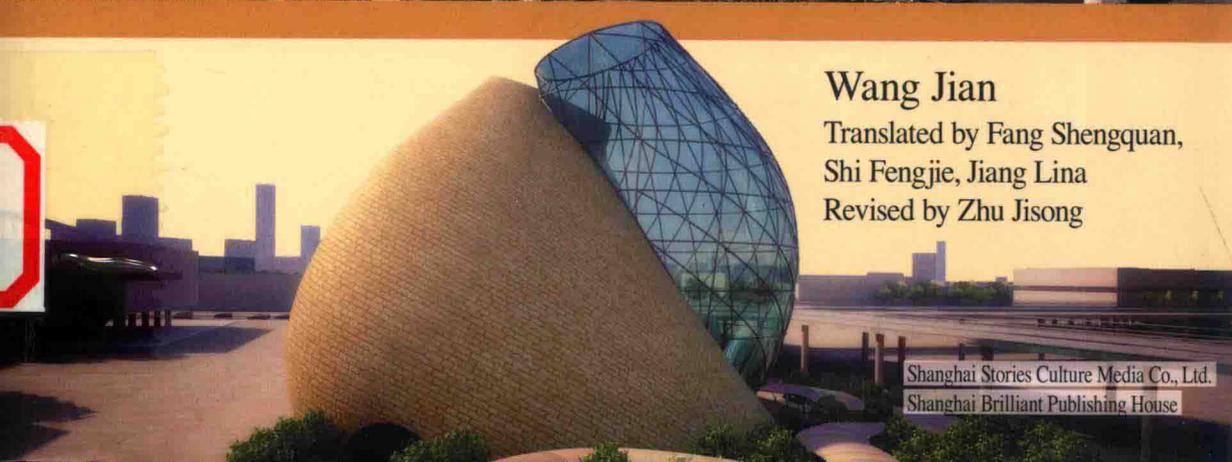


Shanghai Jewish Cultural Map

上海的 犹太文化地图



Wang Jian

Translated by Fang Shengquan,

Shi Fengjie, Jiang Lina

Revised by Zhu Jisong

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Jewish
Cultural Map

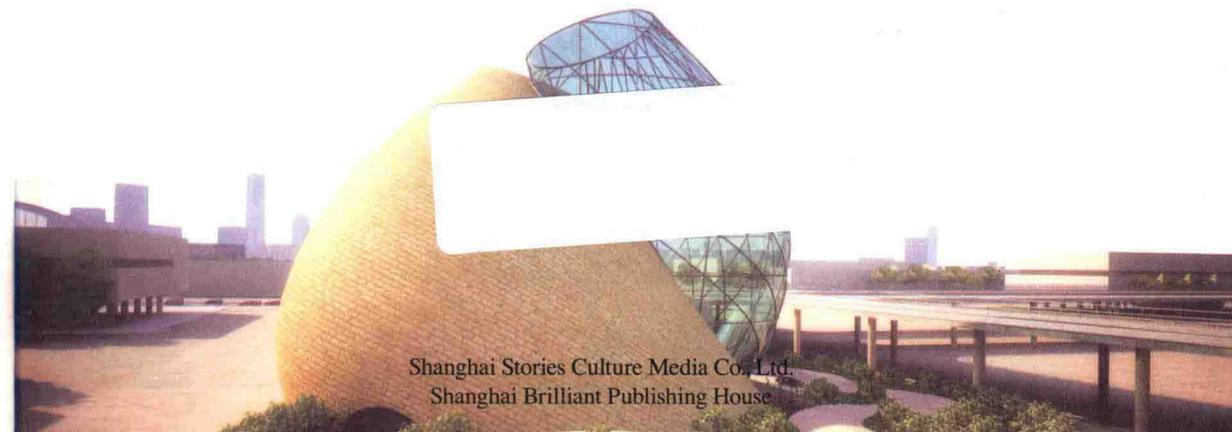
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A Map of Foreign Cultures in Shanghai: A Bridge to the Outside World

By He Chengwei, General Editorial Director of Shanghai Literature and Art Publishing Group



Mr. He Chengwei making a presentation at the FIPP conference in 2002.

The Frankfurt Book Fair is well known in publishing circles as a venue that highlights international trends in publishing; but not many publishers are familiar with FIPP's biannual World Magazine Congress. In fact, the Congress is also a useful platform for discussions and analyses of the state of the international publishing. In the mid-1990s, when China was not a member of FIPP and hence excluded from the Congress, I had the good fortune to attend with my colleagues, as a representative of Chinese publishers. It was

our fervent wish that someday our country would be invited as a formal member to attend these events.

China's rapid economic development and ascent on the international stage led to its admission to FIPP in the spring of 2002, in Buenos Aires. The long-held dream of Chinese publishers had come true.

During the period when China's FIPP membership application was under consideration, many foreign colleagues visited us in China, and I kept running into the same response. I always did my best to fill their days with a rich variety of cultural activities, sometimes focusing on the modern and sometimes focusing on the historical. And yet, although they always showed polite appreciation, their dissatisfaction showed through the faint praise. At last, I asked some of my visitors directly, "What do you want to see?"

Their response took me completely by surprise. What they really wanted to know about, they said, was the historical relationship between Shanghai and their home countries.

I knew then what we should do. Our British guests were taken to the original HSBC (Hong Kong and Shanghai Banking Corporation Limited) building on the Bund; Korean visitors went to the former site of their government in exile on Madang Road; Israeli guests visited the prestigious Shanghai Conservatory of Music, which had been a Noah's Ark for Jewish refugees during World War II. This last group even went to explore a small house, said to be the former residence of W. Michael Blumenthal, former US Secretary of the Treasury, who had spent eight years as a refuge in Shanghai.

I had never before realized the powerful significance of historical events! But, several years later, when I visited in Israel, I insisted on making a special trip to a local “Shanghai village,” where many people originally from Shanghai reside. It was then that I understood that my foreign guests and I were motivated by a similar curiosity.

In 2010, with the World Expo being held in Shanghai, my counterparts kept asking me, “What books would you like to publish for this extravaganza?” I answered without any hesitation: “A map of foreign cultures in Shanghai!”

And this is how the series came to be published in 2010, and we sincerely hope that this series will meet the needs of foreign visitors to Shanghai.

Our series is a comprehensive history of modern Shanghai that records how, from the very first day that Shanghai became a treaty port in 1843, the various foreign communities in this city had local characteristics. The series reveals Shanghai’s unique charm and the features that have made it an international cultural center. As this work is intended mainly for travelers from all over the world, the editors have done their best to write it in a lively and engaging way.

First, we have tried to make this an enjoyable read, with accessible stories and attractive illustrations.

Secondly, this book can be a useful guide for travelers, as it points out a number of noteworthy spots that international visitors might otherwise not have known about.

Lastly, it is a rich encyclopedia of things Shanghaiese. In the words of an old Chinese saying, “one eyewitness is better than ten hearsays”, and the illustrations in this series, carefully selected and reproduced to the highest standard, should prove to be an accurate guide to the city.

To make Shanghai seem closer to home for our foreign visitors, this series touches not only on the shared histories of their home countries and Shanghai, it also covers important construction projects and other programs that have involved these countries and have contributed to Shanghai’s economic and cultural development.

I wholeheartedly hope that this series will foster intercultural communications and serve as a bridge between Shanghai and the rest of the world. Our goal is both to meet the needs of our international visitors, as well as to realize a long-cherished dream of Chinese publishers.



The chairman of FIPP visiting Shanghai Literature and Art Publishing Press in 2003

The Dynamic Blending of Chinese and Western Culture in Modern Shanghai

By Xiong Yuezhi, Vice-President, Shanghai Academy of Social Sciences



Mr. Xiong Yuezhi

The city of Shanghai was for a long time known as the Paris of the Orient, and sometimes as New York West; it also had the nickname, ten miles of luxury. Heavily influenced by Western culture in modern times, Shanghai has many buildings built in classic Western styles. Many foreigners once lived in this city, and the foreign population here remains huge.

The earliest records of foreign immigrants date back to the Ming dynasty. In 1608, the thirty-sixth year of the emperor Wanli's reign, an Italian missionary by the name of Lazzaro Cattaneo moved in Shanghai at the invitation of Xu Guangqi, a local senior official and Catholic scientist. Cattaneo helped Xu found the Catholic Church, preach Catholicism and spread Western learning.

In 1843, Shanghai became a treaty port, and the British and American settlements were established between 1845 and 1849. In 1849, the French founded their own concession. As the populations of foreign residents from Great Britain and the US grew in the British and American settlements, these two English speaking groups decided to merge their areas into one settlement in 1863. In 1899, the newly merged settlement received a new name, the Shanghai International Settlement, abbreviated as SIS.

More and more Westerners kept immigrating to Shanghai. In 1843, there were 26 registered Western residents living in Shanghai; 7 years later, their number had reached 200. During the upheavals of the Small Sword Society uprising in the 1850s, a steady stream of Chinese refugees was also moving into Shanghai and living side by side with Westerners. This influx of Chinese slowed the relative rate of growth of the foreign population, which increased slowly in the following decades. In 1905, the foreign population hit 10,000 for the first time. Following the 1931 launching of the Japanese war of invasion in

Northeast China, Japanese immigrants flocked to Shanghai. In 1942, the total number of foreigners in Shanghai had risen to 150,931, the largest it had been in history. After World War II, most foreign residents, Japanese and Westerners alike, left Shanghai and returned to their home countries, leading to a sudden and drastic reduction of the city's foreign population.

Since 1978 and the introduction of China's policies of openness and reform, a lot of foreigners have once again been drawn to Shanghai. Some are running business, some are traveling, and others still are studying abroad. By the end of 2008, more than 150,210 foreigners were living in Shanghai, 70,000 of them gainfully employed. They mostly hail from Japan, South Korea, the US, Singapore, Germany, Canada, France, Australia and the UK. As of the present, Shanghai has established sister city relationships with 71 cities in 53 countries.

In modern Shanghai, foreign residents have come from 58 different nations, including the UK, the US, France, Germany, Japan, Russia, India, Portugal, Italy, Austria, Denmark, Sweden, Switzerland, Norway, Belgium, the Netherlands, Spain, Greece, Poland, the Czech Republic, and Romania. These foreign residents have come from all walks of life at that time. Before 1910, the British community was the largest foreign community in Shanghai; five years later, the Japanese community was in first place, and it remained on top until 1945.

Most foreign residents tended to live in the SIS, with the French Concession being their second choice. In 1900, there were 6,774 foreigners in the SIS, but in French Concession, there were only 622. After 1914, the French Concession was enlarged and the population grew as well. In 1935, the foreign population in the SIS was 38,915; and in French Concession it was 18,899. The population gap was closing. Generally speaking, Americans, Britons, Germans, Japanese and Portuguese were living in the SIS, while French citizens and refugees from the socialist revolution in Russia tended to congregate in the French Concession. In the SIS, because the south bank of Suzhou Creek was developed first, English-speaking residents mainly lived in that area. Several decades later, Japanese moved into the area on the north bank of Suzhou Creek, today's Hongkou district, and developed a Japanese town there.

During different periods, foreigners from particular countries habitually engaged in particular occupations in Shanghai. For example, Indian and Vietnamese expatriates served as patrol policemen. Still, most of the foreigners were engaged in commerce, and, according to 1850 statistical data, 111 bankers, 13 missionaries, 7 diplomats and a small number of journalists, bakers, carpenters, etc. Comprised the 220 of foreign residents of Shanghai. By 1870, the number had reached 1666, but businessmen still formed the bulk of the resident population, with the other occupations remaining steady in proportion until 1946, the year after the end of World War II.

Foreigners have so many historical ties with the city of Shanghai!

Foreigners led diverse lives in Shanghai, working, preaching, practising medicine, operating

factories, and, of course, also smuggling, gambling, taking drug and conducting other illegal activities. Still, all in all, foreigners were trailblazers who brought advanced spiritual, material, and institutional civilization to modern Shanghai. Victor Sassoon, Silas Hardoon, Henry Lester, John Fryer, Young Allen, Francis Pott, John Ferguson, Thomas Hanbury, Ellis Kadoorie... these historical figures were like stars that blazed over old Shanghai. Nobody can overlook their outstanding contributions to this city, which included the London Missionary Society Press, the North China Daily News, Saint John's University, Zi-Ka-Wei Church, Aurora University, McTyeire High School, Collège Saint Ignace, and the Public Park. These sites have gone down in history along with their foreign founders.

While foreign residents changed modern Shanghai, the city also influenced them deeply, especially those Westerners who developed ways of life that can be regarded as foreign lifestyles with Shanghainese characteristics.

Documentaries show how, in old Shanghai, many Britons who did not have high social positions back in Britain nonetheless went out of their way to display their western identity by wearing fine but rather thick suits, even in hot weather. A British lady once described how, one day, during the time she resided in Shanghai, she had dropped her handkerchief on the ground. In consideration of decency, she had pressed a button to call a maid over rather than picking it up herself. It was common among those Shanghai foreigners to put on airs and keep up appearances. Many Westerners thought it shameful to speak Chinese, and their condescending attitudes hurt the Chinese people's pride, which in turn inspired the awakening of Chinese nationalism.

Nonetheless, there were a number of notable foreigners who devoted themselves to intercultural communication and forged friendships with the Chinese people of Shanghai. John Frye, a Shanghai-based British missionary, introduced more than one hundred scientific books in China and founded the Institution for the Chinese Blind. Henry Lester, a British merchant and philanthropist who lived in Shanghai for six decades and died as a confirmed bachelor, donated his entire estate to charities that would establish schools and reduce poverty in the city. And there were many others like them. Some Westerners were enchanted by Chinese clothing and cuisine, and many of them married local women. Before 1949, when pidgin English was popular, even Westerners had become accustomed to such blendings. The horses at the jockey club were mainly from Mongolia, and the foods that people ate daily, such as potatoes, cabbage, and beef, were produced locally.

To most Westerners, Shanghai was a new world, an attractive place where they could make their dreams come true. From the 1890s to the early 1930s, coming to Shanghai for adventure was a life goal for many young Westerners.

When many Westerners returned to their own countries after many years' residence in

Shanghai, most of them believed that Shanghai was the place where they had enjoyed the most comfortable days of their lives. There was one British woman, born and raised in Shanghai, who spent only four years in the UK, for school. In Shanghai, she lived a life of luxury, but when she moved to the UK at the age of 35 with her husband, she was unable to adjust to her new surroundings, and she died at the age of 49.

Modern Shanghai was also a barometer of the outside world. In 1884, the year of the Sino-French war, the French Concession was handed over to Russia by the Chinese government, and the Russian flag fluttered over the Concession in place of the French flag. In 1894, during the Sino-Japanese war, the US consul general received a mandate from the Chinese side to take over Japanese affairs in the city. In times of war years, foreign residents from the nations involved were inevitably drawn into the conflicts, although their lives were not seriously affected. After 1917, there was a new influx of foreigners, stateless Russian refugees who had fled their country in the wake of the socialist revolution. During World War II, and particularly after the attack on Pearl Harbor, Westerners felt for the first time the strong impact of international events. Japanese soldiers divided Westerners into two groups, friendly and hostile, and all the Westerners from so-called enemy states were made to wear an armband with an English letter: A for America, B for Britain, H for Holland, and X for all other hostile regimes. Most of these Westerners were put into concentration camps run by Japanese troops.

Thousands of foreigners lived in Shanghai over many decades and historical moments, and they have left behind many indelible marks. The imposing buildings on the Bund, the exquisite decorations of Moller Villa, the idyllic coffee bars sheltered by the plane trees on Huaihai Road... all these have stories to tell.

Since the advent of China's policies of reform and opening-up in the early 1980s, the city of Shanghai has welcomed visitors from all over the world, and it now claims more foreign residents than any other Chinese city. Shanghai is becoming ever more prosperous and is the heir to a glorious history. It has become even more splendid than it was in the past.

All rivers run to the sea. Today's Shanghai pursues an urban spirit that is broad-minded and confident. We look forward to receiving guests from all corners of the globe, who will join with us and advance intercultural communication to new highs!

Preface

The Jewish Heritage in China is partly disclosed while partly undisclosed. The fact is China has been a “safe heaven” for Jews throughout history. Some Jews got to Kaifeng around 1,000 years ago, others walked along the Silk Path promoting commerce and building Shanghai as an international trading city and extending their business ties in the Asia-Pacific realm. Some Jews found refuge in China escaping hardships in East Europe and Russia. The most emotional chapter of Jewish presence in Shanghai was during World War II when Jews were given the possibility to save their lives as they escape the Nazi Regime, welcomed by the Shanghainese community.

“Shanghai Jewish Map” is a perfect title for a book that tries to intrigue one’s curiosity. It helps guide you through the historic remains of the different Jewish communities in Shanghai, combining the glorious era of Jewish commerce, architecture and heritage with times of hardship and mutual support between Shanghai Chinese and Jews.

Shanghai has offered a safe heaven for Jews at the most horrific moment in human history. Around 20,000 Jews found refuge at the quarter of Hongkou. Former Ohel Moshel Synagogue—today Shanghai Museum for Jewish Refugees—is a site which one must visit when roaming the old street of Hongkou. Huoshan Park, former site of Vienna Cafe Restaurant and the Russian Guest House (converted into the the Refugee Center during WWII) are all reminiscences where old Shanghai history meets the modern Shanghai Metropolitan.

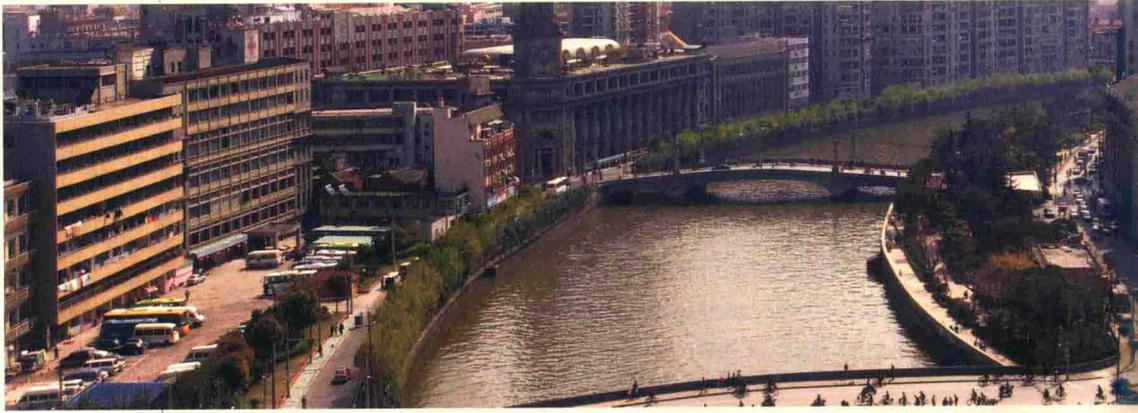
The year 2010 is when we mark 18 years for the establishment of the diplomatic relations between Israel and the People’s Republic of China. 18 is a significant number in Judaism. It symbolizes life (HAY in Hebrew). 2010 is also the year of the World EXPO Shanghai, in which the State of Israel builds and operates its own Pavilion.

I hope this book will assist you as you visit the incredible city of Shanghai and will also bring you closer to the Jewish heritage, opening the door to discover more about Judaism and Israel.

Yours,

Jackie Eldan
Consul General of Israel in Shanghai

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