

OLD HOUSES BEHIND PLANE TREES

上海徐汇历史建筑集锦

第二集

梧桐树后的老房子

上海市徐汇区房屋土地管理局

Xuhui District Housing & Land Administration Bureau, Shanghai

SH

上海画报出版社

Shanghai Pictorial Publishing House



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The Historical Architecture in Xuhui District, Shanghai

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Series No. 2

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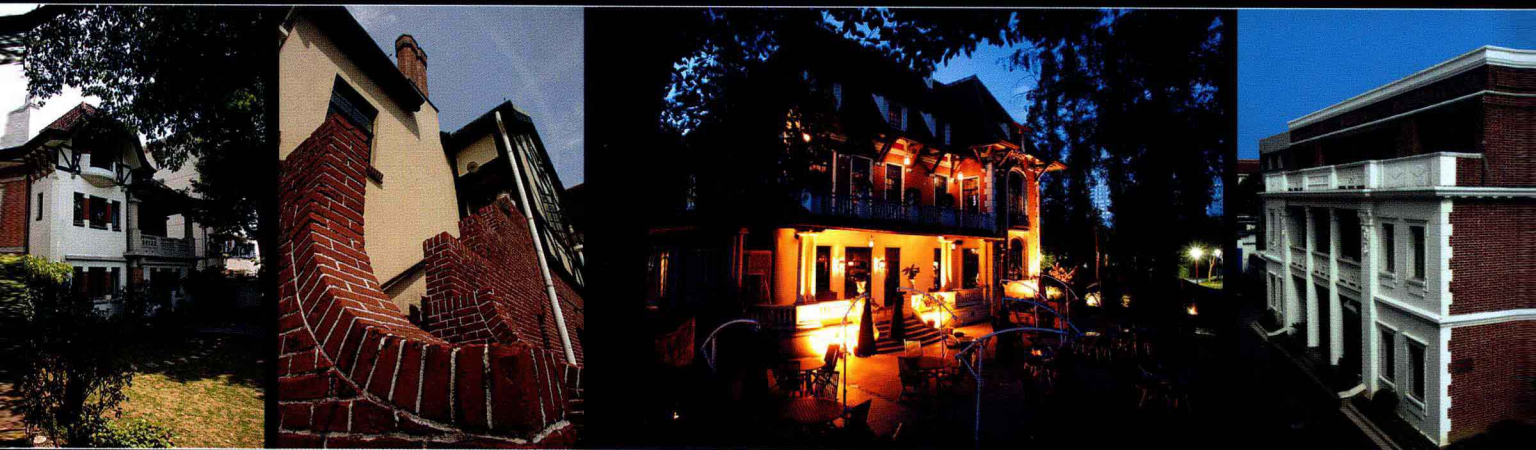
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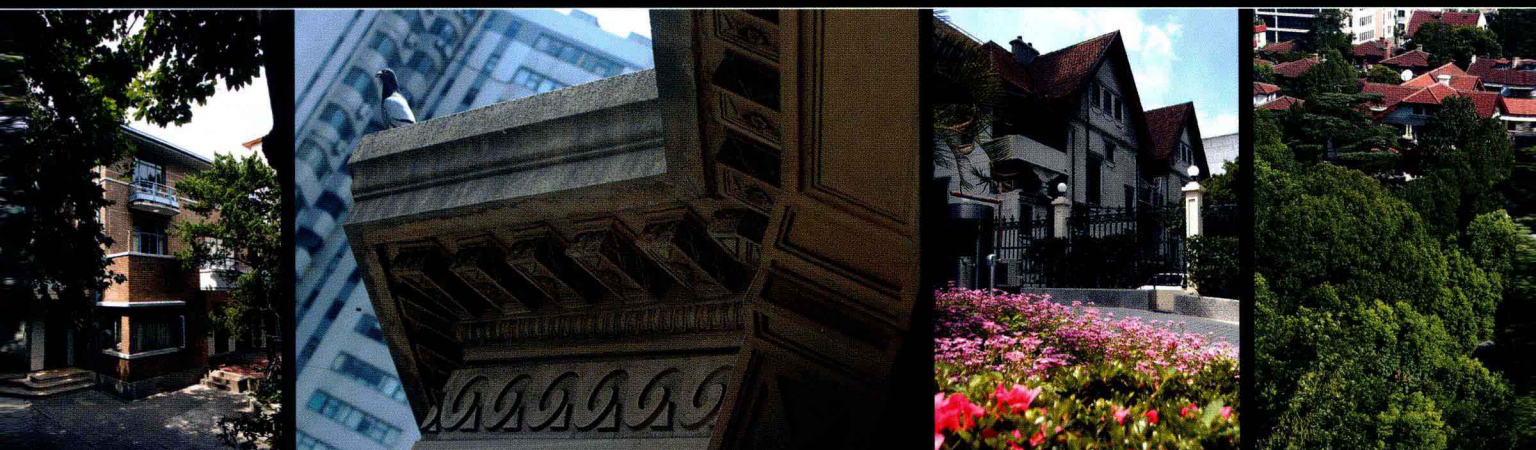
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悠悠岁月，万物留痕。

在徐汇，固化了历史文化的老房子处处成景……





Embodying historical remembrances and idiosyncratic designs, these old houses in Xuhui District, Shanghai, are a reassuring sight to behold.



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■ 序

七百年沧桑的申城,采撷古今中外建筑流派,描绘了色彩斑斓的建筑历史风情画卷。

上海的近代建筑尤为辉煌,被誉为万国建筑博览会。这些建筑如同城市中一顶闪闪发光的皇冠,令世人仰慕。徐汇区的近代建筑则是这顶皇冠上最耀眼的明珠。

徐汇区位于上海市区西南部,濒临黄浦江,东与浦东新区隔江相望,西临虹桥经济技术开发区,南靠闵行经济技术开发区,北枕淮海中路商业街,与卢湾、长宁、闵行、静安等行政区毗邻,是进出松江、金山、青浦、奉贤等主要通道,是通往江、浙、赣、闽诸省的陆上门户。

1843年,上海开埠后,英、法等帝国主义以武力胁迫清政府签订了一系列不平等条约,划定所谓“英法侨民居留地”,也是上海租界的起源。1914年,法租界扩伸到徐汇区境内,城市房地产业兴起。抗日战争爆发后,租界一度成为与战火隔离的安全地带,中外房地产经营者乘机营造大批高级别墅和公寓。到20世纪30年代,徐汇区境内租界地区已初步形成高级住宅区。凡设备优良的住宅,大部分为国民党军政要员、官僚资本家、民族工商业者、房地产商以及外国商人等所有,部分为宗教社团房产。

徐汇区历史上文人众多,文化兴盛。中西文化的交流,文化科技设施的发达,形成了徐汇区独特的人文特色。徐汇区保留下来的花园住宅、公寓、新式里弄等住宅和教堂等公共建筑,名列全市之最。这些历史建筑不仅为城市所有,也是全世界人民共有的宝贵财富。建筑是最具时代性、社会性和民族性的因素,研究与保护历史建筑是城市文明的标志之一。

建筑被称为凝固的音乐,因为它是历史、文化、艺术的交汇点,而且化为一种风情。认识并发掘徐汇区近代建筑的历史文化价值,用科学的观点去分析、去研究,从而保护优秀的近代建筑,这是我们义不容辞的责任。在本书中有大量的建筑物实景和历史镜头,有建筑物风格分析,并夹叙一些历史掌故,资料丰富,内容翔实,是一本很有价值的参考书。它的问世必将受到建筑界和社会各界的欢迎。



2001年6月

■ Preface

Shanghai, the "exhibition of world architecture" as it is usually recognized, is like a shiny crown, while Xuhui District is the glittering pearl on top of the crown.

Xuhui District lies in southwestern Shanghai. It is to the east of Hongqiao and to the south of Huaihai Road M.

After Shanghai became open to foreign exploits in 1843, imperialist powers such as Britain and France coerced the Qing Dynasty government into accepting a series of unequal treaties, which stipulated the establishment of so-called "foreigners' settlements", or Concessions, in the town of Shanghai. The French Concession expanded into Xuhui District in 1914, where the urban construction started to flourish. In the War of Resistance Against Japanese Aggression (1937–1945), the Concessions were a safe haven from the ravages of warfare, and Xuhui District saw a boom in high-end apartments, villas and garden residences. By the 1930s, the Concession area in Xuhui District had become a desirable residential neighborhood. The architecture at that time fell under the ownership of Kuomintang leaders, bureaucratic capitalists, national entrepreneurs, real estate developers, foreign businessmen and religious groups.

Because of the advanced urban construction and the close interactions between Chinese and Western cultures, there has been a certain cultural uniqueness about the old houses in Xuhui District. For example, the district has the largest number of modern-age garden villas, apartment buildings, "new lane" complexes and churches in Shanghai. The historical architecture of Xuhui District is not only the proud asset of Shanghai but also of the whole world.

Architecture is music frozen. It combines history, art and ultimately, personal feelings. The historical significance of the architecture in Xuhui District must be recognized; it is our honor and responsibility to research and preserve these historical relics, this precious embodiment of urban civilization.

The pictorial book *Old Houses Behind Plane Trees* includes a large number of vivid photos, stylistic analyses and anecdotes on the historical architecture in Xuhui District. The collection is quite complete and accurate. I hope this book may be received well.

Han Zheng

June, 2001

■ 概述一

徐汇的历史建筑有丰厚的文化底蕴,受本土文化和多国、多民族文化的影响而形成了丰富多彩的多元文化特色,产生了精妙的文化对应和融合。它代表了上海城市现代化的演变,构成了融浪漫主义与理性主义为一体的现代文化,形成了追求艺术的风尚。

历史上的徐家汇地区在唐宋时期属于华亭县,是上海的文化中心之一。徐家汇地区是上海地区历史沉积最丰富的地区之一,历尽沧桑,荟萃了最丰厚的人文因素。在上海市四批优秀历史建筑名单中,徐汇区的优秀历史建筑共 138 处,占总数的 21.8%,这里有龙华历史文化风貌区和上海最大的一块地跨徐汇、卢湾等区的衡山路——复兴路历史文化风貌区。徐汇的历史建筑以文化建筑、宗教建筑和住宅建筑为主,建筑类型极为丰富。徐汇的近代园林和街道绿化也独树一帜,成为区别于世界其他城市的空间环境特征。徐汇的城市空间有着多元的异质化表现,在喧闹的大街旁边,人们转过一个街区,就会发现这种独特的“结庐在人境,而无车马喧”的宁静生活。这样一种异质化的并存,在现代化的世界大城市中已经很少存在了。

徐汇的大部分地区是法租界和公共租界于 1900 年开始的第二次越界筑路和 1912 年开始的第三次越界筑路所形成的,受法租界的影响尤甚,同时又有公共租界的部分影响。徐汇的历史建筑大部分是这一时期以后的作品,正是近代上海走向辉煌的时期,徐汇的历史建筑尤其是近代公寓和花园洋房代表了上海近代居住建筑在城市规划、建筑艺术和技术的最高水平。

徐汇历史建筑中最辉煌的部分是那些掩隐在梧桐树后的成百幢近代公寓、成千幢花园洋房和新式里弄住宅,集中了上海近代最大量的新式里弄住宅、花园住宅和公寓建筑。这里有 1450 幢花园住宅,占 1949 年以前上海所建造的花园住宅总面积的 46%,这里有 184 幢公寓,这里有 3000 幢新式里弄住宅。除花园住宅和公寓外,这本《梧桐树后的老房子(第二集)——上海徐汇历史建筑集锦》也收录了一些宗教建筑。

上海与宗教有关的建筑最早在徐家汇发源,徐汇集中了上海最大量的近代宗教建筑。例如上海最早的图书馆——徐家汇天主堂藏书楼(1847)。1851 年,第一座天主教堂在徐家汇建造,这也是中国在上海开埠后第一幢西方建筑式样的教堂。以后,又有建于 1910 年的圣依纳爵天主堂。由天主教会创办的上海第一所学校——徐汇公学(1850)、土山湾图画馆(1851)、土山湾孤儿院(1864)、中国最早的博物馆——徐家汇博物院(1867)、崇德女校(1867)、圣母院(1868)、土山湾印书馆(1869)、上海第一座也是当年远东最重要的观象台(1873)、大修道院(1878)、1903 年创办的震旦大学、启明女校(1904)等,这些与天主教拉丁文化有关的影响为徐汇的近代建筑和社会的发展打下了深刻的烙印,而且在 20 世纪 20 年代又融入了新教文化的影响,位于衡山路国际礼拜堂(1925)就是这方面的实例。

除宗教文化的影响之外,历史上的徐汇区也孕育了丰富的近代文化,1897 年创办的南洋公学,即今天上海交通大学的前身。1905 年创办的复旦公学使徐家汇成为诞生了三所著名大学的摇篮,成为近代上海最具文化气息的地区。1865 年设立的龙门书院(上海中学的前身)、近代中国最早的音乐学院和电影制片厂都在徐汇,这也是上海的教育、科研、卫生、文化、体育事业大量集中在徐汇区的文化基础,使徐汇成为上海文化水平最高的地区。

徐汇的里弄住宅、花园洋房和公寓建筑就存在于这样一种浓厚的文化氛围之中。现存最古老的徐汇花园洋房当属建于 1898 年俗称海关俱乐部木屋的独立式住宅,当时的毕勋路(今汾阳路)尚未修筑,这幢木屋见证了 1902 年汾阳路的辟通以及沿路一带随后的兴衰,这幢木屋还是上海一幢受英国在北美殖民地新英格兰的木壁板外墙式建筑影响的住宅建筑。它纠正了当代日本学者认为这种类型

的建筑从新英格兰流传到日本就中止了的片面观点,而且这种类型的建筑在徐汇区还不止这一幢,例如位于建国西路398号和乌鲁木齐南路151号的原朱敏堂宅等。从这些实例说明,徐汇的历史建筑对研究中国近代社会和建筑的发展具有十分重要的意义。

1900年法租界扩张后,法租界公董局将新扩的部分区域划为“欧式建筑专用建设区”,对建筑的结构、立面设计、建筑与街道之间的距离、建筑与建筑之间的距离、通道宽度和材料选择做出规定,同时也制定了防止相邻建筑的视线干扰要求。1938年,法租界公董局制定“整顿及美化法租界计划”,要求建筑密度低于65%,补充了对建筑间距的更高要求,这些规定对徐汇近代建筑和城市街道的空间形态形成了带有根本性的影响。同时,也奠定了徐汇新式里弄住宅、花园洋房和公寓建筑的欧式现代风格。

徐汇花园洋房的风格覆盖了欧洲文艺复兴式、古典主义式样和现代主义风格,同时又由于多国、多民族文化的影响,建筑风格几乎是欧洲建筑的缩影。这里有法国式、英国式、德国式、俄罗斯式、西班牙式建筑,记载了世界各国的建筑文化,也有中国传统式样的建筑,或者兼收并蓄的折衷式样的建筑。

徐汇集中了上海最大量的近代公寓建筑。在20世纪20年代,由于城市的快速发展,土地资源紧缺,在寻求节约土地的住宅类型的过程中,引入了欧美的公寓模式,上海的近代公寓建筑的鼎盛期在20世纪30年代。徐汇的公寓反映了上海近代建筑现代化的趋势,反映了当时上海的生活方式。

近代文化环境孕育下的徐汇并不是商业的天堂,而是文化事业的中心,而文化的底蕴使徐汇在改革开放以后,获得了经济的大发展。近十多年来,徐汇区的城市建设和社会经济与整个城市一样,经历了根本性的变化,创造了令人瞩目的成就。作为城市的副中心,为迈向国际化大都市创立了范式。在大规模和快速的城市建设过程中,徐汇的城市空间结构基本上保存比较完好,使徐汇优秀的城市空间品质和建筑的质量得以留存下来,并得以适应现代化的生活方式,使徐汇成为上海最活跃的国际化社区。徐汇的灿烂辉煌不仅是因为今天的经济繁荣和建设成就,也因为深厚的历史文化积淀。

徐汇人不需要故作姿态去怀旧,因为他们正生活在城市的过去、现在和将来之中。蕴藏在徐汇的文物和历史建筑背后的是中国的文化史和革命史,记载了从上古时期至近代和现代的历史。曾经工作与居住以及今天仍然工作和居住在这些历史建筑中的先人和今人叙说着上海和徐汇的辉煌和悲壮,承传着时代和城市的精神。这里不仅有上海最古老的龙华寺、有记述了功及桑梓的黄道婆的痕迹、有开拓了中国古代向西方学习科学与中西文化交流的先驱者徐光启的墓园,这里有倡导洋务运动的李鸿章、盛宣怀等的足迹,有中国民主革命先驱邹容、黄兴、张元济等的遗迹,有为中国人民民主和社会主义事业做出卓越贡献的宋庆龄的故居、有流淌过中国革命先烈鲜血的龙华烈士陵园。这些历史人物和他们所代表的历史、文化和民族精神是中华民族文化的瑰宝,激励着今天的人们去创造未来。

徐汇的历史建筑传承着中华文化的精粹,这就是焕发着生命价值的历史传统和迈向未来的传统。这样的传统既包括物质实体和形象,也包括人们的思想、信仰、惯例和制度。每一个时代都为将来留下传统,每一个时代又传承并发展了以往的传统。对传统的传承和发展将为将来的时代留下范式,这也是一种面向未来的行为传统和信仰传统。对文物与历史建筑的认识与保护意味着历史的选择、科学的选择、社会的选择,同时也意味着对未来的选择。对文物与历史建筑的保护关系着我们生活的家园,关系着城市与社会的生存,关系着中华民族历史的延续和文化的传承。

郑时龄

2006年9月

■ Overview I

The historical architecture in Xuhui District is a good example of different cultures from the world clashing and mingling into solid embodiments of garden villas, high-class apartments and "new lane" structures. Combining romanticism with rationalism in tasteful art, the architecture collection of Xuhui District represents the evolution of the Shanghai's urban development in the modern era.

In the history, Xuhui area belonged to Huating County during the Tang and Song dynasties about 1200 years ago; it was already one of the cultural centers in Shanghai in ancient times. In the lists of heritage architecture, 138 sites are located in Xuhui District, accounting for 21.8% of the Fourth Group of Historical Architecture of Shanghai. There are Longhua Historical Area, which features ancient Chinese culture, and Hengshan Road – Fuxing Road Historical Area, which is the largest historical area in Shanghai. The historical architecture in Xuhui mainly includes various types of cultural and religious architecture and residential buildings; meanwhile, the modern gardens and the green areas in Xuhui are of splendid and unique characteristics. The urban space in Xuhui is of a diversified character: quiet streets with dense foliage can be usually found amidst the traffic hustle and bustle in the main roads. Today, this kind of symbiosis could be rarely founded in metropolitan cities.

The main area of Xuhui District came into being in the urban expansion of the French Concession and the International Settlement of Shanghai in 1900 and 1912. Therefore, Xuhui District shows clear influences of the French style and some Anglo-Saxon styles. The historical architecture in Xuhui District was mainly constructed in the decades since then. These old houses, especially the modern apartments and detached villas, have represented the highest level in urban planning, architectural design and construction technology of that time.

The most impressive aspect of historical architecture in Xuhui District lies in the hundreds of modern apartment buildings and thousands of detached villas and "new lane" structures. In Xuhui District there are 1,450 garden villas (accounting for 46% of all the garden villas built in Shanghai before 1949), 184 modern-era apartment buildings, and over 3,000 "new lane" structures. There are also a number of important religious establishments in Xuhui District.

The earliest religious buildings in Shanghai appeared in Xujiahui, turning this area into a religious community in modern Shanghai. For instance, Zi-ka-wei Bibliotheca, the earliest library in Shanghai was built by the Catholic Church in 1847. The first Catholic church in Xujiahui was built in 1851, and it is also the first western-style church since the opening up of Shanghai in 1843. Afterwards, St. Ignatius Cathedral of Zi-ka-wei was built in 1910. St. Ignatius College, the first catholic missionary school, was established in 1850. Tou-se-we Painting House was established in 1851 and the Tou-se-we Orphanage in 1864. The Heude Museum of Natural Science, the first museum in China, was established in 1867 by a French missionary. Tsung-Tè Girls' School was founded in 1867. The Holy Mother's Garden was moved to Xujiahui in 1868. The Tou-se-we Printing House was established in 1869. The Observatory of Zi-ka-wei, the first observatory of Shanghai and the most important observatory in the Far East, was built in 1873. The Grand Monastery was established in 1878. The Aurora College was established in 1903 and the Morning Star Girls' School was established in 1904. Those institutions related to the Catholic culture have significantly enhanced the modern architecture and the social development in Xuhui area. In the 1920s, some Protestant establishments were constructed in this area, such as the Shanghai Community Church built in 1925.

Other than the religious influences, Xuhui area has a rich legacy in modern education. The Nanyang College was established in 1897, which is the predecessor of Shanghai Jiao Tong University. The Fudan College, founded in 1905, became the cradle of three famous universities in Shanghai. The Longman College, the oldest high school in Shanghai and the predecessor of Shanghai High School, was founded in 1865. The earliest music conservatory and film studio in China also appeared in Xuhui District. These establishments have provided a high level of cultural foundation for the plentiful educational facilities, scientific research institutions, health care institutes and sport facilities in Xuhui District.

The "new lane" structures, the detached garden villas and the apartment buildings had always been important to the cultural life of the city. The existing oldest detached garden villa is "the wooden house of the customs club" built in 1898 on Route Pichon (now Fenyang Road); at that time the road itself was not yet constructed. This wooden house witnessed the history of Route Pichon and the prosperity of this area. The house has another historical meaning: it is clearly influenced by the wooden panel houses of New England in North America. The Japanese scholars held the faulty opinion that this type of house was only introduced into Japan from the West and stopped there. In fact, there are several houses of this type in Xuhui District, such as the house at 398 Route Frelupt (now Jianguo Road W.) and the residence of Zhu Mintang at 151 Route Dufour (now Urumqi Road S.) Therefore, the

historical architecture of Xuhui area holds significance for the research of the social and architectural development in modern China.

After the French Concession expanded in 1900, the Municipalité Française categorized the new area in "Quartier réservé aux constructions européennes", which was a set of rules on construction processes, facade styles, the distance between the building and the street, the distance between buildings, the width of passage, the construction materials, etc. There were also specifications for the prevention of possible sight interference between adjacent buildings. In 1938, the Municipalité Française worked out the "Plan de la Concession Française", which demanded a house density no greater than 60%. It was a strict supplement rule for the spacing between buildings and had great impact upon the architecture and street layout in Xuhui District. At the same time, the Plan initiated the modern architectural style of "new lane" structures, detached villas and apartment buildings in Xuhui.

The architectural style of detached garden villas ranges from the Renaissance style, the Neoclassical style to the modern style. These styles reflect the influences from the world, especially Europe. One can easily find French, British, German, Russian and Spanish styles in the garden villas in Xuhui District; aside from these foreign elements, there are also houses that feature distinct Chinese styles and all-encompassing eclectic styles.

There are also a large number of modern apartment buildings in Xuhui District. Due to the rapid urban expansion in Shanghai, there was a shortage of land resources in the 1920s. In order to save the land for efficient housing, European and American apartments were built. As a result, there was a boom of apartment buildings in the 1930s. The apartment buildings in Xuhui District reflected a change in architectural designs of Shanghai as well as in the lifestyle of its residents.

Xuhui District has been not so much a paradise of commerce as a cultural center of Shanghai. Since the economic reform in the late 1970s, Xuhui District has made great success in its economy. In recent years, the urban construction, social development and economy of Xuhui District has undergone a fundamental transformation. As one of sub-centers in Shanghai, Xuhui has set up a goal to be an international metropolis. In a city where the urbanization has taken a rapid pace, the historical architecture of Xuhui District has been well preserved and appropriately adapted to the contemporary cityscape. Xuhui District thus becomes one of the most active international communities in Shanghai. The attraction of Xuhui comes not only from its prosperity today but also from its profound historical and cultural legacy passed down through generations.

The people in Xuhui live in the past, present and also the future of the city. Behind the antiquities of the historical architecture, there are the intricacies of the Chinese history in the ancient, modern and contemporary times. For example, there is the oldest temple in Shanghai, Longhua Temple; there is the trace of Aunt Huang Daopo (circa the 14th century), who taught her native villagers textile techniques; there is the tomb of Paul Hsu (Xu Guangqi, 1562–1633), the pioneer in learning the science and technology from Europe and opening a way for the exchanges of the Oriental and Occidental cultures; there are memorials of Li Hung-Chang (1823–1901) and Sheng Hsuan-hwai (1844–1916), who started the Westernization Movement in the Qing Dynasty; there are the memorials of Chinese democratic revolutionary pioneers in the late 19th century to the early 20th century, such as Zou Rong, Huang Xing and Zhang Yuanji; there is also the residence of Soong Ching-ling (1893–1981), wife of Dr. Sun Yat-sen, who contributed to the people's democratic revolution and socialist revolution; there is finally the Longhua Cemetery of Revolutionary Martyrs. The history, culture and national spirit represented in those historical personages illustrate the glorious past of Xuhui District and provide spiritual nourishment for the later generations.

The architectural legacy of Xuhui District captures the quintessence of Chinese culture and incorporates living traditions that span from the past to the future. Such traditions includes tangible substances like the brick and concrete of the architecture as well as intangible entities like thoughts, faiths, customs and social systems. In different periods of the history, the traditions were created and then passed down as future paradigms, like a generally recognized code of behavior and faith. The identification and protection of the historical architecture therefore reflects people's conscientious concerns for the future, in order to facilitate the meaningful survival of the community and the city, as well as the continuation of the Chinese cultural legacy.

Zheng Shiling

September, 2006

■ 概述二

徐汇区境在上海市开埠以前,本属原野平畴,溪涧纵横,村落散处,或稻或棉,为习见的江南鱼米之乡。晚清时期,西方传教士来此地活动,这里渐成上海西南文化中心。1914年法租界大扩张,区境肇嘉浜路以北、华山路以东地区被划入,开发速度加快,兴建了大批花园洋房、公寓,成为上海著名高档住宅区。1928年,上海特别市政府将所属市、乡改为区,区境除属法租界部分外,分属沪南、漕泾、法华三区。1945年以后,分属常熟、徐家汇、龙华三区。1956年,常熟、徐汇合并为徐汇区。1958年将龙华、漕河泾两镇划入。1984年以后又三次将原属上海县的华泾等地区划入。

近代上海大部分时间是在一市三治特殊格局中走过的,存在公共租界、法租界、华界三个不同的行政机构,不同区域进入城市化的时机、环境差异很大,人口素质、文化教育、社会管理方面各不相同,市政设施、居住条件、建筑风格大异其趣。即使是租界,公共租界与法租界也颇为不同。它们由两个不同的机构管理,所受西方影响也很不相同。公共租界实行的是英国式自治制度,其实质是商人寡头掌权,所以其商业特别发达,市场观念、资本运作、现代科技比较突出。法租界的事务实质由领事负责,深受法国文化影响,崇尚的是共和政治价值观,比较重视整体利益原则,在市政管理、城市规划、公共利益、宗教文化方面比较重视。

徐汇区境的肇嘉浜路以北、华山路以东地区在1914年以后、1943年以前属于法租界,其余地区属于华界。由于受治外法权保护,租界较少受到战争的波及,成为中外富裕阶层创业、居住的首选之地。区境进入城市化时期较黄浦、卢湾、静安等地为晚,又适逢世界性城市规划盛行、建筑风格翻新、建筑材料革命之机,区境租界部分在市政规划、建筑设计风格、建筑材料使用上,都赶上了欧美城市建筑潮流,显示出与上海其他地区(包括华界与公共租界)颇为不同的风格。这是现今徐汇区的湖南路街道、天平路街道、徐家汇街道留存著名建筑众多而密集的历史原因。

徐汇区留存的著名历史建筑,除了龙华寺那样中国古典庙宇之外,就其文脉而言,可分四类:

一是西方教会系统。天主教方面,明万历年间,徐光启领洗入天主教,邀意大利神甫郭居静来上海开教,并在其亲友和佃户中发展教徒,天主教于是传入上海。1842年,法国天主教传教士来到上海,在今蒲西路附近建造了上海最早的耶稣会会院,1851年又在那里造了一座徐家汇天主堂。咸丰年间,外地教徒纷纷逃难到徐家汇。教会通过各种手段,取得今东起天钥桥路、西至文定路、南起斜土路、北至徐镇路的土地,相继建立了耶稣会总院、大小修院、圣母院、圣衣院,兴办了教育、文化、科技、慈善事业等21个机构,将这里建设成了天主教在上海地区的活动中心,被外国传教士称为“徐家汇教区”,并有“远东梵蒂冈”之称。1910年,教会建造了一座哥特式的徐家汇大堂。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(今国际礼拜堂),为哥特复兴式砖木结构教堂建筑,是当时上海最大的基督教教堂。东正教方面,1936年建造的圣母大教堂(新乐路55号),是上海最大的东正教堂,有“中国东正教的克里姆林宫”之称。

二是民国政治系统。民国时期,徐汇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(今平江路);1916年淞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;同年上海特别市政府成立,设在今平江路48号;1930年新四军在今嘉善路设驻沪办事处;1939年中共江苏省委机关迁入今永嘉路;1948年宋庆龄迁居林森中路1803号(今淮海中路)。

三是民国文化系统。著名的有1896年盛宣怀创办南洋公学(今交通大学);1903年马相伯创办震旦学院;1916年张石川开设幻仙影片公司(徐家汇);1917年设立东亚同文书院(虹桥路),法国

人开设东方百代唱片公司(徐家汇),后转让给英商,改名上海百代唱片公司;1931年日本人创立上海自然科学研究所(今岳阳路);1932年建成鸿英图书馆(今淮海中路);1934年上海中学迁入老沪闵路吴家巷(今上中路),黄家花园(今桂林公园)建成;1937年俄国诗人普希金铜像纪念碑建成。

四是著名住宅系统。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,品类亦繁。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。具有英国特色、英国风格的花园住宅有华山路879号(即丁香花园三号楼)、复兴西路193号、199号,其中英国乡村别墅式花园住宅有武康路99号、乌鲁木齐南路64号、岳阳路319号。被称为法国式、法国文艺复兴风格、法国晚期文艺复兴风格花园住宅有华山路1731号、太原路160号、汾阳路79号。称为德国民居风格、德国文艺复兴风格、德国青年派风格的有高安路93号、建国西路622号、安福路284号、淮海中路1131号、淮海中路1843号。意大利风格的有淮海中路1431号,荷兰式的有岳阳路145号。典型的西班牙风格或具有西班牙建筑特征的有天平路40号、安亭路44号、永福路151号、汾阳路45号、永福路52号。西欧建筑风格的有东平路5号、7号。具有地中海建筑风格的有武康路390号、高安路63号、淮海中路1897号。美国殖民地复兴式的有乌鲁木齐南路151号。装饰艺术派风格的有宝庆路22号。新古典主义风格的有淮海中路1800号。被称为独立式花园住宅的有武康路2号、宝庆路3号、桃江路30号、岳阳路1号、岳阳路44号、东湖路70号、汾阳路150号。称为现代派风格花园住宅的有华山路889号、893号、余庆路80号、190号。具有中国传统艺术特色的有乌鲁木齐中路310弄3号。融合中西建筑艺术风格的有武康路117弄1号。

徐汇区老房子是一道亮丽的风景线。徐汇区在保护老房子方面做了许多工作,除了已确定的4处全国重点文物保护单位、12处上海市文物保护单位之外,又确定了14处区文物保护单位,还公布了徐汇区第一批已登记不可移动文物97处。如果你以常熟路、衡山路为主线,由北而南,左边进入安福路、复兴西路、湖南路、康平路、宛平路,右边进入东湖路、新乐路、永嘉路、岳阳路、襄阳路,一条条小路弄堂走过,一幢幢房子花园看过,一定会惊叹这里简直是花园洋房、高档公寓博览会,有“如行山阴道上目不暇接”之叹。当然,如果有一个好的导游,告诉你每一幢建筑是怎么造起来的,有些什么特点,谁设计,谁建造,住过些什么人,发生过什么事,你一定会由衷地感到,这简直就是一部极其生动的传奇小说。你从中能够看到世道沧桑的脉络,看到世界风云的缩影。本书就是这样的导游,由徐汇区房地局与上海社会科学院历史研究所、同济大学等学者通力合作,既从建筑学的角度讲述物质的建筑特色,又从人文学的角度讲述老房子主人、住户的故事。如果有人告诉你,有一幢房子,外国洋行股东住过,大汉奸周佛海住过,中共元老邓小平、陈毅两家住过,曾经是毛泽东夫人的贺子珍也住过,你一定会对这所房子产生好奇心,想去看一看。这就是发掘老房子人文资源的价值所在。

关于徐汇区老房子已经出版了不止一本画册,描述对象各有侧重。本书的特色在于有大量档案资料、实地采访资料支撑,内容更为丰满。

熊月之

2006年9月

■ Overview II

Before Shanghai became open to foreign trade as a Treaty Port in 1843, the area of today's Xuhui District was a typical agricultural zone in the plains of southeastern China. Since the late Qing Dynasty in the middle 19th century, missionaries from the Western countries established their base there and gradually turned the area into a cultural center in southwestern Shanghai. After the French Concession expanded in 1914 towards the north of Zhaojiabang Road and the east of Huashan Road, the area of Xuhui experienced an accelerated urbanization; a large number of garden villas and apartment buildings were constructed there, and Xuhui was gradually known as a desirable residential neighborhood. When the Special Municipality of Shanghai allocated districts throughout the city in 1928, the area of today's Xuhui District fell into the French Concession and three different districts Hunan, Caojing and Fahua; after World War II in 1945, the area was divided into three districts Changshu, Xujiahui (Xuhui) and Longhua. In 1956, the districts Changshu and Xuhui were merged to form Xuhui District. The counties Longhua and Caohejing were included in Xuhui District in 1958 and Huajing (previously under Shanghai County) joined Xuhui District in 1984.

In the better part of the modern era, the city of Shanghai was placed under three different administrations: the International Settlement of Shanghai (the British and U. S. concession), the French Concession and the Chinese settlement. The three realms featured different levels in urbanization, environments, demography, education and social institution; as a result, there were major differences in public facilities, living conditions and architectural styles. For example, the International Settlement of Shanghai ran a British autonomous system where merchant oligarchs ruled over the land; therefore, it enjoyed a strong commerce, competitive markets, active investments and advanced technologies. In the French Concession, however, the consul was the supreme ruler. Based on the French culture, the French Concession valued republican ideas in city management; therefore, the balanced development in public facilities, urban planning, general interests, religion and culture was a priority in the French Concession.

In today's Xuhui District, the area to the north of Zhaojiabang Road and the east of Huashan Road belonged to the French Concession in 1914–1943; the other areas were the Chinese settlement. Protected by the extraterritoriality laws, the French Concession luckily escaped the turmoil of World War II and became the favored residential zone of the rich class. Since the French Concession came relatively late in the urbanization process, its architecture could adopt the latest fashions in planning, design and construction materials. As a result, the French Concession areas in Xuhui District, i. e., today's neighborhoods at Hunan Road, Tianping Road and Xujiahui, feature an abundance of historical architecture with colorful designs and outstanding integrity.

The historical architecture in Xuhui District, with the exception of ancient Chinese structures like Longhua Temple, can be divided into four categories:

1. Western religious establishments. The Catholicism was first introduced into Shanghai after Paul Hsu (Xu Guangqi, 1562–1633), prominent minister of the Ming Dynasty, was baptized into a Catholic in the late 16th century. French Catholic missionaries came to Shanghai in 1842 and established the first Jesuit house in Shanghai in today's Puxi Road. Later, they built the first Catholic church in Xujiahui in 1851, which was also the first Western-style church in Shanghai. During the Taiping Rebellion in the 1860s, Catholics fled to Shanghai from other cities for sanctuary, and Catholicism began to flourish in Xuhui District, where 21 major establishments of Catholicism, including church, cathedral, monastery, school, observatory and charity institute, were established and have survived till today. Xuhui District was once the center of Catholicism in Shanghai and therefore known as the "Vatican in the East". In 1910, the Catholic Church built the gothic-style St. Ignatius Cathedral in Xujiahui. Xuhui District also embraced the Protestantism and the Eastern Orthodox. For example, the Shanghai Community Church, a gothic-style brick-and-wood structure on Hengshan Road, was the largest Protestant church in Shanghai when it was built in 1925; the Virgin Mary Cathedral at 55 Xinle Road, built in 1936, is the largest Orthodox church in Shanghai and reputed as the "Kremlin of the Chinese Orthodox Church".

2. Government offices of the Republic of China. After the founding of the Republic of China in 1911, some important administrative offices were established in Xuhui District, including the Shanghai Regional Office (1914), Wusong – Shanghai Army Delegation Office (1916), China Navy Headquarters (1917), Wusong–Shanghai Supervision Office of the warlord Sun Chuanfang (1926), Shanghai Police Headquarters (established in 1927 by Chiang Kai-shek), the Government of Shanghai Special Municipality (established in 1927 on today's Pingjiang Road), the Shanghai Delegation Office of the New Fourth Army (1930), the CPC Committee of Jiangsu Province (moved into today's Yongjia Road in 1939), and the office of Soong Ching-ling (moved into today's Huaihai Road M. in 1948).

3. Cultural and educational institutions of the Republic of China. Important examples include the Nanyang College (established in 1896), the Aurora College (1903), the Mirage Film Studio (1916), the East Asia Mutual Translation College (1917), EMI Records (1921), the Japanese-run Shanghai Natural Science Research Institute (1931), Hongying Library (built on today's Huaihai Road M. in 1932), Shanghai High School (moved into today's Shangzhong Road in 1934), Huang's Garden (built in 1934, today's Guilin Park) and the bronze statue of Russian poet Aleksandr Pushkin (built in 1937).

4. Western-style residences. The neighborhoods near Hunan Road and Tianping Road boast the largest number of modern-era garden villas, high-class apartments and multi-storey buildings in Shanghai, and used to be a desirable residential zone during the Republic of China (1911-1949). The high-class apartments, multi-storey buildings and "new lane" apartments include Picardie Apartment, Yumen Apartment (Clements Apartments), Maggie Apartment, the Cloister Apartment, the West Lake Apartment, Aerie Apartment, Jianguo Apartment, Wukang Mansion, Xinkang Garden and Yongjia New Village. The garden villas in Xuhui District, characterized by their colorful styles from the world, are a gem of modern architecture. For example, there are British style villas at 879 Huashan Road (namely the Building No. 3 of the Lilac Garden), 193 and 199 Fuxing Road W. and British countryside style villas at 99 Wukang Road, 64 Urumqi Road S. and 319 Yueyang Road. The garden villas at 1731 Huashan Road, 160 Taiyuan Road and 79 Fenyang Road are known as the French or the French Renaissance style. The garden villas at 93 Gao'an Road, 622 Jianguo Road W., 284 Anfu Road, 1131 Huaihai Road M. and 1843 Huaihai Road M. show a style in the German common residence, German Renaissance and German Youth School. An Italian style is apparent in the garden villa at 1431 Huaihai Road M. and a Dutch style at 145 Yueyang Road. The garden villas at 40 Tianping Road, 44 Anting Road, 151 Yongfu Road, 45 Fenyang Road and 52 Yongfu Road demonstrate a distinct Spanish style or Spanish structural elements. The West European architectural style is present in 5 and 7 Dongping Road and the Mediterranean architectural style in 390 Wukang Road, 63 Gao'an Road and 1897 Huaihai Road M. The garden villa at 151 Urumqi Road S. shows an American colonial style, 22 Baoqing Road an Art Deco style, and 1800 Huaihai Road M. a Neoclassical style. The houses at 2 Wukang Road, 3 Baoqing Road, 30 Taojiang Road, 1 Yueyang Road, 44 Yueyang Road, 70 Donghu Road and 150 Fenyang Road are all detached villas with gardens. The houses at 889 and 893 Huashan Road, 80 and 190 Yuqing Road are modern-style garden villas. The house at 3103 Urumqi Road M. features influences from the traditional Chinese art style, while the house at 117/1 Wukang Road features a mixture of Chinese and Western art styles.

In the recent decades, a high priority has been accorded the heritage protection efforts of the historical architecture in Xuhui District. Now in the district there are 4 National Key Heritage Protection Sites, 12 Shanghai Heritage Protection Sites, 14 District Heritage Protection Sites and 97 Registered Immovable Heritage Sites. The neighborhoods near the main line of Changshu Road - Hengshan Road constitute an "exhibition" of the colorful modern-era architecture with all the Western-style houses, gardens, apartments and "new lane" structures. However, beginning from such appreciations in the appearances, visitors would grow a deeper interest in the architectural characteristics, design elements, time of building and stories of the original owners. These anecdotes associated with these old houses behind plane trees may provide a valuable insight into Shanghai's modern history, especially modern urban development, as well as the evolution in the world's architectural design. *Old Houses Behind Plane Trees*, jointly compiled by Xuhui District Housing & Land Administration Bureau, the History Research Institute of Shanghai Social Sciences Academy and Tongji University, is a guide to the architectural styles and the historical anecdotes of the heritage architecture of Xuhui District. The pictorial book explores the historical intricacies of the heritage architecture; for example, it reveals the fact that a certain garden villa was owned successively by a heavy shareholder in a foreign firm and a notorious cooperative official for the Japanese occupation troops, before it was confiscated and became the residence of the wife of Mao Zedong and the families of Chinese national leaders like Deng Xiaoping and Chen Yi. Of all the books on the historical architecture in Xuhui District, *Old Houses Behind Plane Trees* excels in its rich archiving and on-site photographing.

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