



# 異鄉異客

猶太人與近現代中國

Aliens in a Strange Land  
*Jews and Modern China*

徐新  
—  
著

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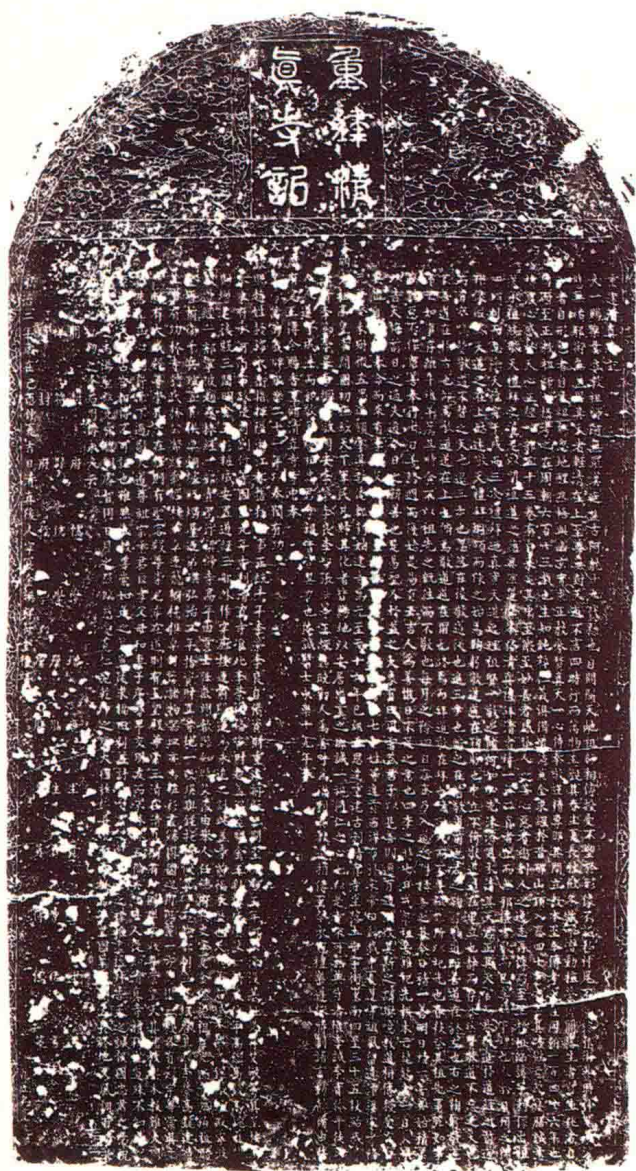
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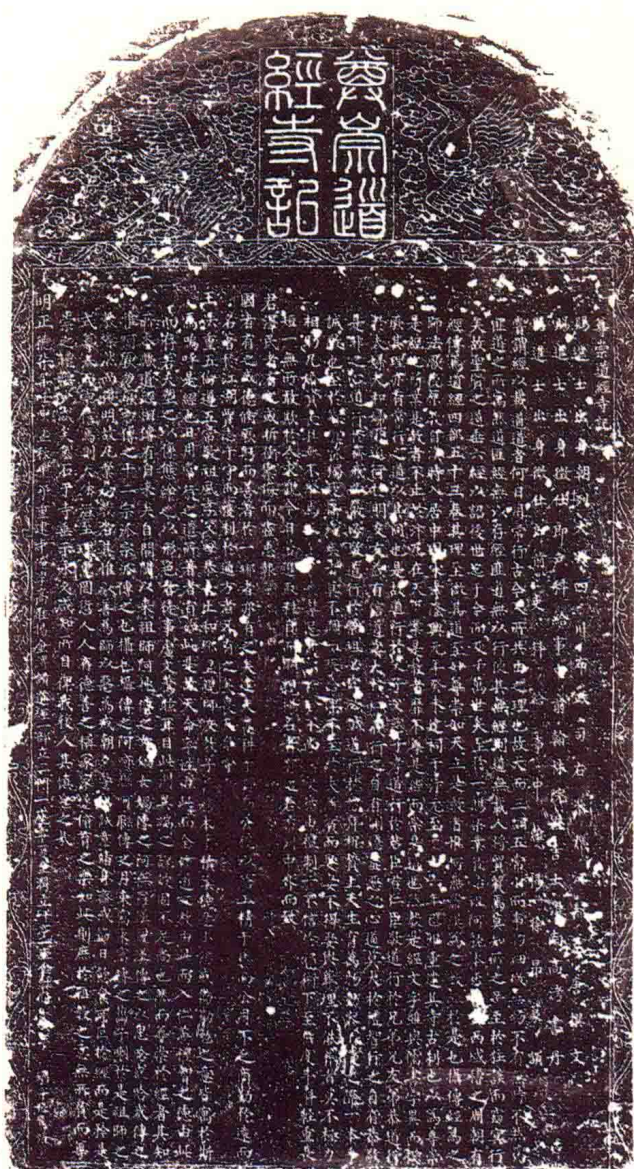
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# 1 弘治碑

西元1489年（明弘治二年）中國開封猶太人所立，史稱「弘治碑」，又稱「《重建清真寺記》碑」。

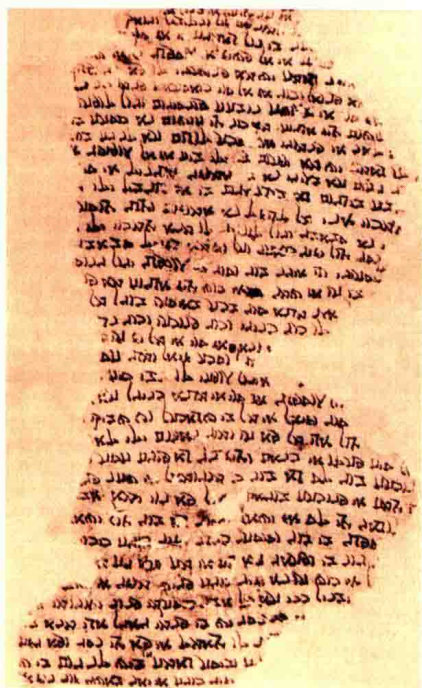




## 2 正德碑

西元1512年（明正德七年）中國開封猶太人所立，史稱「正德碑」，又稱「《尊崇道經寺記》碑」。

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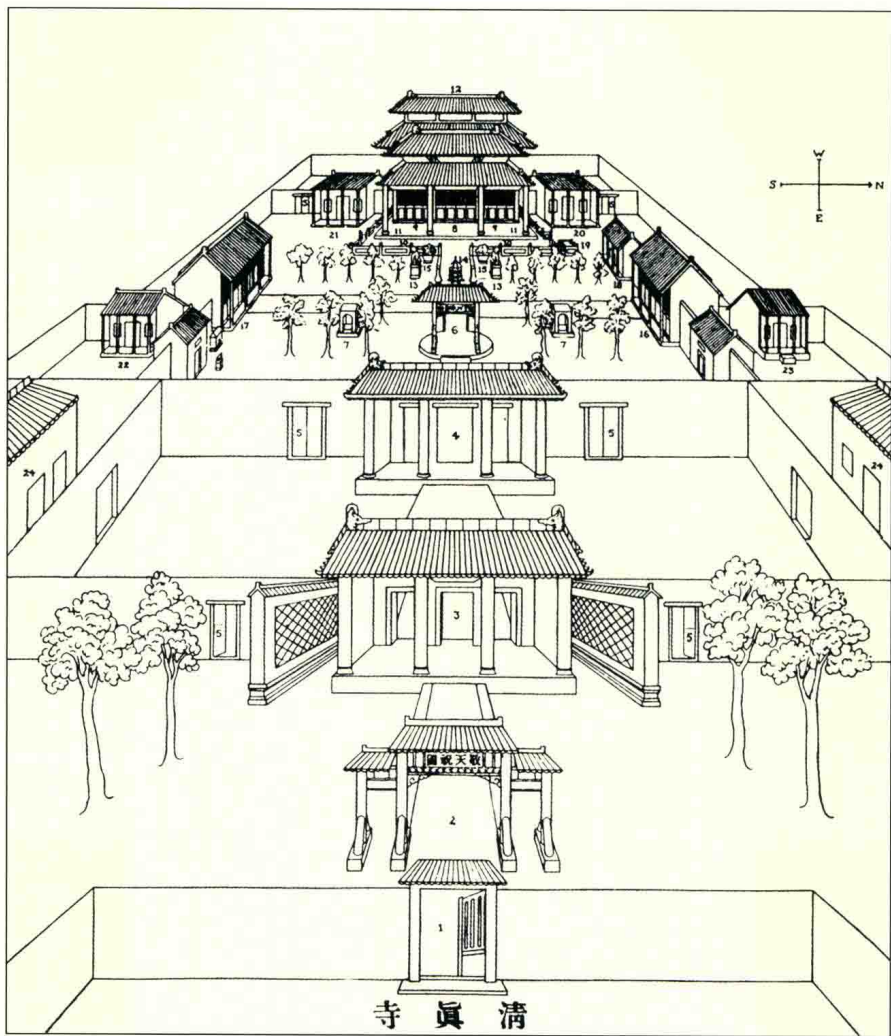


### 3 希伯來文商業書函（左）

西元1901年匈牙利籍英國考古學家斯坦因（Marc Aurel Stein）在新疆和闐丹丹烏里克（Dandan Oilik）所發現，為8世紀的商業函件。

### 4 希伯來文祈禱書殘頁（右）

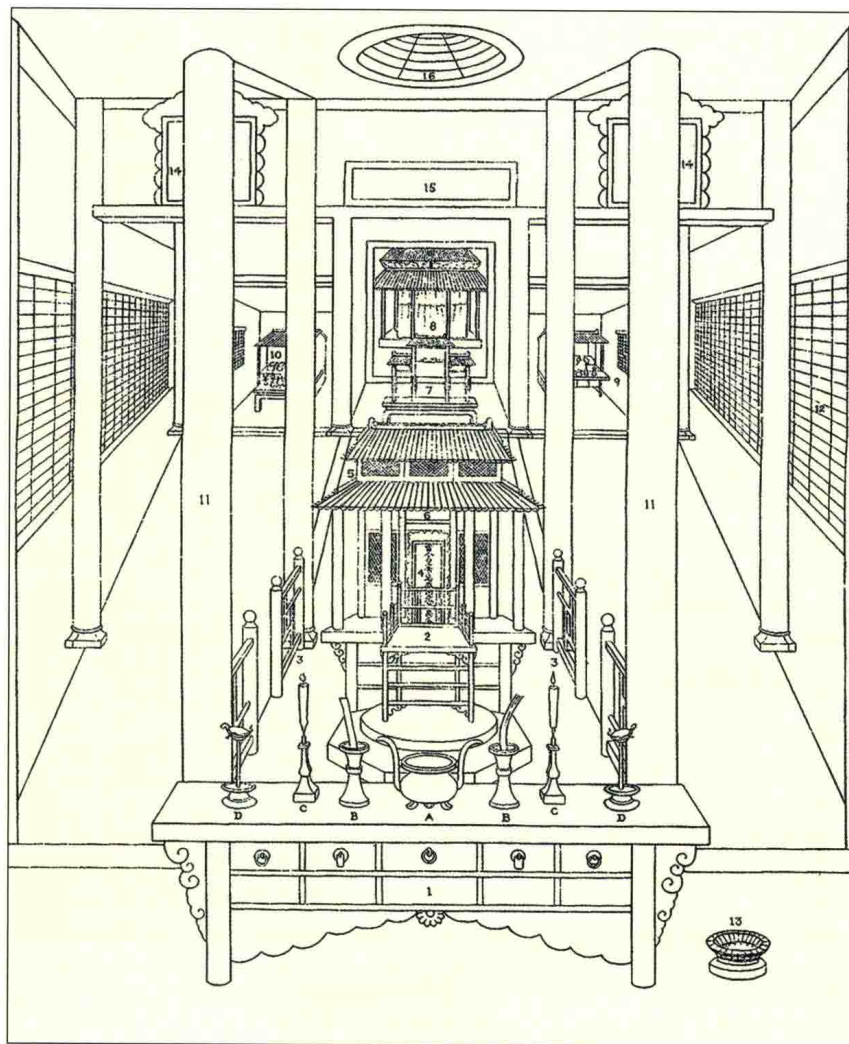
西元1908年法國考古學家伯希和（Paul Pelliot）在敦煌千佛洞所發現，為8世紀晚期的希伯來文祈禱書殘頁。



### 5 開封一賜樂業猶太會堂圖

法國傳教士孟正氣 (Jean Domenge) 繪於西元 1722 年的開封一賜樂業猶太會堂圖。左圖為庭院平面圖，右圖為會堂內部圖。









## 6 「水晶之夜」遭到破壞的猶太會堂（上）

1938年11月9日晚間，納粹對德國的猶太人進行了瘋狂迫害。在這個後人稱之為「水晶之夜」(Kristallnacht)的夜晚，約有七千家猶太人的商店被搗毀、兩百座猶太會堂遭焚燒，死傷不計其數，還有約三萬名猶太人被關入集中營。

7 中國駐奧地利總領事何鳳山（右上）

「水晶之夜」後，納粹對猶太人的逼壓愈形加重。依據當時的政策，外籍人士進入上海不需簽證，但猶太人要離開居住國卻必須持有前往目的地的簽證。即使是被關進集中營的猶太人，如果能夠證明自己已經獲得前往第三國的簽證，就有可能獲得釋放。當時中國駐奧地利總領事何鳳山在短時間內就發出數以千計的簽證，2001年以色列政府特別授予其「國際義人」(Righteous Among the Nations)的稱號。



8 義大利 Lloyd Triestino 航運公司的宣傳廣告（右中）

義大利到上海的航線是1930年代連接歐洲與中國之間的重要管道。圖為義大利Lloyd Triestino航運公司的宣傳廣告，從中歐逃往上海的猶太難民，基本上都是搭乘該公司的輪船，廣告上面還有「歸國乘意大利快船，從威尼斯至上海，途中僅二十三日」字樣。

9 在上海虹口隔都出入口接受證件檢查的猶太人（右下）

1943年2月18日，日本占領當局在上海建立了「虹口隔都」(Hongkew Ghetto)，命令1937年以來從歐洲抵達上海的猶太難民，遷入此地。該地區還設立了針對猶太難民的保甲檢查制度，以限制猶太人的自由。



# ISRAEL'S MESSENGER.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and  
Judaism in the East.

OFFICE, 16 PEKING ROAD, SHANGHAI.

## OURSELVES.

For a very long time past the appearance of a Jewish newspaper in Shanghai has been ardently desired. We believe that the existence, among us, of a journal devoted to the interest of the Jews and Judaism in the Far East, a necessity of such absolute importance, that we are sure its appearance will be hailed with delight and that it would receive the warm support of our coreligionists. We, therefore, feel assured that we have taken a step in the right direction in bringing out the "ISRAEL'S MESSENGER" which we think will supply that which has always been considered a great desideratum. We confidently hope that, with God's help, we shall secure the aim we have in view, which is, to establish a strong bond of union and brotherly good-will and a means of communication amongst the scattered remnants of the House of Israel in the Far East. We have undertaken this task with great diffidence, but at the same time we feel absolutely confident that the cordial sympathy and support of the Shanghai Jewish Community will be extended to us to enable us to achieve our object. We need hardly say that we have no desire to glorify ourselves in our mission: our sole aim is to serve the Jewish cause and to place before our readers a compendium of all foreign and local news and other literary matters of interest to the Jewish public. If we succeed even in a small measure in attaining our aim, we shall have the satisfaction of knowing that we have not laboured for nothing, nor have we toiled in vain. We earnestly request our readers to consider our columns always open to contributions on all matters that concern Jews as a body, as well as, for the frank expression of their views and we expect that our anticipations will, in the process of time, be fully realised.

We close this brief outline in the sincere hope, that commensurately with the help we receive, we shall always keep on enlarging and improving this journal. In the meanwhile we crave the indulgence of our readers for any shortcomings in this—our first issue.

## SHANGHAI ZIONIST ASSOCIATION.

The first annual meeting of the Shanghai Zionist Association was held on Sunday, the 27th March, 1904, in the rooms of the Shanghai Jewish school, at which Mr. Edward I. Ezra presided. In spite of the inclemency of the weather there was a large attendance.

The Chairman in an eloquent speech reviewed the past year's work which he thought was the result of a sincere and honest endeavour on their part to promote the cause of the Zionist Movement. If we can go on at this rate every year we shall successfully surmount all the obstacles that are in our path and attain the aim we have in view. Let us therefore endeavour to throw more and more energy and enthusiasm in the cause of Zionism, which had so far shed a ray of hope and comfort in the hearts of millions of scattered Israelites, who are still, alas! labouring under a heavy yoke of persecution. The appeal for the cause of Zionism goes forth to all who love and cherish the Jewish race and it is to be hoped that before very long the Jews will rally unitedly to give help and support to the cause of which he has the honour and pleasure of representing.

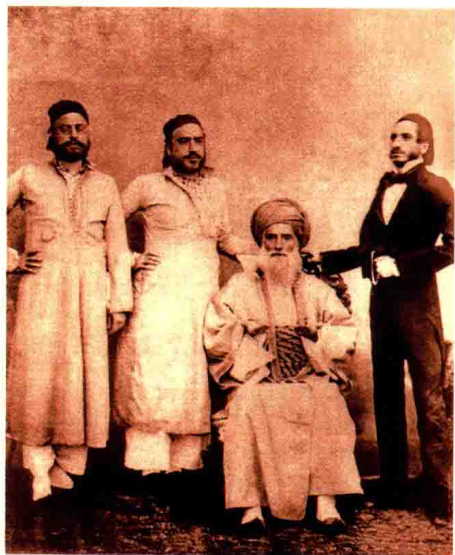
The Chairman's lucid remarks were frequently applauded by the audience who listened to him with rapt attention. On the motion of the Chairman, seconded by Mr. S. J. Solomon the Committee's report and the Hon. Treasurer's account were unanimously adopted.

Mr. S. Moosa proposed and Mr. E. M. Cohen seconded that in view of the forthcoming distribution of prizes to the pupils of the Shanghai Jewish school, it would be advisable to empower the committee of the Shanghai Zionist Association to present to the Hebrew classes a suitable prize, the cost of which should not exceed \$10. Mr. N. E. B. Ezra objected to the funds of the Association being used for any other purpose than Zionistic and he proposed an amendment that a private subscription be raised amongst the members of the Zionist Association to defray the expenses of the suggested prize. Mr. H. Gensburger seconded the amendment and it was carried by a majority. The original proposition was then withdrawn.

The Chairman proposed and Mr. H. Dannenberg seconded and it was carried unanimously that Zionist flags and lockets be ordered from New York from the funds of the Association.

On the proposition of Mr. S. J. Solomon seconded by Mr. E. Jonah the following were elected to form a Committee for the ensuing year, viz: President, Mr. Edward I. Ezra; Vice-President, Mr. H. Gensburger; Hon. Treasurer, Mr. J. Aaren; Hon. Secretary, Mr. N. E. B. Ezra; Committee Messrs. Jacques Blumenfeld, E. M. Cohen, H. Fox and S. Moosa.

The vote of thanks to the Chair was proposed by Mr. E. Jonah and seconded by Mr. N. E. B. Ezra, and the meeting then terminated.



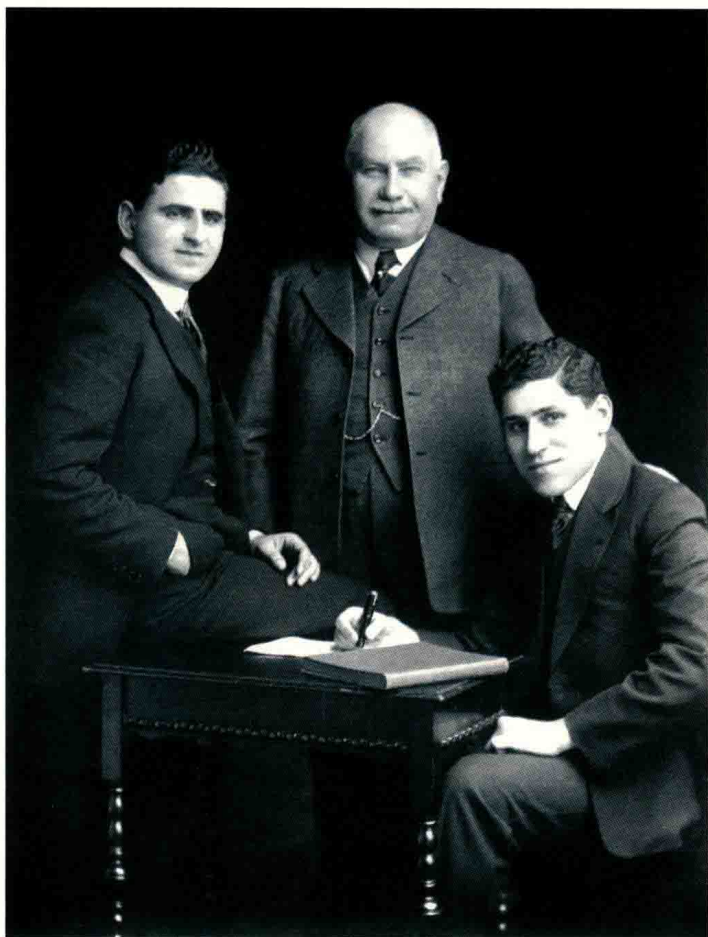
#### 11 沙遜父子合影（左）

大衛・沙遜（David Sassoon）於1832年在印度孟買建立沙遜父子公司（老沙遜洋行）。圖為19世紀中期，大衛・沙遜（中坐者）與其三個兒子伊利亞斯（Elias David Sassoon）、亞伯（Albert Sassoon）與沙遜（Sassoon David Sassoon）在孟買的合影。

#### 12 華懋公寓（右）

華懋公寓（Cathay Mansion，今錦江飯店北樓）是維克多・沙遜（Victor Sassoon）於1929年建於上海，俗稱「十三層樓」，外形具有裝飾藝術派的色彩。





### 13 嘉道理父子合影

嘉道理家族執掌香港中華電力有限公司，在香港擁有巨大的影響力。圖為埃利沙·嘉道理（Eleazar Silas Kadoorie，圖中）與其兩個兒子勞倫斯（Lawrence Kadoorie，圖右）與霍瑞斯（Horace Kadoorie）的合影。





#### 14 上海猶太人社區中心（上）

1996年成立的上海猶太人社區中心（Shanghai Jewish Center），用房由住宅別墅改造而成，包括祈禱室、餐廳、學校等設施，一應俱全。

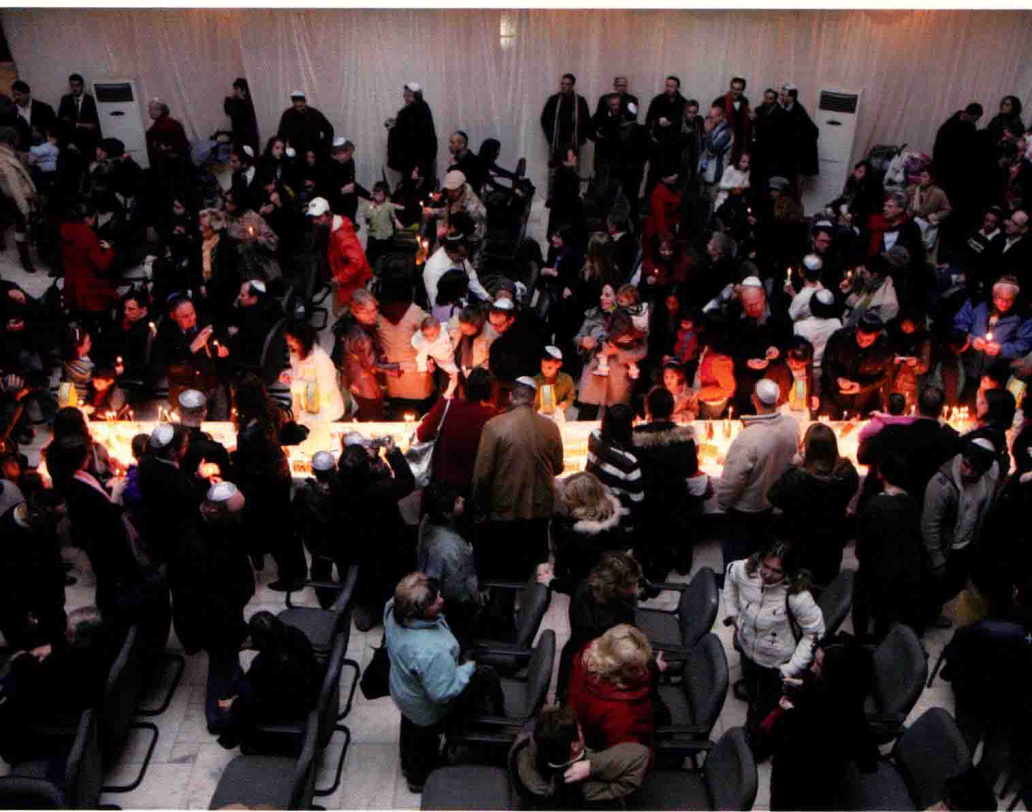
#### 15 沙洛姆·格林伯格拉比（下）

沙洛姆·格林伯格（Shalom Greenberg）拉比受香港查巴德中心派遣，於1998年8月攜夫人來到上海，為上海猶太人社區中心服務，成為中心的專職拉比。在他的領導下，上海建立了一個正規、全方位的猶太人社區。



#### 16 上海猶太人社區中心掛牌慶典

2010年，以色列沙斯黨（Sephardim Shomrei Torah）精神領袖、賽法迪大拉比奧瓦迪亞·優素福（Ovadia Yosef，圖左）為上海猶太人社區中心掛牌。



#### 17 在上海拉結會堂舉行的光明節慶典

拉結會堂（Ohel Rachel Synagogue）是上海保存最完整的一座猶太會堂，由沙遜家族出資，建於1921年。1950年代中期以來一直閒置，1998年為迎接美國柯林頓（Bill Clinton）總統到訪，特別全面維修，恢復先前的風采。目前在上海的猶太人均可申請使用。



### 18 浦東希伯來學校師生合影

浦東希伯來學校（Pudong Hebrew School）是上海猶太人社區中心所興辦，旨在傳承猶太傳統的教育機構。對於猶太人社區而言，辦學通常是社區在該地已經扎根的標誌。





### 19 上海猶太難民紀念館中的猶太難民紀念牆浮雕

上海猶太難民紀念館中設立的猶太難民紀念牆，上面鐫刻了能夠收集到的第二次世界大戰期間曾在上海避難的猶太難民姓名。該浮雕是難民紀念牆的起始部分，勾勒出難民的形象。

（本書彩頁插圖，圖1-13為作者提供之公版圖片，圖14-19為上海猶太人社區中心沙洛姆·格林伯格拉比提供）