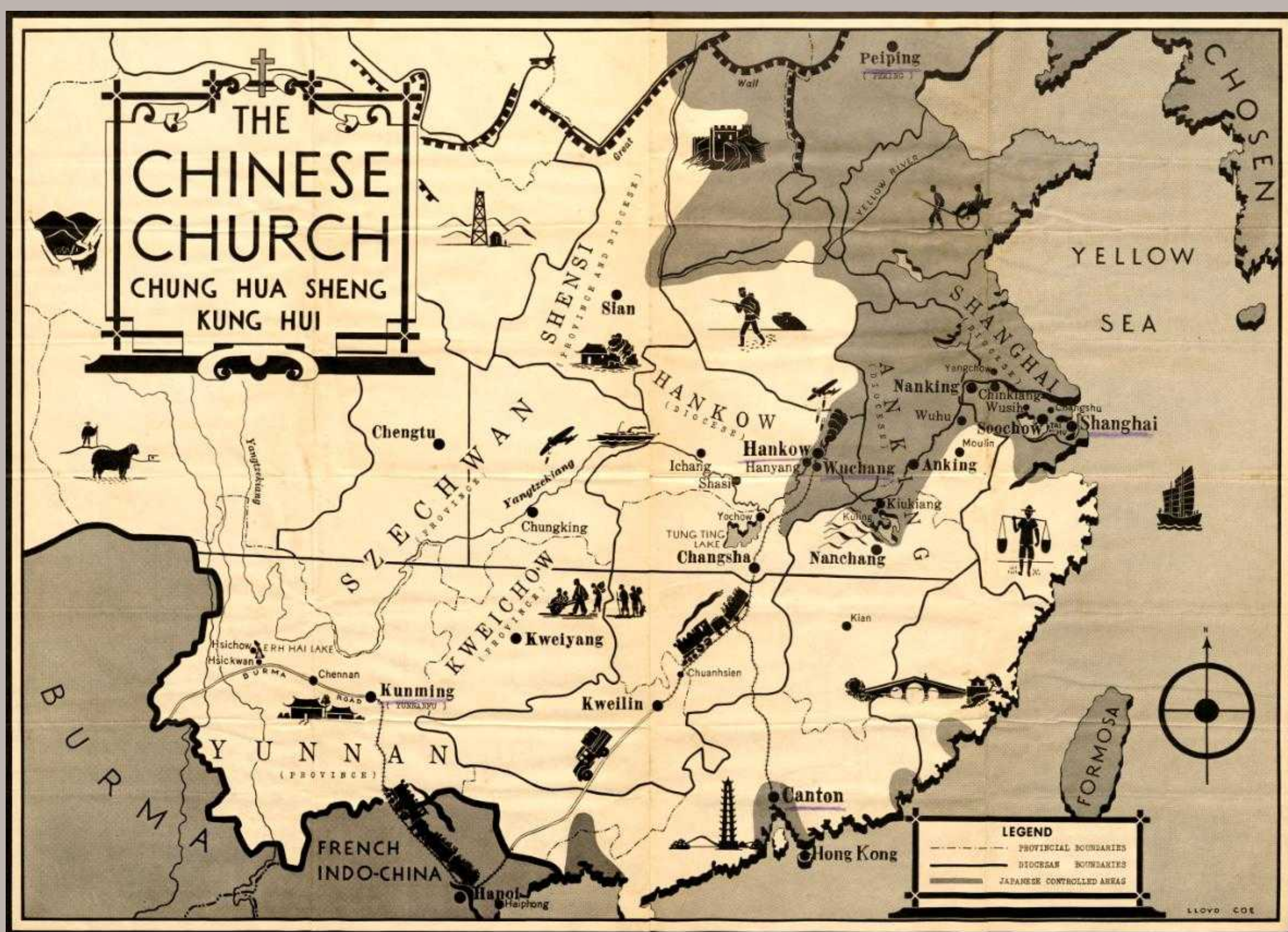


CHRISTIANITY AND THE MAPPING OF CHINA

在華基督宗教與地圖繪製



AN EXHIBITION OF HISTORIC MAPS
FROM THE HKSKH ARCHIVES

香港聖公會檔案館歷史地圖展覽

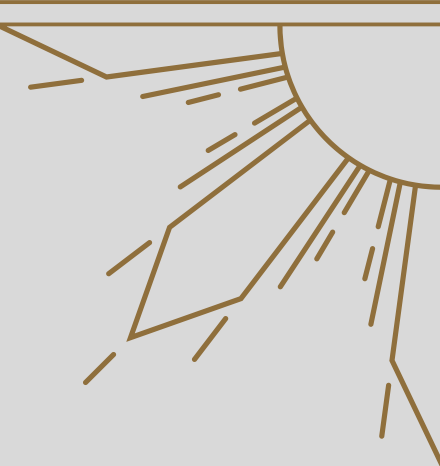
2023. 04. 28-29

展覽圖鑑
EXHIBITION
CATALOGUE



陳謳明大主教的序言
香港聖公會教省主教長

THE MOST REVD ANDREW CHAN'S FOREWORD
Archbishop and Primate of HKSCH



我們藉這一地圖展所看到的，是我們教會在中國內地和香港的歷史。此乃是一種獨特的提煉以及一種人性化的表述。

在這些經人手所繪的海岸線和山脈中，我們得以追溯基督宗教多年來在世界這些區域進行福傳的實際力行。在繪製基督教遍佈全球的地理分佈圖時，我們的先輩嘗試透過教會視角來了解他們出生地以外的土地和民族。這種視角告訴我們不同文化間的各種歷史性會面。有時，當宗教、政治和人類對領土的關注都嘗試在二維圖紙上佔主導地位時，會出現多維的沖突。那麼，在這些地圖上所繪的，既是對塵世聚會的表述，也是對上帝領域中一種更普世因素的體現——從祂所創的莊嚴的土地和海洋中可以看出，人類對一個超越每一製圖者時間界限的上帝國度的渴望。

如果沒有香港聖公會檔案館同工以及諸位協助研究的人士，是次展覽是不可能得以成功舉辦的。對於我們能接觸如此豐富的視覺歷史珍藏，本人深表感謝。本人亦竭誠希冀通過了解我們的過往，能使各位更好地理解我們的現在。

What we have here is a uniquely distilled yet human representation of our Church's history in mainland China and Hong Kong.

In these coastlines and mountain ranges drawn by human hands, we trace the very physical act of Christianity's spreading throughout the years in these parts of the world. In mapping the geography of Christianity's reach around the globe, our forebears sought to understand the lands and peoples beyond their birthplace via the perspective of the Church - a perspective that informs us of the various historical meetings between cultures, and sometimes, the multi-dimensional clashes that appeared when religion, politics, and the very human concern of territory over which all tried to claim dominance on a two-dimensional drawing. What was drawn on these maps, then, was both a representation of this earthly meeting, and the more universal element of God's domain, as seen in the majesty of His created lands and seas, and the human yearning for a Kingdom that transcends the temporal boundaries of each cartographer.

This exhibition would not be possible were it not for the efforts of the HKSKH Archives staff and many others who assisted in the research that led to this exhibition. I am grateful that we have access to such a collection of visual history, and I hope that by understanding our past, we too may come to better understand our present.



引言

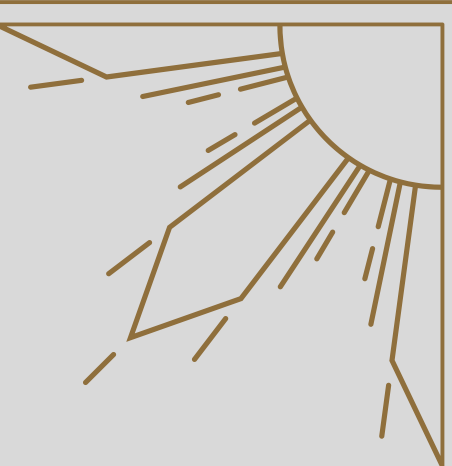
地理學是理解任何宗教的核心。宗教地理學建立了處境，注意到了宗教的發展和衰落，亦指出了朝聖路線，列出了聖地，並區分了神聖和世俗。

就基督宗教而言，無論是《舊約》中的出埃及和流亡，還是《新約》中耶穌的旅行和保羅及其他人的旅程，地理都成為道成肉身的一種表現。如果不了解西奈山和耶路撒冷、羅馬和以弗所、安提阿和亞歷山大以及其他許多地方在地圖上的位置，就不可能了解早期基督教的發展。

保羅書信佔《新約》的一半，表明保羅的旅行和從此到彼的寄信歷程。除卻保羅，還有其他使徒和門徒作為傳教士出去傳揚其宗教。商人、朝聖者、政府官員、士兵和其他旅行者在前往遙遠的地方時，都帶著他們的宗教。可以說，城市和城鎮成為教會的所在地，其影響遍及所處的土地。至少從君士坦丁時代開始，基督教的地圖繪製在教父時代以及其後的幾個世紀裡對教會而言變得非常重要。

隨著歐洲啟蒙運動的到來，製圖學成為一門科學。地圖繪製也成為了解世界本身，而不僅僅是了解基督教在世界中地位的一種更必要和精確的努力。啟蒙運動的地圖繪製通過各種發現之旅和歐洲帝國的建立傳播到了世界各地。地圖繪製從來不是一項中立或無私的事業，它涉及到對權力、領土的政治控制的假設。歐洲及北美傳教士繪製的基督教地圖更是如此。基督教的地圖繪製不僅緊隨帝國的發展，在某些情況下甚至早於帝國的發展。它還嘗試記錄基督教作為一種世界宗教的發展歷程，而這一發展一直持續到21世紀。

中國有其自我的地圖繪製傳統。譬如《華夷圖》。該圖可謂中國歷史上現存最早的世界地圖之一，繪製於1136年。黃河與長江橫貫地圖主體，中國（「華」）部分詳細標出了數百個地名；在中國四周，則是由另外數百個地（國）名所標識的世界

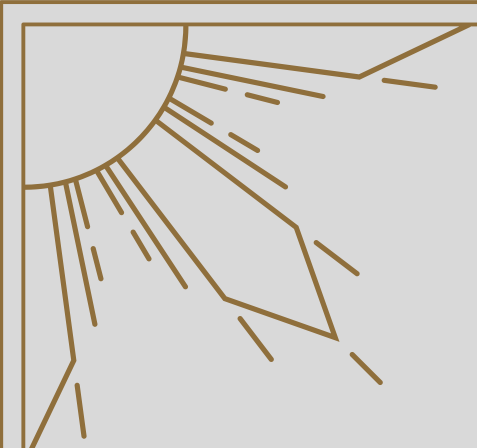


（「夷」）。從圖形上看，《華夷圖》的中國部分與早其數十年繪製於宋1110年的《古今華夷區域總要圖》存有密切聯繫。而曾被李約瑟（Joseph Needham）等人譽為「在歐洲根本沒有任何一種地圖可與之相比」的《禹跡圖》，和華夷圖一樣，亦繪製於1136年，且畫出了遠較《華夷圖》精確的海岸線。這些早期的中國製圖描繪出中國人視角下的中國與世界的比較，帶有科學性，亦富有中國文化的寫意。它們亦成為了指向跨朝代延續性要求的地理代表。

當第一批耶穌會士於16世紀來到中國時，他們帶來了包括地圖繪製在內的因啟蒙運動發展而帶來的知識。他們繪製了一些最準確、也最漂亮的中國和世界地圖。耶穌會士熟悉傳教士到來之前所繪製的中國地圖，並運用了這些地圖。但耶穌會士為中國地圖的繪製帶來了更為精確的科學方法，也成為此後製圖的標準。從那時起，基督宗教就參與在了中國地圖的繪製之中，此乃中西間文化交流的一種形式。但不幸的是，這種交流是由西方人所主導的。

在英國聖公宗及世界各地的聖公會中，人們對地圖和地圖繪製懷有濃厚的興趣。創建每個教區總涉及到地圖繪製或委托繪製地圖。早年的過程有時帶有爭議。教區時常繪製地圖，以劃定其邊界。也有供在墓地、座堂和其他歷史遺跡步行遊覽的地圖。老地圖往往對了解聖公會的歷史有所幫助。大英帝國將英國聖公宗的地圖繪製傳統遍佈其殖民地。因此，聖公會的宗教地理學已然成為追蹤聖公宗發展的一種方式。並且，這些地圖能有助反映作為宗教的聖公宗的社會、體制、物質性及經驗情感之面相。

香港聖公會的地圖繪製自19世紀起以來一直在演變。1843年史丹頓作為殖民地牧師來港時，香港還未有教區。1849年，維多利亞教區正式成立，施美夫成為了我們的第一位主教。當時的教區包括整個中國，加上日本，是有史以來最大的英國聖公宗教區。20年後，隨著英美聖公宗教會在中國區域數量的增加，教區的面積



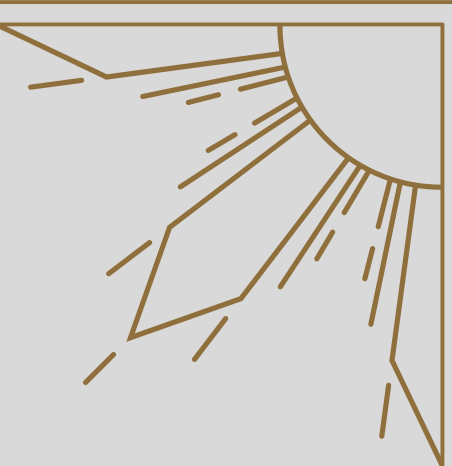
縮至長江以下的中國部分。1906年，福建成為一個獨立的教區。1909年，桂湘教區成立。包括維多利亞區域在內的11個教區構成了1912年所成立的中華聖公會。到1949年，教區數量增至14個。

維多利亞教區，也被稱為華南教區，包括我們展覽中1937年地圖上所描繪的省份（15）。就地理區域而言，它比英格蘭和威爾士的聖公宗大（13）。1947年，雲貴教區成為一個獨立的教區，因此華南教區只包括廣東、香港和澳門。1951年，廣東成為中華聖公會的一個新教區。同年，從中華聖公會分離出來的港澳教區成立，但仍遵循中華聖公會的憲章及規例。其地理區域從彼時起至1998年香港聖公會教省成立均保持不變（26）。

為慶賀作為世界聖公宗一員的香港聖公會教省成立25周年，以及港澳聖公宗開基180週年，香港聖公會檔案館將檔案館所藏、或檔案館好友借給我們的地圖和相片列出，並舉辦這一小型展覽。展品均按時間順序排列：從耶穌會士的製圖開始，至1998年為教省成立而製的地圖。

展覽中共有26張地圖，因此各位可在較短時間內將之全部閱畢。這些地圖大多不是稀有或珍貴的地圖，但卻是能夠反映中國內地，特別是能夠反映香港和澳門基督教發展的地圖。每張地圖均配有一張或兩張相片。對每張地圖的描述均在本冊中羅列。此外，另有一些來自香港聖公會教堂的旗幟展出，使該展覽更為完整。前六幅地圖，從利瑪竇的《坤輿萬國全圖》開始，是英國聖公宗到臨中國前的一些地圖。但由於其歷史重要性，且為之後的繪圖工作制定了標準，它們被囊括在本展覽內。其後的絕大部分地圖均來自現時的香港聖公會教省及之前的各教區，其中許多均是從中華聖公會及整個中國範圍視角內來描繪香港的。

展品含括國家地圖、城市地圖、教區邊界圖、建築圖紙、非正式的草圖和旅遊地圖等。有些地圖是舊的，有保護和修復的痕跡；



有些則似乎是較新繪製的。總體而言，這些地圖闡明了香港聖公會在大中華區域的基督教地圖的範疇。教區地圖亦顯示了我們教會在過往與中國教會的緊密聯結，以及我們今天在精神及地理上是如何成為中國更廣泛基督教群體的一部分的。

本展覽另展出今日中華人民共和國的官方地圖。我們希望能有這張地圖，以便將早期地圖與今天中國及其國際公認的邊界進行比較。

哲學家阿爾弗雷德·柯日布斯基在一個世紀前寫道：「地圖不是領土」。換言之，地圖只是我們感知到的世界的一個模型或隱喻，而不是世界的真實情況。對於我們在這次展覽中所展出的地圖而言尤其是如此。一張地圖揭示了製圖者個人的認知。就宗教地圖繪製而言，是某種角度的對信仰的地域性理解。地圖可能是簡單的圖畫，也可能是繁複的設計。且雖然它們不是領土，但卻有助我們直觀地了解我們是誰，我們所相信的是什麼。

我們要感謝陳謳明大主教一直以來的支持及他為本冊所撰寫的重要的序言。另要感謝鄺保羅榮休大主教、龐百騰教授、林準祥博士、喬納森·瓦提斯先生，以及檔案館的許多研究人員、實習生及志願者們。他們提供了寶貴建議，或以其他方式協助準備了是次展覽。

香港聖公會檔案館同工練秀芬、江連怡、陳睿文、魏克利設計、參與了整個展覽準備工作。此間所有不足，責任全在設計者。

魏克利、陳睿文
2023年4月於馬丁樓



INTRODUCTION TO THE EXHIBITION

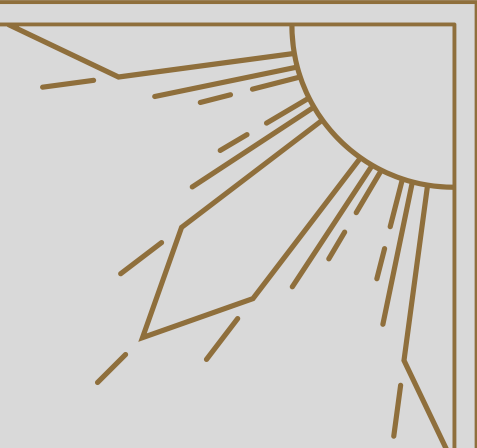
Geography is central for an understanding of any religion. Religious geography establishes context, takes note of development and decline, indicates routes of pilgrimage, sets off holy places, and differentiates the sacred from the profane.

In the case of Christianity, geography becomes an expression of the Incarnation, whether in the Exodus and the Exile in the Old Testament, or the travels of Jesus and the journeys of Paul and others in the New Testament. It is not possible to understand the development of early Christianity without a sense of where Mt. Sinai and Jerusalem, Rome and Ephesus, Antioch and Alexandria, and many other places appear on the map.

Paul's letters which comprise half of the New Testament indicate his travels and the sending of letters from here to there. Besides Paul, there were other apostles and disciples who went out as missionaries to propagate their religion. Merchants, pilgrims, government officials, soldiers and other travelers took their religion with them, as they travelled to distant places. It could be said that cities and towns became the loci of the church whose influence spread throughout the lands in which they were situated. From at least the time of Constantine, the mapping of Christianity became important for the Church in the patristic era, and in the centuries that followed.

With the advent of the European Enlightenment, cartography became a science, and map making a more necessary and precise effort to understand the world itself, and not only Christianity's place in it. Enlightenment map making spread all over the world through the various voyages of discovery and the establishment of European empires. Map making was never a neutral or disinterested enterprise; it involved assumptions about power and political control over territory. This was especially true of Christian map making done by European and North American missionaries. The mapping of Christianity not only followed or in some cases preceded the growth of empires; it also attempted to document the growth of Christianity as a world religion, which has continued into the 21st century.

China has had its own tradition of map making. For example, the "Huayi Map" (《華夷圖》, "Map for China and Other Barbarians") is regarded as one of the earliest surviving maps in Chinese history, drawn in 1136 in the Song Dynasty. The Yellow River and the Yangtze River run through the main body of the map, with China ("Hua" 華) detailed with hundreds of place names, and the world (or "Yi" 夷, "other barbarians") surrounded by hundreds of other place (or country) names. The Chinese section of the map is closely related to the "General Map of the Ancient and Modern Regions of Chinese and Other Barbarian" (《古今華夷區域總要圖》), which was drawn



several decades earlier in 1110. Like the "Huayi Map", the Yuji Map(《禹跡圖》, the "Footprints of Da Yu"), was described as "a map without parallel in Europe" by Joseph Needham and others. It was also drawn in 1136. It shows a far more precise coastline than the Huayi Map. These early Chinese maps depict a comparison between China and the world from a Chinese perspective, with a scientific and Chinese cultural touch. Also, they become geographical representations pointing to the requirement of continuity across dynasties.

When the first Jesuits arrived in China in the 16th century, they brought their knowledge of the Enlightenment with them including map making. They produced some of the most accurate - and most beautiful - maps of China and the world. Jesuits were familiar with the Chinese maps that were drawn before the arrival of the missionaries, and they made use of them. But the Jesuits brought a more precise scientific approach to the mapping of China, and this became the standard ever since. From that time on, Christianity has been involved in the mapping of China, a form of intercultural exchange between China and the West, but an exchange dominated by Westerners.

Within the Church of England and Anglicanism worldwide, there has been an historic interest in maps and map making. Creating each diocese has always involved the creating or commissioning of maps, and the process in the early years was sometimes contentious. Parishes have often made maps to delimit their boundaries. There have also been maps of walking tours in graveyards, cathedrals and other historic sites, and the older maps have often been helpful in understanding Anglican history. The British Empire spread the tradition of Anglican map making throughout its colonies. The religious geography of Anglicanism has therefore become a way of tracking the development of the Anglican communion. Maps have helped to express the social, institutional, material as well as experiential and emotional dimensions of Anglicanism as a religion.

The mapping of the Hong Kong Sheng Kung Hui has evolved since its 19th century origins. When Vincent Stanton came to Hong Kong as colonial chaplain in 1843, there was no diocese. In 1849, the Diocese of Victoria was formally established, with George Smith as our first Bishop. The diocese then included all of China, plus Japan, the largest Anglican diocese there has ever been. Twenty years later, as the number of Anglican and Episcopal churches grew in China, the diocese was reduced in area to China below the Yangzi River. In 1906, Fujian became a separate diocese. In 1909 the Guangxi-Hunan Diocese was established. Eleven dioceses, including Victoria, constituted the Chung Hua Sheng Kung Hui (CHSKH, the Holy Catholic Church of China) which was established in 1912. That number would grow



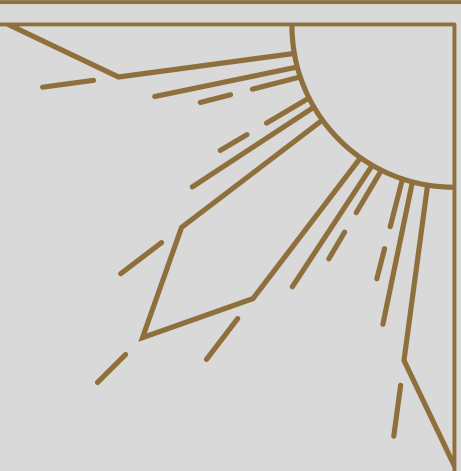
to fourteen by 1949.

The Diocese of Victoria, which also became known as the Diocese of South China, included the provinces depicted in the 1937 map in our exhibit (#15). It was larger in terms of geographical area than Anglicanism in England and Wales (#13). In 1947, Yunnan and Guizhou became a separate diocese, and so the Diocese of South China included only Guangdong, Hong Kong and Macao. Guangdong became a new diocese of the CHSKH in 1951. The detached Diocese of Hong Kong and Macau was established in the same year, separate from the CHSKH, but following the same Canons and Constitution. Its geographical area remained the same from then until the Hong Kong Sheng Kung Hui province in 1998 (#26).

In order to contribute to the celebration of the 25th anniversary of the establishment of the Hong Kong Sheng Kung Hui (HKSKH) in 1998 as a province within the Anglican communion, and the 180th anniversary of Anglicanism in Hong Kong and Macau, the HKSKH Archives has put together a small exhibition of maps and photographs from the archives or loaned to us by friends of the archives. The exhibit is organized chronologically. Beginning with the Jesuits and continuing up to the map made for the establishment of the Hong Kong Sheng Kung Hui province in 1998.

There are a total of 26 maps in the exhibit, as well as numerous photographs and artifacts, so it is possible to view them all in a short period of time. Most of these are not rare or valuable maps, but maps which reflect Christianity in mainland China, and especially Hong Kong and Macau. Each map is accompanied by a photo or sometimes two, and a description of each appears in this catalogue. In addition, there are a few banners from HKSKH churches to round out the exhibit. The first six maps, beginning with a copy of Matteo Ricci's map of the World, are from the period before Anglicanism was present in China, but they are included because of their historical importance. They set the standard for what was to follow. The overwhelming number of the remaining maps in this exhibition are from the HKSKH and its predecessor dioceses, many of which depict Hong Kong within the Chung Hua Sheng Kung Hui and China as a whole.

There are country maps and city maps, diocesan boundaries and architectural drawings, informally sketched maps and tourist maps included here. Some of the maps are old showing signs of wear and repair,



others appear to be almost newly drawn. Taken together, they illustrate the range of Christian mapping in the HKSKH within Greater China. The diocesan maps show how closely our Church has been linked to the Church in China in the past, and how we remain spiritually as well as geographically part of the broader Christian community of China today.

On display is also the official map of the People's Republic of China today. We wanted to have this map available so that earlier maps may be compared to China today and its internationally recognized boundaries.

“The map is not the territory,” wrote philosopher Alfred Korzybski a century ago. In other words, a map is only a model or a metaphor of what we perceive the world to be, not the reality of what actually is. This especially so for the maps that we have on display in this exhibition. A map reveals the perception of the individual map maker, and, in the case religious mapmaking, a territorial understanding of faith from a certain perspective. Maps may be simple drawings or complex designs, and although they are not territory, they help us to understand visually who we are and what we believe.

We would like to thank Archbishop Andrew Chan for his continued support and his important words at the beginning of this catalogue. We also want to thank Archbishop Emeritus Paul Kwong, Prof. David Pong, Dr. Otto Lam, Mr. Jonathan Wattis, and the many researchers, interns and volunteers at the archives who have offered their views or in other ways assisted in the preparation of this exhibit.

The HKSKH Archives staff - Michelle Lin, Tiffany Kong, Ruiwen Chen, and Philip L. Wickeri - have put together this exhibition on “Christianity and the Mapping of China” and we remain responsible for any errors or misinterpretations.

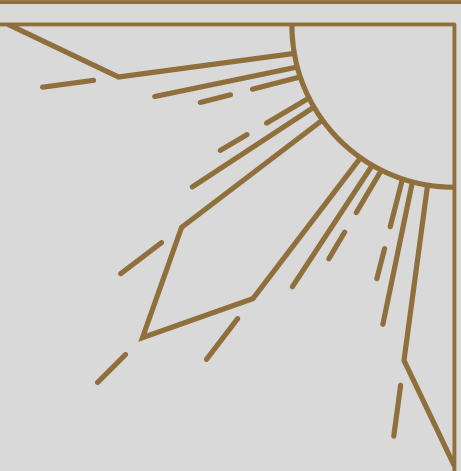
Philip L. Wickeri and Ruiwen Chen
April 2023
Martin House



展品目錄

List of the Exhibits

1. 中國西部地區，1690年 Parte occidentale China (Western China), 1690
2. 坤輿萬國全圖，1700年 Map of the Myriad countries of the world, 1700
3. 廣州河三角洲的島嶼地圖，1764年 Carte des Isles qui sont a L'embouchure de la Riviere de Canton (Map of the Islands at Canton River delta), 1764
4. 台灣地圖，1764年 L'Isle Formose (The Island of Taiwan), 1764
5. 雙半球世界地圖，1838年 World Double Hemisphere, 1838
6. 巴色會地圖 Map of the Basel Mission, Canton
7. 廣州市圖，清末 City of Canton, Late Qing
8. 聖保羅書院校舍平面圖，1904年 St. Paul's College site map, 1904
9. 香港、九龍及鄰近地區圖，1910年 Hong Kong, Kowloon and Adjacent Territories, 1910
10. 華南教區，1910-1920年 Diocese of South China Map, 1910-1920
11. 英國海外傳道會北海傳教基地圖，1919年 Sketch of CMS compound, Pak Hoi, 1919
- 英國海外傳道會北海地契，1896年 CMS Pak Hoi Land Title Deed, 1896
12. 收於《中華歸主》的地圖 Maps in *The Christian Occupation of China*
13. 中華聖公會教區圖，約1922年 Map of CHSKH Dioceses, circa 1922
14. 香港維多利亞教區地圖，1926年 Victoria, Central District, 1926



- | | | |
|-----|-------------------------|---|
| 15. | 香港教區地圖，1937年 | Map of Diocese of Hong Kong, 1937 |
| 16. | 現代傳教士之旅的行程地圖，1939年 | Map of modern missionary journey, 1939 |
| 17. | 香港及廣東省地圖，約1940年 | Map of Hong Kong and Canton, circa 1940 |
| 18. | 中華聖公會中國教會地圖，約1941-1942年 | Map of the Chinese church, CHSKH, circa 1941-1942 |
| 19. | 香港聖公會教堂地圖，1950年 | Map of Anglican Churches in Hong Kong, 1950 |
| 20. | 聖士提反女子中學校外道路圖，1950年代 | St Stephen's Girls' College road map, 1950s |
| 21. | 聖雅各工藝訓練中心建築圖則，1958年 | St James' settlement workshop, 1958 |
| 22. | 童膳會工場及辦公室建築圖則，1960年 | Plan for children's meals Society, proposed factory plan for kitchen & office, 1960 |
| 23. | 聖公會港澳教區學校及社服機構圖，1964年 | Diocese of Hong Kong & Macau diagram plan of schools, and welfare centres, 1964 |
| 24. | 聖公會港澳教區教堂地圖，1965年 | Diocese of Hong Kong & Macau Diagram plan of churches, 1965 |
| 25. | 澳門教會地圖 | Macau Church Map |
| 26. | 香港聖公會教省分界圖，1998年 | The Province of HKSKH Boundary, 1998 |
| 27. | 聖馬利亞堂婦女部旗 | Banner of the Women's Society, St. Mary's Church |
| 28. | 港澳教區婦女傳道服務團旗 | Banner of the Women's Evangelism and Service Fellowship, Diocese of Hong Kong and Macau |

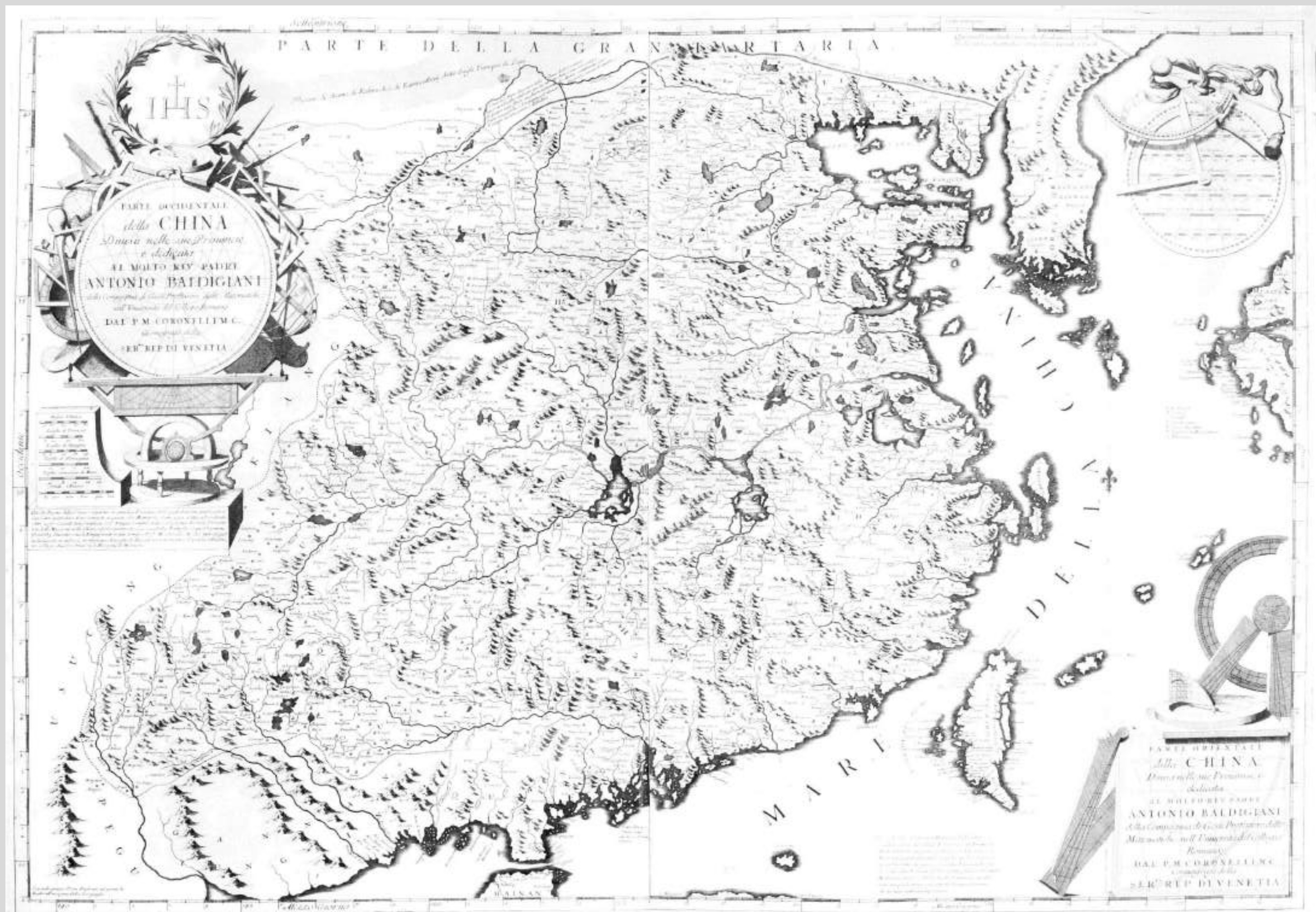
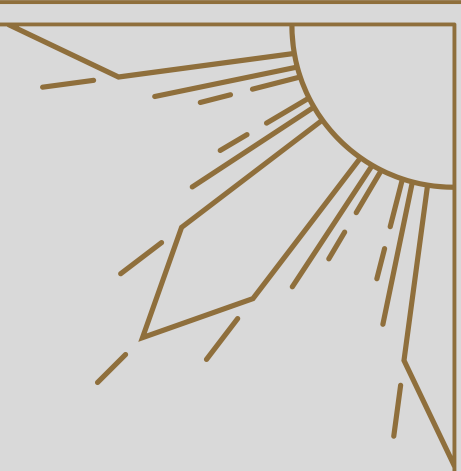


NO. 1 中國西部地區，1690年

這幅罕見的17世紀末的中國和東亞地圖出自著名的雕刻家和牧師文森佐·馬利亞·科羅內利之手。精確的雕刻裝飾是由耶穌會傳教士所完成的。繪製該圖的部分原因是為了讓中國的知識分子相信耶穌會士們卓越的科學和技術能力。耶穌會地圖，如利瑪竇的《坤輿萬國全圖》，經常在中國印刷，以展示其藝術水平。

NO. 1 PARTE OCCIDENTALE CHINA (WESTERN CHINA), 1690

This rare late 17th century map of China and East Asia is from the well-known engraver and priest Vincenzo Maria Coronelli. The precisely engraved decorations were done by Jesuit missionaries, in part to convince Chinese intellectuals of their superior scientific and technical skills. Jesuit maps, like the world map by Matteo Ricci, were often printed in China to demonstrate their artistry.



闊84厘米 x 高59厘米

Width 84cm x Height 59cm

此地圖由林準祥博士借出

From the collection of Dr. Otto Lam



NO. 2 坤輿萬國全圖，1700年

意大利耶穌會傳教士利瑪竇在16世紀將基督教教義引入中國。他在中國生活了近30年，是嘗試在中西間進行相互理解的先驅者。

利瑪竇的《坤輿萬國全圖》（1602年）是中國最早印刷的世界地圖。這幅地圖有四個版本，這裏展示的是1700年版的複製品。這幅地圖的原版只有幾份，收於博物館和一個私人收藏中。這幅地圖是利瑪竇應中國耶穌會士李之藻的要求為萬歷皇帝而繪的。實際地圖非常大，高1.52米，寬3.66米。

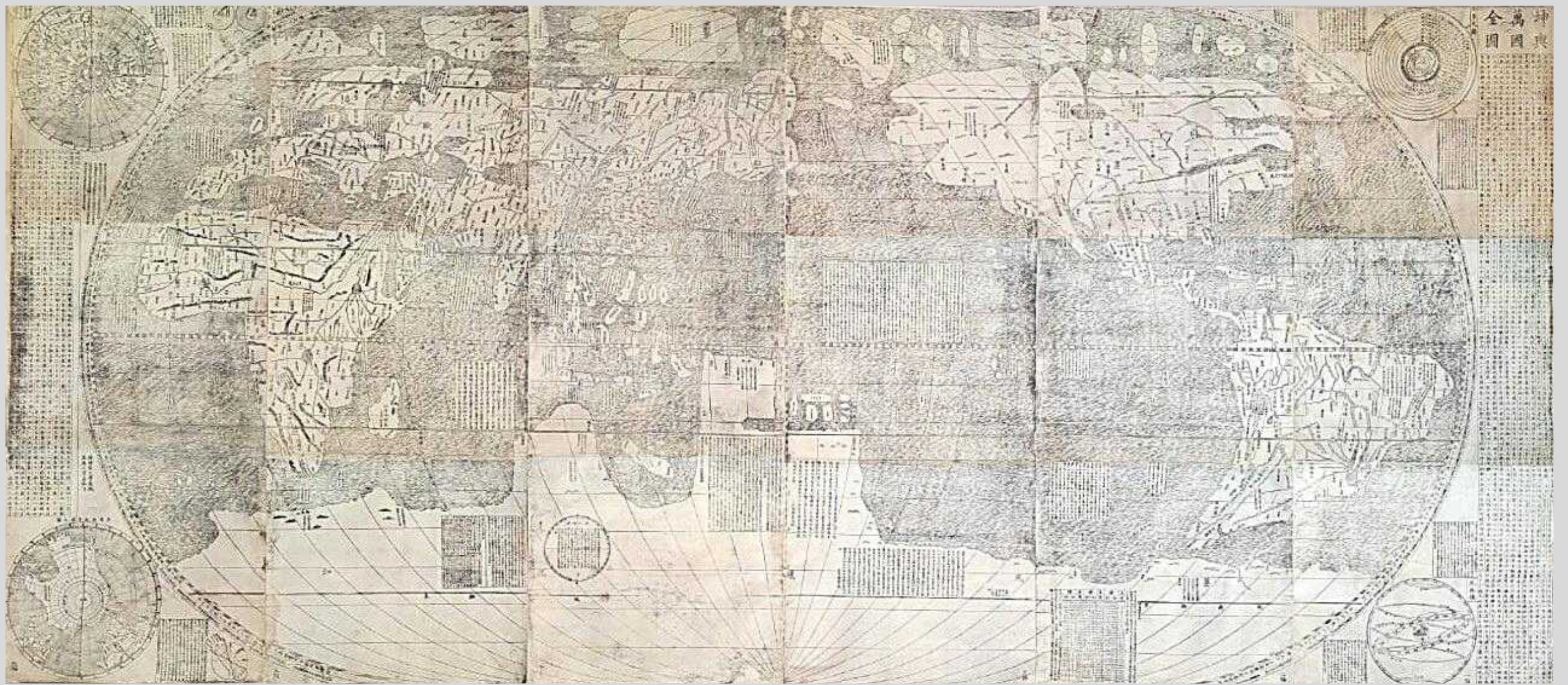
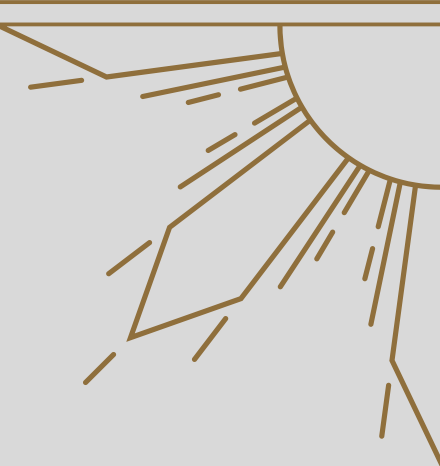
NO. 2 MAP OF THE MYRIAD COUNTRIES OF THE WORLD, 1700

Italian Jesuit Matteo Ricci introduced Christian teaching to China in the 16th century. He lived there for nearly 30 years and was a pioneer in the attempt at mutual comprehension between China and the West.

Matteo Ricci's "Map of the World" (1602) is the earliest world map printed in China. There were four editions of this map, and the reproduction displayed here is from a 1700 edition. There are just a few copies original of this map, in museums and in one private collection. Ricci drew this map at the request of the Chinese Jesuit Li Zhizao for the Wanli Emperor. The actual map is very large, 1.52m high and 3.66m wide.



利馬竇(1552-1610)的肖像畫
A Portrait of Matteo Ricci (1552-1610)

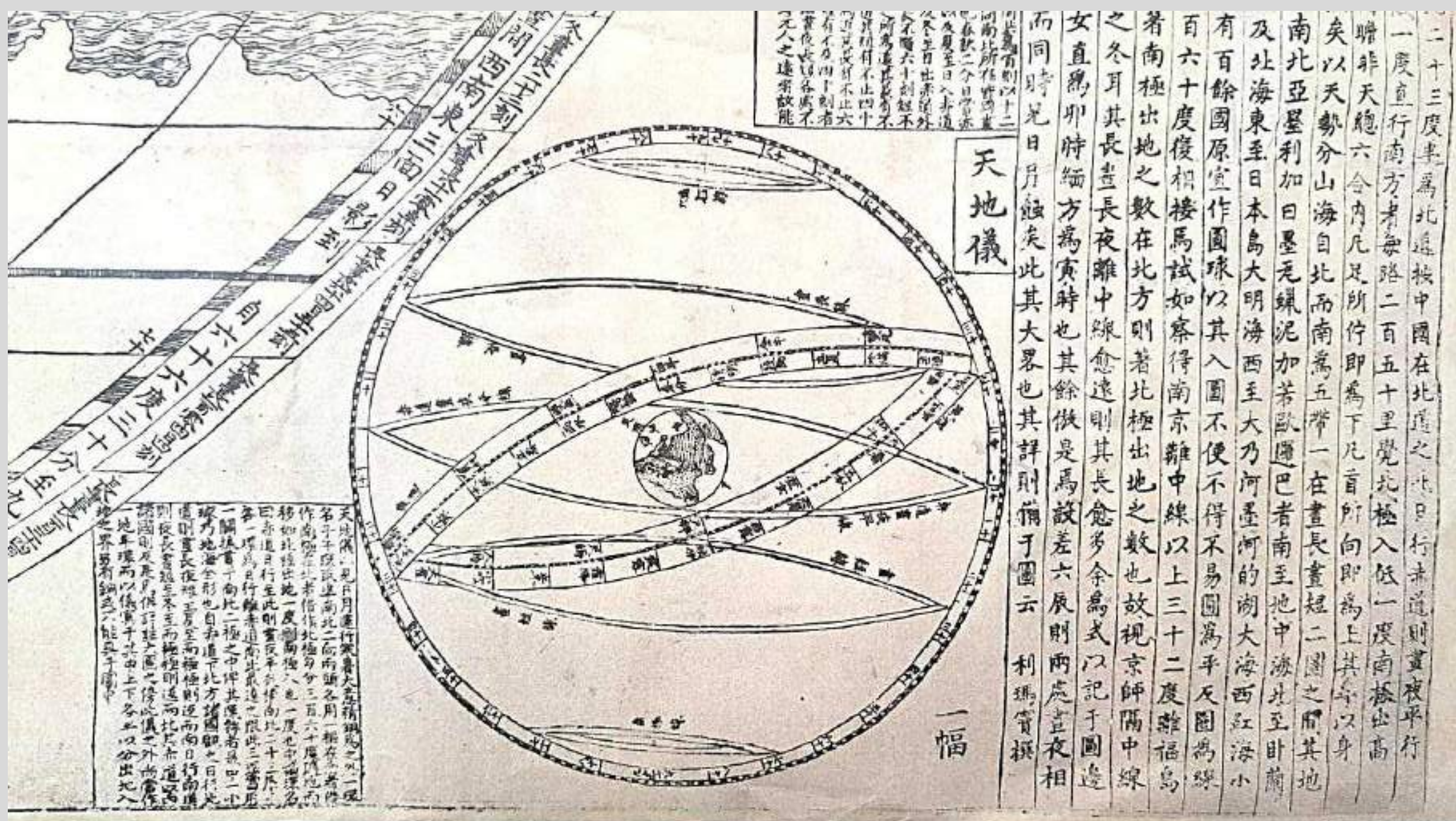
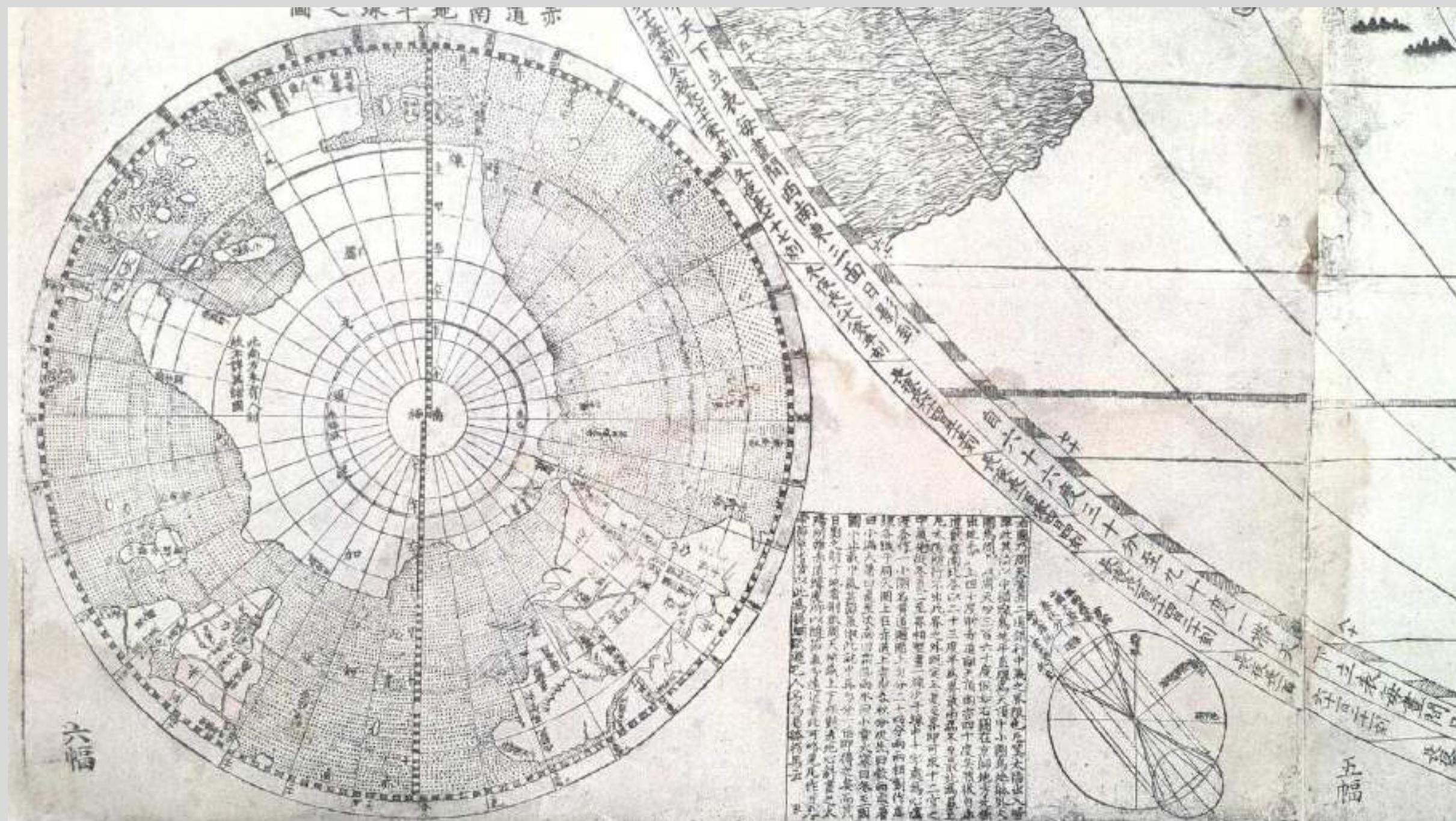
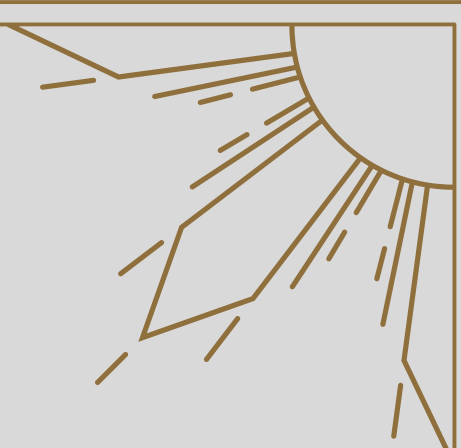


闊192厘米 x 高86厘米
Width 192cm x Height 86cm

此地圖由林準祥博士借出
From the collection of Dr. Otto Lam



地圖放大的影像
Details of the map



地圖放大的影像
Details of the map

NO. 3 廣州河三角洲的島嶼地圖，1764年

這是由荷蘭製圖師Jacob van der Schley繪製的另一幅地圖。可能是繪於耶穌會士的早期地圖之後。位於地圖最上方的澳門，在明末清初對耶穌會士來說非常重要。早期羅馬天主教在中國內地的傳教工作正是從澳門開始的。廣州河今被稱為珠江。

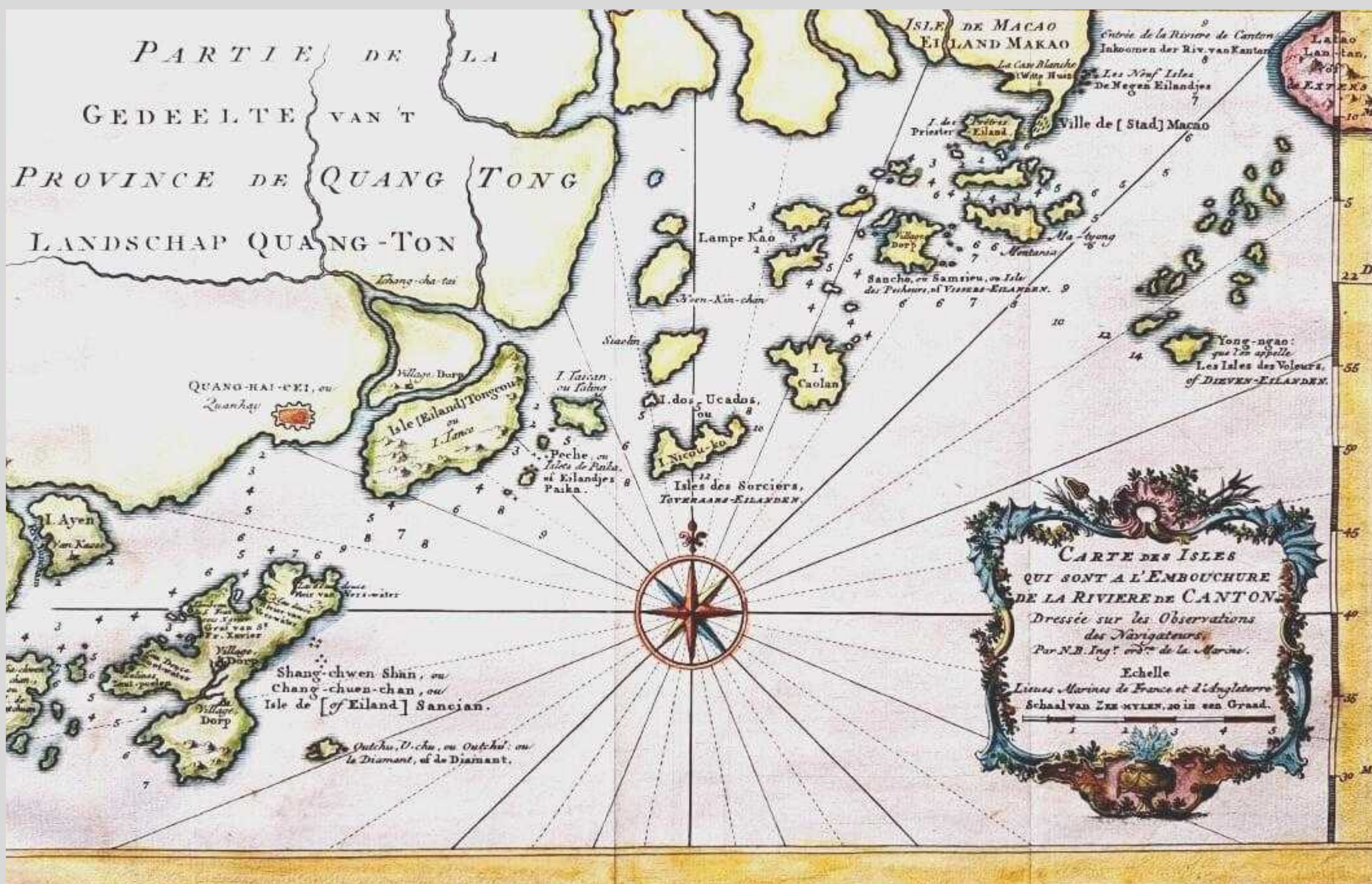
NO. 3 CARTE DES ISLES QUI SONT A L'EMBOUCHURE DE LA RIVIERE DE CANTON (MAP OF THE ISLANDS AT CANTON RIVER DELTA), 1764

Another map by the Dutch cartographer Jacob van der Schley, probably after an earlier one by the Jesuits. Macao, at the very top of the map, was very important for the Jesuits in the late Ming and Early Qing periods. It was from Macao that early Roman Catholic missionary work began in mainland China. The Canton River is today known as the Pearl River.



1779年的澳門海岸

The Macau Coast line in 1779



闊31.5厘米 x 高21厘米
 Width 31.5cm x Height 21cm

此地圖由本館好友借出
 On loan from a friend of the Archives

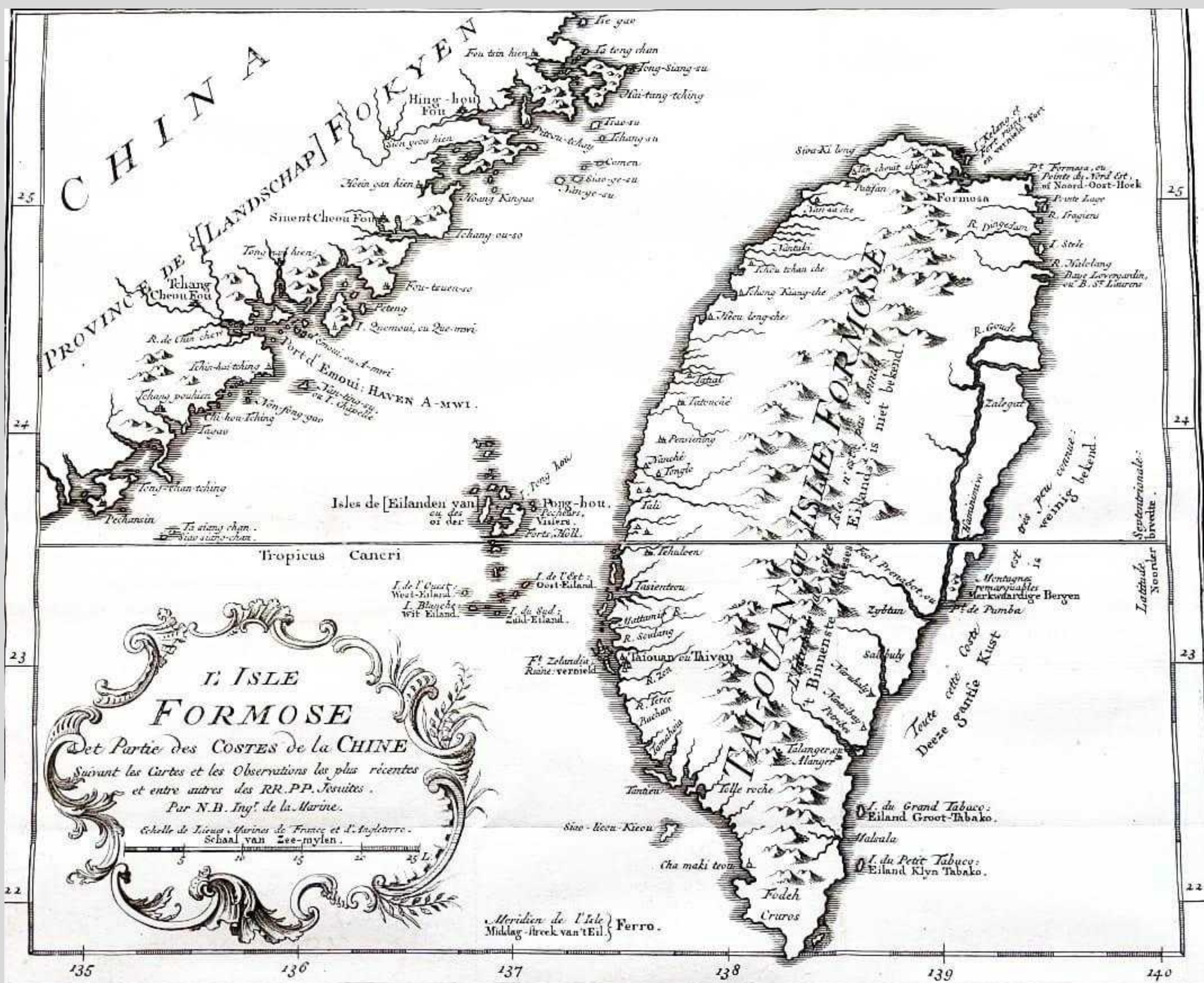


NO. 4 台灣地圖，1764年

這幅台灣（福爾摩沙）地圖是由荷蘭製圖師Jacob van der Schley在阿姆斯特丹繪製和設計的。它是在尼古拉斯·貝林於1750年繪製的類似地圖基礎上所繪。1624年，荷蘭人在台南附近的荷蘭城堡（如圖）建立了一個貿易站，新教傳教士於1627年開始在原住民西拉雅族人中工作。他們是島上的第一批基督徒。該地圖證明他們吸引了荷蘭人的興趣。

NO. 4 L'ISLE FORMOSE (THE ISLAND OF TAIWAN),1764

This map of Taiwan (Formosa) was drawn and designed by the Dutch cartographer Jacob van der Schley in Amsterdam. It is based on a similar map drawn by Nicholas Bellin in 1750. The Dutch established a trading post at Ft. Zeelandia (pictured on the map) near Tainan in 1624, and Protestant missionaries began work among the aboriginal Siraya people in 1627. They were the first Christians on the island. The map is evidence that they attracted an interest among people in the Netherlands.



EILAND FORMOSA, met een Gedeelte der KUST van CHINA, volgens de Nieuwste Kaarten en Waarneemingen, onder anderen van de Jezuïten, door N.B., Ingenieur des Franschen Zeevaards.

闊28厘米 x 高23厘米

Width 28cm x Height 23cm

此地圖由本館好友借出

On loan from a friend of the Archives



NO. 5 雙半球世界地圖，1838年

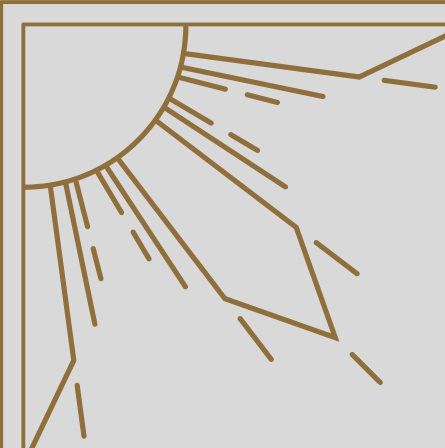
英國海外傳道會的世界傳教地圖區分了當時新教傳教士協會傳教站和教會的駐地。這是一幅宏偉的30節帆布折疊式世界掛圖，具有美麗的原色。英國海外傳道會在中國南方各地包括香港都很活躍。中國許多早期的教堂、學校和福利中心都是由英國海外傳道會所建，或與英國海外傳道會有關。

該地圖由J.尼斯奇夫特用石版印刷術完成，由喬治·克魯奇利雕刻。

NO. 5 WORLD DOUBLE HEMISPHERE, 1838

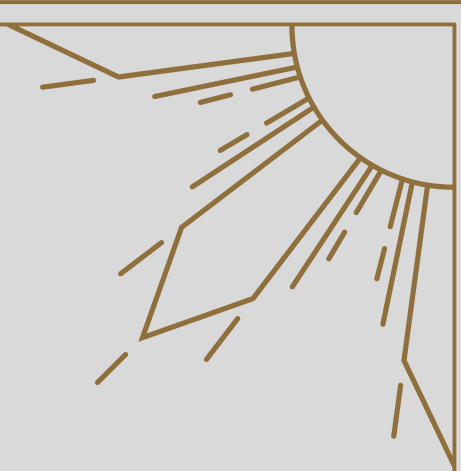
The Church Missionary Society's (CMS) Missionary Map of the World distinguishes the stations of Protestant Missionary Societies and Churches at the time. This is a magnificent 30-section canvas backed folding wall chart of the world in beautiful original color. CMS was active all over south China, including Hong Kong. Many of our early churches, schools, and welfare centers were founded by or related to CMS.

Executed in Lithography by J. Netherchift, the map was engraved by George Cruchley.



闊149厘米 x 高73厘米
 Width 149cm x Height 73cm

此地圖由Wattis Fine Art 借出
 From the collection of Wattis Fine Art



**MISSIONARY MAP
OF THE
WORLD**
SHOWING THE STATIONS
OF ALL
PROTESTANT
MISSIONARY
SOCIETIES.

1838.

LIST OF STATIONS IN THE EASTERN HEMISPHERE

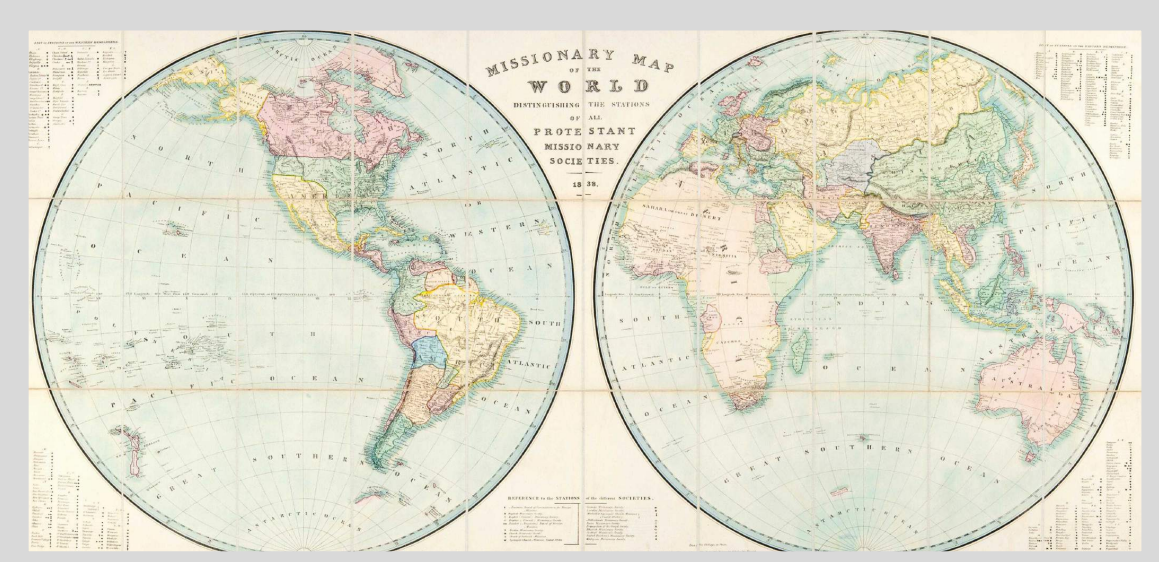
Society	Station
African Missionary Society	Aden
	Bombay
	Calcutta
	Canton
	Cebu
	Colon
	Hongkong
	Madras
	Manila
	Shanghai
London Missionary Society	Aden
	Bombay
	Calcutta
	Canton
	Cebu
	Colon
	Hongkong
	Madras
	Manila
	Shanghai
Wesleyan Missionary Society	Aden
	Bombay
	Calcutta
	Canton
	Cebu
	Colon
	Hongkong
	Madras
	Manila
	Shanghai

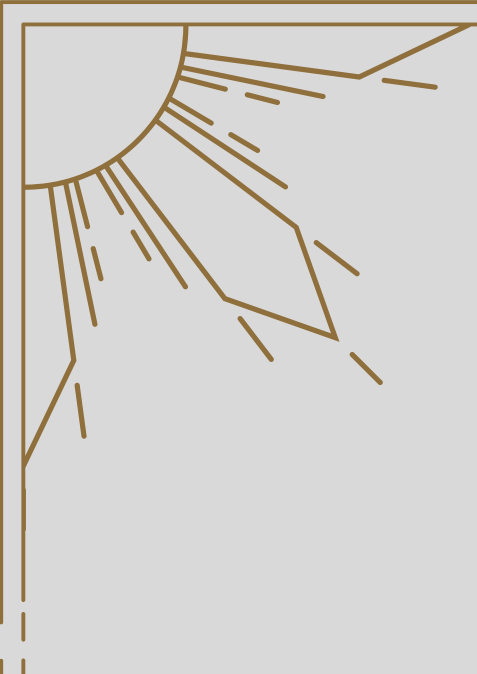
KEY of the different SOCIETIES.

London Missionary Society	●
Wesleyan Missionary Society	○
African Missionary Society	■
Methodist Episcopal Church	□
Presbyterian Missionary Society	△
Anglican Missionary Society	◇
Evangelical Alliance	×
Other Societies	•

LIST OF STATIONS IN THE WESTERN HEMISPHERE

Society	Station
Wesleyan Missionary Society	Boston
	New York
	Philadelphia
	London
	Edinburgh
	Birmingham
	Manchester
	Leeds
	Sheffield
	Nottingham
Methodist Episcopal Church	Boston
	New York
	Philadelphia
	London
	Edinburgh
	Birmingham
	Manchester
	Leeds
	Sheffield
	Nottingham





NO. 6 巴色會地圖

巴色會，新教差會。1815年成立於瑞士巴塞爾市（Basel），最初稱德國差會（German Missionary Society），最後改為巴色會。1847年向中國派遣傳教士，主要遍佈於廣東省。到1919年時，在該省有130所堂會，並開設梅縣德濟醫院（1893年）和河源仁濟醫院（1907年）等。該會深入到客家地區，對客家語言、客家文化頗有研究。

巴色會主要從非歐洲傳教區獲得類似這樣的地圖，用於規劃傳教士的旅行路線，也用於對未來的傳教士進行培訓。巴色會傳教士在草圖上記錄了他們傳教站和周邊地區的情況。

這張地圖是由萊比錫的瓦格納和德貝斯地理研究所繪製的。之後，巴色會、禮賢會、英國長老會的傳教站被添加進來。該圖由巴色會重新出版發行。因此，它似乎是不同差會的合作產物。

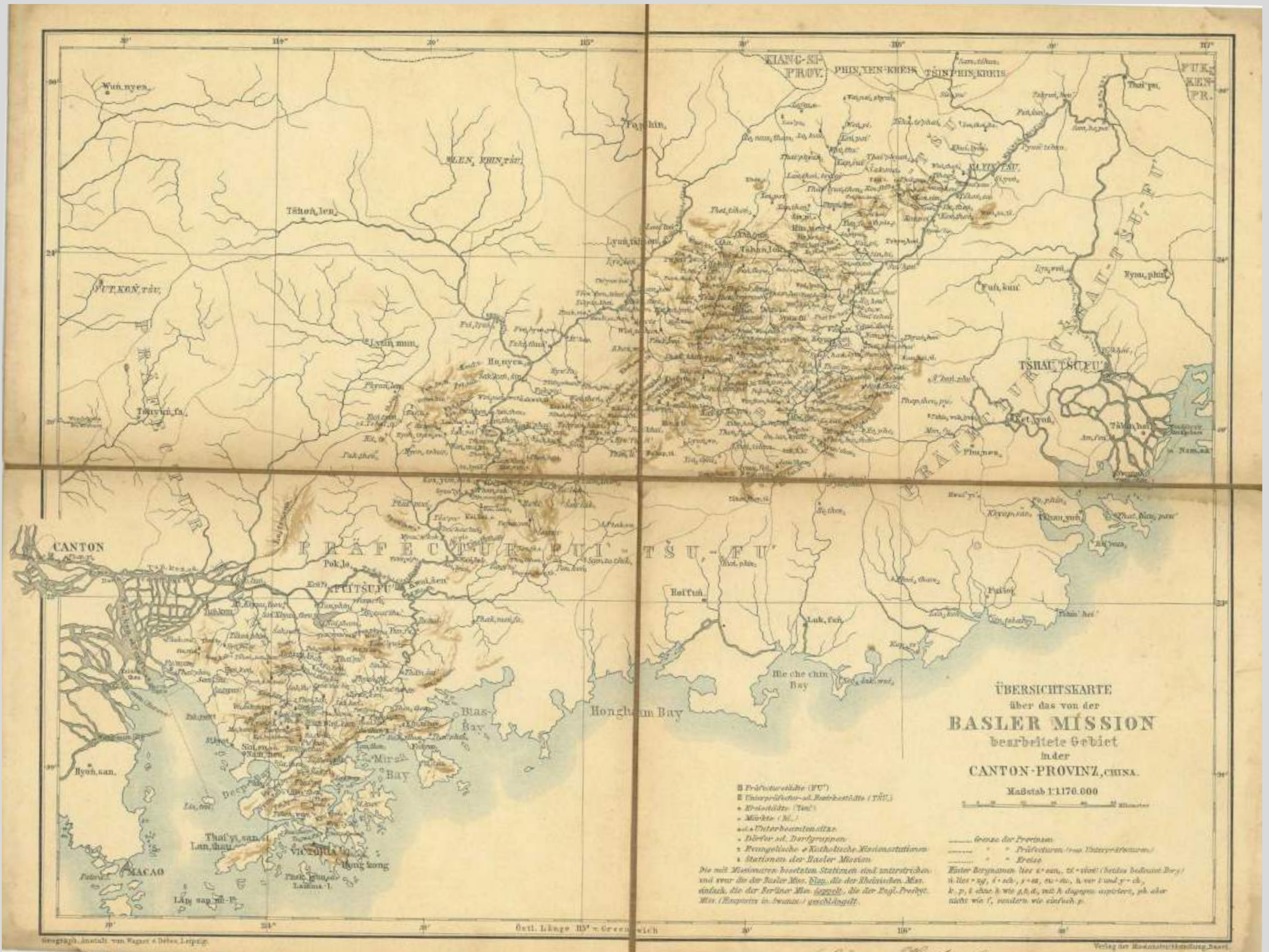


NO. 6 MAP OF THE BASEL MISSION, CANTON

Founded in 1815 in Basel, Switzerland as the German Missionary Society and eventually changed to the Basel Mission, the Basel Mission sent missionaries to China in 1847, mainly in Guangdong Province. By 1919, there were 130 churches established in Guangdong Province. This mission reached out to the Hakka region and conducted research on the Hakka language and its culture.

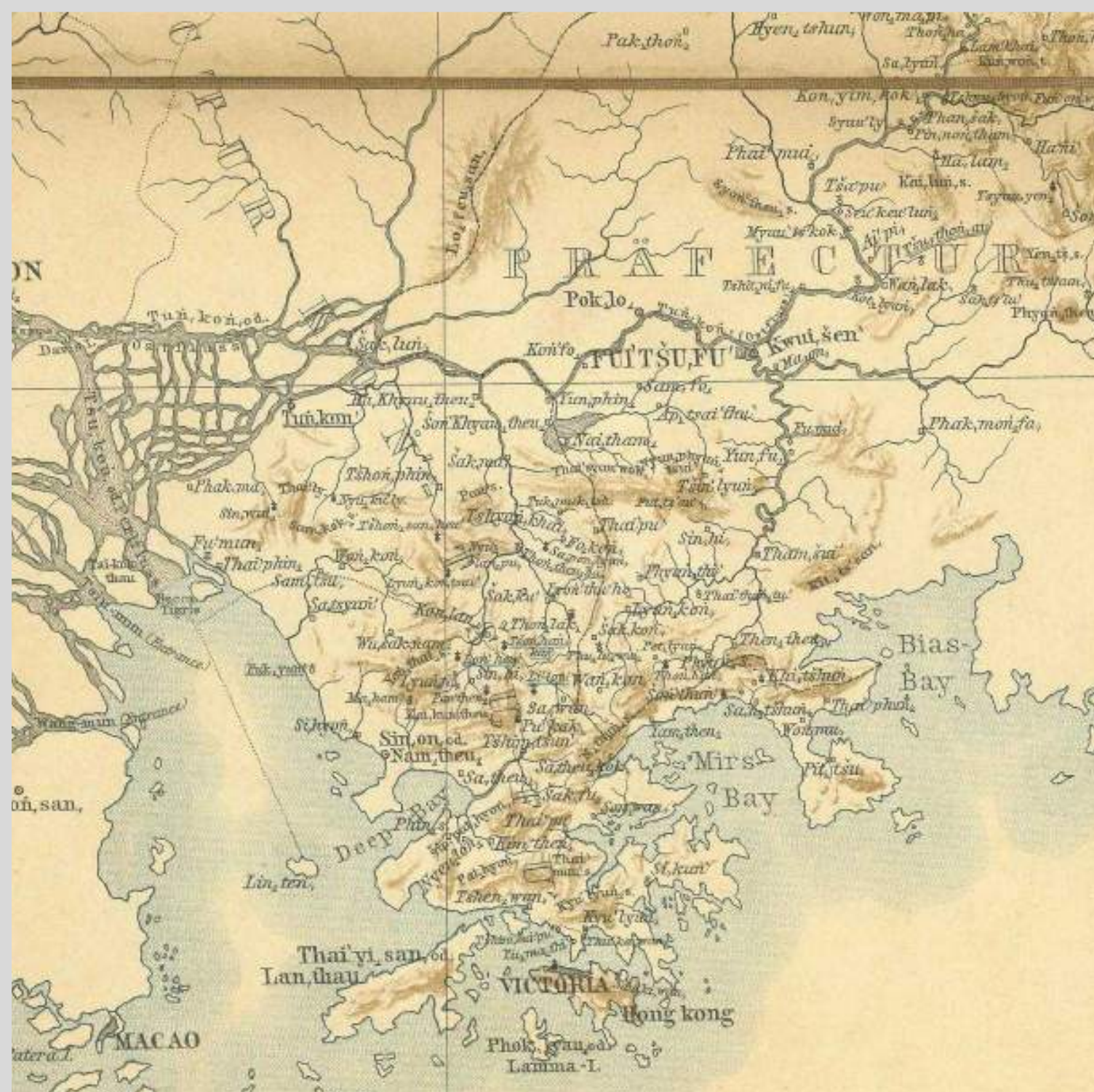
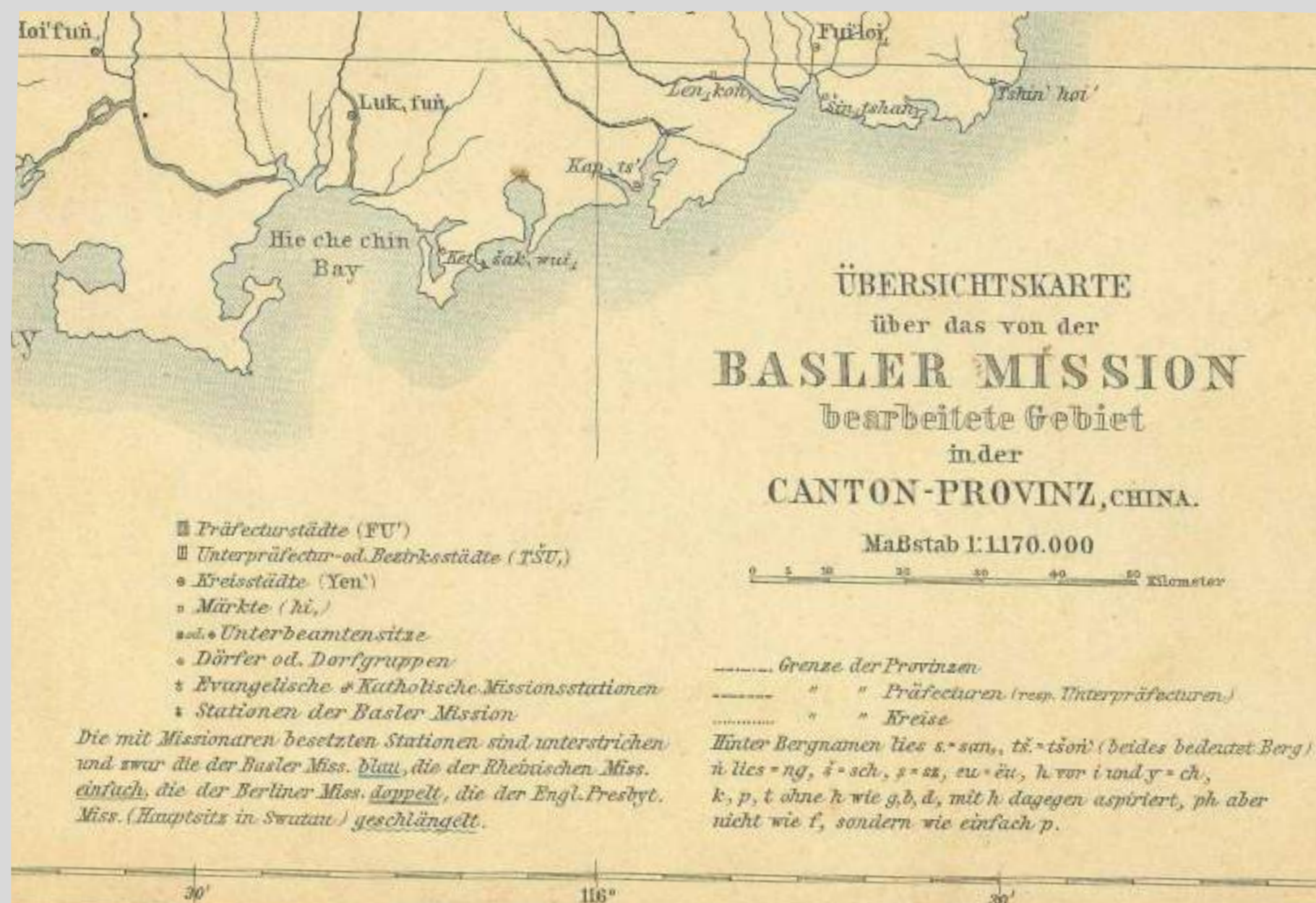
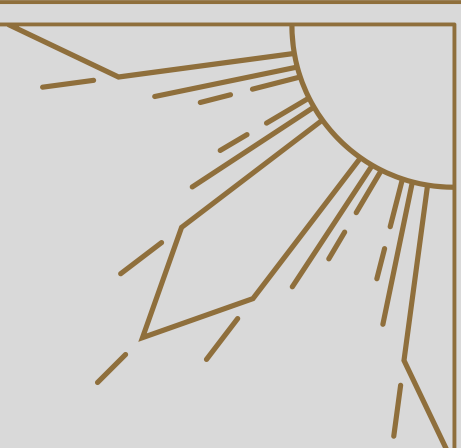
The Basel Mission acquired maps like this one mainly from the non-European mission areas, which were used to plan the missionaries' travel routes, but were also used for training purposes for the prospective missionaries. The Basel missionaries recorded their mission stations and the surrounding area on sketches.

This map was produced by the Geographical Institute of Wagner and Debes in Leipzig. Afterwards, the stations of the Basel Mission, the Rhenish Mission, and the English Presbyterian Mission were added and the map was republished by the Basel Mission. So it seems to have been a collaboration of different mission societies.



闊36厘米 x 高27.5厘米
Width 36cm x Height 27.5cm

此地圖由Wattis Fine Art 借出
From the collection of Wattis Fine Art



地圖放大的影像
Details of the map

NO. 7 廣州市圖，清末

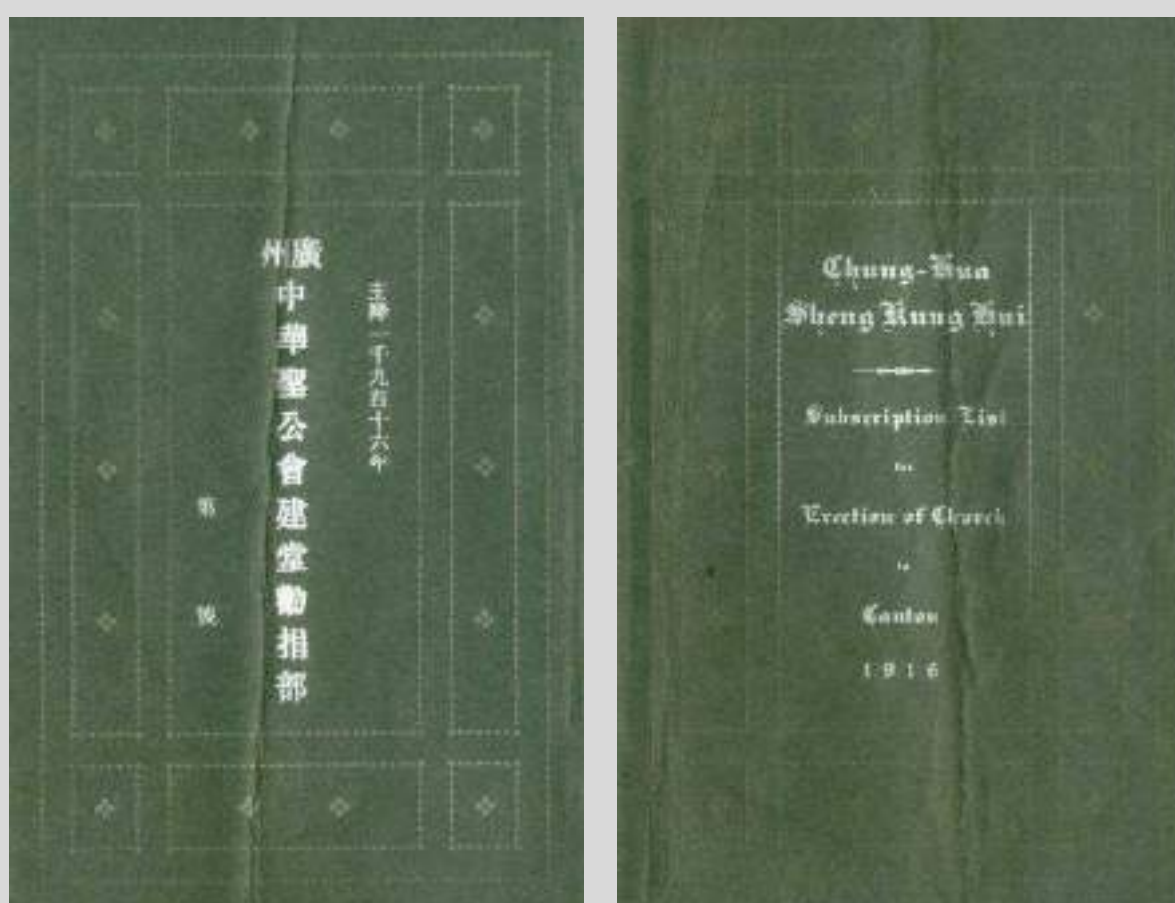
廣州救主堂成為華南教區持續增長事工的中心。該堂乃由維多利亞教區第六任主教杜培義所祝聖。這所歷史性的教堂如今仍在使用，且一直是崇拜及基督徒團契的重要場所。

NO. 7 CITY OF CANTON, LATE QING

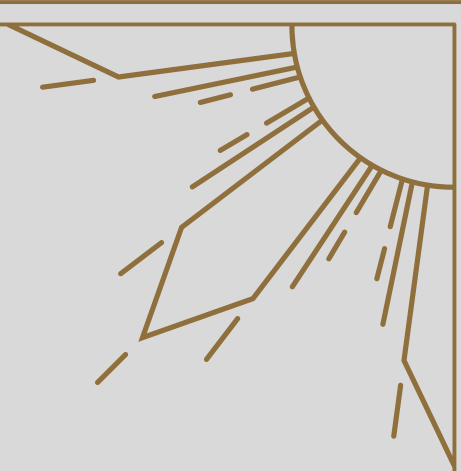
The Church of Our Savior in Guangzhou became the center of the growing work of the Diocese of South China. It was consecrated by the sixth Bishop of Victoria Bishop Charles Ridley Dupuy. The historic church is still in use and continues to be an important place for worship and Christian fellowship.



莫壽增副主教 (1935-1943)
Bishop Mok Shau Tsang (1935-1943)



廣州中華聖公會建教堂勸捐部，1916年
CHSKH Subscription list for
Erection of Church in Canton, 1916



闊52.5厘米 x 高89厘米
Width 31.5cm x Height 22.5cm

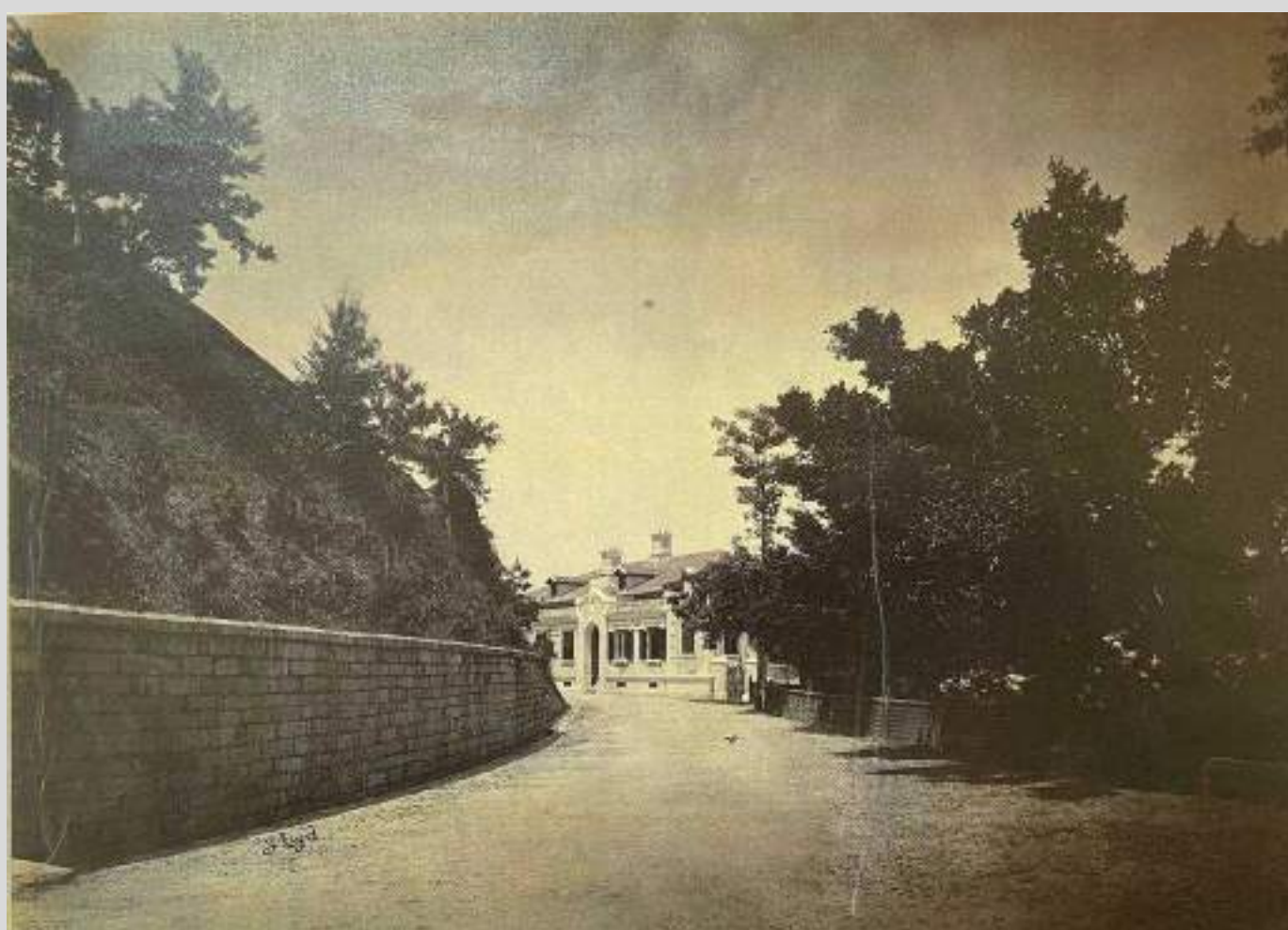
香港聖公會檔案館
HKSKH Archives

NO. 8 聖保羅書院校舍平面圖，1904年

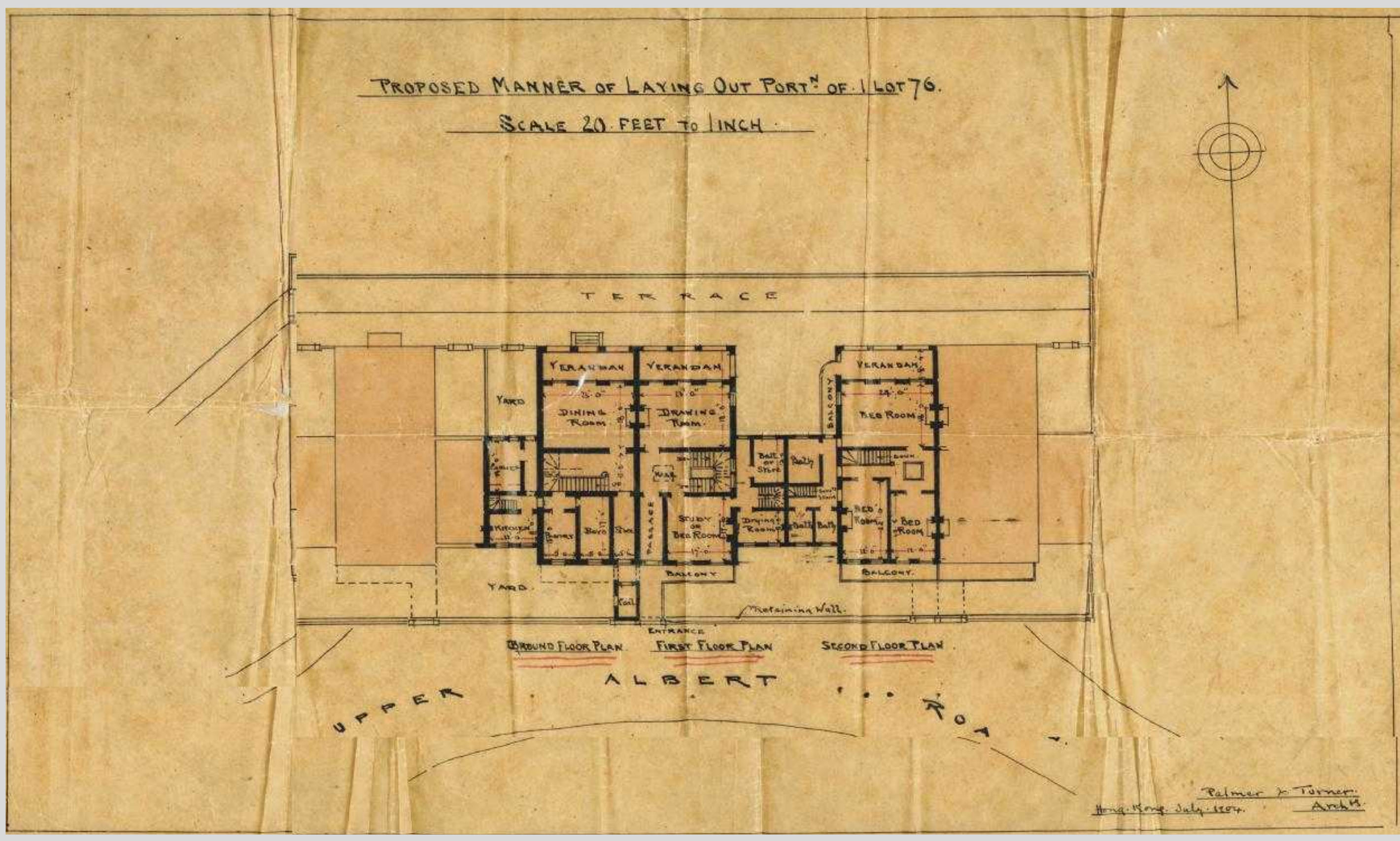
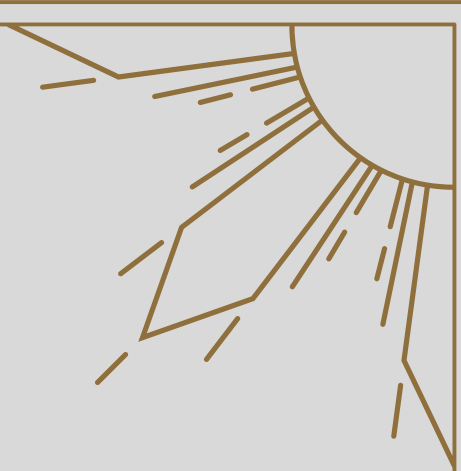
這是一張早期的建築圖紙，是為聖保羅書院沿其位於上亞厘畢道的舊址所擬建的新宿舍樓所繪。這些建築後被重建為教會迎賓館。右側是馬丁樓，即香港聖公會檔案館現所在地。

NO. 8 ST. PAUL'S COLLEGE SITE MAP, 1904

This is an early architectural drawing for the new dormitory building proposed for St. Paul's College along its old site on Upper Albert Road. The buildings were later rebuilt as the Church Guest House. On the right side is Martin House, the present location of the HKSKH Archives.



上亞厘畢道，約1869年
Upper Ablert Road, c. 1869



闊52.8厘米 x 高36.3厘米
 Width 52.8cm x Height 36.3cm

香港聖公會檔案館
 HKSKH Archives

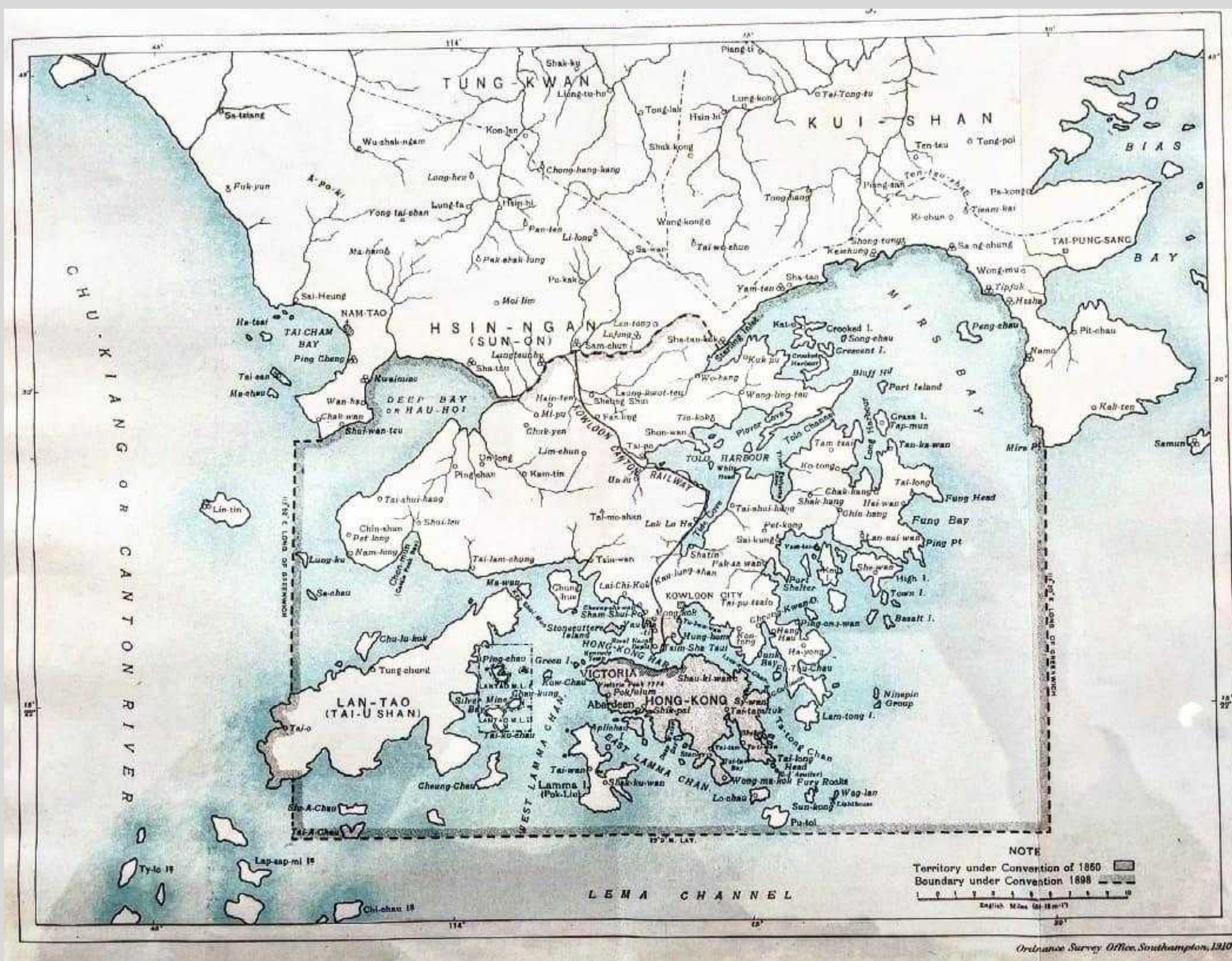
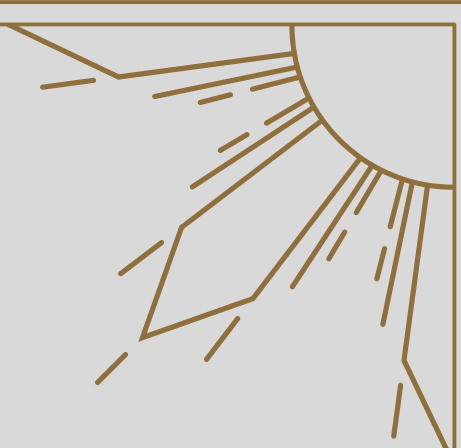


NO. 9 香港、九龍及鄰近地區圖，1910年

這是一幅早期的香港和新界石板畫，由英國的條例測量局完成，記錄了香港的精確邊界。在19世紀和20世紀初，英國殖民地政府對繪製他們在世界各地所控領土的地圖深感興趣。這張地圖與香港的基督教沒有直接聯繫，但其確實強調了教會與殖民地政府間的關係。這亦是一幅優秀且準確的香港島、九龍和新界地圖。

NO. 9 HONG KONG, KOWLOON AND ADJACENT TERRITORIES, 1910

An early lithograph of Hong Kong and the New Territories done by the Ordinance Survey Office in England, noting the precise boundaries of Hong Kong. In the 19th and early 20th centuries, British colonial governments were interested in mapping the territories they controlled all over the world. This map has no direct relevance to Christianity in Hong Kong, but it does underscore the relationship of the Church to the colonial administration. It is also an excellent and accurate map of Hong Kong, Kowloon and the New Territories.



闊27厘米 x 高20.5厘米

Width 27cm x Height 20cm

此地圖由本館好友借出

On loan from a friend of the Archives

NO. 10 華南教區，1910-1920年

1912年中華聖公會成立後，維多利亞教區依然存在。但因教區包括廣東、部分廣西地帶、貴州、雲南（如圖所示），故而亦被喚作華南教區。在中文中，有時也將之稱為港粵教區。兩者可以交替使用。

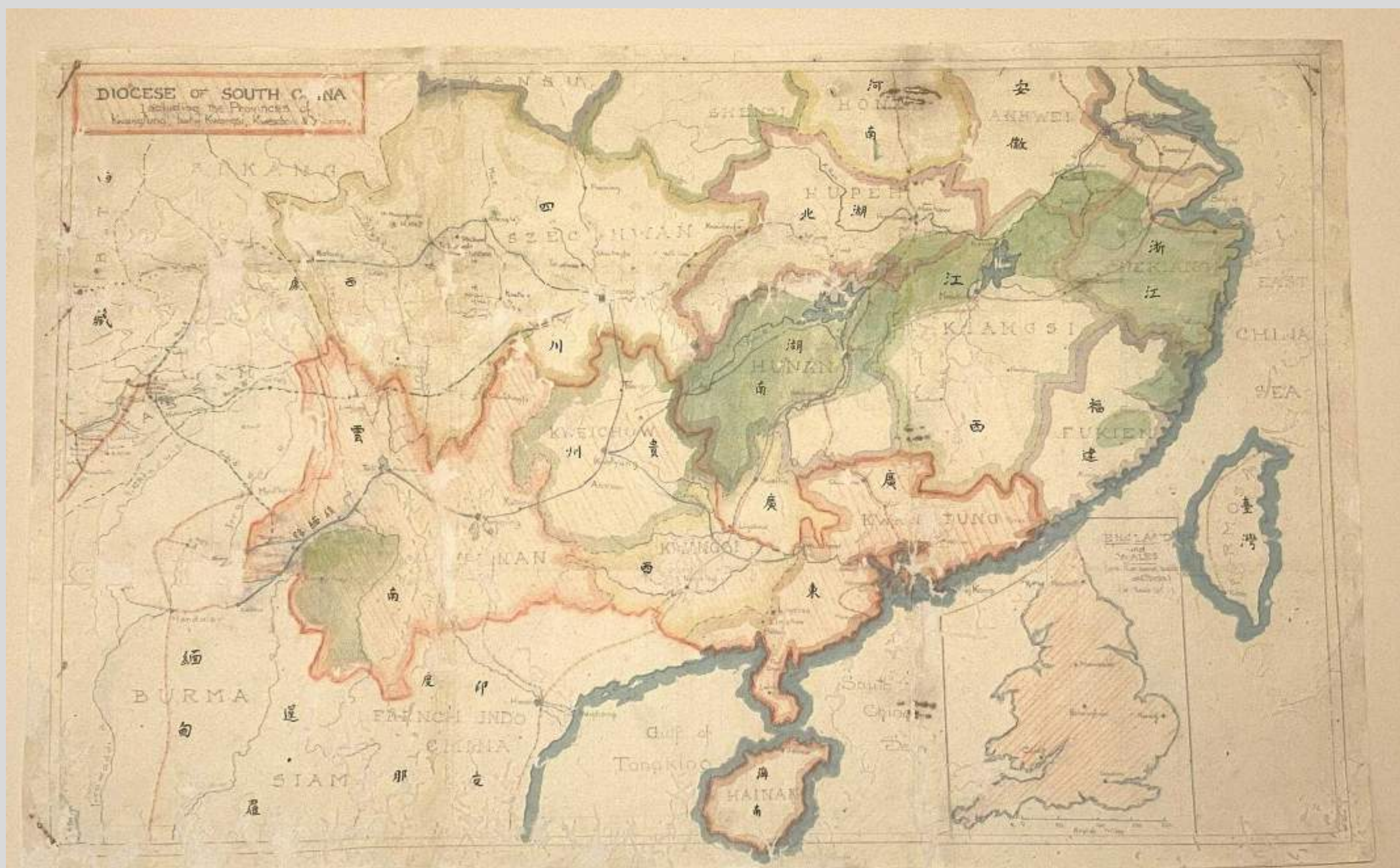
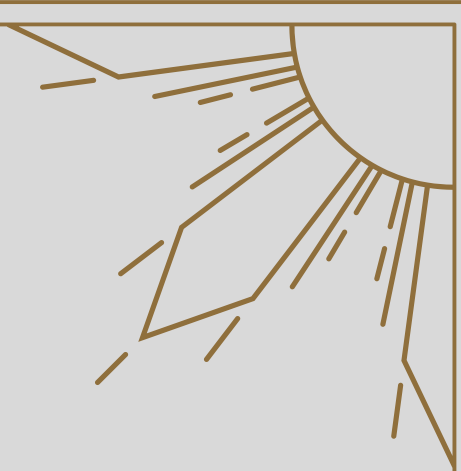
NO. 10 DIOCESE OF SOUTH CHINA MAP, 1910-1920

After the establishment of Chuang Hua Sheng Kung Hui in 1912, the Diocese of Victoria was still in existence, but because the diocese included Guangdong, part of Guangxi, Guizhou, and Yunnan (as shown in the picture), it was also called the Diocese of South China (華南教區). In Chinese the diocese was sometimes called the Kong-Yuet Diocese (港粵教區). The terms were interchangeable.



倫義華主教 (1907-1920)

Bishop Gerard Heath Lander (1907-1920)



闊77厘米 x 高48厘米

Width 77cm x Height 48cm

香港聖公會檔案館


HKSKH Archives



NO. 11 英國海外傳道會北海傳教基地圖， 1919年

香港聖公會第三任主教包爾騰確信在北海傳福音會是一個好的開始。1882年，當他在英國休假時，便為廣西的英國海外傳道會籌資。當時，中國的西南角尚未有任何英國聖公會傳教士在此傳教。包氏在英國所到之處都向人訴說北海需要人手，也因此打動了許多人願意提供幫助。他自己亦在1884年復又探訪北海及內地英國海外傳道會的多個傳教站。英國海外傳道會回應包爾騰的訴求，並靠他所籌集的資金，最終計劃在北海開展醫療事工。1887年，北海普仁醫院被建立。

在此幀英國海外傳道會北海傳教基地圖中，可見 1) 護士院舍及女校；2) 聖路加堂；3) 高級醫生住處及院落；4) 男校；5) 醫院及鐘樓；6) 教師宿舍；7) 婦女醫院；8) 男痲瘋病人院舍；9) 初級醫生院落；10) 一片華人墓地——非傳教士屬地；11) 女痲瘋病人院舍；12) 主入口。



NO. 11 SKETCH OF CMS COMPOUND, PAK HOI, 1919

Bishop John Shaw Burdon was convinced that there was a good opening for the preaching of the Gospel in Pakhoi. On his furlough in England in 1882, he raised funds for the CMS Mission in Western Guangdong, the southwest corner of the Empire where no missionaries of any society were at work.

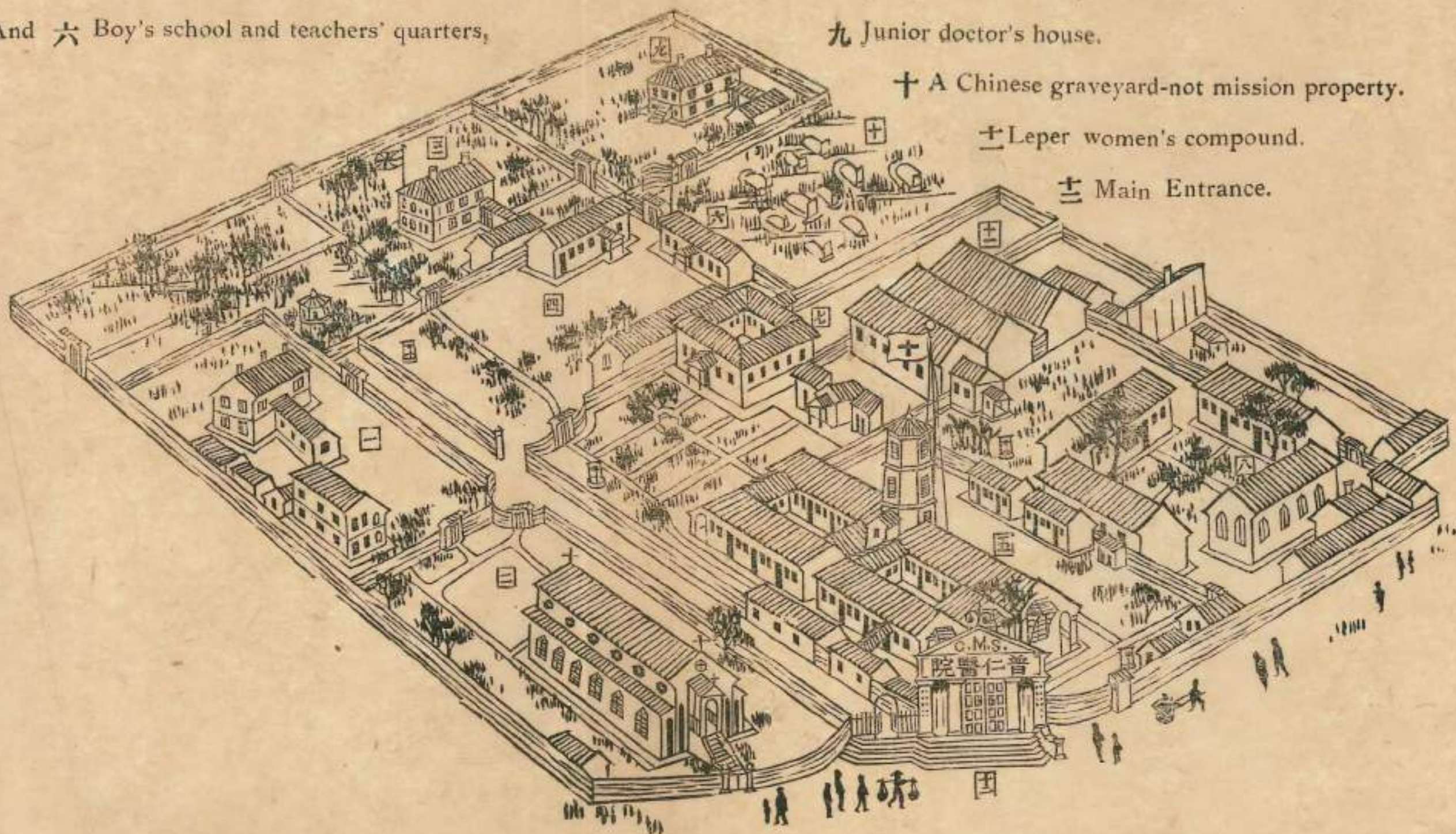
He went everywhere speaking of the need and impressed many so that they were willing to help. He himself visited Pakhoi and several stations of the CMS on the mainland again in 1884. In response to Bishop Burdon's appeals and with the aid of the funds he raised, CMS planned a Medical Mission at Pakhoi.

In 1887, the Pakhoi Po Yan Hospital was successfully established. In this map, we can see 1) Nurse's house and girls' school; 2) St. Luke's Church; 3) Senior doctor's house and grounds; 4) Boy's school; 5) General hospital and the Tower; 6) Teachers' quarter; 7) Women's Hospital; 8) Leper men's compound; 9) Junior doctor's house; 10) A Chinese graveyard — not mission property; 11) Leper women's compound; 12) Main Entrance.

TO FOLLOW THE PLAN OF THE MISSION COMPOUND, FIND THE CORRESPONDING CHINESE NUMERALS.
 BEGINNING WITH THE FIRST BLOCK OF BUILDINGS ON THE LEFT HAND SIDE.

- 一 Nurse's House and girls' school.
- 二 St. Luke's Church.
- 三 Senior doctor's house and grounds.
- 四 And 六 Boy's school and teachers' quarters,

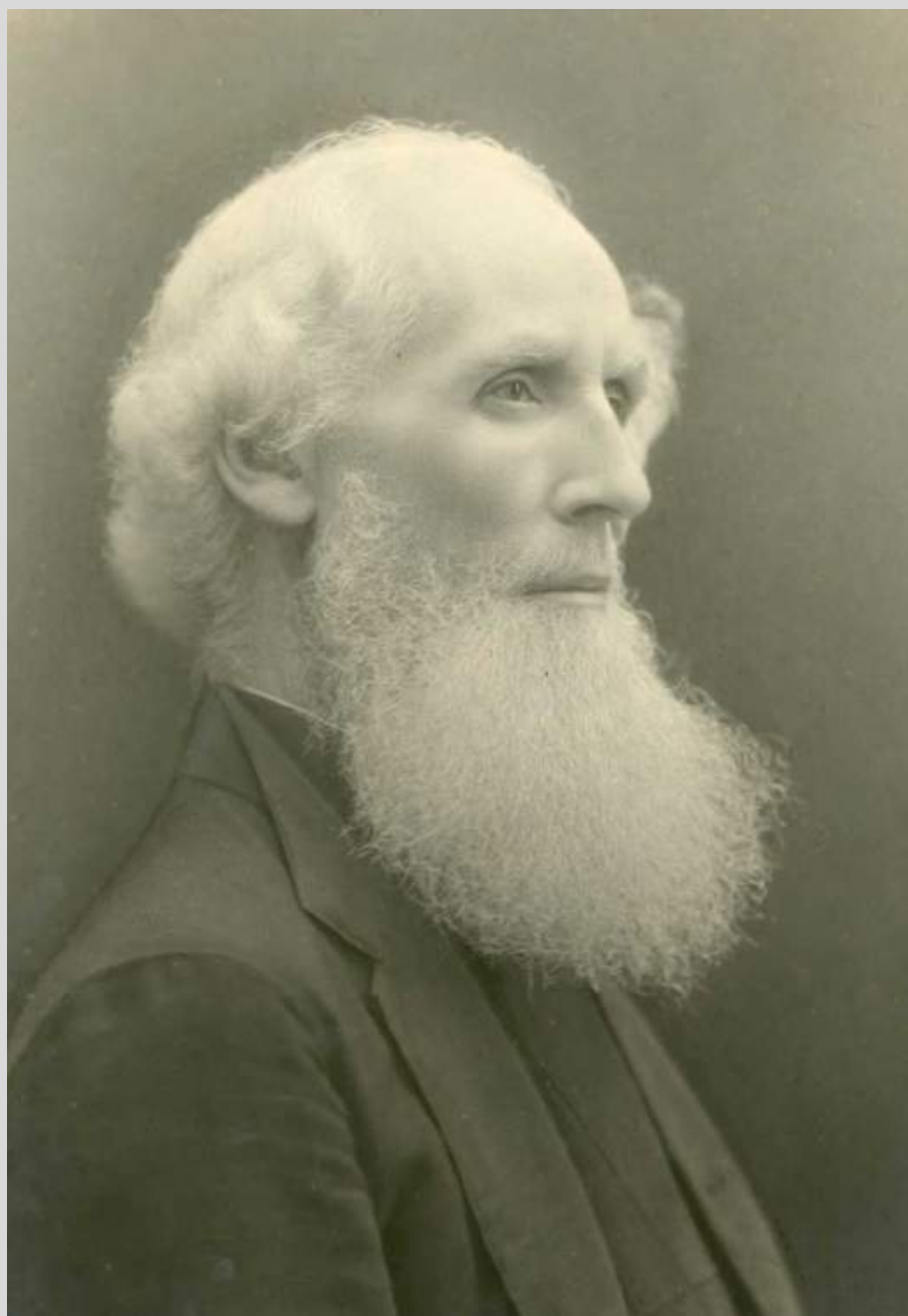
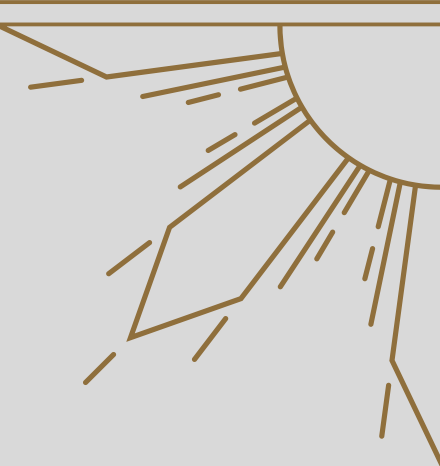
- 五. General hospital and the Tower.
- 七 Women's Hospital.
- 八 Leper men's compound.
- 九 Junior doctor's house.
- 十 A Chinese graveyard-not mission property.
- 十一 Leper women's compound.
- 十二 Main Entrance.



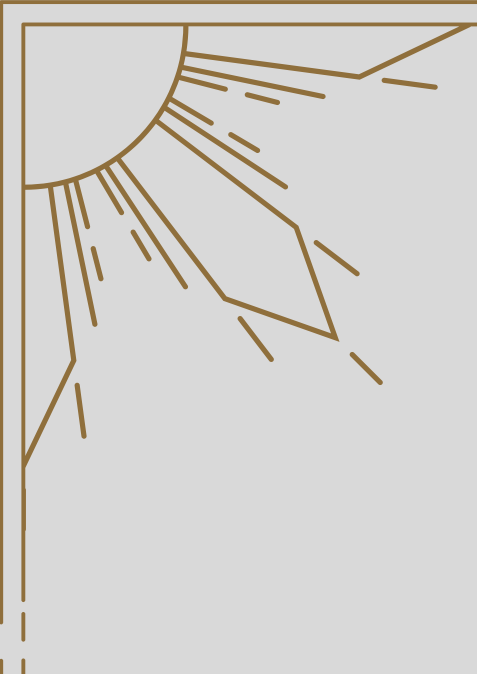
CHURCH MISSIONARY SOCIETY, COMPOUND PAKHOI, SOUTH CHINA.

闊29厘米 x 高20厘米
 Width 29cm x Height 20cm

香港聖公會檔案館
 HKSKH Archives



包爾騰主教(1874-1897)
Bishop John Shaw Burdon
(1874-1897)



英國海外傳道會北海地契，1896年

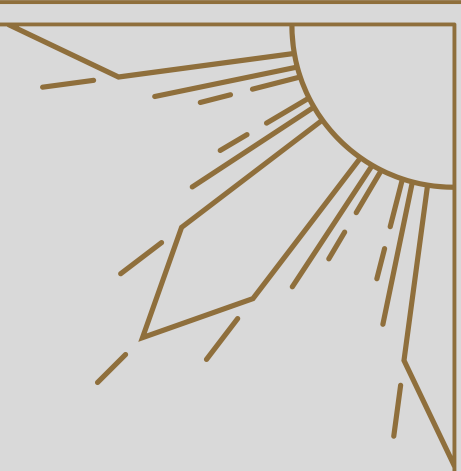
包爾騰主教與北海有著個人的緣分，這是他親自開拓的傳教站之一。1876年，中英《煙台條約》辟北海為通商口岸。1878年，包爾騰第一次前往北海。1879年9月，其在致坎特伯里大主教信中指北海這個新港口看起來能為廣西地帶開展教務提供良好基地。英國海外傳道會回應包爾騰的訴求，最終計劃在北海開展醫療事工。

我們所見的這份文件乃是1896年簽署的英國海外傳道會北海地契。1897年，包爾騰從維多利亞區主教位置上退下來。在離開中國一年後，他又一次返華，要求去偏遠的地方。霍約瑟主教便派他去北海。故而包爾騰與北海的緣份又一次得以延續。

CMS PAK HOI LAND TITLE DEED, 1896

Bishop John Shaw Burdon had a personal tie with Pakhoi, which was one of the stations he founded. The treaty of Yantai (煙台) had opened Pakhoi as a Treaty Port. Burdon first visited Pakhoi in 1878. He wrote a letter to the Archbishop of Canterbury in September 1879, saying that Pakhoi as a new port seemed to offer a good base of operations for Missionary work in the western part of the province and ultimately in Kwangsi. In response to Bishop Burdon's appeals, Church Missionary Society planned a Medical Mission at Pakhoi.

Here you can see CMS Pak Hoi Land Title Deed signed in 1896. In 1897, Bishop Burdon felt obliged to resign his See. However, after an absence from China of just a year, he returned to Hong Kong once more. He asked to go to a remote place and was assigned by Bishop Hoare to go to Pakhoi. Thus, the relationship between Burdon and Pakhoi was extended once again.



This Indenture made the Twentieth second day of November One thousand eight hundred and ninety six Between The Right Reverend John Shaw Burdon Bishop of Hong Kong of the one part and the Church Missionary Trust Association (a Company registered and incorporated in London in May One thousand eight hundred and eighty five under the Companies' Acts, 1862 to 1883 and hereinafter called "the Association") of the other part Witnesseth that the said John Shaw Burdon Doth hereby convey unto the Association All that piece of land forming part of the Cheung-Mau-t'in ground situate at Pakhoi bought by Edward Norton (trading under the style or firm of Norton & Co.) and transferred by him to the said John Shaw Burdon on the nineteenth day of February One thousand eight hundred and eighty six and as appears by the transfer endorsed upon the original grant thereof to the said Edward Norton, bounded on the East by the Main Road, on the West by the property of the Lam family, on the South by the property of the Young family, and on the North by the Main Road All which property belongs to the Church Missionary Society hereinafter mentioned I Do hold the same unto and to the use of the Association for ever In Trust for the Church Missionary Society for Africa and the East, whose Office is situate in Salisbury Square, Fleet Street in the City of London aforesaid In Witness whereof the said John Shaw Burdon has hereunto set his hand and seal to three parts of this Indenture and the Church Missionary Trust Association have hereunto caused their Common Seal to be affixed the day and year first above written.

Signed sealed and delivered by the said John Shaw Burdon in the presence of

Matthew J. D. Stephens

J. M. L. Noty. Sub.
Hong Kong.

C. B. Beauchamp
Clerk in Holy Orders
Pakhoi

J. S. Burdon
Bishop of Victoria
Hong Kong



NO. 12 收於《中華歸主》的地圖

這是一本由中華續行委辦會特別調查委員會於1922年同時以中英文出版的書。該書旨在為中國基督教會狀況提供進度報告，包括通過調查社會和經濟背景以及當地情況，為外國傳教士將控制權移交給中國基督徒做準備。然而，由於其不幸的標題，該書被視為基督教對中國進行殖民主義文化侵略的例子。縱然此書在上世紀曾存有政治爭議，不過2007年所出版的中譯本再版，正正認可了其舉足輕重的學術地位。

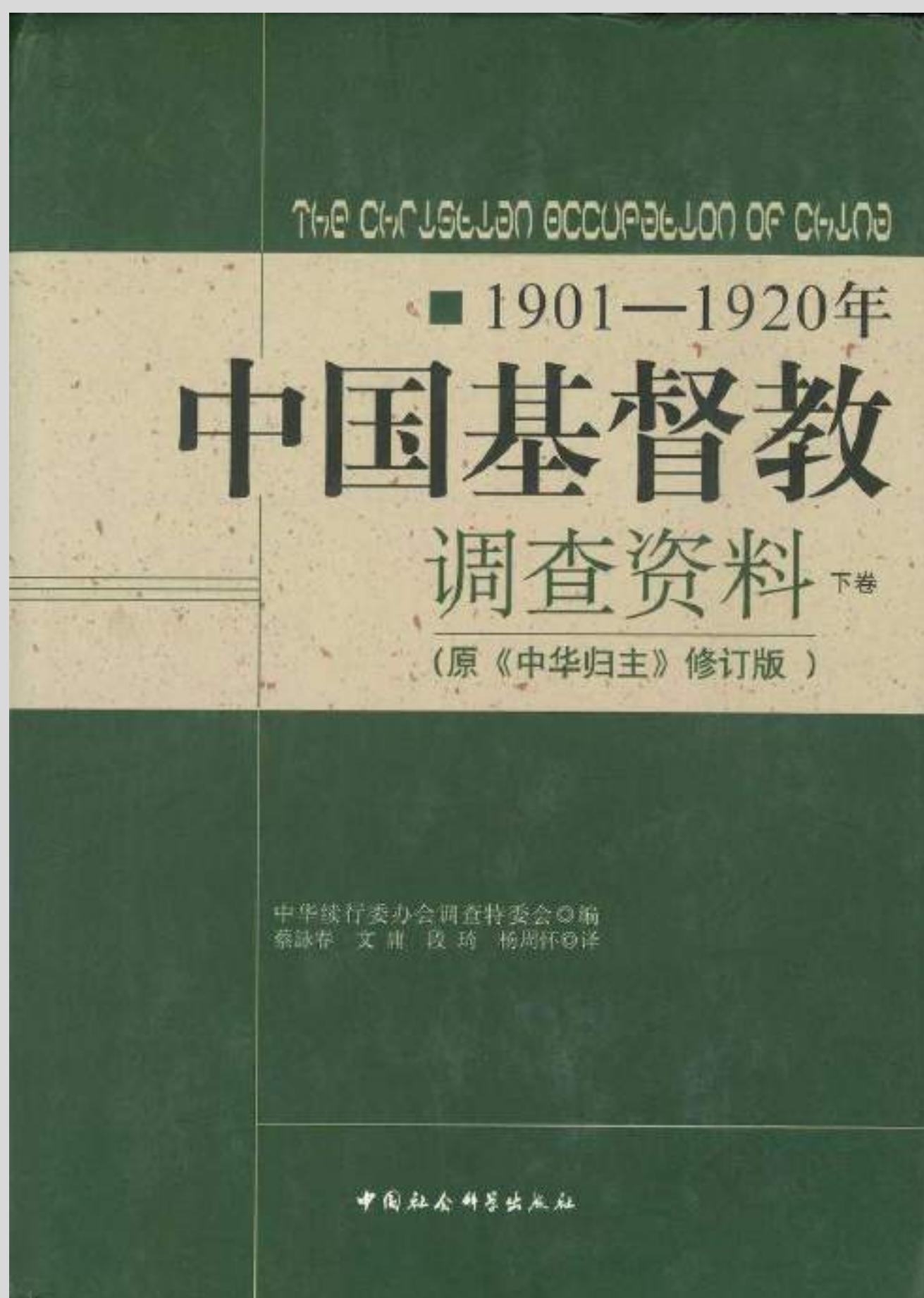
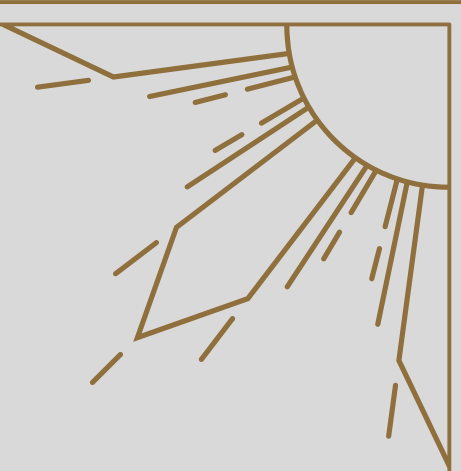
NO. 12 MAPS IN *THE CHRISTIAN OCCUPATION OF CHINA*

The Christian Occupation of China is a book published in 1922 simultaneously in English and Chinese commissioned by the China Continuation Committee. This book was intended as a progress report on the status of Christian churches in China, including social and economic background and local conditions, in preparation for foreign missionaries to turn control over to Chinese Christians. However, because of its unfortunate title, the book was seen as an example of colonialist culture aggression against China. The book was translated into Chinese again and was published in 2007, a recognition of its scholarly importance, despite the political controversies of the previous century.

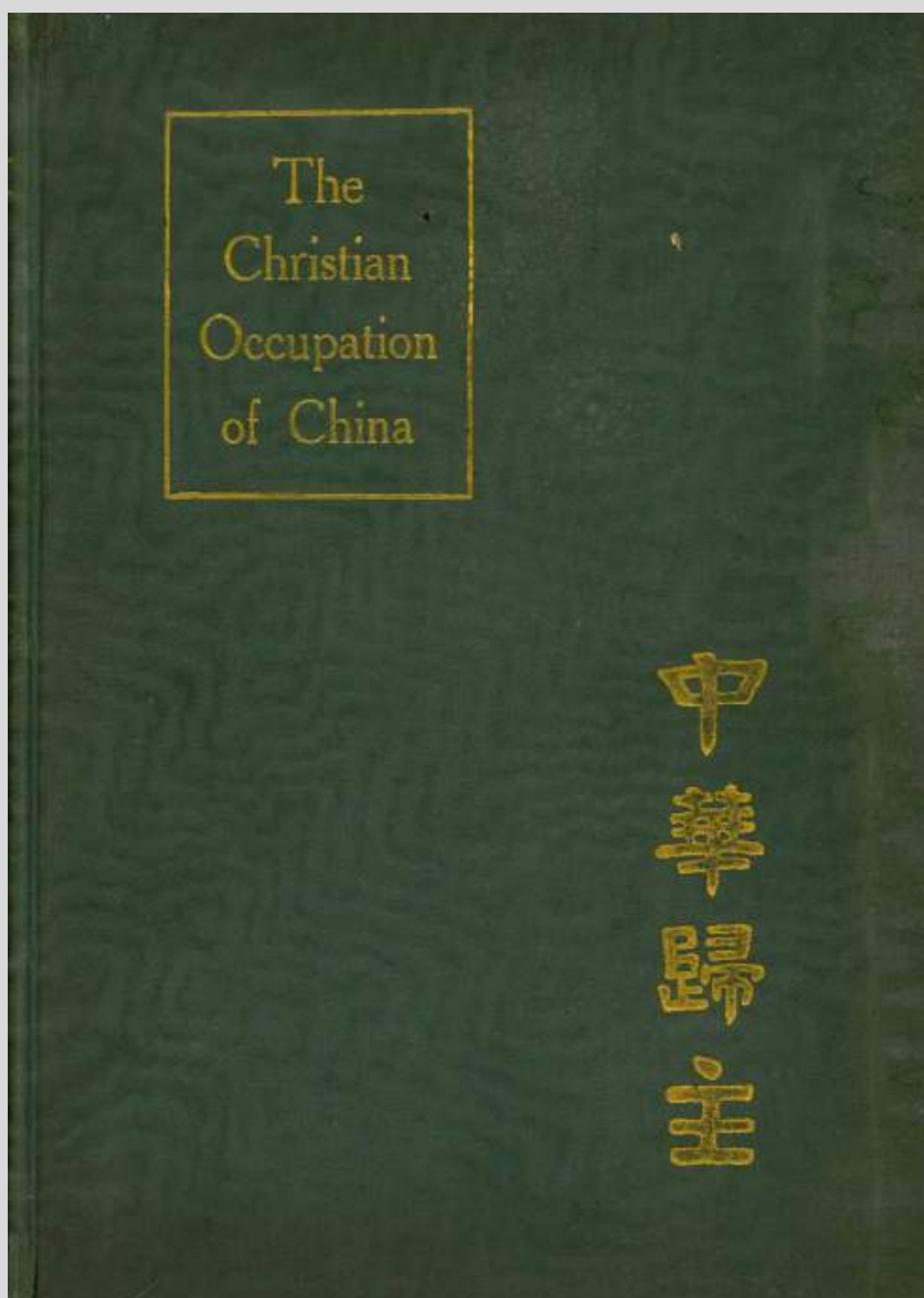


書內其中一幅廣東省地圖

Map of Kwang Tung, China in the book



原《中華歸主》修訂版



The Christian Occupation of China



NO. 13 中華聖公會教區地圖，約1922年

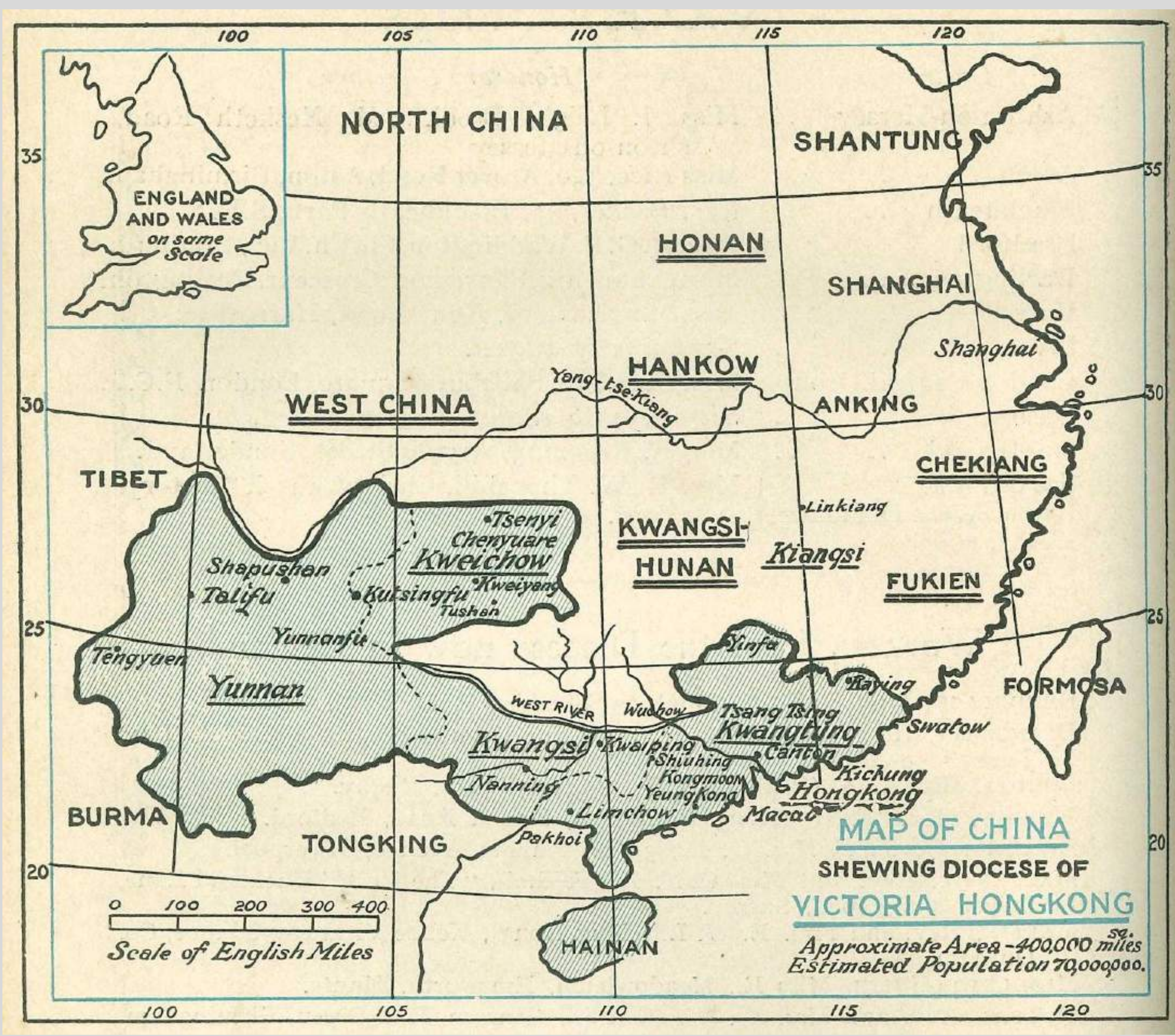
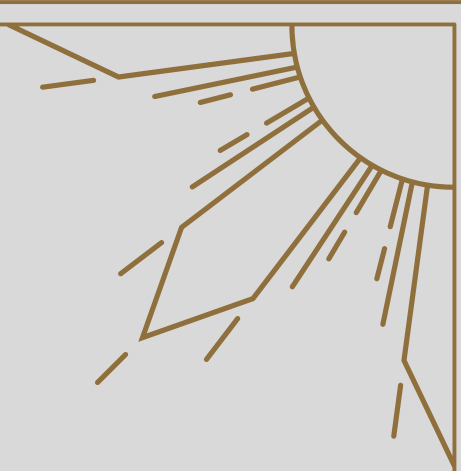
該地圖的藍色部分描繪了二戰結束時華南教區的情況，此乃在雲貴於1947年成為一個獨立教區前。

1912年4月27日，中華聖公會在上海成立。由英國、美國和加拿大三國聖公會在華11個教區即江蘇、港粵、浙江、華北、四川、湘鄂、山東、福建、桂湘、皖贛、河南教區的代表商議組成，形成了由各教區主教組成的主教院，以及由各教區聖品和平信徒代表組成的代表院，並設有主席主教、常務委員會和相關專門委員會，制定了聖公會憲章規例。

NO. 13 MAP OF CHSKH DIOCESES, CIRCA 1922

The blue portion of this map depicts the diocese of South China at the end of World War II, before Yunnan and Guizhou became a separate diocese in 1947.

On April 27, 1912, the Chung Hua Sheng Kung Hui (CHSKH) was founded in Shanghai, representatives of the 11 dioceses of the Anglican Communion in China, namely, Jiangsu(Kiangsu, 江蘇), Hong Kong and South China (Kong-Yuet, 港粵), Zhejiang(Chekiang, 浙江), North China(華北), Sichuan (also known as the diocese of West China, 四川), Hankou (Hankow, 湘鄂), Shandong (Shantung, 山東), Fujian (Fukien, 福建), Guangxi-Hunan (Kwangsi-Hunan, 桂湘), Anhui and Jiangxi (Ankwei and Jiangsi, 皖贛) and Henan (Honan, 河南). It also formed the House of Bishops composed of the bishops of each diocese and the house of Delegates composed of representatives of the clergy and lay people of each diocese, with a presiding bishop, a standing committee, relevant special committees and a Constitution and Canons of the Anglican Communion.



闊12.5厘米 x 高10.8厘米
 Width 12.5cm x Height 10.8cm
 香港聖公會檔案館
 HKSKH Archives

NO. 14 香港維多利亞教區地圖，1926年

這張用於旅遊指南的小比例尺地圖是由廣受歡迎的攝影師和旅遊作家羅伯特-克里斯普-赫爾利（1848-1927）所繪。其間標明了中環的重要建築、街道和地標。聖約翰座堂被列為「新教座堂」。注意旁邊的政府辦公室和閱兵場，它出現在我們展品中的聖約翰教堂早期照片中。會督府在此乃是聖保羅書院，這是當時的學校所在地。

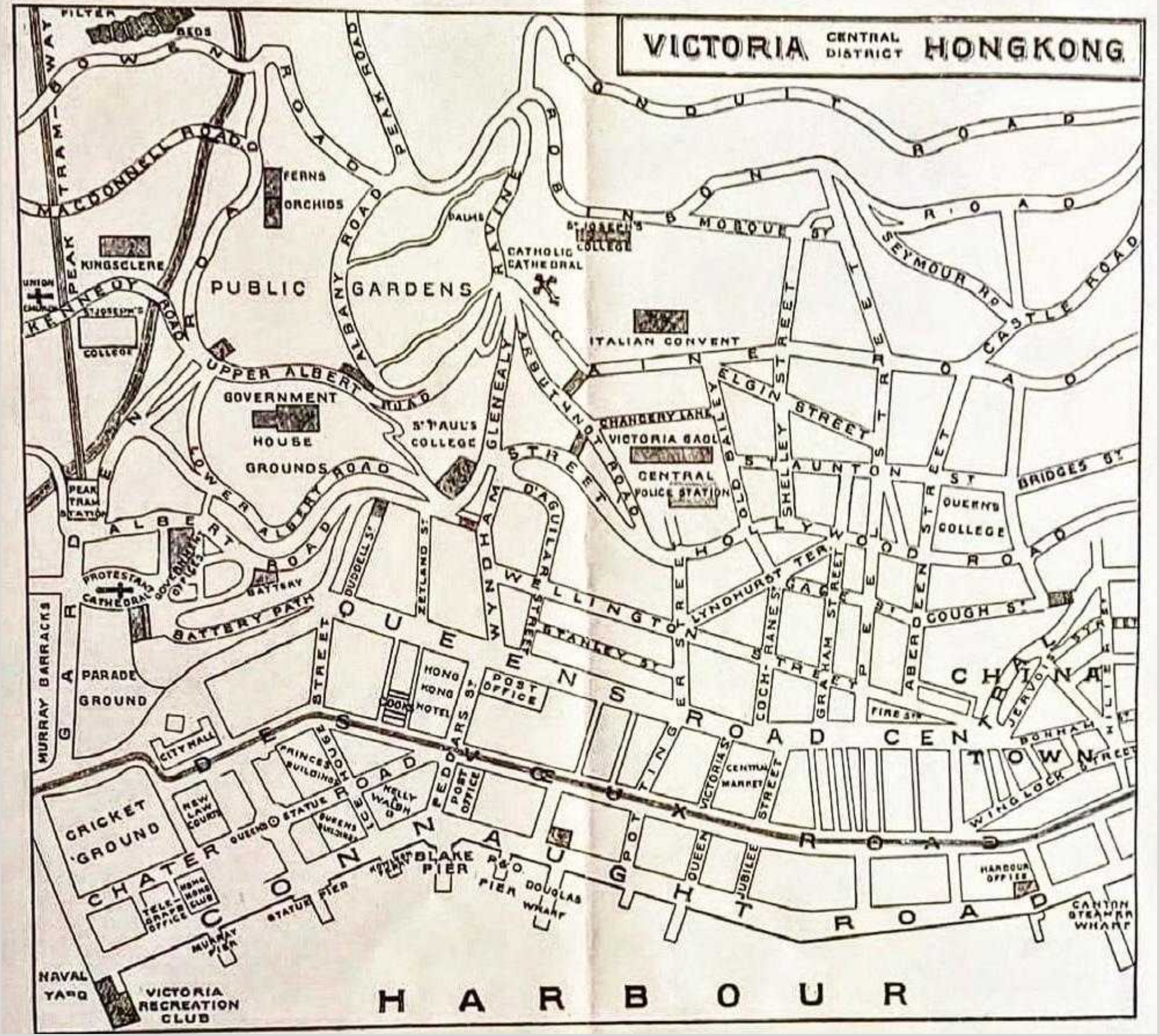
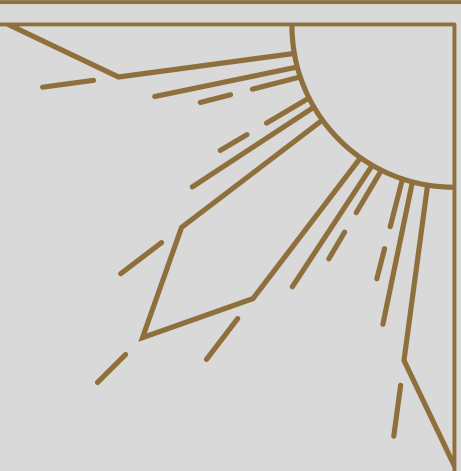
NO. 14 VICTORIA, CENTRAL DISTRICT, 1926

This small-scale map for a tourist guide was drawn by the popular photographer and travel writer Robert Crisp Hurley (1848-1927) indicating the important buildings, streets and landmarks in Central. St. John's Cathedral is listed as the "Protestant Cathedral." the adjacent government offices and the Parade Ground which appears in the early photograph of St. John's that is in our exhibit. Bishop's House appears as St. Paul's College, which was the location of the school at the time.



聖約翰座堂和俄國領事館(約1876年)

St John's Cathedral and the Russian
Consulate Building, c. 1876



闊17厘米 x 高18.5厘米
Width 17cm x Height 18.5cm

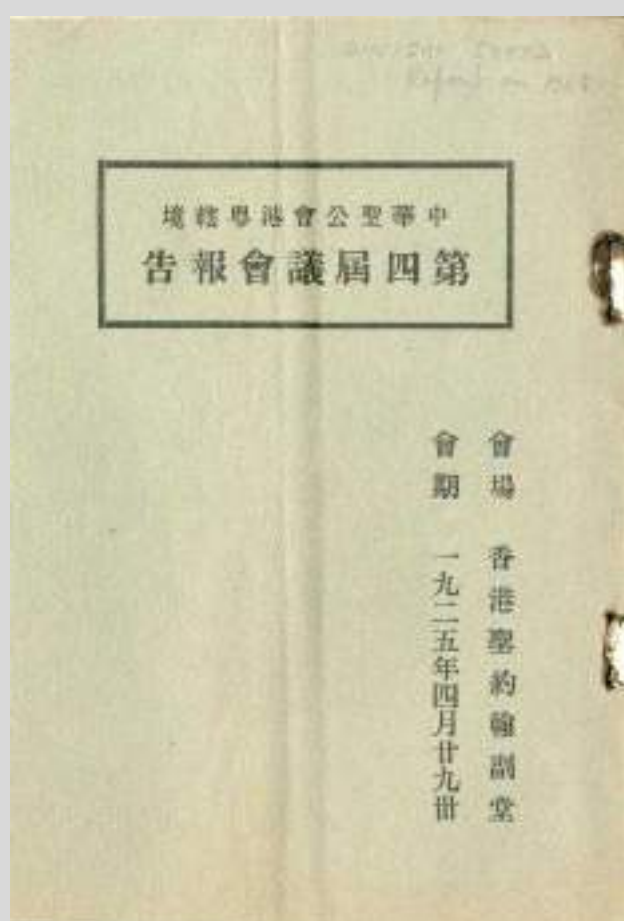
此地圖由本館好友借出
On loan from a friend of the Archives

NO. 15 香港教區地圖，1937年

此地圖中的粗邊界線勾勒出1937年的香港教區。主要牧區和傳教站亦在此邊界內和插圖中顯示。從中可以看到廣西、廣東、福建、浙江、湖南等地均有含括在內。

NO. 15 MAP OF DIOCESE OF HONG KONG, 1937

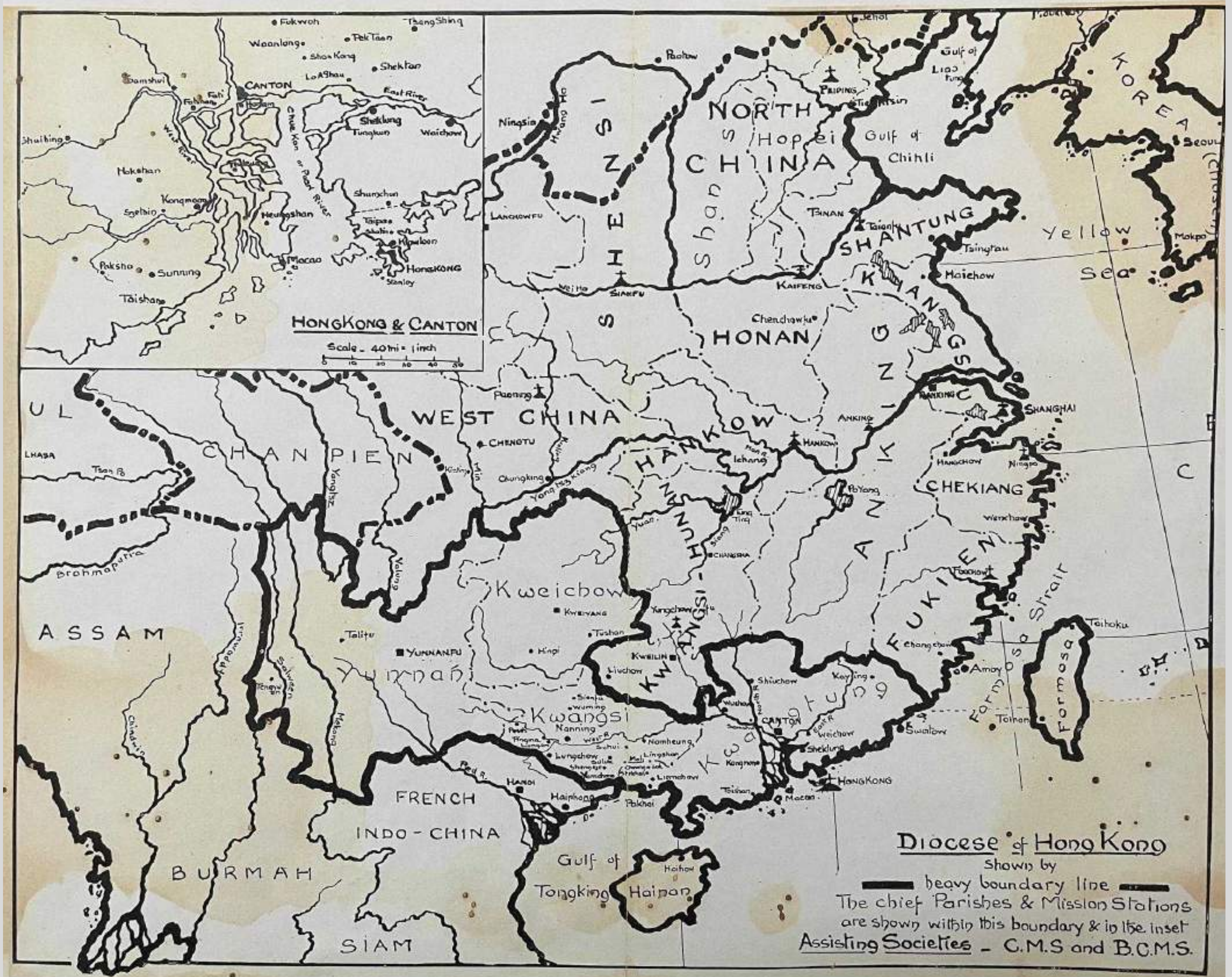
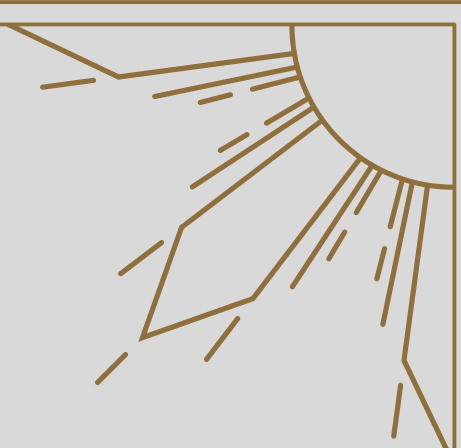
The heavy boundary line in this map illustrates the Diocese of Hong Kong in 1937. The chief parishes and mission stations are shown within this boundary and in the insert. Areas such as Guangxi, Guangdong, Fujian, Zhejiang, Hunan are included.



中華聖公會港粵轄境第四屆議會報告
Report of the 4th Synod of
CHSKH of HK & Macau Diocese



天國義學，1920s
School of the
Heavenly Kingdom, 1920s



闊12.5厘米 x 高11.8厘米
 Width 12.5cm x Height 11.8cm

香港聖公會檔案館
 HKSKH Archives

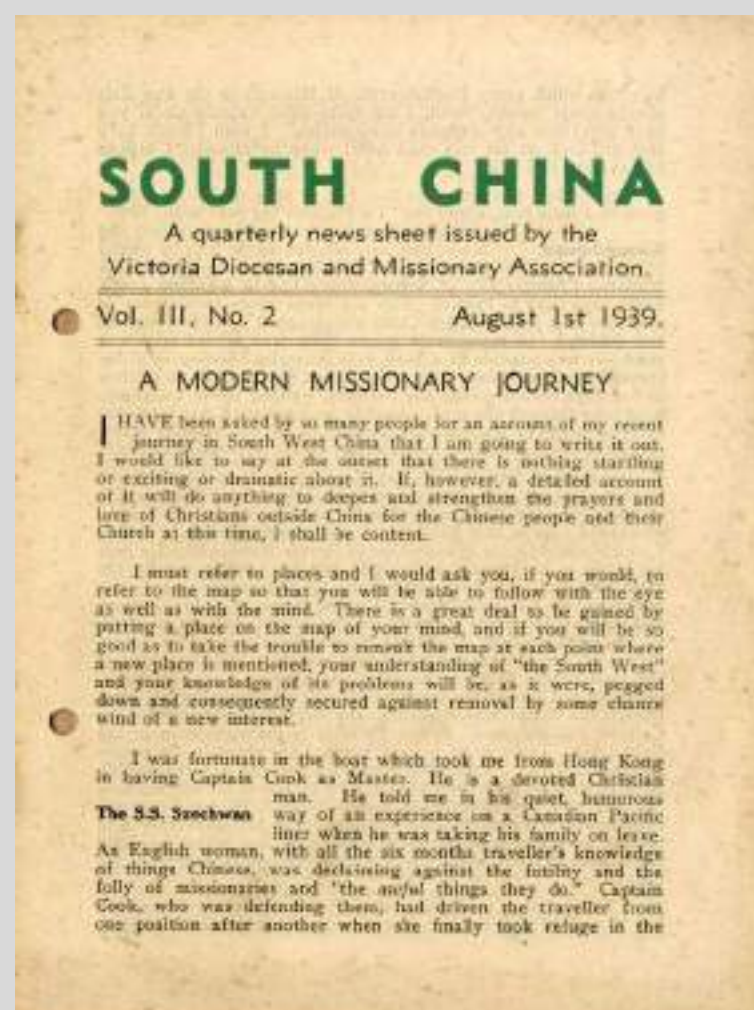


NO. 16 現代傳教士之旅的行程地圖， 1939年

這是一幅有趣的地圖。在該圖上展現出四種旅程的路線，包括主教的旅線、從緬甸到重慶的公路、正在建設的鐵路和已有的鐵路。從中可以看出1939年左右的現代傳教士如何在緬甸、雲南、廣西、海南、廣東、湖南、四川的各城市中穿梭，持續回應他們的基督呼召、履行他們的天國使命。

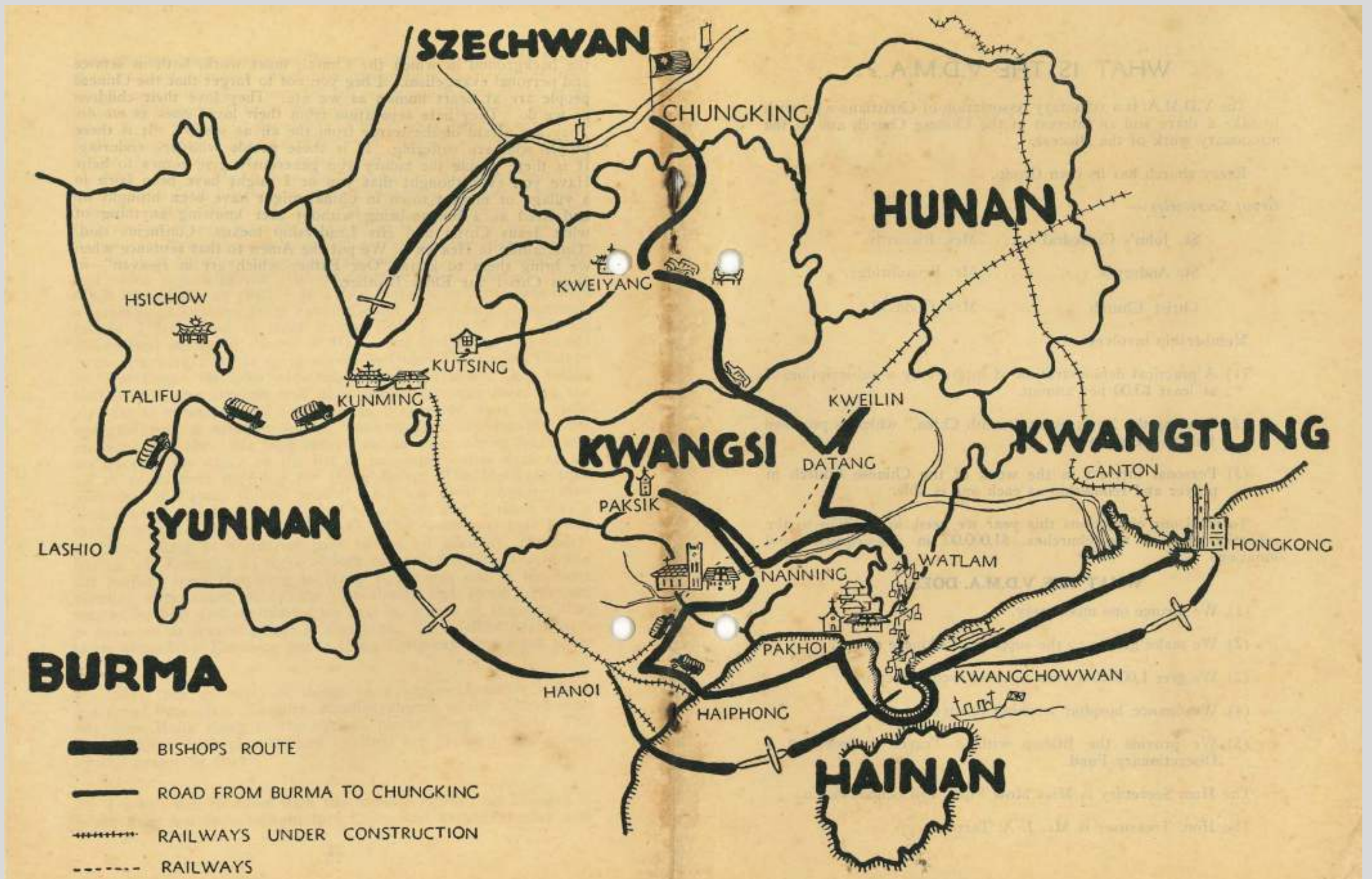
NO. 16 MAP OF MODERN MISSIONARY JOURNEY, 1939

This is an interesting map. Four routes of missionary journeys are shown, including the bishop's route, the road from Burma to Chongqing, railways under construction, and the existing railways. The map shows how modern missionaries traveled through cities in Burma, Yunnan, Guangxi, Hainan, Guangdong, Hunan, and Sichuan around 1939, continuing to respond to their Christian call and fulfill their heavenly mission.



由何明華會督所寫的現代傳教士之旅，刊於
1939年的*South China*

South China - A Modern Missionary
Journey, 1939 written by Bishop R.O. Hall



闊30厘米 x 高20厘米

Width 30cm x Height 20cm

香港聖公會檔案館

HKSKH Archives

NO. 17 香港及廣東省地圖，1940年

香港和廣東在地理上緊密相連。在抗戰時期，在港的聖公會牧師會去廣東主持聖餐以解因戰事紛亂而人手不夠之難。由此，這兩個同屬華南的區域在基督裡相互連結。

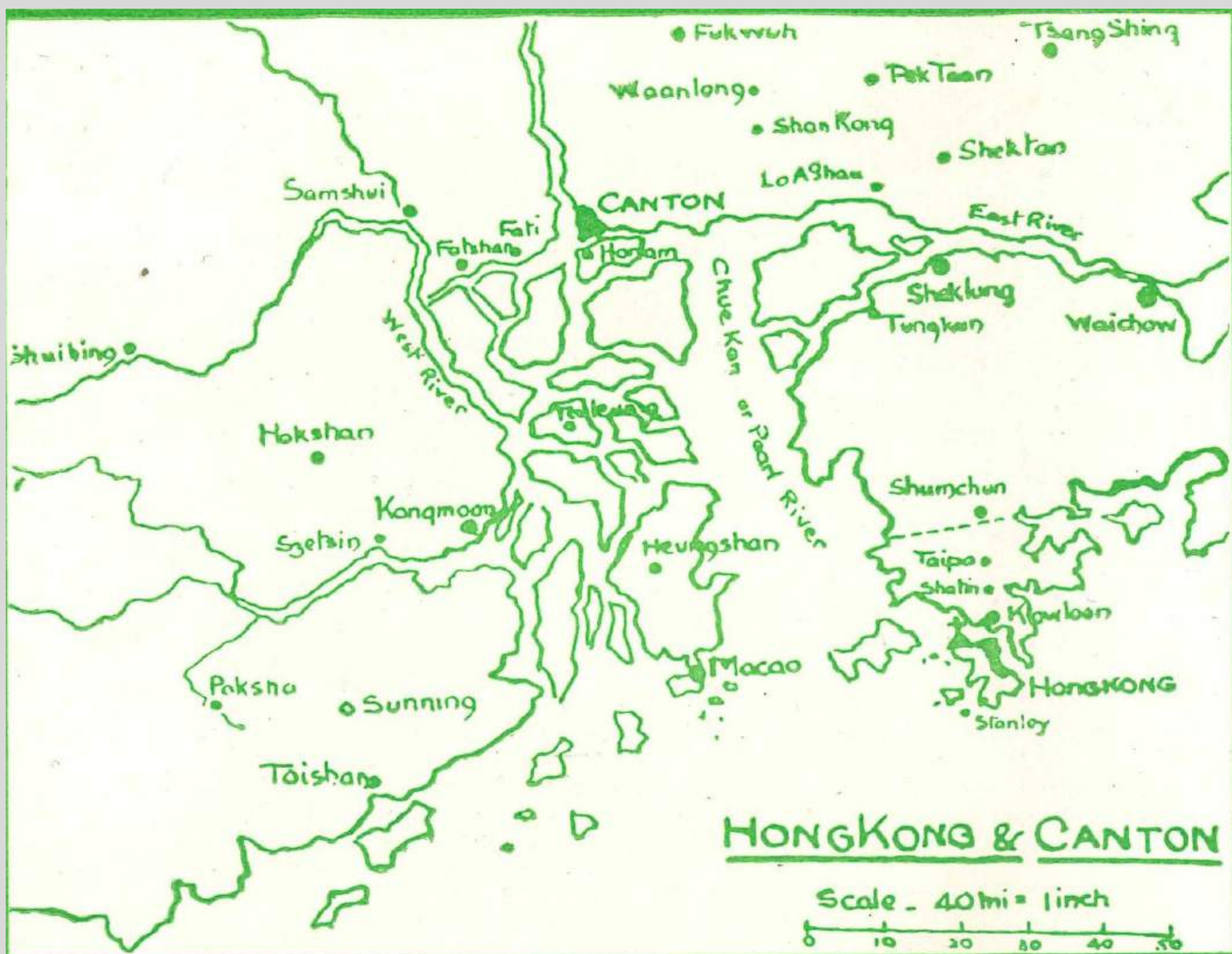
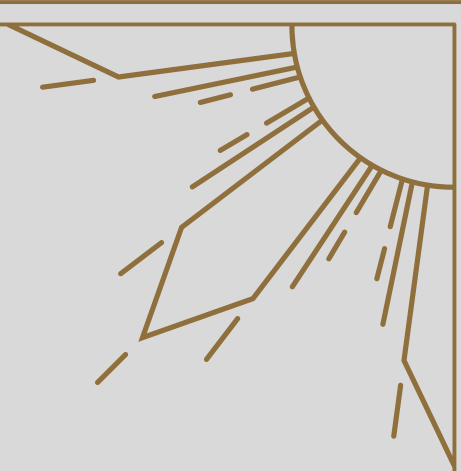
NO. 17 MAP OF HONG KONG AND CANTON, 1940

Hong Kong and Canton are closely linked geographically. During the Anti-Japanese War, Anglican priests in Hong Kong would go to Canton to conduct Eucharist to relieve the shortage of manpower due to the chaos of the war. In this way, these two areas which both belong to South China became connected in the love of Christ.



港粵教區聖品人攝影紀念（1930年12月21日）

Clergy of South China Diocese (December 21, 1930)



闊9.6厘米 x 高7.4厘米
Width 9.6cm x Height 7.4cm

香港聖公會檔案館
HKSKH Archives

NO. 18 中華聖公會中國教會地圖， 約1941-1942年

八年抗日使國家及教會都處於分裂狀態。這張繪於1941或1942年的地圖，陰影部分代表日佔下的區域，明亮部分代表「自由中國」地帶。戰爭的歲月是極為艱苦的，但教會的事工卻維持不變。

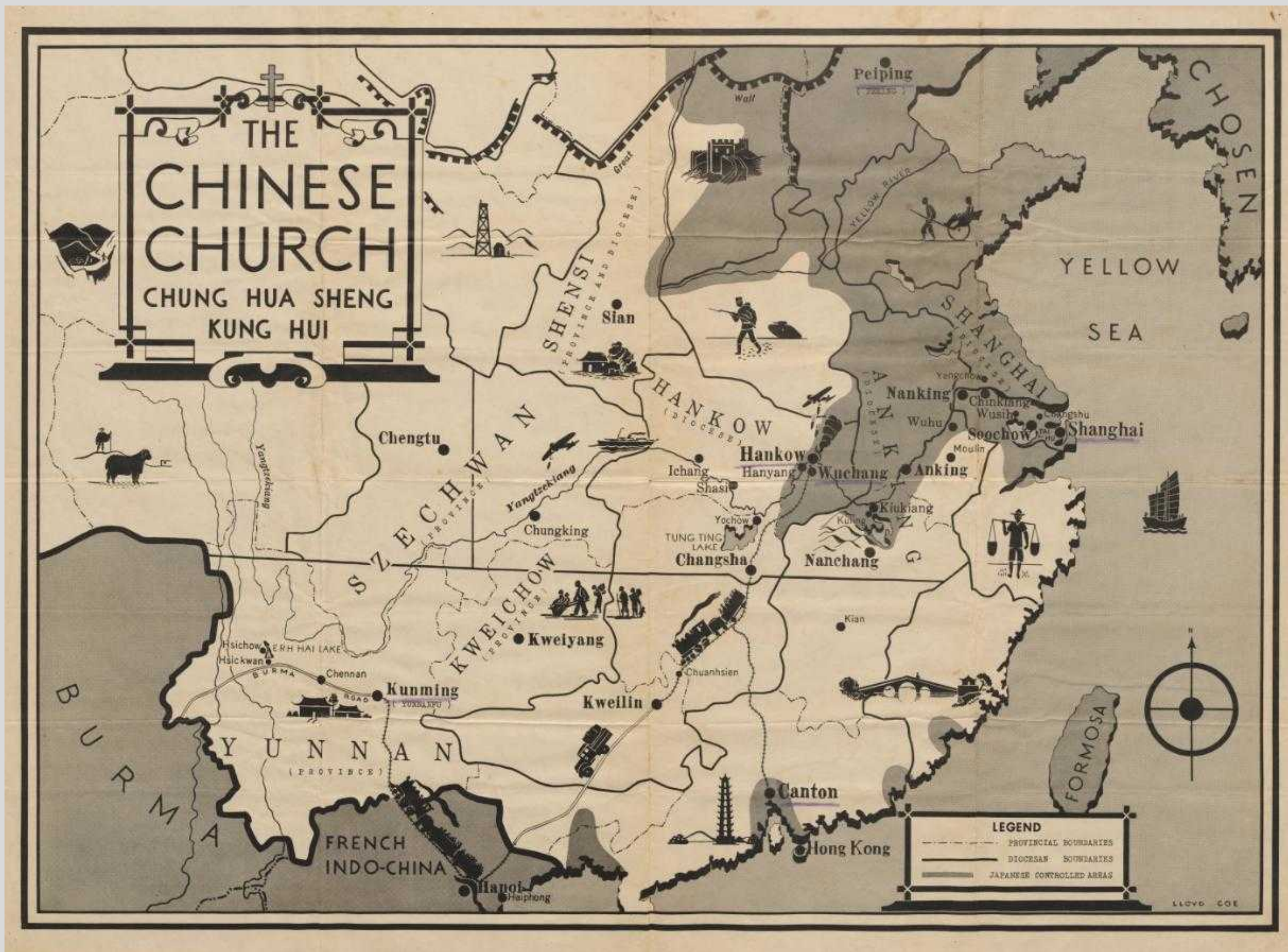
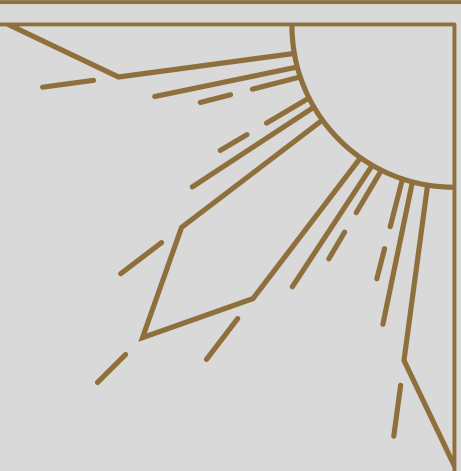
NO. 18 MAP OF THE CHINESE CHURCH, CHSKH, CIRCA 1941-1942

Both the country and the church were separated during the eight years of the War Against Japan. This map from 1941 or 1942 shows the shaded areas under Japanese occupation, and the light areas of what was called "Free China". The war was a time of extreme hardship for the Chinese people, and many churches and schools were closed. But the work of the Church continued.



中國抗戰期間的《港粵教聲》

A Kong Yuet Diocesan Echo
during China War time



闊97厘米 x 高71厘米
Width 97cm x Height 71cm

香港聖公會檔案館
HKSKH Archives

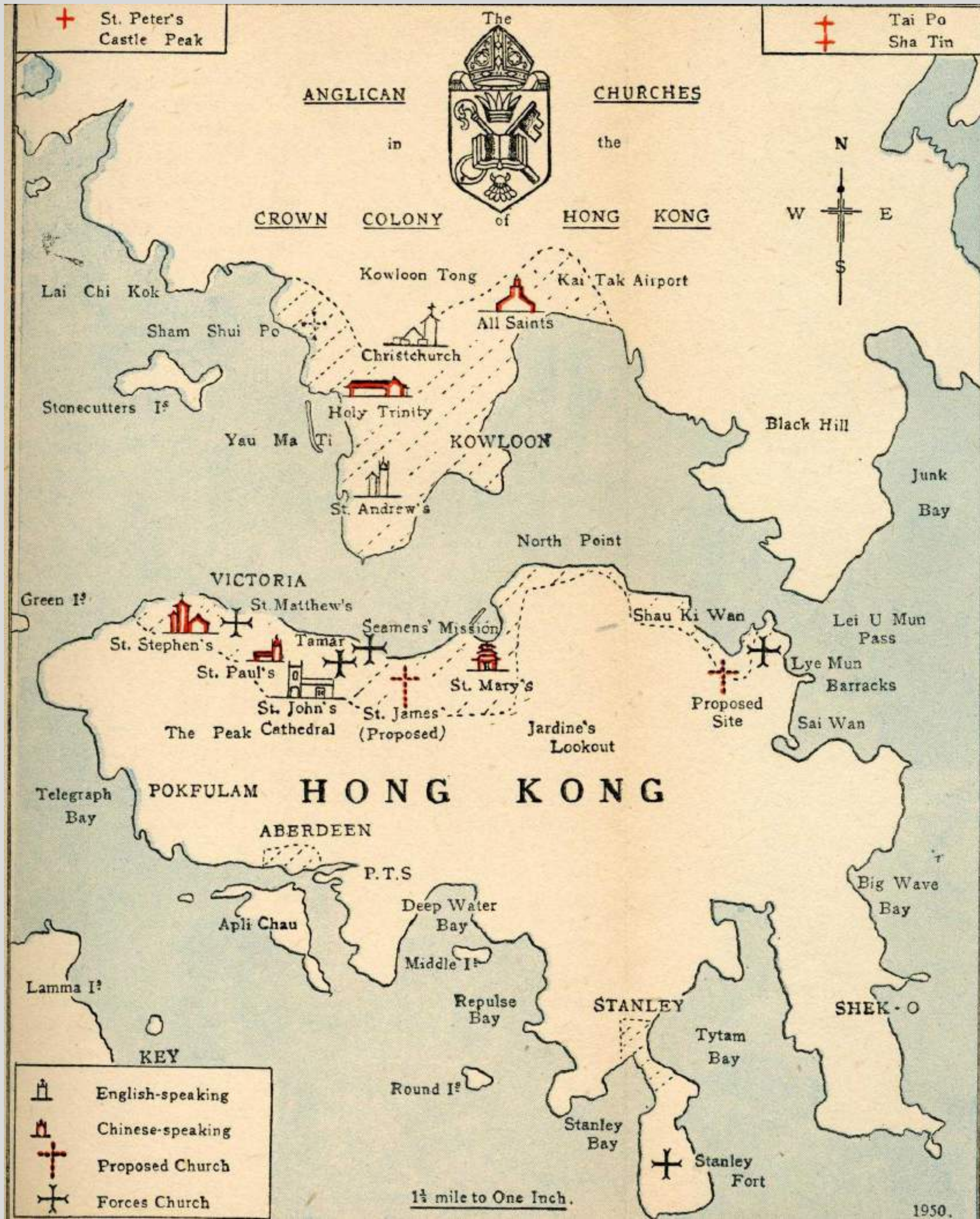


NO. 19 香港聖公會教堂地圖，1950年

在這幅可愛的地圖上可以看到香港聖公會的英語堂、華語堂、擬建造堂等在香港各地的分佈。其中，五所華語堂以醒目的紅色標出。這些教堂構成了聖公會長久以來在港服侍基督、服務社會的圖景。

NO. 19 MAP OF ANGLICAN CHURCHES IN HONG KONG, 1950

This lovely map shows the distribution of the English-speaking, Chinese-speaking, and proposed churches of the Hong Kong Sheng Kung Hui in Hong Kong. Five of the Chinese-speaking churches are highlighted in red. These churches form a picture of how the Anglican Church has served Christ and served society in its long history.



此地圖由本館好友借出
 On loan from a friend of the Archives



NO. 20 聖士提反女子中學校外道路圖， 1950年代

1906年，聖士提反女子中學由英國海外傳道會創立。最初位於堅道，後遷至巴丙頓道，1923年最終定址於現在的列堤頓道。1941-1945年，學校被日軍佔領作為「緊急醫院」使用，後成為「東亞學院」。1945年10月重新開學。1956年，學校慶祝其成立五十週年。此幀地圖展示了五十年代聖士提反女子中學周圍列堤頓道等道路。

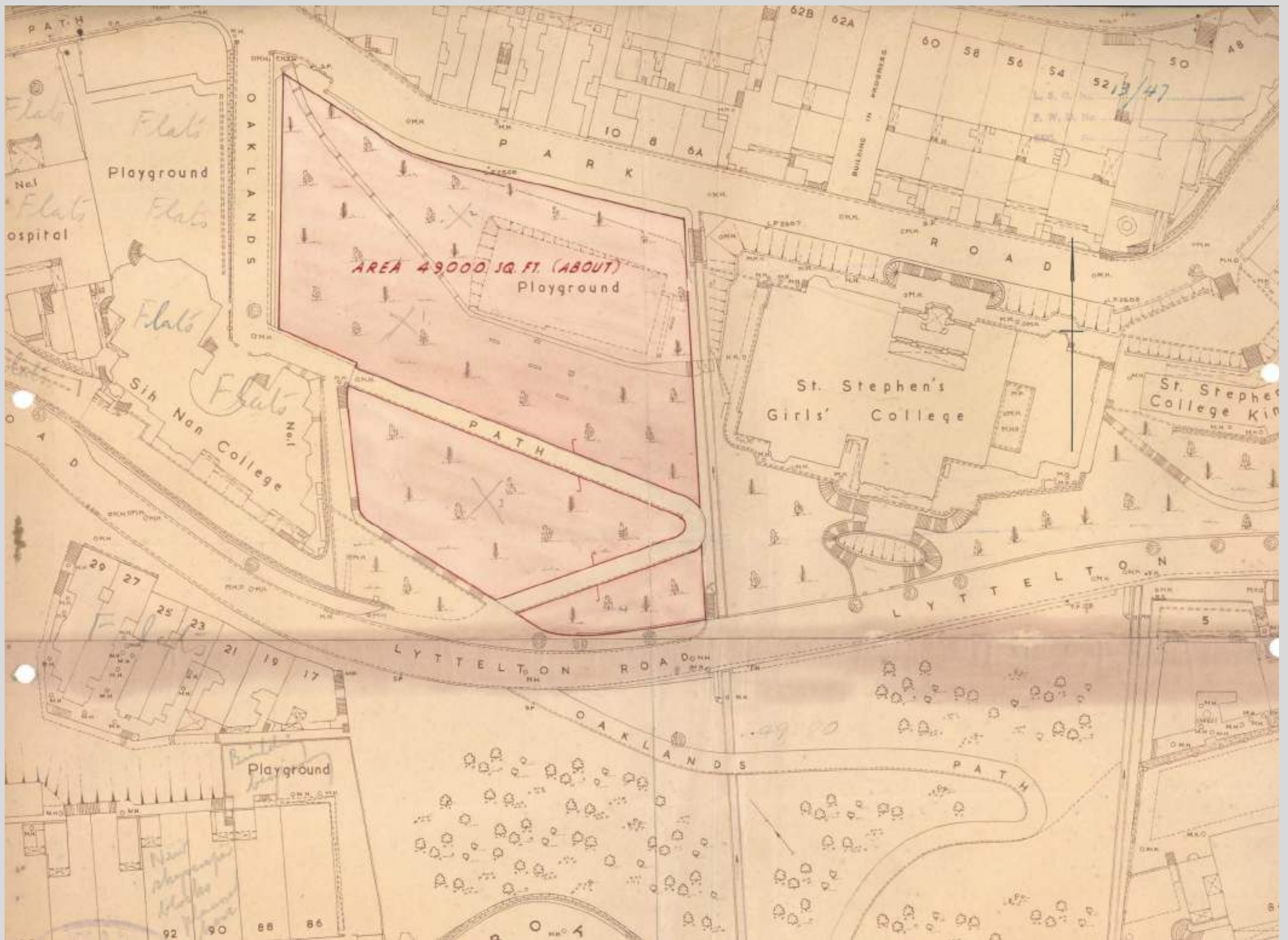
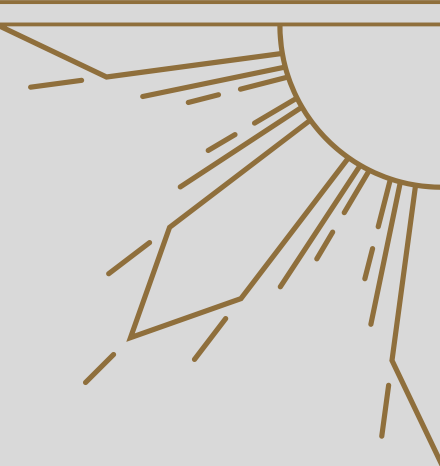
NO. 20 ST STEPHEN'S GIRLS' COLLEGE ROAD MAP, 1950s

St. Stephen's Girls' College (SSGC) was founded by the Church Missionary Society (CMS) of the Church of England in 1906. The school was first located at 35 Caine Road and later moved to 27 Caine Road in 1909. It moved to its current location at Lyttelton Road in 1923.

The school was occupied and used by the Japanese army as an "Emergency Hospital" and later turned into the "Academy of East Asia". The School was re-opened in October 1945. SSGC celebrated her Golden Jubilee in 1956. This planning map shows the roads around the SSGC in the 1950s



聖士提反女子中學
St Stephen's Girls' College



闊38厘米 x 高30.7厘米
Width 38cm x Height 30.7cm

香港聖公會檔案館
HKSKH Archives

NO. 21 聖雅各工藝訓練中心建築圖則， 1958年

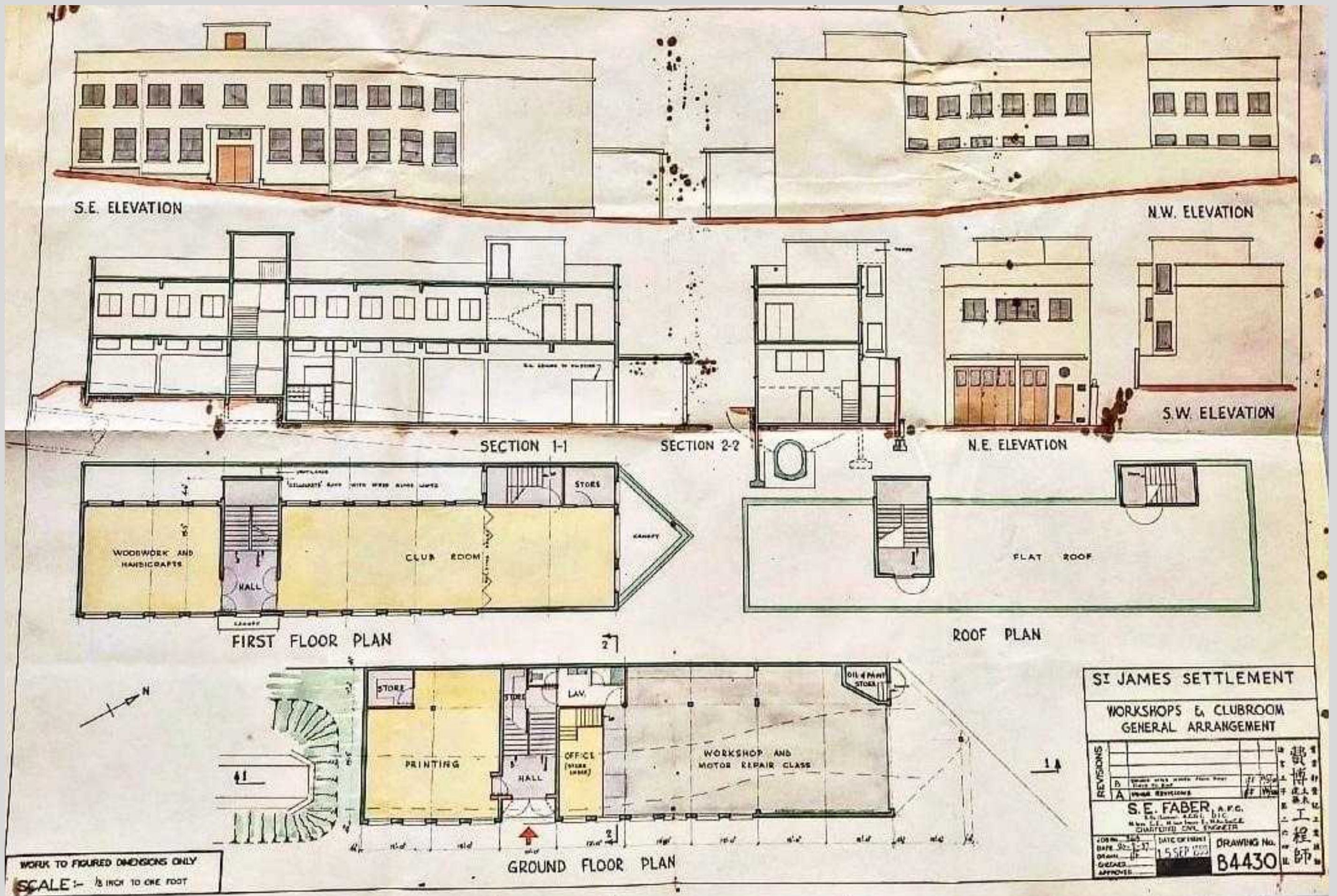
1949年，何明華主教在石水渠街北帝廟內為灣仔的貧困孩童設立聖雅各兒童會。此乃聖雅各福群會之始。在此我們可以看到繪於1958年的聖雅各工藝訓練中心建築圖則。鐵皮屋縫紉班、工藝訓練中心均設於此。在此圖中可見木工部和手工藝部所在地、俱樂部房、車間和電機修理班、印刷室，大廳所在地等。

NO. 21 ST JAMES' SETTLEMENT WORKSHOP, 1958

The St James' Boys' and Girls' Club was opened by Bishop R. O. Hall in 1949 for the poorer children of Wanchai in a room in the Pak Tai Taoist temple on Stone Nullah Lane. It was the beginnings of the St James's Settlement. Here we can see the plan drawn in 1958 for Vocational Training Workshop set in St. James' settlement. Classes such as needle work class and vocational training were set. We can see the places for woodwork and handicrafts, club room, workshop and motor repair class, printing room, hall and so on in this map.



聖雅各工藝訓練中心
St James' settlement
workshop Building



闊77厘米 x 高53厘米
 Width 77cm x Height 53cm

香港聖公會檔案館
 HKSKH Archives



NO. 22 童膳會工場及辦公室建築圖則， 1960年

在1960年代，教會響應支援營養不良的貧困兒童。由何明華主教帶領的聖公會教區開始，與其他教會合作成立童膳會，從中央廚房向學校定期提供已烹調的膳食。食物則是他人捐贈的。在此可以看到繪於1960年的童膳會工場及辦公室建築圖則。內中可見米庫、廚房、院子等所在地。

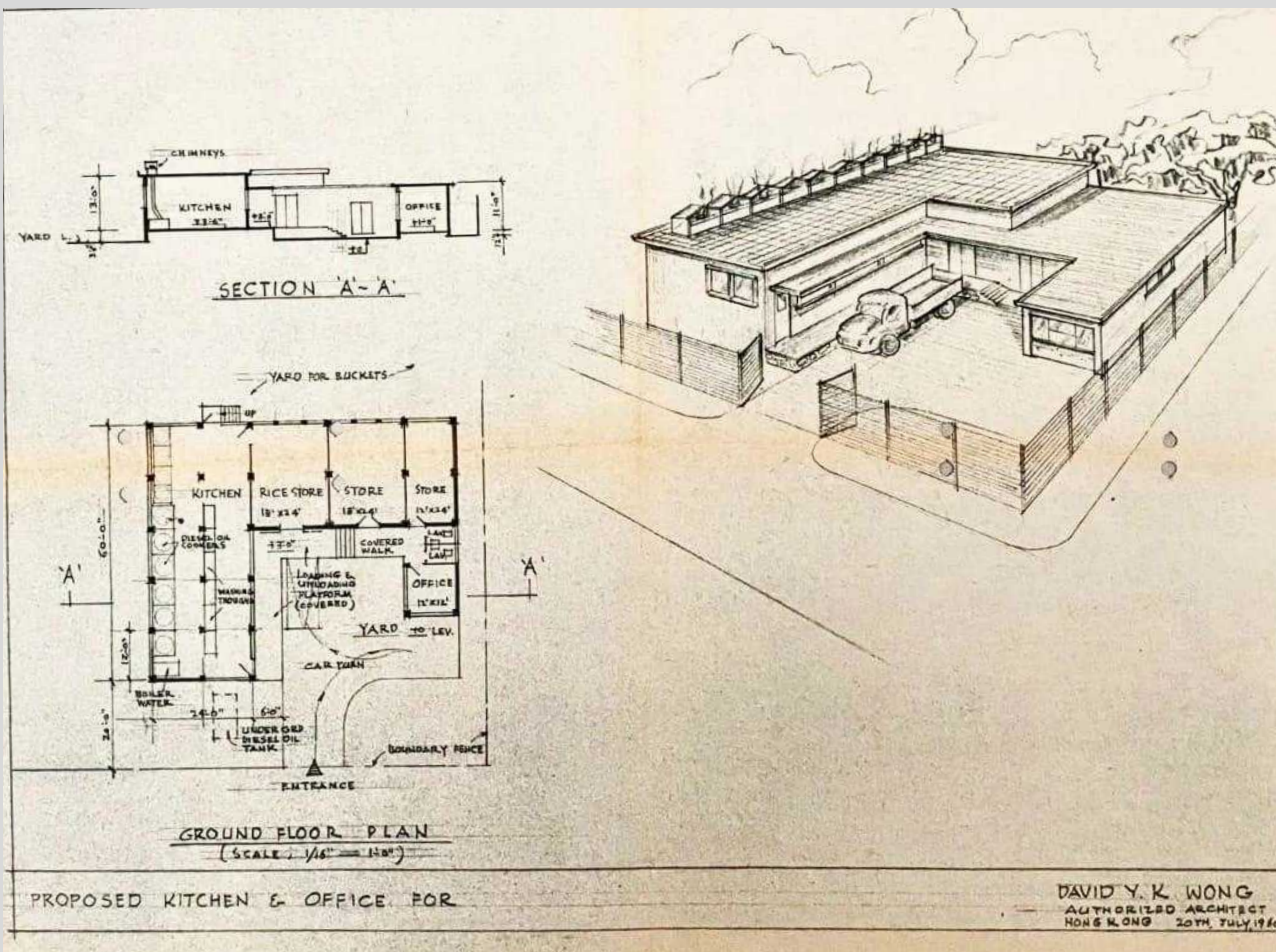
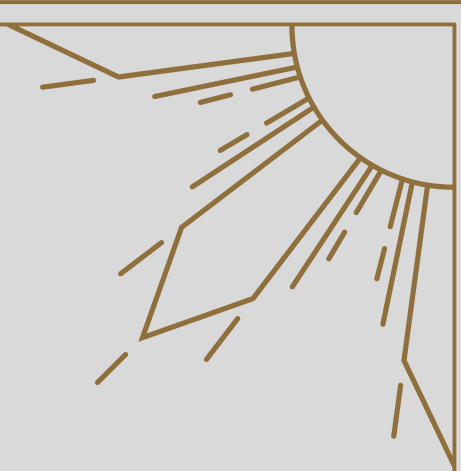
NO. 22 PLAN FOR CHILDREN'S MEALS SOCIETY, PROPOSED FACTORY PLAN FOR KITCHEN & OFFICE, 1960

In the 1960s, the church responded to undernourishment of poor children. Begun by the Anglican diocese under Bishop Hall, the Children's Meals Society became a collaboration with other churches in making regular deliveries of cooked meals to schools from a central kitchen, with food provided by donors.

Here we can see the Plan for children's meals, proposed factory plan for kitchen & office drawn in 1960. We can see the places of rice store, kitchen, yard, etc..



童膳會計劃下的學童
Students in the Children's
Meals Scheme



闊52.5厘米 x 高39.5厘米
Width 52.5cm x Height 39.5cm

香港聖公會檔案館
HKSKH Archives



NO. 23 聖公會港澳教區學校及社服機構圖， 1964年

這幅繪於1964年的圖列出了60年代香港島、九龍和新界隸屬聖公會的大學、中學、小學、幼稚園、夜校、醫院、福利中心、培訓班等。此圖反映出香港聖公會在教育、醫療、社會服務等方面對整個香港社會所作出的長久且廣闊的貢獻。

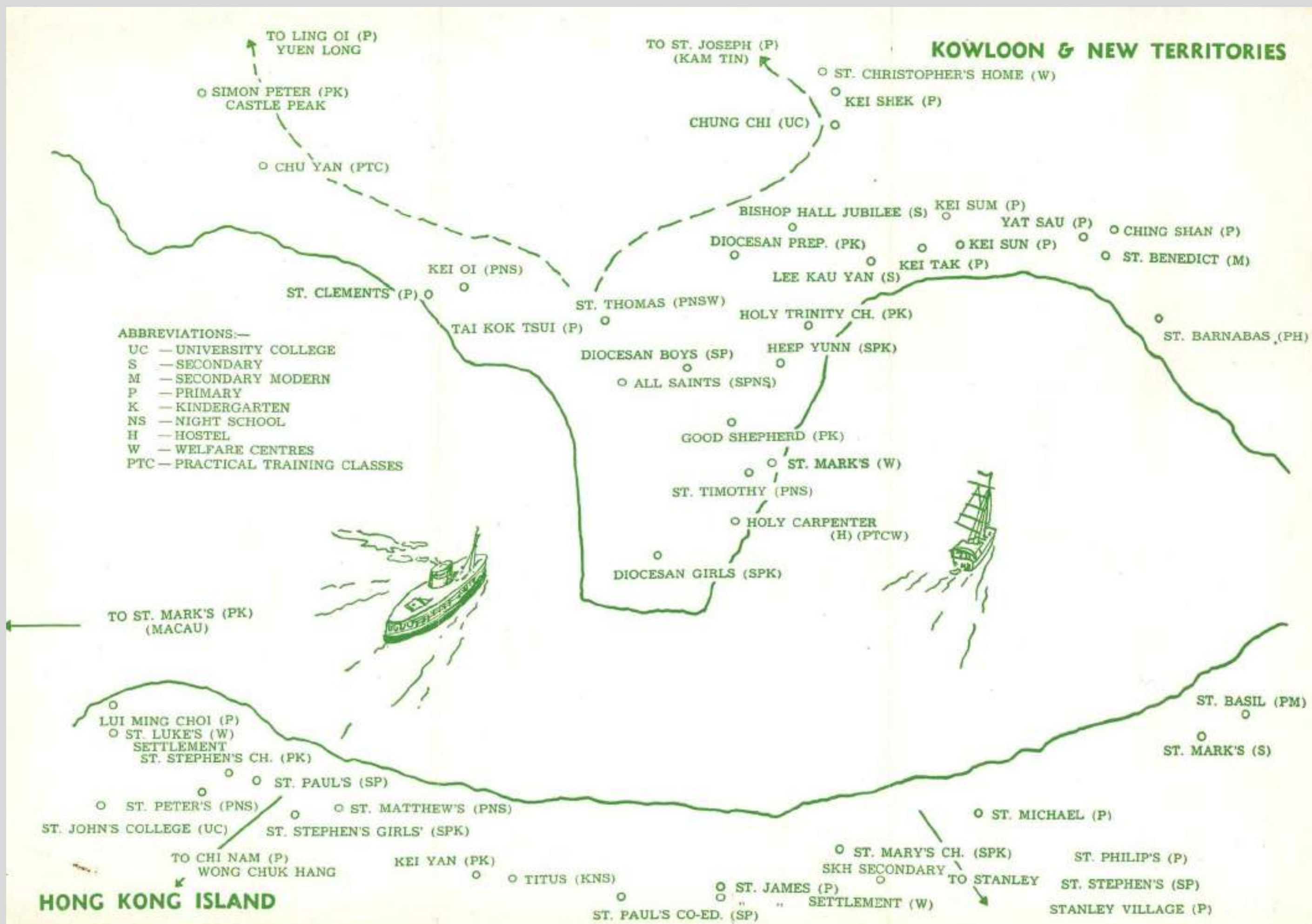
NO. 23 DIOCESE OF HONG KONG & MACAU DIAGRAM PLAN OF SCHOOLS, AND WELFARE CENTRES, 1964

This map, drawn in 1964, lists the universities, secondary schools, primary school, kindergartens, nights schools, hospitals, welfare centers, and practical training classes, that were affiliated with the HKSCH set in Hong Kong Island, Kowloon and the New Territories in the 1960s. This map reflects the long and extensive contributions of our Church to Hong Kong society as a whole in the areas of education, medical works, and social services.



何明華主教主持聖基道兒童院露天崇拜，約1955年

Bishop Hall officiates at an open-air service at St Christopher's Home, c.1955



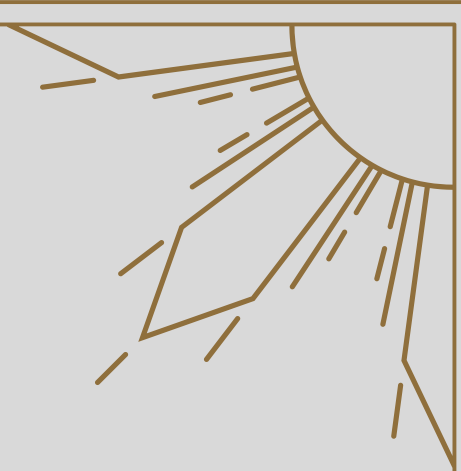
闊32厘米 x 高22.2厘米
 Width 32cm x Height 22.2cm

香港聖公會檔案館
 HKSKH Archives



NO. 24 聖公會港澳教區教堂地圖，1965年

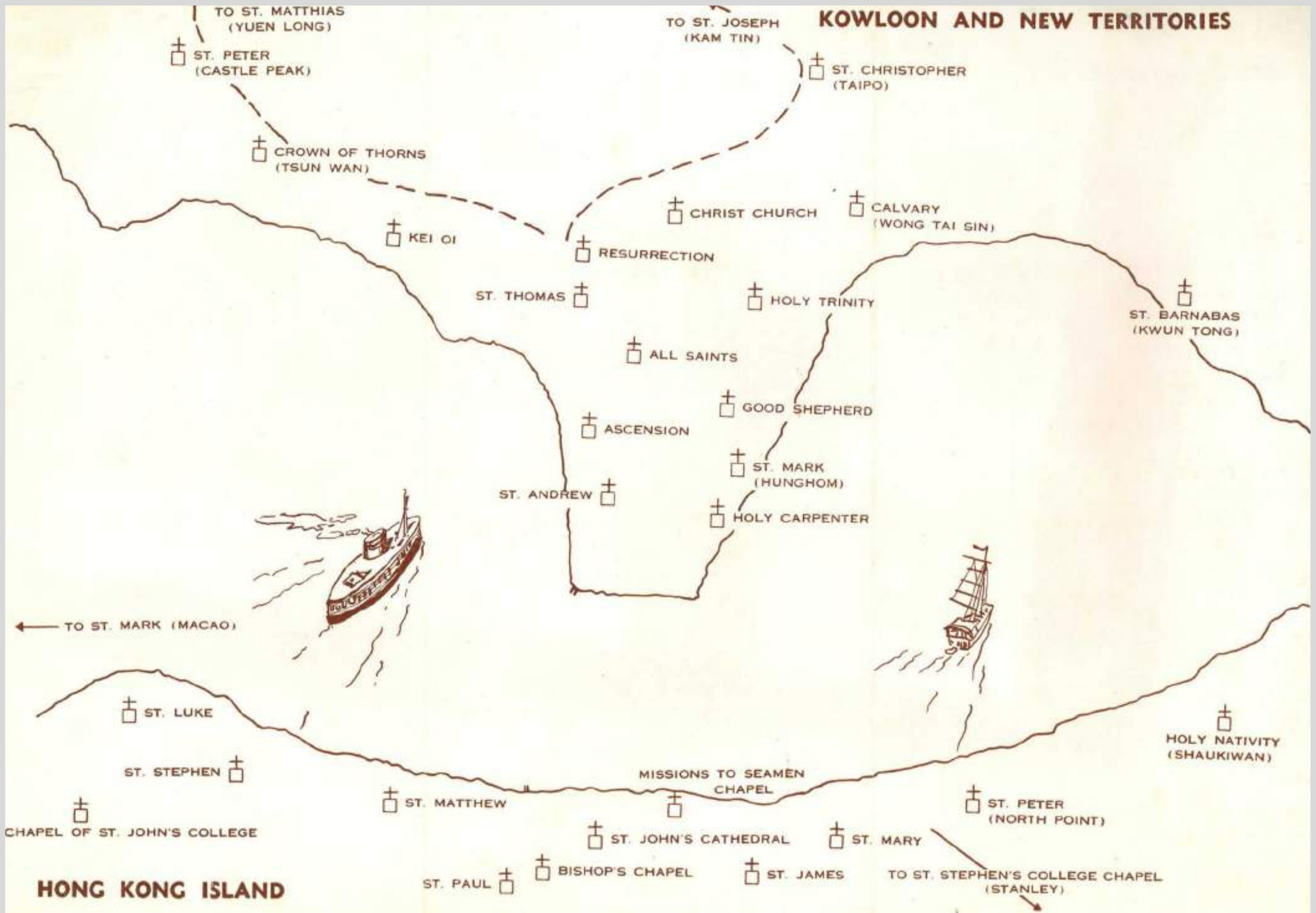
這幅圖裡列出了60年代香港聖公會的教堂和機構。裡面有：元朗聖馬提亞堂、元朗錦田聖約瑟堂、青山聖彼得堂、荃灣荊冕堂、基愛堂、聖多馬堂、復活堂、基督堂、黃大仙聖十架堂、聖公會聖基道兒童院、聖三一堂、諸聖堂、基督榮光堂、牧愛堂、紅磡聖馬可堂、觀塘聖巴拿巴堂、聖安德烈堂、聖匠堂、聖路加堂、聖士提反堂、聖馬太堂、聖約翰座堂、海員傳道會小堂、聖馬利亞堂、北角聖彼得堂、筲箕灣主誕堂、聖約翰學院小堂、聖保羅堂、會督府小堂、聖雅各堂、赤柱聖士提反書院小堂。它們為香港教會的社會屬靈發展、福音廣傳作出了自己獨特的貢獻。



NO. 24 DIOCESE OF HONG KONG & MACAU DIAGRAM PLAN OF CHURCHES, 1965

This map shows some churches and institutions of the Diocese of Hong Kong and Macau in the 1960s. It shows St. Matthias (Yuen Long), St. Joseph (Kam Tim), St. Peter (Castle Peak), Crown of Thorns (Tsun Wan), Kei Oi, St. Thomas, Resurrection, Christ Church, Calvary (Wong Tai Sin), St. Christopher (Taipo), Holy Trinity, All Saints Church, Ascension, Church of the Good Shepherd, St. Mark's (Hong Hom), St. Barnabas (Kwun Tong), St. Andrew's, Holy Carpenter, St. Luke, St. Stephen, St. Matthew's, St. John's Cathedral, Missions to Seamen Chapel, St. Mary, St. Peter (North Point), Holy Nativity (Shaukwan), Chapel of St. John's College, St. Paul's, Bishop's Chapel, St. James, St. Stephen's College Chapel (Stanley).

Each parish has made its own unique contributions to the social and spiritual development as well as to the spread of the Gospel of the Church in Hong Kong.

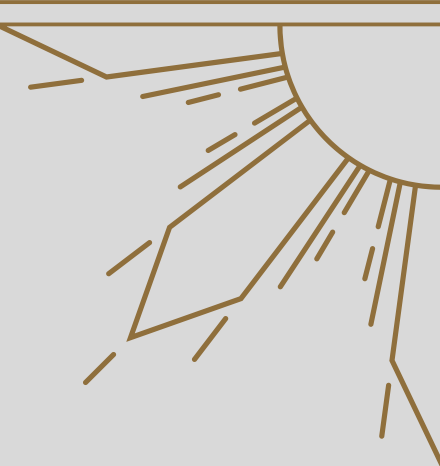


闊30厘米 x 高21厘米

Width 30cm x Height 21cm

香港聖公會檔案館

HKSKH Archives



聖士提反堂

ST STEPHEN'S CHURCH

NO. 25 澳門教會地圖

從這一簡單的旅遊地圖中可以看出，澳門在羅馬天主教通過海上絲綢之路向中國傳播的歷史中扮演著至關重要的角色。

耶穌會的創始人之一沙勿略（Francis Xavier，1506-1552）在「大發現」時代積極推動羅馬天主教會來到東方，並通過他的東方航行使海上絲綢之路與「大發現」時代緊密相連。他是沿著絲綢之路來到東方的西方傳教士的先驅，其繼任者最終成功地進入了中國。澳門不僅是明清時期海上絲綢之路的起點，也是西方漢學的起點，是基督教現代中國化進程的起點，更是中國現代高等教育的起點。

我們的教會在澳門設置了澳門傳道地區。澳門的聖公會堂懷揣著一份對事工的獨到理解。在這份理解中，教會、教育、社會服務（包括醫療事工）的發展都被無可分割地連於一體。



戰後的澳門聖馬可堂

St Mark's Church in Macau
in postwar year

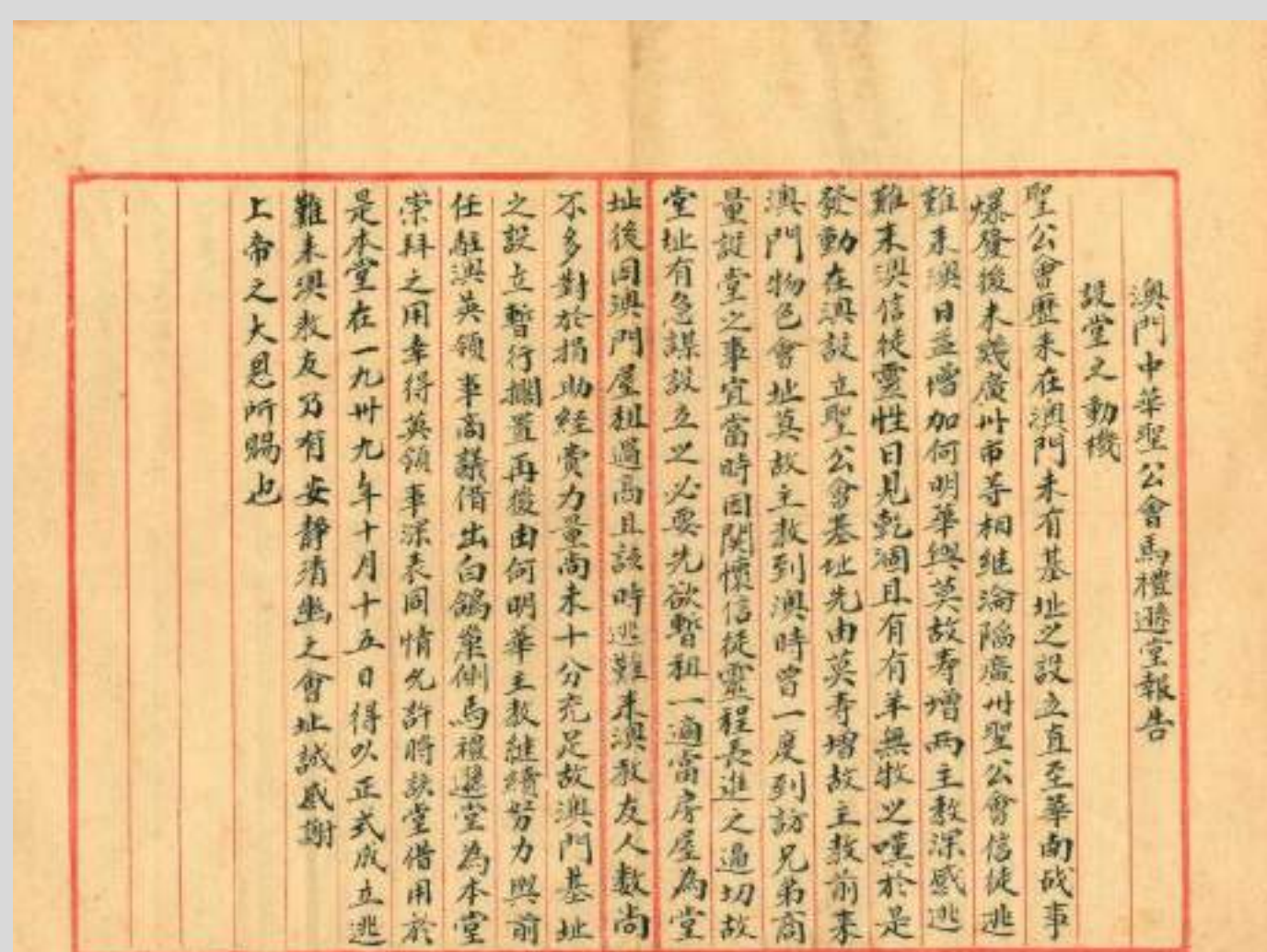


NO. 25 MACAU CHURCH MAP

As you can see from this simple tourist map, Macau played a crucial role in the history of the spread of Roman Catholic Church to China through the maritime Silk Road.

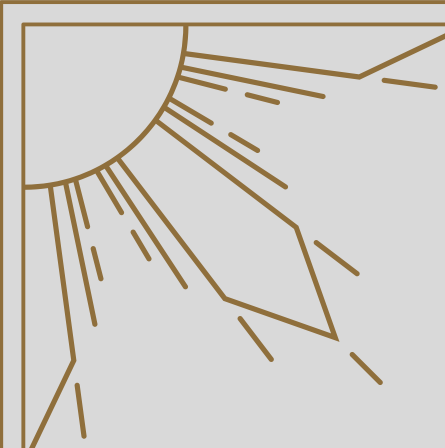
Francis Xavier (1506-1552), one of the founders of the Society of Jesus, actively promoted the coming of Roman Catholic Church to the East during the Age of Discovery, and made the maritime Silk Road closely intertwined with the Age of Discovery through his voyage to the East. He was the pioneer of the Western missionaries who came to the East along the Silk Road and his successors eventually succeeded in entering China. Macau is not only the beginning of the maritime Silk Road in the Ming and Qing Dynasties, but also the beginning of Western sinology, the beginning of the modern "sinicization" process of Christianity, and the beginning of modern Chinese higher education.

Our churches in Macau have embraced an understanding of mission in which the development of the church, education, and social service (including medical work) are inextricably linked.



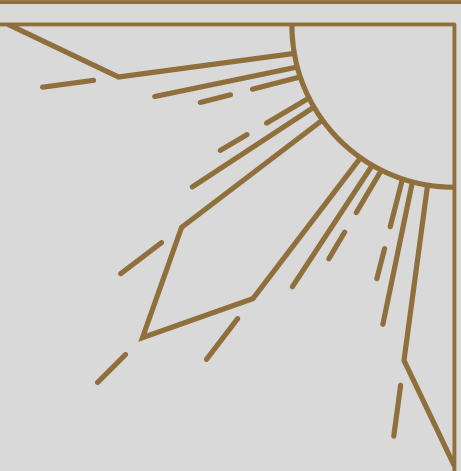
澳門中華聖公會馬禮遜堂報告

Report of Macau Morrison
Chapel of CHSKH



闊52.5厘米 x 高89厘米
Width 52.5cm x Height 89cm

香港聖公會檔案館
HKSKH Archives



闊52.5厘米 x 高89厘米
Width 52.5cm x Height 89cm

香港聖公會檔案館
HKSKH Archives

NO. 26 香港聖公會教省分界圖，1998年

隨著25年前香港聖公會省的成立，原來的港澳教區被劃分為三個教區（香港島、西九龍、東九龍教區）和澳門傳道地區。注意分隔西九龍和東九龍的彎曲邊界。經過議會的討論，這乃是為了在兩個教區內更為平均地分配資源而做出的決定。

NO. 26 THE PROVINCE OF HKSKH BOUNDARY, 1998

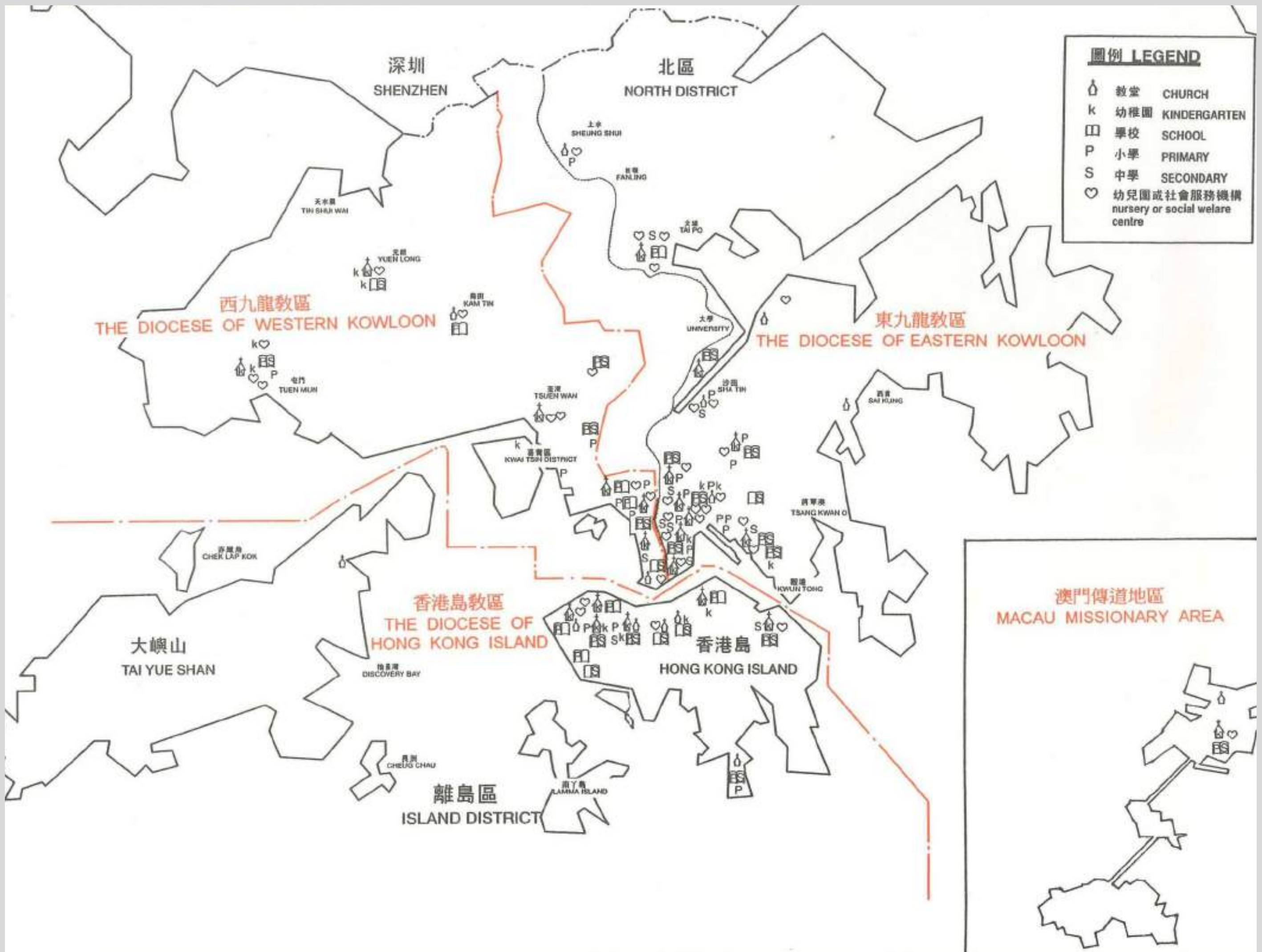
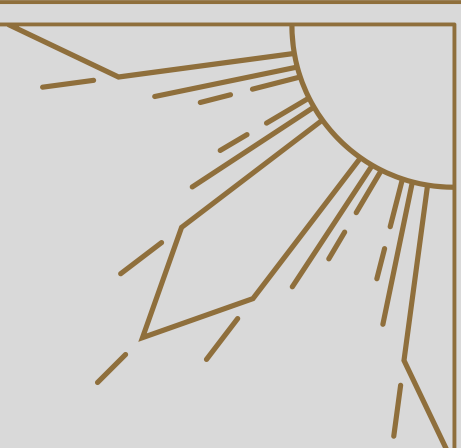
With the founding of the HKSKH Province 25 years ago, the original Diocese of Hong Kong and Macau was divided into three dioceses (Hong Kong Island, Western Kowloon, Eastern Kowloon) and the Missionary Area of Macau.

Note the crooked boundary separating Western Kowloon and Eastern Kowloon. After discussion within the synod, this was decided in an attempt to more evenly divide resources within the two dioceses.



香港聖公會教省成立崇拜及
首任大主教暨教省主教長陞座禮，
1998年10月25日

Inauguration Service of the Province of
HKSKH and the Installation of the First
Archbishop and Primate, 25 Oct 1998



闊31.5厘米 x 高22.5厘米
 Width 31.5cm x Height 22.5cm

香港聖公會檔案館
 HKSKH Archives

NO. 27 聖馬利亞堂婦女部旗

聖馬利亞堂由晏氏居留院發展而來，該居留院由英國傳教士晏氏小姐於1898年所建。位於銅鑼灣大坑，旨在拯救當地社會的墮落婦女。故而從一開始，聖馬利亞堂就與婦理事工有著密切的聯結。1922年，婦女傳道服務團成立，以聯絡感情，協助教會事業為宗旨。這面旗幟顯示了聖馬利亞堂逾百年的婦女宣教精神。

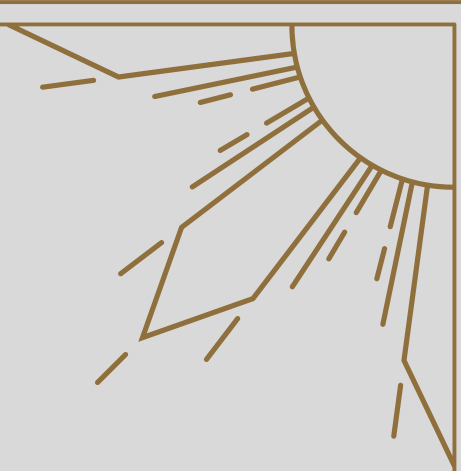
NO. 27 BANNER OF THE WOMEN'S SOCIETY, ST. MARY'S CHURCH

St. Mary's Church developed from the Eyre Diocesan Refuge for Destitute Women, which was established by a British missionary, Miss Lucy Eyre, in 1898. The Refuge in Tai Hang, Causeway Bay, was designed to rescue destitute and "fallen women" (prostitutes, mui tsai, and concubines) in the local society. From the beginning, St. Mary's has been deeply connected to women's ministry.

In 1922, the Women's Evangelism and Service Fellowship was established in order to connect with each other and to promote the church mission. This banner shows the spirit of women mission in this church for more than 100 years.



聖馬利亞堂婦女
Women in St Mary's Church



闊57厘米 x 高90厘米
Width 57cm x Height 90cm

香港聖公會檔案館
HKSKH Archives

NO. 28 港澳教區婦女傳道服務團旗

婦女傳道服務團自1912年中華聖公會建立以來便有之。在香港聖公會最早的五個華人牧區中，均建立了婦女傳道服務團以團結堂內婦女、聯絡會友、服務教會。該團的創立是香港聖公會處境化婦女事工的重要表徵。此旗為港澳教區婦女傳道服務團旗，以展示婦女事工的基督精神。

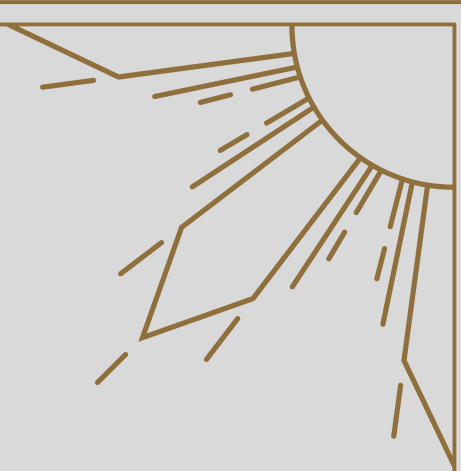
NO. 28 BANNER OF THE WOMEN'S EVANGELISM AND SERVICE FELLOWSHIP, DIOCESE OF HONG KONG AND MACAU

The Women's Evangelism and Service Fellowship has been in existence since the establishment of the Chung Hua Sheng Kung Hui in 1912. It was established in the first five Chinese parishes to unite women in the church, to liaise with members, and to serve the church.

The establishment of Women's Evangelism and Service Fellowship is an important symbol of the contextualized women's ministry in the Hong Kong Sheng Kung Hui. This is the banner of the Women's Evangelism and Service Fellowship (the Women's League), Diocese of Hong Kong and Macau, to demonstrate the Christian spirit of women's ministry.



婦女總團
The Women's League



闊68.5厘米 x 高105厘米
Width 68.5cm x Height 105cm

香港聖公會檔案館
HKSKH Archives



在華基督宗教與地圖繪製 展覽圖鑑

製作: 香港聖公會檔案館

封面題字: 陳榮豐

出版: 香港聖公會檔案館

版次: 2023年4月初版, 香港

©香港聖公會檔案館版權所有, 未經本館書面許可, 本書所有部份不得複製。

CHRISTIANITY AND THE MAPPING OF CHINA EXHIBITION CATALOGUE

Production: HKSKH Archives

Cover Calligraphy: Chan Wing Fung, Vincent

Publisher: HKSKH Archives

First Edition: April 2023

Copyright © HKSKH Archives

All right reserved. No part of this book may be reproduced without written permission of the publisher.

Printed in Hong Kong



ARCHIVES@HKSCH.ORG



(852) 2526 5221



ARCHIVES.HKSCH.ORG



HKSCH ARCHIVES