. It was an important centre for the introduction of Western church music to China and the contextualization of Chinese hymns.

Bishop Joseph Charles Hoare (1851–1906) became the fourth bishop of Hong Kong in 1898, and the first bishop born after the creation of the Diocese of Victoria (Exhibit 13). As with all other Hong Kong bishops he was associated with the CMS – he had been a missionary in Chekiang (Zhejiang) for 22 years – and was strongly evangelical in his churchmanship. As bishop, he gave special attention to evangelism in Hong Kong and theological education and expanded the work of the consular chaplaincies up and down the China coast. In 1906, he and the four students and the boatman with him, died tragically in a typhoon when the boat carrying them capsized. Of particular interest in this exhibit is the prayer and writing desk of Bishop Hoare, on loan from the St. Stephen’s Girls’ School.

The Chinese Anglican Church Body Incorporation Ordinance (1902) meant that Chinese could legally become Anglicans and that Anglican parishes were given a formal legal governing structure recognized by the Church of England (Exhibit 14). This is one of the many government ordinances and amendments related to the HKSKH that were approved in the 19th and 20th centuries. Although Anglicanism was never the established church in Hong Kong as it was in England, the church had a relationship with the Hong Kong government which was in some ways unique.

Before the formation of the Chung Hua Sheng Kung Hui (CHSKH, the Holy Catholic Church of China) in 1912, the various Anglican and Episcopal dioceses formed in the 19th and early 20th centuries came from different churches in the United States, Great Britain, and Canada, and later Australia. The dioceses had different origins, different structures, different schools and other organizations, without any real relationships with one another. Each had their own bishops, but there was no overarching church authority. The bishops realized that this created problems. What happened if a priest or a church member moved from one part of China to a different province? What if there were boundary disputes or conflicts between one

diocese and another? In their wisdom, British and American bishops met in 1899, 1903 and 1909 to try to foster unity and resolve jurisdictional issues. Bishop Gerard Heath Lander (1860 – 1934) represented the Diocese of Victoria at these meetings. The bishops came to realize that what was needed was a national church body.

And so, the Chung Hua Sheng Kung Hui was founded (Exhibit 15). The First General Synod was held at St John's University in Shanghai from 18 – 26 April, 1912. Eleven diocesan bishops were in attendance; 39 clergy, 19 of whom were Chinese; and 32 lay people, 28 of whom were Chinese. Bishop Charles Perry Scott (1847–1927) of the Diocese of North China was elected chair. Beginning in 1913, the different dioceses and missionary areas held their own General Synods, including the Diocese of South China, of which the Diocese of Victoria was a part. Of special interest in this exhibit is a copy of the Constitutions and Canons approved at the First Special Synod.

These 14 exhibits illustrate the history of Anglican beginnings in Hong Kong and South China. With the founding of the CHSKH the page is turned. This exhibition is by no means comprehensive, but it offers an introduction to the history. Researchers at the Centre for Historical Research at the HKSKH Archives are at work on a short general history of the HKSKH, which will begin with a discussion of this period.

We would like to thank Archbishop Andrew Chan for his continued support for the HKSKH Archives and his continuing leadership. We also want to thank the members of the HKSKH Advisory Committee (See Page 10) and the many researchers, interns and volunteers who have offered their views on this history and have assisted us in the preparation of this exhibition. We, the HKSKH Archives staff, remain responsible for any errors, oversights or misinterpretations.

Tiffany Kong, Michelle Lin, Ruiwen Chen and Philip L. Wickeri

HKSKH Archives Staff

Martin House

March 2024

檔案與歷史顧問委員會

(按姓氏筆畫順序)

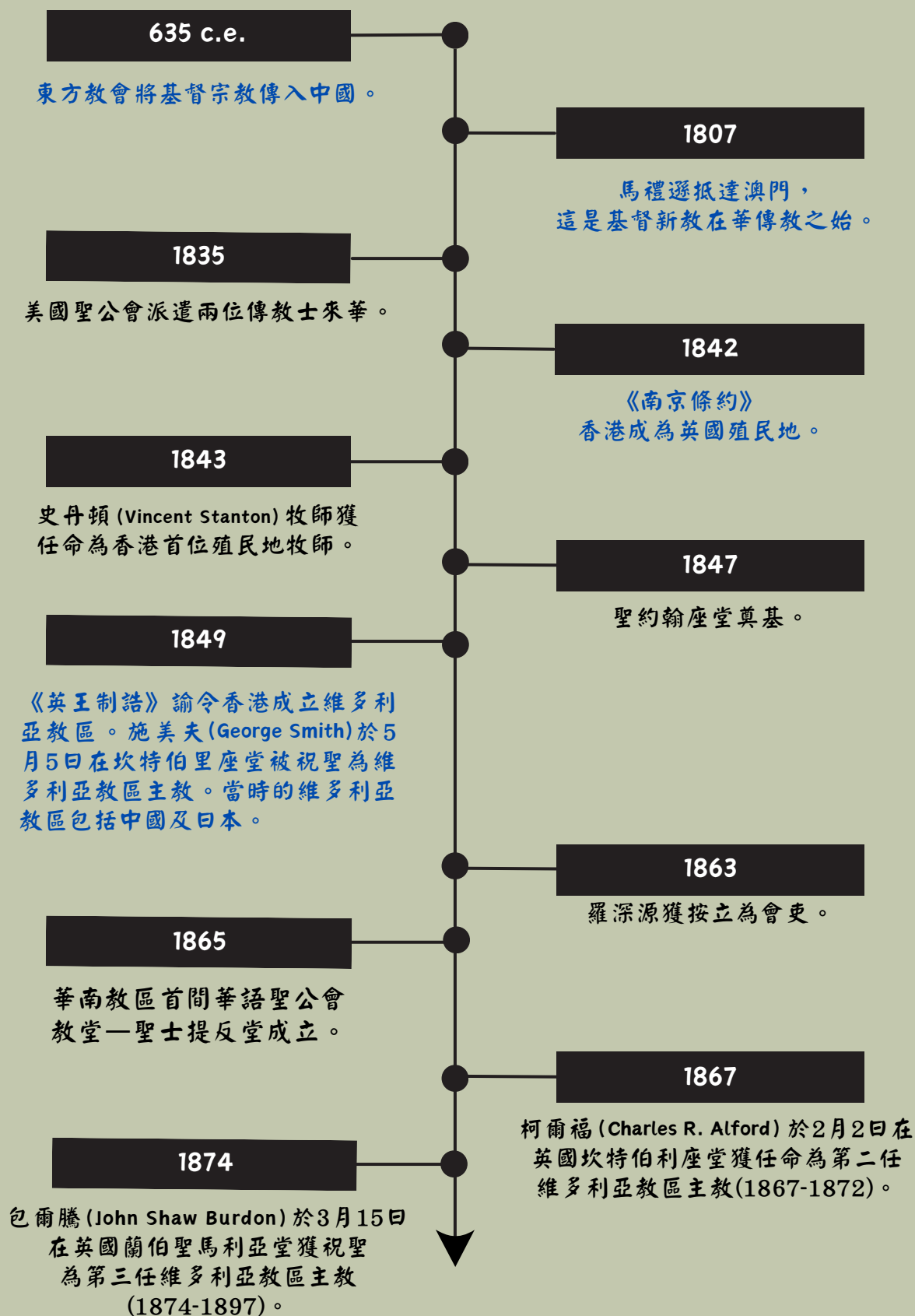
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林準祥博士
孫德榮先生
徐啟軒博士
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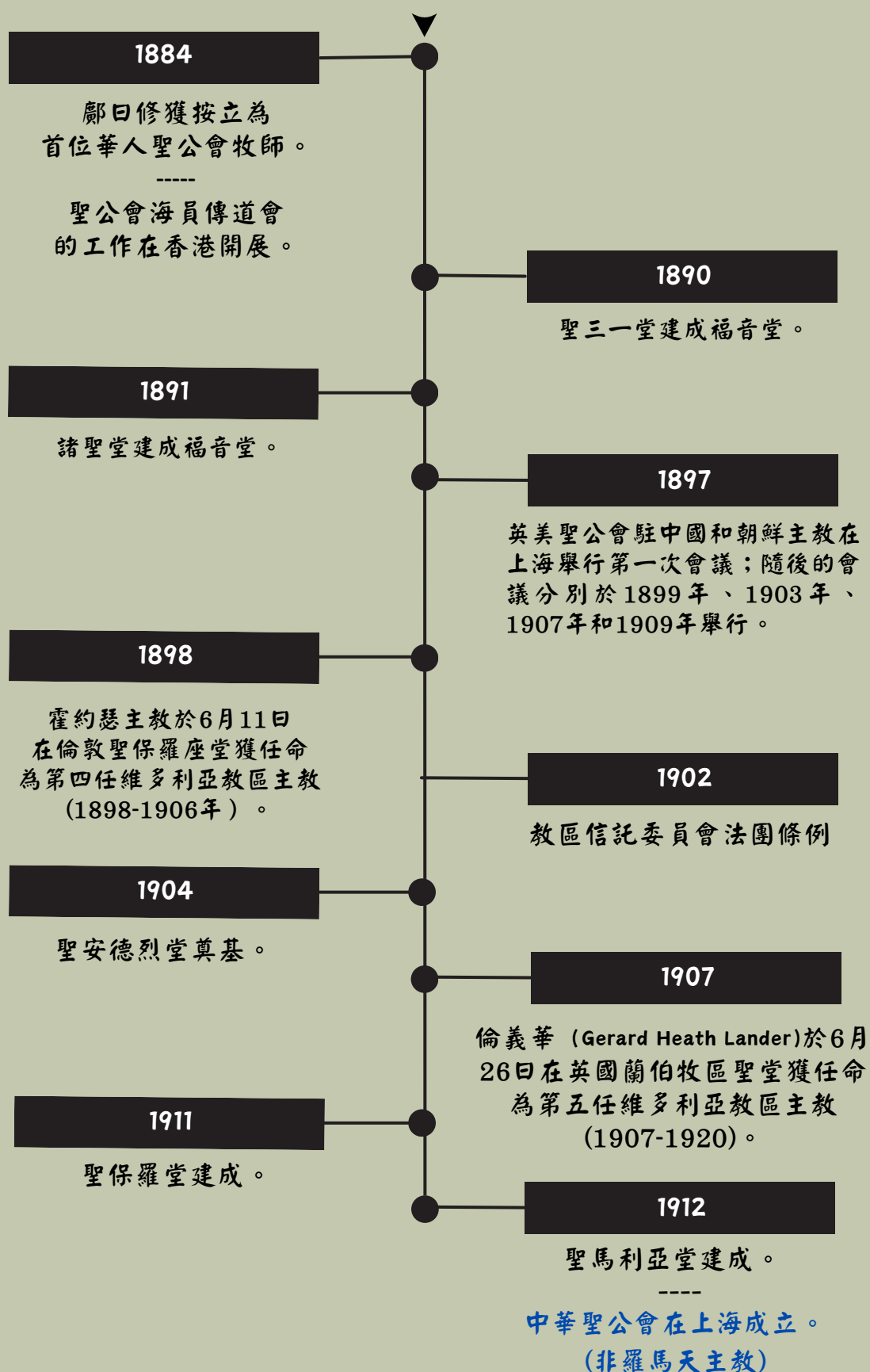
(Alphabetical order by last name)

Mr. Benedict Keith, Ip Ka Kei
The Rev'd. Vincent, Chan Wing Fung
Dr. Rowena, Chen Ruiwen
Ms. Cherrie, Ho Choi Yee
Dr. Brian, Tsui Kai Hin
Mr. Michael, Lai Kam Cheung
Ms. Noel, Ng Man Lai
Dr. Otto, Lam Chun Cheung
Dr. Christopher Munn
Mr. Kevin, Sun Tak Wing
The Rev'd. Prof. Philip L. Wickeri
Prof. Timothy, Wong Man Kong

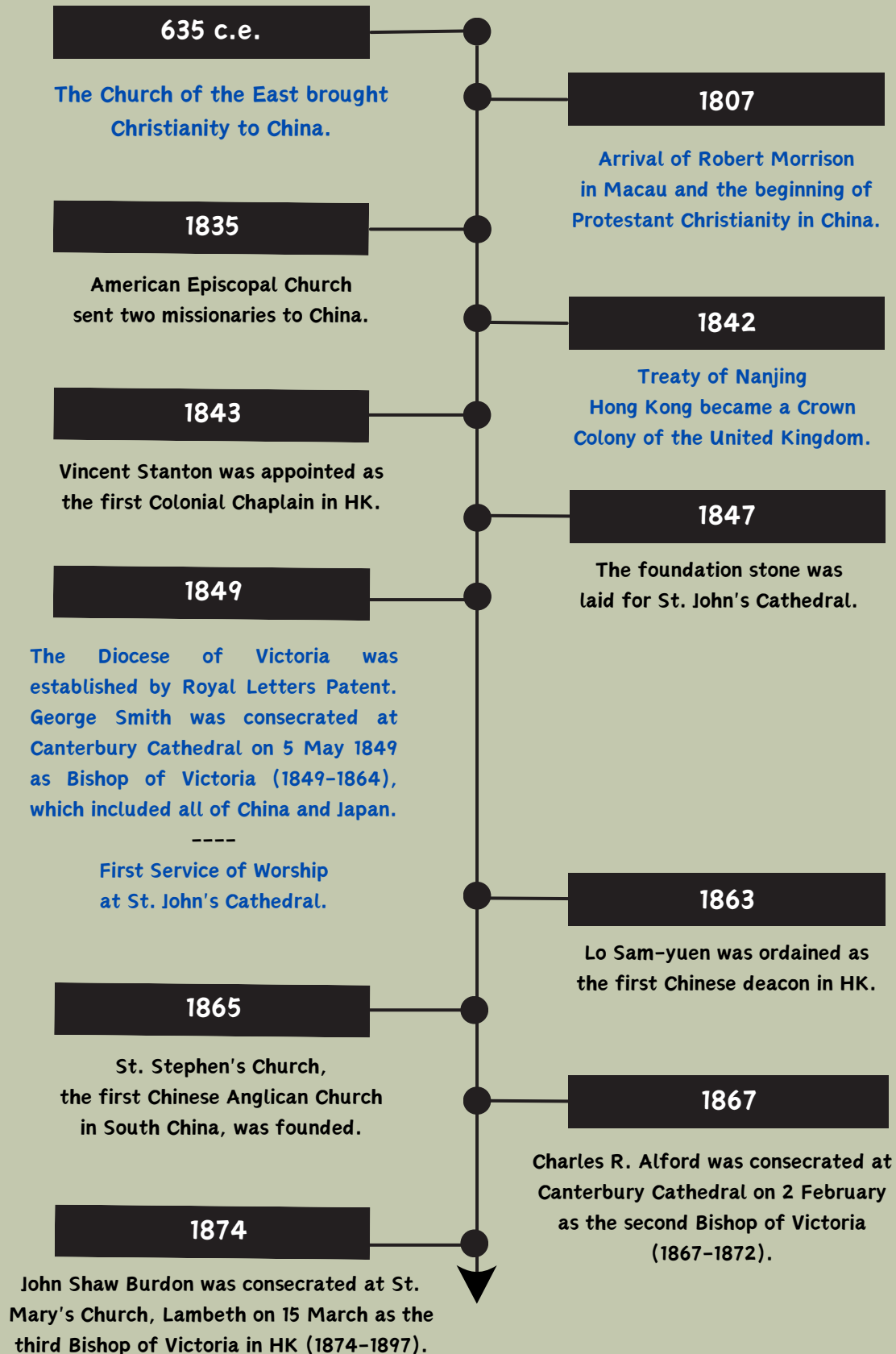
香港聖公會大事簡表 (截至1912年)



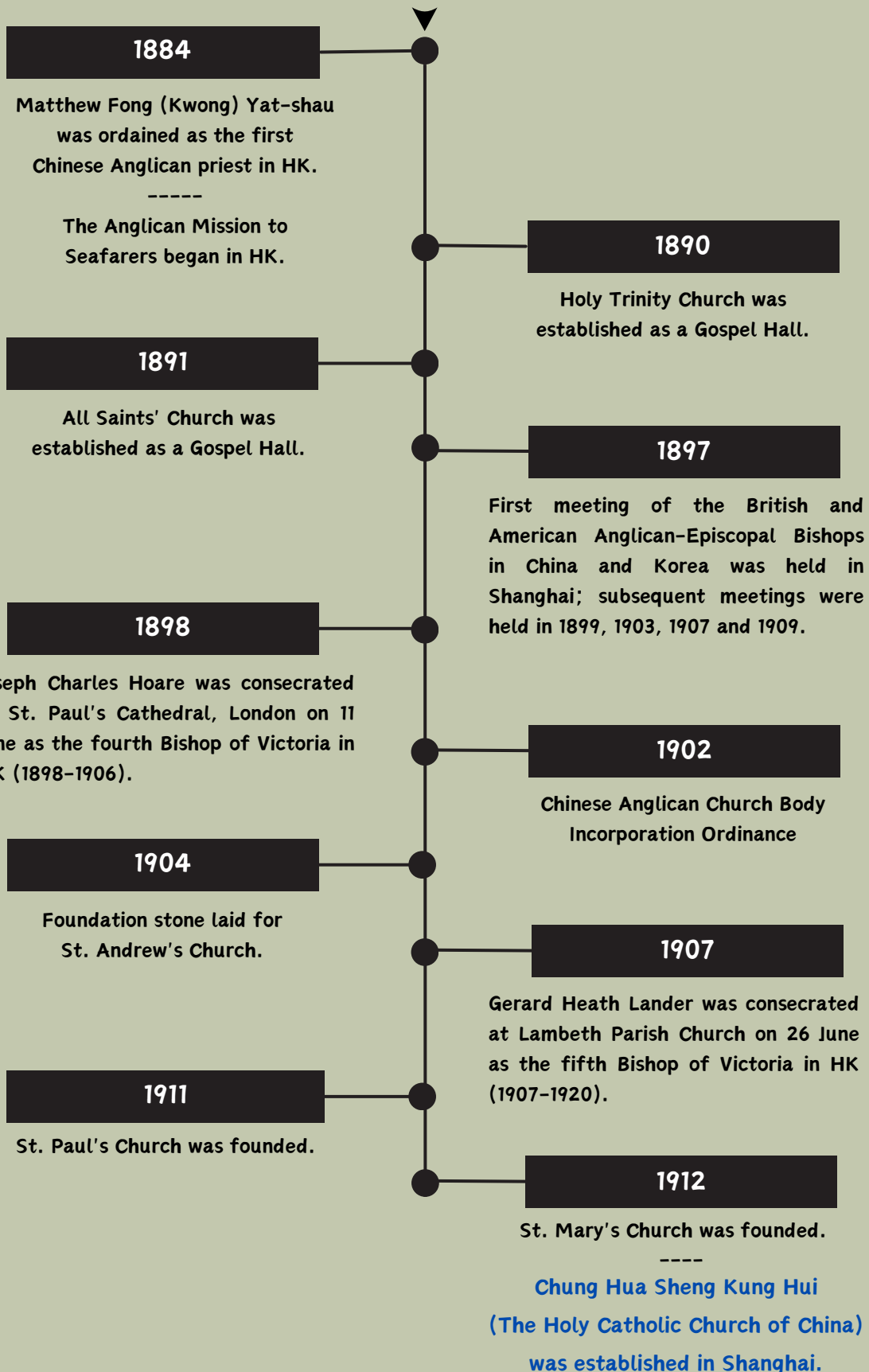
香港聖公會大事簡表 (截至1912年)



A Brief Timeline of the Hong Kong Sheng Kung Hui to 1912



A Brief Timeline of the Hong Kong Sheng Kung Hui to 1912



馬禮遜與《華英字典》

馬禮遜（1782-1834年）是中國第一位新教傳教士。他於1807年來到澳門，後來又去了廣州，他的中文譯本《聖經》是史上最早期的中文聖經之一。

相對較鮮為人知的，是他編纂了最早的《華英字典》（1815-1823年），共分為三部分。這是一部前所未見的鉅著，也是當時最廣泛應用的字典之一。字典按照214個部首編排，包含47,000多個漢字。它為日後的漢英字典定下標準，並得到早期翻譯者的廣泛使用。

香港聖公會檔案館是香港罕有收藏這部字典的機構，這裏展示的是整套字典。馬氏對聖經和字典的翻譯工作對19世紀的所有傳教士而言包括英國聖公會教士都是相當重要的。

馬禮遜葬於澳門的基督教墳場，就在馬禮遜禮拜堂的後面，這裏每主日都會舉行聖公會的英語崇拜。若然讀者下次去澳門，不妨去看看！

Robert Morrison and the Morrison Dictionary

Robert Morrison (1782–1834) is usually credited with being the first Protestant missionary in China. He arrived in Macau in 1807, he later went to Guangzhou, and he produced one of the earliest versions of the Bible in Chinese.

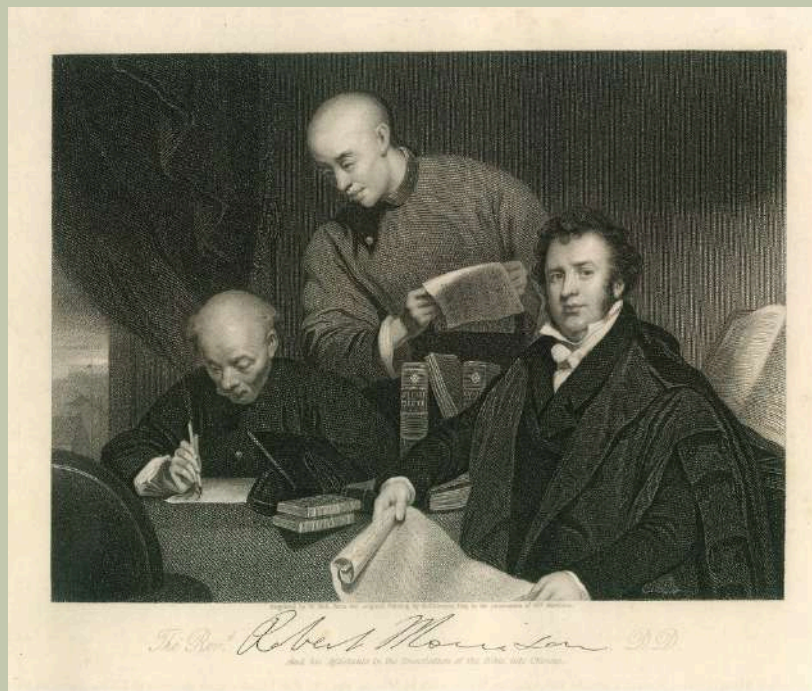
Less well known is his work on the earliest Chinese–English dictionary (1815–1823), in three parts. This was a pioneering work and one of the most widely used dictionaries of its time. It is arranged according to the 214 radicals, and contains more than 47,000 entries. It set the standard for future dictionaries and was widely used by early translators.

The HKSKH Archives has one of the few sets of this dictionary in Hong Kong. On display here are the entire set. His work on the Bible and the dictionary was important for all missionaries in the 19th century, including the Anglicans.

Morrison is buried at the Protestant Cemetery in Macau, just in the back of the Morrison Chapel, where Anglican services in English are conducted each Sunday. You can visit it the next time you are there.



馬禮遜
Robert Morrison
1782-1834



馬禮遜與華人助手一同翻譯聖經
Robert Morrison at work on the translation of the Bible together with his Chinese assistants

史丹頓牧師 (1817-1891年)

史丹頓於1840年隻身來華，當時的他仍是一名血氣方剛的小子。他曾自薦加入英國海外傳道會，但是對方以他還是劍橋大學的本科生，太年輕為由拒絕了他。後來他抵達澳門，再前往廣州，卻在當地因違規和非法的宗教活動而遭當局逮捕及監禁。當他一獲釋後，就返回英國。

史氏在劍橋大學畢業，隨後於1842年在倫敦獲按立為牧師。1843年1月，他獲委任為香港殖民地牧師，並於同年3月結婚，於6月與太太由倫敦越洋來到香港。抵港後，史氏開始主持崇拜，及為建造聖約翰座堂和聖保羅書院（今會督府）籌集經費，兩座建築物均於1849年正式啟用。1850年，史氏因病返回英國，不過在此後的四十年中，他仍一直非常活躍。

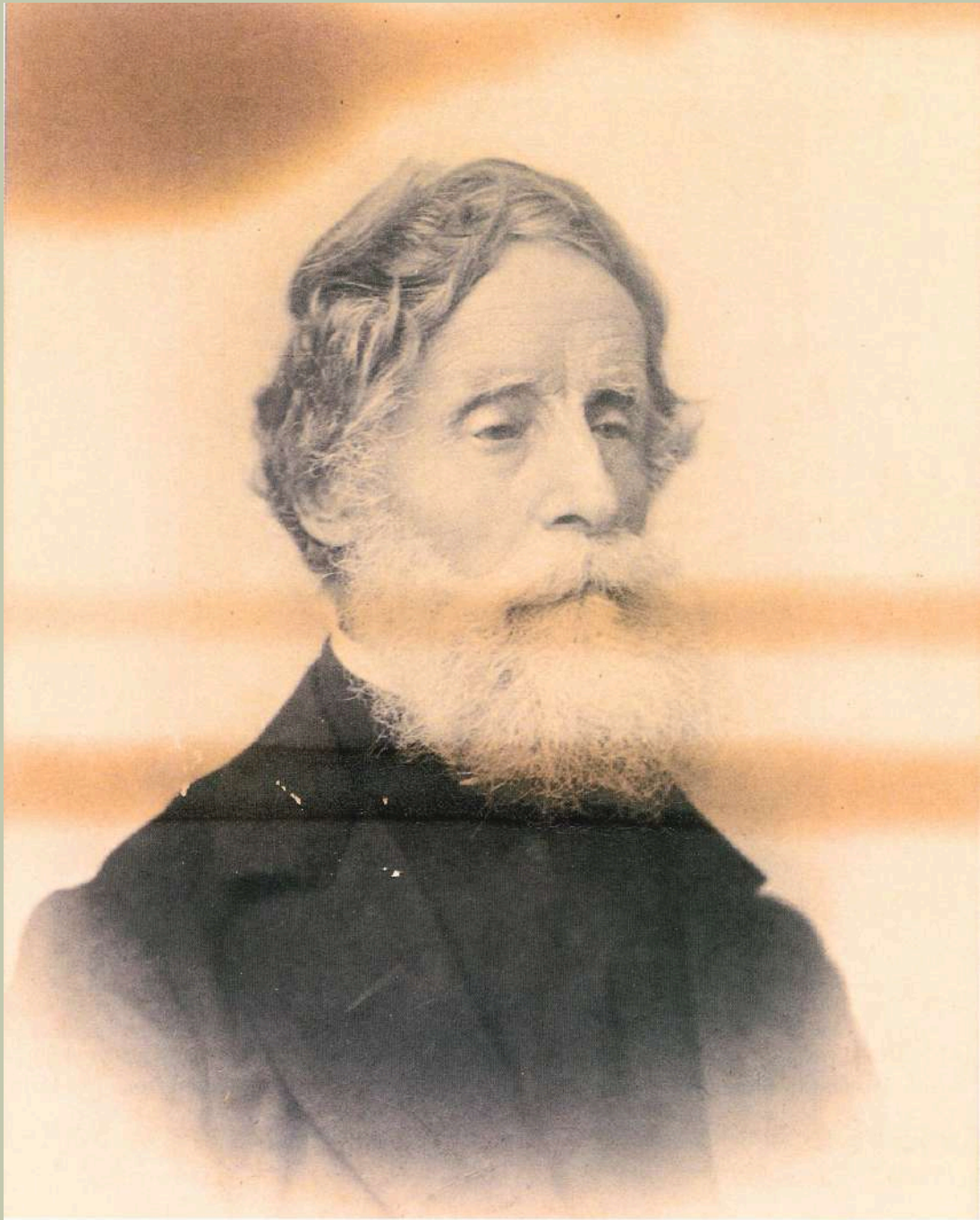
這裏展出的是1850年史丹頓牧師在聖約翰座堂的兩篇講章，以及一篇由他們的兒子所撰有關露西·安妮——史丹頓牧師妻子的簡短傳記。

The Rev'd. Vincent Stanton (1817–1891)

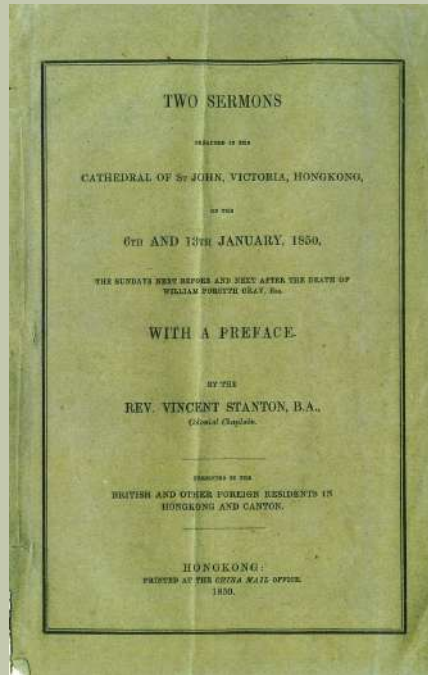
Vincent Stanton was an impetuous youth who first came to China on his own in 1840. He had offered himself for service in the Church Missionary Society, but they said he was too young for CMS and still a university undergraduate at Cambridge. He arrived in Macau, and then went to Canton (Guangzhou) where he was arrested and imprisoned by the authorities for his irregular and unlawful religious activities. Upon his release, he returned to England.

He finished his education at Cambridge and was subsequently ordained a priest in London in 1842. In January, 1843, he was appointed Colonial Chaplain, was married in March and husband and wife sailed from London in June. Stanton began holding worship services and raised funds for the construction of both St. John's Cathedral and St. Paul's College (now Bishop's House), both of which opened in 1849. He returned to England in 1850, because of illness, but remained active for another four decades.

On display are two sermons that Rev'd. Stanton preached in St. John's Cathedral in 1850, and a short biography of his wife, Lucy Ann Stanton, was written by their son.

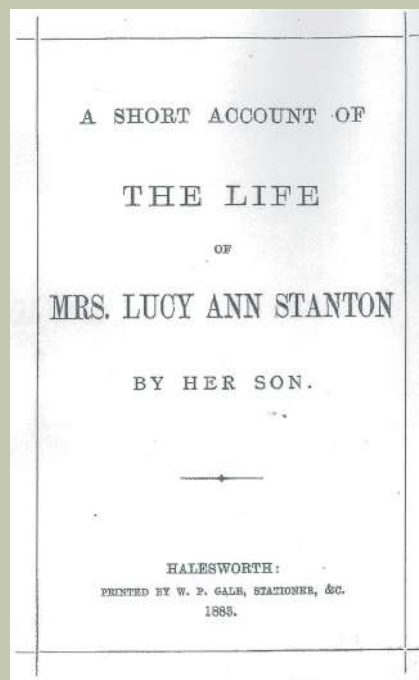


史丹頓牧師
The Rev'd Vincent Stanton
1817-1891



史丹頓牧師講章

The Rev'd. Vincent Stanton's Sermons



露西·安妮—史丹頓牧師妻子的傳記

Short biography of The Rev'd. Vincent Stanton's wife Lucy Ann Stanton

聖約翰座堂

聖約翰座堂建於1847至1849年間，期後亦不斷增建。聖約翰座堂並不是香港第一幢教堂建築，香港首間教堂是成立於1842年，位於皇后大道的浸信會教堂，不過早已被拆卸。因此聖約翰座堂是香港現時最古老的基督教教堂，今年正值是該座堂的175週年慶。在首位殖民地牧師來港之前，本地的聖公會教徒已有祈禱崇拜，儘管如此，他們仍然計劃興建座堂。史丹頓牧師在1849年3月11日在聖約翰座堂主持首次崇拜。在隨後的幾十年中，聖約翰座堂成為了19世紀香港殖民地生活的中心。

St. John's Cathedral

The Cathedral Church of St. John the Evangelist was built between 1847 and 1849, with additions continuing in later years. It was not the first church building in Hong Kong – the Queen's Road Baptist Chapel had been dedicated in 1842 – but it is the oldest church in Hong Kong, and this year celebrates its 175th anniversary. Before the arrival of the first colonial chaplain, Anglicans in Hong Kong were already holding prayer services in Hong Kong. But even then, plans were being made for the establishment of the Cathedral. The Rev'd. Vincent Stanton conducted the first service at the Cathedral on 11 March 1849. In the following decades, St. John's became a centre of colonial life in 19th century Hong Kong.



皇后大道浸信會，1842年
Queens Road Baptist Chapel, 1842



1847年 *The Pictorial Times* 的剪報，內有聖約翰座堂的圖像
Original clipping from *The Pictorial Times* with an image of St. John's Cathedral, 1847

4

學校與教育

學校和教育，尤其是針對窮人的學校和教育，一直是香港聖公會的重要優先事項（見圖 4）。聖保羅書院（1851年）在會督府現址創辦，比聖約翰座堂晚了幾年。教會特別重視女子學校和婦女教育，以提高她們的社會地位。拔萃女書院於1860年在九龍創辦，九年後又創辦了拔萃男書院。位於赤柱的聖士提反書院於 1903年開辦，與聖保羅書院相距不遠的聖士提反女子中學也於 1906年開辦。對聖公會而言，教會、教育和社會福利都是其使命的一部分。

Schools and Education

Schools and education, especially for the poor, have always been an important priority for the HKSCH. St. Paul's College (1851) was founded in the present-day Bishop's House, just a few years after St. John's Cathedral. Girls' schools and the education of women were special emphases for the Church, to raise their status in society. The Diocesan Girls' School was started in Kowloon in 1860, followed by the Diocesan Boy's School nine years later. St. Stephen's College in Stanley was opened in 1903, and St. Stephen's Girls' College just a short distance from St. Paul's College was started in 1906. For Anglicans, the church, education and social welfare were all part of its mission.



聖保羅書院，約1890年
St. Paul's College, c. 1890



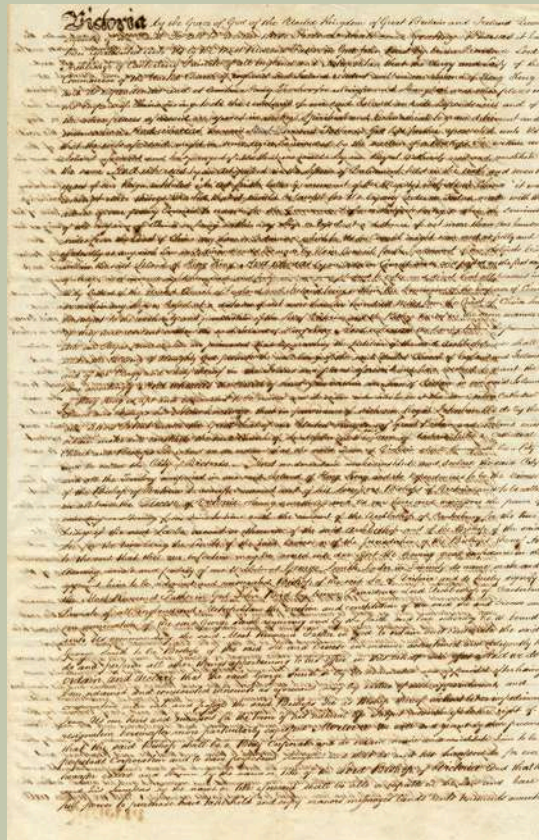
聖保羅書院校訓碑 「恭敬天主 愛人如己」
The School motto of St. Paul's College "Respect the Lord of Heaven, Love Others as Yourself"

《英皇制誥》(1849年)

《英皇制誥》可算是香港聖公會的奠基文件。該文件於 1849 年由維多利亞女王授權，由其秘書佩皮斯簽署，確立維多利亞教區。施美夫獲任命為第一任主教。在殖民地時期，除非一地屬於英國教會的教區，否則是無法建立城市的，因此這份文件對香港來說也是非常重要。《英皇制誥》的原意不是以傳教為目的，而是建立一個教區，以滿足英國教會成員，包括政府人員、軍人或百姓在香港的靈性需要。

The Letters Patent, 1849

The Letters Patent may be regarded as the founding document of the Hong Kong Sheng Kung Hui. Authorized in 1849 by Queen Victoria, and signed by her secretary Pepys, it established the Diocese of Victoria, to which George Smith was appointed the first Bishop. In colonial times, you could not found a city unless you had a Church of England Diocese, so this document is also important for the city of Hong Kong. The Letters Patent was not designed to do missionary work, but to establish a diocese that would attend to the spiritual needs of members of the Church of England in Hong Kong, for those in the government, in the military or in the general population.



《英皇制誥》
The Letters Patent
1849



香港上書院路，約1869年
Hong Kong Upper College Road, c. 1869

施美夫主教 (1815-1871年)

施美夫主教於1815年6月19日生於英格蘭森麻實郡的惠靈頓。他於1837年畢業於牛津大學古典文學專業，1840年按牧。1844年至1846年，他作為英國海外傳教會的首批傳教士之一，與麥克開拉啟一起被派往中國，調查那裏的福傳前景。

1849年，施美夫獲神學博士學位。同年5月11日，《英皇制誥》宣告了維多利亞教區的成立，並任命施美夫為維多利亞教區第一任主教（1849年—1865年在任）。

當時的維多利亞教區涵蓋整個中國及日本。施氏在任期間曾廣泛地遊歷教區，特別前往上海、福建、日本等地，推動及支持已在那裏開展起來的工作。同時幫助主持堅振禮及祝聖禮，且與美國聖公會及其他宗派的新教傳教士們通力合作。

1871年12月14日，他於肯特郡的布萊克希斯主懷安息。

Bishop George Smith (1815–1871)

Bishop George Smith was born on June 19, 1815 in Wellington, Somerset, England. He graduated in Classical Literature from Oxford University in 1837 and was ordained a priest in 1840. From 1844 to 1846, as one of the first missionaries of the Church Missionary Society (CMS), he was sent to China, together with Thomas McClatchie, to investigate the prospects of evangelization there.

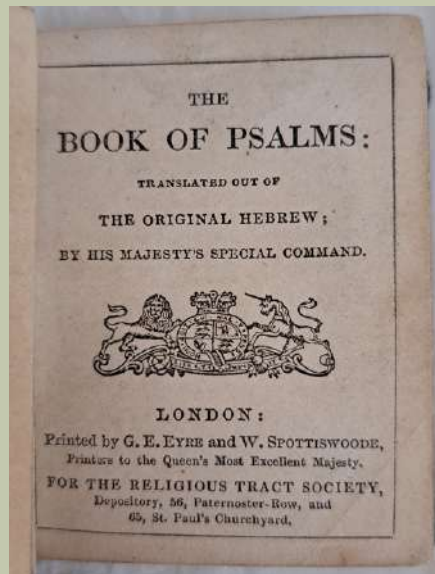
In 1849, he received the doctorate in theology. On May 11 of the same year, the Letters Patent proclaimed the establishment of the Diocese of Victoria. George Smith was appointed as the first Bishop (in office 1849–1865).

The Diocese covered the whole of China and Japan at that time. During his bishopric, Bishop Smith traveled extensively throughout the diocese, especially to Shanghai, Fujian, and Japan, to promote and support the work that had already begun there. He also helped with Confirmation and Ordination, and worked with Protestant missionaries in the Episcopal Church and other denominations.

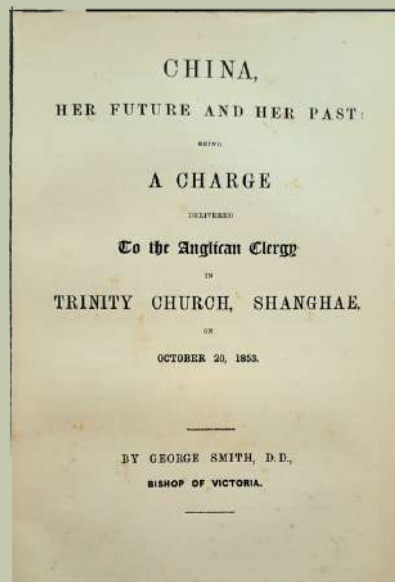
He died on Dec. 14, 1871 at Blackheath, Kent.



施美夫主教
Bishop Smith
1815-1871



施美夫主教個人袖珍詩篇集，約1845年
The Book of Psalms of Bishop George Smith, c.1845



《中國，她的未來與她的過去》，1853年10月20日，
英國聖公會牧師施美夫在上海三一教堂的演講

China, Her Future and Her Past: Being a Charge Delivered to
the Anglican Clergy in Trinity Church, Shanghai, on October 20, 1853,
by George Smith, D.D., Bishop of Victoria

包爾騰主教（1826-1907年）

包爾騰是繼施美夫主教（1815-1871年）和柯爾福主教（1851-1906年）之後的第三任維多利亞教區主教。他曾是英國海外傳道會派往上海、北京、福建和廣西的傳教先驅。他擔任維多利亞教區主教長達23年，是香港任期第三長的主教。他的注意力主要集中在拓展內地和香港本土的傳教工作方面，並長期從事《聖經》和《公禱書》的翻譯工作。

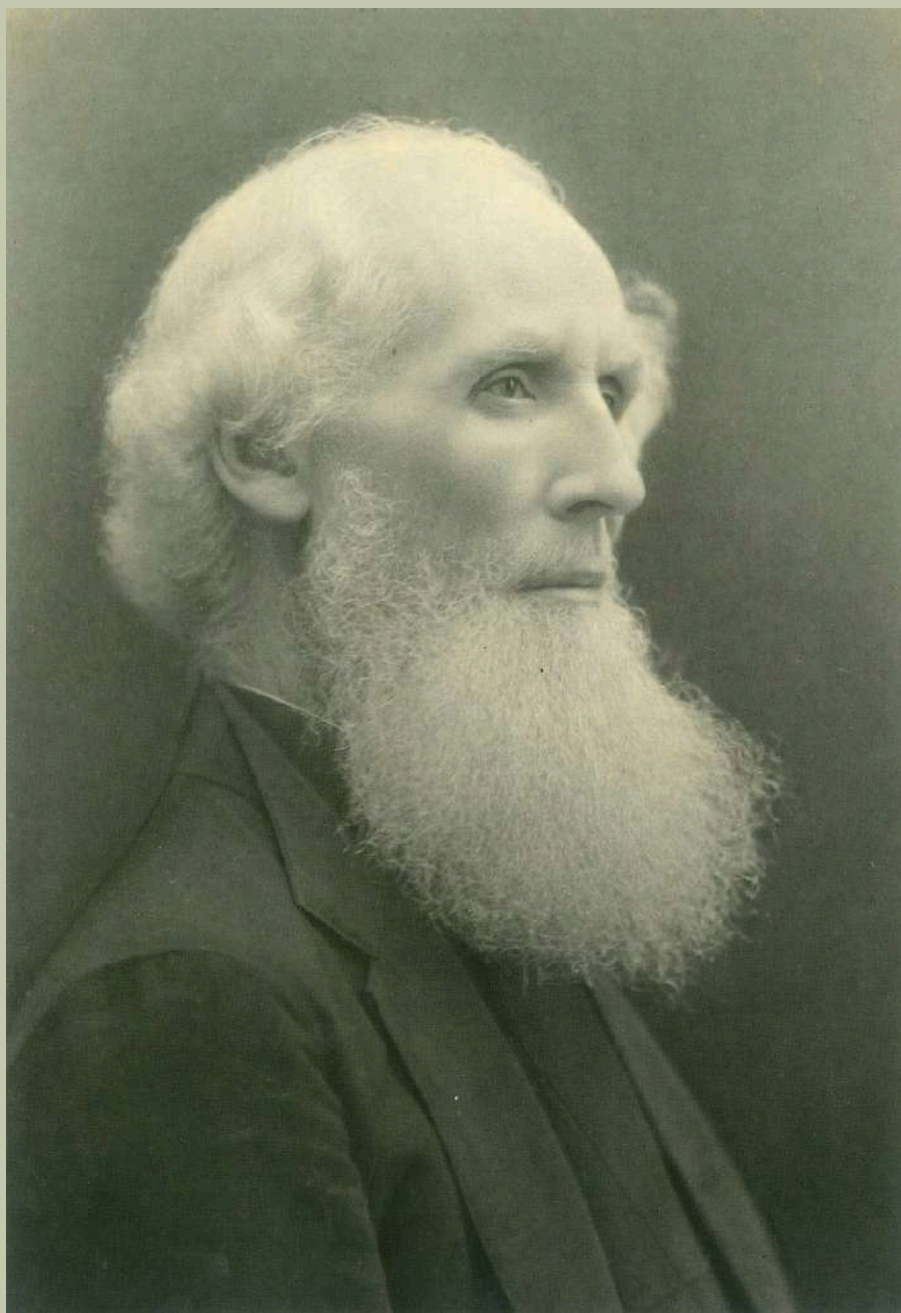
在翻譯工作方面，包爾騰與他的好友、美國聖公會的施約瑟合作。後來，他們都成為了主教。他曾嘗試在禮儀中引入處境化，建議用年糕和中國茶代替聖餐中使用的餅和酒。包爾騰以傳教士、英語教師、學者和主教的身份參與在晚清（1644-1911年）的中國社會中。他結合了高派和低派（福音派）聖公會的特點，成為廣派傳統的典範。

Bishop John Shaw Burdon

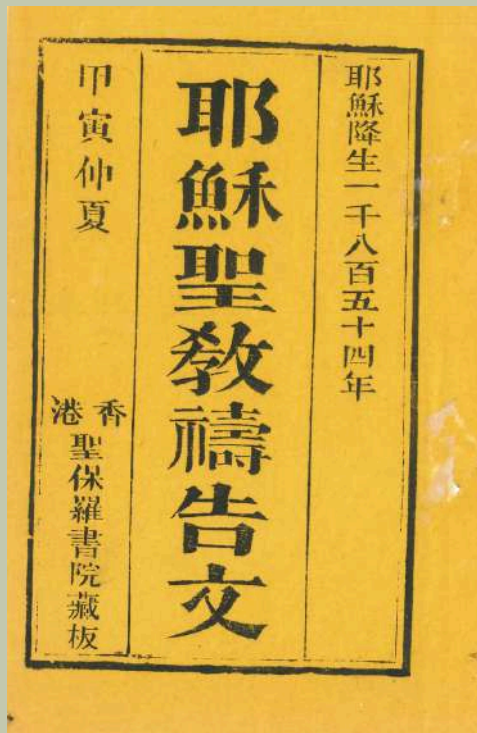
(1826–1907)

John Shaw Burdon was the third bishop of the Diocese of Victoria, following Bishop George Smith (1815–1871) and Bishop Charles Richard Alford (1851–1906). He had been a missionary pioneer in Shanghai, Peking, Fujian (Fukien) and Guangxi (Pakhoi) sent out by the Church Missionary Society (CMS) of Great Britain. He was Bishop of the Diocese of Victoria for 23 years, the third longest serving bishop in Hong Kong. His attention was divided between the expansion of missions on the mainland and in Hong Kong proper, and his long-term work on the translation of the Bible and the Book of Common Prayer.

In translation work, Burdon co-operated with his good friend Joseph Schereschewsky from the American Church Mission. Later, they both became bishops. He tried to introduce contextualization in our liturgy, by suggesting that rice-cakes and Chinese tea be substituted for the bread and wine used in the Eucharist. Burdon participated in Chinese society during the late Qing Dynasty (1644–1911) as a missionary, an English teacher, a scholar as well as a bishop. He combined the character of high church and low church (evangelical) Anglicanism and became an example of our broad-church Hong Kong tradition.



包爾騰主教
Bishop Burdon
1826-1907



《耶穌聖教禱告文》
Collected Christian Prayers
1854

施約瑟主教 (1831-1906年)

施約瑟主教與香港沒有直接聯繫，不過他是我們包爾騰主教的密友。施氏的貢獻對香港聖公會，乃至在華基督教的影響極為深遠。

施約瑟主教是一位生於立陶宛的猶太人，他後來移居美國，並成為聖公會派往中國的傳教士，及上海教區主教。他的主要工作是翻譯中文、日文和蒙古文。他和包爾騰主教 (1851-1906年) 將第一版《公禱書》翻譯成中文 (1872年)，他們還合作翻譯《聖經》。我們今天在教堂裏閱讀的中文版《聖經》，就是以施氏從希伯來文《舊約全書》所翻譯的中文譯本為基礎的。

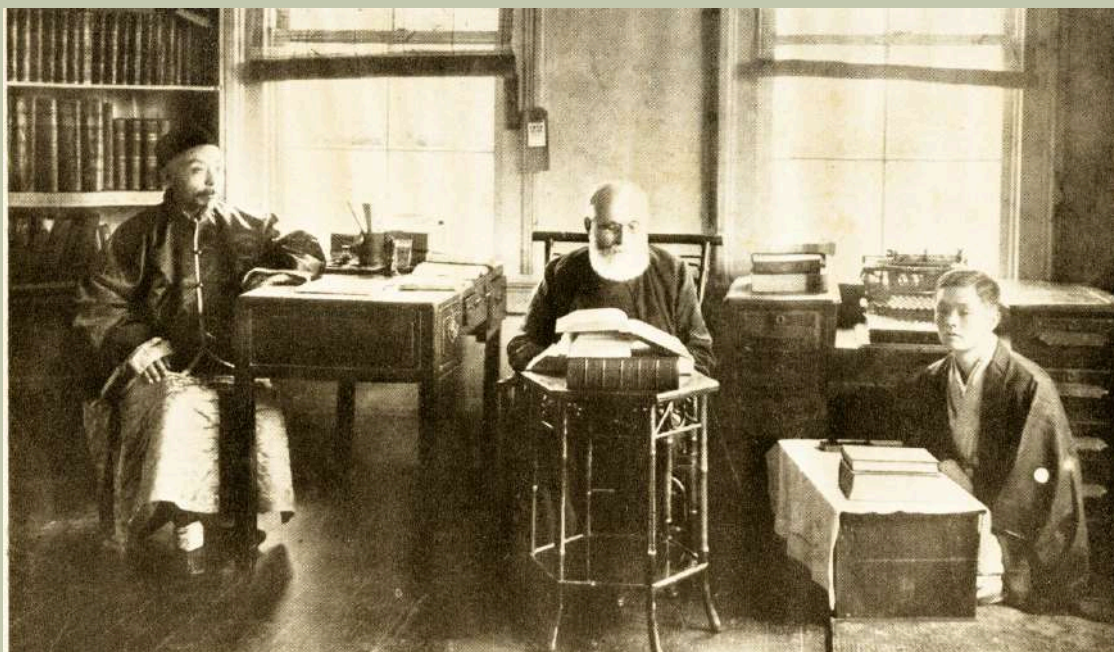
他於1879年創辦了聖約翰學院，後來成為聖約翰大學，即今天的華東政法大學。他在1881年曾經中風，但是休養過後，及在一位中國翻譯員和一位日本翻譯員的幫助下，他又重拾翻譯工作。

Bishop Samuel Issac Joseph Schereschewsky (1831–1906)

Bishop Schereschewsky had no direct connection with Hong Kong, but he was a close friend of our own Bishop Burdon, and his work left an indelible impact on the HKSKH, and indeed, on Christianity in China more generally.

Schereschewsky was a Lithuanian Jew who emigrated to the United States, and eventually became an Episcopal missionary to China, and later Bishop of the Diocese of Shanghai. His main work was translation, into Chinese, Japanese and Mongolian. He and Bishop Burdon (1851–1906) translated the first version of the Book of Common Prayer into Chinese (1872) . They also worked together in translating the Bible. Schereschewsky translation of the Old Testament from Hebrew is still the basis of the Bible in Chinese which we read in our churches today.

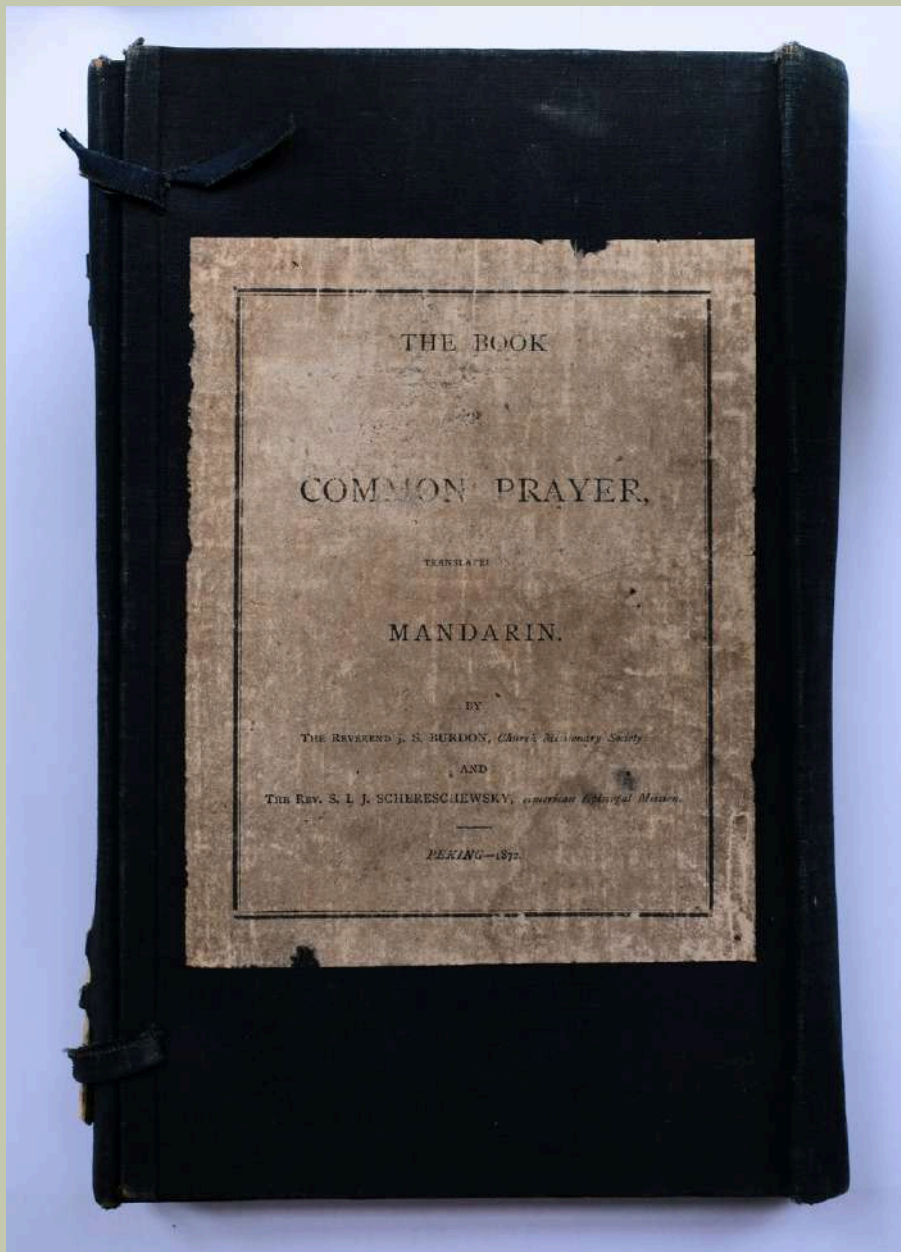
He founded St. John's College in 1879, which later became St. John's University, and today is the East China University of Politics and Law (華東政法大學) . In 1881 he suffered a stroke, but after his recuperation he returned to his translation work with the assistance of a Chinese and a Japanese amanuensis.



施約瑟主教在兩位翻譯員的幫助下翻譯聖經
Bishop Schereschewsky translated the Bible with the help of two translators



上海聖約翰大學
St. John's University, Shanghai



《教會禱文》，包爾騰、施約瑟主教譯

Book of Common Prayer, The Burdon - Scherechewsky Edition

1872

聖士提反堂與鄺日修牧師

1865年，維多利亞教區首任主教施美夫（1815-1871年）在荷李活道創建聖士提反堂，開啟了華人聖公會在港的傳教事業。與象徵英國聖公宗在港臨在的英語堂聖約翰座堂不同，聖士提反堂的建立是為了向香港本地民眾傳播福音，因此表現出持久的福傳性質。

鄺日修（1840-1912年）於1883年加入聖公會成為傳教士。在此之前，早在1874年，當鄺日修從澳洲返港時，便曾向包爾騰主教表達了侍奉教會的志向。在此期間，他為香港其他與倫敦傳道會有聯繫的教會工作。1884年3月9日，他被按立為牧師。因此，鄺日修成為聖士提反堂及至整個香港聖公會的第一位華人牧師。他鼓勵其他華人投入聖職，亦在自我的牧養事工上努力不懈。除卻教會事工外，鄺日修亦精通中國醫術，另以擅長丹青而聞名。

聖士提反堂的歷史反映了其與牧區、教區、英國海外傳道會、華人聖公會、香港社會以及更廣泛的基督教在華發展的關係。此乃一部教會的微觀歷史，並提供了一般歷史所難以複製的細節和紋理。

St. Stephen's Church and The Rev'd. Kwong Yat Sau

In 1865, the first Bishop of Victoria George Smith (1815–1871) founded St. Stephen's Church on Hollywood Road, which started the Chinese Anglican mission in Hong Kong and South China. Unlike the English-speaking Church St. John's Cathedral, which symbolizes the presence of the Anglicanism in Hong Kong, St. Stephen's Church was established to propagate the gospel to the local people of Hong Kong, and thus expressed a strong evangelical character.

Matthew, Kwong Yat Shau (1840–1912) joined the Anglican Church as a missionary in 1883. Before that, as early as 1874, upon his return to Hong Kong from Australia, Kwong expressed his ambition to serve the Church to Bishop Burdon. In the meantime, he worked for other churches in Hong Kong associated with the London Missionary Society. He was ordained as a priest on March 9, 1884, and Kwong became the first Chinese priest of St. Stephen's Church and the whole of the Hong Kong Anglican Church. He encouraged other Chinese to seek ordination and was indefatigable in his own ministry. In addition to his church work, he practiced Chinese medicine and was known for his painting and calligraphy.

The history of St. Stephen's Church reflects its relationship to the parish, diocese, the Church Missionary Society, Chinese Anglicanism, Hong Kong society and the broader development of Christianity in China. It is a micro-history of Chinese Christianity which provides the detail and texture that cannot easily be duplicated in more general histories.



維多利亞教區受按立之聖品，1902年
(坐者從左至右依次：白烈士、鄺日修、班為蘭、莫壽增、文明理)
Ordained clergy of the Diocese of Victoria, 1902
(Seated left to right are: Ernest Barnett, Kwong Yat-shau, William Bannister,
Mok Shau-tsang, and G.A. Bunbury)



聖士提反堂，1888年建成
St. Stephen's Church, built in 1888

之。破其詭謀。戰勝魔黨。豈非明驗歟。由是而言。則凡爲基督徒者。固宜礪我戈矛。時修甲兵。以明正道。以勝邪魔。如保羅云。今而後。兄弟賴主大力。當剛健。衣上帝所賜甲冑。敵魔之詭譎。腰束以誠。胸護以義。足備和平福音之履。以信德爲盾牌。以救恩爲兜鍪。執聖神之寶劍。恒以祈禱。專務儆醒。是則基督兵之戰具也。非然者。不足以取勝。但聖經之道長濶高深。雖聖人未易盡括。而淺嘗之人。豈易窮哉。僕閱歷

既久。深知其難。然亦不敢自囿於難。於是博搜前賢之群論。可取者採之。未備者增之。輯成是編。名曰真道明辨。藉助後之初學者。可以簡而明。凡遇問難。自可隨機應答。更賴聖神之力。撲滅魔鬼火箭。而我基督之光。遍顯五洲。斯甚願焉。言取夫俗。期於易曉。世之君子。幸勿鄙其不文。且望時匡不逮。幸甚幸甚。

鄭日修序

聖彼得堂，海員傳道會

自19世紀以來，世界各地的聖公會一直支持海員傳教工作。這除了與英國艦隊統領及擴張大英帝國領土有關外，也與牧養英國海員及關懷其精神福祉有關。中國沿海的所有通商口岸都有專為海員而建的教堂和傳道會。1822年，跨宗派的海員傳道會在香港正式成立。

1871年，香港第二任主教柯爾福（1816-1898年）為此石板畫中的聖彼得堂奠基。1885年，聖彼得堂有了第一位全職牧師，並在1891年開始為錨地的船隻服務。這教堂與西營盤的水手之家有關，後者建於1864年，於1955年拆除。

St. Peter's Church, Mission to Seafarers

Anglicans all over the world have, since the 19th century, been supporters of the mission to seafarers. This is related to the expansion of the British Empire, largely through the commanding presence of British ships, and to a genuine pastoral concern for British seafarers and their spiritual welfare. All the treat ports up and down the China coast had churches and missions built for seafarers. The inter-denominational Mission to Seafarers began in Hong Kong in 1822.

Bishop Charles Alford (1816–1898), Hong Kong's second bishop, laid the foundation stone for St. Peter's Church depicted in this lithograph in 1871. It had its first full time chaplain in 1885 and began operating a launch connected to ships at anchorage in 1891. The Church was related to the Sailor's Home in Sai Ying Poon, built in 1864 and demolished in 1955.



聖彼得堂
St. Peter's Church

TREATY PORTS CHAPLAINCY.



DIocese OF VICTORIA,
HONGKONG.



ANNUAL REPORT,
JULY 1900—JUNE 1901.

HONGKONG:
PRINTED BY KELLY AND WALSH, LIMITED.

TREATY PORTS CHAPLAINCY.

ANNUAL REPORT.

When the last Report was published the Treaty Ports Chaplain, the Rev. H. Goodman Johnson, was gradually recovering from a very serious illness. I am thankful to say that, through God's mercy, after a lapse of two months from that date he was sufficiently restored to health to be able to resume his duties; and during the past ten months he has been actively engaged in his work in Canton, Swatow, and Amoy. During that period he has been enabled to spend eighteen Sundays in Canton, seventeen in Amoy, and eight in Swatow.

Through the kind help of the Clergy of Hongkong, and several of the Chaplains of H. M. Navy, it has been rendered possible to fully supplement Mr. Johnson's services at Canton, and to maintain the regular Sunday services at that Port throughout the year. In this connection I would also give most hearty thanks to H. B. M. Consul General at Canton for the generous hospitality afforded to many of the Clergy. Hearty thanks are also due to the Chaplains of H. M. S. "Isis" and "Argonaut," who during the stay of their ships at Amoy did much to supplement the inevitable "lack of service" of the Treaty Port Chaplain during his absence at other ports.

In presenting the accounts for the past twelve months, I would again thank those who have subscribed to the Fund. I would also give most hearty thanks to Mrs. Broadbert and Mrs. Woodley of Amoy, and to Mr. W. M. Andrew of Swatow, who kindly collected the subscriptions in those places; and also to the Steamboat Companies, which kindly provide the Chaplain with free passes from port to port.

Finally, I would express my deep thankfulness to Almighty God, who has prospered this scheme, and enabled us to supply to some extent the spiritual needs of the members of our Church in the Treaty Ports of this Diocese.

J. C. VICTORIA.

HONGKONG, JULY 1st, 1901.

條約港口牧師的報告

Report of the Treaty Ports Chaplaincy

1901

福建

福建曾是維多利亞教區的一部分，直到 1906 年才成為一個獨立的教區，並於 1912 年成為中華聖公會的一部分。施美夫主教、包爾騰主教及霍約瑟主教都曾擔任過福建以及香港和華南其他地區的主教。

事實上，在中國所有教區之中，福建擁有最多的聖公會教徒，曾經一度有幾乎一半的聖公會教徒和聖公會牧區聚集在這裏，主要集中在福建省北部 — 福州一帶。與香港一樣，福建的福音工作主要由英國海外傳道會負責，他們在醫療和教育方面做了先導工作。與英國海外傳道會緊密合作的聖公會女部，則主要從事女童和婦女教育工作。1888年，都柏林大學福建傳道會成立，他們後來負責管理福州三一學校，該學校之後成為一所成績卓越的高等教育。在19世紀，香港和福建的聖公會關係非常密切，互相交流訪問頻繁。

Fukien (Fujian)

Fukien was part of the Diocese of Victoria until 1906, when it became an independent diocese and, in 1912, part of the Chung Hua Sheng Kung Hui (CHSKH). Bishops Smith, Alford Burdon and Hoare were all bishops of Fujian, as well as Hong Kong and other parts of South China.

In fact, Fukien had the largest concentration of Anglicans of any diocese in China, and at one time, almost half of all Anglicans and Anglican parishes were here, primarily in the northern part of the province, in the area around Foochow (Fuzhou). Like Hong Kong, Fukien was evangelized primarily, by the Church Missionary Society (CMS). They did pioneering work in medical work and education. The Church of England Zenana Missionary Society, which was allied with CMS, and worked primarily with education for girls and women. In 1888, the Dublin University Fukien Mission was established. They later took charge of Trinity College in Fuzhou, which became an outstanding institution of higher learning. Hong Kong and Fukien Anglicans were particularly close, and there were many exchanges and visits in the 19th century.



胡約翰會吏長與福建省聖品，1870年代末
Archdeacon Wolfe and Fujian clergy, late 1870s



位於福州的聖公會女子學校
An Anglican Girls' School in Fuzhou

鼓浪嶼

鼓浪嶼是中國東南部福建廈門沿海的一座島嶼。它是聯合國教科文組織命立的世界遺產，因其聞名於世的音樂發展而被稱為「音樂之島」。

1842年2月24日，美國荷蘭歸正會的雅裨理（David Abeel，1804-1846年）和美國聖公會的文惠廉（William Boone，1811-1864年）抵達鼓浪嶼，在海邊租了兩間小屋作為傳教站。雅裨理和文惠廉在內陸巡回傳教，最遠到達廈門以西25英里處。文惠廉「只在廈門呆了幾年（1842-1844年）就被調到上海。其妻的遺體埋葬於鼓浪嶼傳教士公墓的草皮下，與所有那些在塵世勞作後得以安息但其靈魂得到救贖和榮耀的人一起。這些人在有福之家侍奉那偉大的君王」。文惠廉離開後，雅裨理繼續在鼓浪嶼傳播福音。

基督信仰和音樂在這座島嶼上代代相傳。從19世紀至今，鼓浪嶼的重要意義在於它培養了一批基督徒音樂家，他們率先在中國發展西方音樂，並對西方音樂進行在華處境化。

Gulangyu

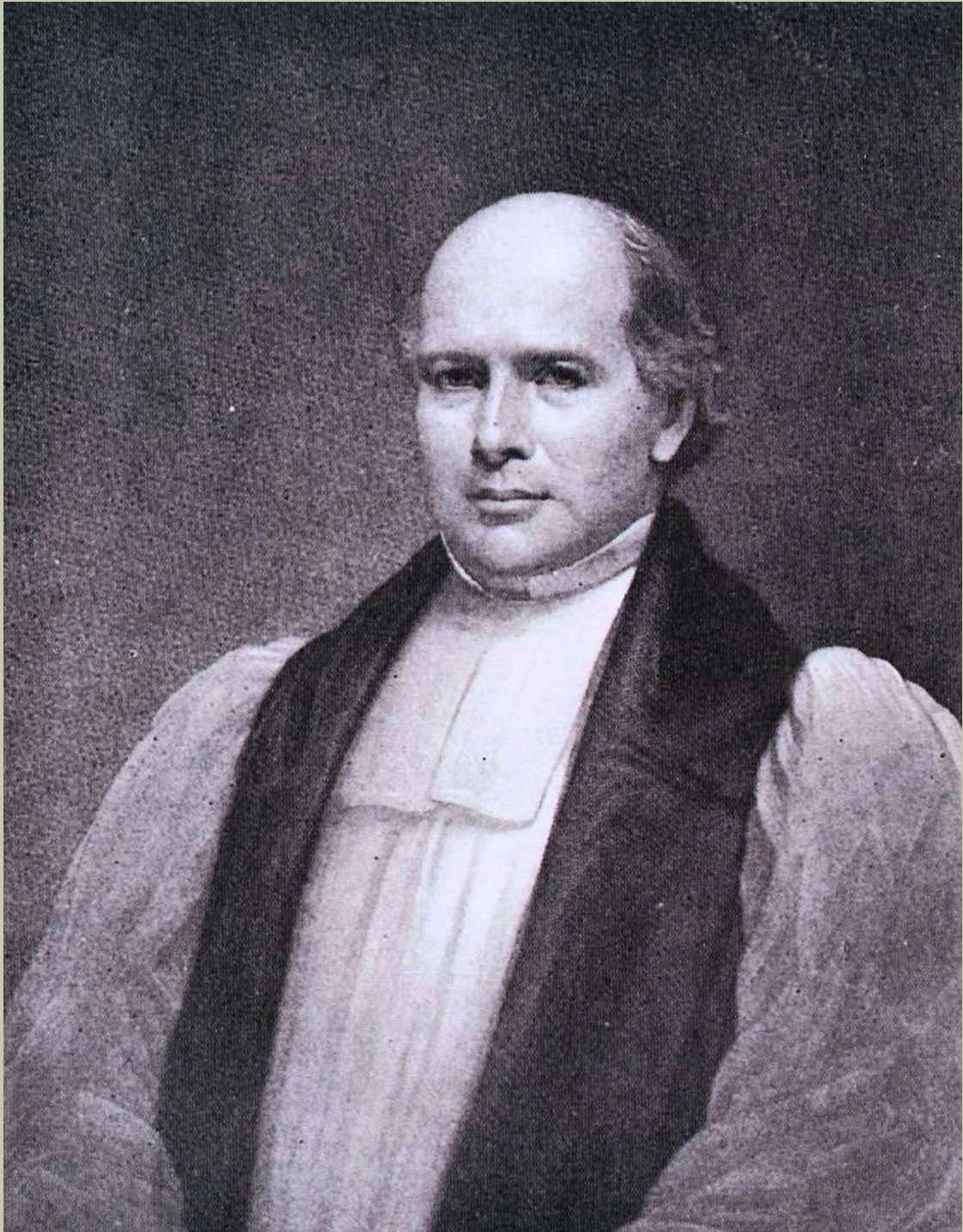
Gulangyu (Gulang Island) is an island off the coast of Amoy (Xiamen) in Fujian Province southeastern China. It is a UNESCO World Heritage Site, called the "Island of Music" for its famous music heritage.

On February 24, 1842, David Abeel (1804–1846) of the American Dutch Reformed Church (later transferred to American Board of Commissioners for Foreign Missions, with which the Dutch Reformed Church was then affiliated) and William Boone (1811–1864) of the American Episcopal Church arrived at Gulang Island and rented two small houses by the sea as their mission station. Abeel and Boone made tours inland as far as twenty-five miles west of the city. William Boone "spent only a few years in Amoy (1842–1844) and then was transferred to Shanghai. His wife's body lies buried beneath the sod in the missionary cemetery on Gulang Island with all those at rest from their earthly labors, but whose spirits redeemed and glorified to serve the great King in the mansions of the blessed." After William Boone left, David Abeel stayed on propagating the gospel in Gulang Island.

Christian faith and music have been carried forward and handed down from generation to generation on this island. From the 19th century until today, Gulangyu is important for the Christian musicians it has nurtured who took the lead in developing and contextualizing Western music in China.



19世紀的「音樂之島」鼓浪嶼
Gulangyu, Island of Music in the 19th century



文惠廉
William Boone
1811-1864

霍約瑟主教 (1851-1906年)

1898年，霍約瑟主教成為香港第四任主教，也是第一位在維多利亞教區成立後才出生的主教。他曾以英國海外傳道會教士身份在浙江（主要是在他行祝聖禮的寧波）傳教22年。他能讀寫中文，也能說得一口流利的寧波方言，但是他與之前的主教一樣，並沒有學會香港通用的粵語。

霍主教對傳道和神學教育尤其感興趣。作為主教，他發展了領事牧養和海員傳道的工作，並努力提升華人教會在教區的參與度。

1906年，霍主教與四名聖保羅書院學生在前往新界龍鼓灘佈道的途中不幸去世。他們所乘坐的小船在颱風中翻沉，五人連同領航員全部罹難，他們的遺體再也沒有被找到。

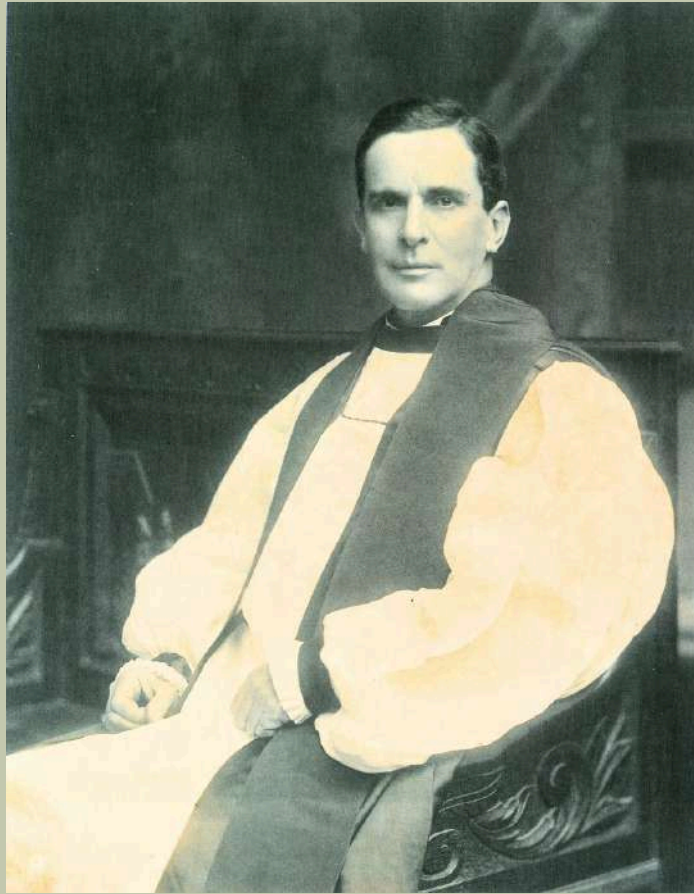
Bishop Joseph Charles Hoare

(1851–1906)

Bishop Hoare became the fourth bishop of Hong Kong in 1898, and the first bishop born after the creation of the Diocese of Victoria. He had been a CMS missionary in Zhejiang, mainly Ningbo, where he was ordained, for 22 years. He could read and write Chinese, and spoke the Ningpo dialect fluently. But like all of the other bishops who preceded him, he did not learn to speak Cantonese, the language of Hong Kong.

Hoare had a particular interest in evangelism and theological education. As Bishop, he expanded the work of consular chaplaincies and the mission to seafarers and worked for the greater inclusion of Chinese churches in the life of the diocese.

In 1906, Bishop Hoare died tragically while on an evangelistic tour with four students from St. Paul's College in Lung Ko Tan, the New Territories. A boat carrying them capsized in a typhoon, and all five, plus the pilot of the boat were lost. Their remains were never recovered.



霍約瑟主教

Bishop Joseph Charles Hoare

1851-1906



霍約瑟主教紀念碑

Memorial Plaque to Bishop Hoare



坎特伯里大主教嘉許霍約瑟牧師
擔任維多利亞主教的信函，1898 年
Letter Commendatory by the Archbishop of
Canterbury for the Rev'd. Joseph Charles Hoare
as Bishop of Victoria, 1898

霍約瑟主教之禱告與書寫桌
(由聖士提反女子中學借出)
The prayer and writing desk of Bishop Hoare
(Courtesy of St. Stephen's Girls' School)

教區信託委員會法團條例 (1902年)

1902年通過的《教區信託委員會法團條例》規定香港的華人聖公會教會可以合法成立。這表示華人基督徒可以合法地成為聖公會教徒，華人聖公會獲得了獨立和正式的法律管理架構，而其與英國教會的關係亦得到承認。對於19世紀在香港初成立之聖公會而言，政府法令是不可或缺的，皆因它們表明了香港成為英國殖民地後教會與國家之間的密切關係。

在香港，「條例」是指立法機關的法律或法令。根據英國的法律傳統（亦適用於作為英國殖民地的香港），教會和宗教團體依法成為「法人團體」，即可以持有和處置財產的自治法人。

1902年的《教區信託委員會法團條例》成立了首個華人聖公會機構，作為一個管理香港華人聖公會的獨立法團。這法團由維多利亞主教（維多利亞大致相當於今天的中環）、華人神職人員、非華人神職人員、「教區」選出的代表（指各教堂的管理機構，即現在的「牧區議會」）以及海外傳道會秘書（只要華人聖公會教堂使用傳道會的建築物或依賴其幫助之情況下）所組成。

這條例曾於1911年、1912年、1924年、1950年和1964年略作修訂，最近一次是在1995年，其修訂的幅度較之前的更大。不單將條例名稱改為《香港聖公會管業委員會條例》，而且術語變得現代化。條例內容亦就著1997年香港回歸及1998年香港聖公會教省的成立而修改，包括主教長、教省法律顧問及三個教區主教取代維多利亞主教，海外傳道會被取消，及執行委員會

成為了新管治機構，法團由管業委員會全體員組成，法團的權力進一步下放。

與香港聖公會有關的政府條例共有50條。這些條例包括《維多利亞主教法團法例》、《英語聖公會信託條例》、《聖保羅男女中學校董會法團條例》等等，它們均於1875年至1989年間頒佈。這些條例都是公開文件，以英文發佈，可在網上查閱。

我們特別鳴謝 James Dunlap 為此條例提供詮釋及解說。

Chinese Anglican Church Body Incorporation Ordinance (1902)

The Chinese Church Body Incorporation Ordinance of 1902 provided for the legal incorporation of Chinese Anglican Churches in Hong Kong. This meant, in effect, that Chinese Christians could legally become Anglicans, and the Chinese Anglican parishes were given a separate formal legal governing structure and were recognized as associated with the Church of England. Government ordinances were an integral part of Anglican beginnings in Hong Kong in the 19th century and they indicate the close relationship between Church and State after Hong Kong became a British colony.

An "Ordinance" in Hong Kong is a law or act of the legislature. In British legal tradition, which applied to Hong Kong as a British colony, churches and religious bodies were established by law under "corporations", that is self-governing legal persons which could hold and dispose of property.

The 1902 Ordinance established for the first time the Chinese Anglican Church Body as a separate corporation to govern the Chinese Anglican Church in Hong Kong. It was made up of the Bishop of Victoria ("Victoria" was roughly what is now Central), Chinese and non-Chinese clergy, delegates elected by the "vestries" (individual churches' governing bodies, now "parish councils") and the secretary of the Church Missionary Society (for as long as the Chinese Anglican churches were using the Society's buildings or depended on its help).

There were minor amendments in 1911, 1912, 1924, 1950, and 1964. The

most recent amendments, in 1995, were more substantial. Its name was changed to "Church Body of the Hong Kong Sheng Kung Hui Ordinance" ("Sheng Kung Hui" 聖公會 being the Chinese name of the Anglican church in Hong Kong), terminology was modernized, and it was revised in light of Hong Kong's return to China in 1997 and the establishment of the Anglican Province of Hong Kong in 1998. The Archbishop, the new provincial Chancellor and archdeacons from the three dioceses replaced the Bishop of Victoria, the Church Missionary Society was deleted, and an Executive Committee became the new governing body, made up of members of the full Church Body and able to further delegate its powers.

There are 50 government ordinances associated with the HKSKH. These include the Bishop of Victoria Incorporation Ordinance, the Church of England Trust Ordinance, the Council of St. Paul's Co-Educational College Ordinance and many others. They were issued between 1875 and 1989. The ordinances are public documents, issued in English and available online.

We are grateful to James Dunlap for his contribution to this interpretation.

No. 18 of 1902.

To provide for the Incorporation of the Church Body of the Chinese Anglican Church in Hongkong.

[30th June, 1902.]

1. The Chinese Anglican Church Body Incorporation Ordinance, Short title, 1902.

2. In this Ordinance—

"The Bishop" means the Bishop of the Church of England residing and officiating at Victoria; Interpretation of terms.

"Chinese Church Body" means the Church Body of the Chinese Anglican Church in Hongkong constituted as follows: (1) the Bishop, who shall be chairman; (2) a vice-chairman of the Church Body appointed by the Bishop by writing under his hand; (3) all ordained pastors and clergy of Chinese race officiating in Chinese Anglican Churches and Chapels in the Colony with the licence of the Bishop, and all clergy of non-Chinese race who are acting pastors of such Churches and Chapels with such licence as aforesaid; (4) the delegates appointed by the vestries of the Chinese Churches and Chapels in the Colony; (5) so long as the Chinese Anglican Church in Hongkong uses buildings belonging in whole or in part to the Society known as the Church Missionary Society, or is dependent on the help of that Society in education or other work, the secretary in Hongkong of the Church Missionary Society;

"Vestry" means the body constituted in manner provided by the regulations made by the Chinese Church Body for the management of each place of worship established by it;

"Delegates" means the delegates elected by the vestries in manner provided by the regulations made by the Chinese Church Body.

3. A certificate under the hand of the Bishop, or (in his absence from the Colony) of the vice-chairman of the Chinese Church Body that any persons therein named are the persons constituting such Body, or that any regulations annexed to such certificate are the regulations of the Chinese Church Body, shall be accepted for all purposes as sufficient proof of the fact that such persons are the persons constituting such Body, or that such regulations were duly made and are in force. Proof of the constitution of the Church Body and its regulations.

* As amended by No. 20 of 1911, No. 1 of 1912 and No. 2 of 1912.
† As amended by No. 1 of 1912 and No. 2 of 1912.

Incorporation. 4.—(1) The Chinese Church Body shall be a body corporate under the name of "Church Body of the Chinese Anglican Church in Hongkong" (hereinafter referred to as the corporation).

Succession and seal. (2) The corporation by the name aforesaid shall have perpetual succession, and shall and may sue and be sued in all Courts, and shall and may have and use a common seal, and may break, change, alter and make anew the said seal as to the corporation may seem fit.

Power to hold property. (3) The corporation shall have power to acquire, accept leases of, purchase, take, hold and enjoy any lands, buildings, messuages or tenements of what nature or kind soever and wheresoever situated, and also to invest moneys upon mortgage of any lands, buildings, messuages or tenements, or upon the mortgages, debentures, stocks, funds, shares or securities of any corporation or company, and also to purchase, acquire and possess goods and chattels of what nature and kind soever.

Power to dispose of property. (4) The corporation shall further have power by deed under its seal to grant, sell, convey, assign, surrender, exchange, partition, yield up, mortgage, demise, re-assign, transfer or otherwise dispose of any lands, buildings, messuages, tenements, mortgages, debentures, stocks, funds, shares, or securities, or goods and chattels, which are vested in or belong to the corporation upon such terms as to the corporation may seem fit.

Use of seal. 5. All deeds, documents and other instruments requiring the seal of the corporation shall be sealed therewith in the presence of the Bishop, or (in his absence from the Colony) of the vice-chairman, and shall also be signed by the Bishop, or by such vice-chairman, in whose custody the seal shall be kept.

Saving of rights of Crown. 6. Nothing herein contained shall affect or be deemed to affect the rights of His Majesty the King.

No. 19 of 1902, repealed by No. 34 of 1910.

No. 20 of 1902, incorporated in No. 1 of 1878.

* As amended by No. 20 of 1911, No. 1 of 1912 and No. 43 of 1912.
† As amended by No. 1 of 1912, No. 2 of 1912 and No. 43 of 1912.
‡ As amended by No. 1 of 1912.

教區信託委員會法團條例

Chinese Anglican Church Body Incorporation Ordinance

1902

安立間教會自治規條

REGULATIONS

FOR THE SELF-SUPPORT AND SELF-GOVERNMENT OF THE

Chinese Branch

OF THE

Anglican Communion

IN

HONGKONG.

《香港安立間教會自治規條》
Regulations for the self-support and
self-government of the Chinese Branch
of the Anglican Communion in Hong Kong

1910

中華聖公會的成立 (非羅馬天主教會)

聖公宗由美國、英國、加拿大以及後來的澳大利亞傳教士傳入中國。不同的教區有不同的來源地，當中並沒有統一的教會秩序或國家結構。英國和美國主教分別於1899年、1903年和1909年召開會議，試圖解決管轄權、術語和《公禱書》中文版本的各種問題。

1909年的會議是為了幫助籌備成立中華聖公會，這是中國第一個新教（或非羅馬教派）國家教會組織。第一屆會議於1912年4月26日在上海聖約翰大學舉行，出席議會者包括：11位教區主教和39位神職人員，其中19位是中國人；另有32位平信徒，其中28位是中國人。華北教區主教史嘉樂（Charles Perry Scott，1847-1927年）當選為會議主席。自1913年起，包括香港在內的華南教區等11個教區和傳道區召開了各自的教區會議，維多利亞教區也是華南教區的一部分。

香港聖公會於2012年中華聖公會成立一百週年時舉行了一個名為「回溯過去，展望未來：在華聖公會歷史及其對香港聖公會的影響」的學術研討會。部分論文於 *Christian Encounters with Chinese Culture: Essays on Anglican and Episcopal History in China*（香港大學出版社，2015年）發表，由魏克利編輯。

The Founding of the Chung Hua Sheng Kung Hui (the Holy Catholic Church of China)

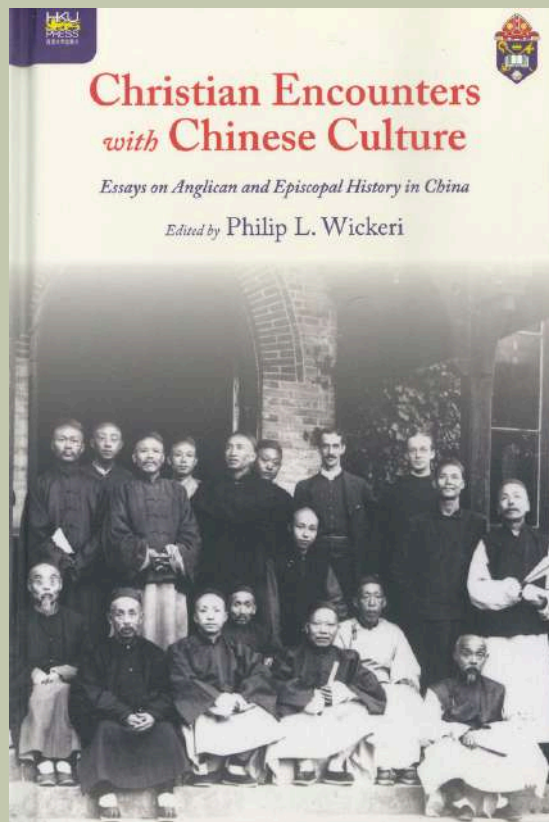
The Anglican–Episcopal Church was brought to China by missionaries, from the United States, Great Britain and Canada, and later Australia. Different dioceses had different origins, and there was no generalized church order or national structure. British and American bishops met in 1899, 1903 and 1909 to try to resolve issues of jurisdiction, terminology and the various Chinese versions of the Book of Common Prayer.

The 1909 meeting was to help prepare for the founding of the Chung Hua Sheng Kung Hui, which was the first Protestant (or non-Roman) national church structure in the country. The first General Synod met at St. John’s University, Shanghai, on 26 April, 1912. Eleven diocesan bishops were in attendance; 39 clergy, 19 of whom were Chinese; and 32 lay people, 28 of whom were Chinese. Bishop Charles Perry Scott (1847–1927) of the Diocese of North China was elected chair. Beginning in 1913, the eleven dioceses and missionary areas held their own General Synods, including the Diocese of South China, of which the Diocese of Victoria was apart.

The HKSKH held an academic conference on the occasion of the centennial of the founding of the CHSKH in 2012 entitled, “Sheng Kung Hui – Looking to the future: Anglican–Episcopal History in China and its Impact on the Hong Kong Sheng Kung Hui.” Selected papers have been published in *Christian Encounters with Chinese Culture: Essays on Anglican and Episcopal History in China* (Hong Kong University Press, 2015), edited by Philip L. Wickeri.



中華聖公會第一次總議會，1912年
The First General Synod of the CHSKH, 1902



Christian Encounters with Chinese Culture: Essays on Anglican and Episcopal History in China
(Hong Kong University Press, 2015)



「回溯過去，展望未來：在華聖公會歷史及其對香港聖公會的影響」學術研討會，2012
Academic conference "Sheng Kung Hui – Looking to the future: Anglican-Episcopal History in China and its Impact on the Hong Kong Sheng Kung Hui." , 2012

筆記

Notes

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Notes



上海教務大會，1887年
Shanghai Missionary Conference, 1887

此相片由林準祥博士借出
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