

The Taiwan Mission Project: Information and Sources

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The Maps

1875 (A Missionary Map)

Island of Formosa: A Missionary Map. Lithograph by Johnston Publishers, Edinburgh, 1875?. The Map was printed as a lithograph in Scotland, the data in it was most probably compiled by the Scottish Presbyterian mission of Taiwan Fu in Formosa. Apparently, the Map was never formally published (e.g. as part of a report or book), but only sheet-produced and distributed as a single-page handout. The Map's publication / compilation date is not given, but it may well be assumed to have been 1875, because stations founded in 1874 are part of the map.

The Map shows the island of Formosa (Taiwan), divided into districts (hien) in the west and one aboriginal territory in the east. In addition, Lam-bay (Liuqiu) Island in the south and the eastern portions of the "Pescadores (Penghu) Islands in the west are displayed in the map. Mission stations are marked as place-symbols with a cross on top. Additionally, those stations pertaining primarily to "aboriginal tribes" (indigenous people) rather than to Chinese settlers are underlined in green color. Altogether 26 stations are graphed on the map, of which 13 are marked as having been used for "aborigines" (indigenous people). According to the Map's legend, all stations displayed were founded in or after 1865.

Three shortcomings of the map may be noted: The 3 stations appearing in the Posia Plain are positioned too far south; the 2 stations in Chang-Hua Hien are located too far east. In the northern part of the Island (Tamsui Ting) only two stations are shown, but 7 more had been founded by G.L. Mackay (PCC) by then and are not graphed in the map.

A high resolution scan of the map was given to this editor by Wei Te-wen, general manager of SMC Publishing Inc. Taipei, who also provided a first list of translation for the place names from Taiwanese Missionary Language (POJ) into Pinyin and Mandarin.

1877 (A Catholic Mission Map)

The untitled map depicts Roman Catholic mission stations in Taiwan for the year of 1877. The map was produced by the Paris engraver Louis Wuhrer and published in the journal *Les Missions Catholiques* No. 426 (3 Août 1877), p. 375, as part of a multi-section essay on Catholic mission work in Formosa. The sketch map depicts mountain ranges and the coast

line of the island, as well as plants grown in the various regions. It shows the ports open to Europeans. Four cities or villages have been marked with a cross showing the existence of Catholic mission stations there.

The scanned map is available online through the journal or in the Taiwan history collection at Reed College, Oregon, USA:

https://www.reed.edu/formosa/Gallery/map_pages/Island_Maps/CatholicMap_B.html.

1880 (A Presbyterian Mission Map)

The map entitled “The Formosa Mission” was printed in “The Messenger and Missionary Record of the Presbyterian Church of England” (n.s. 5., June 1, 1880), p. 154. As in the previous two maps, the island is displayed as a mere sketch map, with coastal lines and a rather rough sketch of the major mountain ranges. However, 29 stations of the Presbyterian Mission of Formosa existing in 1880 are shown and named in the map. Only one of the places shown – Chang hoa – did not have a Mission station at that time.

Because of its publication in an official record of the Church, this map may be regarded as a reliable source and represents the extension and (albeit roughly) the geographic placement of English Presbyterian missions stations in 1880. Those stations established by the Canadian Presbyterian Church in the north are not represented on this map, however.

The scanned map is available online either through the journal or, as in the previous case, in the Taiwan history collection at Reed College, Oregon, USA:

https://rdc.reed.edu/c/formosa/s/r?_pp=20&s=870eccafcdc39ab36f492d09015a05818bd3a1c9&p=44&pp=1

1889 (The Campbell Map)

The map entitled “A MISSIONARY MAP OF THE ISLAND OF FORMOSA” was published in 1889 as a frontispiece to Volume 2 of William Campbell’s *An Account of Missionary Success in the Island of Formosa* (London, 1889). Campbell, who was a missionary and a leading figure of the PCE at Taiwanfoo at the time, also signed as the compiler/author of the Map. A geographer by training (at the University of Glasgow) and a member of the Royal Geographical Society of London, Campbell emerged as a leading cartographer of Formosa/Taiwan, his maps being much more detailed and exact than those before, and thus can safely omit the attribute “sketch”. The 1889 map was engraved in Scotland by John Bartholomew Co. (Edinburgh).

The Map depicts the main island of Formosa and some of the smaller islands in the vicinity. It shows the island’s mountain ranges, rivers, and (for the first time on any map) a large mountain lake in the central portion of the island, named “Lake Candidius” by Campbell in

honor of the Dutch missionary to Formosa in the 17th century. Although somewhat too large in size, this is the first representation of this lake (present-day Sun-Moon-Lake) in any map of the time. Named rivers appear in the map as well, sometimes appearing as boundaries between the Districts likewise shown in the map..

The map is named “A Missionary Map”, so it is not surprising that Mission Stations are its main piece of information. The map’s Legend declares that “Names of 70 Mission Stations are underlined” in it. Underlining is however not the best way to identification, because some other place names are underlined as well, albeit for different purposes (like light towers). Thus 74 places are underlined in the source map and have thus been selected as mission stations for the interactive GIS map. All place names are given in Southern Min/POJ, the missionary script developed and used in Taiwan at the time. Finally, the map shows three major regions, colored in red, yellow and green: Red is the region in which the missionary effort is conducted by the Presbyterian Church of England between 1865 and 1889; yellow the region in which the Presbyterian Church of Canada was active from 1872 to 1889 (the two regions being separated by the Taikah River; green a region of the “uncivilized aboriginal tribes” where both Churches were active, often jointly. It can safely be said that Campbell’s information was authoritative for the area of his church, the English Presbyterian Church, and the activities in the “green area”. For the yellow region he depended on information from his colleague Mackay, whose map (see below) was used to verify the information given by Campbell.

In spite of some shortcomings, particularly in the northern area of Gilan (Yilan), Campbell’s map forms the backbone of the present project to build a historical GIS of Taiwan mission stations.

A high resolution scan of the map was given to this editor by Wei Te-wen, general manager of SMC Publishing Inc. Taipei. It is available in the internet in the Taiwan history collection at Reed College, Oregon, USA:

https://rdc.reed.edu/c/formosa/s/r?_pp=20&query=campbell&s=48b066e2c07f7d091137594de07f0163c92670fd&p=7&pp=1

1895 (The Mackay Map)

The map entitled “Map of North Formosa” was published in George Leslie Mackay’s book “From Far Formosa, London, New York, Toronto 1896, ” (opposite page 153). The map, engraved by the New York firm Hopkins & Blaut, apparently was also published separately from the book.

As indicated by the title, the map shows the northern region of Formosa/Taiwan, more precisely the historic districts of Biaulek, Sintioek, Tamsui and Gilan, as well as the northern portion of the “Savage Territory”. The Mackay area roughly coincides with the area marked in yellow on the Campbell map, i.e. shows the region in which the Presbyterian Church of

Canada (PCC) was active. Aside of rivers, telegraph and railway lines existing or planned in 1895 are shown as well. The year 1895 marks the transfer of Taiwan from Chinese to Japanese rule and would thus lead to an end of organized missionary explorations by the Presbyterian Church.

Above all, the map depicts populated places, ranked and given symbols as “Capital, City, Town, Village, and Hamlet. Names are again given in POJ. Unfortunately there is no symbol identifying a place as a Mission Station. Fortunately, though, in his book (p. 335) Mackay presents a list of 60 chapels (i.e., mission stations) which he calls “complete” and which is considered to be authoritative in the scholarly literature. The place names given there were correlated with those depicted in the map. All except three (nos. 43, 47, 56) could be found and matched. Some locations have been “added to map” to allow for the matching with the Mackay-List.

Next to the Campbell map, the Mackay map - in combination with the List – is the main source of the GIS version for the Northern Region of Taiwan, providing information on 59 mission stations.

A high resolution scan of the map was made by this editor. There is a scan version online in the Reed College-Formosa/Taiwan collection:

https://rdc.reed.edu/c/formosa/s/r?_pp=20&query=Mackay&s=b544f4a9d2a64e63d1761541db3112d36e3ab5fc&p=5&pp=1

1897 (The Johnston Map)

The map, entitled “Formosa”, is contained in a book published in 1897, in which James (=Jas) Johnston, a Presbyterian missionary to China, retells the story of the Presbyterian Mission to China, including Formosa (which until 1895 had been part of the Chinese Empire). The data contained in an Annex to the script refers to **1895**. Thus this Map is a complement of some sorts to the Mackay Map of 1895 by the same publisher in New York. It is in some measure a semi-official account of the Presbyterian Church’s activities in China. Two Chapters of the book are devoted to Formosa. The map itself faces p. 161.

The map contains general information on the Island of Formosa, populated places, rivers, mountain ranges, coastlines and islands, including also the Pescadores Islands to the west. An interesting addition, shown here for the first time in a map, is the boundary-line between the Canadian and English Presbyterian Missions in the “tribal section” of the Island, i.e. a continuation of the Tai-kah-River divide.

With regard to mission stations, there is no symbol in the Map itself which of the populated places shown are (or contain) Presbyterian churches and mission stations. Like the Mackay Map, this information must be gleaned from the statistical appendix of the book where on p. 391 a list is printed that contains the names of 38 places as mission stations, all belonging to the English Presbyterian Church. Those connected to “semi-civilized aborigines” are especially marked in the list.

Unfortunately there is not a total match between Map and List: 4 places named as stations in the List (Hoan-a-chan, Tak-kai, Lam-gan, Lau-chhu-tsng) are not in map and have thus been added by this compiler to the interactive GIS version (marked as: added to the map); the place named “Tai-wan-fu” in the list must be correlated with “Tai-nan” in Map, since the administrative capital (“fu”) had moved northwards to “Tai-wan” by 1896). Of the 37 stations listed 15 have been marked as having been “for aboriginees”.

The Johnston Map adds information and can be used as an addition to the Mackay map of 1895, which had concentrated on the Canadian Mission, thus presenting the state of affairs in the missions of both ecclesiastical organizations at the end of the Chinese period and the beginning of the Japanese period. Thus, the map shows 37 stations, four of which are new, i.e. are not represented in Campbell’s map of 1889.

A high resolution scan of the map was made by this editor. There is a scan version online at the Reed College Formosa/Taiwan collection:

https://rdc.reed.edu/c/formosa/s/r?_pp=20&query=Formosa%201897&s=e22b64dbf6a7fa76beab0f88cc2be6a4ddd320ce&p=1&pp=1

1865-1895: GIS Compilation1

The information gleaned from the georeferenced historical maps has been brought into a GIS platform based on GIS shapefiles of contemporary Taiwan. Altogether 113 mission stations have been identified and placed into this system. There are 5 additional stations, which were not mapped, so they could not be located and placed in the system as of yet. The work on the GIS has not been completed yet. Thus, the GIS map presented here is subject to additions and constant review of data.

The main objective of the GIS map is to connect history (mission data of 1875-1895) with today’s world. Using layer techniques provided by GIS technology, you will find “historical aspects” like the map-informed place names of the stations and the background layer on the division of Formosa into mission areas superimposed by the administrative divisions of present-day Taiwan. The data presented in form of yellow dots is a hybrid of both layers, because the historic places have been taken from the historic maps and adjusted to the geographical reality of today. The “Lat-Long-Geocodes” given in the data tables are those of today, i.e. the historic mission stations can today be placed there or – very importantly - NEAR there. 19th-century cartography was not exact enough to pinpoint a location to an exact spatial reference at any scale. In addition, many of the mission stations simply do not exist today any longer. In cases where churches of today directly connect with a mission station of the past this has been (or will be) noted in the data table(s).

The theme of the current GIS compilation focuses on the historical geography of the Taiwan mission stations. Other themes will be added to focus on the historical, religious, ethnological, and cultural dimensions of the subject.

Formosa (Taiwan) Map Series, U.S. Army Map Service, 1944, republished for ECAI by Jeanette Zerneke and Andreas Kunz on: <http://ecaidata.org/dataset/formosa>, and the Gazetteer published with these maps in 1944, available at: <https://babel.hathitrust.org/cgi/pt?id=uc1.b3509692&view=2up&seq=8>

1942 (A Map of Christian Churches)

This map provides some data on the location of Christian churches in Taiwan at the end of the Japanese period in 1942. It can therefore be used to extend the 1865-1895 dataset into the period of Japanese rule of Formosa/Taiwan. This map has a curious history. It is part of an effort made by the Japanese authorities to compile and publish an “illustrated guide of Taiwan”. Its publisher was the Taiwan Branch of the Japanese East Asian Travel Agency. This explains the “playful” background, looking almost like a children’s map. As such the map is still today quite well known in Taiwan, even used as a motive for postcards.

In the version used for this study an important additional piece of information has been added: the locations of Churches are marked in the map with a red Christian cross. Most probably this information was stamped into the map(s) by members/officials of the Presbyterian Church of Taiwan.

Altogether there are 91 cross-symbols in the map, two of which do not have a Chinese inscription. The main effort has been to establish a gazetteer of placenames: The Chinese script of map locations was read and changed into Romanized Taiwanese and Pinyin script, making it possible to connect the place names with locations in present-day Taiwan. Furthermore, a correlation with the 1895-dataset showed that at least 38 of the places marked in the 1942 Map have an equivalent in the period 1865-1895. Thus, a time extension for our data has been established by the 1942-Map.

A high resolution scan of this map – Church symbols included - was given to this editor by Wei Te-wen, general manager of SMC Publishing Inc. Taipei.

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Other Maps (as Primary Sources)

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https://rdc.reed.edu/c/formosa/s/r?_pp=20&query=North%20Formosa&s=f88fdf9dbf8f0ebffd7cfabe877a139853a15d9b&p=13&pp=1

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