



Bulletin

Igud Yotzei Sin

Association of Former Residents of China

August-September 2009 ♦ Vol LVI ♦ Issue No. 399 English Supplement

שנה טובה ומבורכת !
HAPPY NEW YEAR!



In the Synagogue in Memory of Jewish Communities of China
(Tel Aviv, 31 Golan Street)

**SCROLLS OF THE TORAH WHICH WERE
BROUGHT FROM THE MAIN SYNAGOGUE OF
HARBIN**

Mira Mranz at "Beit Ponve"



At the Presidium table, from left to right: A. Podolsky, R. Veinerman, M. Mranz, T. Kaufman (greeting the gathering) and Y. Klein



Mira addresses the gathering



In the "Beit-Ponve" hall



In the "Beit-Ponve" hall



Flowers to a flower



Hero of the day

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IN LIEU OF FLOWERS: SOCIAL AID TO LANDSMEN

Dear Friends,

Rosh Hashana is approaching, and Igud Yotzei Sin continues to give to the recipients monthly social aid. According to our data for June 1, 2009 we grant monthly social aid to 78 needy landsmen. Mostly, they are elderly, lonely or ailing people. The situation of many of our landsmen is very grave, and without IYS' assistance they would not be able to make ends meet. In recent years, the number of contributors has dwindled, both in Israel and abroad, and, therefore, the sums of money that we get for the Social Aid Fund have become considerably smaller. Our social aid totals US\$ 100,000 per a year. Herewith we apply to you with a request to donate to the Social Aid Fund in lieu of flowers to Rosh Hashana and to other holidays, birthdays, anniversaries, weddings and other family occasions, or any other festive dates. We will also send a proper notification to the person in whose honor the donation is given. We are aware that our contributors will derive great satisfaction from participating in the noble cause of helping our needy. Flowers wither soon but a good deed lasts long. Your help will make the days of elderly and lonely persons brighter.

Please, send your donation to the following address:

Igud Yotzei Sin

P.O.B. 29786

Tel Aviv 61297

With friendly regards and all the best wishes for Rosh Hashana!

Happy New Year!

Board of Directors of IYS

To the Misha Kogan Scholarship Fund

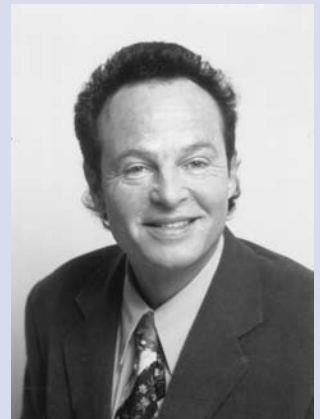
*A donation of
US\$ 10,000*

was made

**in honor of the birthday
of my dear son Aba Kogan.**

Asya Kogan (Tokyo)

June 2009



T. Kaufman

Establishment of a Jewish historical and cultural center in Tianjin

Igud Yotzei Sin in Israel (the Association of Former Residents from China), Agudat Yedidut Israel Sin. (The Israel-China Friendship Society), the Israeli Embassy in Beijing and the Ambassador of Israel, H.E. Amos Nadai, the ex-Chinese Ambassador to Israel, Mr. Wang Changyi, Ms. Soong Anna who has published the book named the "Jews of Tianjin" and many other good people formerly from China and otherwise would like to propose to the Municipality of Tianjin, a plan for our joint cooperation in the establishment of a Jewish Cultural Center in the building of the former Tianjin Jewish Synagogue located at 50, Nanjing street in the Heping District and a research center for Jewish studies at some well-known Tianjin University like the Nankai university or otherwise.

Tianjin like Shanghai and Harbin was one of the three main centers for Jewish life in China from the mid 19th Century to the mid 20th Century (about 1950), a period of over one hundred years during which time Jewish merchants, scholars, teachers, doctors, engineers, musicians and people in all walks of life lived and flourished in close community with their Chinese neighbors.

Both in Shanghai and in Harbin the local authorities have done a lot of work in reestablishing the history of Jewish presence in their cities and restoring some of the artifacts of Jewish life there, as the Ohel Rachel synagogue in Shanghai and the two Harbin synagogues in Harbin. Prof. Pan Guang in Shanghai and his colleagues and Prof. Qu Wei in Harbin and his colleagues have worked hard and diligently in recording the Jewish past in their cities and formed centers for Jewish Study, with a student exchange program, visit exchanges, etc.

We, the proponents of this proposal, are presenting to the Tianjin Municipality a conception for the Establishment of a Jewish Research Center in Tianjin, which is to be based on the following lines:

The acquisition of the full title of the Synagogue on 50 Nanjing Road in the name of the profit free organization, which eventually will run the program. It is worthwhile to mention that the Synagogue is the only building related to the past Jewish presence in Tianjin which is still standing. The Tianjin Jewish School on Jifang Road, the Tianjin Jewish Club on Qufu Road, the Hospital, the free kitchen and all other establishments have been brought down for city expansion and welfare.

To completely refurbish this building to its past status and design, according to photos and plans available, by architects, and use the building as a permanent visual and audio show room where lectures and studies could be held both on the past history and to strengthen the continuously expanding political and commercial ties between Israel and Tianjin, China. While Beijing remains the main attraction for tourism to China in the North and very little tourism is diverted to Tianjin, it is to be believed that an interesting historical building in the center of Tianjin, with its interesting story of Jewish-Chinese relations would be an attraction for tourism not only from Israel and of Jewish nature but could become a noteworthy place for other foreign visitors.

To set up a research center for Jewish studies in some university, similar to the ones already established in Shanghai, Kaifeng, Nanjing and Harbin. The experience gained there could be applied to our plan. The Tianjin-Beijing area will in due course be connected by a high-speed train and this area will

hold a population exceeding some 25,000,000 people, providing local students an opportunity to learn about the Jewish People and the State of Israel, and continue their studies in Israel in various fields as many are already doing. This center will increase the awareness of each other's culture and develop cultural and business relationships between the two countries.

In parallel with carrying all the above and working out a plan of action, it is suggested that a conference of former Jews from Tianjin and other Chinese Cities as well as Chinese and foreign educators and academicians would be held hopefully towards the opening of the restored synagogue and exhibit sometime in or early mid 2010.

New Year's Greetings to Dear Friends

We are on the verge of the New Year according to the Jewish calendar and as customary we send our heartfelt greetings and blessings to all our friends in Israel and abroad.

This past year hasn't been an easy one to our country, our people and our friends from China who are struggling to ensure the existence of Igud Yotzei Sin in the 59th year since its foundation. Our nation has always held to its firm belief in its future and with its optimism has overcome the periods of hardship in our history. Let us all believe that the oncoming New Year will be a year of peace and progress for our country and a year of success to the Jews in the Diaspora.

Peace and success to all our friends in Israel and to our country!

Happy New Year my friends! Remember and don't forget us – for that's where our strength lies!

From The Album of The Past

Tientsin Jewish School - 1943



The teachers and some of the students of Tientsin (Tianjin) Jewish School in December, 1943. After the Japanese occupied Tianjin (Tientsin), the school was forced to teach Japanese, and a Japanese teacher was added to the school (center standing, first line).

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THE IYS BULLETIN (Russian, English, Hebrew), (approximately 250 pages per issue), all aspects of Jewish communities of China, historical, memories, book reviews, archival information, current lives of individual Jews (China expatriates) worldwide. Continuous Publication since 1954

*"The aim of the Association is to organize the former residents from the Far East for the purpose of mutual assistance and cooperation."
(from the by-laws of the Association)*

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In publishing the Bulletin the IYS in Israel aims to meet the following needs:

1. To promote a sense of community among the former Jewish residents in China.
2. To maintain a channel of communication for the members of the above community.

3. To assist in collecting, preserving and publishing historical materials dealing with the life of the above community.
4. To assist IYS in meeting its goals, particularly those dealing with social assistance and educational stipends to members of the above community living in Israel.

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NEW YORK

The Board of Directors of Igud Yotzei Sin
sends its sincere Holiday greetings to the

COMMITTEE OF THE AMERICAN FAR-EASTERN SOCIETY, INC. IN NEW YORK

HONORARY MEMBER OF I.Y.S.
and wishes much happiness and prosperity to all its members and to all
Far-Easterners in the United States of America

THE BOARD OF DIRECTORS AND THE ENTIRE MEMBERSHIP
OF THE

NEW YORK

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FOR A HAPPY HOLIDAY AND BEST WISHES
TO IGUD YOTZEI SIN
AND TO ALL FAR-EASTERNERS IN ISRAEL
AND ABROAD

BELLA RECTOR

WISHES A HAPPY HOLIDAY
TO HER FAMILY AND FRIENDS

ברכות לראש השנה

NEW YORK

DORA & JOE WAINER

WISH A HAPPY HOLIDAY
TO ALL RELATIVES AND FRIENDS

ANGELICA AND MICHAEL KLEBANOFF

HAPPY HOLIDAY AND BEST WISHES TO OUR RELATIVES
AND FRIENDS

ROSE AND NORMAN PEISER

SUSAN AND MARK BRITANISKY

WISH A HAPPY HOLIDAY TO THEIR FAMILY AND FRIENDS

ברכות לראש השנה

NEW YORK

MRS. LUBA TUCK AND FAMILY

WISH A HAPPY HOLIDAY TO OUR RELATIVES
AND FRIENDS

HAPPY HOLIDAY AND BEST WISHES

TO OUR RELATIVES AND FRIENDS

MRS. EDA SHVETZ AND FAMILY

TANIA & ROBERT MATERMAN

AND SON AVRAHAM YAACOV

EXTEND BEST WISHES FOR A HAPPY HOLIDAY TO ALL RELATIVES AND FRIENDS

DORA (NEE VIDUMSKY) AND GABRIEL LEE

WISH ALL OUR FRIENDS AND RELATIVES A VERY HAPPY ROSH-HASHANA

ברכות לראש השנה

LOS ANGELES

THE BOARD OF DIRECTORS OF IGUD YOTZEI SIN

EXTENDS ITS SINCERE HOLIDAY GREETINGS
AND BEST WISHES TO THE HONORARY REPRESENTATIVE OF IGUD YOTZEI SIN,
MRS. MIRA MRANTZ
AND
FAR-EASTERNS IN SOUTHERN CALIFORNIA

RAISSA GOLDIN

HAPPY HOLIDAY TO ALL RELATIVES AND FRIENDS

MIRA MRANTZ

HOLIDAY GREETINGS AND BEST WISHES TO ALL RELATIVES AND FRIENDS

LEA & YANA LIBERMAN & FAMILY

WISHING IGUD YOTZEI SIN, PRESIDENT KAUFMAN,
CO-WORKERS AND ALL FRIENDS A VERY HAPPY ROSH-HASHANA

ברכות לראש השנה

LOS ANGELES

AARON (BILLY) BELOKAMEN

WISHES ALL RELATIVES AND FRIENDS A HAPPY HOLIDAY

MONACO

DAVID & FREDERIQUE FAMILIANT

WISH ALL RELATIVES AND FRIENDS A ROSH-HASHANA

MONTE-CARLO

בדכות לראש השנה

LOS ANGELES

PETER BERTON AND FAMILY

SEND THEIR HEARTFELT BEST WISHES TO FRED HEYMAN
AND REISS FAMILIES, DODIK GOOTMAN, RASHA
AND TEDDY KAUFMAN AND ALL OTHER FRIENDS IN ISRAEL

MARK and CLARA LEEF

4008-3F CALLE SONNORA, LAGUNA WOODS, CA 92637

JOE MRANTZ

WISHES ALL HIS FRIENDS AND FAMILY A HAPPY HOLIDAY

בדכות לראש השנה

LOS ANGELES

TO HONOR OUR PARENTS

MAX AND MOLLY SAMSON

&

BEN AND VERA BERG

DOLORES & ROGER BERG

ברכות לראש השנה

LOS ANGELES

**ALL GOOD WISHES FOR ROSH-HASHANA
TO FAMILY AND FRIENDS
RENEE AND ABE FRANK**

HAPPY HOLIDAY AND BEST WISHES TO ALL RELATIVES AND FRIENDS.

GOLDA LAZAROVICH
DAUGHTER ESTHER AND JACK
GRANDCHILDREN ROBERT, LEON & REBECCA

**GREGORY HODSON
AND FAMILY**

WISH ALL RELATIVES AND FRIENDS A HAPPY HOLIDAY

BETTY LIAS

TO ALL MY FRIENDS AND FAMILY A VERY HAPPY HOLIDAY

MARY WOLFF AND FAMILY

HAPPY HOLIDAY TO ALL OUR FRIENDS AND THEIR FAMILIES

בדכות לראש השנה

LOS ANGELES

HAPPY HOLIDAY TO ALL FRIENDS AND FAMILY

DORA, VERONICA, MIKE AND ALL THE MEDAVOYS

HAPPY HOLIDAY TO ALL FRIENDS AND FAMILY

LEOPOLD and GRACE BORODOVSKY

WE WISH OUR RELATIVES AND FRIENDS

A HEALTHY AND HAPPY HOLIDAY

ILANA RICHMOND

CHILDREN: RENEE, DAVID

GRANDCHILDREN: ANDREA, JERICCA, REBECCA,

SARAH, TARYN ELISABETH and DILLEN JAMES

FLORIDA

A HAPPY AND HEALTHY NEW YEAR

SANFORD (SANYA) and CELIA WAINER

JERRY EVELYN and JOSH ROTHMAN

ANDREW GAIL and ALISON WAINER

KENNY BRETT and ELLIE ROSENBERG

ברכות לראש השנה

SAN FRANCISCO

THE BOARD OF DIRECTORS OF IGUD YOTZEI SIN
SENDS ITS SINCERE HOLIDAY GREETINGS TO
ISAI KAUFMAN, THE PRESIDENT OF THE FAR-EASTERN ASSOCIATION
IN SAN-FRANCISCO, THE MEMBERS OF THE COMMITTEE AND ALL THE
FORMER RESIDENTS OF CHINA IN SAN FRANCISCO
AND WISHES THEM MUCH HAPPINESS AND PROSPERITY

THE BOARD OF GOVERNORS OF THE FAR-EASTERN
SOCIETY OF SAN FRANCISCO, INC.
EXTENDS HOLIDAY GREETINGS AND BEST WISHES

TO IGUD YOTZEI SIN

AND TO ALL FAR-EASTERNERS IN ISRAEL AND ABROAD

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RELATIVES & FRIENDS

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OLGA AND ISAI KAUFMAN

EXTEND THEIR HOLIDAY GREETINGS AND BEST WISHES
TO ALL RELATIVES AND FRIENDS

HOLIDAY GREETINGS AND BEST WISHES TO RELATIVES AND FRIENDS

MIRA & PHIL MATERMAN

ברכות לראש השנה

SAN FRANCISCO

LILLIE BERK

EXTENDS HER BEST WISHES TO RELATIVES AND FRIENDS
FOR A HAPPY AND HEALTHY HOLIDAY AND PEACE

HAPPY HOLIDAY TO ALL FRIENDS AND FAMILY

ARON SLOUSCHTER

HARUKO AND NORMAN SOSKIN

HOLIDAY GREETINGS AND BEST WISHES TO ALL RELATIVES
AND FRIENDS

A HAPPY HOLIDAY TO MY CHILDREN,
GRANDCHILDREN, RELATIVES & FRIENDS

GUTIA KATZEFF

WISHING A HAPPY HOLIDAY TO
ALL OUR RELATIVES AND FRIENDS

**CLARA IVANOFF
VERA LOEWER & FAMILY**

A HAPPY HOLIDAY AND BEST WISHES
TO MY FRIENDS

STASSIA FELDMAN

ברכות לראש השנה

JAPAN

SINCERE WISHES FOR A VERY HAPPY HOLIDAY
TO OUR DEAR FRIEND

MRS. ASYA KOGAN

IGUD YOTZEI SIN

THE BOARD OF DIRECTORS

ASYA KOGAN & FAMILY

WISH THE BEST OF HEALTH, HAPPINESS AND
PEACE

TO ALL THE RELATIVES AND FRIENDS

WITH LOVE

ברכות לראש השנה

MONROE TOWNSHIP, NJ

CHAG SAMEACH FROM GUITA, EUGENE BASOVITCH AND FAMILY

WISHING ALL OUR RELATIVES AND FRIENDS ALL OVER THE WORLD

A HAPPY HOLIDAY

SWITZERLAND

BEST WISHES TO ALL OUR FRIENDS FOR A HAPPY ROSH HASHANA

FROM

VOVA AND ELIZABETH DICHNE
CHILDREN MOTI, Yael AND SABRINA
AND GRANDCHILDREN
ITAMAR, DANA, OHAD, ADI AND AYELET

IT WOULD BE WONDERFUL TO HEAR FROM OUR FRIENDS,
WE CAN BE CONTACTED BY E-MAIL, OUR E-MAIL ADDRESS IS: disabrina@yahoo.com

GERMANY

לתדי ומשפחתו, לעובדי, פעילי וחברי האגוד

מאחלים בריאות, הצלחה ואושר

יחיאל גולדשמידט ואשתו אביבה

תושב חרבין מ- 1938 עד 1949

BEST WISHES TO ALL FRIENDS FOR A HAPPY NEW YEAR

JURGEN JECHIEL AND AVIVA GOLDSCHMIDT

ברכות לראש השנה

ENGLAND

BEST WISHES AND WARM GREETINGS

DR. MARK A. EROOGA

17 FOXBURY CLOSE
LUTON LU2 7BQ ENGLAND

WARM GREETINGS TO MY DEAR RELATIVES AND FRIENDS

ALEX FAIMAN

46, ST. JOHN'S COURT, FINCHLEY ROAD, HAMPSTEAD
LONDON NW3 6LE

VANCOUVER (CANADA)

A HAPPY HOLIDAY AND BEST WISHES
TO ALL OUR RELATIVES AND FRIENDS

NADIA AND FRANK OGNISTOFF

4675 WATLING STR., BURNABY, B.C. V 5J 1W2 CANADA

SAM FELDMAN

WISHES ALL THE VERY BEST FOR HAPPY
HOLIDAYS
TO RELATIVES AND FRIENDS

VANCOUVER, B.C. CANADA
4586 ELME STR.

REGINA BOXER AND FAMILY

WISH THE BEST OF HEALTH, HAPPINESS AND
PEACE TO ALL THE RELATIVES AND FRIENDS

1044 WOLFE Str.
VANCOUVER, B.C.
V6H 1 V7

ברכות לראש השנה

MONTREAL (CANADA)

HOLIDAY GREETINGS TO OUR HONORARY REPRESENTATIVE

LILY FRANK

AND ALL OUR FRIENDS IN CANADA
FROM IGUD YOTZEI SIN

BEST WISHES

FROM

LILY FRANK

BEST WISHES FROM

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1255, SHERWOOD CRESC. N^o 429
MONTREAL, CANADA
H 3 R 3C4

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AL RAYSON

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4360 DUPIUS AVE. APT. 12A
MONTREAL, QUE. 43T 1 E8

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TORONTO, CANADA

**BEST WISHES FROM
LILY & DOV LIFSHITZ**

BEST WISHES TO ALL OUR FRIENDS AND FAMILY FROM

**MIKA KERNER (HMELNITSKY) and
DANIELLA KERNER (LECHTZIN & FAMILY)**

MAY PEACE, HEALTH AND HAPPINESS BE WITH ALL OF US

בדכות לראש השנה

HONG KONG

MARY BLOCH

AND FAMILY

WISH A HAPPY HOLIDAY TO ALL
RELATIVES AND FRIENDS

DAVID DORFMAN & FAMILY

WISH A HAPPY HOLIDAY TO ALL
RELATIVES AND FRIENDS

CANTON, MA. (USA)

MRS. RENEE TOOCHIN & FAMILY

WISH HEALTH AND HAPPINESS TO ALL OUR RELATIVES AND FRIENDS

ברכות לראש השנה

AUSTRALIA

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SENDS TO OUR HONORARY REPRESENTATIVES

JESSE & NAOMI TRACTON

AND TO ALL FAR-EASTERNERS IN AUSTRALIA

SINCERE GREETINGS AND BEST WISHES

THE BOARD OF DIRECTORS OF IGUD YOTZEI SIN

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SANDRINGHAM, Vic. 3191

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1/302 Birrel Str.
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2/15 Sutherland Crs
Darling Point
N.S.W. 2027

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Ruth and Morris ESKIN
Jonathan, Graham,
Nathanya
735 A, Old Southhead RD.,
Vaucluse 2030 N.S.W

Mrs. **H. GIVORSHNER**
2, Ocean Street, Flat 29
BONDI N.S.W 2026

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& family
7 Waratah Street
North Bondi N.S.W. 2026

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LLB 5/104 Spofforth St.
Cremorne N.S.W. 2090

Mrs. Amalia Goldberg
& family
6/11 Ocean Avenue
Double Bay 2028 N.S.W.

Mrs **L.KAGANER**
and family
8/40 Penkivil Str.
BONDI N.S.W.2026

FLORA & BOB FREIMAN
7, Blenheim Rd.
LINDFIELD, N.S.W. 2070

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7/2 Peel Str., Dover Heights
2030 Sydney

Mr. Alfred Kant
& family
P.O.Box 653 Rose Bay
2029 N.S.W.

ברכות לראש השנה

AUSTRALIA

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and family**
MONTAGE Unit 6/51
William Str., DOUBLE Bay, N.S.W 2028

LIKA ONIKUL & family
11-a Lydham Avenue
ROCKDALE, N.S.W. 2216

**SARAH & AARON RODFELD
& family**
7/135 -139 Hall Str.
BONDI N.S.W. 2026

Mrs. Z. KOMONSKAYA
7/23 Balfour Rd.
ROSE BAY, 2029

Mr. & Mrs. M. PEROCHINSKY
6, Willawa Road
BALGOWLAH HEIGHTS
N.S.W. 2093

**Mrs. S. SAKKER
Rachelle, Michael and Benjamin**
1, Woodside Ave
LINDFIELD N.S.W 2070

**Mrs.
NORA KROUK & family**
11 Arthur St.
DOUBLE BAY N.S.W. 2028

Mrs. JANNA RADOM
11 MARSH PI.
LANE COVE N.S.W. 2039

**Dr. S. SAKKER. (M.B.E.)
and family**
9, Woodside Avenue
LINDFIELD, N.S.W. 2070

Mr. JOSEPH LEVIN
4/36-38 Penkivil Str.
BONDI N.S.W. 2026

**Mrs. D. RADVIN
and family**
10/27 BYRON ST
COOGEE, N.S.W. 2034

MARY & ALEX SAMSON
THE FORUM APT. 3504
1 SERGEANTS LANE
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HAPPY NEW YEAR!

ISRAEL

**ILANA AND GIORA LESK, CARMELA MADPIS
AND FAMILIES**

BEST WISHES TO ALL OUR RELATIVES AND FRIENDS

ברכות לראש השנה

ISRAEL

RASHA AND TEDDY KAUFMAN

WISH A HAPPY HOLIDAY TO THEIR RELATIVES, FRIENDS AND
ALL FORMER RESIDENTS OF CHINA IN ISRAEL AND ABROAD

YOSSI KLEIN AND FAMILY

WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS
IN ISRAEL AND ABROAD

A HAPPY HOLIDAY AND BEST WISHES TO
RELATIVES AND FRIENDS

RAN (RONNY) VEINERMAN AND FAMILY

NATALIA AND SEVA PODOLSKY

WISH A HAPPY HOLIDAY
TO RELATIVES AND FRIENDS IN ISRAEL AND ABROAD

ESTHER VANDELL

SENDS GREETINGS TO ALL RELATIVES
AND FRIENDS

GALIA VOLOBRINSKY-KATZ AND FAMILY

SEND THEIR BEST WISHES FOR THE HOLIDAY
TO THEIR RELATIVES AND FRIENDS IN ISRAEL AND ABROAD

בדכות לראש השנה

ISRAEL

BEST WISHES TO MY FRIENDS

IN ISRAEL & OVERSEAS

ABRAHAM FRADKIN

ZEEV VATNER AND FAMILY

WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS

RACHEL AND YONAH KLIGMAN

**SEND HEARTY WISHES OF GOOD HEALTH AND SUCCESS
TO RELATIVES AND FRIENDS**

BETTY HAZAN

**SENDS GREETINGS FOR THE HOLYDAYS
TO FRIENDS AND RELATIVES
WITH LOVE**

ברכות לראש השנה

ISRAEL

CELIA NIRIM

SENDS HER LOVE AND HOLIDAY GREETINGS TO RELATIVES AND FRIENDS

AYA AND BERNARD DAREL

WISH A HAPPY HOLIDAY TO THEIR RELATIVES, FRIENDS
AND ALL FORMER RESIDENTS OF CHINA IN ISRAEL AND ABROAD

SARAH ROSS

WISHES A HAPPY HOLIDAY
TO RELATIVES AND FRIENDS IN ISRAEL AND ABROAD

JOE LEVOFF

WISHES ALL HIS RELATIVES AND FRIENDS A HAPPY HOLIDAY

BENNY TZUR AND FAMILY

SEND THEIR HOLIDAY GREETINGS TO RELATIVES AND FRIENDS

בדכות לראש השנה

ISRAEL

BEST WISHES TO ALL OUR RELATIVES AND FRIENDS

BELLA AND AVRAHAM GOLDREICH

MICHAEL FLEISCHMANN

SENDS BEST WISHES FOR THE HOLIDAY

TO HIS RELATIVES, FRIENDS AND ACQUAINTANCES

JUDITH AND ISRAEL SANDEL

WISH A HAPPY NEW YEAR TO RELATIVES AND FRIENDS

HANNAH AND SAM MULLER

WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS

PEARL AND ABE WAIK (WAIKOVSKY)

WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS

PEARL AND GEORGE KANPOL (KANTSEPOLSKY)

WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS

בדכות לראש השנה

ISRAEL

JENNY AND TEDDY PIASTUNOVITCH

WISH A HAPPY HOLIDAY TO RELATIVES
AND FRIENDS

ELI ALGOR (GROHOVSKY) AND FAMILY

WISH THEIR FRIENDS AND RELATIVES
A HAPPY NEW YEAR

BEST WISHES TO ALL OUR RELATIVES AND FRIENDS

MIRIAM AND DANIEL FRIEDMANN

PNINA AND BOBBY BERSHADSKY

SEND THEIR HOLIDAY GREETINGS TO RELATIVES AND FRIENDS

GARY BROVINSKY AND FAMILY

WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS
IN ISRAEL AND ABROAD

ברכות לראש השנה

ISRAEL

TEDDY KAUFMAN

WISHES A HAPPY NEW YEAR TO THE STAFF OF THE BULLETIN AND TO THE VOLUNTEERS
WHO HELP IN THE WORK OF THE OFFICE OF IGUD YOTZEI SIN:
YEHIEL LADYJENSKY, CECILIA LYUBMAN, INNA HANUKAYEV, EMMANUEL PRAT, JOE
LEVOFF, SARAH ROSS, ISAAC DASHINSKY, BENNY TZUR, REBECCA TOUEG, ORIT DUANI,
SHULAMIT SHNEYER, JEANNE TIKOTSKY, TAMARA FAIBUSOVITCH
AND DAVID GOOTMAN

ISAI PIASTUNOVITCH

SENDS HIS BEST WISHES FOR THE HOLIDAY
TO HIS RELATIVES AND FRIENDS IN ISRAEL AND ABROAD

RINA AND TIMA LITVIN AND CHILDREN

WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS
IN ISRAEL AND ABROAD

ISAAC DASHINSKY

WISHES A HAPPY HOLIDAY
TO RELATIVES AND FRIENDS IN ISRAEL AND ABROAD

DAVID GOOTMAN

WISHES A HAPPY HOLIDAY
TO RELATIVES AND FRIENDS IN ISRAEL AND ABROAD

People and Events

Mira Mrantz in "Beit Ponve"

On Sunday the 26th of April a festive reception was held at "Beit Ponve" by Igud Yotzei Sin in honor of Mira Marantz on her visit to Israel.

Mira Mrantz has been an Honorary Secretary of IYS in Los Angeles and West Coast for many years. She has been a loyal and faithful friend of IYS.

"Beit Ponve" was filled to its full capacity. Among the present were the Directors and the Members of the Board of IYS: T. Kaufman, Y. Klein, R. Veinerman, A. Podolsky, E. Vendel, G. Katz, A. Fradkin, B. Darel, M. Kamionka, D. Lvov, R. Rashinsky, J. Sandel, B. Bershadsky, members of the Control Commission: L. Lichomanov, G. Brovinsky, and Mira's numerous friends from all over Israel.

T. Kaufman opened the meeting with warm words of praise for Mira's work on behalf of Igud Yotzei Sin, for her dedication to the communal work as a Secretary in the Far Eastern Jewish Center in Los Angeles and an Honorary Representative of IYS and the "Bulletin" periodical. Teddy Kaufman thanked her warmly and presented her with flowers. In her speech, Mira expressed her gratitude to the initiators and organizers of the emotional meeting and promised to continue contributing to the welfare of IYS.

The guests were served refreshments and "piroshky". T. Kaufman thanked the ladies responsible for the refreshments: Mira Piasetsky, Eti Genansky, Gabi Nahtomy, Mary Kamionka, Rasha Kaufman and Tamar Feibosovich.

After the formal part of the meeting had ended, many guests stayed on enjoying the warm and welcoming reception at "Beit Ponve".

In the American Far-Eastern Society, New York

On the 10th of May, a board meeting took place in the American Far-

Eastern Society in New York. It was the first meeting after the President, Frances Greenberg passed away. It was unanimously decided to continue with the work of the Society in close cooperation with Igud Yotzei Sin in Israel.

Isai Kaufman reaches 90

On the 6th of September Isai Kaufman will celebrate his 90th birthday.

For many years Isai Kaufman has served as the President of the Far-eastern Society of San Francisco. He has always been a loyal friend of Igud Yotzei Sin and in many ways assists our organization.

Igud Yotzei Sin congratulates Isai and his wife Olga and wishes them years of happiness, success and continuation of their beneficial work on behalf of their compatriots.

Abe Kogan - Birthday

On the 11th of June our compatriot Abe Kogan celebrated his birthday. Abe was born in Shanghai to his parents – Asia and Misha Kogan.

Igud Yotzei Sin congratulates Abe, his mother Asia and his sister Rita on this Happy occasion and wishes him health, happiness, and well being until 120!

The success of Liran Eshel

Liran Eshel won the first place in the Israeli National Computer Competition. The 33 year old Liran is the grandson of our compatriot Zila Nirim (Nirenberg), the son of Ilana (nee Hirim) and Shmuel Eshel.

Aaron Dahan in "Beit Ponve"

Aaron Dahan, the researcher of Chinese and Japanese Jewry, arrived at Israel from Paris. He visited "Beit Ponve" and met T. Kaufman. Their conversation lasted for more than two hours, at the end of which T. Kaufman presented him with materials connected to the Jewish past in China.

Professor Nauki Mariyama at "Beit Ponve"

Professor Nauki Mariyama visited "Beit Ponve" and met T. Kaufman. Professor Mariyama is an expert on the history of the relationships between Jews and Japan. He dedicated many years to the study of the history of Jews in China, especially during the period of Japanese occupation.

Professor Nauki Mariyama is a true friend of Israel and the Jewish people. The mutual interest in the history of the Jews of Harbin and China has formed a longlasting bond between T. Kaufman and the professor.

Varda Yoran - 80th Birthday

It's hard to believe that the pretty girl soldier in the Air Force uniform whom I met in the Sarafend base in 1951 is an octogenarian celebrating her 80th birthday. In the scene of former residents of China in Israel and the Diaspora, Varda (nee Rozachka Granivska) played an important part. In addition to being a talented sculptor whose statues are found at the Tel Aviv University, at the Air Force museum and other locations in Israel, Varda is an unwavering patriot and a person of great knowledge. Her many friends are scattered all over the globe: Israel, USA, China and other countries.

She has a great appreciation of the Jewish past in China and is active in the research about the Jews in China in the city of Nanking, to which end she and her husband Shalom contributed generously.

On her 80th birthday we send her and her husband Shalom a bouquet of greetings and wish her many years of health and fruitful work in sculpting. Varda continues to create!

She conquers age with the aid of her creations and her talent.

T.K.

Visitors from China

by Michael Rinsky

Lately there is an increasing desire in China to strengthen its ties with Israel in various fields. A number of centers for the study of history of Jews in China in different cities have been set up to advance research.

This year, in March, a delegation from the Jewish Research Center for Harbin Jewry at the Social Sciences Academy in Hilochian region, visited Israel. Four researchers from the Center, headed by Mrs. Chang Tanyan, meticulously scanned the Jewish newspapers and magazines from the first half of the twentieth century kept in Igud Yotzei Sin. In addition, they interviewed approximately thirty former China residents. Naturally, the interviewed persons were all of advanced age, because more than 50 years have passed since they immigrated to Israel.

The delegation toured many cities in Israel and also visited Amikam, the settlement (moshav) which was founded by the former residents of China. They were hosted by many families, active in Igud Yotzei Sin. The Chairman of the Association, Theodore Kaufman and other Members of the Board gladly shared their memories with the delegation members.

For Mrs. Chang Tanyan it is her second visit and everyone affectionately calls her Galia, which is her Russian name. She is fluent in Russian and knows Hebrew. At the Jewish Research Center of the History of the Harbin Jewry she is the head of Chair dealing with subjects relevant to former residents of China. The Center includes twelve researchers and two Chairs, when the second one deals with the history of Harbin Jewry. The two Chairs work in close cooperation.

Mrs. Chang is a young, pleasant woman who willingly speaks about herself. She graduated from the Russian Language Faculty in 1991 and has taught Russian in school for eight years. Later she wrote a thesis on "Cultural activity in the Far East before the revolution". Mrs. Chang is married to a PhD who is a lecturer on automation at the Harbin Technion founded in the past by the Russians at the time of the construction of the Eastern Chinese Railway. Her 15 year old son excels in his school in Harbin. His schooling is very intensive and he reaches home at seven in the evening. It's one of the reasons for the high scores achieved by Chinese students in Olympic contests.

Another member of delegation with whom I held a conversation is Gan Chontze who introduces himself as Sacha. He is accustomed to his Russian name. After graduating from school in Harbin he had been sent to Patrice Lumumba University of Moscow. He graduated from the Journalism Department of the Philology Faculty of the International School for Higher Education in 1977 and continued for another two years for his M.A. in Philosophy at St. Petersburg. His thesis dealt with the history of religions in China. The high level of the two researchers throws light on the high professional standards of the Center. An example of the precise work carried out by the Chinese team is the feeling of achievement by the researcher when he informed me that the Skidelsky family consisted of five brothers and not four! It seems that the Chinese are versed in the history of the Jews of China as much as the Jews themselves, except for the wide ranging knowledge of the Chairman of Igud, Teddy Kaufman.

The delegation left with a full load, including items of local customs and religious rituals from the past and the present. They are intended to be displayed at the exhibition in the Jewish Museum in Harbin opened in the new and restored synagogue in the city. We can only express our feelings of joy at the good relationship between the two countries and wish for a fruitful continuation in the future.

The Chinese diplomat

A Chinese diplomat who saved thousands of Jews from the Holocaust has been posthumously honored in the Austrian capital.

Feng Shan Ho was Chinese consul-general in Vienna from 1938-1940 and issued visas to Austrian Jews, enabling them to escape the Nazis. He died in San Francisco in 1997 at the age of 96, before his deeds were recognized.

Shunqing Wang, the Chinese Embassy's charge d'affaires, was among those who honored the diplomat.

U.S. ambassador David GirardiCarlo says he was the kind of hero who should always be remembered. An estimated 65,000 Austrian Jews perished in the Holocaust.

Readers are requested to notify the editor whether any personal names have been incorrectly spelt.

Thank You

***Mike and Angelica Klebanoff
have celebrated their
60-th wedding anniversary***

***In honour of this wondrous
event - Luba Tuck, Morty and
Esther Funk, Naomi Terk and Joe
and Dora Wainer are sending their
congratulations, blessings and best
wishes for their continued good
health and happiness***

Dr. A. Kaufman, Camp Doctor- 16 Years in the Soviet Union

Chapter 13 Section A

After the liquidation of Camp Churbai I was sent to Camp Dolinka, situated at a distance of about 40 minutes drive in a car from Churbai. On the next day after my arrival I began working in the internal department at the hospital. I was put up in a small dismal room but I was satisfied that the room was for me only. Close to my room, in another similar room, lives a doctor, who specializes in neurology, he too is a prisoner. There are many doctors working in this hospital. Two specialize in internal illnesses, two surgeons, one eye doctor and one dermatologist. All are "free" now but previously were prisoners. After some time I was appointed to an additional job in the main hospital of the camp, although I received a better room, my workload increased significantly, and I was constantly troubled by the inmates. The main hospital of the camp treats patients from all the camps in the area, every day sick prisoners are brought here from all the camps around. The "free" doctors work only five hours a day, while the prisoner doctor's work without a time limit.

The camp area is quite small. Its buildings are dismal wooden barracks, only the hospital is located in a larger one storied house where the wards are spacious the corridors are wide and even the lavatories are good and the operating room is equipped with all the necessary instruments. Close to the hospital a new building is being built – A department for the mentally ill, there are many of them in the camp and their numbers are on the increase.

Among the ill are many criminals -



thieves and murderers. Also adjacent to the hospital are two barracks for prisoners holding about 200 people. Most of them are criminals. This close proximity to the hospital is not very convenient for us. Scandals and fistfights are a daily occurrence but the camp authorities are permissive to the criminals, for some time however they are trying to move these prisoners away from the hospital area but with no success. In the barracks of the criminals the card game is going on perpetually for days and nights without interruption. They are playing for money, for clothing, for everything the prisoner owns or carries on him self; they even play for their lives. If someone loses and has no means to cover his loss, the winners decide that the loser must murder some particular person. They sometimes decide that the victim will be the camp commander, or some one else of authority in the camp or some prisoner who transgresses their code of behavior.

Once, several months later, while I was busy in another camp, an

incident occurred where one of the losers could not pay up his losses. He was ordered to murder someone, any one of his own choice. On leaving the barrack he noticed through the window of another barrack a man sitting and writing by an office table, he entered the barrack and stabbed the man wounding him very seriously. The victim was the camps chief accountant who later died of his wounds - the loser paid up his "debt". In this atmosphere, under one roof with these kinds of people I was fated to live.

In the hospital too there are daily scandals and fights between the inmates of the hospital.

One day the prisoners declared a hunger strike and even refused to take medications, the reason for this strike was that the guard on duty at night did not permit them to leave the hospital and even had the door locked. Once one of the sick inmates had his lips sewn together, he made two stitches on his lips and left a small opening on one side of the mouth to be able to drink water from a small spoon. None of my persuasions to permit me to remove the stitches helped and even the camp commander who was urgently summoned could not convince him to have the stitches removed. He pulled his blanket over himself stamped his feet and held on with his hands on the table and the window.

In this camp I was also appointed to be an instructor. The central health authorities of the camps organized an education program for nurses (male and female) and medics. The lecturers are six "free" doctors, a

neurologist and myself. I lectured on three subjects: Internal illnesses, children's illnesses and contagious diseases. Most of the participants were people without any education and it was most difficult to explain to them the pathological process of an illness. Although this work was not easy, I had much satisfaction from it. My salary for these lectures was only six rubles per hour, but according to the prevailing camp conditions this income was quite decent when added to the salary I received as a doctor at the hospital. I, however, could not utilize this money as the camp stall sold only bread, cigarettes and soap and nothing else. One evening on January 1956 one of the camp commanders came to me and said: "Gather your belongings quickly... you are being dispatched... go immediately with your gear to the guard position at the camp gate."

"What happened? What's the urgency?" I asked, "I must first give instructions to some one about the sick people who are under my care". "I don't know anything, you are ordered to go to the camp gate immediately where the camp commander is waiting for you, so go quickly, otherwise You'll miss the train..."

I gathered my belongings, gave instruction to one of the nurses, what's the hurry, where am I being dispatched? My thoughts tormented me, but I'm hurrying to the gate. In a small hut by the gate I met two of my city landmen, one, a medical student who worked in the hospital as a medic and the second, a statistician of the hospital, a lawyer by education. They too are being dispatched with me. The camp commander is sitting by a small desk with an accounts book and small cash box.

"Receive what's due to you" he tells me and hands me a hundred rubles. I answered him that he made a mistake in the accounting, as a much higher sum is due me from them, salary from the hospital work

and the lectures. The commander looks through the accounts book but makes neither head nor tails of the accounts entered.

"Take what's entered here and we will check tomorrow".

"No citizen commander, I do not agree to this. Neither I nor you know where I am being sent to... later I will not receive any money at all, pay me now what's due me".

"So what shall we do?" asks the commander.

We reached an agreement that I shall accept the money offered me but will not sign on the accounts form but on a separate note mentioning that the amount I received is not the full sum due me and does not include the payment for the lectures. And this is what we did. The actual amount due me, about 350 rubles, I received about half a year later after I wrote three times to the camp Dolinka administration, to which I did not receive any answer. I wrote to the district complainant, he too wrote twice to the camp administration until the money was finally sent to me.

We crossed the gate and climbed onto the truck. The weather outside was freezing cold, I wore felt boots and a hat with earmuffs covered the head. The body however was clothed in only a jacket and trousers lined only with down. I immediately felt the cold, what to do? The only consolation is that the trip up to the dispatching camp, Karabas, lasts only 40 minutes. The skies are full of stars... we are sitting on our belongings, near us sits an accompanying guard, armed with a rifle, covered in a warm coat of sheep's fur. Where the train will take us from Karabas we do not know... one thing I do know...it's another prison or camp and tribulations.

Chapter 13 - Section B

We arrived at Karabas. The camp is familiar to me. Eight years ago I was a prisoner here for about half a year. On

arrival we were told that we missed our train. The train did not actually leave the station but the list of the dispatched prisoners was already compiled and signed and no changes or additions can be made. We were housed in a barrack designated especially for stateless prisoners.

There are 35 prisoners already bunked in this barrack, some are here for three to four months. Why they are not being dispatched no one knows. On the train we missed, 29 prisoners who were formerly housed in the barrack I'm in now were dispatched. Why the remaining prisoners were left behind is unknown. They all are worried; they approached the camp authorities about this

But no one gives them any answers, who knows maybe my fate too, will be like theirs.

On the following morning a doctor came to our barrack, the head doctor of the hospital, turning to me he said:

"Gather your belongings, the supervisor of the sanitary department told me to move you to the hospital, you will be housed with me..."

I inquired who was this supervisor who gave this order? And was informed that this was the same doctor who worked with me in the internal department in camp Kang'ir. Thanks to him I was moved from the general barrack to a spacious room with a good bed. The occupant of the room, the hospital head, is Jewish coming from Bessarabia. He feels himself more comfortable in this camp as he is not a political prisoner. He was previously a doctor of the railway company in Kishinev, went wrong in his duties and was sentenced to a seven-year jail term. This is his seventh and last year he is serving. We talk often about various subjects. I know he is Jewish and he knows that I am Jewish, but he never touches any subject on Jewish matters. I too avoid talking with him on any Jewish subject. He is a Soviet Jew, and who knows who or

what he is? He could probably be a communist or one of the Yavsak gang. I am only passing through and shall not remain here for very long, that's what I hope at least, only for a few days and in order to avoid any reason for any incident between us, I chose not to broach the Jewish subject. One evening while we were lying in our beds and reading, my roommate turns to me and says:

"I see that you take no interest in Jewish matters"

"Does this subject interest you?" I ask.

"Well, It's already several days that we are living together, we are discussing various subjects but you never touched on this matter".

"But are you interested in this subject?"

"Yes, I am a Jew and am conscious on my nationality"

"Lets shake hands on that friend!" I said, " This is the reason I am imprisoned here"

He approached me and hugged me very warmly. We spilled our hearts out to each other, exchanged thoughts and ideas and became blood brothers in heart and in spirit.

One evening a man of about fifty years of age came to me and presented himself as a Jewish Poet named A. I was very happy of this visit; he stayed with me for over an hour and recited to me of his songs. They were beautiful songs especially those on scriptural subjects. He came to me several times later. Every time he came we spent an hour on mind satisfying discussions on subjects of literature and the arts.

I spent two weeks in transit at camp Karabas. On the 26 of January I again received an order to gather my belongings and again I'm on my way. At midnight we were led out – about 30 people – under heavy guard, our belongings loaded on a horse drawn wagon the horse plodding slowly in front of us and we are trudging behind, where to we do not know. The night is dark we are walking

through lanes and empty fields, the streets are unlighted, and we are treading one after the other feeling our way in the dark, further down we see the railway station, we are stepping carefully on the rail tracks towards the station then somewhere in the outskirts of the station we perceive a railway wagon with grated windows. That's it; one by one we are led into the wagon. Within an hour we are connected to a train and are on our way, the rumor is that we are going to Petropavlovsk, and as a matter of fact we finally arrive there. We get off the wagon and again we start plodding, each one carrying his belongings in his hands. Again a dark lane, empty of people and at its end the "Black Raven" is waiting. Within twenty minutes we arrive at the prison of Petropavlovsk. We are all put into a common cell where we found another twenty people already inhabiting it. The atmosphere is stifling, no fresh air to breath, filthy. We each are berthed on a shelf bunk. Fleas, darkness, just a small lamp screwed into the ceiling giving a very weak light. The food that we receive is very meager. After seven days, we are again ordered: " pack you belongings!"

We all are gathered on the cellar floor where a search of us and our belongings is carried out. The search is very thorough; everything that they don't like (or lets say - they do like) is taken away from you. Why? On what basis? "It is forbidden" is the only answer we get. Again the "Black Raven", the railway station, and again we are on the prisoner wagon "Stolipini".

We are continuing on our journey. The only food we get is – Bread, dried fish, and a bit of powdered sugar. The wagon is filthy and the air is stale. We arrived at Sverdlovsk, again a prison cell. This camp is known to me from my previous stays in 1946 and 1948. Terrible memories are circulating in my brain from those days. We stay here only two full days and are being

sent to Chilibinsk, when we arrived, again the "Black Raven" and again a prison cell. There is no end to the prison cells and to prison wagons.

We remain four days in the prison at Chilibinsk. The conditions are very bad and so is the food. The only relief is the food stall where one can buy, with his money of course, bread and sometimes milk and sausage. Again we are on our way, we are led by foot to the railway station, we are weary and tired from walking, I sink into the snow piles, I stopped to rest a little bit, In my hands I had a heavy suitcase containing books and over my shoulders a sack of clothing. The walk is very straining for me. The guard is pushing and ordering me to move on. In front of me another prisoner stops, he too has been betrayed by his strength. The guard shouts at me:

"Move on, if it's difficult for you, throw your packages away"

For a second I did think of getting rid of all my packages, what do I need them for? But on the other hand, without those packages I have nothing, especially the books, I still have 14 years of prison ahead of my and I will need those books during this long period. But I am sapped of strength and cannot move any further, I sit on my suitcase on the pile of snow, the escort guard hits me several times with his rifle, its painful but it does not increase my strength, I continue sitting. The "ATAP" continues moving forward. One of the escorts, a young man, comes to me:

"What's with you? You cannot walk? Are you sick?" he inserts his rifle butt into the handle of the suitcase lifts it to his shoulder and takes the sack of clothing with his hand.

"Move, friend, move", I walk by his side, the way is most difficult, and when it is necessary to jump over a brook or some hole he holds my hand:

"Give me your hand friend, give me your hand!"

Eventually we arrived at the railway

station. Again a prisoner wagon, and we are moving. We arrived to a town named Oofa, imprisoned for several days in the local jail, and from Oofa to Kuybashov. The procedure repeats itself again. I feel ill and go the prison clinic. When the duty doctor found out that I too am a doctor, she treats me with more attention, she then reveals to me secretly that we are being carried to a place to be freed and actually now we already are considered as "free" and when we'll arrive to our destination we can go free. She blesses me and shakes my hand warmly. She does not know though, where we are being taken. I suspect, however, that until the salvation comes we will lose our minds, but I nevertheless refuse her suggestion to remain in the hospital lest the "ATAP" will leave without me. She then gave me some pills and I returned to my cell. In the adjacent cell the authorities discovered a pit dug by the inmates. They then started searching in all the cells. In our cell they found on one of the inmates a razor blade, they started searching on our bodies. Shouts, tumult, cursing... We were held in Kuybashev for eight whole days. The next station – The prison at Rozaefka, the cell is full to the brim. We met a big group of prisoners who a year ago participated in a rebellion that erupted in one of the camps. All 6000 inmates of that camp took part in this rebellion. The rebelling inmates took over the authority of the camp, tore down the wall that separated the men's area from the women's area. They took over the mess hall, the kitchen, the bakery and the store rooms, everything, the authorities ran away from the camp, also the army guard unit that was stationed at the entrance to the camp ran away. The authorities began negotiating with the rebels while they were on the outside of the gate of the camp, and the prisoners were on the inside of the gate. The prisoners were demanding an improvement in the living conditions, the food and the

general treatment of the prisoners and better conditions when the sick and the invalids were released. The authorities did not agree to these terms. Is it possible at all that a bunch of prisoners lay out demands to the authorities? The negotiations do not result in any agreement. The authorities decided then to use force, the prisoners were only armed with daggers, axes and iron rods, the authorities ordered the troops to open fire with machine guns and even tanks entered the camp. The prisoners suffered many casualties, many were arrested. The rebellion leader was executed and the rest of the prisoners were all sentenced to terms of 25 years. They were sent to various camps and now we met a

group of them at Rozaefka..

In this prison we remained 3 – 4 days, than we are on our way again. We walk to the railway station. Again I have no strength to carry my belongings. One of the prisoners agreed to carry them for me, for a package of cigarettes. Again a prisoner wagon and then to a prison cell. All the cells were filled to the brim. Three years have passed since Stalin's death and Khrushchev's ascent to the leadership, but so far no basic changes in the conditions of the prisoners have occurred, the rule of tyranny and oppression still remained firm.

From the Hebrew by Benny Tzur

To be continued

Jewish life in China

Book Exhibit on Loan from Sanford Wainer

Tamarac Library May 5 thru May 27

Mr. Wainer's parents emigrated from Russia and settled in Harbin, North East China. Sanford was born in Harbin and also lived in Tientsin (now Tianjin), Peking (now Beijing) and Shanghai until 1947. Sanford Wainer holds a B.A. in Economics from St. Johns University in Shanghai, China and a B.S. in Accounting from Long Island University in Brooklyn,

New York. Mr. Wainer retired from his Controllers position and moved to Kings Point with his wife in 1997. The purpose of this exhibit is to acquaint South Floridians with the viable and vibrant Jewish life in China during the last 10 centuries. For more information call 954-726-1339

Helmuth Stern at "Beit-Ponve"



Helmuth Stern, our Berlin-born landsman from Harbin and a prominent musician (violinist and pianist) visited "Beit-Ponve" in March 2009 and met with T. Kaufman and Y. Klein

The Harbin Jewish Spiritual Community and the Japanese Occupation Regime (1931-1945)

Victoria Romanova

At the time of the occupation of Manchuria by Japan in September of 1931 and the creation of the puppet state Manchzhou-Go, the Harbin Jewish Spiritual Community (JJSC), having more than 10,000 members, was a well-organized community, self-sufficient, where life was in full swing. The leader of the community was Dr. A.I. Kaufman – a man of high moral values, well educated, a real Zionist, and infinitely devoted to the cause of Jewry.

The Japanese authorities actually governing Manchuria did not pursue any special policy with respect to the Jews. Their attitude to them did not differ from the attitude towards other ethnic communities. A. Kaufman's son, Teddy, recalls that: "...during the thirteen years of Japanese rule in Manchuria the relationship of the Jewish community with the Japanese authorities went through ups and downs". He believed that much was determined by the personality of this or that general who was the head of the Japanese mission in Manchuria, and his point of view on "the Jewish Problem". However, the appointment to this position was in accordance with directions of the Tokyo government. The first of them, General Hata, established a strict regime in the city and cooperated with the Russian "white" immigrants, some of whom were infected with anti-Semitism. It was during his rule that in 1931 the Russian fascist party led by K. Rodzaevski was organized in Harbin. Its militant members looted Jewish shops, broke synagogue windows, beat the Jews unmercifully, and kidnapped people to get ransom.

Members of the Jewish semi-military organization, "Betar", started fistfights with them. Nevertheless, according to all former Harbin citizens, the influence of anti-Semites and fascists was not significant among the Russian immigrants.

A high level of ethnic tolerance had traditionally been the characteristic feature of the city atmosphere.

As time passed, the attitude of the Japanese authorities to the Jewish community improved. To some extent this was explained by Tokyo's hope of drawing American money to the region. They believed that the Jews made a great impact on the formation of American policy. General Higuchi, whose attitude towards the Jews was not only correct but also friendly, was appointed head of the Japanese mission. According to the Jewish community members, the years when he was in Harbin are thought to be the most favorable.

In December of 1934, on the initiative of the Japanese and under their control, the Russian Immigrants Affairs Bureau was organized. It also included ethnic communities of the city. There was a considerable decrease in the number of HJSC members since the beginning of the occupation, and in 1935 there were only 5,000 people. Nevertheless, it maintained its institutions – three synagogues, a burial society, and political organizations of Zionist orientation. There were six charity societies, three cultural and educational associations, and youth and sports clubs in the community. The peculiarity of the Harbin Jewish Community was that it was like a diaspora within a diaspora. On one hand it was part of the Russian diaspora in Northeastern China, and on the other hand it was an independent group inside it, considering itself part of the world Jewish diaspora. To some extent it kept its identity separate from the rest of the Russian immigration. This was the position of the HJSC. However, it did not mean that the Harbin Jews were in a voluntary psychological "ghetto". They were active participants in the multicultural life of the city.

Obviously, the main condition for the

community's activities as well as those of other city organizations was absolute loyalty to the regime. However, the Jews of Harbin had good reasons to be grateful to the Japanese military authorities. Though the ideas of Nazism and anti-Semitism in particular began to "dominate in the intellectual life" in Japan after the anti-Comintern pact was signed with Germany in 1936, in reality no persecution of the Jews took place in the occupied territory. In spite of the pressure put by Nazi Germany, Japan refused to recognize the Nuremberg Laws, and in 1938 formulated its own principles of the policy towards the Jews.

The position of the Japanese occupation power allowed HJSC to spread anti-Nazi propaganda and to render active assistance to the Jewish refugees. However, when the war in the Pacific Ocean began, the conditions for the activity of the Jewish community became considerably worse, as well as for that of other ethnic communities in the city. General Higuchi was recalled to Tokyo. In Harbin, immigrant papers were not issued, community organizations were being restructured, and educational institutions were closed. It was a difficult time for the community: its numbers decreased steadily, and opportunities for activities were reduced. But the worst blow was struck not by the Japanese but by the Soviet occupation regime established in August of 1945.

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KAUNAS ROAD CHATTER

Issue 399 IYS

Hongkew Division

In Search of the Righteous of the World

By Alexander Barshai

Alas, so it happens in life. You are ready to tell the life story of a worthy and an interesting man, and keep postponing your plan, get drawn into the whirlpool of daily troubles and concerns, and when at last you sit down at your desk, pen in hand, you are horrified to learn that the man had passed away.

At the end of 2006, an Israeli poetess introduced me to David Kranzler, an American historian and a writer, who dedicated all his life to the research of the Holocaust and, in particular the history of the rescue of the European Jews in the Second World War. He was an author of ten books on the Holocaust, including "The Japanese, the Nazis and the Jews" is included in the list of the best books written in the 20th century, something he never mentioned at our meeting, but related the story about the heroic Rabbi Michael Dov-Ber Weismandel of Slovakia, who, together with a small group of friends from the underground, succeeded in saving tens of thousands of Slovakian Jews. Later, the Rabbi himself found himself in the cattle train on the way to Auschwitz. He made a miraculous escape and continued his struggle to save the Jews.

Dr. Kranzler spoke of the World's Righteous, Tiune Sugihara, Japanese consul in Kaunas, who, in spite of

the instructions he received from his superiors in the Foreign Ministry, issued a few thousand Japanese transit visas to the misfortunate Jewish refugees, for which the consul was recalled to Tokyo, reprimanded and lost his position. But he remained true to the noble Samurai Code of honor and human compassion.

David Kranzler also spoke of other people – Jews, Dutch, Germans, who helped to save Jewish refugees. For example, he spoke enthusiastically about the Dutch consul in Lithuania, Jan Zwartendeik, who issued two thousand forfeited visas to Curacao, which, in the future, was instrumental for the diplomatic rehabilitation of Sugihara, and, first and foremost, enabled people to reach Vladivostok, from where they continued their journey to Harbin, Shanghai, Australia and Curacao, which belonged at the time to Holland.

David said that he studied millions of pages of documents in the Jerusalem "Yad Vashem", The Central Zionist Archives and the archives in USA, England, Germany, Switzerland and other countries, recorded interviews with dozens of people who survived the Holocaust, and is now working on a book about the rescuers of the European Jews. The stories related by the American scientist were so fascinating and fantastic, that I began

to surf the Internet for information about the people and the events he spoke about, and found heaps of material in the Russian, English and Hebrew languages.

Time and again I attempted to begin my major work on Kranzler, but somehow, again and again, it slipped through my fingers. Till the moment, when at the end of November 2007, sad news of his death in America reached me. And now, having failed to meet him for an exhaustive interview, I feel obliged to relate to my readers all I know about Dr. Kranzler and some of the heroes of his books.

David Kranzler was born into a Berlin Jewish family, originally from Poland, blessed with a numerous posterity. In 1937 the Kranzler family succeeded in fleeing Germany for the United States. They settled in Brooklyn, New York. Here David graduated from the Columbia University and received his Ph.d degree for his work on the Holocaust. From the very beginning of his academic career David decided that he would specialize in the history of Holocaust. To a great extent his choice of the subject of his research was influenced by his brother-in-law, Rabbi Weisfogel, who was an active member of the Agudat Israel Rescue Committee in New York.

David Kranzler was the first to pry

into the research of the theme of the rescue of the Polish refugees from Lithuania. It was thanks to his book "The Japanese, the Nazis and the Jews" that the world has heard the names of Tiune Sugihara and the Dutch Jan Zwartendeik and their volunteer assistants. One of the first things to have been described in his book is the odyssey of the legendary Rabbi Weismandel and the story of the rescue of thousands of Slovakian Jews. Doctor Kranzler uncovered many details of this heroic epic drama. In his book "The man who stopped the trains to Auschwitz" (foreword by the Senator Joseph Lieberman) he related the heroic feat of the Salvador consul in the countries of Eastern Europe, a Jew himself, George Mantello.

Having migrated to the neutral Switzerland, Senior Mantello maintained his contacts with the countries he represented in the past and succeeded in issuing Salvador citizenship and the documents confirming this fact to more than nine thousand Jewish refugees from Hungary, Rumania, and Czechoslovakia, which enabled them to escape certain death in the Nazi camps of extermination. In his book "The hero of the Holocaust", David Kranzler unravels the story of a British Rabbi Solomon Schoenfeld, due to whose efforts nearly four thousand Jews were rescued from the hands of the Nazis.

Professor Kranzler is also the author of two chapters of the Goldberg Senate Committee Report "The Jews of America and the Holocaust" and a number of articles on the Holocaust in some prestigious encyclopedias, including the Britannica. His crowning work, however, remains his monumental research on the rescuers of the Jews, hunted by the Nazis, a research of more than 40 years of toil. This research, alas, remains unfinished.

Here is a story of just one amongst the host of the World's Righteous, who live again in the books of David

Kranzler:

The Japanese Wallenberg –Tiune Sugihara

Tiune Sugihara, son of a provincial official of noble ancestry, was born in January 1900. In 1919, due to his exemplary record in the prestigious Waseda University, he was granted a scholarship by the Japanese foreign ministry to specialize in Russian studies. For this purpose he was sent to the Japanese College in Harbin. Having graduated from the College, he married a Russian ballet dancer, Claudia Semionovna Apollonova, and was baptized as a Russian Orthodox Christian.

Sugihara was a charming young man, very well educated and fluent in English, French, German, Chinese and Russian. He was known as an extremely kind and generous person. His Russian wife divorced him after ten years of marriage, but he continued to support her and her children financially. His professional record in the foreign ministry was excellent. The young diplomat, who had not yet reached 26 years, was given the task of compiling a report on the economics of the Soviet Union, a document of vital importance for planning the Japanese-Soviet economic policy. In 1938, Sugihara was appointed to the Helsinki consulate, and on the second day of World War II he arrived in Kaunas, Lithuania in his capacity of the Japanese imperial consul-general.

Here begins our story. One night in August 1940, Ukiko Sugihara, Tiune's second wife, was awakened by tumult in the street outside the consulate building. She looked out of the window and saw a large crowd, which had gathered at the gate.

"It was frightening," related Ukiko much later, back in Japan, "there were hundreds of men, women and children. I remember their eyes. Tired and desperate. Women wept. A small girl sat in a puddle of water, exhausted and crying." Those were Polish Jews. They came to Lithuania on foot,

fleeing from the invading Nazis. They came to beg for a Japanese transit visa, which they needed to cross Soviet territory for a transitory stay in Japan, and then – on to safety somewhere in the wide world. They did not know where. Any country, which would accept them. They did not know which... At the time, it was impossible to obtain such papers. According to the instructions received by their governments, American, British and French consulates flatly refused to issue transit visas through their countries to the refugees.

"Five delegates were allowed to enter the Consulate," continued Ukiko, "they related frightful stories of the German atrocities in Germany and Poland, and told my husband that if not for their fleeing from Poland, they would surely be dead by now. My husband was perplexed. Of course, he could issue a few visas, but not hundreds, as they requested! He told the delegates that by tomorrow he will give them his answer.

We discussed the matter the whole of the remaining night. Clearly, it was a matter of life and death. Tiune immediately cabled Tokyo for instructions. The reply was just as rapid, -- a categorical "No". Transit visas could be issued only if the people could produce proof that they possessed a visa for their terminal destination and the sum of money necessary for their stay in Japan during the transit period.

Sugihara knew that only a few of the refugees had money, and that none had the required documents. For the two following days there was a rapid exchange of cables between Kaunas and Tokyo. The last one from Tokyo explained that in view of matters of security, the Japanese government in principle considers the matter as undesired, and ordered Sugihara to stop his requests immediately.

"It was a difficult decision my husband had to take," continued Ukiko, "he knew that issuing the visas to the refugees would be direct

insubordination to his superiors' orders. On the other hand, if he refused the refugees' plea, hundreds of men, women and children will certainly die."

At the dawn of the third day, Sugihara came out to the gate and announced his decision to the refugees: "I promise you that I shall issue a visa to all and every one of you. But it may take some time, and I ask you for your patience."

"A momentary silence fell upon the crowd, and then it exploded in shouts of joy, weeping and thanking God for their miraculous redemption," continued Ukiko. "People embraced and kissed each other. I shall never forget these scenes till the moment of my death," she concluded the story.

The whole of the month of August 1940 Sugihara spent at his desk. There were not enough official forms for all, and he had to draft them by hand, which only added to the capacity of work. And he worked all day till late in the night. He had his meals at the desk, while his wife massaged his back and shoulders.

In the meantime the Soviet Union occupied the Baltic States and the foreign consulates closed. The Soviet authorities ordered Sugihara to evacuate the building. Similar demands came from Tokyo. But Sugihara continued to work. Handing the visas to the refugees, he advised them that when entering Japan, and meeting the Japanese officials, they should shout, "Banzai Nippon! (Hurray Japan!)". "It should be helpful!" he assured them.

On the 28th of August, Sugihara had to close down the consulate. On the door he left a note with an address of the hotel he would stay in for the three remaining days, and where the remaining refugees can receive their visas. A huge crowd of Jews came to the railway station to bid him farewell. And he sat at the small compartment table he kept issuing the visas, throwing them out of the carriage window into the crowd. At

the moment of the departure of the train to his new place of designation, Berlin, standing at the door of his train carriage, tears in his eyes, he begged forgiveness of those, to whom he had not enough time to issue a visa to life and freedom. "Banzai Sugihara! Banzai Nippon!" shouted the crowd, as the train began to move.

2139 families (a total of approximately six to ten thousand men) reached Yokohama, Japan, and Vladivostok, and from there they continued further on to Shanghai, USA, and Australia.

Throughout the war, Sugihara, demoted in his rank, worked as a junior official at the Japanese embassies in Berlin and Bucharest, where he and his wife were arrested by the Soviets and spent two years in prison in Rumania and Odessa. Upon their release, they returned to Japan.

The Japanese authorities could not forgive Sugihara his insubordination, and he was forced to hand in his resignation. From 1960 to 1976 he lived and worked in Russia as a Moscow representative of a Japanese trade firm.

According to Ukiko, upon their return to Japan, they did not speak to anyone about their Lithuanian experience. They did not even know if anyone of the recipients of the visas had reached a safe haven. Many of the saved refugees, saved by Sugihara, tried to find him, but the Japanese Ministry for foreign affairs did not respond to their queries. In 1967, Yehoshua Nishri, at the time Israeli ambassador in Japan (incidentally, one of the Jews saved by Sugihara), found Sugihara's son in Tokyo and learned from him about the fate of his savior. It also was only then that Sugihara found out for the first time, that his selfless efforts and sacrifice bore abundant fruit. Nishri informed his ministry of Sugihara's whereabouts, and the Israeli government issued an official invitation for him and his wife to visit Israel. In 1968, Tiune and Ukiko Sugihara were met at the Ben Gurion Airport as heroes. A large

group of those he saved from death, their children and grandchildren gathered at the terminal and greeted the couple with "Banzai Sugihara! Banzai Nippon!" A great reception in honor of the couple followed in Tel Aviv.

In 1984, the National Memorial Institute "Yad Vashem" granted the honorary title of "The World's Righteous" to Sugihara – the first representative from Asia. At a solemn ceremony at "Yad Vashem" he was decorated with a memorial medal minted specially for the occasion. Regretfully, Sugihara himself was too weak to travel to Jerusalem from Japan for the occasion, and the medal was handed to Ukiko. In her speech of gratitude for the honor, she related: "Here, in Jerusalem, a small boy came up to me and said, "Were it not for your husband's saving my grandfather, I would not be here to greet you!". Only then did I understand the full scale of what Tiune had done."

A man, worthy of the noble spirit of Samurai, Tiune Sugihara, lived till the venerable age of 86. He died in Tokyo. His funeral was attended by many people, who came for the occasion from America, Israel, Australia and other countries. The Japanese press and the media, for the first time made the Sugihara Saga known to the nation. In 1992, the government of Israel posthumously granted Sugihara honorary citizenship of the State of Israel.

(From the Russian, Emmanuel Pratt)



Meeting of the board of directors of the American Far Eastern Society in New-York - May 2009

Saving Shanghai's Jewish past, headstone by headstone

Sue Fishkoff

By HYPERLINK "<http://jta.org/user/profile/63546>" \o "click to view" Sue Fishkoff

INCLUDEPICTURE "http://multimedia.jta.org/images/multimedia/jewish-gravestone-project/Dvir_Shanghai_tour3_m.JPG" * MERGEFORMATINET

Dvir Bar-Gal, shown here holding a book about the Jews of Shanghai, runs guided tours highlighting the city's Jewish history. (Sue Fishkoff)

In Eastern Europe and the former Soviet Union, Western philanthropists and volunteers are restoring dozens of historic Jewish cemeteries.

But in Shanghai, there are none to restore. The four cemeteries that once served this city's small but prosperous Jewish community disappeared in the late 1960s during China's Cultural Revolution. The sites were paved over to build a factory, park, hotel and Muslim cemetery, their history forgotten.

Israeli photojournalist Dvir Bar-Gal is trying to change that.

While the cemeteries may be gone, since 2001 Bar-Gal has made it his mission to track down as many of the original headstones as possible. He has located 85 and hopes to use them in a memorial to Shanghai's Jewish past.

The project has kept Bar-Gal in Shanghai for more than seven years, and he is waiting for government permission to erect the memorial. The clock is ticking, he says.

"In a few years, the area where I found these stones will be gone," Bar-Gal told JTA. "The villages I first visited have been redeveloped and

are now upscale residences."

Shanghai, a major port that is now China's largest city, has had three waves of Jewish immigration. The first began in 1845, when David Sassoon, an Iraqi Jew living in India, moved his family business to Shanghai, which was China's first city to open to the West. He was joined by two other Baghdad Jews, Elly Kadoorie and Silas Hardoon, and as the community grew they built Shanghai's fortunes and their own.

After 1905, Russian Jews fleeing pogroms and revolution arrived in Shanghai. And in the 1930s, in the third wave, some 30,000 refugees from Nazi Europe arrived in the city when other countries were closing their doors to Jewish refugees. Shanghai, an "open city," allowed immigration without visa or passport.

Japan occupied Shanghai in World War II but refused Nazi orders to deport or murder the city's Jews. The 20,000 stateless Jewish refugees still in the city were confined in what became known as the Hongkew ghetto, but those with jobs outside were permitted to continue working. The Iraqi and Russian Jewish communities, along with the American Jewish Joint Distribution Committee, sent in frequent aid.

Disease and poverty were rampant, but the Jews of Shanghai were spared the horrors of the Holocaust. After the war, virtually all of them left for Hong Kong, Australia, North America and Israel.

Bar-Gal discovered this history in November 2001 during a Jewish tour of Shanghai led by fellow expatriate

Georgia Noy. She told him that a local antiques dealer was selling two Jewish tombstones from one of the abandoned cemeteries.

What began as a mystery tale soon turned into an all-consuming project. Bar-Gal and Noy visited the dealer and purchased one of the headstones; the other already had been sold.

The first headstone led Bar-Gal to dozens more, which he hunted down in villages outside the city. Some were being used as stepping stones. Others were embedded in garden walls, used to build bridges or simply were thrown into rivers. Some village women used them as washboards, the letters worn away by years of scrubbing.

Funded in part by a grant from the Sino-Judaic Institute at Stanford University, Bar-Gal hired teams of workers to dig out the headstones from the strange places they had come to rest. In many cases he had to purchase them from villagers who claimed to own them.

Their inscriptions chronicle the history of Shanghai Jewry, from the 1874 headstone of a British sailor named Lazarus to the 1958 headstone of Charles Perceval Rakuzen, a British-born ophthalmologist whose sister still lives in England.

Bar-Gal set up a HYPERLINK "<http://shanghaijewishmemorial.com>" Web site with photos and information about the headstones he found, including interviews he conducted with surviving family members.

Twenty of the headstones found by Bar-Gal are being held by the government in a Buddhist cemetery while their fate is determined. Five

others were too heavy to dig out. The 60 in his possession have been moved to four storage facilities over the years while Bar-Gal awaits government permission to build a Jewish memorial in a small park in the middle of the former ghetto. The park already contains a granite marker commemorating the Jews of the ghetto, and it is close to the recently restored Ohel Moshe Synagogue, which houses an exhibit of the city's Jewish history.

"Tourists who care about the Jewish history of Shanghai come to this park, so it's a natural place for such a memorial," Bar-Gal said. "It would serve as a great bridge between Jewish and Chinese cultures while expressing the mutual hardship we shared in the dark days of World War II."

The Israeli Consulate has added its

voice to his pleas, but Bar-Gal has received just one response from the authorities.

"They said it's bad luck to put gravestones in a park used by the living," he said.

Bar-Gal now runs the HYPERLINK "<http://www.shanghai-jews.com>" tour of Jewish Shanghai formerly offered by Noy, who has left China. Quite often, he says, former ghetto residents show up on his tour. If they remember their wartime address he can usually locate their homes; the city has not changed the numbers on old buildings.

But Shanghai's population of 26 million is growing rapidly, and the Hongkew neighborhood, including the 1.25-square-mile Jewish ghetto, is slated for redevelopment.

The district mayor agreed six years ago to stave off construction for a

sum of \$700 million, but despite initial interest by two Canadian benefactors, no buyers have come forward. Bar-Gal points out that \$700 million would be used primarily to relocate the neighborhood's 16,000 residents; much more would be needed to maintain the area as a tourist destination.

Meanwhile, Bar-Gal's 60 headstones rest in a warehouse he shares with the Jewish Center.

"They are somewhere between the pickles and the Passover matzah," he said.

Sue Fishkoff writes about Jewish identity for JTA and is the author of the 2003 book "The Rebbe's Army.

A request addressed to the former residents of Harbin in Israel and the Diaspora

We are the Jewish Research Center for Harbin Jewry at the Social Sciences Academy in the Heilongjiang region in the People's Republic of China founded in the year 2000 in order to research the history of the Jews of Harbin and advance the friendly relationship between the governments of China and Israel, and between the people of China and Israel. Since then, with the support of the Heilongjiang region and the local authorities in Harbin, the help of the Israeli Embassy in China, the Chinese Embassy in Israel, The Israel China Friendship Society and Igud Yotzei Sin in Israel we have achieved great success in our efforts.

Nowadays we are editing an encyclopedia on the theme of the Jews of Harbin. We would like to include the history of your

family. Unfortunately, we don't have sufficient material regarding the family. In order to make the publishing of the book possible and to ensure that the history of your family is forever engraved in the history of the Harbin Jewry we need your assistance. Please write a short article on the subject. We would like to find out when, where from, and for what reason your family reached Harbin, how they made their living in Harbin and what the family situation has been since leaving it.

You can send us materials by e-mail. If you have any photographs from Harbin you can send them by mail with written explanations. We will return the material after use. In addition you can send us old photographs of Harbin by e-mail. We will e-mail you the contents of the

book with a few words of gratitude. We thank you in advance and wait for a speedy answer.

Yours sincerely

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July 2009, Harbin.

Jewish Harbin 80 years ago

Chinese newspaper "Go Ji Se Bao"

On August 14, 1939 the following article was published in a Harbin Chinese newspaper, "Go Ji Se Bao":

The Jewish state perished many hundreds of years ago, and the 17-18 million Jewish nation was dispersed around the world. About 35 years ago the great Jewish leader, Theodore Herzl, raised the question of the Jewish return to their ancient homeland and its capital, Jerusalem on their holy mount Zion, and reestablish their National State. Dr. Herzl assembled the Jewish scientists, philosophers and industrialists from all over the world and organized an Association of Zionists with departments in all the cities of the globe. This Association was to rebuild the Jewish state.

The method of the State reconstruction was as follows: on the contributions of the world Jewry a National Fund was established to effect the emigration of the Jews to Palestine. Until now, about hundred thousand Jews emigrated there. The Zionist movement grows rapidly and is supported by the world Jewry. The famous Jewish and American scientists, world financiers and banker, as well as merchants and workers are the members of the Zionist organization.

The world Jewry considers Herzl to be their savior. Recently they noted the 25th anniversary of his death. His will and testament contains the following phrase "My life was short. My strongest desire is that my spirit and energy would transcend to my posterity, so that the Jewish people would forever enjoy freedom and happiness." The Jewish will never forget these words."

From the Chinese: A. Olmert (Shura), brother of Mordechai (Motia) Olmert, uncle of Ehud Olmert ("Jewish Life", Harbin, August 14, 1929)

Alarming days in Harbin

Alarming rumors spread in Harbin during the Passover week about a Jewish pogrom allegedly planned for the first day of the Christian Orthodox Pascha. The Jewish community, naturally, was deeply concerned with the rumor and summoned an emergency meeting of the community leadership. A delegation was established which paid a visit to the Chinese authorities and the foreign consulates to notify them of their concern and ask for appropriate preventive steps to be urgently taken. The local foreign press also warned of the possible disturbances.

The Chinese authorities initiated an interdepartmental meeting with the participation of international committee and a representative of the Japanese military. The municipal police force and the railway station garrison were strengthened. The streets were patrolled by the troops and control posts were established in the sensitive areas of the city. The holiday passed undisturbed.

The Jewish community

After the Pesach recess, the meeting of the Jewish Community Board of Directors was scheduled for Wednesday, May 11 at the premises of the Jewish school.

The Jewish dispensary

A "Mishmees Hoilim" Jewish Community dispensary for day care patients began to operate on May 8. The dispensary is open daily (except Saturdays) from 9 A. M. to 1 P. M. It is manned by two physicians and a paramedic.

The soup kitchen

During the Pesach week 130 persons took their meals at the Jewish Soup Kitchen, 100 of them – free of charge.

The full board price was 8 Yen for the whole week.. The meals were wholesome, healthy and tasty.

Many community workers visited the Kitchen and were entirely satisfied by the proceedings. Mr. M. J. Kirshenbaum deserves special credit and thanks for the work he had done in arranging the Pesach week.

Moes Chittim

Despite the difficult general economic situation in the city, the traditional Moes Chittim Pesach campaign reached seven thousand Yen, which excelled all expectations. The sum was divided amongst the Jewish needy.

The arrival in Palestine of the first group of immigrants from the Far East

The Central Executive Committee of the Palestine commissions reported the arrival in Palestine on June 1 of the first group of immigrants from the Far East. They left Shanghai aboard the ss "Trieste" on April 20.

The departure of the third group

On June 12 at 7 A. M., the third group of 44 emigrants from the Far East left Shanghai aboard the Lloyd Triestino ss "Nippon", amongst them a member of the Siberian Zionist Organisation, A. P. Yevzerov.

The list of the passengers of the ss "Nippon": Gubernik, Yaakov; Gubernik, Frieda; Gubernik, Solomon; Gubernik, Stysia; Gubernik, Eta, Gubernik, Yevsei; Gubernik, Efraim; Gubernik, Rebecca; Gubernik Stysia; Gubernik, Rachel; Karukes, Reiza; Elinson, Baruch; Elison, Feiga, (his wife); Elison, Lev (his son); Kaminer, Michael; Kaminer, Lev (his son); Lev, Leiba; Lev, Zalman; Grohovsky, Shevel; Posylkin, Baruch; Reuter, David;

The Moving Friendship of the Chinese Writer Yu Dafu and the Austrian Sculptor Karl Duldig in Singapore

by Xu Buzeng

After the Anschluss (Annexation) of Austria by Nazi Germany on April 10, 1938 the Jewish sculptor Karl Duldig (1902-1986) and his wife Slava (nee Horowitz), also an artist, fled with their newly-born daughter to Switzerland, then to Singapore where his niece lived. In Singapore he met the famous Chinese writer Yu Dafu who was the editor of the Chinese language newspaper Sin Chew Jit Po (Singapore Daily). As a victim of Japan's aggressive war in China, Yu sympathized with Duldig the victim of German invasion. Yu published an article in his newspaper to introduce artistic achievement. Yu introduced Duldig to the Buddhist Abbot Guang. Duldig started an art school where he

and his wife taught sculpture drawing and painting. Students flocked to the school—English, Malays, Americans, Eurasians, Dutch and Chinese. Some were consular wives and of considerable influence in the colony. Aw Boon Haw offered to rent them the second floor of his spacious two—storey home. The Duldig's decided to take it and transfer their overcrowded school there.

Where the Duldig family left Singapore for Australia in September 1940 Yu wrote a poem of farewell and a letter to recommend Duldig to his overseas Chinese friends there. Yu wrote the letter in Chinese and in English too, lest his friends may not read Chinese.

On arriving in Australia the Duldig's were quite unexpectedly put into an internment camp. Karl's job was chopping woods. Later he left the camp to join the mainstream society. He gave exhibitions, and his sculptures were collected by the major art galleries of Australia.

After the Second World War Duldig revisited Singapore several times but could never meet Yu who had been choked to death by the Japanese gendarme in the island of Sumatra, two weeks after Japan's unconditional surrender.

Jewish Harbin 80 years ago (continued)

Yakuboch, Morris; Rosenzweig, Shie; Lane, Nahum; Zazovsky, Solomon; Zazovskaya, Reiza; Zazovsky Abram; Eisenberg, Leizer; Kamennomostskaya, Rachel; Kamennomostsky, Ydidia; Kamennomostsky, David; Rosenbloom, Israel; Miller, Zissel; Jukovsky, Vladimir; Kunin Anatolii; Friedman, Benjamin; Friedman (his wife); Friedman (his brother); Langotzky, Moshe; Langotzky; Yevzerov, Alexander.

A Telegram

FROM: The United Palestine Workers Organization in Jaffa

TO: The Far Eastern "Poalei Zion" and "Zirei Zion" organizations Palesticom, Sabshin, Klin

Urgently organize in the Far Eastern cities "Palestine Workers Fund

Days" for a possibly largest sum of money contributions stop transfer by telegraph to Jaffa.

Efraim Blumenfeld. Baruch Rjevsky, Boach Myshkovsky, Debora Friezer, Ari Katz.

A telegram to the Colonies Minister Churchill

The Far Eastern Bureau of the Zionist Organization (Harbin) dispatched the following telegram to the Minister for Colonies, Winston Churchill:

In View Of The Temporary Halt Of The Emigration To Palestine, We Insist On The Immediate Opening Of The Doors Of Palestine To The Many Thousands Of Pioneer Workers, Ready To Immigrate And Be Of

Benefit To The Country.

A Scientific Society

In Shanghai a society was formed to study the theory of relativity of Einstein. It is proposed to divide this group in three sections: one dealing in mathematics, the other – in physics, and the third in philosophy. Recently the group met to discuss their initial steps.

Pogroms in Mongolia

A telegram, recently received from Kyachta, informs of pogroms by the Ungern bands, directed against the Jews and the Chinese in Mongolia.

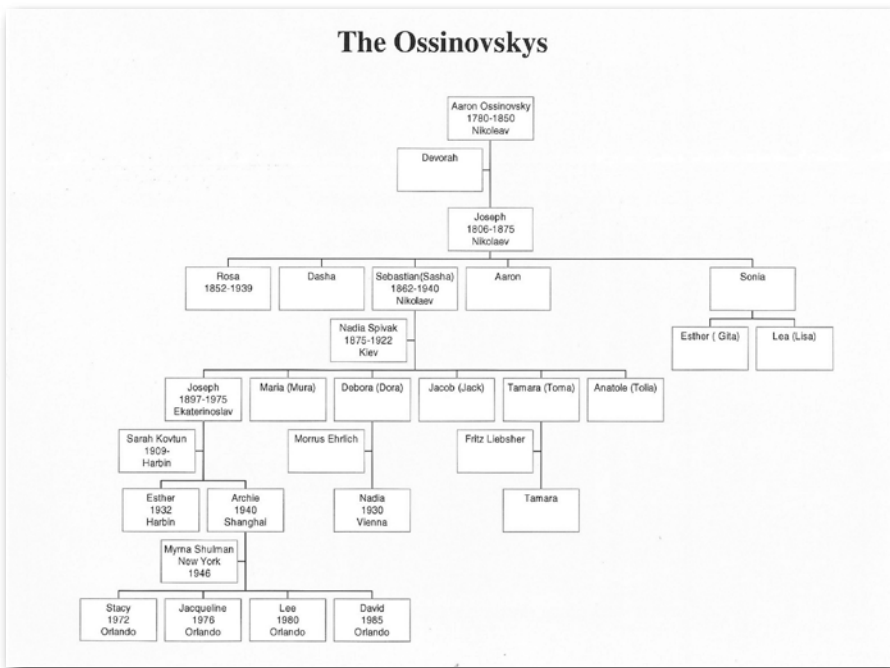
(Source: The "Siberia – Palestine" magazine)

The History of Famous Jewish Families in Harbin. A Presentation of Archie Ossin (USA)

Aug 2, 1897, Ekaterinoslav. Joseph Ossinovsky is born.
 1887. Theodore Hertzl holds first of eight Zionist Congresses.
 1905, Harbin. Kovtun family moves from Poltava to Harbin, Manchuria. Isaac Kovtun.
 1905, Ekaterinoslav, Russia. Ossinovsky family moves to Nimes France.
 1907, Nimes, France. Ossinovsky family moves to Vladivostok, Russia.
 Aug 12, 1909, Harbin, Manchuria. Sarah Kovtun born.
 1912, Vladivostok. Sebastian Ossinovsky buys property in Harbin, Manchuria.
 Acres on 62-74 Uchastkovaya St. in the Center of the Japanese Business District for \$15,000 US.
 1919, Vladivostok, Russia. Dora and Marie Ossinovsky leave for Vienna,

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The OSSINOVSKYS



Joseph Ossinovsky

1905 Harbin
Kovtun family moves from Poltava to Harbin Manchuria.



Isaac Kovtun



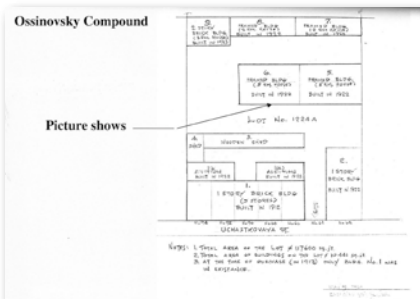
S.Ossinovsky



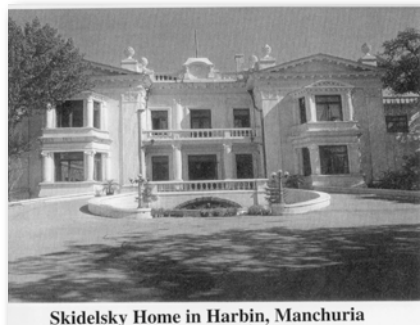
Nadia Spivak



Sarah Kovtun



Ossinovsky Compound and Home in Harbin



Skidelsky Home in Harbin, Manchuria

Austria.
 1921, Vladivostok, Russia. Joseph Ossinovsky leaves for Troy, New York to enter college at Rensselaer Polytechnic Institute.
 1921, Vladivostok, Russia. Ossinovsky family moves to Harbin, Manchuria.
 1922, Harbin. Sebastian Ossinovsky builds one commercial building and 5 houses on property for \$30,000 US.
 1925. Sebastian Ossinovsky purchases

property in Palestine (today a Tel Aviv Central Business district).
 Ossinovsky Compound and Home in Harbin.
 Ossinovsky Compound. Picture shows. Skidelsky Home in Harbin, Manchuria.
 1924, Harbin. Luba, Gala, Sarah, Baba Rachel, and Frieda, pickling cucumbers.
 1927, Harbin, Manchuria. Sarah Kovtun enters Harbin School of

Economics and Law.
 1927, Pittsfield, Mass. Joseph Ossinovsky becomes Joseph Ossin, naturalized citizen of the United States.
 1929, Pittsfield, Mass. Joseph Ossin returns to Harbin.
 1930, Harbin, Manchuria. Sarah Kovtun meets Joseph Ossin at Railroad Club tea dance.
 1930, Vienna, Austria. Daughter Nadia born to Morus and Dora



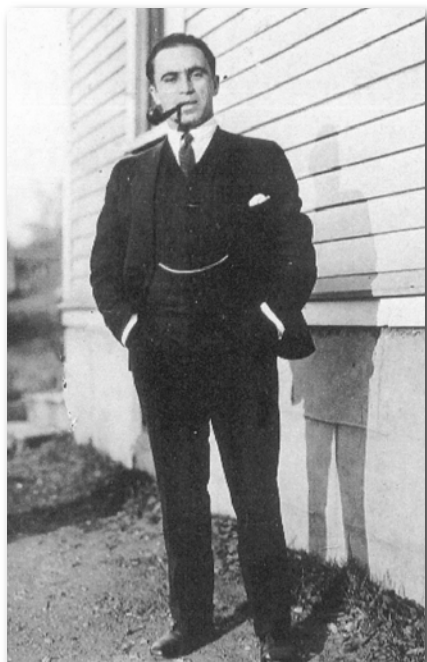
Luba, Gala, Sarah, Baba Rachel, and Frieda, pickling cucumbers



Joseph Ossin



Sarah Kovtun



Joseph Ossinovsky



Daughter Nadia born to Morus and Dora Ossinovsky Ehrlich



Sarah Kovtun and Esther Ossin

Ossinovsky Ehrlich.
 July 6, 1931, Shanghai, China. Sarah Kovtun marries Joseph Ossin.
 1931, Shanghai, China. Ossins move to Shanghai, buy apartment in French Quarter at 9/7 Rue Paul Henry.
 May 19, 1932, Harbin, Manchuria. Sarah goes to Harbin to have child. Esther Ossin born.
 Jewish Genealogy Society of Shanghai. Joseph Ossin in the center.

July, 1938, Shanghai, China. Morus Ehrlich, Dora Ossinovsky Ehrlich, and Nadia Ehrlich escape Nazi Regime and arrive in Shanghai from Austria.
 Jan 7, 1940, Shanghai, China. Isaac Arcadi (Arik) Ossin born.
 Feb 1940, Harbin. Sebastian Ossinovsky dies.
 Nov 1941, Shanghai, China. Joseph Ossin sails to United States.
 Dec 7, 1941, Pearl Harbor, Hawaii.

Japanese Pacific Fleet attacks Pearl Harbor. United States enters World War II. Ossin family separated for four years. Sarah, Esther and Arik are in Shanghai. Joseph is in San Francisco.
 1943, Shanghai, China. Morus, Dora, and Nadia Ehrlich are confined to Hongkew. Dora Ossinovsky Ehrlich has a daily pass to leave Hongkew to teach piano, and maintains daily contact with Ossins.



Jewish Genealogy Society of Shanghai



Isaac Arcadi (Arik) Ossin



Morus Ehrlich, Dora Ossinovsky Ehrlich, and Nadia Ehrlich

1943 – 1944, Shanghai, China. Esther in a French School from 1937 – 1941, and Shanghai Jewish School from 1941 – 1945. Sarah rents extra rooms at # 9/7 Paul Henry. Sept 8, 1945, Shanghai Harbor. Sarah, Esther and Archie board USS Lavaca, headed for Okinawa, Guam, Pearl Harbor, and San Francisco. Nov 5, 1945, San Francisco, Calif. USS Lavaca arrives in San Francisco. Sarah, Joseph, Esther and Archie are

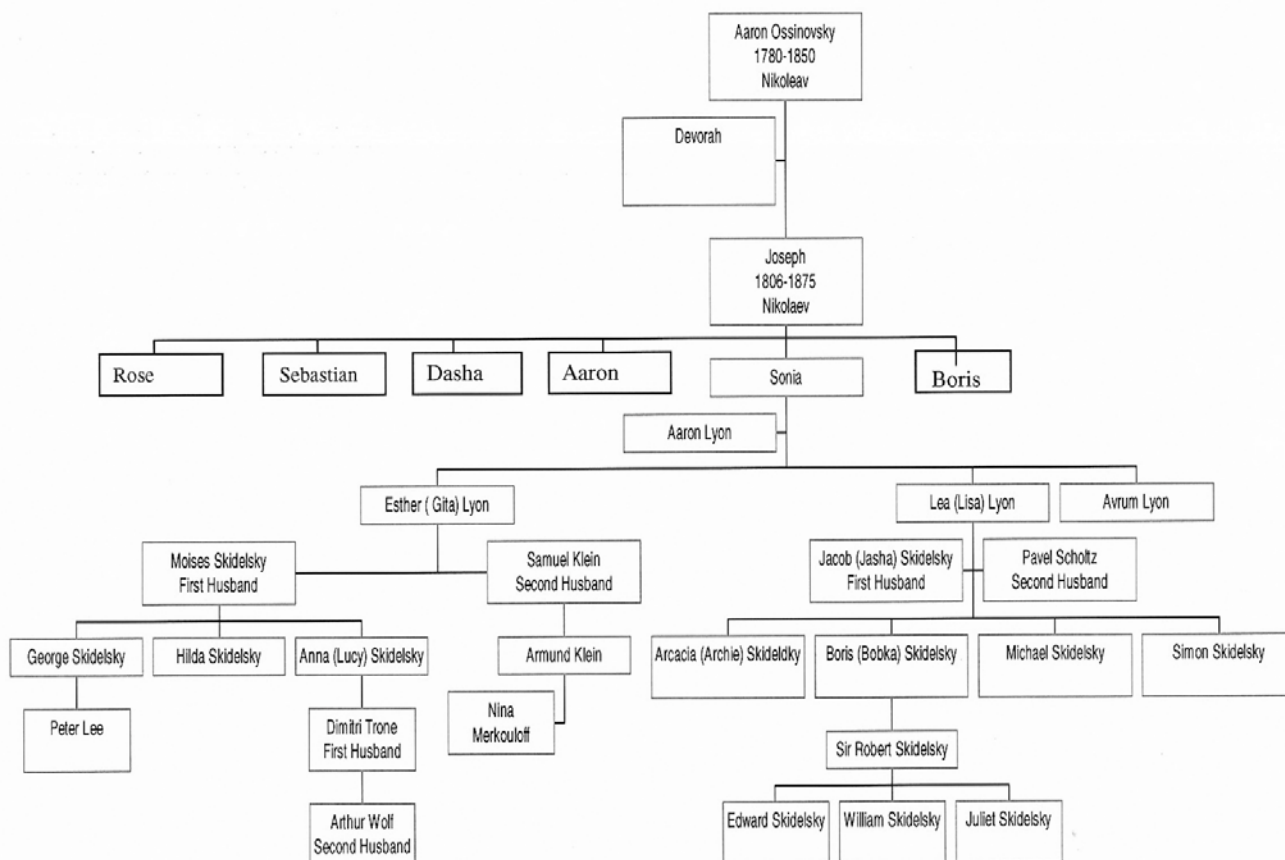


Sarah and Myrna in the Wine Country

reunited. Sarah and Myrna in the Wine Country. Epilogue -- August 12, 2001 In 1949, China is taken over by the Chinese communists. All Europeans leave China. Anatole and Henrietta Ossinovsky stay on in Harbin, and are one of a few Europeans to stay on. Anatole is instrumental in financially aiding many Jews leaving Harbin to emigrate to other

countries. In 1955 the Ossinovsky's only son, Lyoka, dies of a kidney infection at the age of 8, and is buried in the Jewish Cemetery in Harbin. The new Chinese Communist Government "nationalize" all the Ossinovsky properties and businesses. Although it is difficult to leave their child's grave in Harbin, Anatole and Henrietta Ossinovsky leave Harbin in the 1956 and resettle in Switzerland. The Ossinovsky siblings decide to sell the property their father bought in Tel Aviv, Israel, and give the proceeds to Anatole and Henrietta so that they could start again in Switzerland. Today the Skidelsky House in Harbin is used as a Club House for High Ranking Chinese Communist Party and Government officials. Also the Ossinovsky house is the home for 20 Chinese families. Sarah Ossin passed away in September, 2004. She had 2 children, 7 grandchildren and 3 great grandchildren. Sarah's daughter, Esther, is married to Don Woll. They have three married children, and three grandchildren. Esther and Don live in San Rafael,

OSSINOVSKY - LYON - SKIDELSKY LINEAGE



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California.

Sarah Ossin's son, Archie Ossin, is married to Myrna Shulman They have four children. Archie and Myrna live in Orlando, Florida.

Nadia Ehrlich, is married to Joe Finklestein, has three children and three grandchildren. Nadia and Joe live in Niskayuna, New York.

Armund Klein, grandson of Sonia Ossinovsky Lyon, and son of Gita Klein (formerly Gita Lyon Skidedlsky), lives just outside of Washington D.C., in Annandale, Virginia.

The Scholarship Funds of Igud Yotzei Sin

(Updated to 31.12.2008 in NIS)

The fund in memory of Moshe Nirim	5450.-
" " of Misha Kogan	147300.-
" " of Pavel Pinsky	6850.-
" " of Hanna Grovner	11902.-
" " of Bella Volsky	1000.-
" " of David Katz	4412.-
" " of Garry Umansky	16650.-
" " of Ira and Isidor Magid	13843.-
" " of Shmuel and Tania Segerman	2580.-
" " of Yosef Yacov	1750.-
" " of Yosef Rector	7063.-
" " of Sas Yaacobi	1750.-
The Chinese Embassy in Israel Fund	35010.-
The fund of Dora and Joe Wainer	1686.-
The Igud Yotzei Sin Fund	19207.-
Total of	276403.-

Israel's Messenger



Vol. XI, No. 2

IYS Sephardi Division

Editor: Rebecca Toueg

In Retrospect

The arrival of the Mir Yeshiva rabbis and students in Shanghai was one of the memorable events of the wartime period. The Sephardi community gave them the use of the Beth Aharon synagogue, which was ideally suited to their needs. Many of the rabbis were sought out as tutors for the younger members of the community. Among these rabbis I shall always remember with love and gratitude Rabbi Leo Adler whom my father invited to become our family tutor. Rabbi Adler had been forced to leave his wife Bella behind when he left Lithuania with the yeshiva group and traveled across Russia and Siberia to Japan and then on to Shanghai. When the Japanese later forced the yeshiva members to leave the synagogue and enter the Hongkew ghetto, he was issued a special pass to enter the International Settlement and to spend a few hours each day in our home. Rabbi Adler's son, Samuel, has written about his father's and mother's wartime experiences in a memoir called *Against the Stream* (2001).

In the article published in this issue of the *New Israel's Messenger*, Rabbi Isaac Abraham recalls his own memories of the Mir Yeshiva. He had been invited by Avraham Granot to accompany him "back to Shanghai" and to retrace his boyhood experiences there. Unfortunately we have been able to publish only extracts

from the long article written by Granot and a selection of the photographs it contained. But there is no doubt of the strong impression made by the yeshiva on the younger generation of our community which influenced many of them to enter yeshivot and become rabbis themselves.

Scholarship Fund

A donation of \$1000 was made by Mr. Matook Nissim to the IYS Sephardi Division towards the establishment of a scholarship fund in his name. This is in addition to the two funds in the names of Sasson Jacoby and Yosef Ya'akov which were also established with his support. Mr. Nissim and his wife will be invited to come to Israel for the next annual Hannuka celebration of Igud Yotzei Sin to hand out the award to the student recipient.

Israel's Messenger on the IYS Website

So far, three reels of the 9-reel *Israel's Messenger* microfilm have been transferred to the IYS website and can be viewed there. We hope to continue funding this project so that all the volumes of the *Israel's Messenger* (1904-1938) will be accessible to everyone for personal interest and for research. This project is being financed mainly by generous donations from the Blackman Fund and it is hoped that their support will enable us to complete the project.

New Synagogue To Be Erected In French Concession

The Ashkenazi Jewish community has been moved to secure a new site for a Synagogue of their own. The idea of engaging prayer halls and removing from one district into another is repugnant to the serious-minded. Some years ago, a house was bought on Seymour Road and converted into a permanent synagogue, but it was too small to accommodate the growing contingent of Ashkenazi Jews, and the increase was specially noticeable after the commencement of anti-Semitism in Manchoukuo in 1932. For two years the committee have been seeking a piece of land on which to build a permanent synagogue. This land has now been bought. It is situated at the corner of Route Vallon and Rue Tenant de la Tour in French Concession, where the majority of the Ashkenazim live. The site measures 1.2 mow, and blue prints for the structure have already been approved. The design is being drawn by Mr. E. M. Gran, of the architectural firm of Messrs. Davies, Brooke and Gran, and is to be Mr. Gran's contribution towards the erection of the synagogue. According to plans this should be completed in time for the New Year in September 5968. A drive for funds, which is expected to yield \$50,000 will be conducted among the Ashkenazim

**ISRAEL'S
MESSENGER
1940**

Back to Shanghai

By Aharon Granevich-Granot

Sixty years after the Mirrer Yeshiva left its refuge in Shanghai, Rabbi Yitzchak Abraham went back. Accompanied by Mishpacha, Rabbi Abraham, who was born in Shanghai and was one of the yeshiva's youngest students, went into a time-tunnel of nostalgia, reliving his own childhood and the miracle of the yeshiva's survival from the European inferno. While the face of Shanghai has changed over the decades, he could still identify the special, holy buildings of his youth from where the Torah was preserved.

Owen Chung, a Shanghai traffic policeman, was visibly moved as he alternated his gaze between the ancient map in his hand and the driver who had handed it to him asking for directions. "Were you born in Shanghai?" he couldn't help asking. Reb Yitzchak nodded. Traffic on busy Chauchau road stopped but no one honked; drivers were intrigued by the unusual scene. The policeman pointed to a construction site. "That's where the synagogue once stood. We had to tear it down because it was in danger of collapse," he apologized to this delegate of the Jewish people, and let the traffic resume its flow...

Rabbi Yitzchak Abraham, secretary of the London Sephardic Bet Din, looked around and nodded, the scene taking him back in time. "Yes, it was here." It was 95 degrees (35 degrees Celsius) today as he surveyed the area with misty eyes. "One can't help being reminded of the period of the Yamim Noraim when the Mashgiach stood up front, energizing us. He looked like a veritable angel. I was only a youngster visiting my older brothers in yeshiva, but the scene accompanies me to this very day. Someone who wasn't there cannot understand the intensity and diligence of the students here. I've been to many

a yeshiva, but none of them could duplicate the atmosphere of Shanghai. You could feel the compressed holiness as you entered the Beth Aharon shul from the street. A great many Jews were attracted to it," he recalls, obviously shaken at the time warp. "How I miss those days! It was worth flying many hours just for these inspiring moments of nostalgia."

What was the most stirring event you can remember in this Beth Midrash?

"There were several," he says. "There was the moment when students learned that they were orphans. The news arrived piecemeal. We knew something terrible was happening in Europe and then one day, we learned that Jews had been murdered en masse. Most of them were gone. The yeshiva gathered together in its entirety, except for those whose parents were part of the community. There were speeches and then a mass Kaddish Yatom. We had become one united family and the Roshei Yeshiva became our surrogate parents. It was an awesome and unforgettable scene. Another such sight took place on Purim that year. The boys got intoxicated and began singing "Utzu eitza". That's when I learned that song ... They sang it with tremendous fervor, as if daring the Nazi fiend to his face to see who prevailed. I remember them singing it over and over for hours. Whenever I hear it now it all floods back to me – hundreds of boys who became orphaned several months before, dancing in concentric circles, faces glowing."

Torah in the City of Anarchy

Yitzchak Abraham was nine years old when the 350 Mirrer students descended on Shanghai after an erstwhile stay in Kobe, Japan. Both the Sephardic and Ashkenazi communities living there

welcomed them eagerly. The former had been established about a century before from Jews fleeing Turkish military induction and was later joined by Jews from Baghdad who came for business and trade. The Ashkenazi population consisted of Russian Jews who had fled military duty and persecution. Both communities were well established and integrated into the city at large, and both were led by a single rabbi, Rav Meir Ashkenazi, a Lubavitcher chassid who had won everyone's respect by his scholarship and fine character.

Yitzchak Abraham's father, David Abraham, worked as an accountant for the famous Sassoon family. He was Orthodox but not particularly inclined to provide a yeshiva education for his sons, a concept quite foreign to Shanghai's wealthy Jewish families. "But the yeshiva's arrival was welcomed and I eventually found myself studying at Gateshead, and later in Slabodka in Bnei Brak." Everyone was attracted to the yeshiva and even small boys would find learning partners among the regular students. Many of the haredi (ultra-Orthodox) Jews who originated in Shanghai have the yeshiva's influence to thank, for even after the yeshiva left, they went to study in other yeshivot, becoming Bnei Torah rather than religious businessmen.

"Shanghai was a city of total anarchy," testifies researcher Rabbi Avraham Yeshaya Bernstein, "thanks to its unique status as a self determining international entity. It had free jurisdiction, and was a haven to anyone who sought sanctuary, including assorted criminals. Organized strongmen took over the rule of the city, crime was rampant, and law enforcement nil. The city ran by bribery, the 'law' accepted by everyone for lack of real government."

Rabbi Abraham adds that when the

yeshiva arrived, people did not give it any chance of survival, being the supreme antithesis of life in this city of crime and materialism.

A Monument Remains

In vain did we seek the Beth Aharon synagogue which had housed the yeshiva. The street name had been changed, as well as its parameters, and the postwar building spree so changed the surroundings that the old maps Rabbi Abraham brought from London were meaningless and could not be compared to the current ones. Without the kind help of the Chinese policeman, we might never have found the location, since it had been torn down for fear of collapse. It is an empty lot today, designated for regular construction, the policeman explained, though it will bear a plaque telling that on that site had once stood the Beth Aharon synagogue which had housed the Mir Yeshiva. Similar plaques can be found throughout the city as historic signposts for tourists. Local Jews tell us that the communist government systematically destroyed or shut down all places of worship, including the Ohel Rachel synagogue.

Sir Silas Hardoon had built Beth Aharon [named after his father] many years before as a gift to the Jewish community. He built a huge, magnificent structure and established a fully equipped Torah library. Anticipating that Jews would wish to hold their festive events there, he also had a kitchen built alongside a huge reception hall. For the Mir yeshiva students, these accommodations perfectly suited their needs.

"The synagogue did not have shtenders (lecterns)," Rabbi Abraham tells us, "and the students found it difficult to study without them. One day, the Mashgiach, Rav Levenstein, decided to present this problem to Ruby Abraham, a leading member of the Sephardi Jewish community. He was totally unfamiliar with this piece of furniture and asked for an exact description. He approached our neighbors, the Toegs, who owned a large furniture plant, and sent their carpenters to the yeshiva to

design the desired 'furniture'. A week later, the synagogue was fully equipped with 'Made in China' shtenders."

Relocation

The Germans pressured the Japanese to concentrate all the Jews in a detention camp by announcing a decree in the name of the emperor regarding all refugees without citizenship. Nothing was said explicitly about these being only Jews. Thus a new period was ushered into the lives of the refugees in this city. Three hundred and fifty yeshiva student, in addition to many families, were relocated to the "new" Jewish quarter of Hongkew, but thanks to the mediation of Rabbi Meir Ashkenazi, the students were permitted to continue studying in Beth Aharon during the day, with a curfew of 11 p.m. when they all returned to the ghetto. The nightly yeshiva parade was a striking sight on the streets of Shanghai.

We approach the infamous Hongkew slum. Not too much has changed from those days. Here, cars are replaced by rickshaws and bicycles; the wide streets have narrowed, and a rancid odour is rampant. Even the wares offered by ragged peddlers is utterly pitiful, though the open food is bought for pennies by hungry Chinese and gobbled up on the street with chopsticks.

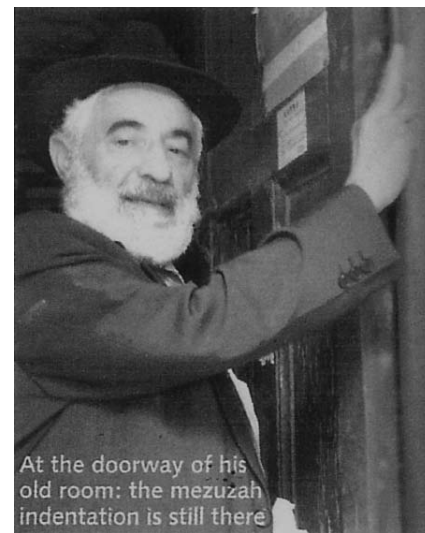
Our guide stops. "The dormitory was here." We are on Tan Shain Road. Entire families now occupy each room. One elderly vendor, frying her food in an open wok, stares at us in wide surprise. "Yutai, Yutai! she exclaims, and turns to Rabbi Abraham in a rapid babble, the only word of which we all understand is "Mir". She's been in this spot for the last sixty-five years, frying her food and selling her wares, and clearly remembering the yeshiva boys, never thinking she'd see Jews here again. He takes out his photo collection and we are surrounded by the natives, usually cold and impassive, but suddenly very excited to see a Jews having come back to visit his old haunts.

We head for the Ohel Moshe shul, where the yeshiva studied when they were forbidden to leave the ghetto. It has

since become a museum but is locked. The ancient photographs again open doors for us. We are asked to put plastic bags over our shoes so as not to dirty the floor. The shul has been well preserved, except that the shtenders are gone. How this small space contained the entire yeshiva is yet another miracle.

The yeshiva left when the war was over, some students going to America, others to Eretz Yisrael, becoming the great Torah leaders of the postwar generation.

Piecing It Together



Months of effort went into our "Return to Shanghai" adventure. First we tracked down some of the yeshiva graduates who are still living, and then we enlisted the assistance of some of the researchers who are experts in the field, including Rabbi Avraham Yeshaya Bernstein, who has published a three volume set that tells the story of the miracle of Mir, and Hassidic researcher Rabbi David Mandelbaum, whose soon to be published book focuses on the Hassidic yeshivot – including Hachmei Lublin and Tomchei Temimim Lubavitch that escaped to Shanghai. Rabbi David Moskowitz, leader of the Shatz hassidim in Ashdod and a kashrut supervisor, used his extensive international connections to make the logistics possible. And where would our story be without Rabbi Yitzhak Avraham who agreed to fly with us from his home in London back to the city of his childhood.

OUR CHILDREN'S PAGE



Conducted by MISS AZIZA ABRAHAM

THE PURIM GUEST

It was Purim and in all Jewish homes there was much rejoicing. Only in one small house at the end of the town reigned a heavy and sad silence as though only here had the festival forgotten to enter and had passed on without leaving a trace.

In this house there lived a poor woman and her two children. She had been ailing for many weeks and if it had not been that sometimes kind neighbours sent them a little food, the three of them would have died of hunger. However during these last few days no one had come near them, therefore today, Purim day, they could only find dry bread to eat.

The sick mother lay suffering in bed and by her side sat the two children. They were repeating to each other what they had learnt in school about Purim, Haman the wicked, Mordecai the good and beautiful Queen Esther.

"In memorial, of the days wherein the Jews rested from their enemies and the month which was turned from sorrow to joy, of the salvation from out of the hand of Haman, the wicked, do we celebrate the festival of Purim," the teacher had said. "We eat and drink and send presents to each other and we do not forget the poor," continued to recite the little girl.

"Why haven't we any nice things to eat?" asked the little boy, broken hearted, as he looked sadly at the dry crust of bread in his hand.

His mother sighed: "We are poor and our good neighbours have forgotten us." She started to weep bitterly.

So the children stopped trying to amuse each other with what they had learnt at school and they too began to cry with their mother.

Night fell and an old man entered the city. No one saw him come, no one knew him. He wore a mantle over his shoulders and he had a stout staff in his hand and his beard was long and white.

He came to the little house and for a long while he stood and looked through the window into the room where the mother and her children were sitting. Then he knocked on the door and went in.

"A happy holiday to you!" he said. "I have been wandering all day and I am hungry. Have you anything to eat that you could spare me, please?"

"A happy festival to you!" answered the woman in a weak voice. The children stepped forward from their places and offered the stranger the dry crusts which were still in their hands.

And this bread tasted strangely sweet to the old man and while he ate it the sick woman told him how long she had been ill and how much she had suffered. The old man listened to what she had to say, nodding his head at her words.

"Thank you all, very much indeed," said he a little while after as he prepared to go. "I am very grateful to you for your kindness and I will never forget that you have shared with me your last piece of bread. But may you also never forget me, all the days of your life. Now I, in return, will grant you three wishes, one to each of you, and they will surely be fulfilled."

Amazed the mother and children gazed at the stranger, could he really be only a poor man who, wandered from city to city?

Behold he grew in stature, suddenly his eyes shone, his voice was sweet like that of an angel.

"I wish that we could celebrate Purim, like others, like everyone else does," cried the little boy.

"Oh, how I wish that I could be healthy again!" sobbed the woman.

"That we may always be able to help all the needy and broken in spirit is my wish," added the little girl, remembering the words of their teacher.

"So shall it be," said the stranger. He touched the mother's forehead—she rose from her bed, he struck the table which stood in the middle of the room with his stick—behold it was laden with good things to eat, sweet wines, delicious fruit, a delight to the eyes.

The mother and children gazed astounded and silent at the strange old man, they were sure that they were dreaming.

"Who are you to have so much power, to be able to perform miracles?" stammered the mother.

"I am PURIM," was the answer. "I came to you because you did not forget me even in direst poverty. Also I wished to try you when I asked you for your last morsel of food—and you were willing to give it to me. I offered you three wishes and still you did not forget me—therefore I shall never forget you. Peace, honour and happiness shall always dwell in your home and during Purim all these good things will be increased seven fold" and when he had finished speaking he disappeared into the darkness of the night.

Trans. from Dreams of Childhood by Herman Schwals

POLISH YOUR OWN DOORSTEP FIRST!

The following is the story of a man who believed that one "should polish one's doorstep first" and then remark upon the misdemeanours of others and who liked to live up to this standard even though he was a

judge and it was his duty to call attention to the wrongdoings of his fellows.

Rab Jannai had a tree which overhung the public way and another man also had a tree overhanging the street.

Some passers-by objected and the man was summoned before Rab Jannai who said to him:

"Go away and come again tomorrow."

During the night Rab Jannai had his servants cut down his own tree.

The next day the man appeared before him and he told him to cut down his tree.

"But," objected the man, "You, Sir, also have one?"

Said Rab Jannai: "Go and see. If mine is cut down, cut yours down and if mine is not cut down you need not cut yours down."

What was Rab Jannai's idea at first when he kept his tree and afterwards when he had it cut down? At first he thought that passers-by were glad of it because they could sit in its shade, but when he saw that they objected to it he had it cut down.

But why did he not say to the man: "Go and cut down your tree and then I will cut down mine?"

Because he wished to conform with Resh Lakish's maxim which said: "Trim yourselves first and then trim others."

MOSES' MOTHER-IN-LAW

During a religious controversy between Peter Lamb and some of his friends one of the latter asserted that Peter didn't know who was the mother-in-law of Moses, and that he couldn't ascertain. Peter offered to bet that he could find out, and the wager was accepted. After searching in vain through the Scriptures, Mr. Lamb concluded to go around and interview Deacon Jones about it. The Deacon is head man in the gas-office, and in the office there are half-a-dozen small windows, behind which sit clerks, to receive money. Applying at one of these, Mr. Lamb said:

"Is Deacon Jones in?"

"What's your business?"

"Why I want to find out the name of Moses'—"

"Don't know anything about it. Look in the directory," and the clerk slammed the window shut.

Then Peter went to the next window and said:

"I want to see Mr. Jones a minute."

"What for?"

"I want to see if he knows Moses'—"

"Moses who?"

"Why, Moses, the Bible Moses—if he knows—"

"Patriarchs don't belong in this department. Apply across the street at the Christian Association Rooms," and then the clerk closed the window.

At the next window Mr. Lamb said:

"I want to see Deacon Jones a minute in reference to a matter about Moses."

"Want to pay his gas bill? What's the last name?"

"Oh no. I mean the first Moses, the original one."

"Anything the matter with his meter?"

"You don't understand me. I refer to the Hebrew prophet. I want to see—"

"Well you can't see him here. This is the gas-office. Try next door."

At the adjoining window Mr. Lamb said:

"Look here I want to see Deacon Jones a minute about the prophet Moses, and I wish you'd tell him so."

"No I won't," replied the clerk. "He's too busy to be bothered with anything of that kind."

"But I must see him," said Peter. "I insist on seeing him. The fact of the matter is, I've got a bet about Moses'—"

"Don't make any difference what you've got; you can't see him."

"But I will. I want you to go and tell him I'm here, and that I wish for some information regarding Moses. I'll have you discharged if you don't."

"I don't care if you want to see him about all the children of Israel and the Pharaohs and Nebuchadnezzars. I tell you you can't. That settles it. Turn off your gas and quit."

Then Peter resolved to give up the Deacon and try the Rev. Dr. Dax. When he called at the parsonage, the Doctor came down into the parlour. Because of the Doctor's deafness there was a little misunderstanding, when Peter said:

"I called, Doctor, to ascertain if you could tell me who was the mother-in-law of Moses?"

MAX ADLER.

(To be continued next month)

The Kaifeng Stone Inscriptions Revisited

By Tiberiu Weisz

Abstract: Our knowledge of the Chinese Jews derives from two primary sources: one is the stone inscriptions, carved in grey limestone by the Jews and the other the eyewitness reports of missionaries, travelers and adventurers who encountered Jews in Kaifeng in the 18th century and later. Scholars scrutinized both sources and reported many inconsistencies in the eyewitness reports. The inscriptions, however, were a source of puzzlement. The Chinese text posed particular challenges, and scholars had to rely on the translation of Bishop Charles White, a missionary who resided in China for forty years and had a good command of the Chinese language but little knowledge of Judaism. Weisz's new annotated translation of the Chinese text identifies many biblical sources veiled in the intricacies of the Chinese language. This article is a summary of his findings.

What are the Kaifeng stone inscriptions and why are they important? Why the need for a new translation? And most important of all, is there anything that the inscriptions tell us about ancient Judaism that can serve as a lesson for today? These are just some of the questions that any sophisticated reader today has on his or her mind when thinking of the ancient stone carvings that the Jews in China engraved over five hundred years ago. For one thing, after living in China for over fifteen hundred years devoid of any contact with other Jewish communities, the Chinese Jews felt that their community was on the verge of extinction. They were determined to record their existence in China and remind future generations that at one time some Jews

played an important role in Chinese society: some acquired an education and competed in the examination system to become scholars; others earned the highest academic degrees to become officials and gained respect in the society. There were also prominent shopkeepers, artisans, traders and military officers.

But acceptance into Chinese society came at the expense of Judaism. Though the Chinese had never exerted any pressure on the Jews, or on any other minorities to convert, the social structure of Chinese society put enormous demands on the Jews and required them to accept and act according to local customs. The Confucian ethical code may have seemed to be compatible with many tenets of the Torah, but it was so inflexible as to accept nothing less than complete compliance. In addition, the rigid administrative system caused further erosion of the Jewish lifestyle. To climb the administrative and social ladder, Jews needed to devote considerable time and effort to the study of the Chinese classics. All this came at the expense of study of the Torah. When the Jews felt that the end was near, they pooled their resources and inscribed their religious beliefs on a stele that was erected in the second year of the Hongzhi period, the equivalent of 1489. This was perhaps the most comprehensive and informative of the inscriptions, but to our disappointment it was long on rituals and short on historical details. This stele can be seen today encased in glass in the Kaifeng Museum of Jewish History. It is five feet tall, about thirty inches wide and about five inches

thick, made of dark grey limestone and sits on a base that is about twenty inches high. Some of the Chinese characters are still decipherable; others are so faded that it is hard to read them. This inscription contains about 1800 characters. Its content is divided into three sections, the first telling us about the Chinese version of the biblical story of Abraham and how the religion was born. The second section tells us about the rituals and worship of the Chinese Jews at that time. The third segment recounts the imperial audience that was handed down in oral tradition. Each segment seems to be composed by someone knowledgeable in his field. On the back of this stele is another inscription dated the Chinese equivalent of 1512, consisting of over 1000 characters. This inscription was composed by a Jew or someone who knew about Judaism. He stated that Judaism would not exist without the Torah. This inscription was perhaps the most puzzling to scholars as it appeared to contain no historical indicators and therefore was considered of very limited historical value. But from a Jewish perspective, it provided a wealth of information about the life of the Jews at the time. It constantly compared Judaism with Confucianism, perhaps the first ever attempt to compare the two cultures. The other stele was dated the equivalent of 1663 on one side and has not been seen since its disappearance from the gate of the Anglican Church where it had been placed by Bishop White in 1912. On the obverse side is engraved an incomplete text that appears to be the middle section of a text that largely pays tribute to the Jews who

contributed to the restoration of the temple. This stele, according to White, is about two feet taller than the earlier stele. Fortunately, Bishop White preserved an ink rubbing that is reproduced in his book *Chinese Jews*. Side one contains about 2200 characters written by a non-Jew who had Jewish friends or neighbors and made some very interesting observations about Jewish customs and rituals. It provided more historical details regarding the temple and the community in action. The composer also pointed out many similarities between Judaism and Confucianism. The reverse side of this stele is an acknowledgment of those Jews who had contributed to the restoration of the temple and the community. Since the introduction and the ending are missing, we have no way of dating it so by default it was dated 1663b, though it is more likely that it was composed at a later period.

The Chinese Repository published a translation of the 1489 and 1512 inscriptions and Bishop Charles White improved it with his own translation in the 1940s. In addition, he also annotated the text, identified some of the Chinese sources and expressed his surprise that the inscriptions contained no biblical references. That was, as far as I know, the last English translation of the stele and it became the accepted, if not the “official” guide to the inscriptions. Many scholars and researchers intrigued by the topic of the “orphaned colony” of the Chinese Jews published articles and books on the subject, basing their research on White’s translation. Then in 1972 Donald Leslie, an Australian scholar, published a monograph, *The Survival of the Chinese Jews*, that was intended to be a definitive resource book about the Jews in China. It dealt with the many facets of the Jewish presence in China, and it incorporated many new details derived from local gazetteers but, as far as the inscriptions were concerned, White’s translation was the standard. Leslie also agreed with

White’s conclusion that “we hardly find passages from the Jewish Law translated into Chinese” (Leslie, p. 102), and expressed his frustration that the inscriptions lacked any solid historical landmarks. He attached little importance to the 1663a inscription as most of the material seemed to be addressed in the 1489 stele. He also wondered why the 1512 inscription was written. I addressed these issues and reported my preliminary findings in two articles published in *Points East*, a newsletter of the Sino-Judaic Institute.

So why was there a need for a new translation? Differences of opinion would not justify such an endeavor, but when inaccuracies and mistranslation of characters went undetected for almost a century, that prompted me to take a closer look at the Chinese text. I came upon those errors while researching my book on a comparative cultural study of Judaism and China. A literary analysis of Chinese and Hebrew sources pointed to an indirect but unmistakable link between the land of Israel and China as early as the seventh century BCE. The wisdom of Solomon (965-926 BCE) had reached the ears of Laozi (604-531 BCE), the composer of a five-thousand-character book called the *Daodejing* [The Annals of the Way and Virtue] and, in some ways, comparable to biblical wisdom literature. How did Laozi incorporate biblical literature into the *Daodejing*? This prompted me to re-examine the stone inscriptions with a Jewish and Chinese historical context in mind. To my disappointment, neither Western nor Chinese literature published on the Chinese Jews correlated the inscriptions to any historical context, let alone in to a Jewish context. I asked myself, why not? The obvious reason could be that the original text did not contain history, and the uninterrupted and unpunctuated text left us a story that we did not understand. Some of the style was standard Chinese but some extended segments contained irregular grammatical structures that

appeared completely meaningless and incomprehensible. Could it be that those segments held the key to the inscriptions? They puzzled researchers and went unexplained until now.

To start with, I broke the Chinese text into individual phrases and sentences and set each phrase on a new line. The key was in the details and I kept an open mind to every possibility. The text contained many parallel structures and incomplete quotes that I found to be traceable. As I traced those quotes to their source, I started to get a picture that was very different from any previously translated texts. The 1489 inscriptions, for instance, revealed three different styles that I attributed to three different composers. I made a note of this in the introductory chapter on the *Testimony of the Inscriptions* (p. xix) in my book *The Kaifeng Stone Inscriptions*. Then the style of the 1512 inscription reminded me of the writing of some Chinese neo-Confucians that depicted a tapestry of daily life in China. But the real revelation came when I realized that the last segment of the 1512 inscription resembled a Hebrew prayer. This particular segment puzzled many scholars because it contained a peculiar structure that hardly related to anything. It portrayed a vision and since it invoked the name of Heaven, I realized that it was a prayer. And indeed when I juxtaposed it with the Hebrew prayer book, I realized that it was the Chinese version of the Amida, a prayer that the Chinese Jews had memorized and, as time passed, composed their own version. Nevertheless it was the Eighteen Benedictions. This information also shed some light on the antiquity of the Jews in China: the text emulated a pre-Yavneh version composed in exile by members of the Great Assembly (Knesset Hagdola ca. 500-300 BCE). It did not include the *birkat haminim* (benediction against the heretics) or the nineteenth benediction which was added later, in the first century CE. I also realized that the English language compounded the problem. The

Chinese Jews did not know English or any other Western languages, and they handed down the prayer through oral tradition in the original Hebrew. As time passed they remembered less of the Hebrew but still remembered the spirit of the Amida and composed a Chinese version. The Chinese Jews added the text of the prayers to remind future generations of their tradition.

The 1663a inscription confirmed my findings. It was composed by a non-Jew who described either what he had seen or what he had been told by his Jewish neighbors. Like the previous inscriptions, the 1663a stele described the rituals but, unlike the other stele, did not repeat the actual words of the prayers. The reason: the composer was a bystander who neither knew the prayers nor understood them. He jotted down his observations and noted that the Jews prayed three times a day and that was "when man was to see Heaven". What he added after this observation was interesting. He recapped what he had heard the Jews say or chant at the conclusion of the ceremonies and when I juxtaposed this with the Hebrew text, I realized that it was the pronouncement of the *birkat hakohanim* [Priestly Blessing]. That custom was prevalent during the Temple periods when the *kohen hagadol* [high priest] performed the sacrificial rites. Then he would come down from the altar and, raising his hands over the whole assembly of Israel, pronounce the Priestly Blessing or the *birkat hakohanim* (Numbers 6:24-26). Though the words in the inscriptions were Confucian in nature, the structure and the intent coincided with the biblical Hebrew version. Another interesting aspect of this inscription was the composer's descriptions of some of the practices of the Jews that corresponded to similar practices in China. He often quoted from Chinese literature to show that the Jews practiced something that was not too different from the Chinese. Inadvertently, he created the first comparative study of Judaism and

China.

Long on rites and prayers and short on history, the inscriptions seemed to be of little historical significance. None of them elaborated on the past or on how and when the Jews settled in China. The little they did say about their past was hard to corroborate and their origin was shrouded in mystery. Even more puzzling was the fact that they mentioned an audience with a Song emperor (960-1279) without further explanation. This sentence became critical in recreating the history of the community, and unfortunately, a mistranslation diverted the attention of scholars who then built on the incorrect translation. Once I corrected the translation, the text displayed evidence of the roots of the community that could be traced to antiquity and their history could be corroborated by both biblical and Chinese sources. After captivity and exile, a group of Levites and *kohanim* [priests] left Babylon and wandered eastwards, first heading toward India where they stayed for several generations. Later, after several more generations, the descendants continued their journey northwards where they came across a place that answered a biblical description. (Psalms 104:8-10). Being devout believers, they saw a biblical prophecy come true. They settled there and lived in isolation for several more generations until they were accidentally discovered by a Chinese military expedition in 108 BCE. They would have stayed anonymous had not General Li Guangli left us a sentence describing their appearance as strange. That description was deemed insignificant in the massive amount of Chinese annals and very few scholars paid any attention to it. But from a biblical point of view that description depicted the (distinguished) headdress of observant Jews who lived by the precepts of the Torah. When the Chinese army withdrew from the Western Regions, they encouraged the more domesticated tribes to come and live under the protection of the

Chinese administration. For China this was a policy of pacification, the tribes would serve as a buffer zone between them and the Huns, and at the same time the settlers would be exposed to the Chinese culture. This was the first step of sinicization. Many, if not most of the domesticated tribes preferred the protection of the Chinese to the uncertainty and unpredictability of the Tatars. They migrated and settled in the area of Gansu Province of today. At the beginning of the second century CE, when the Han Dynasty (206 BCE-220 CE) started to disintegrate, the Chinese abandoned the Western Regions and the settlers followed their journey unobstructed into the heartland of China. Thus the descendants of the isolated Jewish community, who left Babylon several centuries earlier and established a settlement at the outskirts of the Taklamakan Desert, found itself migrating again, this time into China proper. Based on the reading of the inscriptions, part of the community remained in the Gansu area while others dispersed to other regions. With the rising anti-Buddhist sentiments in the Tang Dynasty (609-960 CE), the Jews joined the mass exodus of religions out of China and went back to the Western Regions. Then, at the invitation of Emperor Taizong (976-998), the second Song emperor, the Jews returned to China and were bestowed land to build their place of worship. They remained in obscurity until 1605 when Matteo Ricci, a Jesuit missionary, reported an encounter with a Chinese Jew in Beijing. Later missionaries also confirmed the existence of the community, but the strongest evidence of the legacy of the Jews in China was contained in the stone inscriptions.

Three of the four inscriptions were dedicated to the rebuilding of the temple. The community went to extraordinary lengths to preserve and restore the temple and one may wonder: what was so important about the temple to deserve such dedication? Reading the existing literature, the

impression is that it was an ordinary synagogue: it functioned as a place of worship and community center. But when the text was juxtaposed with biblical history, it revealed that the temple played a far more important role. The Jews in China continued the biblical tradition that accorded the servicing of the temple to the Levites and kohanim (priests) who performed the rituals that were associated with the First Temple (960- 586 BCE). The temple became the focal point of the community. Besides being used as a place of worship and sacrifice, it was also a source of pride that provided the Jews a sense of belonging, and they attributed their long survival to the Temple. In the absence of the temple, the function of the kohanim would have ceased to exist and the community would have vanished without a trace. In addition, the temple work (avodot kodesh) supplemented the income of the kohanim who received a salary from local sources and from teaching. Each time the temple was destroyed, the kohanim lost this source of income and they could barely provide the necessary services to keep the community together. After each disaster, the community lost members and some of them dispersed never to return. To rectify this situation, the entire Jewish community in China contributed resources to rebuild the temple. Some contributed their salary; others contributed labor, while the kohanim contributed their skill to restore the scriptures.

Each time the temple was rebuilt it was in Kaifeng, even though that city ceased to be the seat of the Chinese emperor after 1126 CE. The Chinese court relocated to Hangzhou to establish the Southern Song Dynasty (1127-1279), and Kaifeng became the abandoned capital. Yet the Chinese Jews built and rebuilt the Temple in Kaifeng. Why? From a Jewish perspective, the events that led to the destruction and the fall of Kaifeng and the subsequent fall of the dynasty in 1126 CE were reminiscent of the Jewish experience

in antiquity. The First Temple that was built by King Solomon in ca. 960 BCE was looted and destroyed along with the sacred city (Jerusalem) in 586 BCE. That also brought an end to the Kingdom of Israel, the Ten Tribes being led into exile. Seventy years later, Ezra, the last prophet that the Chinese Jews mentioned, rebuilt the Temple in Jerusalem and asked the exiles to return. These events were ingrained in the mind of the Chinese Jews, and they viewed the conditions in China at the time (ca. 1100-1163 CE) as a prophecy come true. Their own times mirrored the events that led to the exile of their distant ancestors in the Land of Canaan. Kaifeng suffered the same fate as Jerusalem: it was destroyed the course of conquest, the Chinese emperor was driven into exile and the dynasty fell into the hands of the Jurchen "barbarians" who established the Qin Dynasty. The Temple in Kaifeng became the symbol of Jewish persistence in China, directly epitomizing their fate and indirectly the fate of the sacred city, Jerusalem. Equipped with the biblical blueprint of the Temple envisioned in Ezekiel, it was completed in 1163 and was modeled to be as imposing as the Bet Hamikdash [Temple].

In light of the new translation and readings of the inscriptions it is evident that the orphaned colony was Jewish in origin with roots that went back to the exile period. Does that mean that the Jews in Kaifeng today and their offspring are Jewish? Efforts were made by some Jewish organizations to recognize them as Jews but most of the Jewish authorities refused to recognize them as such. Their objection is based on the halakha [law] that says that every male Jew must be circumcised on the eighth day after birth (or after conversion), and follow the dietary laws of the Torah. A further obstacle was imposed by the "Who is a Jew" clause that stated that a Jew is a Jew only if born to a Jewish woman. Since none of these conditions prevailed, they are not Jews. The former commandment

was biblical in nature while the latter one was halakhic, meaning that it originated in the Oral Law. Since they could not perform circumcision safely, they had to abandon that practice. The 1512 inscription indicated that the Jews in China made every effort to follow the biblical commandment of the dietary laws. And since marrying a foreign woman was not a biblical precept, the Chinese Jews continued the tradition that was widely practiced in exile. They followed a tradition that was pre-rabbinic, and they had never heard of any development in Judaism that was post-exilic. The halakha started to develop after Ezra returned to Jerusalem and did not become the Oral Law until several centuries later, by which time the Chinese Jews had already been isolated for generations. They had never heard of Mishna, Midrash, Talmud etc., such terms being unfamiliar to them. They were unaware of the split between Judaism and Christianity, still calling themselves Israelites. In a sense we have a pure sect of observant Jews that lived according to the precepts of the Torah and not the oral tradition. Circumstances forced them to adapt to the environment, and to maintain their beliefs, formulating their own halakha incorporating many of the local customs. They did the same thing that our sages did in Jerusalem, Babylon and the Diaspora: they developed a set of rules that accorded with the local conditions without compromising the sanctity of the Torah. They followed their own halakha for over 1500 years in isolation and, even as late as the 18th century, when the missionaries encountered the Jews of Kaifeng, were still living by the same precepts. They never abandoned the ways of the Torah and never ceased to believe in Elohim; they built and rebuilt the temple, the symbol of their existence, and the Kaifeng Jews left the stone inscriptions so that future generations might know how to be a Jew in the sea of Chinese culture?

Anthony Fein at Beit Ponve



**Anthony Fein with
T. Kaufman and Y. Klein**

**Anthony Fein at Anatol
Ponve's portrait**



On the occasion of **Anthony Fein's** first visit to Bet Ponve, July, 2009.

With best wishes to everyone for Rosh Hashanah,
Bonnie and Ronald Fein and Family
500.- USD to Social Aid Fund

Anthony Fein is the son of Bonnie and Ronald Fein, a grandson of the late Dina and David Fein, and a nephew of Anatol Ponve.

A Letter from Mira Mrantz

To Teddy, Rasha and the entire committee of Igud, I would like to thank everyone of you for honoring me with speeches and flowers on my last trip to Israel. It was wonderful to see my friends whom I have not

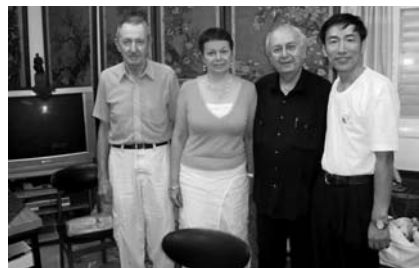
seen in a long time and be able to spend some time with them. It was especially heart warming for me that my granddaughter Marissa was present at the reception and was able to see for herself that our friendship

of so many years still exists. I will try to continue my work for Igud from the US for as long as I can. Thank you, thank you,

Mira Mrantz

Prof. Victoria Romanova at Beit Ponve

Prof. Victoria Romanova from Khabarovsk, who has been working for many years on the history of Jews in the Far East, China and Harbin, visited Israel and worked for one week at the archives of Igud Yotzei Sin.



In the picture (left) from left to right: Gary Brovinsky, Victoria Romanova, Teddy Kaufman and Mr. Gong Jinpei, the Chinese Cultural Attaché in Israel.



The Office of Igud Yotzei Sin celebrated the birthdays of Yossi Klein and Prof. Victoria Romanova who was visiting in Israel



**Heroes of the day
Yossi and Victoria**

From left to right: Teddy, Ronny Veinerman, the journalist Ludmila Nikitina of Irkutsk, Yossi and Victoria



Searching and Researching

Inbal Livne

Dear Sir/Madam,

I have been in contact with Scott Seligman about Jewish burials in Harbin and he has suggested that I get in touch with you.

My great-great grandfather fought for the Russians in the Russo-Japanese war and is said to have died in/near Harbin c.1904. He is not on the list of burials in Harbin Jewish cemetery but if he died at this early date, I think maybe the cemetery didn't exist? Are there Russian military cemeteries or a place where Jews were buried at that time?

When he died, his wife took her infant daughter (my great-grandmother) to South Africa and never spoke of him, so I don't even know his first name. His last name was Kupczyk which is Купцзук in cyrillic.

Any information you could give me on where to look for his burial would be gratefully received. I am particularly interested as my parents will be in Harbin in July and would like to look for the grave if I can find out for them where to look.

John Milfull

I would be most grateful for any information you might have about Fritz Philipsborn, singing teacher and composer, formerly of Shanghai and Sydney, Australia : I am writing an article on the experience of the Shanghailander, and Rene Tsukasov suggested I contact you.

Professor John Milfull
European Studies
University of NSW
Sydney NSW 2052
Australia

"<http://jmilfull.sydney.net.au/>

Leanne Minny

I was wondering whether you keep a computer system with records or indexes to newspaper articles, birth

records etc. If you do, do you need help with dataentry?

I currently assist JewishGen with dataentry of records and also assist Alain Farhi of Les Fleurs de Orient and as my personal interest is China I would be glad to assist.

Also do you know if an index of names appearing in Shanghai's Israel's Messenger exists? If one doesn't exist, I'm currently creating one for myself and would be glad to send it to you, please just me know what format and what fields you would like in it.

Sydney, Australia

Email: mlminny@optusnet.com.au

Yossi Klein

Dear Ms Minny,

Our representatives in Australia are:

Jesse & Naomi Tracton

2 Oakes Plain

Nth Bondi 2026

Tel: 02-91302575

Mobile: 041-394 646

Wish you Happy Passover

Yossi Klein

Igud Yotzei Sin

Timothy Lerner

I am looking for records of a man by the name of Benno Klein who resided in Shanghai from World War II until the end of 1951. He is from Vienna, and his sister was buried in the Shanghai International Cemetery. His mother was Borth Klein, and sister Karlar Klein (not the sister buried in the cemetery). It is rumored that they emigrated to the US in 1954. I am also looking for records of charitable Jewish Unions in Shanghai that would have helped Jews residing in Shanghai until 1958. Any information you can provide would be most helpful.

Jerusalem

Lyana Lucas

I would like to give you more

information (as much as I know) about my grandfather and his family. I hope it will help the search. If there is anything else that we could do, please let us know. I can't afford to give up. Thanks so much for all your efforts. We are looking forward to hear from you.

My grandfather's name: Ковтун Роберт Исаакович. He was Born in Moscow 1909.

My grandmother's name: Маруся (her maiden name was Fujee Lee) She was born in Seoul South Korea 1908.

They married in Harbin China in 1933 or 1934. She was 25 or 26. He was 24 or 25. He was my grandmother's second husband and she had a son (Володя) with her previous marriage. They had three children in between 1935-1939: Яша (Yasha, born in 1935, Harbin China), Нина (Nina, my mother, born in 1937, Harbin China) and Витя (Vitya, born in 1939, Moscow Russia).

Ковтун had two older sisters, one younger sister and an older brother.

His father (name unknown) was remarried to a Chinese and lived in Tianjin(Tientsin) China and passed away in there about 1938. Ковтун's aunt (his father's sister) moved back from Harbin in 1937 and lived Khabarovsk (Хабаровск) Russia.

Сапа(Sara), the younger sister. She was married , lived with her mother (name unknown), husband and daughter (she was born around 1930-1931, and is about 77 or 78 years old now) in Xiafei Lu (Xiafei Road inside the French colony) Shanghai China. His older brother was also in Shanghai China until he left to U.S. in 1936.

Галя (Galya), the second older sister, married. She worked in one of the Harbin China's theaters and moved back to Moscow Russia in 1937, lived in same building with my grandfather's family.

My grandfather Ковтун worked for Soviet Union Far East Bank in Harbin China from 1933 to 1936 as a China/Russian interpreter. Moved back to Moscow 1937. He took his family to visit his father (was very sick) in Tianjin for two months, mother and sister in Shanghai for three months and his aunt in Khabarovsk for awhile, then returned to his Moscow home. He was captured by Stalin in 1939 while his wife was pregnant their third child Витя along with his brother in-law. Put in concentration camp or Jail and never seen again. It was about early 1940, my grandmother took her children to Harbin and Shanghai to look for her parents and her in-laws after gave the birth to Витя on Dec. 1939. But no one could be found because the war started in China and they all left there by the time. She was a single mom with 4 children until she died in 2003 in China.

Her children Витя (his Chinese name: Yinjie Miao) is still in Shenyang China. My mom Нина (Yinglian Li) and Яша (Wusheng Miao) are in U.S.

Thanks so much for all your efforts. We are looking forward to hear from you.

Sincerely,

Svetlana

Dear Lyana Lucas

Here is what I found in Memorial database. There is some new information here:

Kovtun Robert Isakovich

Born 1905, Poltava province, Priluksk district, village Ivankovtsy; Jew; education-incomplete

secondary; interpreter from Chinese.

Resided: Moscow, B. Komunisticheskaya str., house 24, apt. 16a, room 5.

Arrested 1 September 1937

Sentenced by USSR NKVD Commission and USSR public prosecutor on 18 October 1937, accused of connections with Chinese and Japanese police at the time of his residence in Harbin

Shot 21 October 1937, Buried

in Moscow district, Butovo. Rehabilitated in September of 1989.

Source: Moscow, shoot lists, Butov shooting range.

Prof. Chongko Choi,

Dear Chairman Teddy Kaufman, I sincerely greet you. I am a Korean professor of legal history, who is currently teaching at Tel Aviv University. I am interested in the history of Jewish-Korean relationship. It is not much researched yet. I want to know whether there are any documents on the Jews in Shanghai and Harbin had any contact with Koreans. From 1919 till 1945 there was an exile government of Korea under the Japanese ruling in Shanghai, just at the Hongkew district. I guess there was uncertainly a possibility that Jews had some contacts, officially and informally, with Koreans in exile. Basically Jews and Koreans were in the same situation at that time, probably now also sympathetic each other. If you could give me any information, I will be thankful very much. You could introduce me some older former residents of China, who might remember. Once more, I appreciate your great activities and programs and hope all the good luck to you and your association!

Seoul National University and currently Tel Aviv University

* I have heard about your association through Mr. Joram Sender (6175707) and his son Omri who is attending my class.

* I attach a draft of my speech on "History of Jewish-Korean Relationship".

Dr. Roman Tunkel, FTB, Arlington, MA

I am looking for your help with the genealogical research in Harbin.

I am involved in genealogical research of Tunkel family, for more than 20 years. Some results could be seen on my website: www.tunkelfamilysite.com

Currently I am looking for Tunkels (TYHKE/\b in Russ) who settled in

Harbin in 1910-1930 (I know a little more about it and will share with time). I need to find any documents which contain the last name of TUNKEL or TOONKEL for this location and time frame. My goal is to draw the possible connections among a few branches of Tunkels. At this moment I have a total of 14 branches of Tunkels originating from the Pale of the Russian Empire. Brother Tunkels held a business together with Ifland in Harbin in 1913-1926

Email: ronatuf@yahoo.com
www.tunkelfamilysite.com
Arlington, MA
617-817-1291

Rafael Kuchmar

My name is Rafael Kuchmar. My father Josef Kuchmar was born in Harbin in the year 1920. His family settled in China at the beginning of the 19th century. I am looking for relatives with a similar family name or heritage.

Email: iris1952@013.net
Address: 5/6 Hanamer Str. Jerusalem, Israel
Tel. 97226483527
or 972545300140

Ann L Fuller

I am trying to find any records about my family members, Sarah Rachel (Sonja) Todorowitch Nettler and her daughter, Charlotte Nettler, who went from Palestine to Shanghai in about 1938. They left Mannheim Germany in 1934. They both died in Shanghai at an unknown time. Are there any records or lists of Jews in Shanghai that might include them?

Email: ann.fuller@oberlin.edu
Tel : 440 774-1770

**Make a donation
to the Social Aid Fund of
Igud Yotzei Sin
and help your needy old
friends from China**

Jewish Community of Japan in Tokyo

Tokyo is a bustling, modern city with a proud heritage of juxtaposing old and new, sacred and business, public and private. A huge city set into a small country, Tokyo is at its heart dedicated to preserving the past while maintaining its commitment to being a player on the international scene. Up until Admiral Perry arrived in Shimoda south of Tokyo in the 1860s, Japan was closed to the West, making it a thoroughly homogenous society. With the advent of globalisation, Tokyo must open itself to change and foreign presence.

Though a few Jews lived in Japan prior to 1930, in the beginning of modern Jewish history of Japan, the Jews arrived mostly from China via Russia where they were persecuted. Due to the homogeneity of the Japanese people, all of the Jews in the country are imported – either via business interests or by marriage. Those first Jews settled mostly in Southern or Western Japan at first, populating the city of Kobe.

During World War II the legendary Japanese emissary, Chiune Sugihara, Japanese consul to Lithuania, made his historic decision to write transit visas for over 2000 Jews to go through the port city of Kobe to an unknown end point. Many Jews settled in Kobe rather than travel on. Though there was a small number of Jews before then, they mostly made their mark on the city after the war. Japan reportedly was kind to the Jews, about whom they knew and understood little.

The Jewish community of Tokyo, however, got its start from more pedestrian origins: military, business, industry and education. Jewish businessmen recognised the opportunities for trade and work within Asia as a whole and Japan specifically, so they moved their families to the island nation in hopes of success, both personal and

professional. These were businessmen of many nationalities: Russian, German, American, Australian – all coming together to form a community. Some of those initial foreign Jewish residents included the man who is credited with introducing horse racing into Japan. Many traders were Jewish and helped re-open trade with Japan after the war, restarting long-stalled markets and reviving shipping in and out of the island country. Jewish professors came to Japan to continue their research and revive intellectual life in the war-torn country. Japan was quick to recognise the formation of the state of Israel in 1948 and established diplomatic ties with the newly formed country, including hosting a diplomatic corps of ambassadors, which further contributed to the community of Jews in Tokyo.

In the beginning, religion had little to do with it; the Jewish Community of Japan (JCJ) in Tokyo was more of a social club. Yiddish was the common language spoken and activities consisted mostly of card games, parties to celebrate certain holidays and even casino nights. The community acquired a building in the centrally located Hiroo section of Tokyo and was officially dedicated in April 1952. There was a social hall, a library, a billiards room and even a pool. It was not until later, about 1968, that the synagogue along with a mikveh was added.

The first spiritual leader of the JCJ was Chaplain Major Herman Dicker, who came to Tokyo with his wife Eileen in the late 1950s. He and Hilda Naim, wife of the Israeli ambassador Asher Naim, formed the religious school in Tokyo in October 1956. They started with nearly 50 children between the ages of six and twelve, all of whom learned Hebrew and became familiar with the prayer-book, holiday worship

and modern songs. In time, the building accommodated a restaurant, and the Russian population of Tokyo flocked there for familiar tastes, Jewish or not! The community hosted diplomats and guests from across the globe. American Secretary of State Henry Kissinger, Israeli Prime Minister Golda Meir and Israeli General Moshe Dayan visited the JCJ as well as Japanese Prince Mikasa, who was very interested in Jewish affairs and attended the building dedication.

The JCJ was always involved in the spiritual life of American soldiers stationed in Japan. There have been joint seders, accommodation at the times of the High Holidays and cultural events to make foreigners feel at home in a foreign land. All of the events held at the JCJ were designed to help Jews from across the globe feel like they were connected to each other and their religion while they lived in a place that of itself had little or no Jewish history. Things that Jews need and on which they depend for their spiritual life, such as folk-dancing opportunities or Jewish learning seminars happened because of the commitment of business leaders to create an atmosphere in which Jewish life can thrive despite the culture outside of its walls. Due to the diversity of the people who worship within the community there have been controversies and debates, all of which contributes to the vibrancy of the community, because Jews everywhere know, the synagogue or Jewish community without diversity of opinion is not a community at all – cohesiveness counts, not collectivity.

The current President of the JCJ, Daniel Turk, comments that often the view of the community depends on the viewer. He explains that members with children view the religious school as the centre of



Festival celebration in the Centre



Purim at the JCJ



Youth education programming



Youth activities



It's an exciting time to be a member of the JCJ in Tokyo



Portrait of Misha Kogan

by artist

L. Smushkovitch

To the Misha Kogan Social Aid Fund

*a Donation of
US\$ 25,000
on the occasion
of Rosh-Hashana
from*

Asya Kogan (Tokyo)

August 2009

the community. More observant members view the opportunity to attend services to be the most important aspect of the community. Single people view social events to be important so they can meet other Jewish singles. Dan, an American, is married to Yuki, a Japanese. Yuki was instrumental in forming the Japanese Jewish Women's Group, which consists mainly of Japanese women married to Jewish men. Some of the women have converted to their husband's religion, but all of them are interested in knowing more about the faith that is so important to their spouses. The JJW holds classes and other events to aid the women in their quest for knowledge.

Now the JCJ has about 120 member families, and myriad of activities on a weekly basis, including various adult education classes, Hebrew classes, and social and cultural activities. There is a mikveh and a hevra

kadish to care for the varying needs of the community. The religious school run by Marsha Rosenberg is home to seventy-one children from three to thirteen. There is a b'nai mitzvah programme as well as monthly family Shabbat services and opportunities to participate in local Japanese charity projects. The congregation is currently between rabbis, having recently accepted the resignation of the current rabbi due to personal reasons. The religious committee is actively searching for his replacement, no small task given the diversity of the community. They hope to have many applicants so that the position can be filled soon.

The Jewish Community in Japan is undergoing an exciting transformation: a new building. The original building was constructed before 1950 and then torn down and rebuilt in 1976. Starting in May 2008, the building was razed to

the ground in preparation for the reconstruction, so the congregation will exist in temporary quarters for slightly more than a year while the new building is constructed. The funds for the new construction were obtained mainly through a large and anonymous donation, with the JCJ's own funds and donation from the congregation making up the shortfall. The new building will be light and airy, focused on the needs of the entire community. It is scheduled to be finished by September 2009, and given the Japanese reputation for commitment and efficiency, next year the Japanese Community of Japan will worship in crisp new quarters designed to last the community well into the future. It is an exciting time to be a member of the JCJ in Tokyo, and exciting and increasingly diverse city.

**(From Jewish Times Asia,
October 2008)**

The leadership of Igud Yotzei Sin offers heartfelt congratulations to Asya Kogan on the occasion of her 85th birthday.

It wishes her the best of health, happiness and success until 120!
May she continue her charitable work for the welfare of so many.


T. Kaufman
Chairman of IYS

Y. Klein
Deputy Chairman and Treasurer of IYS

MOVEMENT FROM CHINA TO ISRAEL

DECEMBER 24TH. 1948 - SEPTEMBER 1ST. 1951.

MOVEMENT	SHANGHAI	TIENTSIN	HARBIN	DAIREN	TSINGTAO	TOTAL
WOOSTER VICTORY (VIA ITALY) 24-12-1948	882					882
CASTEL BIANCA (VIA ITALY) 31-12-1948	829					899
CAPTAIN MARCOS (VIA ITALY) 18-1-1949	245					245
GENERAL GORDON (VIA U.S.A.) 5-2-1949	445					445
GENERAL GORDON (VIA U.S.A.) 15-2-1949	192					192
CHRISTOBAL (VIA HONG KONG; AIR) 29-5-1949		193				193
SHANGHAI FLIGHTS 1-8 13-1-1949&11-5-1949; (DIRECT)	430					430
WOOSTER VICTORY 6-11-1949 (DIRECT)	176	89	103			368
HARBIN FLIGHTS 1-6 28-5-1950 -24-1-1950 (DIRECT)		16	475			491
ANNA SALEN (VIA PANAMA-NAPLES) 12-9-1950	294	109	315		13	731
WOOSTER VICTORY (VIA HONG KONG) 1-9-1950 -20-12-1950	71	91	153	86		401
TOTAL:	3,564	498	1,046	86	83	5,277



Books

SURVIVAL IN SHANGHAI

1939-1949

The Journals of Fred Marcus

Fred arrived from Berlin to Shanghai in 1939 with his father with the last ship available. They had waited till his mother had died of a heart condition refusing to leave her behind. The scene on the Shanghai dock shocked him and when they arrived in the Heim, prepared for penniless refugees, he wrote in his diary:

"The tears ran down my cheeks and mingled with the thin tea as I was absolutely and suddenly overwhelmed by my situation. At that moment, the fact of my refugee status became a reality to me."

During Fred's lifetime, Audrey, his widow, learned about the diaries he had kept in German as a young refugee in Shanghai. Intrigued, she frequently suggested to Fred that he translate the diaries. However, he kept putting it off, and in 2002, he died without having done the translation. What, Audrey wondered, could the diaries reveal about Fred's life as a young man in a strange land? What were the enormous challenges and difficulties he and the other refugees had to face? How did he make enough money to survive? Who were his friends, his confidants? What was Jewish life like in Shanghai? What were his wartime experiences? What did he do after the war? Why did he remain in Shanghai until 1949, leaving just ahead of the Communist takeover? And, perhaps most puzzling, why did he resist

translating the diaries?

It was indeed a great mystery, and one Audrey wanted very much to unravel. She felt that the diaries, which were written by Fred solely for himself, would be the key to his past, about which he had spoken only in general terms. Further, it would be one of the very few day-to-day records of refugee life in Shanghai during the 1940s and therefore a true historical record of those tumultuous times. She decided to seek a translator, someone with a broad knowledge of history in general and of the wartime years in particular, a person who was compassionate and able to envision the translation as both a contribution to family history and refugee Shanghai lore.

In January of 2003, Audrey attended a talk on Shanghai by Rena Krasno, a well known lecturer on the subject and author of *Strangers Always: A Jewish Family in Wartime China*. In the course of her lecture, Rena mentioned that she spoke six languages, among them... German. She also revealed that she had done simultaneous translations for a number of international organizations. What could be more perfect, thought Audrey; there before her was her translator.

Shortly after that, Audrey wrote to Rena about the diaries and about Fred, his early life and later accomplishments. The idea of reading and translating a young man's diary that contained daily short notes on the events through which both of them had lived fascinated Rena. Surmounting the difficulties of Fred's hard-to-read

handwriting and the often faded ink in the diaries, Rena completed the task in a little over a year and a half. During that time, the idea was born to collaborate on a book based on Fred's diaries. Both Audrey and Rena did serious research on conditions in Shanghai at the time.

Fred Marcus's diaries were written solely for himself. With rare exceptions, he wrote without emotion about the events through which he lived, reporting in a matter-of-fact manner an account of each day's happenings. Because these diaries were written at the time rather than many years after the events took place, they form a remarkable historic document. They also demonstrate the human capacity to adapt to difficult and unfamiliar circumstances. Through it all, Fred never lost his courage, never complained, and, in spite of increasing pressures, injustice, and cruelty, ploughed forward, attempting to maintain intellectual and moral standards.

Survival in Shanghai includes 50 photographs from Germany and China,

Early Praise

"Aided by a crisp commentary that is at once informative and colorful, *SURVIVAL IN SHANGHAI -1939-1949- THE JOURNALS OF FRED MARCUS* is a vivid portrait of the times. Few works provide as comprehensive an account of daily life in the Chinese city occupied by Japan and few offer as deep an insight into the maturation of an orphaned exile

and his life of tragedy and turmoil, but also his achievement and leadership." (Michael Berenbaum, Director, Sigi Ziering Institute: Exploring Ethical and Religious Implication of the Holocaust; Professor of Theology, The University of Judaism; Executive Editor Encyclopaedia Judaica, Second Edition)

"SURVIVAL IN SHANGHAI is in a class by itself. The reader will be mesmerized by this incredible Holocaust story of the human spirit coping, against all odds. This is probably the first time that the day-to-day life in Shanghai's wartime ghetto has been so accurately chronicled."

(Evelyn Pike Rubin, Author Ghetto Shanghai, lecturer, featured in the award-winning documentary "Shanghai Ghetto") "History is written from both the "macro" and "micro" perspective. We must know the "big" picture, but it is the small details which give that picture depth and texture. Fred Marcus's diary together with the commentary and elaboration provided by his widow Audrey and Rena Krasno opens a window into the life of a Jewish refugee in Shanghai during the dreadful years of the Shoah."

(Deborah E. Lipstadt, Dorot Professor of Modern Jewish and Holocaust Studies Emory University; author of My Day in Court with David Irving) "A touching story."

(Michael Medavoy, Phoenix Pictures) "The story of Fred Marcus's deeply ingrained dedication to Judaism and its philosophical principle of "to life" make the story of his difficult early years a must reading for Jew and non-Jew alike. Those who believe in plowing ahead and never giving up will find a soul mate in the words of the late Fred Marcus."

Eugene DuBow, Founding Director Berlin Office of the American Jewish Committee

For more information, please contact: Rena Krasno at: HYPERLINKmailto:renakrasno@earthlink.net renakrasno@earthlink.net
Tel. (650) 967-8948

Address: Park View West, 255 S.Rengstorff, Building 12, Apt.#106 Mountain View, CA 94040

Chinese and Jews: Encounters Between Cultures

By Irene Eber

London & Portland, OR: Valentine Mitchell, 2008

Reviewed by: Maisie Meyer

Irene Eber's exceptional book, *Chinese and Jews: Encounters Between Cultures*, is the result of two decades of patient collecting of date: documents, interviews, articles, letters, published and unpublished memoirs, newspapers, Chinese literary magazines, and Yiddish works in Chinese translation; anything relevant to nineteenth and twentieth century Jewish communities.

This collection of essays on Jewish-Chinese encounters about a century ago is not intended to be a coherent history. Eber illustrates several moments in Chinese and Jewish history when both peoples met one another, either physically or by means of a written text. She shows that the Jewish-Chinese encounter was not only a one-way road. Seven essays discuss the several kinds of imprints Jews have left in China, the eighth deals with the reverse process: Martin Buber's interest in and response to the ideas of philosophical Daoism.

The first part of the book deals with the arrivals of Jews in China during the Tang Dynasty in the 9th century and their organization and life in the remote and isolated community of Kaifeng, the settlement of Jews after the Opium Wars in the mid-nineteenth century, and finally the story of the Jewish refugees from Nazi persecution who streamed into China in the twentieth century.

The first essay is a brief overview of the history of Jews in China. Eber shows that there was no a monolithic Jewish community, but several communities which were culturally different: the Jews of Kaifeng; Shanghai – including the Baghdadi, Russian and refugee

communities; Hong Kong; Harbin and Tianjin. She concludes with an account of World War II and its aftermath.

In the second essay Eber argues convincingly that the Kaifeng Jews process of integration into Chinese society – their sinification – has not led to the assimilation and extinction of all Kaifeng Jews. Instead, this process led to the maintenance of Jewish identity and to the persistence of Jewish memory. Because of a unique process of acculturation and transformation, which began about 200 years after their arrival in Kaifeng, their identity was strengthened rather than destroyed, allowing for its persistence into the twentieth century.

The third essay addresses two interrelated issues. Firstly, the Nazi pressure brought to bear on the Jewish population and the voluntary and involuntary choice of Shanghai as destination by a large number of Jews. Secondly, the means set in motion by the Shanghai Municipal Council and the Japanese in 1939 and 1940 to keep the refugees out of Shanghai.

Eber's fourth essay does not intend to establish the relationship between Schereschewsky's Old Testament and the Union text's Old Testament. Instead, she examines how the translator transposed the text from one cultural context into another, outlines Schereschewsky's Jewish background and how he viewed the "translation enterprise". She gives a brief summary of the "Term Question" and goes on to discuss uses of transliteration and techniques of translating, concluding with a discussion of the notes he appended to the text to clarify terms and obscure passages.

In the fifth essay Eber focuses on a number of Psalms in the 1895 *guanhua* translation by Schereschewsky mainly because he used the Hebrew Masoretic text as his source, and it was his first attempt at casting the biblical text into the northern spoken language.

The sixth essay deals with the early reception of the Old Testament in the nineteenth and twentieth centuries

in China, which is part of China's encounter with the West and with Christianity. Eber explores several themes found in their interpretation because its reception led to their translation. Transposition facilitated reception, because the translation was no longer culturally foreign, and in time appropriation when writers and intellectuals integrated the biblical text in their creative work and polemical writings.

In the seventh essay on translation literature in Modern China, Eber examines the question of what Chinese writers knew about Yiddish literary history and about Yiddish authors, and how they evaluated them: What kind of stories were chosen for translation? Who were the translators and why were they interested in Yiddish literature? What sort of problems did they encounter with Jewish idioms and expressions? Eber points out that

although the Chinese neglected to consider the use of Hebrew, they felt that Yiddish literature in the spoken language of the people was akin to Chinese efforts with language reform. The eighth essay illustrates the reverse process of the Chinese encounter with and reception of Jewish thought –namely, the reception of Daoism by a Jewish thinker, Martin Buber, who combined it with his specific religious and philosophical agenda. Eber suggests that Buber may have been the first among Jewish philosophers who appropriated ideas from Daoism and integrated these into a specifically Jewish philosophical discourse. She considers his sustained philosophical interests a unique phenomenon in Jewish thought in striking contrast to the brief and incidental literary encounters, when Yiddish writers were temporarily attracted to China or Chinese themes.

The essays of this collection are outstanding in their depth and breadth of analysis, in Eber's characteristically lucid style. They are of importance not only to the Sinological reader but also to a wider readership interested in intercultural relations and contacts between peoples, together with the transposition of ideas from one cultural context to another.

Irene Eber has also published: *Voices from Shanghai: Jewish Exiles in Wartime China*, Chicago-London: University of Chicago Press, 2008.

Dr. Maisie Meyer has a Ph.D from the London School of Economics. She is the author of *From the Rivers of Babylon to the Whangpoo: A Century of Jewish Life in Shanghai*, and various articles on related topics. She is presently completing a book of biographies by former Shanghai residents.

(From Points East, March 2009)

Naim Dangoor Fund Established at Nanjing University

The Exilarch's Foundation has made an initial generous grant (and Nanjing University will match it with a substantial amount) to establish an endowment fund in support of the Institute of Jewish Studies at Nanjing University, China. The endowment will be named The Naim Dangoor Fund for Universal Monotheism Studies. Income from the endowment will be used to enhance the Institute's research and teaching of monotheistic faiths in the world. A better understanding of this concept will deepen the understanding of the world by the Chinese people. It will also advance its efforts to recruit and retain a distinguished director. The directorship position will be named The Naim Dangoor Directorship of the Institute for Universal Monotheism in honor of The Exilarch's Foundation's founder. Philanthropist Naim Dangoor is an

Iraqi-born Jew who moved to Britain in 1964 and made himself a successful property investor and developer in London. In 1978 he created the Exilarch's Foundation, which grew into a major philanthropic institution that provides support for education and other causes in UK and in Israel. He received the Order of the British Empire from the British Queen in 2006 for his generous contributions and far-reaching vision of today's world. The Institute of Jewish Studies at Nanjing University, established in 1992 to meet a growing demand for Judaic studies in China, is increasingly recognized as a leader in its field and an important resource for information and guidance in China due to its great efforts and the establishment of worldwide ties to Jewish academic circles. Its MA and Ph.D programs on Jewish studies aim at training a

new generation that could promote the study of Jewish subjects among Chinese college students.

Reflecting on the commitment of the Exilarch's Foundation to the Institute of Jewish Studies, the Institute's founding director Xu Xin said that: "This gift of an endowment from the Exilarch's Foundation will enable us to extend the scope of the Institute of Jewish Studies. It will enhance our ability to collaborate with other institutes, and with various doctoral programs in co-sponsoring programs and in training and encouraging students to carry out research on Universal Monotheism, to understand world civilization in general, and to seek for a universal project for world peace that recognizes the significance of each human being throughout the world".

(From Points East, March 2009)

Youtai: What is in a Name?

Proposal for Changing One Chinese Character in the Word for Jew

By René Goldman

As I sit in contemplation of “YOUTAI”, the Chinese word for “Jew” under the title Points East (and elsewhere) I admit to feeling a degree of annoyance. Admittedly, this word has been in current usage for 170 years and most Chinese and foreigners familiar with the Chinese language do not more bear in mind the meaning of the first character in isolation, than speakers of English think of the word “good-bye” as being an abbreviation of “God be with you”. Nevertheless, such is the pejorative nature of the character “YOU” that, in my opinion, it gives cause for submitting to China’s language authorities a proposal for replacing the radical “dog” in it with the radical “person” (ren). I am aware that no such character can be found in any dictionary, but there exist precedents for creating new Chinese characters, not only by the Japanese, but by the Chinese themselves.

The transcription “Youtai” for Yehuda/Yehudi (Judea and Jew) was coined by Protestant missionaries Walter Medhurst and the notorious Karl Gutzlaff (well characterized by Li Changlin in his article “Present-Day Chinese Attitudes Towards the Jews”,

in POINTS EAST, November 1997) in their Chinese translation of the Bible published in 1837. That their choice of the character “YOU” with its graphic anti-Semitic representation as intentional is evident from Medhurst’s explanation of the meaning of “YOU” in his “Chinese-English Dictionary” as a “doubtful” or “suspicious” person. In any case, as Sinologists, Medhurst and Gutzlaff would have been aware of the fact that the Chinese used the radical “dog” in their transcription of alien peoples (or even sometimes native groups, such as the Hadda) as a way to show contempt.

In his Chinese-English Dictionary, Herbert Giles provides nearly two columns of explanations for the meaning of the character “YOU” including: still, yet, notwithstanding, as though, scheme. All these imply uncertainty, deviousness, a person or a thing that is virtual, not genuine. The Jesuit, F. S. Couvreur, in his Dictionnaire Classique de la Langue Chinoise, includes among his explanations of the meaning of “YOU”: small dog; “un singe qu’on dit être d’un naturel hésitant” (a monkey said to be of a hesitant nature), and

other such examples that convey hesitancy and doubtfulness.

In her book, Chinese Perceptions of the ‘Jews’ and Judaism: A History of the Youtai, Chinese scholar of Judaism Zhou Xun amply documents the negative representations of the Jews contained in the writings of Protestant missionaries in China. These are enough to make one shudder at the thought of how much anti-Semitic venom might have been distilled in their preaching and writing in Chinese by countless missionaries, both Protestant and Catholic. It is truly a wonder, and it greatly to their credit, that the Chinese have by and large not been affected by anti-Semitism, that cancer in the womb of Western civilization, and that China has always been a hospitable country to the Jews. It seems to me that, by appealing to that tradition of tolerance embedded in China’s tradition, one might be able to persuade the Chinese to change the radical in the character “YOU”.

René Goldman is a retired professor of Chinese studies at the University of British Columbia. He may be reached at t.dekur@shaw.ca.

(From Points East, March 2009)

The Ambassador of China in Metulla on April 13, 2009

Photos by Dalia Katvan



Seated (left to right) are: Mr. Zhao Jun, the Ambassador of China, and R. and T. Kaufman



The Mayor of Metulla, Mr. Herzl Boker, greets the Ambassador

Tying the Knot, Chinese Style

By Valeri Sartor

"Are you kidding? I do not have time for that – we just registered at the household affairs office and started our life," Chen Chao said, shrugging. "Those old customs are not necessary for a Beijinger like me."

"Well, I haven't had my wedding yet, but I spent thousands on the wedding pictures and albums," chirped up petite and lovely He Shan. "But we'll pick an auspicious date to hold the ceremony, a combination of numbers from the solar and lunar calendars. I am looking forward to it. We will have three parties: one for his family here, one for my family in the south, and a nice dinner with classmates as well."

My Chinese colleagues, all under 30, had laughed uproariously when I queried them about tradition rituals covering ancient Chinese wedding customs. My list ranged from shedding nuptial tears and delivering the dowry; making up the bridal bed and delivering the bride and drinking from the marriage cup, and finally teasing the newlyweds.

"Most of us who have had weddings do traditional things, but in a modern way," explained Ting Ting. "Women may wear a traditional red wedding dress while most men wear Western suits. I was lifted into a nice automobile and delivered to my new home. Custom dictates that the bride's feet aren't supposed to touch the ground and I don't even know why. I'm embarrassed to say I know nothing about those bitter gourds tied with a red silk thread ..."

"Could be only a regional custom," I replied. "In the Zhou Dynasty dating back 3000 years, the bride and groom drank wine in their bedroom from bitter gourds linked by a red silk cord. This was often the first time they were alone and the first thing they did together. The bitter mixed with the wine meant that they'd stick together through thick and thin."



"Wah! A foreigner telling Chinese customs that we have already forgotten," wailed He Shan. "I hope this doesn't become a trend."

"But my husband's family insisted on an elaborate ceremony," interrupted Chen Xia. "His people are from Tongliao, Inner Mongolia. They consulted a fortune-teller for our wedding date. I wore a red qipao, and we both did three ceremonial bows to his parents. They even had me sit on an axe because it means good luck." She smiled bashfully and continued, "I did this out of respect for our families; actually what I really wanted was something more modern." "So many young Chinese blindly copy the West," commented George Wang. "China is a significant superpower: We Chinese should be more discriminating about the new customs we adopt. The old ways must not be forgotten."

"How about a dowry?" I asked the group.

"Very necessary," the girls chorused enthusiastically. "In fact," added Chen Xia, "We had this elaborate wedding so my in-laws could collect dowry for us. They had paid out so much cash to other families and friends for the weddings of their children; my wedding was their turn to receive gifts and money."

"Yes, that's important," Xu Lin added. "Only 40 or 50 years ago people had so little, no one had parties or took pictures or collected dowry money; everything was forgotten because China was poor. But in the 1970s some traditions began again. Weddings have always served

as ways for families to network and reaffirm their culture."

"And to display wealth and success," Ting Ting remarked. "Some Chinese are fabulously wealthy these days, so instead of parading a dowry through the streets as they did in the past, people hold grand parties at five star hotels. It's very impressive."

"All I want is for my wife to be happy," retorted Chen Chao. "That ostentatious display is foolishness, capitalist corruption."

"Your marriage will be eternally successful," Xu Lin remarked. "You've discovered, like any man anywhere on the Earth, that if you keep your wife happy everything will be ok."

"Well," said George Wang, "My wife wasn't happy unless we did it up in style. I spent a bundle on the wedding preparations: the clothes, the dinners at fancy restaurants, the rented car ..."

"Was it fun?" I asked.

"Yes," he admitted. "Trying to bit an apple hanging from cord made me accidentally kiss my wife in public; that's an old teasing tradition, by the way."

"Yet we're becoming more Westernized, in the sense that material goods and consumption play a greater and greater role regarding happiness," He Shan noted.

"How ironic," I remarked, "Foreigners come to China seeking the glory of the Chinese past and it's disappearing before our very eyes. Traditions, language and food: they are all necessary to preserve one's culture."

"Don't worry," Chen Chao admonished me. China follows the French proverb: plus les choses changent et plus elles restent les memes." (The more things change, the more they stay the same.) (From the Beijing Review, January 24, 2008)

Valerie Sartor is an American living in Beijing

Survival in Shanghai

A Memoir

By Lotte Marcus
(From *Points East*, March 2009)

Part I. Vienna, Austria, 1938

I was an 11½ year old school girl when Hitler's soldiers in turreted tanks rolled into Vienna to such a welcoming, even triumphant, entry that some said the army had been invited by fellow Austrians. It was not surprising then, that within a short period of time, a series of anti-Semitic Rassengesetz (racial laws) were set in place to make Austria judenfrei (free of Jews). The end results of such actions would be one of the many steps that led to one of the twentieth century's ugliest chapters in world history.

My family – my mother, father and I – were immediately affected. My father was fired from the Oesterreichischen Kreditanstalt as the bank was “aryanized”. Businesses became expropriated by Aryan employees of former Jewish owners. And the formerly young Austrian unemployed, now in German uniforms, were encouraged to ransack, rob, and force Jews, whose only crime was to be there on the street, to hand over goods and cash. No Jewish person was safe. There were no defenders, only attackers. Intimidation was the name of the game; imprisonment and murder its method.

Considering the threat – to my parents; six adult siblings; and the 187,000 of Vienna's Jewry – the Jewish community reacted as best they could. My father, like most others, went into action – he left no stone unturned to get out. He wrote

letters to the United States. He looked for relatives in Israel (then Palestine). He applied for jobs in banks abroad. He did anything and everything to find an avenue of escape even though my family, like thousands of others, considered themselves natives, considered themselves Austrians, as “included”. My father had been a Lieutenant in World War I, had fought in the Austrian Army on the Russian front; his father before him had immigrated from the East, from Sudetendeutschland. But now we became full-time applicants. We became excluded. But to do so we had to become excluded “correctly”. In order to leave, all our private information had to be gathered. My father was marched from office to office. First, to secure our birth certificates, our proof of residence, our proof of taxes paid, our police record (or lack thereof), proof of affiliations with religious or political organizations, proof of money loans paid or unpaid, proof of land purchased or sold – all so that someone up there could finally say that, according to the German government, you were legal to leave (not that you had been forced to leave) with a passport issued by the German Reich. “By order of ...” on a document, stamped and signed by this or that head of an office, a Gauleiter, a soldier, a newly appointed official, was the law.

My father learned to scope out which Beamter might speed up or slow down this process; who might make you

wait longer or ask you to come back with one more bit of information, because in the recesses of his new position – he, newly-installed in this position of pseudo-power, might secretly enjoy the spectacle of the Long Line before him. Often my father made me come with him, pushed me forward amidst desks and benches, so that “das suesse, kleine Maederl” (the sweet little girl) would soften the heart of the bureaucrat and we might beat it out of there faster than the applicant behind us, who had nothing to sweeten his application with. Nevertheless, we applicants were objects of indifferent mercy. Between us and the people behind the desk lay The Great Divide.

To secure the passport was only the beginning of the story. The larger question – where to go once you had your papers – was feverishly discussed, 24/7 in the privacy of our home with friends, relatives, neighbors, and it became more urgent when our original home was requisitioned by a young, blond, military officer who profusely apologized to us as he was writing down each item he was appropriating from us. After all, he was merely “following orders”.

All foreign Consulates, all Embassies, in Vienna were inundated with applicants. There were no longer places that might help vacationers or businessmen to travel abroad, but places that were the source of magical power – to provide entry not to a country but to life itself. More Long Lines. They snaked for blocks. Some

folks hired substitutes to wait in one consulate while they checked out another, or merely hired them to hold their place in line, as rumors flew. When would the English Consulate pass out new applications? Would the French? What about Australia? Or would we find a relative in Sweden whose name and address we would find at the Swedish Consulate? Or the American Consulate? What was the name of the Pole who fought with my father in World War I and whom he later met on his honeymoon in Italy (ein ganz fescher Kerl – a really smart fellow). Would the International Jewish Congress persist to increase the quotas for European countries? What about work permits in England, Holland, Italy – and would they take children? My father, like all the other applicants, carefully dressed for the occasion as if that was a prerequisite to finding a new life: the light green trench coat with upturned collar, the dark green fedora hat, the briefcase, all of which my mother approved of: “They make you look smart”. It was important to make a good impression on the Herr Konsul in case you should even get to see him.

So it was by sheer accident that my father, on the way to somewhere else, saw yet another Long Line in front of yet another Consulate on 3 Beethoven Platz, Bezirk, with at least 45 persons waiting, when one of them recognized my father and hailed him: “Come on, get in line. This is the day”. (Ja, heute geben sie doch. Visas nach Shanghai, kommen Sie doch, koennen Sie es gleich in Ihrem Pass-schrift haben – Yeah, today, they are giving out Visas to Shanghai. Come on, you’ll just have it stamped into your passport...). My father just fell into yet one more Long Line which, he would tell us over and over again to his surprise, was actually moving and really, “It didn’t take all that long”. He was please too, because just on that day he happened to have our German Reisepasse (passports) on him. “I had

all the right documents. I just turned them in. The clerk disappeared and, after a while, my name was called and there they were, everything in order: three passports signed and stamped”.

“Yes”, my mother said, “and you didn’t have to speak Chinese?” “The Clerk was German and spoke English”. “Did you get to speak to the Consul?” – Did he speak English?” “I just moved from one desk to the next”. “And you didn’t even have to pay?” We stared down at Chinese characters we neither could read nor understand.

A few weeks later, after Krystallnacht, on November 9, 1938, and after a body bag brought the remains of my father’s brother, Alfred, from Dachau (the first labor camp we ever heard of), and after I had been told at my skating rink that I could not dance in the next ice show because of the new racial laws, my father actually bought our steamship tickets for the Conte Biancamano, one of the Italian steamship company’s luxury liners that took six weeks to go to Shanghai. My relief was enormous. I would no longer have to wait up in bed, scanning the window for my father’s returning shadow, or listen for his footsteps as he turned the key to open the large oak door into our flat, on the fourth floor of Schulerstrasse 20, as he had safely crested another day in the Long Line and avoided disaster.

(Part II will be published in the next issue)

*The Society for Research
on Jewish Communities*

**THE JEWISH
ENCYCLOPEDIA IN
RUSSIAN ON THE WEB**

www.eleven.co.il
jewishencyclopedia.ru

From Our Archives

Jerusalem, 29th March 1993

The Honorable
Mr. Huang Ju
Mayor of Shanghai
People's Republic of China

Dear Mr. Mayor,

You will recall that during my visit to Sanghai, I talked to your deputy who accompaneid me about returning to the Jewish people the two former synagogues in Shanghai, Ohel Moshe at 62 Chahg Yang. Road and Ohel Rahel on Shan Xi Bei Road. In principle, I understood that you are agreeable to returning these two buildings and turning them into museums depicting the history of the Jews of China.

At that time, the Deputy Mayor asked for a sponsor. Mr. Saul Eisenberg, whom you know, volunteered to give his sponsorship and to organize other sponsors. He also thought that it might be possible to clear part of the former ghetto next to the Ohel Moshe Synagogue building (today the Civil Defense Bulding) so as to preserve it for the benefit of Jewish tourism.

I have entrusted this matter to Mr. T.A. Kayfman, who is President of the Israel-China Friendship Association, and have suggested that he, together with his colleagues, former members of the Jewish community in China, take this matter up with you and implement it. I am sending a copy of this letter to Mr. Kayfman and to Mr. Eisenberg and trust that we shall succeed in setting up these two centers which are of great sentimental importance to the Jewish people and which can be turned into major attractions for members of the Jewish community throughout the world visiting China.

I steel recall my visit to Shanghai with great pleasure. With very best wishes,

**I remain
Sincerely,
Haim Hertzog
President**

Civic group gathers post-landing accounts on Jews saved by Sugihara

A civic group has collected witness accounts of exchanges between Jewish refugees and Japanese citizens after they fled Nazi persecution and landed at the Sea of Japan coastal city of Tsuruga in 1940-1941 thanks to visas issued by Chiune Sugihara, the then acting consul general at the Japanese Consulate in Kaunas, Lithuania.

The group consisting of amateur historians in Tsuruga, Fukui Prefecture, compiled a report of the accounts on the basis of a string of interviews with the elderly who were Tsuruga citizens in the 1940s, according to Takaharu Furue, 57, one of the historians.

Although almost no documentary evidence on how the Jewish refugees were treated by Tsuruga citizens has remained, there has been a touching anecdotal account in the local community about a youth who presented baskets full of apples to some refugees.

The group has verified the account, as its investigation identified the now-deceased youth who was in his early teens at the time -- by finding and interviewing his sister who is a daughter of a merchant who was engaged in foreign trade at that time. The merchant was known as a person of character.

The merchant used his domestic trading route through which he could buy apples grown in Aomori Prefecture, northeastern Japan.

The group also found another eyewitness, now an 82-year-old woman, who gave testimony about how a female Jewish refugee came to her father's wristwatch shop to sell her watch.

"The Jewish person opened up her empty purse and made eating gestures," the Japanese woman said.

"In this manner, she sold what she was wearing" on her wrist.

Testimonies from other witnesses also highlighted the ordeals of the refugees who traveled long distances through the Trans-Siberian railway from Europe via the puppet state of Manchukuo before reaching Tsuruga.

An eyewitness said, "I saw a Jewish person in ragged trousers who was wearing shoes which were being held together with wires."

Another witness said, "I heard the owner of a bathhouse allowed the refugees to take a bath for free, but that he later had much trouble scrubbing away the dirt."

Furue said, "I presume that the refugees felt the warm-heartedness of local people. We hope to communicate these historical anecdotes on how citizens made much of other humans' lives."

Kaunas was then the temporary capital of Lithuania, which was sandwiched between Germany and the Soviet Union. After German leader Adolf Hitler's invasion of Poland on Sept. 1, 1939, Britain and France declared war on Germany. Nazi armies invaded Poland and a wave of Jewish refugees streamed into Lithuania, bringing chilling tales of German atrocities.

After the Japanese Foreign Ministry turned down Sugihara's repeated pleas in 1940 to permit him to write visas for the fleeing Jews, he issued transit visas to some 6,000 Jews on his own initiative.

They later traveled across Siberia and Japan to safety in the United States and other destinations. Records show that these refugees traveled to their final destinations from Kobe and Yokohama after landing at Tsuruga. Kyodo



Prof. Naoki Mariyama (from Tokio) visited Beit-Ponve and met with T. Kaufman

Meander with Menahem: Shanghai Megalopolis of the Future

The Bund is the famous promenade of Shanghai (the word itself is an Anglo-Indian expression, and is only used in context of the boardwalk in Shanghai, even though I have a vague recollection of hearing it used also in Bombay) that runs along the western bank of the Huangpu River, a tributary of the Yangtze that runs through Shanghai, between the suburbs of Pudong and Puxi.

I love sailing, so I signed up for a cruise on the river. Then a completely astounding thing happened. In a matter of minutes the sky darkened over with almost black clouds, the wind picked up something fierce, a typhoon warning was announced and the river police stopped all traffic on the river. The whole thing took less than 20 minutes! Amazing! Ah well, them's the breaks. But it turns out that one man's adversity is indeed another man's fortune. The local scalps did a roaring trade selling knock-off Rolex, Omega and Breitling watches. Aha! The bargaining begins. I love it! Started at 1 for \$5, down to 4 for \$10 and eventually settling on 6 for \$12. Who can resist?

I must tell you, the Shanghai skyline is spectacular! First of all the buildings are HIGH! Shanghai plans on being the largest city in the world by the year 2020, with the tallest buildings in the world. Right now they are completing the currently tallest building, and have already begun construction on the one that will be loftier still. They work at incredible speed, what with there being no problem of manpower in this country. It's all very fascinating, this issue of endless amount of working hands available here in China. It's sometime hard to grasp that there are SO many people here. Who can even figure

out 1.3 or 1.5 billion? Just the zeroes make me light-headed!

Cruiseless, but with a pocketful of timepieces, I crossed the river and went to see a show about the history of China in song and dance and very colorful costumes. Shows in this country bring entertainment to whole new level and give the word 'spectacle' a whole new meaning. Colorful costumes and easy interpretation, along with electronic-board simultaneous translations, makes the shows a sheer delight. After the show I took the elevator up the Pearl Tower, something like the CN Tower in Toronto, for a night view of the City. The grand buildings along the Bund are all lit up every night until 10.30 p.m. when 'poof!' – all goes dark. It's as if the city disappears. Very odd.

My next morning started with a visit to Yu Yuan – Shanghai's "Chinatown". Seems strange, doesn't it to have a Chinatown in the biggest city in China. It has a lot to do with the history of Shanghai as an international city, and the influence – and concessions – of the British, French, Americans and Japanese (and also, with a lot of Jewish money and investment). This was the only area in China where I came across homeless or street people. All were disabled in one way or another, in terrible shape, and were panhandling. A harsh indictment, I think, about the way less-than-productive citizens are treated here.

After that I made my way to the city planning museum, to see how they're going to enlarge and improve the city by 2020. As a museums systems designer in one of my former careers, I was intrigued by the concept of a museum devoted to city planning.

The one exhibit that overwhelmed me was a vast scale model – it occupies a complete floor of the museum – of the entire city of Shanghai as it will look in 2020. The detail is incredible, almost down to the tree-in-the-street level. Spectacular!

My last stop in Shanghai was the old Jewish quarter. The buildings of Shanghai's once renowned Jewish ghetto now house other residents. The Ohel Moshe synagogue was under renovation and thus closed to visitors. But the ghetto nevertheless tells the marvellous story of the rescue during the Holocaust of over 5,000 Jews from Lithuania, thanks to the heroic efforts of the Japanese Consul, Chiume Sugihara, recognized by Yad Vashem as one of the Righteous Among the Nations. When I served as Yad Vashem's spokesman, I once had the good fortune to meet the late Mr. Sugihara's wife and daughter. This was the place of rescue of many survivors, including Zerah Warhaftig, a former Israeli cabinet minister and one of the signatories on Israel's Declaration of Independence, and also the entire Mir Yeshiva.

For me – as a child of Holocaust survivors – this was one of the most important sites in China that I had to visit. And so I finished my visit to Shanghai – on a "high".

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From The Jerusalem Post,
March 21, 2008

Passover Haggadah-China, from the Tours of Jewish Shanghai

We are delighted to inform you about the newly published Passover Haggadah-China. This Haggadah is a symbol for the growing Jewish life in China's Diaspora of the early 21st century. It is also meant for the many visitors who ask if they can find a Chinese Passover Haggadah.

The first edition of this One Of a Kind Haggadah has just been published. What makes this Haggadah different from all other Haggadoths ?

* The traditional Passover Haggadah that we are all familiar with but with Chinese characteristics and other surprising features.

* Introduction in Chinese to the Passover holiday by Prof. Xu Xin Nanjing University.

* Illustrations and Paper Cuttings by a renowned Chinese artist.

* Rare historical photographs of the Passover in the Chinese Diaspora.

* Bilingual traditional text in English & Hebrew with highlights in Chinese.

* Historical introduction to the Jewish Diaspora in China.

To learn more about this unique Haggadah and to order kindly visit: www.shanghai-jews.com/haggadah

If you cannot open the link, just copy it and paste in your browser.

"I must say it is an excellent edition, beyond my expectations and you have done a great job. I am sure many people would like to use it and read it.

Mazel Tov!! Have a great Passover."

Xu Xin,

March 13, 2009

"This Haggadah is truly a work of art and a snapshot of the richness of culture and Jewish life in one of the more remote places in the Diaspora. It is a timeline of Jewish life in China from its earliest beginnings to

today".

Erica Lyons, Jewish Times Asia, March 2009

<http://www.jewishtimesasia.org/art-a-culture-topmenu-54/288-2009-03/1279-why-is-this-haggadah-different-from-all-other-haggadahs>
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If you wish to make an order or inquire about the price, email us to: haggadahchina@gmail.com

Best wishes

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Greetings to all,

Professor Xu Xin, Chair of the Institute of Chinese Studies, Nanjing University, wrote the introduction for this unique Haggadah for Passover.

Almost all those who receive this email from me today will recall my once-in-a-lifetime incredible trip to China in October 2004, the first time I was back in the country of my birth after being away for 55 years. What a marvelous journey. Professor Xu Xin and his wife did everything humanly possible to make

me feel very much at home during my stay in China as one of the attendees at the International Symposium on the Study of Judaism, Nanjing University, chaired by Professor Xu Xin, October 8 - 11,

2004.

In addition to the Symposium itself, the side trips before and after the almost weeklong event itself were an unforgettable dream come true for me.

I was extremely happy to be able to reciprocate the Xu Xin hospitality by coordinating a visit for Professor Xu Xin and his wife to come to UC Berkeley in February of 2005. Thanks to the generosity of the Institute of East Asian Studies, the Judaic Studies On Campus, the Graduate Theological Union at Berkeley, the Judah Magnes Museum, Berkeley, and Berkeley Hillel, Professor Xu Xin and his wife returned

to Nanjing with memories of a deeply moving experience, filled with learning and warmth.

This email also gives me an opportunity to thank you once again for

participating in my personal journey to China and my appreciation of your friendship.

All the best,

Sophie

Visit the Website of Igud Yotzei Sin

www.jewsofchina.org

The website contains a wealth of information on

- ❖ The chronology of events of the Jewish presence in China
- ❖ Publications (transcripts of conference speeches). Valuable material for researchers plus books
- ❖ Biographies ❖ Links to other sites of interest ❖ The Harbin Huang Shan Cemetery
- ❖ Family search forum ❖ Photos (some rare photos published for the first time)

Children of the World:

The only feature film ever directed by foreigners in the hundred-year history of Chinese cinema - By Xu Buzeng

Jacob Fleck (1881-1953) and Louise Fleck (1873-1950) were Austrian film directors. The husband was Jewish, but the wife was a gentile born of an aristocratic family in Lyons, France. They had directed a hundred odd films in Austria and Germany, including those for the German Ufa (Universum Film Aktiengesellschaft), famed as the best equipped and the most modernized studio in the time of silent films. Paul Muni, later the talented Hollywood film star, was the pupil of the Flecks while in Germany. During the Nazi's reign in Germany the Flecks left for Austria. After the German annexation of Austria in April 1938 they were put successively in the Dachau and the Buchenwald concentration camps. After their release the Flecks fled to Shanghai and co-operated with Fei Mu (1906-19561), one of the best Chinese film directors, to make *The Children of the World*, starring Ying Yin, one

of the best film stars of the time. In the film Fei Mu acted as producer and playwright. From the beginning of October 1941 the film was on successively in two cinemas with a successful total of over 90 shows. The Flecks even had an ambition to dub it in English and show it in Europe and the United States. For this the Flecks succeeded in seeking out competent candidates from salesgirls of the big department stores who spoke fluent English. But their ambition was frustrated by the Pacific War which broke out in Shanghai on December 8, 1941 (in Pearl Harbor it was on December 7, owing to time difference) and the Japanese troops occupied the International Settlement. Also frustrated was their plan to start a Chinese Academy of Movie Arts, for the training of film workers. Ying Yin who had played the lead in the film committed suicide as her boyfriend, an underground

intelligence agent against Japan, was arrested and executed it caused a sensation among the masses. The Flecks' film making won the support of the Hollywood comic film director Ernst Lubitsch. Jay Layda in his English language history of Chinese films (*Electric Shadows--Dianying*) wrote that the Shanghai film industry made it possible for at least one film to be made by émigrés from the German film industry: Jacob and Louise Fleck never made a masterpiece but their one Shanghai film (very probably, their last work) was a decent human film with none of the frantically sensational appeal of other "modern dress" films of Shanghai at this time. *The Children of the World* touches the politically delicate periods of 1927 and 1937 ending on an almost realistic picture of Shanghai life in 1940. In 1947 the Flecks left Shanghai for Vienna in their retirement age.

Einstein's Vision to Shanghai in 1922

By Xu Buzeng

Eighty five years ago, in late 1922, Albert Einstein (1879-1955) paid two visits to Shanghai with his second wife Elsa, on his voyage to lecture in Japan and back to Europe. It was in Shanghai that he was officially notified by the Swedish legation there of his belated laureateship of the 1921 Nobel Prize for physics. He was warmly welcomed by the Chinese intellectuals. Chinese physicists, mathematicians and writers wrote books and numerous articles to introduce him, his theory of relativity and his work on the photo electric effect. He was invited to the welcome party of the Chinese cultural circles and watched the

performance of the antique Chinese Kunqu opera. He gave a lecture on the theory of relativity at the Shanghai Municipal Council auditorium. He attended the garden reception held in his honor by the Shanghai Jewish Communal Association at Mr. .Gatton's magnificent home at No.9 Route Doumer. When speaking of the Hebrew University in Jerusalem then in construction he said that this would provide a focus for the development of Jewish intellect and ideals and a means of mutual mental co-operation among Jews the need of which he had noted as soon as he went to Germany from Switzerland. Einstein's visit to Shanghai has

exerted a profound and lasting influence on China's physics. As a result in later years the Chinese-American physicists Tsung-Dao Lee (Li Zhengdao) and Chen Ning Yang (Yang Zhenning) jointly, won the Nobel Prize for physics in 1957, followed by Samuel Chao Chung Ting (Ding Zhaozhong) in 1976. All of them received their college education in China. Furthermore, among the Chinese scientists who have won the title of "heroes" in developing the atom bombs, the hydrogen bombs and the man-made satellites there are quite a number of physicists.

Shanghai, Friday, August 18, 1944

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ADVERTISING RATES
By Application.

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Having obtained licences for the opening of several hot water boilers for public use in the Designated Area, a group of refugees have obtained a loan for initial expenses from the "Gmilus Hesed Society" and it is expected that the boilers will begin functioning in the near future "Our Life"

learned from a competent source.

This enterprise should be warmly welcomed, as the lack of hot boiling-water for drinking purposes in some parts of the Designated Area has been a matter of serious complaint by the refugees.

Max Warschauer and Joseph Fruchter Invited to Teach Singing in Chinese National Conservatory

Two popular emigrant singers, Max Warschauer (baritone) and Joseph Fruchter (tenor) received invitations from

Prof. Li-Wei-Ning, President of the Chinese National Conservatory, to teach singing in the Conservatory.

Meeting of Parents of Shanghai Jewish Schoolchildren

On Sunday, September 3rd at 10 p.m. at the premises of the Shanghai Jewish School, 544, Seymour Road, will take place General Meeting of Parents of the schoolchildren arranged by the Temporary Parents' Committee of the School.

Activity of the Temporary Parents' Committee and elections of the permanent Parents' Committee.

In case of absence of quorum at 10 a.m. the next Meeting will take place at 11 a.m. on the same day and will be considered lawful with any number of parents present.

Chinese Courses for Foreigners at Aurora University

By Dr. Reifler, Well known Sinologue

The Aurora University has announced the recommencement of the Chinese courses for foreigners introduced last year by Prof. Reifler, well-known sinologue.

Prof. Reifler won his reputation of an excellent sinologue already in Vienna, whence he came to Shanghai about ten years ago.

Rosh Hashana Greetings in "Our Life"

Following the tradition of previous years, "Our Life" will publish a special holiday issue on Friday, Sept. 15th containing greetings of individuals and firms desirous to wish

their friends and clients happiness in the forthcoming year.

These greetings are accepted in the office of "Our Life" and by telephone 75914.

Miss I. Podrabinek to Wed Mr. A. Kunda on September 8

Miss Ida Podrabinek, daughter of cantor M. Podrabinek, Polish refugee, will be

united in marriage with Mr. A. Kunda on Sept. 8 in the Rachel Synagogue.

(contributed by Joe Levoff)

NOTICE

REGISTRATION OF ALL STATELESS PERSONS

In order to obtain a census and statistics of all Stateless persons residing in the Shanghai Area, all those falling under the following categories are hereby ordered to register without fail:

- 1) Stateless persons of German, Austrian, Hungarian, Polish, Czechoslovakian, Latvian, Lithuanian and Estonian origin, who arrived in Shanghai before the year 1937 and were not subject to the Proclamation of February 18th 1943, issued by the Commanders-in-chief of the Imperial Japanese Army and Navy of the Shanghai Area.
- 2) Stateless persons of above mentioned origin who arrived in Shanghai on or after 1937 but were given extensions to remain outside the Designated Area, or exemptions from being subject to the above mentioned Proclamation

Place of Registration:

Shanghai Stateless Refugee Bureau
70 Haimen Road (Muirhead Road)

Period of Registration:

August 14th to 31st 1944 (with the exception of Sundays)

Time of Registration:

9 a.m. to noon.

Registration forms to be filled in will be given applicants at the above mentioned address.

August 13th 1944

By order

T. Kubota

Director General
Shanghai Stateless Refugee Bureau

NOTICE

By order of Mr. T. Kubota, Director-General of the Shanghai Stateless Refugee Bureau, in order to take a census and statistics, all Stateless persons of Jewish origin residing in the Shanghai Area, who are not subject to the Proclamation of February 18, 1943, are hereby requested to register without fail with this Association, regardless of whether they are members of this Association or not.

Place of registration:

102 Route Tenant de la Tour
or
137 Peking Road, 2nd Floor

Date and Time of registration:

August 14 to 31, 1944, 9 a.m. to 1 p.m.

SHANGHAI ASHKENAZI JEWISH
COMMUNAL ASSOCIATION.

Mr. Zhao Jun, the Ambassador of China, visiting Rosh Pina

On April 13, Mr. Zhao Jun, the Ambassador of China, accompanied by 23 officials of the Chinese Embassy, took part in the traditional Passover excursion in the North of Israel and was an honorary guest of the Northern town of Rosh Pina



Mr. Avihud Raski, the Mayor of Rosh Pina, greeting the Ambassador



In the old synagogue of Rosh Pina. Ronny Veinerman who organized the excursion stands near the Ambassador



From left to right: Mr. Avihud Raski, the Mayor of Rosh Pina, the Ambassador and T. Kaufman near a building in the old part of the town

CHINESE STYLE LATKES

2 medium potatoes
3 scallions, green and white parts, finely chopped
1 egg
1 ½ tablespoons cornstarch
1 teaspoon salt
2 tablespoons vegetable oil
(Chinese Dipping Sauce, see below)
Finely grate the potatoes into a medium bowl. Add the scallions (green onions). In another bowl, beat the egg with the cornstarch and salt, then add to the potato mixture, stirring well. In a large nonstick frying pan, heat 12 tablespoons of oil over medium-high heat. When hot, begin dropping tablespoons of the potato mixture into the pan. Flatten slightly with the back of the spoon. Cook the pancakes 3-4 minutes on each side, or until lightly

browned. Drain on paper towels. Add the remaining oil and cook the rest of the potato mixture in the same manner. Serve hot with the Chinese Dipping Sauce on the side.

Chinese Dipping Sauce
1 teaspoon sesame seeds
1 small clove garlic, minced
1 scallion, finely chopped
4 tablespoons soy sauce
2 tablespoons white vinegar
2 teaspoons sesame oil
1 teaspoon sugar

In a heavy skillet, toast the sesame seeds over medium-high heat until slightly browned. Transfer the sesame seeds to a small bowl and add the remaining ingredients. Mix well. Serve at room temperature.
Yields 4-5 servings.

Letters

Harriet

Dear Teddy Kaufman

It was a pleasure meeting with you and Teddy 2. My journey to Israel was wonderful but so fleeting. I will try to find out re the translation and origin on the stele that Teddy 2 asked about. Thought you would like to see this and the other Harbin email I will forward to you.

Wishing you and all you hold dear a very Happy Hanukah – with the hope of Shalom for Israel and all humankind.

David & Frederique Familiant

Dear Friends,

With the age of electronic mail, we have stopped sending out cards of any kind, whether electronic or paper, opting for this "quicky" simplified system, to Wish you Happy Holidays, a Wonderful New Year, with good health for you and your dear ones, and to say that we are thinking of you, as the year comes to a close, and we usher in the new one.

We continue to enjoy our life in Monaco, even though in many ways, this has been a trying year, with the economic climate, and a few health problems, that luckily are now behind us. Our travel schedule has been reduced but we still managed to visit the children in Israel and California, in addition to shorter trips within Europe to Sienna, Venice, Paris, and of course the areas closer to us in

France and Italy. The children and grand children have stayed in their respective locations, this last year, with no moves planned.

With all our best wishes

James Carter

I am an American University professor who has published on the history of Harbin. I would like permission to use several photographs from your website to illustrate a presentation on historical preservation in Harbin, which I am presenting this month at Johns Hopkins University. Thank you for your assistance.

Sincerely,

Address: 5600 City Ave. Philadelphia PA 19131 USA

Email: jcarter@sju.edu

Phone: 610-660-1988

Peter Schulhof

Dear Mr. Kaufman:

Thank you for your reply to my letter. I am glad to know that you and others are interested in and working on organizing a Center for the study of history of Jews in Tianjin and an exhibit of the history of the Tientsin Jewish community. How close to fruition are these plans? I gather from your reply that you are not inclined to work with the Tianjin Museum of Modern History toward these goals. Am I correct? Are you familiar with that museum? Is there some consideration that I should be aware of before I decide whether to cooperate with them in some way? Do you think that it may make sense to cooperate with them in some temporary way prior to the establishment of a Center for the study of history of Jews in Tianjin? By the way, they seem to be willing to accept digital copies of documents, photos, etc. if originals are not made available.

David Fan (Fan Yuchen)

Dear Mr. Kaufman & Mr. Klein

Here I am finally answering your letter of months ago. You are probably wondering what happened to me. To be honest, I haven't written because I had stayed in China from the beginning of this year till to the end of Olympic Game. This year is the 40th year since I graduated from Tsinghua(Qinghua) university. I meet many fellow students during my staying in China, some of them I had never seen since I graduated.

Since I was back, we have thrown ourselves into moving our house from Psagot to Netivot. Now our daughter family and we live in same city, Netivot.

I have been a devoted reader of the publication of Igud Yotzei Sin in Israel, since I read it first time 14 years ago. I learn a lot from the publication. Thank you for your work hard. I should contribute my share to your association. But I always feel my ability falling short of my wishes. I have not had a stable job since we immigrated to Israel. Sometime the barriers of language make me feel difficult to move even one step. I always fancy if I was a millionaire, I should donate at least my half property to your association. I do not know when my illusion becomes true.

I highly appraise your work. I'll firmly bear your hard work in mind. I am sure that my illusion will be realized.

Sincerely

Tess Johnston

I note that you reprinted our entire OLD CHINA HAND GAZETTE in your latest issue, which is a grand surprise -- for which thanks!

There may be readers, however, who wish to avail themselves of my offer to look up relatives, etc., in our Shanghai Directories and Hong Books -- and there is NO email address for me listed anywhere.

If you would like to add a note, with that, in the next edition, it is: HYPERLINK "<mailto:tessinshanghai@yahoo.com>" tessinshanghai@yahoo.com. I always answer all inquirers, and look forward to hearing from -- and trying to assist - some of your readers.

At your service,

Always,

Tess in Shanghai

70 Donghu Lu, Bldg. 3, #201

Shanghai, 200031, China

Ph: (86-21) 6437-0280

Emails: tessjohnston@ssbg.com.cn, tessinshanghai@yahoo.com

Leanne Minny

I was wondering whether you keep a computer system with records or indexes to newspaper articles, birth records etc. If you do, do you need help with dataentry?

I currently assist JewishGen with dataentry of records and also assist Alain Farhi of Les Fleurs de Orient and as my personal interest is China I would be glad to assist.

Also do you know if an index of names appearing in Shanghai's Israel's Messenger exists? If one doesn't exist, I'm currently creating one for myself and would be glad to send it to you, please just me know what format and what fields you would like in it.

Thanks

Sydney, Australia

From: IGUD-SIN [<mailto:igud-sin@013.net>]

Sent: Monday, 23 March 2009 11:43 PM

To: mlminny@optusnet.com.au

Cc: Teddy Piastunovich; Naomi Tracton

Subject: Fw: Leanne Minny - Contact Us Form from Jews Of China webste. [About the association-Contact Us]

DONATIONS

SOCIAL AID FUND

USA

NEW YORK

From The CHARITABLE FUND of The AMERICAN FAR EASTERN SOCIETY for the Rosh-ha-Shana Holidays US\$ 1000

SAN FRANCISCO

THROUGH THE COURTESY OF THE FAR EASTERN SOCIETY OF SAN FRANCISCO

From	The FAR EASTERN SOCIETY of SAN FRANCISCO for the Rosh-ha-Shana Holidays	US\$	2000
"	David FAMILIANT towards the IYS Social Aid Fund	"	2500
"	Mr. and Mrs. Norman SOSKIN	"	500
"	Mrs. Mira MRANTZ	"	320
"	Mark E.KAPTZAN and family in memory of Vera SAPOJNIKOFF	"	200
"	Mr. and Mrs. Isai KAUFMAN in memory of their PARENTS	"	200

In memory of my beloved son **DAVID BELOKAMEN**

on the 16th anniversary of his passing

donation to the Igud Yotzei Sin Social Aid Fund

US\$ 2000

Aaron (Billy) BELOKAMEN



IN MEMORY OF MY BELOVED

LILIAN

ON THE SEVENTH ANNIVERSARY OF HER PASSING

US\$ 5,000

Donation to the Igud Yotzei Sin Social Aid Fund

AARON (BILLY) BELOKAMEN

USA

From	Michael KLEBANOFF towards the IYS Social Aid Fund	US\$	1000
"	Irene BOREVITZ in memory of her beloved parents Gita and Anatole PONVE	"	1000
"	Mira and Phil MATERMAN in loving memory of their parents Betty and Jacob LIBERMAN and Dina and Abram MATERMAN	"	360
"	Joanie HOLZER SCHIRM in honour of the help provided to her by Mr. Gerhard BOCHNER	"	100
"	Margaret BROSAN in memory of her husband Alfred BROSAN	"	100
"	Benjamin W.HENKIN in memory of his parents Elka and Zeev Wulf HENKIN	"	100
"	Beba LEVENTHAL in memory of her wonderful uncle Lasar Davidovich EPSTEIN and his lovely wife SONIA	"	50
"	Hurst H.SOMMER in memory of Kurt MAIMANN	"	50
"	Gregory HODSON in memory of his wife Rose HODSON	"	25
"	Paul AGRAN in memory of his brother Jack AGRANOVSKY	"	100
"	Susan SHENNON in memory of her husband Gregory SHENNON on his Yahrzeit	"	25
"	Bertha ELKIN in memory of her mother Elizabeth (Lea) OPPENHEIM	"	50
"	Betty LIAS in memory of Isaac LIAS, beloved husband and father	"	50
"	Peter SCHULHOF in memory of his parents Joseph and Charlotte (Shari) SCHULHOF	"	50
"	Hanna (Kiewe) and Albert BENSADOUN in honour of the marriage of their granddaughter Rebecca MARGOLIES to Jonathan MOSES on July 2009	"	25
"	Rose HOROWITZ in memory of her brother JOE on his Yahrzeit	"	100

In honour of Mr. & Mrs. Michael KLEBANOFF's 60TH Wedding Anniversary

From	Mr. & Mrs. Bernard KOSSAR	US\$	100	From	Mrs. Dolores SALZMAN	US\$	100
"	Mr. & Mrs. Dominick ROBUSTELLI	"	100	"	Mrs. Joyce KOSLOW	"	100
"	Mr. Carol SPIELMAN	"	100	"	Mrs. Eva ZETLIN	"	100
"	Mr. & Mrs. Mervyn MANNING	"	100	"	Mr. & Mrs. Howard LESTER	"	100
"	Mr. & Mrs. Henri WECHSLER	"	100	"	Mrs. Mona JOFFE	"	100
"	Mr. & Mrs. Harold PEERENBOOM	"	100	"	Mr. & Mrs. J.Seymour BARUCH	"	100
"	Mr. & Mrs. Bernard WASSERMAN	"	100				

In lieu of flowers

From	ANONYMOUS	US\$	50	From	Isaac KEREN	US\$	100
"	Maya BAAS	"	50	"	Golda LAZAROVICH	"	90
"	Mr. & Mrs. Sol BIRULIN	"	100	"	Mark LEEF	"	75
"	Aaron BELOKAMEN	"	100	"	Theodore LEVIN	"	30
"	Roger BERG	"	500	"	Balfoura F.LEVINE	"	50
"	Leopold BORODOVSKY	"	15	"	Gary MATZDORFF	"	100
"	Rolf DAVID	"	50	"	Dora MEDAVOY	"	50
"	Ronald FEIN	"	500	"	Joe MRANTZ	"	200
"	Aaron FOMIL	"	50	"	Aya PIVO (Machlina)	"	500
"	Mr. & Mrs. A.FRANK	"	50	"	Ilana RICHMOND	"	50
"	Lena FRIEDEL-FELD	"	36	"	Terry ROHE	"	10
"	Raissa GOLDIN	"	90	"	Zena SAILER	"	25
"	Gregory HODSON	"	40	"	Gina STEINBERG	"	200
"	Solomon H.JACOB	"	36	"	Hy SCHATZ	"	36
"	Olga KANER	"	10	"	Mary WOLFF	"	15

CANADA

From	Frank and Nadia OGNISTOFF in memory of their parents Gregory and Mary OGNISTOFF	US\$	100
"	Lily FRANK in ever loving memory of her beloved parents Revichka and Phillip FRANK	C\$	30
"	Lily FRANK in loving memory of her beloved friend Verochka YAPPO	"	20
"	Lessy KIMMEL towards the IYS Social Aid Fund	"	100
"	Regina CANNING in memory of her mother Lubov GOLUBITSKY	"	20
"	Al RAYSON in memory of his PARENTS on their Yahrzeit	"	180

AUSTRALIA

The Board of Directors of IGUD YOTZEI SIN and Jesse and Naomi TRACTON, who conducted the 2008-2009 I.Y.S. ANNUAL APPEAL in Australia, wish to express their sincere thanks to all contributors.

TOTAL A\$ 11770.-

We continue to list below the names of contributors in order of generosity (in alphabetical order).

From	Mrs. Bella SHANNON	A\$	5000	From	Mr. & Mrs. Alex SAMSON, PhD.	A\$	100
"	Mr. & Mrs. Harry TRIGUBOFF	"	3500	"	Mr. & Mrs. Bob SHTEINMAN	"	100
"	Mr. & Mrs. David LEVITAN	"	1000	"	ANONYMOUS	"	50
"	Mrs. Lucy RAYHILL	"	400	"	Mr. H.EISFELDER	"	50
"	Mrs. Nora KROUK	"	300	"	Mr. & Mrs. Morris ESKIN and family	"	50
"	Mr. Alfred KANT	"	250	"	Mr. Michael GELBERT	"	50
"	Dr. Samuel SAKKER	"	200	"	Mrs. Amalia GOLDBERG	"	50
"	Mr. & Mrs. Jesse TRACTON	"		"	Mrs. Liya GUREVITCH	"	50
	and family	"	200	"	Mr. Alfred KANT	"	50
"	Dr. E.WITIS	"	150	"	Mr. & Mrs. Alex SACHTER	"	50
"	Mrs. Vera KARLIKOFF	"	100	"	Mrs. E.SHERELL de FLORANCE	"	50
"	Sophie SAKKER	"	100	"	Mrs. Hanna STERN	"	20
From	FRIENDS on occasion of Stella and David UDOVITCH's Anniversary	A\$	810				
"	FRIENDS on occasion of Stella UDOVITCH's Birthday	"	660				
"	Harry TRIGUBOFF in memory of his late father Moisey TRIGUBOFF	"	300				
"	Inna MOUSTAFINE in memory of her late parents Gita and Matvei ZARETSKY	"	200				
"	Bronia SCHEER in memory of her parents Sonia and Max SCHEER, grandmother						
	Helena GELEZNEY and aunts Gita SILBERSTEIN, Eva DEAR and Bella BARON	"	50				
"	Eleonora GALPERIN in memory of her mother Rita BOGDANOVSKY	"	100				
"	Alla BRAGAR in memory of her husband David BRAGAR	"	100				
"	Alla BRAGAR in honour of Teddy KAUFMAN towards the IYS Social Aid Fund	"	200				
"	Anta LEVITAN in memory of her father David DINABURG	"	100				
"	Sophie SAKKER in memory of her dear husband Mark SAKKER	"	50				
"	Asya DEANE in memory of her parents Sarah and David FROUMSON	"	100				

ARGENTINA

From	Mrs. Gladys SAMSONOWITSCH in memory of her father Emmanuel SAMSONOWITSCH and grandfather Gregory SAMSONOWITSCH	US\$	300
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ENGLAND

From	Dr. Zvia BOWMAN towards the IYS Social Aid Fund	GBP	10
"	Dr. Mark EROOGA towards the IYS Social Aid Fund	"	50

JAPAN

From	Mr. Naoki MARUYAMA towards the IYS Social Aid Fund	US\$	100
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PANAMA

From	Victor and Toni HANONO in memory of their dear mother Raissa WIZNITZER	US\$	101
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ISRAEL

From	Giora LESK in memory of Danny and Musia BERKOVITCH towards the IYS Social Aid Fund	NIS	12500
"	Carmela MADPIS in memory of Danny and Musia BERKOVITCH towards the IYS Social Aid Fund	"	12500
"	Inga and Kurt NUSSBAUM towards the IYS Social Aid Fund for Passover	"	1000
"	Dr. Robert ZIMIN in memory of his mother Raya ZIMIN	"	1000
"	Rita LEONOFF in memory of her husband George LEONOFF	"	1000
"	IttaUDALEVITCH in memory of her mother Dvora GAIZLER	"	300
"	OLSHEVSKY family in honour of Leova (deceased) and Ilana Olshevsky's granddaughter and Jennia OLSHEVSKY's niece Maya FRIEDMAN's 18th Birthday	"	250
"	Jennia OLSHEVSKY in memory of her brother Arie (Leova) OLSHEVSKY	"	50

From	Aya ROSENBLAT, Mifa ZILBERG, Mira PISETSKY, Eva LAU, Lily KOROSHI, Mary KAMIONKA, Michael FLEISCHMAN, Ety GINANSKY in honour of Rasha KAUFMAN's Birthday	NIS	160
"	<u>Abram OZRELOVICH</u> in honour of Rasha and Teddy KAUFMAN's house-warming with the best wishes	"	200
"	<u>Abram OZRELOVICH</u> in memory of his friend of life Kira RUBIN	"	400
"	Maya VAIZMAN, Anna AGLER and family towards the IYS Social Aid Fund	"	350
"	the MEMBERS of "Ora Club" (Tel Aviv) towards the IYS Social Aid Fund	"	250
"	Rasha KAUFMAN, Eva LAU, Celia MAIMANN, Aya ROSENBLAT, Ety GINANSKY, Lily KOROSHI, Mira PISETSKY, Jeanne TIKOTSKY, Jennia OLSHEVSKY, Gabi NACHTOMI, Mary KAMIONKA in honour of Mifa ZILBERG's Birthday	"	220
"	Rasha and Teddy KAUFMAN in honour of Izi SHANY's 93d Birthday	"	100
"	Aya ROSENBLAT, Ety GINANSKY, Lily KOROSHI, Mira PISETSKY, Eva LAU, Gabi NACHTOMI, Mary KAMIONKA, Rasha KAUFMAN, Inna KHANUKAEV, Jennia OLSHEVSKY, Mifa ZILBERG, Vera BEGUN in honour of Ety GINANSKY's Birthday	"	240
"	Golda TOLEDO in memory of her father Gershon (Grisha) PESELNICK	"	100
"	Mordechai STERNBERG in memory of his wife Nadia STERNBERG	"	180
"	Tema BLUM in memory of her parents Golda and Moshe ZANTLAUFER, husband Emil BLUM and brother Alex PELEG	"	180
"	Israel BARANOVSKY in memory of his wife ITA, son MONIA and the parents BARANOVSKY and HERTSMAN	"	360
"	Leonfrid HEIMAN in memory of his dear wife HENRIETTA	"	360
"	Hezkeyahu DVIR in memory of his parents Henrich and Ida DAVIDOVITCH	"	200
"	Alina KRINKEVICH in memory of her dear late RELATIVES	"	500
"	Ariela-Vered GLANTI and Malka VAINBERG in memory of Sophia SHTERNBERG	"	200
"	Yosef JACOBSON in memory of his parents Rosa and Leonid JACOBSON	"	100
"	Moshe LICHOMANOV in memory of his father Arie LICHOMANOV	"	150
"	Yehuda SEMBERG in memory of his mother Sonia SEMBERG	"	180
"	Elya and Dan GODER in memory of Eliahu BAR-YOSEF	"	100
"	Genia LEIMANSTEIN in memory of her PARENTS	"	150
"	Rachel VEKSLER in memory of her husband PAVEL and son RAPHAEL	"	180
"	Tonia DORON in memory of her dear husband Nahman ben Shlomo DORON	"	150
"	Luba BRUNNER in memory of her husband Leova BRUNNER	"	300
"	Baruch LEVITIN in memory of his father Alexander (Shura) LEVITIN	"	120
"	Cecilia PAYAS in memory of her husband Grisha PAYAS	"	180
"	Sophie FUCHS in memory of her dear parents, brothers and sister-in-law PERSOFF and sister Musia (Mania) HENIGSBERG (Persoff)	"	500
"	Pesia AHARONI in memory of her mother Bella MIRKIN	"	200
"	Shoshana ARAMA in memory of her mother Bella MIRKIN	"	200
"	Bernard DAREL in memory of his brother Isai DAGILAYSKY	"	50
"	Esther YARHO in memory of her parents Iza and Aharon YARHO	"	180

In lieu of flowers

From	Dvora ABRAMOVICH	NIS	100	From	Zelda FRIEDMAN	NIS	180
"	Pesia AHARONI	"	180	"	Rosa GERSHEVICH	"	100
"	Shoshana ARAMA	"	200	"	Inna GLOBIN	"	250
"	Abraham BARANOVSKY	"	200	"	Jacob GURI	"	360
"	Orna BARBLATA	"	150	"	David GUTMAN	"	200
"	Pnina and Bobby BERSHADSKY	"	200	"	Riva HOFFMAN	"	300
"	Reuven BOMASH	"	180	"	Emanuel INGERMAN	"	200
"	Yosef BOMASH	"	180	"	JACOBY family	"	100
"	Gary BROVINSKY	"	500	"	Prof. D.KATZNELSON M.D.	"	360
"	Mr. & Mrs. H.DVIR	"	100	"	Rasha and Teddy KAUFMAN	"	500
"	Avital ELRAN and Yosi CROITORO	"	100	"	Dina KEDAR	"	180
"	Polina and Alexander EPSTEIN	"	100	"	Pnina and Yosef KLEIN	"	500
"	Abraham FRADKIN	"	500	"	Rachel and Yonah KLIGMAN	"	200

From	Shoshana and Abraham KLIGMAN	NIS	200	From	Hanna PORAT	NIS	250
"	Frieda KUPERMAN	"	250	"	Nadia and Zeev ROBINSON	"	500
"	Tamar and Arie MADORSKY	"	100	"	Carmela ROSEN	"	150
"	Celia MAIMANN	"	300	"	Judith and Israel SANDEL	"	200
"	Boris MATLIN	"	180	"	Fiona and Yehuda SEMBERG	"	180
"	Fania and David MINDLIN	"	200	"	Renata SHANY	"	150
"	Ilana MUNBLAT	"	100	"	Rina SHARON	"	200
"	Isabella NADEL	"	350	"	Edward and Tatiana SHEINGEIT	"	200
"	Mira NAGAR	"	200	"	Tsipora SCHNEIDERMAN	"	150
"	Gabriela NACHTOMI	"	150	"	Carmela SOKOLOVER	"	50
"	Sarah and Shlomo NITSAN	"	200	"	Benny TZUR	"	300
"	Yenon PERRY	"	1000	"	Yosef YAKOBSON	"	100
"	Mira and Israel PISETSKY	"	200	"	Lena YUDIN	"	360
"	Arie RAAM (Rosenstein) and Shimon ROM (Rosenstein)	"	180	"	Aviva and Gershon ZALTSMAN	"	150

SYNAGOGUE FUND

ISRAEL

From	Ilana HERMAN in memory of her mother Aida RABINOVICH	NIS	120
"	Riva HOFFMANN in memory of her husband Freddy HOFFMANN	"	100
"	Benny TZUR in memory of his wife Yona TZUR	"	100
"	Boaz ATZMON in memory of his mother Rosetta RABINOVICH	"	108
"	Shulamit EVEN in memory of her father Mark MORGULEV	"	180
"	Genia KAUFMAN in memory of her brother Abraham SAMSONOVICH	"	200
"	Riva HOFFMANN in memory of her sister Luba FISHBAIN	"	150
"	Esther YARHO in memory of her parents Iza and Aharon YARHO, grandparents Esther and Avraham YARHO and Enya and Michael KONDAKOFF	"	360
"	Esther YARHO in memory of her uncle Shlomo (Monya) YARHO who died 40 years ago (5.8.1969)	"	100
"	Miriam SHAHAM in memory of her father Yakov BRANDT	"	150
"	Luba TSINMAN in memory of her dear sister Hannah WEINBERGER	"	200
"	Clara SCHWARTZBERG in memory of her husband Benjamin SCHWARTZBERG	"	500
"	Shalva BRODSKY in memory of David and Hava BRODSKY	"	120
"	Galina RECHES in memory of her husband Haim RECHES	"	100

SCHOLARSHIP FUND

AUSTRALIA

From	Lyka KAGANER and family in everlasting loving memory of dear husband, father and Deda Yasha KAGANER towards The Scholarship Fund in memory of Yasha KAGANER	A\$	200
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ISRAEL

From	Sarah and Danny ROSS in memory of their dear PHILENKA towards The Scholarship Fund in memory of Eli ROSENBERG	NIS	200
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IGUD YOTZEI SIN **Association of Former Residents of China in Israel**

On Wednesday, December 16, 2009, at 4.00 p.m.
the All-Israel Reunion of Former Residents of China will take place
at the Tel Aviv Municipality Workers Association Auditorium,
Beit-Oved Hairiya, at #4, Pumbeditha Street, Tel Aviv.

Scholarships will be awarded after the lighting of Hanukka candles.

All the former residents of China in Israel are kindly invited to take part in the reunion.

In Memoriam

In loving memory of

Frances GREENBERG

my dearest friend

Bertha ELKIN and family

We are deeply saddened by the loss of our very dear friend

Frances GREENBERG

and along with her loving family grieve
and terribly miss her absence from our lives

Bella RECTOR and Eda SHVETZ
and families

The BOARD of GOVERNORS of the FAR EASTERN SOCIETY
of SAN FRANCISCO
is saddened by the passing of long-time devoted
PRESIDENT of the AMERICAN FAR EASTERN SOCIETY of NEW YORK

Frances GREENBERG

and extends heartfelt sympathy to her family

With great sadness we mourn the loss of our dear cousin

Frances GREENBERG

and extend our deepest condolences to the whole family

Golda LAZAROVICH and family

Tania and Robert MATERMAN are deeply saddened by the passing of

Frances GREENBERG

and express their heartfelt condolences to her bereaved family

We deeply mourn the passing of our dearest friend

Frances GREENBERG

and extend our deepest sympathy to KOFFLER and LINSKY families

Rissia IONIS
Bella IONIS SORREN

Zvi and Brigihe IONIS and family
Zeev and Nancy IONIS and family

Leona (Shluger) and Shepard FORMAN are deeply saddened
by the loss of our dear friend

Frances GREENBERG

Our thoughts are with Nick KOEFFLER, the grandchildren, and great
grandchildren

In loving memory of

Larry TUCK

the son of my beloved friend Luba TUCK,
beloved father of JESSICA, husband of LYNNE and brother of JEFFREY
We share your sorrow

Bertha ELKIN and family

Dear Luba, our thoughts are with you in your deep sorrow

Leona (Shluger) and Shepard FORMAN

We deeply mourn the loss of our dear friend's son

Larry TUCK

and extend our heartfelt condolences to LUBA and all her family

Bella BERKOVITCH
Myra TARNOPOLSKY

To dear LUBOCHKA and family

Our thoughts are with you in your deep sorrow

Love,

Bella RECTOR and Eda SHVETZ and families

I am deeply saddened by the passing of my old friend
from China and my business associate in Israel

Leo HANIN

and express my deep condolences to his children, grandchildren and their families

Al RAYSON,
Montreal, Canada

With deep sorrow we extend our condolences on passing of our dear friend

George BLOCH

to MARY and the entire family

BOB, FLORA, RIVA,
MIRIAM, PETER and family

The BOARD of DIRECTORS of IGUD YOTZEI SIN is saddened by the passing of
George BLOCH
and extends heartfelt sympathy to MARY and family

We are deeply saddened by the passing of

George BLOCH

Our thoughts are with you, MARY, MONICA, LINDA and the family.
George was special

Naomi and Robert TERK

It is with great sadness that I write about my mother

Alla ELKIN's

death on April 20th, 2009.

Mother was an extraordinary mother, sister, grandmother, great grandmother
and best friend.

She was loved for her generosity and goodness by all who knew her.
She will be sorely missed by all the lives she touched.

Judy RUSSO and family

The BOARD of DIRECTORS of IGUD YOTZEI SIN is saddened by the passing of

Alla ELKIN (nee Litvin)

and extends heartfelt sympathy to her family

The BOARD of DIRECTORS of IGUD YOTZEI SIN
deeply mourns the passing of

Asya ABRAMOV (nee Shifrin)

and expresses condolences to her brother Mark SHIFRIN and family,
aunt Nelly AVINAMI and family and aunt Asya KOGAN and family

With great sorrow we feel the loss of our dear friend

Leana LEIBOVICH

and extend our deepest sympathy to her son TED and his family
and her brother Yasha DAMELIN and his family

Mrs. Vera KARLIKOFF

Mrs. Jenny ROSEN

Mrs. Sopha SAKKER

Mrs. Hilia RIVKIN

Mrs. Nora KROUK

Mr. & Mrs. David and Ann LEVITAN

Mrs. Ania GOODRICH

Mrs. Rebecca KATZ

Mrs. Ira BOYARSKY

Mr. & Mrs. Boris and Ira OLEINIKOFF

Mr. & Mrs. George and Mary VORON

Mrs. Olga GRIGORCHUK

Mrs. Sonia YEZERSKI

Mrs. Assia RAHMAN

Mr. & Mrs. Michael and Deborah ABARON

Mrs. Lyka KAGANER

Mr. & Mrs. David and Stella UDOVITCH

Mr. & Mrs. H. PERUCHINSKY

Mrs. Pam MOSHKOVITCH

Mr. & Mrs. Bob and Flora FREIMAN

Rasha and Teddy KAUFMAN are deeply saddened by the passing away of dear
Leana LEIBOVICH
and extend their heartfelt condolences to her son TEDDY and family her brother Yasha
DAMELIN and family,
and cousins Yakov ORLOVSKY and Gina STEINBERG

The BOARD of DIRECTORS of IGUD YOTZEI SUN is saddened by the passing
away of

Leana LEIBOVICH

and extends heartfelt condolences to her son TEDDY and family, brother Yasha
DAMELIN and family,
and cousins Yakov ORLOVSKY and Gina STEINBERG

Sonia SCHNEIDER

passed away on June 12, 2009

We are so terribly sad -- grandma Sonia was a wonderful woman.
She was a devoted wife, mother, grandmother, sister and friend to so many.
We had so much luck to have a grandmother like her
with so many good memories and good times together
Will never forget her!

Family SCHNEIDER

We are deeply saddened by the passing away of our dear cousin and great aunt

Sonia SCHNEIDER (nee Ognistoff)

and extend our heartfelt condolences the her husband JULEK (JOEL),
her son FALIK and his family and her sister RAYA
Frank, Nadia, Jack and Eleonore OGNISTOFF
Paul and Donna ROSENBLUM

The BOARD of DIRECTORS of IGUD YOTZEI SIN is saddened by the passing away of

Sonia SCHNEIDER
and extends heartfelt sympathy to her family

In loving memory of

Isabel SKY
(nee Gutbezah)

who passed away on April 23, 2009, in Florida.

Born on September 9, 1927 in Tianjin (Tientsin) but raised in Shanghai. She immigrated to the USA in 1946, making New York (mostly Brooklyn) her home for over 50 years, before moving to Florida to be near her son in 2002. Isabel was preceded in death by her life partner of 20 years, Manya Soltanovich (2001) and her parents, Abba (1976) and Eugenia (2004, nee Schwartzberg) Bershadsky.

Isabel is survived by her son, Joshua Sky (and his life partner Gary Ittner) of Estero, Florida, her sister Gina Gerschfeld (nee Bershadsky), her brother Baruch (Bobby) and his wife, Pnina Bershadsky, all who reside in Israel, nephews, nieces, cousins, and dear friends from China scattered throughout the world.

She will remain forever in all of our hearts.

We love you, Mamochka!

With great sadness we announce the passing of our member

Isabel SKY
(nee Gutbezah)

and extend our deepest condolences to her family

AMERICAN FAR EASTERN SOCIETY, NY

The BOARD of DIRECTORS of IGUD YOTZEI SIN is deeply saddened by the passing away of

Isabel SKY
and extends heartfelt sympathy to her family

The BOARD of DIRECTORS of IGUD YOTZEI SIN is deeply saddened by the passing away of

Leova BARD
and extends heartfelt condolences to his family

The BOARD of DIRECTORS of IGUD YOTZEI SUN deeply mourns
the passing of dear Lt.Colonel

Jeanne E.HUTCHISON

and extends heartfelt sympathy to Mark and Susan BRITANISKY and their
family

Rasha and Teddy KAUFMAN deeply mourn the loss of dear Lt.Colonel

Jeanne E.HUTCHISON

and extend heartfelt condolences to Mark and Susan BRITANISKY and their family

We are saddened by the passing of my classmate from Harbin, China

Raya BERGMAN (nee Gusinsky)

and extend our heartfelt sympathy to her family

Olga and Isai KAUFMAN

We are saddened by the passing of dear

Vera SAPOJNIKOFF

and express our heartfelt sympathy to her brother Mark KAPTZAN,
her daughter Kris STEWARD and families

Lillie BERK

Ann and Leonid KORCHENSKY

Bella BERKOVITCH

Golda LAZAROVICH

Stassia FELDMAN

Louise OSTROFF

Rissia IONIS

Sophie PERLSTRAUSS

Gutia KATZEFF

Haruko and Norman SOSKIN

Olga and Isai KAUFMAN

Mary WOLFF

We mourn with deepest sorrow the passing of

Vera SAPOJNIKOFF

Beloved sister and sister-in-law of Mark E.KAPTZAN and Helen KAPTZAN,
Cherished aunt of Elias JOFFE, Josephine JOFFE FRANKLIN,
Ron LEVACO, Vicki JOHNSON, Anya KAPTZAN LIBERMAN,
Kyra KAPTZAN ROBINOW, James KAPTZAN and their families

The BOARD of DIRECTORS of IGUD YOTZEI SIN is deeply saddened
by the passing away of professor

Simon KARLINSKY

in San Francisco, USA

The BOARD of DIRECTORS of IGUD YOTZEI SIN is deeply saddened by the
passing away of

Erika WILHOIT

and extends heartfelt condolences to her family

We wish to convey our sincere condolences

to Mary, the children and families

GEORGE

will be sorely missed and remembered

With love,
ANGELICA and MIKE

In memory of

George BLOCH

a good friend and a man
who loved life and knew how to live it.
Heartfelt condolences to dear MARY and the whole family

Michael FLEISCHMANN

We extend our heartfelt condolences to Joshua SKY
on the loss of his dear mother

Isabel SKY

(daughter of the late Jenny BERSHADSKY)

Pnina and Bobby BERSHADSKY
Gina GERSHFELD
and families

Philip and Mira MATERMAN and Paul and Esther AGRAN are deeply
saddened by the death of their schoolmate and lifelong friend

Pavel SMUSHKOVICH

and express their deep sympathy to his daughter LEONIE and her family,
and to his brother GRISHA and his family

In Memoriam

Frances Greenberg

The title of this speech is "Unfortunately, I know everything". If you're picking up some irony and humor in the title that's intentional. A few of you know where the title comes from and I'll give the background on it in a few minutes. But I've been struggling for days to strike the right tone in what I want to share about Frances and none of the more traditional approaches to a Hespel, or eulogy seemed to fit. It has to be very personal and fit the relationship in all its complexities. Because I knew Frances Greenberg for 47 years. It was a privilege. And one thing I realized is that when you're really close to someone, you start to value not only their good qualities, and I'll have a lot to say about those, but even their foibles, the little things about them that can rub or irritate becomes something you treasure, something funny, because it was part of them.

Notes: tell the story about Mother's funeral, she wanted to run the show, she was the youngest of eight, she dutifully played according to the script, now it was her turn. When I told I was arranging it all she said "unfortunately I know everything". Now of course this story brings us right to what appears to be the central events in the last chapters of Frances' life - the fact that she lost both her daughters to cancer. But at the risk God forbid of appearing irreverent to that loss, I intentionally chose something that shows the lighter side, because ultimately, Frances refused to let that loss define her. Yes there was a long period of grief and bitterness, but she ultimately moved on to a better place. In fact I remember just a couple of years after my aunt passed away, the six of us grandchildren took Frances out to dinner. And we had speeches and a lot of laughs, and at one point she said "I'm the luckiest woman in the world."

Now no discussion of my grandmother would be complete without talking about her essential Jewishness. When I say essential Jewishness I mean Jewish to the

core, Jewish down to the bones. I'd like to describe an epiphany I had about Frances when I had my first opportunity to learn Talmud nearly 25 years ago.

I was learning the section of the Talmud that talks about Reading the Megillah on Purim which is the next holiday we have coming up.

It starts by talking about when you're supposed to read the megillah.

The timing depends on whether you're in a walled city or not, then it goes in to the definition of a walled city.

Then, through a series of related topics it starts talking about translations of the Torah into other languages

One of my first impressions was how freely the Talmud moved from question to question, weaving a very rich web of knowledge and inquiry without boundary. Moving from one question to another maybe even before you've arrived at any answers, always trying to see the bigger picture. And then one day it hit me. THIS IS LIKE TALKING TO MY GRANDMOTHER. When you talked with Frances you were face to face with a treasure trove of experience making constant reference to relevant situations from the past. You were jumping to a story about a party in Tokyo in 1965 because it was somehow instructive about some family obligation you were contemplating now. And maybe the story about Tokyo was so interesting you never got back to original question that caused you to talk about it in the first place. But that's OK, because the conversational journey was at least as important as any conclusions you might draw from it. There's really no beginning and no end. And there was no rush, because there was always going to be a next time.

What I think I identified in Frances from this experience is a Jewish idiom, a Jewish way of thinking and talking. Frances was like an echo from far back in time that helped us get in touch with our deepest roots. In that sense she is all about the Jewish legacy and passing it on and there's clearly a lot to say about that.

Grew up in China came there as refugees.

Talk a little about China - moved around a lot, brothers were musicians in Russian brothels.

Harbin, Tsingdao, Shanghai.

Convent schools, no synagogues, no Jewish books, nothing was kosher.

How did they keep it alive?

FOOD

Talk about everyone has their own Torah - for my mother it was beautification, Siddur mitzva.

For Frances it was the food - chaldietz, fishyuk, two kinds of gefilte fish baked and boiled made from scratch.

Now I once described our seder to someone, and mentioned that we only got through about half the haggadah. She said, "oh so it's a dinner party" but she was really off base on that..

The last thing I want to share with you really reaches beyond the Jewish world, and it also relates to China. As many of you know, I started traveling to China and other Asian countries five years ago for business, and that really began a whole new chapter of fascination and exploration for me. I've made some really good friends there, and our background has clearly been relevant for that.

One of the ironic things about all this, until I went to China, I never had much interest in Frances' stories about it.

Tell the story about most Americans have second country Tell the story my first meeting with Jia bin and Cherry, their families both left Shanghai for other countries too - my first call after that was to Frances. How cool is that?

Conclusion:so those are some of the epiphanies I've had in my life with Frances Greenberg. There's really no beginning, no middle, and thankfully, no end.

Stephen Koffler

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Frances Greenberg

This tribute was written by the late Anne Koffler for her mother Frances Greenberg who passed away in February 2009. Anne passed away before her mother's death.

Thoughts about my mother October 27, 2006

This is the beginning of a series of thoughts I would like to put down about my mother. It is October 27th and in November she will be 86. I hope that many years will pass before the final chapter of her life, but one has to start someplace.

My mother was part of a very large world that took her from Eastern Europe to the Far East, the US and Israel. Although she was very much an American by her mid-twenties, the influences of her earlier life were very much a part of who she was and what she would become over the span of her life.

Frances was one of eight children born to Ausna and Berel Zatz on November 5, 1917. She had six brothers and one sister and she was the baby by several years. Misha, Luba, Naom and Pavel were the older siblings. When their father died, circumstances led their mother to take the family to China. Many Jewish families were embarking on the same journey. China was an open port and no papers were necessary. The family actually became geographically divided as the three older brothers were men already and had families of their own. A tragic decision, as one brother's family was annihilated by the Nazis during the war and the other two brothers and the other two brothers and their families were subjected to the worst of Russian history in our time. Fortunately, some of their descendants are now in Israel. For many, the first stop in China was Harbin from where, shortly after, Misha and Luba and Lily and Uncle Martin left for the States with the sponsorship of Aunty Annetta of the

diamond bracelet fame.

The family was now Uncle Paul and Uncle Norman and my mother and grandmother. They went where opportunity took them and that was Tsingtao. The boys, as my mother always referred to them, were in their teens and their only means of livelihood was music. Totally unschooled but obviously talented, they got jobs playing the piano and saxophone. This was their only means of support. My mother never forgot their show of responsibility and kindness. She adored her mother and always spoke of her in superlatives. In a sense, she grew up as an only child. All the other siblings were independent and she was still a child, and in her own words she was her mother's pet.

She spoke of this woman with such pride. She said she was unschooled and of simple means, but clearly she passed on a love of Judaism to my mother. Although uneducated herself, she was adamant that her daughter should get an education. The only school in their neighborhood was a Catholic girls' school run by an order of nuns. After a dialogue was established, my mother was allowed to participate in a secular education exclusively.

By the time they settled in Shanghai, my mother was in her early teens and many of the people in her life there were to become lifelong friends. They eventually, and at various times, came to the States and became the American Far Eastern Society.

Part of life in Shanghai was membership in Jewish Youth groups that focused on eventually living in Palestine, and she would have made that her choice, but my father's dream was always to come to America, and that with the lure of being united with Lily and Martin weighted the decision. My parents met at a very young age and were married at the Ohel Moshe synagogue and the reception was at the Jewish Club in Shanghai.

When Nick and I were in Shanghai, we made a beeline for all the places of family significance including the apartment building they lived in with two little girls. It was an emotionally charged trip for me as all of you who know me have heard over and over again. Her memories of Shanghai were very much a part of our family's history. It was an extremely cosmopolitan city with an elegant nightlife and it didn't take a lot of money to live well. Household help, custom made clothes copied from Hollywood movies, and they had an international crowd of friends. But it seems everyone wanted to get out. It was becoming dangerous. The Japanese were bombing Shanghai and the conditions were beginning to get bad in Europe. It was a matter of how to accomplish this. Aunty Annetta to the rescue again. She sponsored us and we sailed to Japan. We left from Kobe on the Tuta Mura for San Francisco. My father remained in California on a job lead and mother, Rosalie and I took a Pullman cross-country to NY. Her first experience in America was that cross-country trip alone with two-and-a-half year old and a six-month old baby. She was finally going to see Martin and Lily, something she always dreamed of. They left a little girl in China and were now faced with a beautiful young woman of 21.

I was too young to remember all of this and I never realized that my family of aunts and uncles and cousins that I grew up with what was actually a new entity for them all. Uncle Paul and Uncle Norman joined the group shortly after they joined the army, which automatically made them citizens of the US, both playing in an army band. That was the basis of our family and still is. She loved her brothers and sisters. She was wonderful to them as they were to her. And her nephews adored her and she them. She was fun, young and beautiful.

I looked at the woman who was my

mother for decades as just that: my mother. And at some point I started looking beyond this role to see what lies beneath. The layers that create the whole. Perhaps the drama of the times as well as the goodness of her heart contributed to her being an extremely compassionate person to those less fortunate than her and a central theme that was repeated over and over again, and that was generosity and fairness. And giving. Hospitality and generosity were very much a part of my mother's and father's life.

She did the very most with her life, but always wished she had accomplished more. Her young friends at B'nai Jeshurun were an inspiration to her and she was proud of the friendship they offered. She was inspired by their education and knowledge of Hebrew and Torah.

During the course of her lifetime she worked for several charities: the Lighthouse, NYANA, and of course the Far Eastern Society where she served as president for the last 15 years. An organization that started as a social club for the Shanghai crowd that was now mostly on the Upper West Side, as well as the boroughs, became a source of fundraising to help those from China that were now in Israel, and in need.

The charity closest to her heart in her later years was the B'nai Jeshurun lunch program. A lunch is provided at BJ for those in need. I remember when she started she made the soup. She got up early and literally made enough soup to feed over 100 people, complaining that there weren't enough ingredients to make a proper soup. I used to call it stone soup: first you take a stone, etc. etc. Through the years and the efforts of some very determined women at BJ, the lunch is a veritable feast and a source of pride to my mother. When Rosalie was sick and again when my father fell ill, she gave up everything except the lunch program. Her duties changed as her strength failed, but she showed

up every Thursday even if it was to fold napkins and set the tables. How could a family not be proud of such a woman. And we all are. And she in turn knew what she had in her family. Intelligent and accomplished grandchildren who echo her value system, each in their own way. She had the good fortune to see their families grow exponentially. And there is me, her only living child, who now speaks for Rosalie as well. We loved you, we adored you, we are so proud of you, you were always in our corner and you never let us down. God bless you.

Lutz Vitkovsky

Lutz Vitkovsky, our compatriot from Shanghai (Hongkew), passed away in April in Tel Aviv.

Lutz arrived at Shanghai at the end of the thirties at the age of thirteen with the refugee wave from Europe. His memoirs of the years spent in China were published in the Bulletin No.394 (2007) titled "I have never wished to be a hero".

He has left behind his wife.
Let his memory be blessed!

Lt. Colonel Jane Hutchinson

Lt. Colonel Jane Hutchinson, the daughter of our friends Mark and Suzanne Britanishsky and granddaughter of Lucy and Leon Britanishsky passed away in USA. For 25 years she had served in the US Army. She passed away only three weeks after a fatal disease attacked her.

The funeral took place at the West Point military cemetery on March the 3rd.

Rachel Bar Yosef

Our compatriot from Harbin, Rachel Bar Yosef, (nee Vigdorichik) passed away at the age of 92, on the 16th of November in Omer, near Beer Sheva.

Rachel was the widow of our compatriot from Harbin, Eliyahu Bar

Yosef (Roisberg). She and Eliyahu both belonged to the group of pioneers (halutsim) who arrived from Harbin at Palestine in 1935.

Rachel graduated from the School of Nursing at the Hebrew University in Jerusalem. Together with her husband Eliyahu she, like all the peoneers had undergone hardships in the years of the struggle for the independence of the State of Israel. Rachel was a loyal and true life partner of Eliyahu throughout his multi-faceted life experiences, as a colonel in the Israeli Army and in his work for Israel in African countries. She helped him in his public activities when he was heading the Haifa branch of Igud Yotzei Sin.

For many years Rachel and Eliyahu have lived in a pensioner's home in Omer near Beersheva.

Rachel was an exceedingly pleasant person, highly regarded by all who knew her. For many years she had been bed ridden but always surrounded by love and caring, first by Eliyahu and then by her daughter Luka and her husband; lovingly cared for daily and hourly.

The funeral took place on the 17th of November at Meitav cemetery near Beersheva. She was interred near her husband Eliyahu. They are united again.

A true patriot of Israel has passed away, a representative of the unforgettable generation of the pioneers who dedicated their lives to the idea of Zionism and service to their homeland, who knew how to give all to their people and their country. Rachel was one of the last of that generation of Zionist pioneers from Harbin. Her memory will always be inscribed in our hearts.

Let her memory be blessed!

T. Kaufman

**Visit the Website of Igud
Yotzei Sin
www.jewsofchina.org**

**The website contains a wealth of
information on
❖ The chronology of events of the Jewish
presence in China**

Olga Dannemann (Kimstach)

My mother passed away in her 87th year of life on the 30th of March in the "Bnei Zion" hospital in Haifa. She had lived a long life full of hardships and yet a very interesting and eventful one.

My mother was born in Manchuria in a large family of six children. In 1930 they moved to Harbin. The elder children – my mother and her sister Alexandra, graduated from the Commercial School, and in addition my mother also attended ballet classes. Later on, she, together with two other sisters began performing in a ballet troupe. Their stage name was "The Nelson Sisters", well known to the China expatriates from Harbin

and Shanghai to where the family moved when the father died.

Stage performances with the Oleg Londstram band, war, marriage, emigration to the U.S.S.R, her husband's arrest, camp labor, the hard reality of those years bound with the envy of people surrounding her was the hard lot my mother courageously endured. In 1972 the family immigrated to Israel. Once again the search for work in her profession and a new language to learn when she is already in her fifties. However my mother was a strong willed person and almost immediately began teaching classical dance in the Rubin Academy in Jerusalem . President

Katzir awarded her a certificate of distinction for her creative activity. She also worked at Rina Nikova's studio among her other occupations. Apart from her will of iron and personal courage, mother was a kind and happy person. She loved laughing and making others laugh, loved good company, loved her husband, who unfortunately passed away early, loved her grandchildren, and loved helping others. All in all, she was a wonderful human being.

Dear mother, let your memory be always blessed and may you stay in our hearts forever!!!

Dalia Katvan

Lt. Colonel Jeanne E Hutchison

It saddens us to say that our Daughter, Lt. Colonel Jeanne E Hutchison has passed away. She was our ray of sunshine from birth to her time of passing. Jeanne will be buried at the West Point Military Academy Cemetery in a place of honor on Tuesday, March 3 after funeral services starting at 1 PM (1300).

Jeanne has touched the lives of many people in her nearly 25 year career and association with the United States Army. There are high ranking military officers as well as family and friends coming from all over the U.S and from other parts of the world to honor her for this one last time. She will remain in a place she called home and a place where her heart was.

Her illness was sudden and lasted three weeks. She was a fighter and fought it to the end. Finally with her family around her she peacefully slipped away. We are finding it very difficult to adjust to her passing. Her life and career were soaring upward

and reached an abrupt stop, without much warning and to everybody's surprise.

We would like to thank you for your heartfelt prayers and support during our ordeal. With love and affection, Mark and Susan Britanisky

Sonia Shneider

Our dear friend Sonia Shneider (nee Ognistova) passed away on 11th of June at the Carmel Hospital in Haifa. Sonia was born in Harbin in 1924. She reached Israel at the beginning of 1950 with wave of mass immigration from China to Israel. Here she married Yoel(Yulik) Shneider and the couple had a son Shraga . During all these years Sonia was a member of Igud Yotzei Sin.

The funeral took place in the "Nesher" cemetery. She left behind her husband Yoel, her son Shraga and wife Ronit, and the grandchildren,Adva, Maayan, and Ido.

Let her memory be blessed!

Memorial service on the 60th anniversary of the demise of Rabbi Kisilev

On the 4th of September (Tet Vav of Elul) we mark the 60th anniversary of the death of Rabbi A. M. Kisilev the Chief Rabbi of Jewish communities in the Far East, China and Harbin.

On the 6th of September Igud Yotzei Sin will commemorate him and hold a memorial service and a gathering at 7 p.m. at the synagogue dedicated to the Jewish communities of China. The President of IYS T. Kaufman will eulogize him. We are certain that the representatives of the family of the late rabbi, the former residents of Harbin, and all those cherishing the memory of the spiritual leader of the Chinese Jewry will honor his memory

Anyone interested in memorializing their deceased loved ones should contact Igud Yotzei Sin

Asia Abramov

Asia – yesterday I saw you leave the world with your usual nobility, elegance and style. My grandmother was a pianist, a painter, and a poet, and I have always been so proud of her. Your paintings with the gay and mesmerizing characters had a life of their own. As a child you would encourage me to paint and praise my every scribble. Then you would play a romantic piece by Chopin while I would peek into your translations of poetry and read about sublime nature and elusive love.

Twenty one years ago you lost your husband, Alec – a good man and a loving husband. As a child I was happy to spend time with you. You were the fun part of the week and always arrived with a surprise gift, never empty handed – and

you continued doing so up till now. Every time I visited you there was always an expensive chocolate for me, even in the last two months when you became so much weaker.

Your spirit was so strong! Five years ago the doctors gave you a year, but no matter how weak you were when you were asked about your health, you answered that you were better. You had delicacy and true nobility. You had sharp insights and a clear, amused view of the world, summing up conversations with clear cut and precise conclusions.

You had such wonderful imagination. I remember as a child when I came to sleep over at your house in Smilansky street you would make up those wondrous,

fascinating horror stories about the neighbors in the building. I loved all that. I wish to thank you for my father, Teddy. You have created a unique individual with an original outlook on life, a thinker and a lover of art, qualities which were passed on to me.

Not long ago you told me that your mother was a beautiful woman and I certainly hope that you have met her and Alec , for I know you have missed them both. See you again Asia! "Ya tebia ochen ochen liublu"

The eulogy was written by Efrat Abramov, the firstborn granddaughter of Asia on behalf of two other grandchildren-Or and Arbel.

To the Misha Kogan Scholarship Fund

A donation of US\$ 1,000

in memory of my niece Asya Abramov.

Asya Kogan (Tokyo)

June 2009

Asia Abramov

Asia Abamov(nee Shifrin), our dear friend from Harbin, passed away at the age of 82 on the 10th of June in Netanya. Asia was born in Harbin. She was a talented pianist since her childhood and while she lived in Harbin gave many concerts with great success. In Harbin Asia married Alik and the couple had a son Teddy. With the mass immigration from China the Abramov and Shifrin families arrived at Israel.

Asia was not only a talented pianist but she also wrote many poems in Russian. 21 years ago she was widowed and then devoted her time to her son and grandchildren. She was a person of rare qualities and much beloved by her friends.



The late Asia left behind her a son and family, three grandchildren, brother Mark Shifrin and family, and two aunts: Nellie Avinami(nee Kachanovsky) in Israel and



Asia Kogan (nee Kachanovsky) in Tokyo. The funeral took place on the 11th of June in Netanya. Let her memory be blessed!

In loving memory of “Lenaschka” Leanna Leibovitch (Nee Damelin)

(December 14 1922 to March 31 2009)



Sadly on 31 March 2009 Leanna passed away in Sydney, Australia after a short illness lasting 10 weeks. It was a shock to all her family and friends but thankfully she passed away peacefully.

Leanna was a devoted & committed wife to Nathan for 62 years, adoring mother to Ted, supportive sister to Jack (Yasha) Damelin, loving Grandmother to Monique & Tanya, treasured Grandmother in law to Michael & Ben, cherished auntie to Eva-Joy and Gayle-Beth and loyal friend to many. She lived to see the birth of her first great grand-child, Jarrah and was able to see photos of Tanya & Ben's wedding only a week prior to her passing away.

Born in Tinstienin in 1922, shortly thereafter Leanna's family moved to Harbin where she attended school and graduated in 1938. Only a year later she met Nathan, her future husband, (who she had actually known since she was a very young

girl) and she then married Nathan in 1940 in Shanghai. She was raised by her mother Anya, Uncle Grisha and Auntie Evichka Kommissarof. The Kommissarof family and her mother Anya had an enduring, positive and great influence on her life.

In 1943, Ted, her only child, was born in Shanghai. Leanna, Nathan & Ted immigrated to Sydney, Australia in 1948 where the family settled first in Pymble, then Killara. Leanna loved Australia, as it was the peaceful country she had always dreamed of, full of hope and opportunity in which to raise her family. Yet, her attachment to her Jewish heritage and her close ties with the Russian Jewish community from China always remained in her heart and thoughts.

Throughout her life, Leanna kept in close contact with her many friends from China, many of whom had gone to other countries and despite the vast distances between them, she continued these close friendships, as well as her love for family and friends who had finally settled in Australia. She always spoke fondly of all her friends and family and regularly kept in contact with them either in Sydney or by phone, letter writing, or visiting them around the world. Just recently, in 2005, she went with her son and grand-daughters for a re-union to Harbin, organised by Teddy Kaufman. This reunion & the magazine 'Irgud Otzin' reinforced the love she always had for many of her friends around the world.

Leanna will always be remembered by her many friends and family as a remarkable hostess, talented chef and wonderful entertainer. Her home

was always immaculately clean and her doors were always open to her family and friends. She had a flare for colour and design as displayed by the ornateness and beauty of her home, her stylish clothing and beautiful table settings. Her grandchildren loved going to her house as she always went to so much effort preparing meals, decorating the dining room table with colour coordinated serviettes and candles and always enjoyed serving her famous traditional Russian/Jewish meals such as Tsimmus, Gefilte fish, delicious date cake and so much more.

She was a person who devoted her life to her family - always obliging and a true defender of family values. Leanna was gracious, uncomplaining, modest yet always dignified. She will be fondly remembered for her warm manner, exceptional beauty, elegance, generosity, loving and ever-glowing disposition. Apart from these personal attributes, everything she did resonated with a sense of beauty and simplicity. She has surely left a lasting impression on her family and friends for her devotion, dedication, and elegant style.

For those who had the privilege to meet Leanna, her loving soul made the world a better and happier place to be in - as a wife and mother simply put, she was irreplaceable.

Mum, Nanna, Leanna - we will never forget you. You remain in our hearts forever. We love you.

Nili Drori in Harbin (April 2009)

Nili Drori, the daughter of our late landsman Yakov Lanir (Lankin), visited Harbin and was hosted by the Harbin Jewish Research Center affiliated with the Heilongjiang Academy of Social Studies



Nili near the building of the former Jewish High School



Nili near the building of the former "Main Synagogue"



Nili and Prof. Fu Mingjing (Svetlana), Head of the Center



Nili at the exhibition "The Jews of Harbin" in the building of the former "New Synagogue"

Mr. Zhao Jun, the Ambassador of China, visiting Metulla

On April 13, Mr. Zhao Jun, the Ambassador of China, accompanied by 23 officials of the Chinese Embassy, took part in the traditional Passover excursion in the North of Israel and was an honorary guest of the Northern town of Metulla



In the center: the Ambassador of China, to his right is Rachel, the wife of the Mayor of Metulla, and next is Herzl Boker, the Mayor of Metulla



The Ambassador of China admires the view from the highest point of the town (650 meters above sea level)



The Mayor of Metulla, Mr. Herzl Boker, greets the Ambassador



T. Kaufman opens the meeting



The Ambassador offers thanks for the warm reception



The Mayor of Metulla, Herzl Boker, serving as guide of the guests.