

# 徐家匯藏書樓

黃志偉

## *The Xujiahui (Zi-Ka-Wei) Library*

by Huang Zhiwei

Translated by Norman Walling, S.J.

Shanghai's Xujiahui Library is not an easy place to find, tucked away as it is in a grove of leafy ginkgo trees on the Xu ancestral estate. Some say the trees date back over 200 years. The Xujiahui district is formed by the confluence of the Zhaojiabin and Fahuajing rivers and receives its name, as does the library, from Xu Guangqi (1562-1633), the well-known scholar-official, who was an advisor to Ming emperors during the waning years of that dynasty. The library building itself is quite modest, a two-storey stone structure erected almost a century ago. Within its unassuming walls, however, it houses one of the most valuable collections of Chinese and Western manuscripts in the world. Xu Guangqi was an early convert to Christianity and a personal friend of the Jesuit missionary Matteo Ricci and his companions. And even though the library came much later,

Xu's early relationship with

上海徐家藏書樓為明朝國相徐光啓故鄉。其地又以肇嘉濱與法華涇兩河水之匯合處得名，故曰徐家匯。素有知識寶庫之稱的徐家匯藏書樓就在其境內。這幢其貌不揚的建築物，掩映於幾棵具有一、二百年樹齡的銀杏綠蔭之中。它以收藏珍貴的古今中外文化典籍而盛名於世。

一八四七年三月（清道光二十七年二月）天主教耶穌會士南格祿（C. Gotteland）在青浦橫塘委派梅德爾（P. Mathurin Lemaitre）司鐸於徐家匯購得基地一幅，興工建築耶穌會修院新院所。同年七月（清道光二十七年六月）竣工。七月三十一日耶穌會修院遂由橫塘遷至徐家匯。

按同治《上海縣誌》第三十一卷所載：徐家匯天主堂舊堂建在西門外肇嘉濱徐光啓靈墓之東北，是教內人士瞻仰之所。堂不甚寬，辛丑和約後大加建葺，有房數百間，佔地二

the Jesuit missionaries had much to do with the choice of its present site.

### *Jesuits Move to Xujiahui*

It was in March of 1847 that Father Claude Gotteland, a French Jesuit then residing in Qingpu Huangtang, was commissioned by his Superior, Father Mathurin Lemaitre, to purchase a piece of land in Xujiahui on which to build a new Jesuit centre-house. By the end of July the residence was completed and the Jesuits moved from their former quarters in Huangtang to their new home in Xujiahui. Volume 31 of the "Shanghai County Gazetteer" published in the 1860s noted how the estate had already become a popular pilgrimage site for Chinese Christians, who came to pray at Xu's tomb and worship in the old church by the West Gate near the bank of the Zhaojiabin canal. The earliest map of the area, which is preserved in the library's collection of local maps and is dated 1852, locates the Jesuit residence on the north side of the old church. Later maps in the series show how the property, which comprised four and-a-half acres, was subsequently developed, especially after the Xinchou Treaty of 1901. The old church was renovated and enlarged, and

十七畝一分二厘九毫。早期藏書樓的庫房地址就在這裡。從 *Vue Successives de Zi-Ka-Wei* (意譯為《徐家匯連續圖景》) 第一幅 *Zi-Ka-Wei en 1852* (《1852年的徐家匯》) 所繪，舊堂北側即耶穌會住院 (Residence)，東北側即修士室 (Salle de Commune)。藏書樓當時書籍不多，房屋簡陋，不過三間而已。咸豐十年 (一八六零年) 耶穌會又開拓舊地址，將藏書樓移肇嘉濱之東，增建樓房。至光緒二十三年 (一八九七年) 藏書樓書籍收藏大增。原有書樓不敷應用，就又把舊書樓改建成具有梵蒂岡風格的西文書庫和中國古典風格的中文古籍書庫。這幢工房建築上下共十二間。至光緒三十二年 (一九零六年) 全部中西文書籍移入，至今仍在。(註一)

藏書樓的創始人為道光二十二年到滬之法人南格祿司鐸。然擴充此事業而確定其基礎者，則為晁德蒞 (P. Zottoli) 及夏鳴雷 (P. Havret) 二司鐸，二人都是著名的漢學家，著作甚富於溝通中西文化，對藏書樓初創階段他倆頗著功績。然助晁德蒞、夏鳴雷二司鐸發展此藏書事業者，為晁公高足馬相伯、李問漁。馬相伯為世所知，無待介紹，但馬公之管理徐家匯藏書樓則外間鮮為人知。李

many new structures, both big and small, were built in and around the Jesuit compound.

### *Library Established*

At first the library was housed in three unfurnished rooms at the main residence. In 1860, as the number of books increased, it was moved to another building along the east bank of the Zhaojiabin. By 1887, however, there was such a large influx of materials that even after enlarging the old structure, there was no space left to store them. Plans were then made to erect a permanent library, which would also conform to modern Western and classical Chinese standards. Work was completed in 1906 on the twelve-room two-storey stone building, which has been the library's home since then.<sup>1</sup>

While Father Gotteland is credited with establishing the library, two other Jesuits, Angelo Zottoli and Henri Havret, were responsible for building the firm foundation on which it would develop and expand. Both priests were well-known sinologists in their time, with many published works to their credit. The library owes much to the efforts they made during those early years to forge important links between Chinese and Western culture. They also had the help of two

問漁江蘇南江人，生道光二十年（一八四零年），曾創辦《益聞錄》、《匯報》、《聖心報》等，為中國報界之先進，而所著宗教哲學之書尤多，卒於民國元年。繼馬、李二公管理藏書樓者還有沈錦標、徐勵、茅本荃、徐允希、張若虞、張漁珊、楊維時等司鐸主管；自民國十二年（一九二三年）以後由崔顛才司鐸主管；民國二十六年（一九三七年）以後由徐若瑟司鐸和徐宗澤司鐸主管。

在上海解放前，徐家匯藏書樓的全名是「上海徐家匯天主堂藏書樓」，又名「匯堂石室」，俗稱「大書房」。我們可以從藏書印鑒上了解到它的名稱變化。藏書樓所藏中文古籍早期多用小圖印，印文是 Zi-Ka-Wei Reservata Bibliotheca（譯意為徐家匯藏書房），并有耶穌會的專用標記 JHS。後來多用大方印，印文是篆體陽文「上海徐家匯天主堂藏書樓印」。另有大方印一顆，印文相同，惟為期較晚。再後來的藏書印鑒有三種：一種是圓形章，四周是拉丁文字：Zi-Ka-Wei Bibliotheca Maior，中部漢文：「徐家匯大書房」。一種是腰圖章：上邊是「上海徐家匯」，下邊是拉丁文 Bibliotheca Zi-Ka-Wei，中部是漢文「藏書樓」三個文字。再有一種腰圖章：四

of Father Zottoli's outstanding disciples, Ma Xiangbo and Li Wenyu. The first, Ma Xiangbo, is well-known in his own right and except for the little known fact that he served as the administrator of the Xujiahui Library, he needs no further introduction. The second, Li Wenyu, was a native of Nanjiang in Jiangsu Province. Born in 1840, Li was one of the pioneers of Chinese journalism. He was the founding editor of the *Yi Wen Lu*, the *Hui Bao* and the *Sacred Heart Messenger*. He also wrote many books on religion and philosophy. Li died in 1912, the first year of the Chinese Republic. A number of Jesuits followed in the footsteps of Ma and Li as custodians of the library: Shen Jinbiao, Xu Li, Mao Benquan, Xu Yunxi, Zhang Ruoyu, Zhang Yushan and Yang Weishi. In 1923, Father Cui Tingcai was appointed administrator; after 1937 Fathers Xu Ruose and Xu Zongze were assigned to the post. Up to the time of Liberation, the official name of the library was "The Xujiahui Catholic Library of Shanghai", but it was commonly referred to as "The Stone House Collection", or by people in the neighbourhood as "The Great Library".

The original purpose of the library was to serve the educa-

周是法文：Zi-Ka-Wei Bibliothéque de Mission（譯為徐家匯天主堂藏書樓），中部是漢字「徐家匯天主堂」六個字。

藏書樓的創建宗旨，是為幫助耶穌會會士研究學術，了解社會。閱覽採用開架方式，會士到書庫任覽選閱，閱覽台就放在書庫內，頗為便利。但是閱覽有個規定：借閱書籍看不完，只能放在書架下邊，下次再看，不能帶出書庫。從現有許多書籍的內頁中也能看到不能帶書出書庫的警句。藏書樓的書架全部頂天立地，架面一律漆以紫紅色的廣漆。中文古籍書架每架十二格，上九下三，上狹下寬，環壁而立，每排架的第一格齊攔板近處，有鋼杆相連，這就是上下架用竹梯的掛勾杆，每具竹梯頂端都有鐵勾，掛在鋼杆，確保閱覽人員與管理人員的安全。西文書庫書架，每排六格攔板處均有木板欄杆，復通凌空。中間走道下用鋼杆斜撐。整個書庫上層書架有三個木梯，拾級而上，非常方便。因藏書樓為耶穌會士所設，對外界一律不開放。到二十年代有所放鬆，凡有耶穌會士介紹，經藏書樓主管司鐸同意，亦可入樓閱覽。我國著名報刊史專家戈公振先生，為著述《中國報學史》一書，經馬相伯先生介紹，到藏

tional needs of the Jesuits, especially their young scholastics, aiding them in their study of Chinese society and culture. It followed an "open-shelf" system in those days. Students were permitted to use the books but not allowed to take them from the premises. The Chinese books were arranged in floor to ceiling bookcases which lined the walls of each room, each bookcase containing three large and 9 smaller shelves. The higher shelves were reached by a bamboo ladder hooked to an iron bar that ran along the top shelves. The Western books were arranged on an upper and lower level in bookcases having six shelves. The upper level could be reached by climbing one of the three wooden ladders which led to a catwalk supported by iron columns that circled the entire room. Initially, the library was for the exclusive use of the Jesuits, but during the 1920s this policy was relaxed to allow outsiders, who obtained the necessary permission, to use the facility. Thus it was possible for China's eminent historian, Ge Gongzhen, to write much of his landmark study *The History of Chinese Journalism* here. Ge, after his book was published, expressed his appreciation by donating to the library his entire collection of research

書樓借閱了大量的報刊，對他著書幫助很大。《中國報學史》出版以後，他把著書而收集的近三千種報紙、雜誌、中外文書籍全部捐贈給徐家匯藏書樓，至今藏書樓還為他專門設置戈公振贈書專室。

徐家匯藏書樓中文書籍：古籍分經、史、子、集，叢書五部排列，地方誌以各省、府、廳、州、縣為序排列。研究中國政治、經濟、文化，首推史地，因史地書籍最有價值。藏書樓歷年所得方誌，在一九三零年時已達二千五百三十一種。孤本九十八種。其最珍貴者為至順鎮江誌抄本五冊。封面有焦山漢隱菴書藏三章，書內有「元照重校與福寺寓樓」、「何元錫復校改正郵處」等字樣。第一冊封面還有「未定稿」三個字，書內則密貼校正及排印格式，該是至順鎮江誌底稿。藏書樓收藏的佛經及道藏也頗具盛名，如日本弘教書院、日本藏經書院及大正新修之各大藏經。西文書籍分聖經、教父學等三十一類，分屬希伯來文、拉丁文、希臘文、意大利文、法文、英文、德文、西班牙文等十多種語文版本，其中不少是稀世珍品的原版圖書及各國出版的百科辭典等，如《漢洋字典》原是一部中文、法文、拉丁文對照字典，由十九世紀



materials, including over 3,000 newspapers, magazines and books. One of the rooms of the library is dedicated to his memory.

### *Contents of Library*

In the Chinese section the ancient books are divided into five major categories: classics, history, teachings of the sages, collections, and series. The historical section is, perhaps, the most valuable, containing over 2,500 kinds of local gazetteers, ninety-eight of which represent the only extant copies. Perhaps the most precious books in this collection are the five handwritten manuscripts from Zhen Jiang Prefecture in Jiangsu Province dating from Yuan Dynasty times (1330). On the cover of the first volume, the Chinese characters state: "The Unamended Manuscript" which, along with the copious corrections and printing codes found within, leave no doubt that this is the original draft manuscript for the *Zhen Jiang* gazetteers. The library also has a well-known collection of Buddhist scriptures and Taoist writings, such as those from the Hong Jiao and the Cang Jing academies in Japan and the famous Da Zheng Xin Xiu scripture collection.

There is more diversity among the books in the library's

中葉法國駐廣州總領事M·戴吉尼，奉路易·拿破倫之命編纂而成。由於辭典過於龐大，刪去了法文部分，最後定名為《漢洋辭典》，一八五三年送香港付梓，在裝釘成冊還未出廠時，印刷廠發生火災，僥幸留下少量幾部尚能應用，時遷物移，藏書樓藏的這一部可能已是世上孤本。故云：「半部《論語》治天下。」藏書樓也有半部《論語》，但這半部《論語》卻非同一般。它是《中華箴言》一書中的一部分，是一六六二年（康熙元年）外國人用拉丁文譯成的，該書是中國四書的最早譯本，是舉世公認的珍本。在地圖中，《中國全圖》也極其珍貴。它是康熙皇帝命耶穌會士雷孝思等人，以工部營造尺為標準，測量全國各省（從長城測起，遍及東北、西藏、新疆等地）後，繪製成的皇輿全圖，由康熙親自校勘。康熙五十七年（一七一八年）繪成，定名為《皇輿全覽圖》。藏書樓所藏的一張是由法國著名宮廷地圖專家康維爾按比例縮小的刊本。當時雷孝思等人在測量時，發現經緯度上下不同，說明地球呈扁圓形，這也是世界測量史上的一個大貢獻。

藏書樓藏有早期傳教士手抄書稿多部：《治歷疏稿》初

Western section, which is divided into 31 different categories and includes books and manuscripts in ten different languages, including Latin, Hebrew and Greek. Books on theology, Scripture and Church history are, of course, well-represented. There are also rare original editions of books from many countries, including dictionaries and encyclopedias. One dictionary worthy of mention is the *Han Yi*, which was compiled by the French Consul in Canton by order of Louis Napoleon during the middle of the 19th century. Originally in three languages: Chinese, Latin and French, it was considered too bulky and so the French column was removed. When it was sent to Hong Kong in 1853 for printing, a fire broke out in the print shop and the manuscript was

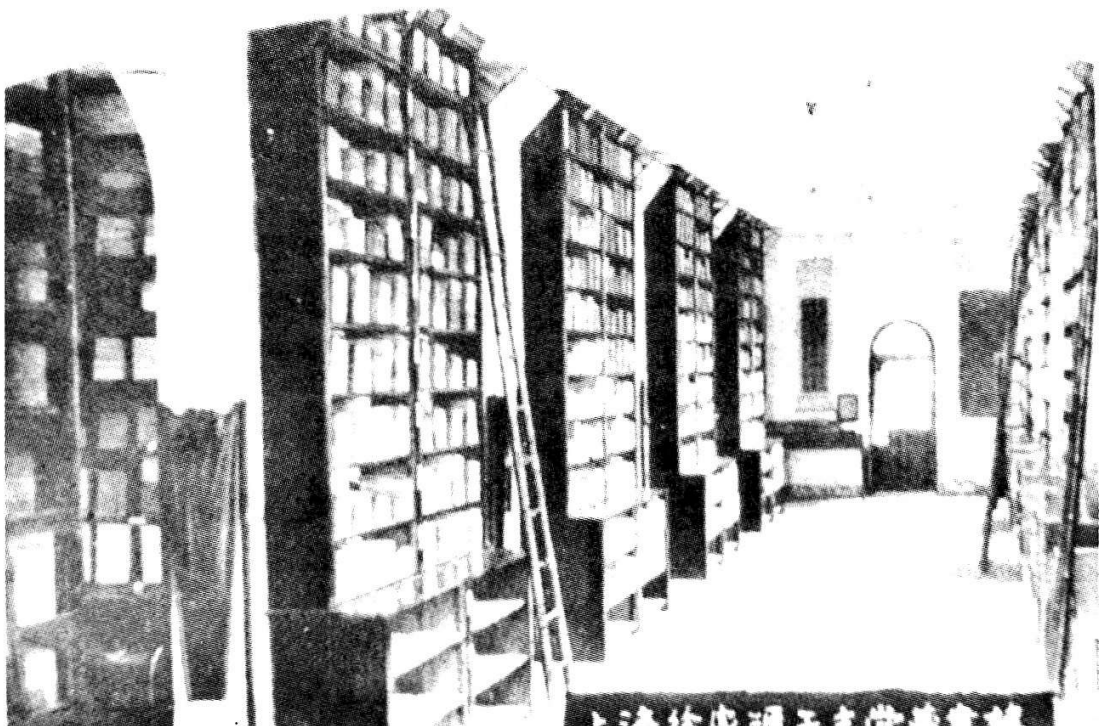


今日耶穌會宿舍用作老神父們的住所。

*Today, the Jesuit residence serves as a home for elderly priests.*

位於一樓的中文書庫

*The Chinese book collection located on the first floor of the library.*



severely damaged. Fortunately, large sections were saved and these found their way to the Xujiahui library. These precious pages are all that remains of the *Han Yi* dictionary today, and no other copies exist in the world.

"The *Analects* govern the empire," says the old Chinese proverb. And the Xujiahui Library has a copy of this Confucian classic as part of a large book entitled *Chinese Maxims*. This edition is the first Latin translation of the *Four Classics*, begun in 1662, and is considered very rare. Another valued book of the library is *The Complete Maps of the Chinese Empire*. This is a smaller version of a much larger book published by the Kangxi Emperor in 1718. In 1708, the Emperor had commissioned Father Jean Baptiste Régis and his team of Jesuit cartographers to survey the northern section of the Great Wall and its surrounding territories. He was so pleased with the results that he authorized them to make maps of all the provinces and the extended territories of the Qing empire, which they finished a decade later. The Emperor also took a personal interest in this vast project, helping to collate the material. The Jesuits employed new methods for measuring

集、二集、三集，湯若望撰《歷法西傳》，不分卷《地震稿》等。天主教圖書中，早期刻本和近代鉛印本也頗多，這些版本在天主教內也已不多見，這些乃是藏書樓百多年來收藏天主教書籍之精品。一八零零年前的珍本有二千多件。上海解放以後，市文化局根據中國人民解放軍上海市軍管會命令：「自一九五六年十一月二十一日起，將徐家匯耶穌會神學院藏書樓全部圖書文物及專用器具予以徵用。」，即會同有關方面予以接管。市文化局接管徐家匯藏書樓以後，交上海圖書館進行整理，成為上海圖書館的組成部分，即上海圖書館徐家匯藏書樓。五十六年以後政府又將幾個頗具特色的專業圖書館併入徐家匯藏書樓。它們是：「亞洲文會圖書館」，該館創建於一八七一年，以收藏東方學圖書著名；「上海鴻英圖書館」，該館於一九三三年六月成立，由葉鴻英氏捐辦，一九五五年與《申報》、《新聞報》二報資料室共同創的「上海市報刊圖書館」合併，以收藏中文報紙、雜誌而稱著，一九五八年併入藏書樓；「上海市歷史文獻圖書館」，原名「合眾圖書館」，一九五八年併入藏書樓。數館合併後的藏書樓藏書大大增加，已擁有中

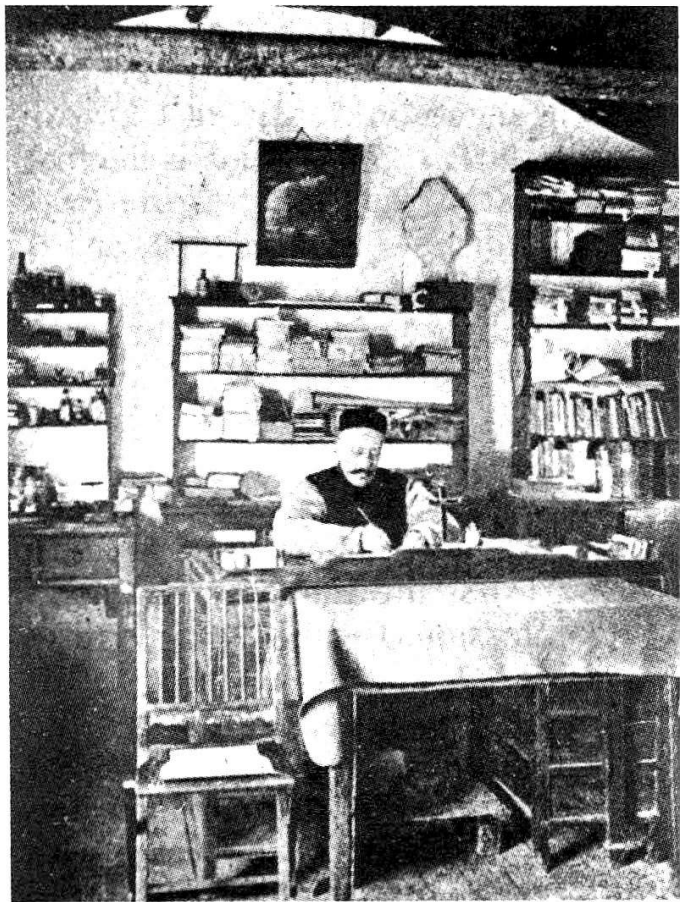


lines of latitude and longitude which proved to be more accurate than those of European cartographers, and thereby contributed greatly to the progress of cartographical science in both China and the West.

The library also has in its possession many handwritten manuscripts by early missionaries. Among them are Adam Schall's *Introducing the Western Calendar*, several works on the subject of earthquakes, and three collections of the *Zhili-shugao*. From the beginning, the library has collected materials from Catholic printing houses throughout China. It has over 2,000 books and tracts published prior to 1800. Some are excellent examples of the old block-printing method, which are rarely found in Catholic church libraries today.

### *Shanghai Municipal Bureau Takes Control of Library*

On November 21, 1956 the Shanghai Municipal Bureau of Culture was ordered to take control of the library after the Xujiahui Jesuit theologate was occupied by the Military Commission of the People's Liberation Army. The Bureau placed it in the care of the Shanghai Library. Under its new name "The Shanghai Xujiahui Library", it then



耶穌會傳教士長期埋首書卷中。  
*Jesuit missionaries spent long hours in study*

became part of a government plan to amalgamate the city's specialized libraries and merge them into one organizational unit. The first to merge with the Xujiahui Library was the Literary Library of Asia, which was founded in 1871 and is renowned for its fine collection of books on Asian Studies. The Hong Ying, set up in 1933 by Ye Ying, soon followed. In 1955, the archives of the Shen Bao and Xin Wen newspapers merged to form the Newspaper Library of Shanghai. This library was added to the Xujiahui merger in 1958. Finally, in the same year, the Shanghai Municipal Library of Historical Documents became part of Xujiahui.

The merger greatly increased the size and scope of Xujiahui. In addition to the new influx of literary books and manuscripts, the library now had copies of newspapers totaling over 1,000,000 separate issues. The most valuable, of course, are the early editions of newspapers that are no longer in existence, but continue to offer researchers a treasure house of historical data from the past. The collection includes the August 1850 edition of the *North China Herald*, Shanghai's first newspaper; the inaugural 1858 issue of the journal of the *North China*

外文圖書、報刊共一百零七萬冊。

早期的報紙、期刊是藏書樓庫藏的一大特色。這些近代及現代的報刊在文獻上實有相當重要的價值，主要反映在歷史資料上，是一個近現代研究的寶庫，包括：上海第一份報紙，一八五零年八月創刊的《北華捷報》（*North-China Herald*）；《亞洲文會北華支會會報》（*Journal of the North China Branch of the Royal Asiatic Society*），一八五八年在上海創刊；《中國評論》（*China Review*），一八七二年在香港創刊；上海第一份中文報紙《上海新報》，創刊於一八六一年，是《北華捷報》的中文版，最早主筆為華美德（M. E. Wood），後由林樂知（Young J. Allen）、傅蘭雅（J. Fryer）等任主筆，原為周刊，一八六二年四月九日起改為兩日刊，一八七二年五月二十七日起改為日刊，至同年十二月二日停刊；《申報》一八七二年四月三十日創刊，英國人美查（E. Major）所辦，原為雙日刊，自同年五月七日起改為日刊，一九三七年十二月十六日停刊；一九三八年一月在漢口出版漢口版，號郵續前；一九三八年三月在香港出香港版，號郵另起；一九三八年十月十日到上

*Branch of the Royal Asiatic Society*, the inaugural 1874 edition of the *China Review* from Hong Kong; and the 1861 inaugural issue of the *Shanghai News*, the city's first Chinese language newspaper which was the Chinese version of the English language *Herald*, then edited by M.E. Wood. *The Shanghai News* began as a monthly, but a year later appeared every other day, until in 1872 it finally became a daily. It closed its offices in Shanghai on December 16, 1937, only to re-open them in Hankou for a few months, before moving on to Hong Kong in March, 1938. On October 10th, it returned to Shanghai where it continued publishing until May 27, 1949. Given such circumstances, we are proud to say that the Xujiahui Library has a copy of every issue of the *Shanghai News* published throughout its 77 year history.

The library also has collections of the *Hui Bao*, the *Xin Bao* and the *Yi Bao*, newspapers that began publishing in the mid-1880s and copies of which are now very hard to come by. Among early magazines can be found the 300 issues of *The Chinese Church News*, which was edited by Lin Lezhi and began in 1868, *The Children's Monthly* from 1876, and the *Yi Wen Annals* from 1878.

海復刊，直至一九四九年五月二十七日停刊，出版共七十七年。申報經藏書樓、申報館、上海報刊圖書館及社會各界數代人的共同努力，整理、補缺，使該報從頭至尾無一天缺期，堪稱奇蹟。《匯報》一八七四年六月創刊，《益報》一八七五年創刊，《新報》一八七六年創刊，這些都是難得的資料。早期雜誌有：《教會新報》，又名《中國教會新報》，林樂知主筆，一八六八年創刊，共出三百期，後續出《萬國公報》；《小孩月報》一八七六年創刊；《益聞錄》一八七八年創刊等。

面對浩如煙海的典籍，恍若置身於一座知識的寶庫，驚嘆之情不亞於《天方夜譚》中阿里巴巴闖入那個滿藏金銀珍寶的山洞。這知識的寶庫在十年動亂中，也曾經歷過險惡的一幕，「文化大革命」開始不久，就有一羣紅衛兵衝進藏書樓鄰舍隔壁的天主教堂，把裡面的書刊統統扔到門外的空地上，在吆喝聲中，點起火燒了三天三夜，使之全部化為灰燼。藏書樓的工作人員見此情景，萬分焦慮，趕緊將門窗關緊加固，增派人日夜值班守衛，防備遭到天主堂裡的圖書同樣的厄運。果然，有一天一些紅衛兵闖到了藏書樓，氣勢洶洶地

Wandering about this vast treasure trove of printed materials from the past, one cannot help but feel like Ali Baba must have felt when he stumbled upon the treasure cave of the 40 thieves.

The Xujiahui Library faced critical times during the Cultural Revolution. Shortly after its onset, a gang of Red Guards forced its way into the Catholic church next door. They looted the church, carrying its books and papers into the square, burning them there in a huge bonfire that lasted for three days and nights. The library staff began making frantic efforts to reinforce its doors and windows, fearing that the Red

嚷著要「破四舊」。幸好，藏書樓早有準備，一邊派一些能言善辯的人員與紅衛兵開展辯論，一邊派人將大門、庫房門守好。經過了一翻努力，終使那些無價之寶免遭劫難。徐家匯藏書樓歷經百餘年的各種磨難，經過成百上千人的努力，終能完好地保存下來，成為後人研究上海及中國歷史的地方。這不能不使我們這些後輩對那些為創立、維護這一珍本寶庫而作出貢獻的數代人表示深深的敬意。我們一定要好好的把這一事業繼續下去，完好無損的傳給下一代，為子孫作出我們的貢獻，為中華民族的文化遺產作出我們的貢獻。

起初，藏書樓設於耶穌會會院的三個房間當中。

*Initially, the library was housed in three rooms in the Jesuit residence.*





Guards would make it their next target. As expected a few days later the Red Guards did come to the main entrance, and with much screaming and shouting demanded the destruction of the 'four olds'. Fortunately, the staff was ready for them. A few were delegated to go out and talk to the Guards, while the others took up posts by the newly reinforced windows and doors. The danger passed and the Guards withdrew.

The crisis of the Cultural Revolution was but one of many that the Xujiahui Library has managed to survive during its 100 year history. We owe a

debt of gratitude to the countless individuals who insured its safety and survival down through the years that it might become a research centre for the history of China in the city of Shanghai. We who came along later cannot but express the profoundest respect for the Xujiahui Library founders and for all those who contributed to its development. It is our hope that this treasure house of learning may pass undamaged and intact to future generations, and so contribute to the ongoing cultural advancement of the Chinese people.

1. Since this article was written, the contents of the library have been relocated. The building where the materials were housed was being affected by the construction of the mass transit railway.

### 耶穌會總院院內小堂

#### *The chapel inside the Jesuit residence*

