

China Center for Edgar Snow Studies, Peking University
北京大学中国埃德加·斯诺研究中心

Edgar Snow Research Series

斯诺研究丛书

架桥

海伦·斯诺画传

(英汉对照)

BRIDGING
THE LIFE OF HELEN FOSTER SNOW

Compiled by Sheril Bischoff

Translated by An Wei and Mary Niu

[美] 谢莉尔·福斯特·毕绍福 / 编著

安危 牛曼丽 / 译



Mrs. Snow built a bridge of goodwill between the hearts of American to the hearts of Chinese people. Let her life stand as a reminder that what lies behind the very different political systems of the world are real people whose hearts and minds are not so far apart.

Senator Orrin G. Hatch, 1.17.1997

斯诺夫人架起了一座友好的桥梁，把美国人民的心和中国人民的心连在一起。她的一生告诉我们：在世界上大不相同的政治制度背后，有着真正的人民，他们的心、他们的思想，相距并不遥远。

美国参议员奥林·哈奇，1997年1月17日

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—1997—



*Helen Foster Snow
(My m Wales)*

- At the age of 84 in 1991, I have passed a few milestones along the way. I call my ideas “bridging”. All my writing and thinking provides a bridge to the future, as I call it. It is a body of writing that bridges over, not between, extremes of any kind, to find the valid thesis for building the best future.

Helen Foster Snow

- 1991年我84岁，在人生的道路上已走过了好几个里程碑。我把我的思想称作“架桥”。我的著作和思想架设了一座通向未来的桥梁。这些著作和思想整体上所起的沟通作用，不是把两端简单地衔接起来，而是在任何两极之上架设一座超越时空的桥梁，以求得正确的理论，建设最美好的未来。

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To Aunt Helen

When you appointed me as a trustee of your HFS Literary Trust, I had no idea of the journey I would be taking for nearly three decades in your behalf. As I read your memoir, *My China Years*, I was struck by your belief in the nobility of the common man and his potential; and also, the quality of your commitment of service through tribulation.

When sick with dysentery and weighing less than 100 pounds (after four months in Yan'an) you wrote of your "Goodbye," to your bodyguard Guo Shen-hua.

"The Great Wall between China and the rest of the world seemed very far away. Here was the scrutable Chinese man in tears, as if leaving his dearest relative. This was grass-roots Chinese-American friendship. Never would I do anything to break this special relationship woven of such a few, fragile threads in a world where merciless swords cut at international understanding and natural human identities."

Helen, throughout your whole life, you kept that brave commitment to Chinese-American friendship in spite of those "merciless swords." Thank you, for your fine example that inspired me as I represented you in China.

献给海伦姑母

当您指定我担任海伦·斯诺文学托管会托管人的时候，我对自己这30年代表您走过的道路，一点儿概念都没有。当我阅读您的回忆录《我在中国的岁月》时，您对平民的敬重，对其潜能的信心，还有您那历经磨难而形成的、决心服务公众的高尚品德，把我紧紧地吸引住了。

当您罹患痢疾（在延安采访4个多月之后）、病得体重不到100磅的时候，您向您的警卫员郭慎华“道别”，您写道：

“中外之间的长城般的壁垒似乎消失不见了。眼前这位中国人，并不神秘莫测，他正泪眼婆娑，仿佛要和至亲作别一样。我和他两人之间的友谊正是中美两国之间的友谊的缩影。当今这个世界，武力凌驾于国与国之间的理解和认同之上，因此，我决不会破坏这弱不禁风却又弥足珍贵的友谊。”

海伦，您不顾那些“刀光剑影”，终生都恪守着您对中美友谊的勇敢承诺。感谢您为我树立了榜样，使我在中国代表您的时候，得到了启迪，获得了力量。

Preface

In August 1978, just before leaving for China with Tim Considine and a movie crew to make a documentary of the places where the Snows had lived their adventures, my aunt, Helen Snow, formed the Helen Foster Snow Literary Trust. She appointed my husband and me Trustees. Thus we were charged with three responsibilities:

(1) To provide safe-keeping for her papers: letters, manuscripts, documents, ephemera and hundreds of photos related to her time in China.

(2) To make her papers available to today's students and those of the coming generations.

(3) To continue to promote Helen's works so that they would receive the widest possible exposure to future generations.

Thereafter, when decisions were made in Helen's behalf, we asked ourselves, "What would Helen want?" Our decisions were governed by these guidelines. The publication of this book was, in various ways, a response to those goals.

Compiling this book, *Bridging: A Photo Essay on the Life of Helen Foster Snow*, was a voyage of discovery for me. Helen's memoir, *My China Years*, together with the astounding number of photos in Helen's collection provided the foundation for this book. While going through her boxes of photos, I would find images of the people and events that illustrated what she had written in her memoir. As I repeated this process and became familiar with her photos and writings, my own limited knowledge and understanding of Helen and her China years was enlarged. Importantly, I found in Helen's own words and in the pictures captioned by her, answers to questions that were repeatedly posed to us over the years. I realized these

photos and captions also gave some insight to her early Utah upbringing and the cultural legacy that prepared Helen for her China experience, as well as, how her years in China had influenced the rest of her life after her return to the U.S.

The first edition of *Bridging*, printed in May 1996, contained about seventy-five pages. In June, my husband and I headed to China for events marking the sixtieth year of Ed's and Helen's trips to China's Northwest and gifted copies of this small first edition to Helen's old friends in China.

Although I had come to realize that Helen Snow was still highly regarded in China, even famous, for her contributions to the Chinese at a critical time in their history; in the United States (including her home state) she was relatively unknown except to China scholars.

I rewrote a second edition to use as an introduction to Helen Foster Snow and her U.S./Utah-China connection. This edition, enlarged to 600 pages (with Chinese translation), was completed in the spring of 1997. It was published just before her memorial service in Madison, Connecticut, and copies of the book were presented to the Chinese Ambassadors, Utah Senators, and other officials and scholars who participated. Later, copies of this edition of *Bridging* were also presented to Chinese officials and friends at Helen's Memorial Meeting in Beijing.

On October 14, 1997, in Beijing, a meeting co-sponsored by the CPAFFC and the PFS was held in the Shaanxi Hall of the Great Hall of the People. Helen was memorialized for contributions that she had made in China during the 1930's as she and Ed witnessed Japanese aggression that resulted in the Marco Polo Bridge Incident and the 1937 bombing attack on Shanghai. In his remarks at Helen's memorial meeting, Huang Hua remembered that Helen and Edgar understood China's commitment to the anti-Japanese resistance. Huang Hua spoke of Helen as, "a close and loyal friend of the Chinese people and a fine daughter of the American people who made a unique and outstanding contribution to friendship and understanding between our two peoples." Israel Epstein said Helen was a

bridge-builder between the peoples of the United States and China. “Both of them she loved and respected.”

In his letter of condolence to China’s Ambassador Li Daoyu, Utah Senator Orrin Hatch wrote: “Mrs. Snow built a bridge of goodwill between the hearts of Americans to the hearts of the Chinese people. Let her life stand as a reminder that what lies behind the very different political systems of the world are real people whose hearts and minds are not so far apart.”

Senator Hatch added, “It is my hope that the memory of Mrs. Snow will live on in the hearts of our peoples.”

I would like to thank Yuanpei College, Peking University and the Edgar Snow Studies Center of China with Professor Sun Hua as Vice Chairman and Secretary-general. It is through the efforts of Professor Sun and Peking University that this publication has become a reality. Also, my appreciation to Madame He Liliang and Mr. Shu Zhang, Vice-president of the PFS, for their friendship, and their support of this project.

May the memory of Helen’s life and example live on in the hearts of the coming generations through this publication.

Sheril Foster Bischoff

January 23, 2015



序 言

为了拍摄一部斯诺夫妇旅华岁月的纪录片，海伦·斯诺 1978 年率领以康西丁为首的摄制组访华。同年 8 月，就在他们动身之前，我姑妈海伦成立了海伦·斯诺文学托管会，并指定我和我的丈夫为托管人。于是，我们就承担起了 3 项责任：

(1) 保管她所有的手稿、信件、资料、文件以及与她旅华岁月有关的数以百计的照片；

(2) 使当今的莘莘学子能够阅读和使用她的这些文献资料；

(3) 继续传播海伦的著作，使子孙后代能够最大限度地了解她、了解她的著作。

因此，每当以海伦的名义做出决定的时候，我们就要问一下自己：海伦想要我们做什么？我们的决策，取决于这些原则。出版这本书，就是实现这些目标的举措之一。

对我来说，编纂《架桥》这本书，是一次漫长的发现之旅。海伦的回忆录《我在中国的岁月》以及海论文献珍藏库中令人惊讶的无数照片，是这本书编写的基础。当我查阅海伦一张又一张的照片时，我能轻易地把照片和她回忆录中涉及的人物和事件一一对应。经过一遍又一遍翻阅这些照片，我对海伦的照片和著作就越来越熟悉，我对海伦和她在中国的经历的了解，也就随之而加深了。尤为重要的是，我从海伦的著作和她给那些照片撰写的说明当中，找到了我们这些年所碰到的许多问题的答案。我意识到，这些照片及说明，也折射出她孩提时代在犹他所接受的教育及文化传统。这一切，为她日后在中国的活动做了准备，而她在中国的经历，在她回国后又影响了她的后半生。

《架桥》的第一个版本是在 1996 年 5 月出版的，大概有 75 页。6 月，我和丈夫去中国出席埃德加和海伦访问中国西北 60 周年纪念活动，我们把这个小版本的图集带去，赠送给了海伦的中国老朋友。

我逐渐认识到，海伦·斯诺在中国受到高度重视，甚至很有名，因为她在历史的关键时刻，为中国人民做出了贡献。然而在美国，包括在她的故乡，她却名气不大，只有研究中国问题的学者知道她。

我编写了第二个版本，用于介绍海伦·斯诺及她与犹他和中国的关系。这个版本扩充到600页（包括中文译文），于1997年春天完成，刚好赶在康涅狄格州麦迪逊镇举行海伦葬礼之前出版。我们把这本书赠给了出席葬礼的中国大使、犹他州参议员以及参加葬礼的官员和学者。后来，在北京举行的海伦纪念会上，也赠送给了中国的官员和朋友。

1997年10月14日，中国人民对外友好协会、中国国际友人研究会在北京人民大会堂陕西厅，联合举行了海伦·斯诺纪念会，纪念她20世纪30年代在中国所做出的贡献。她和埃德^①目睹了日本帝国主义1937年大举侵略中国的卢沟桥事变和对上海的轰炸。黄华在纪念大会上说，他依然记得海伦和埃德懂得中国抵抗日本侵略的决心。他说，海伦是“中国人民亲密而忠实的朋友，美国人民的好女儿，她为我们两国人民之间的理解和友谊，做出了独特的贡献”。伊斯雷尔·爱泼斯坦说，海伦是中美两国人民之间的架桥人，“两国人民都很热爱她、尊敬她”。

在发给中国大使李道豫的唁函中，犹他州参议员奥林·哈奇写道：“斯诺夫人架起了一座友好的桥梁，把美国人民的心和中国人民的心连在一起。她的一生告诉我们：在世界上大不相同的政治制度背后，有着真正的人民，他们的心、他们的思想，相距并不遥远。”

哈奇参议员接着说：“我希望，斯诺夫人的记忆将永远活在我们两国人民的心里。”

我要感谢北京大学元培学院、中国埃德加·斯诺研究中心副会长兼秘书长孙华教授。正是通过孙教授和北京大学的努力，才使这本书在中国出版成为现实。我也要感谢何理良女士和中国国际友人研究会副会长舒璋先生，感谢他们的友谊和对这个项目的支持。

通过这本书的出版，祝愿海伦的生平经历和榜样的力量，继续活在子孙后代的心里。

谢莉尔·福斯特·毕绍福

2015年1月23日

^① 埃德，是埃德加·斯诺的昵称。

The China-Utah Connection: Notes on Helen Foster Snow

By Paul V. Hyer

In the bitter-sweet relations between China and America, the bridging work of a few Americans stand out. One of these was Utah's Helen Foster Snow (1907-1997) who recently passed away. Her niece, Sheril Bischoff has produced an impressive photo-essay, *Bridging*, that outlines the importance of Helen's work in China during the critical decade of the 1930's when the Chinese were struggling for survival against Japan's invasion. We may be confident that there will be increasing awareness of the importance of Helen's work. Among other things, she played a crucial role in a student movement (1935) that forestalled an early Japanese takeover in north China. Then she was initiator and prime mover in the cooperative movement (*Gung-ho* or INDUSCO) that helped sustain China in the dark days of the war with Japan.

Ironically, while Helen and husband Edgar Snow are famous and highly regarded in China, Helen's work has not been well known in the United States or in the cradle of her family, Utah. Conversely, while the Chinese see Helen as an important person in a critical stage of their recent history, they are unaware of the influence of her early roots in a Mormon religious environment (officially known as the Church of Jesus Christ of Latter-day Saints or LDS). Located in Utah, Helen's people had a unique society and culture. This background helps to explain her life and work in China.

One focus in the limited space available here will be selected aspects of Helen's formative years. This period has been absent in treatments of her career so some have been inclined to read into it their own perceptions- some see Helen's ideas as coming from Marxism, though those close

and as late as 1898 LDS/Mormon Church leaders continued to proclaim the United Order or communal life as the ideal for productivity, for socio-economic life.

The purpose of this, somewhat utopian approach was in part for survival under poor physical conditions, but it also stemmed from the LDS ideal of developing a model society, the Christian ideal of a “Zion Society.” This ideal emphasized equality, the elimination of extremes of rich or poor. This ideal of the “United Order” is still held among the Mormon people though it is not practiced at present. Chinese familiar with the renmin gongshe or “communes” instituted by Mao Zedong can readily understand this life style. A study of the Mormon experiment confirms that free agency and individual rights were much more evident than in the Chinese case.

From the experience of her family and her childhood church, Helen was intellectually prepared to be a leader in organizing Chinese cooperatives (INDUSCO). She was initiator and a prime mover in what came to be known to many people as the Gung-ho Movement during the War of Resistance against Japanese Imperialism (a War in which this writer was involved).

Helen’s father’s family, the Fosters, made the 1200 miles trek across the plains with horse or ox-drawn covered wagons in the 1850’s. Their early Utah roots were in St. George. It was in this place that LDS communal life was first initiated by Brigham Young in the mid-1870’s just several decades before Helen’s birth, but in the living memory of her family. The tradition and values of that early experiment are well-known among Mormons even today. The United Order in the town of St. George was carefully planned, was voluntary and had wide popular support as a movement for economic revitalization because of the poor conditions of the people. Planned as a model, it was followed by about 150 United Orders in other Mormon settlements in Utah and surrounding areas.

The early ideals of Helen’s family and other members of the Church, emphasized morality, frugality, hard work, and self-reliance. Individuals

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The early ideals of Helen’s family and other members of the Church, emphasized morality, frugality, hard work, and self-reliance. Individuals

were conditioned to subordinate their personal interest for the common good of the whole group. There were daily group prayers and everyone was strongly encouraged to abstain from using liquor, tobacco, tea or coffee. Emphasis was placed on obedience to the leaders. Leaders were presented to the people and sustained by common consent. They were not imposed. A person who would not voluntarily cooperate could freely leave the “order.”

The “informal education” Helen received during her formative years was very important in giving her both roots and wings. Much of her self-image, values, vision and aspirations came from her mother, her network of relatives, living with grandparents, from family reunions and, especially important, the influence of her mother as a role-model.

Helen’s mother (Hannah Davis Foster, 1880-1952) was dedicated to what the people of Utah believed then and continue to believe is the Church of Jesus Christ restored in modern times. Hannah was very active in church organizations and involved Helen in her activities. For quite a few years mother Foster was the President of the Relief Society, an organization of the Church involved in education, service and charitable work. (It is now, 1996, the oldest and largest women’s organization in the United States) .

Helen Snow’s father, John Moody Foster (1880-1948) was intellectually keen, educated in the law, and respected in the community as the City Attorney for Cedar City, Utah. He was less involved in the family religion and was more emotionally detached and may have influenced Helen in this regard.

Many modern, educated Chinese are emotionally tied to traditional Chinese, Confucian culture but are intellectually alienated from it. Likewise, to this writer, it seems clear from Helen’s life and writings that as an adult she was emotionally tied to much of the Latter-day Saint life-style but was intellectually alienated from the church as she remembered it in her childhood. However, she seemed more accepting of it in old age.

From her active, civic minded, self-reliant, mother, Helen learned