

# THE JEWS IN CHINA



犹太人在中国

上海译林出版社

CHINA INTERCONTINENTAL PRESS



修订版  
Updated Edition

# 犹太人在中国 THE JEWS IN CHINA

潘光 主编  
Compiled and Edited by Pan Guang



九州传播出版社

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•上海市原市长汪道涵为本画册题写的书名。

The inscription *The Jews in China*, Wang Daohan, former Mayor of Shanghai, wrote in Chinese for this album.



猶太人在中國

汪道涵題



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主 编: 潘 光  
副 主 编: 王 健 余建华 邓新裕 周国建 沈国华  
编 辑 组: 黄崇峻 汪舒明 王 震 刘锦前 张忆南  
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Associate Chief Editors: Wang Jian, Yu Jianhua, Deng Xinyu, Zhou Guojian, Shen Guohua  
Members of Working Group: Huang Chongjun, Wang Shuming, Wang Zhen, Liu Jinqian, Zhang Yinan  
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English Advisor: Joshua D. Rosenzweig  
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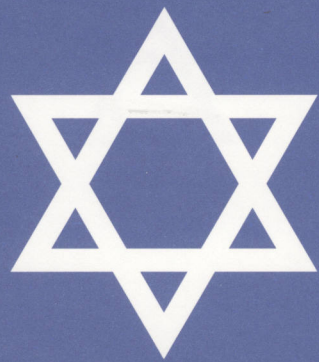
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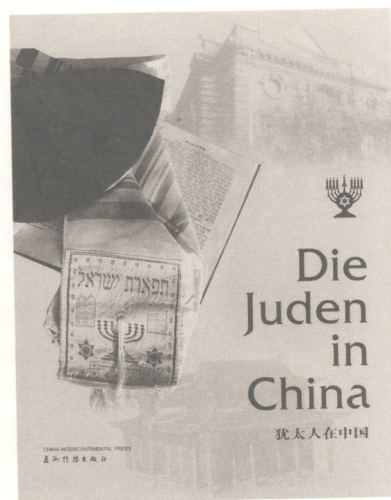
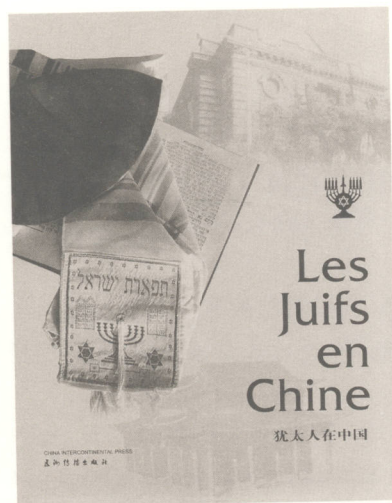
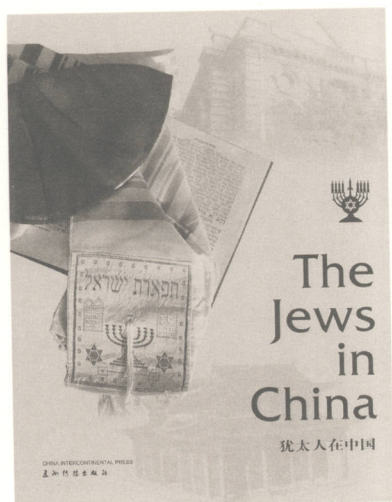
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# THE JEWS









## 2005 年修订版前言

《犹太人在中国》画册于 2001 年出版后受到了国内外的好评和欢迎,已多次重印,并被译成了德文和法文。国务院新闻办公室主任赵启正赞扬此书是“一本书感动了一个民族”。德国前总统约翰内斯·劳称赞画册非常有意义和价值,而且德文本的翻译也很有水平。以色列中国友好协会会长考夫曼将画册放在他办公室最醒目处,并一再赞扬画册为增进中犹两个民族和中以两个国家之间的友谊做出了巨大的贡献。以色列副总理奥尔默特看到画册中他父亲的照片时非常激动,表示要十分珍惜中犹人民之间的传统友谊。美国前财政部长布卢门撒尔阅读画册时回忆起了在上海度过的难忘岁月,表示要为促进中犹友好和中美关系继续努力。美国前国务卿基辛格和世界银行行长沃尔芬森专门致信中国领导人,对这本画册的出版表示祝贺和感谢。美国前贸易代表巴尔舍夫斯基说:“我们将把这本画册作为传家书来保存”。北美的一些大屠杀教育中心已决定将画册中的部分内容作为他们进行大屠杀教育的教材。他们中的许多人建议,经过 3 至 5 年后,画册应该再版,增加新的照片和内容,以体现与时俱进的风格。这正是我们推出这本 2005 年修订版的主要目的。

实际上,从 2001 年以来,我们在关于来华犹太人的研究中又发现了许多新的珍贵资料,取得了不少新的成果,举行了一系列重要的学术活动。同时,我们的国内外同行们也推出了许多力作,如大型画册《犹太人在哈尔滨》、《犹太人在天津》等。在此期间,又有很多各国政要

和犹太名流访问了上海的犹太遗址和我们犹太研究中心,留下了精彩的记录和照片。我们推出的这本 2005 年修订版,就体现了 2001 年来的这些新发展和新成果,同时仍保存了 2001 年版的整体结构和精华。需要提一下的是,2005 年修订版推出之时,正值纪念世界反法西斯战争胜利 60 周年,因此我们特别精心设计并加强了关于“二战”期间中犹人民互相支持的内容,使画册更具学术价值和现实意义。

国务院新闻办主任赵启正十分关注 2005 年修订版的出版事宜,就一些具体问题提出了独到的见解和建议。国务院新闻办吴伟副局长和五洲传播出版社汤贺伟先生则自始至终参加了 2005 年修订版的策划和实施工作。美国犹太人大会主席杰克·罗森先生和以色列驻华大使海逸达博士都希望该书在美国出版,并在以色列出版希伯来文版。

愿 2005 年修订版的问世能为进一步推动关于犹太人在中国的研究,进一步促进中犹两个古老民族的友谊做出一点贡献,哪怕是极其微薄的贡献。

潘光

上海犹太研究中心主任

2005 年 5 月 30 日

于上海社会科学院

# Foreword for the 2005 Edition

Since its publication in 2001, this picture album of Jews in China has been warmly welcomed and widely acclaimed at home and abroad. It has been reprinted repeatedly and translated into German and French. Mr. ZHAO Qizheng, Minister of the State Council Information Office of PRC, commends the book for “touching the hearts of a nation”. Mr. Johannes Rau, Former President of Germany, expresses his appreciation of the significance and value of the album besides lauding the high quality of its German translation. Mr. Teddy Kaufman, President of the Israel-China Friendship Society, placing it most conspicuously in his office, praises the album on numerous occasions for its great contribution to the understanding and friendship between the two nations. Seeing the picture of his father in the album, the excited Mr. Ehud Olmert, Deputy Prime Minister of Israel, remarks that the traditional friendship between the Jewish and Chinese peoples should be highly treasured. US Former Secretary of the Treasury W. Michael Blumenthal cannot help recalling his unforgettable days in Shanghai while reading the book, and expresses his wishes to further promote the Jewish-Chinese friendship and Sino-

US relations. US Former Secretary of the State Henry Kissinger and President of the World Bank James Wolfensen write to the Chinese leaders, extending their congratulations on and thanks to the publication of the album. Ms. Charlene Barshefsky, Former USTR, says that “we shall keep the album as a family heirloom.” Besides, some holocaust education centers in North America have decided to use part of the contents in the album as their text for the holocaust education. While giving their unreserved praises to the work, quite a few of those persons or parties mentioned above have also suggested that the picture album have a new edition in three to five years for taking in some new pictures and other contents. It is right based on this principle of progressing with the time that we have here launched this revised edition of 2005.

As a matter of fact, in our further studies of the Jews in China since 2001, numerous precious data have been discovered, quite some new academic achievements have been made, and a host of relevant activities have been conducted. Meanwhile, many of our colleagues at home and abroad have produced their important works,



such as the picture albums of Jews in Harbin and Jews in Tianjin. Particularly noteworthy are visits to the Shanghai Jewish relics and our Center of Jewish Studies Shanghai by a number of political leaders and Jewish elites who have left behind memorable records and photographs. This new edition of 2005 has made efforts to include all these new achievements and developments while preserving the overall framework and essential cream of the previous edition. It is also significant that the new edition comes right amidst the celebrations for the 60th anniversary of the worldwide victory over Fascism. Specific contents have been carefully designed and enhanced highlighting the mutual support between the Jewish and Chinese peoples during the Second World War, thus adding greater realistic significance to the well-recognized academic and historical value of the album.

Mr. ZHAO Qizheng, in his capacity as Minister of the State Council Information Office, has shown his warm concern for this edition of 2005 and made insightful recommendations on certain details. Ms. WU Wei, Bureau Chief with the State Council Information Office, and Mr. TANG Hewei

at the China Intercontinental Press have consistently been involved in the planning and implementation of the new edition. Besides, Mr. Jack Rosen, Chairman of American Jewish Congress and Dr. Yehoyade Haim, Israeli Ambassador to China hope that this book can be published in U.S.A and its Hebrew version can be published in Israel.

It is wished that the publication of this updated edition could make its contribution, no matter how modest, to the continued research on the Jews in China, and to the further growth of friendship between the Jewish and Chinese peoples.

PAN Guang  
Professor and Dean  
Center of Jewish Studies Shanghai (CJSS)

May 30, 2005  
At Shanghai Academy of Social Sciences

# 序

《犹太人在中国》是一本内容丰富的图史，由中国杰出的犹太研究权威潘光教授编著。全书逐次介绍了有近千年历史、如今仅存几个被同化的后裔的开封犹太社团，自 19 世纪中叶定居香港和上海的几百名来自巴格达的犹太商人，来自沙皇俄国和苏联的众多犹太移民（其人数在 20 世纪初一度达数万），以及 20 世纪三四十年代为逃避纳粹大屠杀而来到当时惟一避难地上海的几万犹太难民。

存在时间最长、但最早消失的是仅存几名后裔的开封犹太社团。它最终被同化，除了其他诸多原因外，主要是因为中国传统中从未出现过反犹主义。后来，在一般中国人的心目中也从未把犹太人与其他外国人区别对待。定居中国的犹太人中，大多数不享有治外法权或其他对中国人不友好的殖民特权，因而被视为不占统治地位的外国人。想获利的人不会去讨好他们，爱国的革命者也无需去打倒他们。

不过，那时犹太人的生活圈子距一般中国人还是比较远的。他们生活在租界的小天地中，又自成一个群体。除了商业和音乐以外他们与中国人的接触不多。中国的音乐界对阿龙·阿夫夏洛莫夫留有美好的印象。他生于俄国，定居中国，积极宣扬并在自己的作品中运用中国传统音乐和民歌，还努力敦促中国现代作曲家也要注意传统音乐。除他之外，还有其他许多从希特勒魔爪下避难来沪的犹太指挥家、音乐教授和演奏家，也在上海的音乐教育中留下了他们的影响。

上个世纪在中国形成的欧洲犹太人社团没有一个能永远存在下去。这些欧洲犹太人大多作为难民来华，在他们眼里，自己仅仅是“坐在行礼箱上”的过客，但实际上许多人在中国度过了一两代人的时光。他们与中国人之间形成了一种美好的友情，许多人都把中国当作第二故乡。如今，他们中有这么多人从定居的西方国家和以色列来到新中国探访寻根，正是这种中国情结的反映。

由于上述“临时”意识，在中国犹太社团中出生成长的人当中从事中国研究的人不多，而其他地方的犹太学者在汉学领域却相当活跃。在 20 世纪 30 年代，中国文化界对犹太文化表现出了更多的兴趣，鲁迅等人翻译了（经常是从俄语和英语）意第绪作家萨拉姆·阿雷彻姆和佩雷斯等人的作品。而把中国作品译成犹太语言则是在几十年后：在以色列被译成希伯来文。

从世界主义的观点来看。马克思可说是对现代中国影响最大的犹太人，其次是作为科学楷模和象征的爱因斯坦。爱因斯坦曾在 20 世纪 20 年代到过中国，在上海作过短暂停留。马克思则从未到过中国，但也相当重视中国的发展。他在《纽约论坛》报上发表过一系列富有洞察力的文章，评论 19 世纪中叶太平天国农民起义，表示对中国在世界未来发展中的地位充满信心。

本书内容广泛，但也有不足之处，如有关犹太政治的图片让人觉得锡安主义一直是主导性的思潮，而其中修正派又占主导地位。事实上，在战前的中国犹太人中，还存在着许多思潮，对此可在再版时加以充实。

本书的一个重要主题是介绍在中国革命和抗日战争中及人民共和国建立后积极地中国人民并肩战斗的犹太人。这些与中国人民和中国革命并肩作战的男女们，不仅是犹太人，而且还是坚定的民主主义者、社会主义者、共产主义者或反法西斯主义者。具有历史意义的是，这场斗争吸引了许多在希特勒主义猖獗之时遭受反动逆流迫害而又坚决与这股逆流作斗争的犹太人。

书中提到但没单列成章介绍的有汉斯·希伯(生于波兰)，他是德国共产党员、记者，在华北敌后随一支八路军部队行进时，遭日寇突袭而牺牲，死时还紧握着枪；还有奥地利犹太难民罗生特医生，他成了共产党领导的新四军中的一位将军。另一位来自奥地利的医生兼作家弗里兹·杰森没有被提到。1955年国民党特务炸毁了前往参加万隆会议的中国代表及记者搭乘的飞机，同在机上的杰森牺牲，他的名字被刻在北京革命烈士墓地的纪念碑上。

还有书中没有提及的人我也想说一下。一批曾参加1936—1939年西班牙内战的反法西斯国际纵队中的医生后来也来到了中国，投入了反抗日本侵略的斗争。他们总共约20多人，都来自中欧和东欧，其中一半以上是犹太人，包括领队斯坦尼斯拉夫·弗莱托医生(来自波兰，后成为波兰驻新中国的外交官)，副领队简托·凯奈第医生(保加利亚的赛法迪犹太人，现仍居保加利亚)。其他值得一提的人有：汉斯·希伯的遗孀格图德·罗森伯格，她是宋庆龄的朋友和同事；曼亚·雷斯，美国共产党的创始人之一，在新华社工作时倍受尊敬。

在今日的中国全国政协委员中，有11位外国出生的中国公民，其中有五位犹太人，两人来自奥地利，一人来自德国，一人来自波兰，一人来自美国。还需提一下去世的政协委员，来自德国的汉斯·米勒医生，他曾在华北解放区医疗站工作多年，后又在新中国的医疗战线辛勤服务。本书对此也已提及。

显然，本书并非最后一版，由于中犹友谊的故事一直会继续下去，将来我们还会有更多的东西值得纪录和书写。

## 爱泼斯坦

爱泼斯坦

2001年5月31日

爱泼斯坦(1915-2005)，犹太裔中国公民，全国政协常委，著名的作家、翻译家和记者。



# Preface

“Jews in China” is an extensive, mainly photographic record of the subject edited by Prof. Pan Guang, an outstanding Chinese authority in the field. It covers, in successive sections, the centuries-old Jewish community in Kaifeng of which only a few, assimilated descendants are discernible today; the scores to hundreds of Baghdadi Jewish traders who settled in Hong Kong and Shanghai in the mid-19th century; the many thousands of Jewish migrants from the tsarist Russian empire and the Soviet Union who mounted to tens of thousands in the early 20th and the tens of thousands of refugees from the Nazi holocaust who flocked to Shanghai as a sole sanctuary in 1930s and early 40s.

The longest lasting community, but the first to fade away, was the one of which a few descendants still live in Kaifeng. Its final absorption was due, among other factors, to the total absence of anti-Semitism in the Chinese tradition. Later, too, there was no differentiation in the average Chinese consciousness between Jews and gentiles from abroad. Resident Jews, most often without extraterritorial jurisdiction or other inimical colonial power over the Chinese,

were seen as non-dominant foreigners, neither to be placated by favor-seekers nor to be unseated by patriotic revolutionaries.

However, then, Jews lived far from those of the Chinese, mostly in the capsules of the foreign “concessions” in which they were a fairly self-contained capsule within the capsule. With the Chinese they had very little contact except in business. And, notably, music. Chinese musicians and musicologists fondly remember Aaron Avshalomoff, born in Russia, who advocated and himself used Chinese traditional and folk sources in symphonic and operatic creations and urged China's modern composers to concentrate on this-as well as other once-resident Jewish conductors, teachers and performers, as escapees from Hitler, who left their marks on Shanghai's musical life and education.

None of the European Jewish communities that arose in China in the past century were permanent. Most of those who came as refugees were, in their own eyes, transients “sitting on their suitcases” as a saying among them went, although some stayed for one or two generations.

Between them and the Chinese there was a fair amount of good feeling and many regarded China as a second home – a sentiment reflected in the large proportion who have visited the new China as tourists from western countries in which they settled-and from Israel.

One result of the transience of these communities was how rarely persons born and bred in them engaged in Chinese studies, though Jewish scholars with other antecedents were quite frequently active in this field. In the 1930s Chinese cultural figures showed more interest in Jewish culture than vice-versa. Lu Xun and others participated in the translation (often via Russian and English) of Yiddish writers such as Shalom Aleichem and Peretz. But translations of Chinese works in Jewish languages appeared only decades later, in Hebrew in Israel.

In the universalist aspect, Marx can be said to be the Jew with greatest impact on modern China, followed by Einstein as a model and symbol of science. Einstein set foot in China in the 1920s in a brief stop in Shanghai. Marx never did so, but, in his own generation, paid due attention to Chinese

developments. He wrote a series of penetrating articles in the *New York Tribune* on the mid-19th century Taiping peasant revolution, expressing ringing confidence in China's place in the world's future progress.

The content of this is manifold but, in my view, needs some filling out in this or future editions. The entries touching on Jewish politics give the impression that Zionism was always the dominant trend, and within it the Right wing, Revisionist Zionism. In reality, among pre-war Jews in China, there were more tendencies.

Among the book's themes, the important one of Jews in China who actively sided with the country's people in their revolution, war of resistance to Japanese aggression and later with the People's Republic is mixed in with other biographies rather than grouped together under an appropriate heading. These men and women sided with the Chinese people and revolution not specifically as Jews, but as convinced democrats, socialists, Communists or anti-fascists—historic causes which attracted many Jews as they did other opponents of, or sufferers from reactionary

world trends before and after Hitlerism.

Mentioned, but not separately grouped, are Hans Shippe (born in Poland as Monek Grzhyb), German Communist, journalist and writer, who died, gun in hand, in a Japanese attack on an 8th Route Army unit he was accompanying behind the enemy lines in North China; the Austrian-Jewish refugee Dr. Jacob Rosenfeld who held general's rank in the Communist-led anti-Japanese New 4th Army; and Dr. Fritz Jensen, also from Austria, who served not only in medicine but as a writer, and died in the Guomindang sabotage of a plane carrying journalists covering the Chinese delegation bound for the historic Bandung Conference of Asian and African countries and national movements in 1955, and is memorialized on an obelisk in the Cemetery of Revolutionary Martyrs in Beijing.

Not mentioned, apart from Jensen, were the former volunteer members of the medical service of the anti-fascist International Brigade which defended the Spanish Republic against fascist treason and invasion in 1936-39. After the



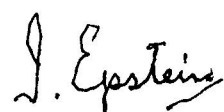
Republic's defeat they came to serve the anti-Japanese struggle in China. Of the 20 or so members of this group, originally from Central and Eastern Europe, more than half were Jewish including its leader Dr. Stanislaw Flato (from Poland, later a diplomat for his country in Chinese People's Republic), and its deputy-leader, Dr. Janto Kaneti (a Sephardi Jew from Bulgaria, still living in that country).

Also deserving listing among Jewish helpers to Ching's revolution were Hans Shippe's widow, Gertrude (Trudi) Rosenberg, a friend and fellow-worker of Soong Ching Ling (Mme. Sun Yatsen) and Manya Reiss (Ayerova) – a founding member of the Communist Party of the United States who died, mourned and respected, while working in the Xinhua News Agency in Beijing. And there were others.

Of the eleven foreign-born members, now Chinese citizens, of the National Committee of the Chinese People's Political Consultative Conference, five are Jews, two from Austria, one from Germany, one from Poland and one from the United States. Another, now deceased, was Dr.

Hans Miller from Germany who spent years in frontline medical service in the north China Liberated Areas and a long period in that of the new China.

Since this is surely not the last edition of the present book, just as the story of Chinese-Jewish contacts will not end, there will be more to record in the future.



Israel Epstein  
May 31, 2001

Israel Epstein (1915-2005), prominent Chinese writer and scholar of Jewish origin