

# A Glimpse into the History of Century-Old Images

The Multicultural Xujiahui

## 百年影像历史回眸

中西交融的徐家汇



上海锦绣文章出版社

Shanghai Brilliant Publishing House



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上海市徐汇区档案馆 编

Compiled by Archives of Xuhui District, Shanghai



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序 言：熊月之

**Prologue:** Xiong Yuezhi

监 制：张仲煜

**Producer:** Zhang Zhongyu

责任编辑：叶 导

**Executive Editor:** Ye Dao

特约编辑：裘家康

**Editor:** Qiu Jiakang

英文翻译：石 芳

**English Translator:** Shi Fang

装帧设计：叶 导

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**Computer Design Support :** Yang Meiling



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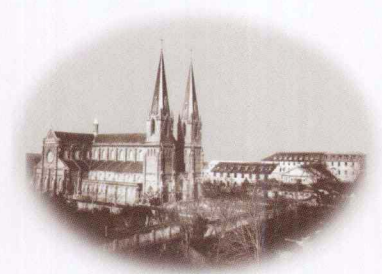
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## 序 言

近代上海城市发展，大体沿着两条线路推进，一条是以县城为起点，顺黄浦江西岸向北，先是英租界、法租界，然后越过苏州河，到达美租界；另一条是以外滩为起点，顺南京路向西，先到河南路，然后到西藏路，再到静安寺，最后由静安寺折向西南，到徐家汇。今徐汇区境，以肇嘉浜路为界分为南北两片，北片是法租界1914年大扩展以后渐次城市化的，南片属上海县辖境，城市化更晚。在1918年法租界地图上，北片人文景点依然稀稀落落，具有明显近代色彩的只有天主教堂、上海工业专门学校（今交通大学）、织布厂、制革厂、固本肥皂厂、徐家汇饭店、中国红十字会医院、余邨园、遂吾庐等，为数不多，更多的是体现乡村特色的村落，如大刘家宅、小刘家宅、金家宅、李家宅、马家宅、夏家宅、侯家宅、许家宅、顾家宅、东毛家宅、中毛家宅、西毛家宅、沈家木桥宅、丁家湾、俞家厍等。徐家汇路、福开森路、霞飞路、姚主教路等几条主要马路，横亘区境，被纵横交错的溪涧、星星点点的坟冢、连垄成片的农田所包围。相对于南市、黄浦、静安、虹口、闸北等城区，徐汇起步较晚。

然而，晚有晚的优势。区境大规模城市化时，正值世界范围内新一轮城市建设革命蓬勃兴起。钢筋混凝土的广泛使用，增强了建筑物的强度，提升了建筑物的高度，也提升了城市天际线的高度；汽车、电车等现代交通工具的广泛使用，对道路的宽度、路基的质地提出了新的要求，提高了城市规划标准；城市建筑对墙面质地、线条美感的追求，建筑装饰主义的流行，城市规划中对防火、防水、防疫等标准的提高，对城市绿肺、行道树、房屋周围绿化的重视，这些都有力地推动了从欧洲、北美到亚洲的世界范围内城市建设更新换代浪潮的兴起。上海积极地投身于这一浪潮，公共租界外滩、南京路、法租界淮海路、金陵路等许多建筑样式都是在20世纪20至30年代更新的，许多道路的拓宽、河浜的填平，也都是在这时进行的。徐汇区境的很大部分，在法租界新扩展区（时称“法新租界”），地广人稀，道路少，建筑物少，相对于外滩一带或法租界老区（时称“法旧租界”），这里地价便宜，开发成本较低，正好利用了后发优势。于是，贝当路（今衡山路）等一条条路面宽阔、质地优良的道路次第开辟，一片片规划起点高、建筑质量好、居住环境优



的新街区拔地而起，一幢幢风姿各异的花园别墅点缀其间，一大批先前居住在南市、虹口、黄浦等地的富商、达官、寓公迁居这里，许多文化机构也竞相落户此地。这里成为道路整洁、环境幽雅、人文荟萃的最宜人居住区。

徐汇区境的历史文脉，除了龙华寺古典庙宇以外，大致分四类：

其一，西方教会系统。天主教方面，明末徐光启领洗入教，邀意大利神甫郭居静来上海开教，在其亲友和佃户中发展教徒，上海也因此形成天主教传统。郭居静、潘国光等耶稣会士活动基地本在上海县城，因徐光启农庄别业及其墓地在此，形成徐家汇地名。鸦片战争以后天主教传教士将基地设在这里，建教堂、修院、学校、天文台、博物院、印书馆，将这里建设成天主教在上海地区的活动中心。基督教方面，1925年，寓沪美国侨民及其他外国侨民集资在衡山路建造了协和礼拜堂，是当时上海最大的基督教教堂。东正教方面，1936年建成的圣母大教堂，是上海最大的东正教堂，有“中国东正教的克里姆林宫”之称。

其二，民国政治系统。民国时期，区境设立过多种重要政治机关，包括1914年设立的沪海道尹公署，1916年松沪护军使署迁来龙华镇，1917年中国海军司令部设在龙华，1926年军阀孙传芳在龙华设立淞沪督办公署，1927年蒋介石在枫林桥畔设立上海警备司令部（后迁龙华，更名淞沪警备司令部）。1927年成立的上海特别市政府，就设在区境。至于共产党和民主力量方面，1930年新四军驻上海办事处设立于此（今嘉善路），1931年林育南、李求实等24烈士被国民党秘密杀害于龙华看守所，1939年中共江苏省委机关迁入于此（今永嘉路），1948年宋庆龄迁居林森中路（今淮海中路）。此外，还有盛宣怀故居、蒋介石公馆、汪精卫公馆、宋美龄私宅、宋子文公馆、孔祥熙公馆、张元济故居，这使得区境在政治历史资源方面显得丰富而驳杂。

其三，教育文化系统。著名的有鸦片战争后天主教传教士创办的徐汇公学、盛宣怀创办的南洋公学、马相伯创办的震旦学院；有1916年张石川开设的幻仙影片公司、1917年设立的东亚同文书院；有1917年法国人开设的东方百代唱片公司（后转让给英商，改名上海百代唱片公司），《义勇军进行曲》在这里灌录唱片，响遍全国，继而被定为国歌，更放大了这里的文化影响；还有1931年日本人创立的上海自然科学研究所、1932年建成的鸿英图书馆、1934年从县城迁入的上海中学等。

其四，著名住宅系统。区境之湖南路街道、天平路街道，在民国时期为上海著名高档住宅区，其花园洋房、高级公寓、高层楼房为全市之冠，数量既多，品类又

繁。高级公寓、高层楼房和公寓式里弄就有毕卡第公寓、玉门公寓、麦琪公寓、修道院公寓、西湖公寓、爱丽公寓、建国公寓、武康大楼、新康花园、永嘉新村等。花园住宅更是形形色色，争奇斗妍，有的属英国乡村别墅风格，有的属法国晚期文艺复兴风格，有的属德国文艺复兴风格、德国青年派风格，还有的号称意大利风格、荷兰风格、西班牙风格、地中海风格、美国殖民地复兴式、装饰艺术派风格、新古典主义风格、现代派风格花园住宅……应有尽有，不一而足，称其为世界花园住宅博览会，可能更为恰当。

1949年以后，区境面貌发生巨大变化，肇嘉浜填平，兴建工厂，建设住宅，原法租界与上海县区域发展差距逐渐缩小。改革开放以来，这里日新月异，气象万千，商厦高耸，天桥高架，迁厂置绿，破墙透绿。浓荫蔽日的衡山路，清静幽雅；不同风格的咖啡馆、酒吧、茶馆装点其间，凸显其中西融合的独特风情。举世闻名的上海图书馆迁址区境，上海最大的体育场、游泳馆建在区境，还有众多全国一流的医院、研究所设在区境，使得本已浓郁的文化环境更加文气馥郁。

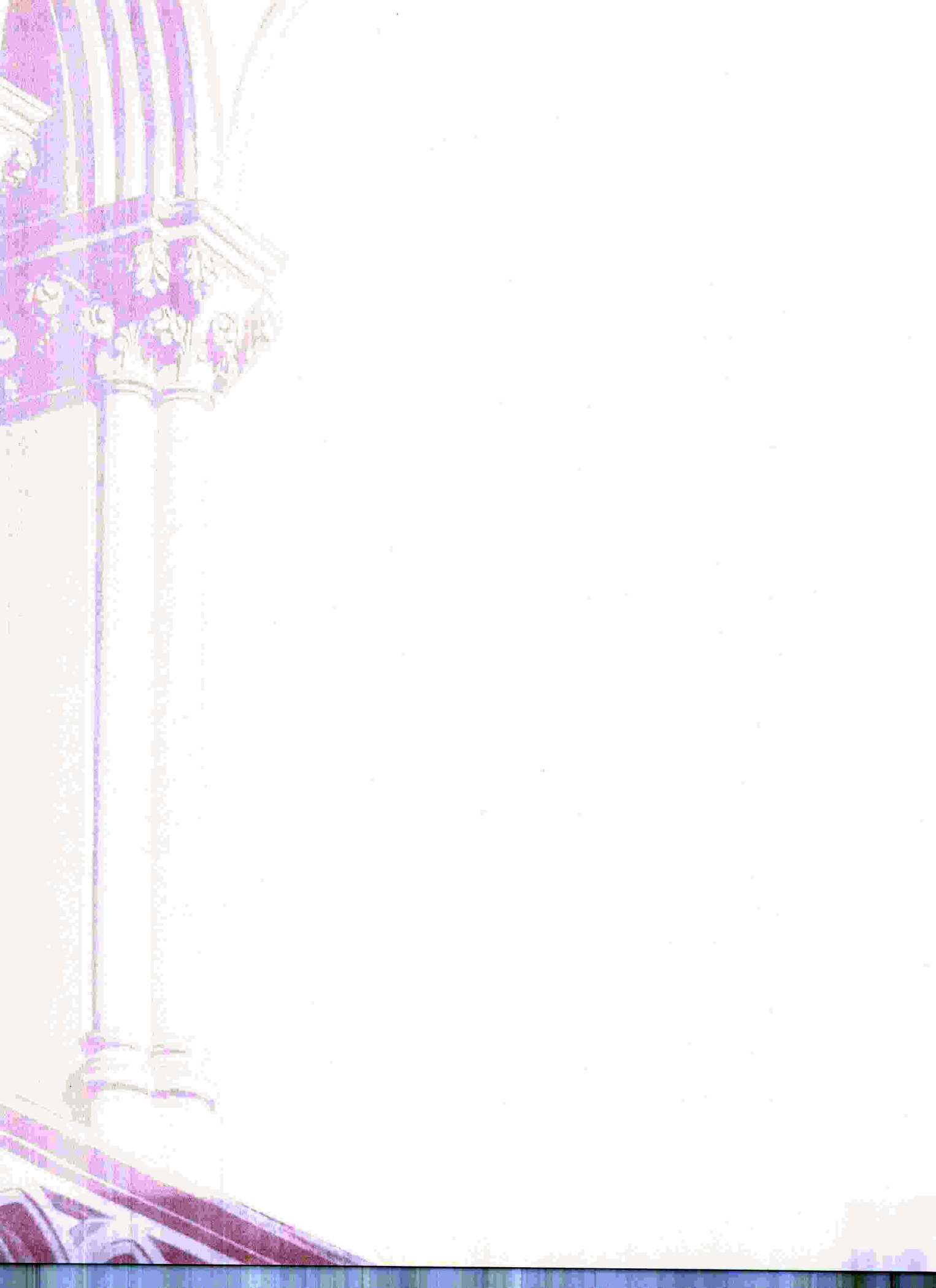
关于徐汇历史文脉，已经出版了多本画册，描述对象各有侧重，也各有价值，但本书仍有其独特之处。其特色在于以档案、图片资料为主，分别以源远流长、西学东渐、海派初蕴、百年老校、工业崛起、国之瑰宝、民族呼声、城市记忆、沧桑巨变、永驻辉煌为章，比较全面、深入、系统地展现一百多年来徐汇的历史。编者从国家档案馆、市档案馆、区档案馆、徐家汇藏书楼，以及众多企业、学校、个人研究者与收藏家那里，征集到相当丰富的图片资料，从中精选出600余幅，配以简明而生动的文字说明，以史为经，以事为纬，溯其沿革，影其形貌，述其特点，析其价值，图文互补，相得益彰。其中有一些图片系首次公布。尤足称道者，编者记述区境文化名人，历史与现实兼顾并重，不但有徐光启、马相伯、张元济、张充仁、潘序伦，也有王选、翁史烈与诸多两院院士，还有名满天下的体坛明星姚明、吴敏霞等。既有长期生活在这里的徐汇人，也有从这里走出去的徐汇友；既展示这片沃土的丰厚底蕴，也彰显其勃勃生机。历史与现实，传承与创新，在这里得到有机的统一，让人读后，不得不油然而赞：美哉徐汇！

熊月之

于上海社会科学院

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## Preface

The development steps of Shanghai in modern times moved towards two directions, started from the county town, one went towards north along the west bank of Huangpu River, up the English Concession, the French Concession, then across Suzhou creek, to the American Concession; started from the bund, the other went towards the west along Nanking Road, up Henan Road, Xizang Road, Jingan Temple, then to Xujiahui. Today's Xujiahui had been divided into north and south by Zhaojiabang Road, and the north went to urbanization gradually after the expansion of French Concession in 1914, while the south was under the administrative jurisdiction of Shanghai county town and its urbanization initiated later. In the map of French Concession of 1918, the human landscapes were still rarely scattered, and those with the hue of modern times were represented only by Catholic Church, Shanghai Engineering School(today's Shanghai Jiaotong University), Weaving Mill, Tannery, Guben Soap Factory, Xujiahui Restaurant, Chinese Red Cross Hospital, Yutun Garden, Suiwu Garden. And the more widely spread were the villages that reflected the country sight, such as the Big Liu's Residence, the Little Liu's Residence, the Jin's Residence, the Li's Residence, the Ma's Residence, the Xia's Residence, the Hou's Residence, the Xu's Residence, the Gu's Residence, East Mao's Residence, Middle Mao's Residence, West Mao's Residence, The Shen's Wooden Bridge Residence, Dingjiawan, Yujiaku. The Xujiahui Road, Fukaisen Road, Xiafei Road and Yao Bishop Road interweaving in this district were surrounded by the crossing creeks, scattered tombs and plenty of farmlands. The development of Xujiahui started a little late, compared with South City, Huangpu, Jingan, Hongkou, and Zhabei in Shanghai.

However, as a late comer, there were still some advantages. While the large-scale urbanization in this district was underway, the new round urban construction revolution in the world were springing up. The widely used reinforced concrete contributed to the security and height of the architecture. The road had been



broaden and the roadbed had been improved due to the widespread use of the modern vehicles, like automobile and tram, which enhanced the standard of urban planning. A lot of efforts had been made in this urban construction wave, such as the awareness of aesthetics in architecture, the popularity of building decoration, the improvement of the standards of fireproof, waterproof, epidemic prevention in urban planning, and the attention focused on the greening work in the city, all of which gave a strong impetus to the rise of the updating of global urbanization from Europe, North America to Asia at large.

Shanghai also threw itself into this wave, and plenty of architectures were renovated during 1920s and 1930s, such as the Bund in Public Concession, Nanking Road, Huaihai Road in French Concession, Jinling Road, while a great deal of roads being broadened and rivers being filled at that time. A large part of Xujiahui was within the new expansion area of French Concession and was a vast land with sparse population, a few roads and architectures, however, the land price here was low and the exploiting cost was moderate as well, compared with the Bund area and the old section of French Concession. It made full use of the advantage as a late starter, then, a number of wide and high quality roads represented by Beidang Road (today's Henshan Road) appeared, a great deal of new blocks with high taste and beautiful surrounding, dotted by the fascinating and charming villas, arose. Attracted by the enchanting view, a lot of affluent businessmen, high-rank officials, who lived in the South City, Hongkou, Huangpu before, moved here, additionally, plenty of cultural organizations also settled here, all of which made this area a most comfortable residence with clean roads, elegant environment and gathering talents.

Apart from the ancient temples like Longhua Temple, the history of Xujiahui could be seen from four aspects in terms of the social infrastructure.

Firstly, the western religions. Xuguangqi was baptized and received into the Catholic church at late of Ming Dynasty, and he also invited Italian priest Guo Jujing(Lazzaro Cattaneo) to preach among his relatives and tenants, which laid the tradition of Catholic in Shanghai. The missionary activities led by Guo Jujing and Pan Guoguang were conducted in Shanghai downtown, and this



place was named Xujiahui later for it was also where Xu Guangqi's farms and property as well as his tomb were located. After the Opium War, the Catholic priests set their base there by establishing church, nunnery, school, observatory, museum, and publishing house, changing this area into a Catholic activity center in Shanghai. In respect to Christianity, the American nationals and other expatriates in Shanghai raised funds building the largest Christian church at that time-- Shanghai Community Church. Apart from the above two, the believers of Eastern Orthodoxy also built the largest Orthodox Cathedral in Shanghai --Notre Dame Cathedral, which also got the name of "Kremlin for the Chinese Eastern Orthodoxy".

Secondly, the political institutions in the Republic of China. There were a variety of critical political organizations set up in Xujiahui during the Republic of China, including the Humeihaidaoyi Administrative Office set in 1914, the Songhu military protecting office that moved to Longhua Town (located in Xujiahui) in 1916, where also accommodated Chinese Navy Headquarters in 1917 and Songhu Supervision Office which was established by warlord Sun Chuanfang in 1926. Chiang Kai-shek set Shanghai Guard Headquarters near Fenglin Bridge in 1927 (which also moved to Longhua later ,renamed Songhu Guard Headquarters), and Shanghai Special Municipal Government was set there in the same year . Further more, the Communist Party and Democratic Forces were flourishing as well, such as the Shanghai Office of the New Fourth Army settled there(the current Jiashan Road) in 1930, Lin Yunan, Li Qishi, among the twenty-four martyrs were killed secretly by Kuomintang in Longhua Prison in 1931, the Jiangsu Provincial Committee Office of Communist Party of China settled in there (current Yongjia Road)in 1939, and Soong Chingling moved to the Linsen Road Central (current Huaihai Road Central) in 1948.What's more, various celebrities lived there: the former residence of Sheng Xuanhuai, the Chiang Kai-shek Residence, the Wang Jingwei Residence, Sung Meiling's personal house,the Song Ziwen Residence, the Kong Xiangxi Residence, and the former residence of Zhang Yuanji, and such kind of situation made the political atmosphere there complicated .

Thirdly, education and culture . The well-known schools and institutions were as