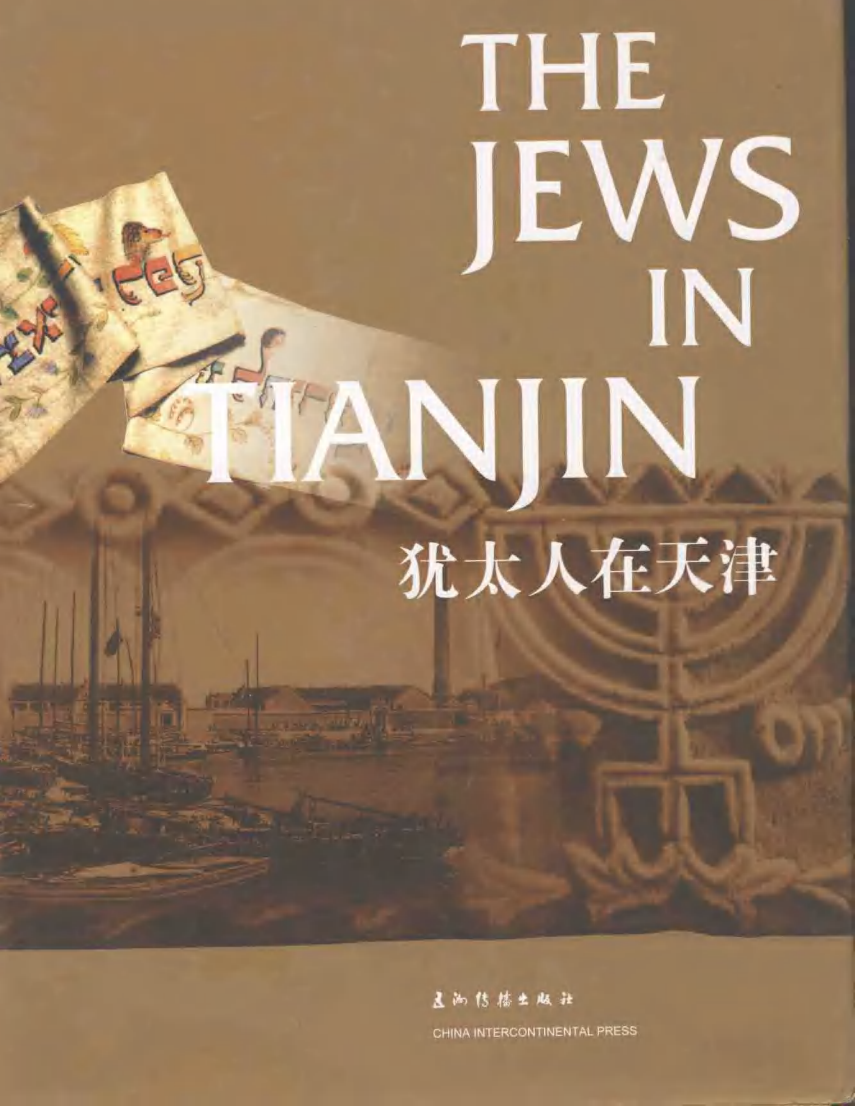




THE JEWS IN

TIANJIN

犹太人在天津

辽海出版社

CHINA INTERCONTINENTAL PRESS

犹太人在天津

THE JEWS IN TIANJIN (TIENTSIN)

主编 宋安娜
Editor in Chief Song Anna



135233 / 07

国际传播出版社

CHINA INTERCONTINENTAL PRESS



总顾问◎赵启正
总策划◎李冰 肖怀远
顾问◎爱泼斯坦 郭长建 刘凤银
吴伟 丁怡 潘光
主编◎宋安娜
特邀编辑◎郎和平
责任编辑◎汤贺伟
英语翻译◎邓新裕
序言翻译◎刘晨

装帧策划◎张建华
封面设计◎阎志杰
版式设计◎阎志杰 杨建生

Advisor◎Zhao Qizheng
Consultants◎Li Bing, Xiao Huaiyuan
Coagents◎Israel Epstein, Guo Changjian, Liu Fengyin,
Wu Wei, Ding Yi, Pan Guang
Editor in Chief◎Song Anna
Editor◎Lang Heping
Executive Editor◎Tang Hewei
English Translator◎Deng Xinyu
Preface Translator◎Liu Chen

Book Binding and Layout◎Zhang Jianhua
Cover Designer◎Yan Zhijie
Layout◎Yan Zhijie Yang Jiansheng

图书在版编目(CIP)数据

犹太人在天津/宋安娜主编. —北京:五洲传播出版社, 2004.6 ISBN 7-5085-0513-1

I. 犹… II. 宋… III. 犹太人—研究—天津市—汉、英 IV. K18

中国版本图书馆CIP数据核字(2004)第037236号

犹太人在天津

THE JEWS IN TIANJIN

五洲传播出版社

地址: 中国北京北三环中路31号 邮编: 100088 电话: (86-10) 82008174

网址: www.ciccc.org.cn

印刷: 中华商务联合印刷(广东)有限公司

开本: 230mm×297mm 1/16

印张: 9.5

版次: 2004年6月第1版第1次印刷

印量: 1-4000册

书号: ISBN 7-5085-0513-1/K·532

定价: 190.00元

(汉英对照)



犹太人在天津

THE JEWS IN TIANJIN





THE JEWS IN TIANJIN

此为试读, 需要完整PDF请访问

www.400pages.com

Contents

目录

序.....6

Preface

I

天津的犹太社区.....14

The Jewish Community in Tianjin (Tientsin)

II

犹太人的天津生活.....42

The Jewish Life in Tianjin(Tientsin)

III

天津,永远的故乡.....82

Tianjin, Hometown Forever

IV

犹太文化遗存与城市同在.....128

Jewish Cultural Remains Coexist With the City

后记.....146

Postscript

序

往事,天津的犹太人

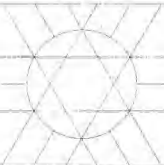
我热烈祝贺《犹太人在天津》画册编辑完成,并高兴地期待着她的面世。我从1920年至1937年间生活在这座城市里。

在中国,天津曾是仅次于哈尔滨与上海、犹太人人口较密集的地区。当我离开的时候,人口数量几乎达到了顶峰,在我的记忆中,人数达到3000人甚至更多。在这些犹太人中,大部分来自东欧地区。他们初到中国时,使用俄语和意第绪语进行交谈,而他们的孩子则在学校中接受英文教育。这些学校是由一些西方人兴办的,有英国人和美国人办的学校,还有两个天主教的教会学校。其中圣路易斯学院是一所男校,圣约瑟夫学校则招收女生。这两所学校是法国的修士和修女管理的。甚至在很久以后建立的犹太学校里,除了在希伯来语这门必修课的课堂上以外,其他授课的语言仍使用英语。在所有的这些学校中,衡量一个学生的好坏,主要取决于他在每年海外考试中获得的成绩。这些海外考试的试题是英国剑桥大学通过邮寄的方式送到中国的。

根据大部分的资料记载,这些犹太人起初生活在哈尔滨,1931年日本占领中国东北地区后迁入天津。天津到1937年才沦陷,对天津的西方租界地,日本在珍珠港事件即日本开始对英美宣战之前是无法控制的。

当然也有例外,第一个有记载的天津犹太人并不是从俄国来的,而是来自巴格达。我曾经在犹太人公墓看到过他的墓碑,上面记载他在19世纪60年代就去世了——这个墓地,在河东区,原俄租界,20世纪初建成。因此,这个人的遗物定是早被埋在不知何处了。那墓地和墓碑现在已经不存在了。在墓地理葬记录上该有他的名字,这记录是在20世纪50年





代末或60年代初,墓地第一次迁入新址时登记的。那次易址发生在20世纪50年代末或60年代初,在市政府与马坤(曾任孙中山的保镖及助理)的相互协调下,整个过程完全符合犹太教的规定。

20世纪20年代,犹太人社区开始在天津形成,它和天津一般的外国租界有所不同。随着时间的流逝,这些犹太人发展了属于自己的精神生活。事实上,到20世纪30年代末,天津还没有一座犹太教堂。那段时间里,除了犹太人的新年和赎罪日这样重要的节日,他们几乎没有任何宗教活动。他们活动所租的场地是戈登堂的一个大厅,而英国租界当局就坐落于此。解放后,戈登堂成为天津人民政府的所在地。

在经济与社交方面,天津的犹太人相互间有密切的联系。在商业方面,他们最主要的经营项目是毛皮的贸易。他们把从中国农村和牧区购买的未加工的毛皮在天津经过基本分类及粗加工后出口。主要的出口市场是纽约和德国的莱比锡,在那里,毛皮被制成皮衣。

犹太人常用的商业凭证是信用证(一种贷款)。由于后来贸易活动频繁,更多的风险也就随之而来。1929年,世界经济危机开始在西方蔓延,这使许多天津的犹太商人破产,使他们手中的信用证变成他们无法偿还的债务。

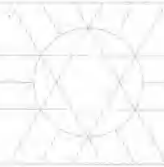
就其本身而言,犹太人社区主要由自己经营。他们食用习惯的犹太及东欧食品,并且经常从当地食品杂货商那里购买食物。社区里有犹太修表匠、宝石匠,专做高档风格的西服裁缝和做鞋子的鞋匠,还有犹太人经营的药房,犹太医生和牙医,一家中级犹太医院,犹太理发厅和美容店,为救济犹太

穷人的犹太慈善机构和无息借贷社,一家小型的犹太银行(天津商业信用社),一家为犹太死者办理传统丧葬服务的老人组织等。

犹太人的社会活动大多在犹太艺术俱乐部进行,这里有业余的演出,不同主题的讲座,包含许多报纸和杂志的图书馆,一台放在门厅可以收听不同国家广播的短波收音机等。大部分犹太人,无论他们抱有怎样的想法,都成为会员。俱乐部主席是杰出的毛皮商人利夫·尤德维什,犹太复国运动的支持者。文化指导是我的父亲,拉萨尔·爱泼斯坦,他是一个社会主义者,不支持犹太复国运动。

天津的犹太人有不同的国籍。我生活在天津的那段日子里,大部分犹太人没有国籍,除了少数来自西方的非法西斯国家的犹太人持有他们各自的护照外,还有来自德国的难民。他们持有被纳粹打上了区别对待的“J”(犹太人)的护照,还有那些被迫在原姓名中间加入一个名字的人们,男人被称作“以色列”,女人被称作“莎拉”。后来,有条件申请加入苏联的犹太人数增加,他们得到领事馆的证明(在日本向英美宣战后,这是十分有用的,无国籍的犹太人被极为保守、法西斯思想浓厚的白俄管理,那时苏联长期保持中立)。

在政治信仰方面,除了按照国籍分类,还存在很大不同。一些持有苏联的证明文件或没有证件的年轻人,信仰马克思主义(在艺术俱乐部我们倾听过一位前莫斯科大学教师的讲座)。还有些人,尤其是在希特勒对犹太人的压迫和屠杀之后,加入到犹太人复国运动的支持者的行列,而且还参加了他们的战斗组织,例如 Betar(犹太工人联盟),以色列 Likud(利



库德)党的前身。在马克思主义者和马克思主义支持者当中,一些人加入到中国人民的抗日斗争中去。在1937年,日本发动对华全面侵略之后,基尔兹大夫(一位德国犹太医生)和里奥·莱温(一位进步的俄罗斯犹太人),合伙在英租界租了一个仓库给从沦陷区跑出来的中国学生作避难所,以帮助他们去未被占领的地区。这举措私下里得到了苏联领事馆领事的支持。我也尽了自己的一份力去帮助中国爱国人士摆脱日军的魔爪,在埃德加·斯诺的托付下,我曾帮助周恩来夫人邓颖超和其他的地下共产党员从北京经天津秘密前往延安。从天津的英租界到中国未被占领地区的船票,是我父亲通过生意上的关系帮助解决的。几年以后,奥地利犹太医生理查德·傅莱排除万难从天津到达晋察冀解放区,在那里,他参加了八路军的医疗队。傅莱一直作为一名卫生部的专家留在中国,理已离休。但不幸的是,他后来长期患病、住院。作为一名中国公民,他是全国政协委员,如同初旺(从第六届开始)包括我在内的许多外国血统委员一样。

在这里可以谈一下早期的那些在海外非常杰出的天津犹太人。劳伦斯·特莱伯,来自富有的犹太家族崔里古伯夫,他的姓就是崔里古伯夫的简略写法。他是哈佛大学著名的法学教授,而且一度成为美国最高法院法官的候选人。下面这些教授鲜为人知却十分重要:南伊利诺大学的伊莎雅克·沙克密斯特,微生物学家及预防艾滋病在世界范围流传的积极分子;巴瑞斯·布莱斯勒是加利福尼亚大学伯克利校区的一名抗地震结构学的权威。这两个人在他们晚年时重游中国,并与中国的同行交流学术上的问题。布莱斯勒最终把美国国籍转为

了以色列国籍并迁居以色列。

在那里,他成为 Igud Yosei Sin 委员会(原居中国者协会)的一名会员并在他晚年时编辑此委员会月刊的英文版。

最后,谈一下天津的犹太人同当时居住在天津的其他外国人的关系。起初,他们与当时在天津的德国人相处得很融洽。部分原因是双方在当时二、三十年代的中国都不能像日本或是其他西方国家那样享有额外的特权。只是在纳粹强大起来后,这形势才发生了变化。我记得当时天津有一名德国的足球队中的明星球员,因为他父亲是一位德国的犹太商人(叫做卡尔·沃尔夫)而遭到排斥。当时的犹太小学生同样也被当时在天津的德国学校所排斥。当时还有这样一桩悲剧:一个姓冯(Von)的德国贵族青年向一位曾在德国某大公司经理的犹太人的女儿求婚,不幸的是,在一次前往中国西北偏远地区的旅途中,男青年失踪在戈壁上,没有人知道他究竟是自杀还是遇到强盗而遭到不测。

天津犹太人同大多数白俄居民的关系要比在哈尔滨好一些,许多人成为同学或运动队的队友,但同样是在天津,存在一小撮极端反动的法西斯式的活跃分子。亚伦·布莱内尔,是美国犹太毛皮兄弟公司的一员,被一伙人绑架并索要赎金。我父亲被来华旅游并作为反动宣传的白俄演员麦克斯·阿尔斯基诬告,我们就在中国法庭控告他,最终我们胜诉了。蒙特·迪克内是一名犹太医生的弟弟,他是福特汽车公司天津销售部的雇员,后来被日本宪兵拘捕并折磨至死,因为日本人怀疑他是间谍。



正如我已经说过的那样,这篇文章只限于我1937年之前在天津生活的经历。它并不包括在那之后可能发生的而我并没有亲身经历的事情。比如,有关在日本霸权统治时期,白俄的极端分子是否依仗日本人的势力对那些没有国籍的犹太人进行管制的一些推断。还有一些关于当时一名身为德国总领事的著名的纳粹分子的所作所为的传闻。一些有关他是否极力主张日本人像纳粹主义者在沦陷的欧洲所做的那样,消灭所有沦陷区的犹太人的说法。这些情况在我的文章中都不曾出现。包括在战争后期,天津的犹太社区是否大体上变成了苏联社区或是艺术俱乐部是否改成了苏联俱乐部等诸如此类的问题,在我的文章中都不会涉及到。

最后是我在天津居住的一些地方的注释。1920年,在我们刚到天津的最初几个月,我们同一个俄罗斯犹太朋友合住一套房子,在意大利租界的利玛窦街(那条街现在叫作光明道),我记不清门牌号了。我们一家住在两间房子里。从1921年到1926年,我们只住一间屋子,那是座简子楼,位于德租界武昌道7号,这房子是一个叫克莱默的犹太家庭管理的。在1926年,当我们的经济状况好些时,我们搬到了英租界花园路(现在的保定道)78号的一套三室的单元。在大约1930年,在世界经济危机的影响下,我们又搬到英租界维多利亚道的一座房子,我父亲的办公室也在这房子里。1943年我与伊通丝·比霍夫斯基结婚,她是入籍的美国人,俄罗斯犹太人的后裔。我们在使馆路(现今大道)的一个单元居住,

也是在英租界,门牌号我忘记了。到1937年,在北京工作几个月后,我离开了天津。

下面是一段有关犹太人在日本侵占下困难境地的生动写述,是从我父亲1939年用俄文写的信上得知的,信是从纽约(他后来居住的地方)寄给他欧洲的朋友的:

“由于日本制造的紧张局势,我那时不得不离开中国。当日军占领了中国北方后,他们对这地区的组织管理工作得到了那些白俄移民中的俄类的帮助。这些只为钱而工作的渣滓就是所谓的‘移民反共委员会’。日本人给了他们相当于警察的地位以及查验护照的权力。而那些到处逃避,检查证件的正式的警察名义上是中国人,但实际上全是日本人。参加‘反共委员会’需要证明书和许可证。要想得到这样的许可证,你需要缴纳会费加入‘反共俱乐部’。更重要的是,你要参加委员会的游行活动,特别是那些庆祝日军在中国‘英勇’胜利的和反对苏联的游行活动。你同时还需要根据委员会的指示在你所属的社区或慈善机构投票选举。你无权雇用苏联公民为你工作……那时年轻人有服兵役的义务并要随时承担治安保卫的职责。在这样的形势下,尽管新政府很清楚我的名声,我们还是被牢牢地限制在英法租界里,得不到护照。总之,我不得不下定决心,放下所有的一切,把办公室移交给我的雇员,尽最大可能逃出来。”

爱泼斯坦

2003年11月4日

PREFACE

MEMORIES OF THE JEWS IN TIANJIN

Warm congratulations on the publication of "The Jews in Tianjin". I shall be particularly happy to see it was in that city that I grew up in from 1920 to 1937.

In China, next to Harbin and Shanghai, Tianjin had the biggest Jewish population. When I left, the number was probably at its peak, if I recall, 3000, or more. Almost all were Jews from Eastern Europe. They spoke, when they came, Russian and Yiddish, but their children were taught English in schools run by westerners, not only British and American but also two Catholic institutions, St. Louis College for boys and St. Joseph's School for girls, run by French monks and nuns. Even in the Jewish school established long after, the language of instruction was English—except that there Hebrew was also a required subject. In all these schools, success was measured by marks obtained in annual overseas examinations conducted by mail from Cambridge University in Britain.

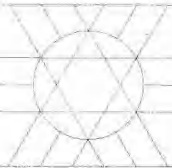
In most cases, this group of Jews had first lived in Harbin, then moved down to Tianjin especially after 1931, when the Japanese seized China's Northeast. Tianjin, was not invaded till 1937, and had Western concession areas over which the Japanese did not rule till after Pearl Harbor in December 1941 when they launched a war against the U.S.A. and Britain.

By way of exception, the first foreign Jew known to have lived in Tianjin was not from old Russia at all but a Baghdadi whose gravestone which I once saw in the Jewish cemetery showed him to have died in 1860s—the cemetery, in He Dong, the former Czarist Russian concession, was not established till early in the 20th century so his remains must at first have been buried elsewhere. Neither the cemetery nor that grave now exist. But records of who was buried there may have been

made was there from the first move of the cemetery to a new location in the late 1950s or early 1960s. This move happened in the late 1950s or early 1960s and was carried out in accordance with Jewish religious requirements, apparently in an understanding between the municipal government and the Canadian Jew Morris Cohen (Ma Kun) who had been a bodyguard and aide-de-camp to Sun Yatsen during the latter's lifetime.

From the 1920s when the Jewish community in Tianjin began to grow, it formed a distinct capsule within the general foreign area (the concessions) in the city which was in itself a capsule. As the years went by, this Jewish group developed its own inner life. It was not primarily religious—in fact Tianjin had no synagogue till the end of the 1930s, before which there was little religious life except on the high holidays when rented premises—on the most important festivals—the Jewish New Year (Rosh Hashana) and Day of Atonement (Yom Kippur) the rental was of the assembly room of the 'Gordon Hall', the seat of the British concession's administration, which after the Liberation was to house the People's Municipal Government of Tianjin.

In its economic and social life, the Jewish community in Tianjin was tightly knit. In business, its main material base was the fur trade, the raw materials being bought from China's rural and pastoral areas and exported, after preliminary sorting and rough processing in Tianjin. The main export markets, where the furs were made into garments, were in New York, and Leipzig in Germany. The usual financial instruments were letters of Credit. Since the commerce was like trading in futures, much risk was involved. The world economic crisis that



began in the West in 1929, toppled many Tianjin Jewish fur merchants into bankruptcy, turning Letters of Credit in their hands into debts they could not repay.

Within itself, this Jewish community was largely self-operating. Its people ate customary Jewish and East European food, often bought from local Jewish grocers. There were Jewish watch repairmen, jewelers, tailors for western-style suits and hand-made footwear of relatively high quality and style, Jewish-run pharmacies, Jewish doctors and dentists, a Jewish middle-grade hospital, Jewish barbers and beauticians, Jewish charities and an interest-free loan society (Gmilus Hesed) for the Jewish poor, a small Jewish bank (the Tianjin Commercial and Credit Society), a traditional old men's group for the preparation of the Jewish dead for burial (Hero Kaisha), etc. And a common locale for Jewish social activities was the Jewish Kunst (Arts) Club with its amateur performances, lectures on various subjects, library including files of several newspapers and magazines, a large short-wave radio in the lobby where various foreign broadcasts could be heard, etc. Most Jews, whatever their view, were members. The chairman, the prominent fur trader Leo Gershevitch, was a Zionist. The cultural director was my father, Lasar Epstein, socialist, non-Zionist.

In citizenship, or lack of it, the Jewish residents of Tianjin varied. During my years there, the majority were stateless, but besides the few Jews from the non-fascist West who carried the passports of their respective countries, there were the refugees from Germany whose papers were stamped with the discriminatory "J"(Jew) cancellation imposed by the Nazis and who were all compelled to bear the middle name "Israel" if male

and "Sarah" if female. New was an increase in the number of persons who could claim to be nationals of the USSR when certified by its consulate as having applied for that status (This would become particularly useful after the Japanese launched war against the U.S., and Britain, and stateless Jews were put under the charge of the most reactionary and fascist-minded section of the White Russians, while the Soviet Union long remained neutral).

In political beliefs, there was a wide variation apart from classification by citizenship. Some young people, with or without Soviet papers, inherited or developed Marxist views (In the Kunst club we attended lectures by a former instructor of Moscow University). Others, especially after the oppression and killing of Jews by Hitler, joined the ranks of the Zionists and joined their militant organizations such as the Betar, the ancestor of the Israeli Likud party. Among the Marxists or pro-Marxists some linked themselves to the Chinese people's struggles against Japanese aggression. After Japan launched the all-out invasion of China in 1937, Dr. Zilz, a German-Jewish physician and Leo Levin, a progressive Russian Jew, collaborated in hiring a warehouse in the British concession which served Chinese students as a refuge until they could make their way to unoccupied areas. This undertaking may have had the quiet backing of the Soviet Consulate General. Separate efforts to help Chinese patriots keep out of the

Hans of the Japanese included my participation, at the initiative of Edgar Snow, in facilitating the getaway of Deng Yingchao (wife of Zhou Enlai) from Beijing where she had been secretly for medical treatment and other Chinese Communists operating incognito. Shipboard tickets from Tianjin's British



concession to unoccupied China were obtained with the help of my father, through his business contacts.

In a later year, the Austrian-Jewish doctor Richard Frey made his way from Tianjin to the Jin-Cha-Ji Liberated area where he joined the medical service of the Eighth Route Army (Frey remained in China, as an expert, now retired, with the Ministry of Health.) He lives in retirement in Beijing, unfortunately chronically ill and confined to hospital. Long a Chinese citizen, he is now on the National Committee of the Chinese People's Political Consultative Conference, as are several they originally a foreign member, including me.

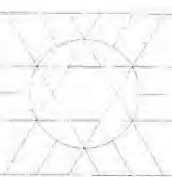
A word may be said here about former Tianjin Jews who have become prominent abroad. Laurence Tribe, a member of the wealthy local Jewish family of Trigubov, from which his surname was abbreviated, is a noted Professor of Law at Harvard University and a one-time candidate, for the U. S. Supreme Court. Less known but also significant were the late Professors. Isaac Shechmeister of Southern Illinois University, micro-biologist and activist against the worldwide spread of AIDS and Boris Bresler of the University of California at Berkeley, an authority on earthquake-resistant structures. Both men revisited China in their old age and shared their knowledge with colleagues here. Bresler, who finally changed his home and citizenship from the USA to Israel. There he became a committee member of the Igud Yosei Sin (Association of Former Jewish Residents of China) and in his last years edited the English-language edition of its monthly magazine.

Finally, a glimpse of the relations of Tianjin's Jews to some other foreign groups in Tianjin. With local Germans, they were originally quite friendly—partly because both communities, as

distinct from those of many Western countries and Japan did not have extraterritorial privileges in China in the 1920s and 30s. Only after the Nazis came to power did the situation change. I remember, as one example, the exclusion from the local German football team of one of its star players, the son of the local German-Jewish merchant Karl Wolff. Jewish pupils were excluded from Tianjin's German school. A personal tragedy ended the wooing of the daughter of the one-time Jewish manager of a large German firm by a young man bearing the "von" surname of Germany's nobility. During a journey to the wilder parts of Northwest China, he disappeared into the Gobi desert. Whether he was a suicide or was captured and killed by bandits was never determined.

With most of the White Russian émigrés relations were better than in Harbin, many being schoolmates or team-mates in sports. But in Tianjin, too, there was an ultra-reactionary or fascist fringe—active though smaller. Aaron Brenner, of the American Jewish fur firm of Brenner Bros., was kidnapped and held for ransom by one bunch. My father was falsely labelled by a traveling White propagandist named Max Arsky and sued him, successfully, in a Chinese court. Motia Dichne (pronounced Dikhney) younger brother of a Tianjin Jewish doctor, himself an employee of the Ford motor company's local sales outlet, was later arrested by the Japanese gendarmerie and tortured to death, probably on suspicion of having spied on the Japanese.

This account, as already said, is limited to my years in Tianjin which ended in 1937. It does not include subsequent developments outside my personal experience, such as the assumption of authority over stateless Jews by extreme White



Russian elements backed by the Japanese during their supremacy, the role of the German Consul-General in Tianjin, an internationally prominent Nazi, in urging that the Japanese wipe out the Jews in occupied China as the Hitlerites had done in occupied Europe. Nor does it cover the post-war period when Tianjin's Jewish community was made part of the Soviet community, the Kunst Club becoming the Soviet Club, and so on.

Finally, a note on where we lived in Tianjin.

For our first few months, in 1920, we had a room, in a flat shared with a Russian Jewish friend, on via Matteo Ricci in the then Italian concession (the street is now called Guangming Dao) I do not remember the number of the house.

Then from 1921 to 1926 we were (again in one room) in a boarding house at No. 7 Wuchang Road, in the ex-German concession (the Te Bie Yi Chu) in a boarding house run by a Jewish family named Kramer.

In 1926, when our economic situation improved, we moved to a three-room flat at 78 Parkes Road (now Baoding Dao) in the then British concession.

In about 1930, under the impact of the world economic crisis, we moved into the house which also contained my father's office, on Victoria Terrace in the British concession.

From 1934 when I was first married to Edith Bihovsky, a naturalized American of Russian-Jewish origin, she and I had a flat on Consular Road (now Da Tong Dao), also in the then British concession, of which I now don't remember the house number. It was from there that, in 1937, I left Tianjin—after having, for some months, worked in Beijing.

P.S. The following is a graphic account of the plight of the Jewish community under Japanese occupation from a letter my father wrote in Russian in 1939, from New York where he had recently moved, to friend in Europe:

"I had to leave China because of the conditions imposed by the Japanese. When they seized North China they organized, with the help of hirelings from the worst dregs of the White Russian emigration, the so-called 'Emigrants/Anti-Communist Committee', to which they gave functions of police and passport control. For the right, and papers, to travel, the police nominally Chinese (puppet) but in fact Japanese, demanded certification and permission by this 'anti-Communist committee.' The latter demanded that one join the 'Anti-Communist House' (Club), pay it taxes, and, most importantly, join in demonstrations this committee, particularly those celebrating the 'heroic' victories of Japan in China, as well as demonstrations against the Soviet Union. You were required to vote, in social and philanthropic organizations to which you belonged, in accordance with instructions by this Committee. You had no right to employ Soviet citizens in your business... The young people were regarded as liable to military service and be ordered to undertake guard duties at any time. In these circumstances we were tightly confined to the British and French concessions and could not get passports, while my reputation was well known to the new authorities. In a word, I had to decide to leave everything, hand over my office to my employees, and get out as best we could."

Israel Epstein,
11/4/2003

The Jewish
Community in
Tianjin (Tientsin)

I

天津的犹太社区





天津的犹太社区 The Jewish Community in Tianjin (Tientsin)

天津自 19 世纪 60 年代便开始有犹太人居住。犹太人进津，历史上发生过三次比较集中的流入趋势。早在 1860 年天津被迫开埠，欧美各国商人大量涌入，其中便不乏犹太人；19 世纪末 20 世纪初，沙俄迫害犹太人，成批犹太人离开家乡到中国谋求生路，后俄国爆发十月革命，一些当时称之为“白俄”的人流入中国，其中也含有一些犹太人，他们多从东北转道来到天津；第三次流入在第二次世界大战期间，流入规模最大，据 30 年代末期美国出版的《犹太年鉴》记载，1935 年在天津的犹太人数达到 3500 人，是犹太人在天津人数的最高纪录。

在天津的犹太人集中居住于五大道和小白楼地区，近五十条街道纵横交错，交叉跨越原英、法、德三国租界，形成了一个面积相当广大的犹太人聚集群落。在这些街道里巷，犹太人与天津市民和睦相处，清晨同一轮朝阳，夜晚共半边明月。

在天津的犹太人建立了自己相对独立的社区，经济、宗教、教育、文化等生活形态十分完备，在社区内保持着完整的民族生活方式，即使是在第二次世界大战期间，天津的犹太社区也维持了原有的存在方式，成为犹太人逃脱纳粹大屠杀的一片避难地。

Jews began to settle down in Tianjin ever since the 1860s. As for Jews entering Tianjin, there happened three trends of relatively concentrated influxes in history. When Tianjin was forced to open as a commercial port as early as 1860, the merchants of various European countries flocked to the city in large numbers, including Jews. At the end of the nineteenth century and early in the twentieth century, as a result of the persecution of the Jews by tsarist Russia, groups of Eastern European Jews left their native places to come to China to make a living. Later the October Revolution broke out in Russia. A number of people, called “White Russians” then, went into exile to China and lost their nationalities. Among them were a few Jews. Most of these Jews came to Tianjin by way of northeast China. The scale of the third influx was the largest, that happened during World War II. According to an account in the Jewish yearbook published in the United States in the late 1930s, the number of the Jewish people in Tianjin reached 3500 in 1935, the highest record for the Jews staying in that city.

The Jews in Tianjin were grouped to live in the Five Broad Streets and Small White Building district, where nearly fifty streets crisscrossed and stretched across the former British, French and German Concessions, forming a Jewish community over a rather extensive area. Within these streets and lanes, the Jewish people and Tianjin citizens lived in harmony. Together they basked in the rising sun in the early morning and shared the light of a half moon at night.

The Jews established their own relatively independent community in Tianjin, complete with living pattern, such as economy, religion, education, culture, etc., and they kept their national way of life style intact within it. And even during World War II, the Jewish community maintained its original existing shape and became a refuge for Jews to flee Nazi's Holocaust.