



Bulletin

Igud Yotzei Sin

Association of Former Residents of China

September-October 2007 ♦ Vol LIV ♦ Issue No. 393 English Supplement

Happy New Year! שנה טובה ומבורכת!

THE THIRD FORUM ON THE HISTORY OF HARBIN JEWS

Harbin, June 2007



In the first row (right to left): Mr. Yossi Klein, Mr. Yehoyada Haim, the Ambassador of Israel to China, Mr. Chen Yonglong, the former ambassador of China to Israel (4th on the right), Mr. Qu Wei, President of the Heilongjiang Academy of Social Sciences, (6th on the right) and Mr. Ran (Ronny) Veinerman (7th on the right)

At the Forum on the History of the Jews of Harbin



Yossi Klein reads out his report on T. Kaufman's book



Prof. David Wolf (USA) speaks.



Prof. Li Shuxiao reports on T. Kaufman's book.



Dan Ben-Canaan speaks.



Yossi Klein and Ronny Veinerman sit at the table of the presidium.



Yoram Pomerantz, Deputy Mayor of Givatayim, and Joseph Zarzevsky, Head of the delegation, Chairman of the Committee of the Givatayim municipality for ties with foreign countries, present President Qu Wei with a flag of their city.

Contents

3. Themes of the Day
4. From the Album of the Past
5. Greetings
31. People and Events
33. Camp Doctor
36. Greetings to Harbin Forum
37. Chusan Road Chatter
41. Shanghai Memories
42. Our Mutual Experience
43. New Israel's Messenger
47. Diplomatic Rescue
50. Berwin Family Stories
52. Israel Tourism Facing Harbin
54. Invention of Harbin
56. Forum in Harbin
58. An Israeli Visits Kaifeng
61. Legends of the Chinese Jews
64. Letters
66. Shanghai Diaries
67. Isabelle Zimmerman-
Maynard
68. His Blessed Memory
69. Krymchansky Family Album
70. Cultural Flavors of Tianjin
72. Harbin Jewry
73. Jeanne Tikotsky at 80
74. Qiao Wenlan
76. Savior of Shanghai
80. Nostalgia vs.
Historical Reality
83. Donations
86. Obituaries

THEMES OF THE DAY

T. Kaufman

The Third Forum on the History of the Jews of Harbin

The Third Forum on the history of the Jews of Harbin took place in Harbin on June 14 to 17. The first two forums were held in 2004 and 2006. None of us thought that just one year after the second forum, a third one would take place. Like the two previous forums, the third forum was a great success. There were 13 participants from Israel, among them Yehoyada Haim, the Ambassador of Israel in Beijing, and his wife Shoshana, a delegation from Givatayim, Harbin's twin-city, and a delegation headed by Yossi Klein and Ran Veinerman from the Israel-China Friendship Society and Igud Yotzei Sin.

How did this forum differ from the previous ones? First of all, by the participation of a large delegation from Givatayim that arrived in Harbin for the first time, and also by the presentation of the Chinese translation of the book "The Jews of Harbin Live on in my Heart" by T. Kaufman, The book was published in Harbin by the Center of the Study of the History of the Jews of Harbin affiliated with the Academy of Social Sciences of the Heilongjiang province. This is the first book in Chinese about the Jews of Harbin, written by a foreign author. During the entire day interesting reports were read by scientists from China, Austria, the USA, Russia and Hungary. The materials of the Forum will be published in the "Bulletin" in three languages. The delegation from Givatayim proposed that next year a forum should take place in their city. For many years, the initiator and the actual leader of the Forum has been our friend, Professor Qu Wei, the President of the Heilongjiang Provincial Academy of Social Sciences and the Head of the Center of the Study of the History of

the Jews of Harbin. We would like to take this opportunity to express once again our sincere gratitude to him for the tremendous work performed for the restoration and maintenance of sites connected with the Jewish past in Harbin, a city that is so faraway from Israel but so close to us who once lived there.

President Qu Wei's name is inscribed in golden letters in the book on the history of the Jews of Harbin.

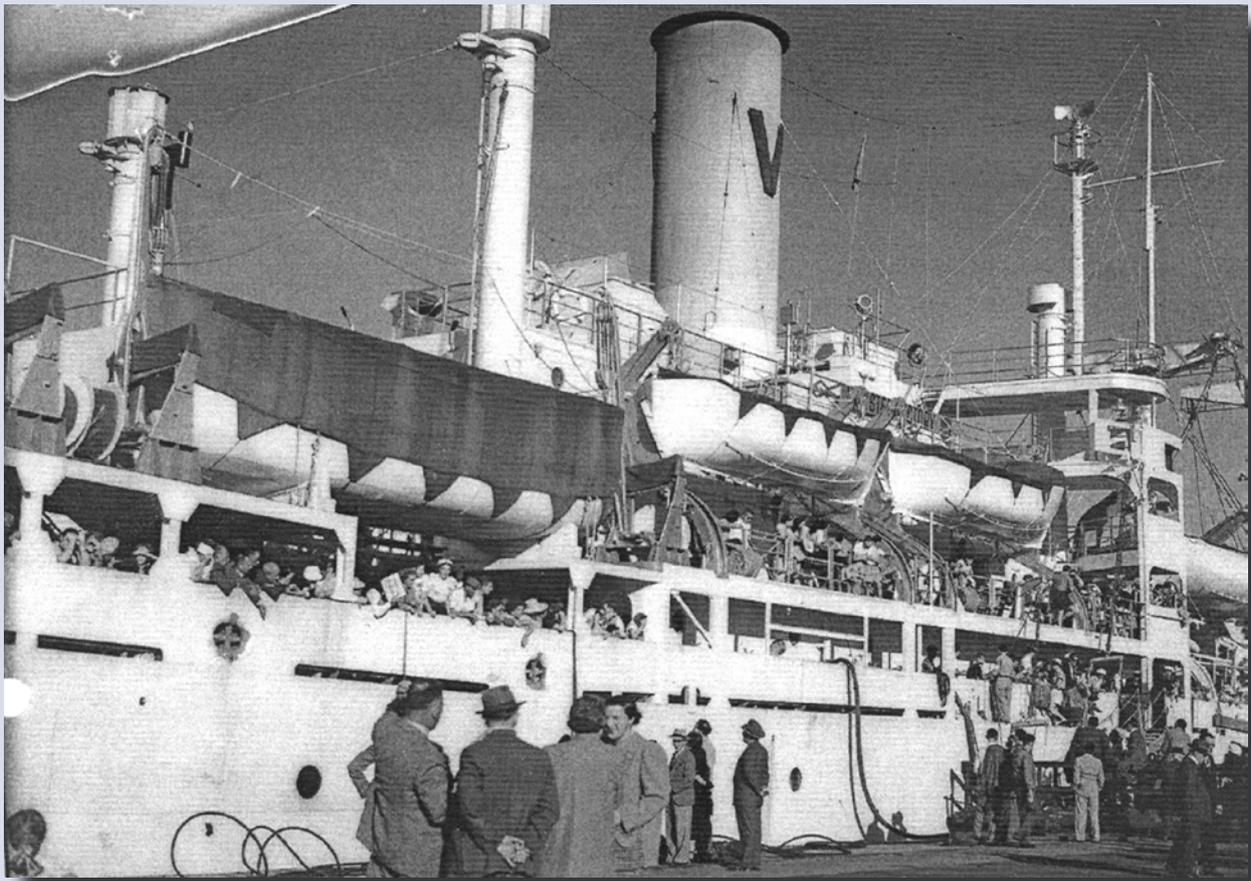
Ruth Shany's exhibitions in China were a great success

In 2007 our compatriot from Hongkew, Shanghai, the Israeli artist Ruth Shany held two exhibitions of her paintings in China - one in Beijing and the other in Harbin. The exhibition in Beijing took place at the initiative and with the participation of the Embassy of Israel in China, and in Harbin - during the days of the third Forum held in the building of the former "New Synagogue", where the museum on the history of the Jews of Harbin is now located. The exhibition was held under the patronage of the Harbin municipality and the Center of the Study of the History of the Jews of Harbin.

Both exhibitions were a great success and attracted many visitors. In China the year of 2007 was declared a year of cultural ties with Israel, and these exhibitions, undoubtedly, were a worthy beginning of this important event for the cause of strengthening our ties with China.

**HAPPY
NEW
YEAR!**

From The Album of The Past



Jews en route from China to Israel aboard ship "Wooster Victory, Cape Town harbor, January 19, 1949. (South Africa Maritime Museum)

IGUD YOTZEI SIN BULLETIN – English Supplement – ISSN 0793-8365

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

Published by: **Igud Yotzei Sin Association of former residents of China** (founded 1951)

13 Gruzenberg Street
P.O Box 29786, Tel Aviv, 61297, Israel
Phone: (03) 5171997, Fax: (03) 5161631.
e-mail: igud-sin@013.net

"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)

Editor-in-chief: **T.Kaufman**
Editorial board: **Sas Jacoby, Teddy Kaufman, Emmanuel Pratt, Rebecca Toueg, Joe Levoff, Benny Tzur.**
Editor New Israel's Messenger: **S. Jacoby**
Editor, Chusan Road: **K. Maimann**
Design & Production: **Profil 03-9045050**

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.

בְּרִכּוֹת לְרֵאשׁ הַשָּׁנָה

NEW YORK

The Central Committee 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 its President Frances Greenberg, 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

AMERICAN FAR-EASTERN SOCIETY, INC.

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

FRANCES GREENBERG AND FAMILY

HAPPY HOLIDAY AND BEST WISHES TO OUR RELATIVES
AND FRIENDS

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

WISH ALL OUR FRIENDS AND RELATIVES A VERY HAPPY ROSH HASHANA

MAY THIS YEAR AND ALWAYS BRING YOU HEALTH AND HAPPINESS

DORA (nee VIDUMSKY) and GABRIEL LEE

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

LOS ANGELES

THE CENTRAL COMMITTEE OF IGUD YOTZEI SIN

EXTENDS ITS SINCERE HOLIDAY GREETINGS
AND BEST WISHES TO THE HONORARY REPRESENTATIVE OF IGUD YOTZEI SIN,

Mrs. MIRA MRANTZ

AND TO THE BOARD OF GOVERNORS OF THE AMERICAN
FAR-EASTERN SOCIETY OF SOUTHERN CALIFORNIA

THE AMERICAN FAR-EASTERN SOCIETY OF SOUTHERN CALIFORNIA IN LOS ANGELES

EXTENDS HOLIDAY GREETINGS TO

IGUD YOTZEI SIN, to all AMFESOSCA members and
their families and to all Far-Easterners in the USA, ISRAEL and abroad

HOLIDAY GREETINGS AND BEST WISHES TO ALL RELATIVES AND FRIENDS

MIRA MRANTZ

LEA & YANA LIBERMAN & family

Wishing Igud Yotzei Sin, President Kaufman, co-workers and all friends a very Happy New Year

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 HAPPY NEW YEAR

MONTE-CARLO

ברכות לראש השנה

LOS ANGELES

PETER BERTON and family

SEND THEIR HEARTFELT BEST WISHES TO FRED HEYMAN
AND REISS FAMILIES, IZYA BRUNNER AND DODIK GOOTMAN
AND ALL OTHER FRIENDS IN ISRAEL.

Mr. & Mrs. MARK LEEF

4008-3F Calle Sonnora, Laguna Woods, Ca 92673

JOE MRANTZ

WISHES ALL HIS FRIENDS AND FAMILY A HAPPY HOLIDAY

HOLIDAY GREETINGS AND BEST WISHES TO ALL FRIENDS AND RELATIVES

PHIL & MIRA MATERMAN

בדכות לראש השנה

LOS ANGELES

IN LOVING MEMORY OF
MOLLY SAMSON
&
VERA BERG

Dolores & Roger BERG

בדכות לראש השנה

LOS ANGELES

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

HAPPY HOLIDAY TO ALL RELATIVES AND FRIENDS

RAISSA GOLDIN

**GREGORY HODSON
AND FAMILY**

WISH ALL RELATIVES AND FRIENDS A HAPPY HOLIDAY

TO ALL MY FRIENDS AND FAMILY A VERY HAPPY HOLIDAY

BETTY LIAS

בדכות לראש השנה

LOS ANGELES

HAPPY HOLIDAY AND BEST WISHES TO ALL RELATIVES AND FRIENDS.

GOLDA LAZAROVICH

daughter ESTHER and JACK

grandchildren ROBERT, LEON & REBECCA

DINAH GLEIBERMAN,

sons Nathan and Robert, and their families,

send holiday greetings to their relatives and friends in Israel and U.S. A.

HAPPY HOLIDAY TO ALL OUR RELATIVES AND FRIENDS

LEO HANIN and family

HAPPY HOLIDAY TO ALL FRIENDS AND FAMILY

DORA MEDAVOY

WE WISH OUR RELATIVES AND FRIENDS

A HEALTHY AND HAPPY HOLIDAY

ILANA RICHMOND

children: RENEE, DAVID

grandchildren: ANDREA, JERICCA, REBECCA, SARAH and TARYN ELISABETH

ברכות לראש השנה

SAN FRANCISCO

THE Central Committee 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.

extend Holiday greetings and best wishes

TO IGUD YOTZEI SIN

and to all Far-Easterners in Israel and abroad

HOLIDAY GREETINGS AND BEST WISHES TO ALL

RELATIVES & FRIENDS

ROCHELLE FINKELSTEIN

OLGA AND ISAI KAUFMAN

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

ברכות לראש השנה

SAN FRANCISCO

LILLIE AND HENRY BERK

EXTEND THEIR 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

CENTRAL COMMITTEE

ASYA KOGAN & FAMILY

WISH THE BEST OF HEALTH, HAPPINESS AND

PEACE

TO ALL THE RELATIVES AND FRIENDS

WITH LOVE

ברכות לראש השנה

ENGLAND

BEST WISHES AND WARM GREETINGS

Dr. M. 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

Mr. A. G. ULAINE

1255, Sherwood Cresc. N^o 429
Montreal, Canada
H 3 R 3C4

BEST WISHES FROM

Mr. & Mrs.

AL RAYSON

BEST WISHES FROM

LILY & DOV LIFSHITZ

ברכות לראש השנה

MONTREAL (CANADA)

JANNA POLOTSKY

4360 Dupius Ave. Apt. 12A

Montreal, Que. 43T 1 E8

**Mrs. MUSSIA WEREK
and FAMILY**

Toronto, Canada

Mr. LEVA 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

ברכות לראש השנה

HONG KONG

**MARY & GEORGE 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

THE CENTRAL COMMITTEE OF IGUD YOTZEI SIN

SENDS TO OUR HONORARY REPRESENTATIVES

STELLA & DAVID UDOVITCH

AND TO ALL FAR-EASTERNERS IN AUSTRALIA

SINCERE GREETINGS AND BEST WISHES

STELLA AND DAVID UDOVITCH

extend Holiday greetings and best wishes

to IGUD YOTZEI SIN

and to all FAR-EASTERNERS in Israel and abroad

Mr. **JACK AGRANOVSKY**
COURTLANDS RETIREMENT
VILLAGE, 19, Lake Str.,
N. PARRAMATTA N.S.W. 2151

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

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

Mr. M. BRAUN
Unit 1, 60 Barnfield Street
SANDRINGHAM, Vic. 3191

Mrs. **ANYA GOODRICH**
7/2 Peel Str., Dover Heights
2030 Sydney

Mr. & Mrs.
EFIM KROUK & family
11 Arthur St.
DOUBLE BAY N.S.W. 2028

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

Mr. & Mrs.
D. GOODRIDGE
2/15 Sutherland Crs
Darling Point
N.S.W. 2027

Mrs
L.LEIBOVITCH & family
Parkside Tower
17/35 Orchard Rd
Chatswood N.S.W. 2027

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

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

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

Mr.**M. GELBERT**
1/302 Birrel Str.
BONDI N.S.W. 2026

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

Mr. & Mrs.
D.LEVITAN & family
6 Hunter Street
DOVER HEIGHTS, N.S.W. 2030

ברכות לראש השנה

AUSTRALIA

Mrs.
V.MARTIN
5/118, Woodburn Rd.
BERALA N.S.W.2141

Mrs.
H. RIVKIN & family
4 B/7, Str., Marks Rd,
Darling Point 2027 N.S.W

Mrs.
**A.SHERELL de FLORANCE
& family**
61/42 New Beach Rd
DARLING POINT, N.S.W. 2027

Mr.&Mrs.
B.OLEINIKOFF
9, Tryon Rd
LINDFIELD, N.S.W. 2070

Mrs. R. ROBIN & family
Montefiore Home, room 281
120, High Str., Hunters Hill
N.S.W.2110

Mrs. A. SHISHKIN and family
Montefiore Home, room 203,
120, High Str., Hunters Hill
N.S.W. 2110

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

Mr.& Mrs.
B. SHTEINMAN & family
6 LINDEN WAY
CASTLECRAG N.S.W.2068

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

Mr. & Mrs.
H. TRIGUBOFF
62, Wentworth Rd.
VAUCLUSE N.S.W.2030

Mrs.
JANNA RADOM
11, Marsh Pl
LANE COVE N.S.W. 2039

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

Mr. & Mrs.
R. TSUKASOFF and MARK
18, The Esplanade
DRUMMOYNE N.S.W 2047

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

MARY & ALEX SAMSON
THE FORUM APT. 3504
1 SERGEANTS LANE
ST. LEONARDS N.S.W 2065

Mr. & Mrs.
D. UDOVITCH & family
57 Military Rd
DOVER HEIGHTS, N.S.W. 2030

MRS.
ASYA RAHMAN and family
2/65 Penkivil Str.
BONDI N.S.W.2026

Mrs.
BELLA SHANNON & family
555/5 Toorak Rd.,
TOORAK MELBOURNE VIC

Mrs.
JIM VINSON & family
P.O.Box357
TOORAK Vic 3142

Mrs. **LUCY RAYHILL**
130 Stuart Str.
BLAKEHURST, N.S.W. 2221

Mr. & Mrs.
R.SHAW
28 Boolarong Road
PYMBLE N.S.W.2073

Mr. & Mrs.
G. VORON & Sons
2, Griffin Ave
EAST ROSEVILLE
N.S.W. 2069 2070

Mr. **MICHAEL REDHILL**
P.O Box 212
PADDINGTON, N.S.W.2021

HAPPY NEW YEAR!



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

ברכות לראש השנה

ISRAEL

MICHAEL FLEISCHMANN

SENDS BEST WISHES FOR THE HOLIDAY
TO HIS RELATIVES, FRIENDS AND ACQUAINTANCES

HANAH AND SAM MÜLLER

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

ברכות לראש השנה

ISRAEL

JENNY and TEDDY PIASTUNOVITCH

WISH A HAPPY HOLIDAY TO RELATIVES
AND FRIENDS

BEST WISHES TO ALL OUR RELATIVES AND FRIENDS

BELLA AND AVRAHAM GOLDREICH

BEST WISHES TO ALL OUR RELATIVES AND FRIENDS

MIRIAM AND DANIEL FRIEDMANN

PNINA AND BOBBY BERSHADSKY

SEND THEIR HOLIDAY GREETINGS TO RELATIVES AND FRIENDS

ABRAM OZRELOVITCH (MIGDAL HAEMEK)

SENDS BEST WISHES TO DEAR CHILDREN,
GRANDCHILDREN, GREAT GRANDCHILDREN AND ALL RELATIVES
AND FRIENDS IN ISRAEL

ברכות לראש השנה

ISRAEL

**BEST WISHES TO MY FRIENDS
IN ISRAEL & OVERSEAS
ABRAHAM FRADKIN**

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

ברכות לראש השנה

ISRAEL

CELIA NIRIM

sends her love and holiday greetings to relatives and friends

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

ברכות לראש השנה

ISRAEL

DANNY BERKOVITCH

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

ELI ALGOR (Grohovsky) and family

WISH THEIR FRIENDS AND RELATIVES
A HAPPY NEW YEAR

ZEEV VATNER and family

WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS

ברכות לראש השנה

ISRAEL

Teddy Kaufman

wishes a Happy NEW YEAR to the staff of the Bulletin:
Kurt Maimann, Yehiel Ladyjensky, Cecilia Lyubman, Emmanuel Prat, Joe
Levoff, Sarah Ross, Isaac Dashinsky, Benny Tzur and Rebecca Toueg

Teddy Kaufman

wishes a Happy NEW YEAR to the volunteers who help in the work
of the office of Igud Yotzei Sin
Jeanne Tikotsky, Tamara Faibusovitch, David Gootman,
Benny Tzur and Joe Levoff

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

RACHEL AND YONAH KLIGMAN

WISH A HAPPY NEW YEAR
TO RELATIVES AND FRIENDS

Isaac Dashinsky

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

People and Events

JEANNE TIKOTSKY CELEBRATES 80

On June 11, Jeanne Tikotsky, formerly of Tientsin, celebrated her 80th birthday. On June 17, the traditional Sunday brunch in "Beit Ponve" was dedicated to the event, and passed in a joyous atmosphere. Many of Jeanne's friends from China and Israel attended the brunch alongside the usual participants of the Sunday get-togethers. For the past decade or so, Jeanne has been an active volunteer worker at the IYS offices, in charge of English language correspondence and documentation.

Teddy Kaufman heartily greeted Jeanne, citing her noteworthy contribution to the overall effort of our organization. She was presented with a large chocolate cake and birthday gifts.

DR. DANIEL RAYSON

Al & Dorothy Rayson of Montreal, Canada, are proud to announce the appointment of their son, Daniel, to Associate Professor of Medicine at Dalhousie University in Halifax, Nova Scotia. His specialty is medical oncology.

DINA AND GERSHON VINKAU VISIT "BEIT PONVE"

On June 17, Dina and Gershon Vinkau, formerly of Harbin and Tientsin, now of USA, participated at the traditional Sunday brunch at "Beit Ponve".

On her mother's side, Dina Vinkau (nee Likhomanova) belongs to a well-known family of Harbin's noted portrait photographer Yakov Markovich Lifshitz. Many of us, old Harbin hands, still remember how the Chinese street photographers used to solicit their clients by calling out: "Come to have your picture! I'll photograph you just like Lifshitz!" From the very foundation of Igud Yotzei Sin, Dina was closely connected with the organization. Her brother, Moshe (Mosia) Likhomanov, is the chairman of the Control Committee of the IYS.

Present at the get-together were the old school friends of Dina - Seva Podolsky, Boria and Zina Degtiarev, Gary Brovinsky, Judith Sandel (nee Klein), Manya Sevilia (nee Piasetsky), Dina Malinorsky (nee Lapysheva).

The guests were greeted by Teddy Kaufman, Chairman of the IYS. As usual, an ample refreshments table was served with traditional "miasnye pirojki".

PETER BERTON'S 85TH JUBILEE

On June 16th in Los Angeles a reception was held in honor of Prof. Peter Berton (Zaika Bershtein) - his 85th birthday.

Being one of the outstanding authorities in the field of international relations for the Far East, he was honored by 100 guests - family, close friends and colleagues. Also a lot of telegrams, emails and phone calls were received.

The reception was accompanied by a "Klezmer" orchestra playing our Jewish folk songs and melodies.

A rich "catering" was served which contributed to the friendly and family atmosphere.

By the request of Prof. P.Berton there were no speeches.

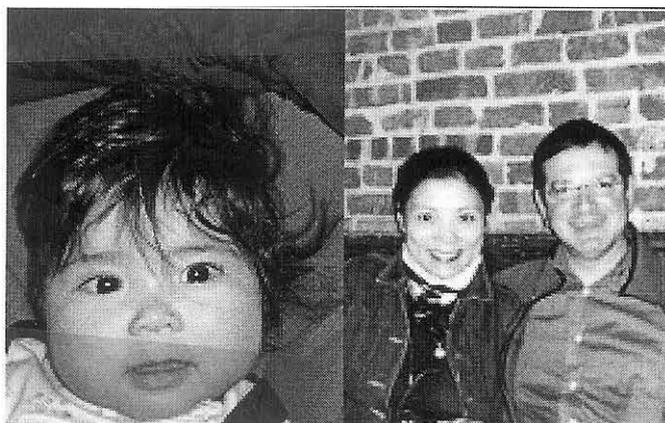
Let us wish Peter Berton a continuous activity for many years to come within the family and academy.

Los Angeles.

F.

GREETINGS FROM THE NEWMAN FAMILY

Geoff, Rivka Sue and Miriam Minyi Newman send greetings. Geoff is doing well in fuel cells and continually working to save the planet. Rivka Sue enjoys being a wife and mother, at the same time designs and makes more and more beautiful jewelry. Miriam Minyi is growing fast and learning new things everyday. We are fine here in Connecticut.



IN LIEU OF FLOWERS: SOCIAL AID TO LANDSMEN

Dear Friends,

Rosh Hashana is approaching, and Igud Yotzei Sin, as in previous years, continues to give additional sums of money to the recipients of monthly social aid. We do it twice a year: for Rosh Hashana and Pessah. According to our data for June 1, 2007 we grant monthly social aid to 99 needy landsmen. Mostly, they are elderly, lonely or ailing people, part of them are new immigrants from the former USSR who left China either when the Far-Eastern Railway employees were evacuated, or after the year 1946. 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. Nevertheless, the number of the needy remains as high as ever. 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. Shana Tova!

IYS Central Committee

Chairman: T.Kaufman

Deputy Chairman and Treasurer:

J. Klein

People and Events

32

I
g
u
d

y
o
t
z
e
i

S
i
n



Happy Event In Lyubman Family

A happy event has occurred in the family of Cecily Lyubman (nee Levinsky, from Harbin). Bar-Ilan University (Israel) has conferred the degree of Doctor of Philosophy in English Linguistics on Anna Lyubman, their daughter-in-law. Dr. Anna Lyubman arrived in Israel from St. Petersburg, Russia, where she had studied for BA in English at the

Hertsen Pedagogical University of St. Petersburg. Upon her arrival in Israel in 1990, Anna Lyubman was accepted to the Bar-Ilan University for MA studies in English Linguistics.

Since 1994, Anna Lyubman has taught English as Foreign Language at the EFL unit of BIU. On June 28, 2007, at the Forty Eighth Commencement Ceremony for the Degree of Doctor of Philosophy, Anna Lyubman was granted PhD in English Linguistics.

Igud Yotzei Sin congratulates Dr. Anna Lyubman, her husband Yakov, her daughters Iris and Miri, her parents, and her husband's parents, Cecily and Leonid Lyubman, on this great academic accomplishment and wishes them a hearty Mazal Tov as well as continued success in all their endeavors.

Picture: Dr. Anna Lyubman, her husband Yakov and daughters Iris and little Miri.

Birth

On June 29, a son, Noam, was born to our friends, Yossi and Sarah Litvin, formerly of Hailar and Harbin. Igud Yotzei Sin sends their heartiest congratulations to the parents,

grandparents, Rina and Haim (Tima) Litvin, and the whole family. Noam is brother to Elianora.

On July 15, a son, Yuval Ezra, was born to Jacky and Sharon Toueg. Jacky is the son of Rebecca (formerly of Shanghai) and the late Ezra Toueg. Yuval Ezra is brother to Gili Grace.

Pharmaceutical Center

On July 2, at the Beilinson Hospital of the Yitzhak Rabin Medical Center, the Varda and Shalom Yoran Oncology Pharmaceutical Center was opened. After the opening ceremony, a sculpture, "The Family" by Varda Yoran, formerly of Tientsin, was dedicated in the hospital garden. The sculpture is a Varda's gift to the Yitzhak Rabin Medical Center.

Radio Interview

On July 9, an interview with an IYS Presidium member, Avi Podolsky, was broadcasted on the Israel Radio, Kol Yisrael, First Program. The half-an-hour interview was dedicated to the story of the former Harbin Jewish Community.

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

Chapter 10 Section E

A young man, a Georgian, is hospitalized in my ward. Lying in silence not uttering a word just as if the power of speech was taken from him. In all other aspects he acts in a sane manner, he understands everything; he listens, hears, writes, eats, drinks but does not utter a word. All who knew him in the past say that he used to speak a lot, so what happened to him now? I'm at a loss of what to do with him. All tests we made show that everything is in order with him but he remains silent, speechless. Mental doctors come across cases like this once in a while - imaginary speechlessness, "mutismus" (mutism) in medical terms. Could it be that this boy is one of those cases? But all other symptoms of a mental disorder are not present. After two weeks of this I decided to convene a consultation of doctor's, which will also include a neurologist among them. It was decided unanimously that he is pretending to be speechless. We informed him that we are releasing him from the hospital. On the day of his return to his barrack he opened his mouth. For three weeks he was silent, but he rested for that period and was even exempt from physical work. There were many cases like this of prisoners pretending to be sick just to be exempt from hard labor. But, there are also cases whereby prisoners refuse to do any work just on principal and are ready to be put into solitary confinement for this refusal. Those that refuse to work "on principal" can be divided in several categories. I once participated in a commission to check the fitness of the prisoners for various types of work. The checkup took place in the office of the director of the prison. I examined the prisoner while



the director of the hospital, a woman, would decide, according to the results of the examination the type of work the prisoner would be assigned to. One by one the prisoners entered the office, then the turn of one of the young prisoners came up. A person of about 30 years of age, he hesitates to enter then informs us that he is completely healthy, and that we can assign him to work at the hardest labor available. When he was told that we cannot assign him without a general check up he replied: "There is no point in a general check up for me, I will do no work anyway, I am an enemy of the Soviet Regime and will not work for them" He was not alone, there were many like him, they are imprisoned in prisons and in work camps, but they never give up never flinch from shortage, hunger or torture. A similar incident occurred on the next day when we checked the health of women prisoners. A group of young women, dressed in nun's attire, with cowls over their heads are hesitating to be checked. No explanations helped, even the threat by one of the senior

officers did not help, one of the nuns's said:

"We refuse to be checked and we will not work for this demonic regime"
Nothing helped, neither our attempts of persuasion nor the vile cursing of one of the commanders, who started to push the nuns physically inside, the nun's, did not agree to be checked. They were then pushed outside and sent to prison cells. All three of us, the hospital director, the female student and myself remained standing by our selves in a depressed mood. We could still hear the echoes in our heads of one of the nun's shouting: "We do not bend to coercion, it is not the first time for us. All our lives they are trying to pressure us". While we are sitting silently with sad thoughts torturing our souls. Then suddenly, coming from the silence I hear:

Take me under your wing,
Be my mother, my sister.
Take my head to your breast,
My banished prayers to your nest.
My God! Aren't the words from Bialik's poems! What is this? I turned my head in the direction of the voice. The student is standing by the window, looking in to the distance and quietly murmuring:
One merciful twilight hour,
Hear my pain, bend your head.
They say there is youth in the world.
Where has my youth fled?
Tears fill the eyes of the young woman. I look at her. Who is she? For more than a year we are located in one camp and I did not know that she was Jewish. The young woman is pointing her gaze to one spot, just like she does not see anything else around her. From her heart she continues reciting:
Me, my heart is dead and there are no

more prayers on my lips

I am helpless and there is no more
hope for me.

The three of us, the director, the student
and myself are Jewish and her words
match what befell us, what each of us
experienced, while the young woman,
just like in a trance continues reciting
Bialik's words.

Where should I take my poverty and
where do I come from?

On my couch.

I will find one more tear, a half of it for
you,

And the other half for my heart.

Tears fill our eyes. Quickly, on the
completion of the examinations, we go
out of the office. I squeeze the student's
arm tightly. She knew by heart many of
Bialik's songs in Russian. During the
coming days, while we were strolling
in the hospital compound she recited
to me many of Bialik's songs. Bialik, in
the Soviet labor camp – suppression
– imprisonment – darkness – and...
Bialik. Upon my request she copied
for me most of Bialik's songs that she
remembered. I read them constantly.
During the nights when I was tormented
by doleful thoughts on my fate, I used
to turn my thoughts to Bialik's songs. Is
there really "no more hope?"

I was deceived by the stars.

There was a dream, it too passed

Now, I have nothing at all in the
world,

Nothing but a vast waste.

Is it really so?

Section F

Every day heavy skirmishes erupt in
the men's area. Injuries, stabbings,
smashed organs. In the camps for
political detainees, murderers who
were convicted for "political murders"
are detained there too, and they are
the ones who cause this entire furor.
One day eight wounded prisoners were
brought to the surgical department, we
treat them, operate on them and dress
their wounds. In their fights they used
daggers and no one does anything to
stop them. The supervisors, the officers
and the commanders all ran away or
hid themselves from the prisoners.

After three days, around noon time
five husky men, who participated in
the fracas, with daggers in their hands
climbed over the wall into the hospital
area and headed for the surgical
department. Many women who were in
the vicinity of the hospital - employees,
mothers, the sick, all stand and look
at the courageous men who came,
while the supervisors and all other
service people ran away, no one of the
prison administration remained. The
five powerful men entered the surgical
department without any opposition and
started to query two of the wounded
men. They wanted to know who stabbed
at the end of the fracas their "leader".
When they finished their investigation
they went back, climbed the wall,
stood on top of it sending kisses to the
girls then jumped back into the men's
area. Only then did the officers and the
various supervisors, who were scared to
death, come out of their hiding places
and started to query the sick men and
women about the "guests".

One day in one of the Soviet labor
camps, a prisoner disappeared. It turned
out that his prisoner friends hid him in
a coffin in place of a sick prisoner who
died, in this way the coffin was taken to
the cemetery that was situated outside
the prison compound and from there he
escaped. After this occurrence a new
regulation was determined in our camp
that the coffin (in the camp jargon it
is called a "box for special cargo") is
taken out of the camp only at night,
close to midnight. A wagon rolls up
to the camp morgue, in the presence
of the duty doctor the "special cargo"
is loaded onto the wagon. The duty
doctor is responsible for the body and
accompanies it up to the guard position
by the entrance to the camp. The guard
opens the box and stabs the body with
his bayonet, the doctor confirms that
this is the body of so-and-so who died
in the camp hospital, only then the gate
opens and the wagon with the body
rolls out of the camp area – to freedom.
With the initiation of this procedure the
camp authorities were satisfied that no
more bodies would be substituted with

live people.

Everything is repulsive in this camp,
and out of it. Everything is based on
lies, fraud and self- deception. Every
year, mainly in the months July-August
a dysentery epidemic erupts in the
camp. These epidemics infect many
victims. In 1949 the department of
internal ailments was cleared of all
prisoners suffering from other illnesses
to make place for those caught with
the dysentery epidemic numbering
about 150 people. All those cases were
examined and proven to be correct with
the aid of laboratory tests and entered,
as customary, into the case histories of
the patients,

The developments of the illness
records, treatment records and test
result records.

One day a committee made up of
representatives of all the prisons of the
area administrations visited our camp.
They also visited the hospital. All our
camps administration personnel were
present during this visit.

"What type of ailments are kept in this
department?" asked one of the visitors.

"This department is occupied entirely
by people with dysentery," I answered
innocently. On hearing my answer the
visitor gave a frowning look on the
director of the hospital who
immediately paled.

"Do you have patients with
dysentery?...dysentery!!" asked the
visitor maliciously.

"Since when?" the supervisor of the
department asks one of the hospital
workers. Just as if she just found out
about this now.

"The first cases started arriving in July,"
Says the director hesitantly.

The supervisor then turns to me and
tells me firmly:

"We have no cases of dysentery!"

All the visitors then enter the treatment
room where all the records are kept.

"We have no cases of dysentery,"
repeats the supervisor firmly.

"All the cases up to the last one were
proven by laboratory tests" I replied
"Bacterium Shigea-Krusa and Flaksner"

continued on page 35

Emmanuel Pratt

The scholar belongs to one of the four callings. He is symbolized by the Eight (out of fourteen) Precious Things. Kui xing, the god of literature, was originally a scholar. He is portrayed with a blue face. The old word for blue (qing) symbolises the scholar blue with cold, bent over his studies in the light of the 'blue lamp' or the even more economical way for illumination – glow-worm.

Ever since the days of Confucius, the literati, the philosophers, and the scholars in official posts, ruled China; nor were they ever less attentive to the interests of their class. Even poor scholars were respected by ordinary people, once they had passed the government examinations (abolished in 1904).

As soon as they were appointed to office, many scholars turned their positions into a source of personal enrichment by accepting bribe from rich merchants in exchange of extending them unique privileges and monopolies. However,

they never allowed the privileges of their own class to be eroded: those were non negotiable. The scholars formed a closely knit body equipped with a system of exclusive favorable rights and monopolies which they inherited and passed on to their successors. Their ideology was Confucianism. Their "Bible" – Confucian Classics.

Many modern historians accuse the literati class of the weakening and the eventual fall of the imperial regime by perpetuating backwardness and alienation to the modernization, thus yielding hegemony to the Western Powers and enabling them to bleed the Chinese economy white for the past century, until the emergence of the Communist regime in September, 1949. As late as 1958, at the 7th CPC Congress, an historical argument arose between Mao Tze Dong and Lin Biao on the question of the official attitude towards the role of Confucianism in the

Chinese history. Mao, a staunch enemy of Confucius and the literati caste, and an ardent admirer of the First Emperor of China, Qin Shi Hwang-di, praised the latter for inviting 460 scholars to an imperial banquet, at the end of which the guests were buried alive under an avalanche of earth heaped on them from an artificial hill. Lin Biao argued that this was an inhumanly cruel thing to do to people innocent of committing any crime. Retorted Mao angrily: "He buried 460 literati alive? So what? We did the same to 46,000 of them!"

(Modern Chinese historians are trying to prove that the story of burying the scholars alive is nothing but a legend, invented during the Han dynasty, many years after the death of the First Emperor, when the rulers of China wanted to portray the late emperor as a person imbued with inhumanly cruel traits of character. E.P)

Camp Doctor (continued from page 34)

were found"

The supervisor took the illness records, read two or three of them, and then declared, "The diagnosis is Gymocolit! **...".

Well, we do not harbor cases of dysentery. It is not permitted to even uncover them. I could not bear this lie and deceit. But, "we" neither have cases of murder, thievery, drunkenness, fist fights etc, etc. They are not printed in the papers; they don't dare to write about such things here. The era of crime in the Soviet Union has passed. I was forced not to diagnose cases of dysentery, to ignore laboratory findings of this disease. Bacteria of this disease are found only in capitalist countries. Only there cases of dysentery are found. While here they are not recognized. After some time a committee from

Moscow came to our camp. This time, among the members of this committee were members of the NKVD***, a doctor was also among them, a Major in the medical service. The committee visited the hospital and in the department of internal diseases. The major asked me about the types of illnesses suffering by the inmates in this ward, I answered that mostly are ill with Gymocolit and Anthrocolit****. He looked at me with amazement and asked: "Dysentery?". I shrugged my shoulders and said nothing. The major did not continue with his visit to my department and turned to go the treatment room requesting to see the papers of the "Illness Reports" on some of the inmates. On seeing these reports he looked at the supervisor with amazement: "Why gymacolit? Don't the findings point clearly to

bacterial dysentery? Without any doubt!" Someone who was sitting next to the major whispers something in his ear. The major got up and with some bewilderment exited the treatment room.

When the group left the treatment room I asked the supervisor:

"Well, what do we diagnose, gymocolit or bacterial dysentery?"

Without looking in my direction she answered dryly "Gymocolit!".

* Names of scientists who discovered these bacteria

** Diarrhea with blood

*** Initials of the Ministry of the Interior

**** Inflammation of the intestines

From the Hebrew by Benny Tzur.

To be continued

Cordial Greetings to the Forum in Harbin in June 2007

Officials of Heilongjiang Province and the Harbin municipality, President of the Academy of Social Sciences of Heilongjiang Province, and chairman of the Center for Historical Research about the Jews of Harbin, Forum participants, and my dear friends from Harbin:

Unfortunately, for reasons beyond my control, for the first time I have been unable to participate in the Forum dedicated to improving relations between Harbin, the city that I loved, and Israel and the Diaspora.

I asked the deputy president of the Israel-China Friendship Society and the Association of Former Residents of China in Israel, my friend Yossi Klein, to take my place, and represent me personally at this important meeting in Harbin. I am convinced that his eminent talent will enable him to perform this task excellently and competently.

This is the third time – the first being in 2004, and the second being in 2006 – that a meeting has taken place at the initiative of the Academy of Social Sciences of Heilongjiang Province and the Harbin municipality with the aim of tightening the connections of the city of Harbin with Israel, and with Jews from Harbin in Israel and in the Diaspora.

Harbin is linked to Jewish people, not only as a city that embraced thousands of Jewish refugees from all over Russia, but also as a city that from its earliest days saw constructive activity of Jews in all areas of life. They were among the pioneers from the moment the city was founded. They built infrastructure for industry, lay the foundations for commerce, and took an active part in the development of culture in the city. Harbin today is a metropolis – one of the most important cities in industry,

commerce, and culture. It is the capital of northeastern China. Two cities in modern China played key roles in the development of the country: Shanghai in the south, and Harbin in the north. Jewish entrepreneurs from Israel, the United States, and other countries have returned to Shanghai, and 2,000 Jews now live there. This entrepreneurship is now also making its way to Harbin, which has done much to preserve the rich Jewish past in the city. President Qu Wei and his colleagues deserve credit and respect for this. For me, this Forum has a special meaning, because it is connected to the publication of my book about the history of the Jews of Harbin, which has been published in Israel in Hebrew and English. The Academy of Social Sciences is now going to publish a Chinese translation of my book.

For the publication of my book in Hebrew and English, I must thank

my friend Yossi Klein. I deeply thank my friend from Harbin, Mr. Qu Wei, for the publication of the book in Chinese. For me, publication of my book in Harbin in Chinese is a cause for celebration – a great holiday. As a native of this unique city, it is dear to me, and shall always remain with me, even though it has been many years since I lived there.

Many thank to you, my dear friends, and may the Forum be successful. Although I am physically far away from you, I am with you in my thoughts and my soul, former residents of the city. It is possible to live elsewhere than in Harbin, but a Harbinite will always remain a Harbinite, wherever he is.

Your friend,

Teddy Kaufman

President of the Israel-China
Friendship Society and the

Association of Former Resident of
China in Israel

Ossinovsky Compound and Home in Harbin in the 1920's



From the album of Archie Ossin (Ossinovsky), San Francisco



CHUSAN ROAD CHATTER

Issue 393

IYS Hongkew Division

Editor: Kurt Maimann

Ruth Shany

From Berlin, via Shanghai to Tel Aviv, 1949

By Gloria Deutsch

Ruth Shany remembers Kristallnacht as though it happened yesterday – walking out of her home in a residential district of Berlin to the Jewish school, through mountains of broken glass and burned-down synagogues. The 15-year-old girl, whose family had lived in Germany for generations and whose father had been an officer in World War I, would look at the hideous posters of rapacious and ugly Jews and ask her father: “Are we really like that?”

The Nussbaum family did not want to leave, but with the writing so clearly on the wall, they sold off as much as they could and set off with 20,000 other German Jews to Shanghai – “the only place that accepted us” – with not much

more than the clothes on their backs in 1939. They stayed for 10 years. During that time, Ruth, who had gained a place at the prestigious Reiman School of Art in Germany



but had never been able to take it up, worked as a clerk to support her family, was introduced to the Japanese art of painting on silk and married for the first time.

In 1948, the Jews of Shanghai heard about the establishment of the State of Israel and danced the hora in the streets. Ruth and Eric, her first husband, decided to come here with their baby son, who was to become the well-known film producer Daniel Waxman.

Ruth had considered leaving for America, where her father had already settled, her mother having died five years before in Shanghai. Her marriage was not ideal, and soon after arriving here, the couple divorced. Eric, who was considerably older than his wife, had begged her not to take their son away as he had decided he was definitely going to Israel, and Ruth agreed. They boarded the SS Biancomano in

early 1949.

“I enjoyed it. It took five weeks, as we couldn’t go through the Suez Canal but had to go around Africa. Cabins were handed out at random,

37

I
g
u
d

Y
o
t
z
e
i

S
i
n

and we got first class. We danced and sang and celebrated crossing the Equator.”

“For me it was an absolute culture shock. After Shanghai, the shops were tiny, the life was primitive, and there was no style. We went to stay with my husband’s sister who had settled in Tel Aviv from Austria in 1933. She and her husband had a laundry business which they operated on their roof, and my sister-in-law suggested I might like to work with her. I politely declined.

“It was February when we arrived, and I wore white shoes as everyone did in Shanghai. People stared at me with disapproval. Here no one switched to white shoes until June/July.

Soon after arrival Ruth and Eric divorced and she took a room in a small pension in Tel Aviv and began to work as a waitress, occasionally moonlighting as a model. “I earned well, without knowing any Hebrew”, she recalls. She made friends, reconnected with old friends from Berlin and was happy.

“I worked during the day while my son was in kindergarten. On Friday evenings there was nothing to do in Tel Aviv and my friends suggested we take a cab to Ramat Gan where there was dancing. They had partners and I didn’t. They said they would ask the first man they meet after leaving the café to be my partner. It turned out to be my second husband, Zvi, and we fell in love almost at first sight.”

In May 1951 they married and moved to a house in Tzahala. Their daughter was born in 1953 and they led a charmed life. Zvi was an officer in the regular army, they had parties with their circle of friends – they were renowned for their Purim parties especially – and life was fun. All this time Ruth had put her artistic aspirations on hold. The silk and other things she needed for her paintings were not available.

When Zvi left the army in 1955, things began to go wrong. He dreamed of making money and went

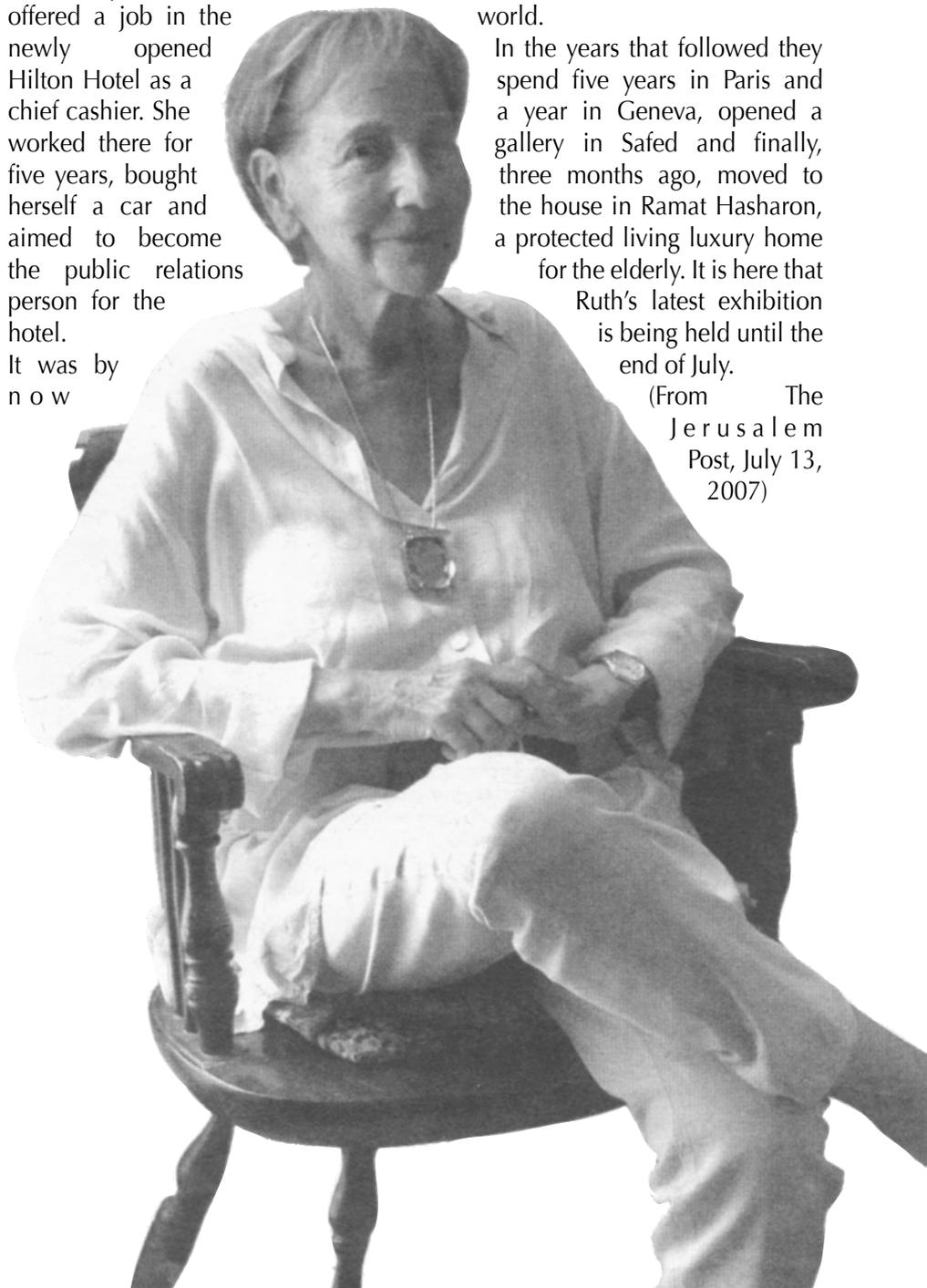
into partnership with a friend – in a pig farm. The enterprise failed after a year and a half. The couple moved to Upper Nazareth, where the mayor was an old friend, and opened a grocery store. This also fell on hard times and so did the marriage. After seven years they parted company, Ruth returning to the center with Daniel, and Lena, the daughter, staying with her father. Ruth, once more single, began to work in a bookstore and stayed with friends in Tzahala until she could buy herself a small apartment in Tel Aviv. She moved from books to tourism and finally, in 1965, was offered a job in the newly opened Hilton Hotel as a chief cashier. She worked there for five years, bought herself a car and aimed to become the public relations person for the hotel.

It was by
n o w

1965 and Ruth had been alone for five years. Izzy, the third man she was to marry, also a refugee from Nazi Germany, had risen in the diplomatic service from military attaché to ambassador, and when they met he was on home leave from his posting in Costa Rica and Nicaragua. It was another romantic encounter – but this one was for keeps. They went back to South America and now she was the ambassador’s wife with all that it entailed. It was here that she was able to reconnect to her silk painting and has been doing it ever since with exhibitions of her work all over the world.

In the years that followed they spend five years in Paris and a year in Geneva, opened a gallery in Safed and finally, three months ago, moved to the house in Ramat Hasharon, a protected living luxury home for the elderly. It is here that Ruth’s latest exhibition is being held until the end of July.

(From The
Jerusalem
Post, July 13,
2007)



Exhibition of Ruth Shany's paintings in Harbin, June 2007



From the album of the paintings displayed at the exhibition



From the album of the paintings displayed at the exhibition



Yossi Klein and Amram Olmert cut the ribbon at the opening ceremony



Ruth Shany signs the album dedicated to the exhibition



At the opening ceremony of exhibition. From right to left: Prof. Qu Wei, the President of the Heilongjiang Academy of Social Sciences, Ronny Veinerman, Mr. Chen Yonglong (the former Ambassador of China in Israel), the Ambassador of Israel in China Mr. Yehoyada Haim, the Vice-Mayor of Harbin and Y. Klein

An Evening at the Exhibition of Ruth Shany's Paintings in Ramat-Hasharon



Vered Tsarfati, the compere of the evening, opens the exhibition. Near her is the singer Igal Rapoport.



From left to right: members of the Chinese Embassy staff: Counsellor Zhang Xiao'an and Cultural Attache Song Xiaonian



Ruth Shany introduces her art to the public



T. Kaufman talks about Ruth Shany and her paintings

Shanghai Memories

By Bobby Miller

(From a letter to Reuven and Edna Wekselman)

I will try and go back in memory to the time I was in the Shanghai Jewish School from 1930 up to December 1944. I was then a prefect and captain of the school like you. Your sister Mali was in the same class. I have a picture of that period which I will try to reprint and send copies to you. After graduation I went to study at the St. John University (Engineering) till the end of the Japanese occupation. After the atomic bomb on Nagasaki and Hiroshima, Shanghai was flooded with GI Joes. They were told that if they could find replacements they could go back to the States. They came to the University looking for English speaking students. I was approached and offered \$30.- a month salary which was then a lot of money. It gave me the opportunity to work with highly sensitive important equipment, showing airplanes how to land in Kangwhan airport in bad weather, which I was able to handle.

At the same time Etzel (Beitar) got us organized and trained us in arms to be ready to fly to Israel and join the Israeli Army. Over 800 Jews from Shanghai, amongst them 90 young Beitarim, were included on the Wooster Victory ship. We sailed for 64 days around Africa from December till February.

In Naples we were transferred to the Jewish Ship "Negba" where on board I got my military number and was inducted into the Israeli Army. After being interviewed I told them I had worked for the American Air Force as a civilian. I was sent on arrival in Israel to the Israeli Air Force base in Jaffa. A pilot interviewed me, he saw that I knew all about the sensitive equipment, but said that the Israeli Air Force was in its early stages and did not have such equipment. I was sent to the Ramat David air base to work as a tower operator. Later the CO of the base, Ezer Weizman, sent me to the Sirkin air base to become a pilot.

During the first few days after my arrival in Israel I took a walk down Dizengoff Street in Tel Aviv and met one of my shipmates. He took me to visit his relatives and there I met Dina who, after several months, became my wife on October 5, 1950. Dina said she did not want me to become a pilot, so I followed her advice and dropped the idea. As I had a driver's license from China it was easy to become a bus driver in Tel Aviv. With one share I became a Dan Bus Cooperative member. They opened a tourist branch and I was offered full pay to study for two years all the needed subjects to get through the exams. Of course, with the help of my

wife who was Israeli educated, I got my license to guide in 1960. From then onwards I showed tourist groups from all corners of the globe the beauty of Israel. My services were requested by many travel agents, which became a full time job.

One travel agent offered me a full time job in his office. I told him when he needs me he could request my services through the Dan Bus Co. Tourist Dept. Meanwhile I put in a request to go on pension from the Dan Bus Company. In 1979 my request came through. The travel agent was very happy, and from 1979 to 2002 I worked for the agent in Yarkon Tours. To my joy, he sent me and my wife on a promotion tour with full pay including air fare, hotels and expenses to the States to talk in synagogues and churches to tour leaders to organize tours to Israel. It was so successful that the agent then sent me to Australia and Taiwan, later to England, France and Denmark. Now, for health reasons, I stopped working as a guide.

Now my hobby is corresponding with everybody who writes to me. You are now on my list. This was, of course, a very brief history of my life. I have a daughter and son and five grandchildren. Best wishes, Shalom and keep in touch.



Mr. Feng Zuoku, the Vice President of the Chinese Association of Friendship with Foreign Countries, met with Y. Klein and R. Veinerman in Beijing

A Comparative Study of Our Mutual Experience

By Dr. Zhong Zhiqing *Associate Research Professor Institute of Foreign Literature Chinese Academy of Social Sciences, Beijing*

This presentation is based on one of the parts of my PhD dissertation which was submitted to Ben-Gurion University in Israel. I am grateful to Heilongjiang Academy of Social Sciences and Director Fu Mingjing of the Center of Jewish Studies for their invitation to this conference.

To investigate the cultural links between Jews and Chinese, it is well accepted that the Jewish and Chinese people, two ancient and living civilizations, shared mutual experiences in different periods of history. Especially in the middle of the 20th century, both peoples shared a similar calamity of horror, death, anguish and trauma during World War Two.

Historically speaking, the Jewish and Chinese catastrophes during World War Two were not equivalent. So my intention is not to compare the histories of the two nations. Rather, I would like to survey how historical trauma was transferred into two national literatures, how literature played a role in the context of nation-building in the last few periods in general, how heroism was emphasized in the formative years of statehood in particular through a comparison.

The State of Israel and the People's Republic of China are two newly established states. They both came into being on the two ends of the Asian continent after World War Two in the middle of the 20th century. Both independent States were the final realization of a national ideal that had been sought by pioneers for so many years. Both governments

had to confront the challenges such as how a new state could survive and build a new nation after a historical catastrophe facing new threats.

Under this social-political discourse, the tendency to legitimize only those who fought in the Ghetto uprisings or with the partisans predetermined the main tone of the Holocaust in Israeli national remembrance. Emphasis was placed on heroic resistance rather than humiliation, on marking the instances of uprising and resistance during the Holocaust period rather than remembering the millions who died in mechanized forms of slaughter. Heroism of the Jewish fighters during the Holocaust even became a National-Zionist lesson to educate younger generations to struggle for a new Jewish state. By comparison, strengthening patriotic education became an emergent need for the Chinese State.

Patriotism has a long tradition in ancient Chinese history and Chinese narrative. The meaning of Patriotism was developed by Chinese intellectuals and the social elite generation after generation, and was signified mainly to fight heroically against the invaders and struggle for national independence during the War of Resistance against Japan. Countless heroes sacrificed their lives and dedicated themselves to guarding the national land against foreign invasion. Their heroic deeds and spirit could be utilized in educating younger generations to love the newly established independent state. Turning to the characteristics of literary heroism in these two national

literatures, the similarities lie in the normal perception of heroism. More specifically, in wartime, heroes might resist unyieldingly against the antagonistic power or group, and fight bravely to defend their nations or beliefs. Accordingly, heroism in Chinese war literature in general and in Hebrew Holocaust literature related to resistance and uprisings in particular, might be included in this category, which can be termed positive heroism.

"Bulletin" in 2007

No 394 (the Hanuka holiday issue) to be out from press on November 20th 2007.

Articles and advertisements accepted not later than November 10th 2007

***The Society for
Research on Jewish
Communities***

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

www.eleven.co.il

jewishencyclopedia.ru

The New Israel's Messenger



Vol. X No. 1

IYS Sephardi Division

Editor: Sasson Jacoby

A Year Without Sas

A year has already passed since Sasson Jacoby, or Sas as we used to call him, left us. The past year has been a difficult one for our country and for the people in Israel. But together with all the general sorrow and mourning, there was also the pain of parting from a man who was dear to us all. All those who had been in contact with him during his work in Igud Yotzei Sin and editing of the English Supplement of the Bulletin have felt his absence, the loss of his wide knowledge and his warm relationship with all those around him.

Time dulls the pain and turns it into a feeling of nostalgia for someone who had participated in our work for many years. The Sephardi branch of Igud Yotzei Sin as well and the Jacoby family have established a scholarship fund in the name of Sasson Jacoby that will be awarded every year on Hannuka. The first scholarship award, which was donated by Mr. Matook Nissim, was handed out at the annual Hannuka gathering in December 2006.

A memorial ceremony was held on the anniversary of Sas' death at the Tel Aviv synagogue dedicated to the memory of the Jewish communities in China, and a memorial service will be held there annually on this anniversary date.

Sas left behind a rich archive of material that was transferred to Igud Yotzei Sin by his wife, Hannah Jacoby, and will be used for future publications of the New Israel's Messenger in the IYS Bulletin.

Sas has left us, but for his family and friends he is still with us and will remain so for many more years to come. The dead live so long as those who are alive remember them. Sas will be long remembered.

T. Kaufman

A year has passed since our dear father and grandfather left us. In the midst of our sorrow as a family, we are aware of the high esteem he received from his colleagues in Igud Yotzei Sin. His absence in the editing of the English Supplement to the Bulletin is greatly felt. This was expressed by the Igud members and its President, Teddy Kaufman who were present at the anniversary service in memory of our father at his gravesite in the mountains of Jerusalem last June. We deeply appreciate the contribution made by Mr. Matook Nissim for the scholarship on my father's name that will

be awarded every Hannuka. I would like to express here my sincerest regards to all those in Igud Yotzei Sin for their commemoration of my father, Sasson Jacoby.

Yehezkel Jacoby

My dear Hanna,

Thank you for your very thoughtful letter of April 23. My one regret is that I did not get to work with your husband Sas until very late. I had a lot of respect and admiration for him. I am glad that the money was used for a child's scholarship, especially since it was Cissy Fleg (nee Abraham's) grandson. Of course I knew Cissy in Shanghai and her whole family. I must admit that I miss all of our Sephardic families growing up in Shanghai.

I have enclosed a small cheque which I hope you will contribute towards another scholarship in memory of Sas. Trust you are all keeping well.

**With warm regards,
Matty Nissim**

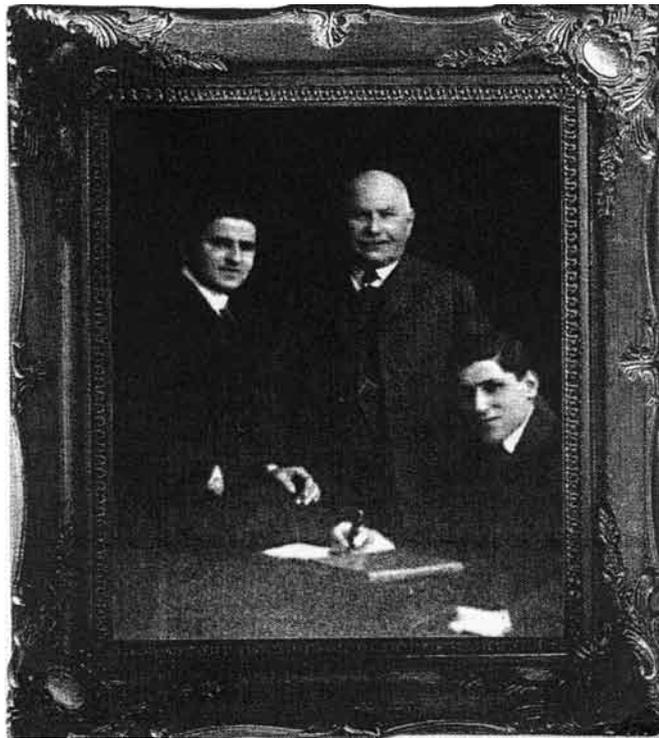


The Jacoby Family

A History of the Jewish Community in Hong Kong

The Jewish Recreation Club in Hong Kong

"The idea of a club first came from Sir Eli Kadoorie who spoke about it to my old friend Mr. Edgar Abraham at a dinner party", recalled Albert Abraham during a speech he gave in 1949 to mark the reopening of the Club which had been destroyed during the Second World War. "Through this medium a few of the young bloods of the time followed the matter up and approached the Trustees of the synagogue for permission to build on their land. I remember taking the letter of application to those austere gentlemen who unhesitatingly welcomed the idea. In due course a modest one-roomed



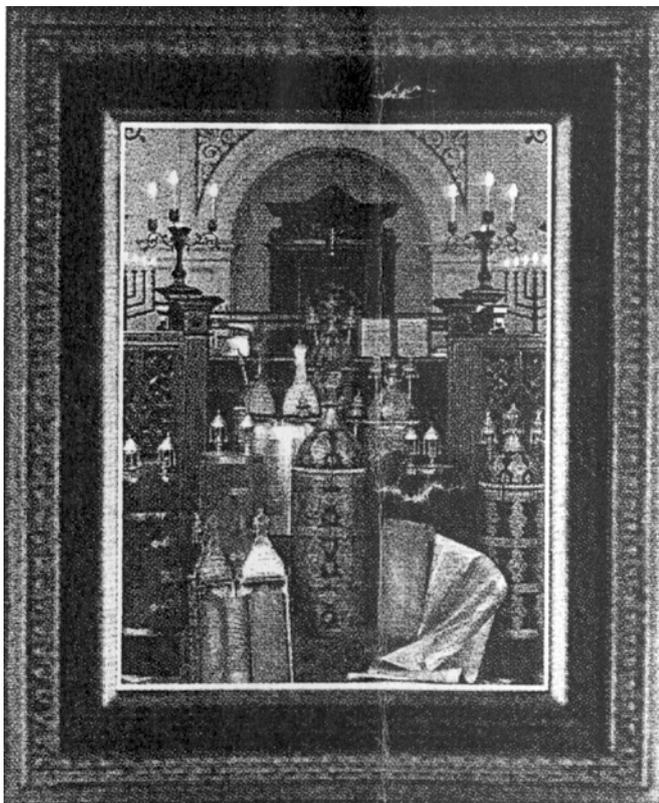
speech, Raymond recalled that: "Sir Eli Kadoorie offered to extend the building to the full extent of the grounds at his own expense, provided that the club was freed of its debenture encumbrance. Although at the time we poor people could ill afford it, we realized the generosity of the offer and of course agreed". As a result, a new club building was opened in 1909.

In the early life of the Club, the designated games were tennis, croquet and bowls, which were played on the grounds annexed from the Ohel Leah Synagogue. The rules of the club stipulated that the grounds 'be entirely closed for games on Saturday, and at any time when divine service is being held'. However, it seems leisure activities

building was put up by means of a debenture issue." Albert Raymond spoke fondly of a club that was first established in 1905. The Jewish Recreation Club came to symbolize a tolerant and community-focused spirit. Being open to Jewish members of every nationality, it was a place which, fostered friendships and common interests among people of different backgrounds and cultures and loyalties.

In 1905 the Club began life as an association. Later, the one-room clubhouse that was erected was so well attended that the necessity for larger premises was soon felt. In his





became so popular that the “no games” rule on the Sabbath was relaxed. In 1912 a visiting Reform rabbi described the Club as “open on the Sabbath as well as on other days”, adding “card playing and sports are prohibited only during service hours” He did not appear to wholly approve of the status of the Club within the community as he commented the “Club attendance is decidedly better than is that upon the divine service”

By the 1930s, the Club served as a focal point for the social life of Hong Kong’s Jewish community. Dr. Solomon Bard, who was one of a group of Russian Jewish students who came from Harbin to Hong Kong to study at the Hong Kong University during the early 1930s, recalls: “A mixed community lived in perfect harmony, enjoying the facilities of the Jewish Recreation Club...where the younger set start by playing tennis or badminton and later join the older folks at the games of bridge or poker.” But by the end of the decade, the impact of the advance of war in Europe was strongly felt in Hong Kong. It was a time during which leisure and social pursuits gave way to community service. Prior to the Japanese occupation, the Club accommodated and fed refugees who had fled the Nazi advances in Central Europe

The Japanese occupation of Hong Kong



reduced the club to “bits of masonry and rubble,” as one eyewitness recalls. However, the liberation of the colony saw the Club rebuilt using the sum of money held in the bank, topped by additional donations from members. Lawrence and Horace Kadoorie paid for the badminton hall, of which Albert Raymond remarked “It is on a grander scale than its predecessor and I am sure it has no equal in Hong Kong.” The Kadoorie brothers also defrayed the cost of building the adjoining lounge and other members contributed cash and donated furniture. A stone was laid to commemorate the opening of the new Club by Mrs. Weill on 19 December 1949.

Religious Life

An openness to and acceptance of the diverse nature of Jews from many parts of the world characterized early Jewish life in Hong Kong. The community did not employ a rabbi until the second half of this century, although it benefited, over the years from services of visiting rabbis. Services were often conducted by religiously observant members of the community, including Lady Muriel Kadoorie’s father, David Gubbay, who regularly led services in the Ohel Leah Synagogue. Dennis A. Leventhal reports in *The Jewish Community of Hong Kong* that the first officially appointed rabbi arrived in 1961.

In 1974, Father Hubert Vogt, A German Selesian friar living in Hong Kong, discovered four Sifrei Torah in the territory’s “thieves” market, an incident that was reported in newspapers worldwide. The scrolls, which were believed to have belonged to China’s Hankow Jews, were purchased by Sir Lawerance Kadoorie for about HK\$5,000, and today they reside in the Ark of Ohel Leah Synagogue.

Religious links between Hong Kong and China have enjoyed a tentative revival since the mid 1980s following the return of a number of diaspora Jews, who have helped restore occasional Jewish services in Guangzhou, Beijing and Shanghai. The Ohel Leah Synagogue was quick to support these activities by serving as a source for Pesach supplies and various educational materials.

In recent years Hong Kong’s growing population has led to a natural diversification in the religious life of the community. There are now four congregations, which have their own rabbis and places of worship, including Ohel Leah Synagogue, Chabad Lubavitch, The Jewish Congregation and Shuva Israel. Members of all recognized congregations in Hong Kong are welcomed in the new Jewish Community center, which seeks to bring together Jewish people of every nationality, culture and loyalty.

70 Years Ago

Thanks For Condolence

Mrs. N. E. B. EZRA and family, and Mrs. Flora EZRA wish to express their gratitude to relatives and friends for their kind messages of sympathy and condolence, and for the beautiful flowers received during their recent sad bereavement.

The Shanghai Times, Dec. 4, 1936.

SUDDEN DEATH OF MR. N. E. B. EZRA

Members of the local Jewish community learnt last evening, with a deep sense of shock, of the death, which occurred at the Shanghai General Hospital during the afternoon, of Mr. Nissim Ezra Benjamin Ezra, resident of Shanghai for nearly 38 years, editor of "Israel's Messenger" since its foundation in 1904 and general manager of China-Palestine Trading Company.

Mr. Ezra, who was 56 years of age, was a victim of a sudden heart attack and he leaves a widow and two daughters in Shanghai and a son in India to mourn him, also one daughter in New York.

He was a keenly zealous Zionist, a man of strong personality, and deeply respected by all with whom he came into contact.

The late Mr. Ezra was born at Lahore and educated in Bombay, joining E. D. Sassoon and Company on leaving school. He was transferred from Bombay to Hongkong in 1899 and came soon afterwards to Shanghai, remaining in the service of the same Company until the great rubber boom of 1910, when he commenced operations as a broker.

Later, he started the China-Palestine Trading Company, with which he was identified until his death. In the meantime, in 1904, he had founded "Israel's Messenger" and it was perhaps in his capacity as Editor of that journal that he was best known.

The funeral takes place at 12.15 p.m. to-day at the Baikal Road Cemetery.

North China Daily News, Dec. 4, 1936.

MR. N. E. B. EZRA

A large congregation comprising practically the entire Jewish community, gathered at the Baikal Road Cemetery, yesterday afternoon, to accord Jewish funeral rites to Mr. N. E. B. Ezra, the founder of "Israel's Messenger," who died in the General Hospital on Thursday. A stirring tribute to Mr. Ezra was paid by Rabbi Mendel Brown, who emphasized the deceased's forcefulness of character and adherence to the Jewish faith, and called for sympathy for the children of the late Mr. Ezra, also for his twin brother, Mr. J. A. B. Ezra, his sisters, Mrs. I. E. Sargon, and Mrs. Flora Ezra, and his nephews and nieces.

A tribute also was paid by Rabbi Ashkenazi, on behalf of his community.

The service was conducted by Mr. E. S. Jacob and among those present were Messrs. C. S. Gubbay, Horace Kadoorie, Edward Nissim, R. D. Abraham, Mrs. R. E. Toeg, Mr. S. E. Levy, Mr. H. Gensburger, Mr. and Mrs. M. Bloch, Mr. B. A. Topas, Mr. and Mrs. M. Simmons, Mr. Denzil Ezra, Mr. A. E. Moses, Mr. A. Hillaly, Messrs. S. and N. David, Messrs. M. and N. Nissim, Dr. A. Renner, Mr. J. H. Ezekiel, Mr. and Mrs. H. A. R. Savul, and many others.

Shanghai Evening Post and Mercury, December 4, 1936.

SERVICES HELD FOR N. E. B. EZRA

Jewish Editor Dies From Heart Attack; Many Mourn

Funeral services for the late Nissim Ezra Benjamin Ezra, founder and editor of "Israel's Messenger," who died yesterday afternoon at the General Hospital, were held at the Baikal Road Cemetery at 12.15 p.m. to-day. Rabbi M. Brown delivered the address, and hundreds of the late Mr. Ezra's friends gathered for the service. The chief mourners were his widow, two daughters and a sister. He has a son in India and another daughter in New York.

High tribute was paid to the late editor by Rabbi Brown this afternoon in a moving address delivered at the cemetery.

Had Many Gifts

Mr. Ezra, he said in part, was a man of decided opinions not easily shaken, gifted with great intellectual powers and a quick grasp of affairs. Those who knew and understood him admired his qualities of courage, fearlessness, gift of personality, and rise to influence without aid of outside stimulus, the result of sheer industry. He had a strong character, and has left a vacant place in the communal life difficult to fill. He was imbued with religious zeal and enthusiasm for every good cause; a stern hater of falsehood and ready to denounce sham and hypocrisy.

Mr. Ezra was essentially a self-made man, said Rabbi Brown. He was a voracious reader, scholar, a forceful writer, profound thinker, a lover of mankind, a humble servant of God and man.

Sudden Heart Attack

Mr. Ezra died a few hours after a sudden heart attack yesterday afternoon. He was rushed to the hospital but all attempts to save his life were in vain. He was 56 years of age and a leader of the Shanghai Jewish community.

Mr. Ezra was born in Lahore and was educated in Bombay. He joined E. D. Sassoon and Company after leaving school. In 1898 he was transferred to Hongkong and the following year came to Shanghai with the company. He left the firm, however, to become general manager of the China Palestine Trading Company, and in the year 1904 founded "Israel's Messenger," a monthly journal which he vigorously edited to champion Jewry here and abroad, and edited up to the time of his death. He still maintained connections with Sassoon and Company, however, until the great rubber boom of 1910 when he began as a broker on a full-time independent basis.

He was a keenly zealous Zionist and a man of strong personality, deeply respected by all with whom he came in contact. A self-made man, he championed the cause of Jewry through his journal, recently espousing the Jewish side in the tragic developments in Germany and Palestine. He was perhaps best known to the community at large as a controversialist and a fighter who wrote polemic letters to the local press over the signature "Mentor." Ever proud of Jewish achievements, he recorded them faithfully, and was generous in recognizing support given by other nationalities. As a British subject he was fervent in his respect for and loyalty to the Empire.

The Shanghai Times, December 5, 1936.

Jewish Community Attends Funeral Of N.E.B. Ezra

High Tribute By Rabbi Mendel Brown To Zionist Leader Who Left Influence Upon Annals Of Shanghai Jewry For Past 32 Years

With nearly the entire Jewish community of Shanghai attending at the Baikal Road Cemetery at 12.15 p.m. yesterday, the remains of Mr. Nissim Ezra Benjamin Ezra, resident of Shanghai for nearly 38 years, editor of "Israel's Messenger" since its founding in 1904, and General Manager of the China-Palestine Trading Company, were laid to rest.

The service was conducted by Hazzan E. S. Jacob and the chief mourners were the widow, two daughters: Cecilia and Florence, and his sister Mrs. Flora Ezra whom the late Mr. Ezra esteemed as a mother. The pallbearers were Messrs. S. E. Levy, R. D. Abraham, I. A. Lewis, M. Myers, S. I. Jacob and E. Jacob.

The following tribute at the graveside was rendered by Rabbi Mendel Brown:

"And the dust returneth to the earth as it was, but the spirit returneth unto God who gave it."—Ecclesiastes XII. v. 7.

Seldom if ever have we assembled under the stress of a deeper emotion than that which agitates us at this moment when we are about to consign the mortal remains of our departed brother in faith, Nissim Ezra Benjamin Ezra, who has, with benumbing suddenness, been taken away from us to enter his eternal home under the divine protecting wings of the Almighty. The great Captain has deemed fit to relieve the vigilant sentinel from his post on the watch-tower.

"The soul of man is the candle of the Lord."

"More Than Mere Breath"

Indeed, life is more than mere breath and quick flow of blood. Man has a soul and it is "the candle of the Lord," the vital spark of heavenly flame glorifying this poor tenement of clay. The indwelling spirit coming from God, partaking of His nature must be imperishable as He is. The light set for a time in this earthen lamp of the body has been taken back into "the fountain of light" to shine with eternal, enhanced brilliancy in a clearer atmosphere. Truly has it been said that "to live in hearts we leave behind is not to die," for life depends for its value not on length of days but on the measure of service rendered. The mode in which we spend our days, not their extent, determines their worth.

Such a life was lived by our departed brother. Nissim Ezra was a man of decided opinions not easily shaken, gifted with great intellectual powers and a quick grasp of affairs. Those of us who knew him intimately and understood his aims and ideals admired his qualities. There was his courage, his fearlessness, his gift of personality and his rise to influence without the aid of outside stimulus, but the natural result of sheer industry.

Men will always respect these characteristics in their fellows, and when they see them blended together into one harmonious whole, their respect will be joined to love. For men of strong character stamp their impress on their contemporaries. We may agree with their views, or at times dissent from

that admiration which is the prerogative of a great personality. Of such natures it may be asserted that when they are no more, their place will be empty. And there are not many of whom it can truly be said that they will be missed. Nissim Ezra is one of those honoured exceptions, for he has left a vacant place in our communal life which will be very difficult to fill.

Pioneer Leader Here

For over 30 years he served our community and completely identified himself with every phase of communal activity. He was imbued with a religious zeal and enthusiasm for every good cause; a stern hater of falsehood and ready to denounce sham and hypocrisy, ever ready to serve his people. He was an ardent Zionist from the time of his youth and his Judaism was a faith to be lived and practised. Not merely by talking of traditional Judaism and painting in glorious colours its importance for the future generations, did he serve his people, but by insisting upon its message to-day and by living it every day of his own life. He filled a unique place not only within our own community, but on account of his monthly journal, "Israel's Messenger," which he founded and edited since the year 1904, his fame as an ardent champion of Judaism and defender of Jewish national interests gradually assumed an international character. He devoted himself to this sacred cause with enthusiasm and whole-hearted devotion. He loved the work for its own sake, and his influence is writ large upon the annals of Shanghai Jewry and the Far East for the past 32 years.

Place Will Remain Empty

He was essentially a self-made man, a voracious reader, a scholar, a forceful writer, a profound thinker, a lover of mankind, a humble servant of God and man. He has been cut off in the zenith of his mental vigour, and he will indeed be missed; for his place will remain empty.

In these days of great perplexity and racial antagonisms, it will be almost impossible to find one who will fill that vacant place in the ever thinning ranks of our communal pioneers and conscientious and faithful workers. The toiler and defender of his people has gone to his well-earned repose under the shadow of the Divine wings to enjoy immortality. We mourn him. When shall we see his like again? May the example of Nissim Ezra live on and inspire! We thank God for the gift of so precious a life. No words can do justice to his career and influence.

Our loving sympathy goes out for her who is bereaved of the companionship of such a husband and for the children who are deprived of the counsel and love of such a father, also to his twin-brother J. A. B. Ezra, his sisters Mrs. I. E. Sargon and Mrs. Flora Ezra, nephews and nieces.

Fare thee well, O heroic spirit, scribe and lover of Israel. God is a faithful employer, and the reward of those who toil in righteousness will be in the world to come, Olam Habba.

Diplomatic Rescue: Shanghai as a Means of Escape

By Manli Ho

It is a privilege for me to be here today, and I wish to thank the city of Shanghai and Professor Pan Guang for including me in such distinguished and august company for the commemoration of the 60th anniversary of the end of World War II and the survival of the Jewish refugees in Shanghai.

The city of Shanghai not only served as a refuge of last resort for European Jews during WWII, but the very use of its name as a destination provided thousands with a means of escape from the Nazis in 1938 and 1939. Well before Nazi policy turned to genocide in 1941, anti-Semitic violence and persecution prompted thousands of Jews to flee Germany, and from 1938 onwards, from Nazi occupied territories. Their flight was fraught with difficulties and obstacles. Jews seeking to emigrate needed permission in the form of an entry or end destination visa from the countries they were trying to enter. Even the countries they would pass through required permission in the form of transit visas. Many countries, and certainly almost all of the 32 participants of the Evian Conference in 1938, had anti-immigration policies and were unwilling to open their doors to Jewish refugees.

If a Jew was able to obtain a visa from a foreign consulate, the next step was to obtain permission from the German authorities to leave. Following the annexation of Austria in March 1938, Adolf Eichmann and the Nazis set up a Center for Jewish Emigration in Vienna, which became a “model” of systematic persecution

and oppressive bureaucratic policies for emigration. This “model” which combined economic expropriation with the coerced expulsion of Jews was subsequently instituted in all Nazi-occupied territories.

The American journalist Dorothy Thompson wrote: “It is fantastic commentary on the inhumanity of our times that for thousands and thousands of people, a piece of paper with a stamp on it is the difference between life and death”. From 1938 on and into the war, a number of foreign diplomats working in Nazi-occupied territories seized a unique opportunity to save Jews. These diplomats took advantage of their special status to engage in a bureaucratic shell game, often going against the policies of their home governments or bending the rules in ingenious and intricate ways to help Jews.

My late father, Dr. Ho Feng Shan, was one of the first diplomats to do so. He was stationed in Vienna, Austria in 1937. Two months after the Anschluss, the annexations of Austria by Germany, he was appointed the Chinese Consul General. He watched in horror as Hitler marched triumphantly into Vienna, and as Austrian anti-Semitism erupted in full force. In Vienna in particular, the historian Saul Friedlander wrote, persecution of the Jews “outpaced that in the Reich. Public humiliation was more blatant and sadistic; expropriation better organized, forced emigration more rapid. The Austrians – their country renamed Ostmark ... seemed more avid for

anti-Jewish action than the citizens of what now became the old Reich”. Less than a month after the Anschluss, the first Austrian Jews were sent to Dachau and Buchenwald concentration camps. They were told by Nazi authorities that if they emigrated from Austria immediately, they would be released. Many Austrian Jews wanted to emigrate to the United States, but the US not only required an affidavit of financial sponsorship, but had long ago filled its Austrian quota. Those who wished to go to Palestine found that Britain, under pressure from the Arabs, had severely reduced the quota for Jewish emigrants. In order to bar refugees from crossing their border, the Swiss demanded that Jews be identified by a red “J” stamped on their passports. Obtaining emigration papers became a desperate and agonizing quest for survival. This is how one Austrian survivor described this nightmare: “Visas! We began to live visas day and night. When we were awake, we were obsessed by visas. We talked about them all the time. Exit visas. Transit visas. Entrance visas. Where could we go? During the day, we tried to get the proper documents, approvals, stamps. At night, in bed, we tossed about and dreamed about long lines, officials, visas. Visas!”

All the foreign consulates in Vienna were besieged by desperate Jewish visa applicants day after day, but most did not offer help. My father could not bear to stand by. He recalled: “Since the annexations of Austria by Germany, the persecution of the Jews by Hitler’s ‘devils’ became

increasingly fierce. The fate of Austrian Jews was tragic, persecution a daily occurrence. There were American religious and charitable organizations which were urgently trying to save the Jews. I secretly kept in close contact with these organizations. I spared no effort in using any means possible. Innumerable Jews were thus saved". The means my father used to help Jewish refugees was to issue them visas to Shanghai, China. He practiced what he called a "liberal policy", authorizing visas for any and all who asked. Having been turned down by other consulates, Jews soon discovered that they could get visas at the Chinese Consulate.

The interesting point is that no visa was needed for entry into Shanghai. By 1938, as noted in an American Joint Distribution Committee legal document, the Chinese Nationalist government itself "had been ousted from authority there by the Japanese... Surely this was only too well known to the Chinese consul, a representative of the Nationalist government, who unquestionably knew or must be regarded as knowing that no representative of his government exercised authority at the ports to which the applicant could go ... in fact the real and underlying purpose for the visa was to assist as an act of mercy and humanity for the persecuted to escape from Austria ..." So how were these visas used if not for entry into Shanghai? The common assumption is that because the Chinese visas were for Shanghai, all those who received them must have escaped to Shanghai. That is understandable because visas are normally intended for entry to the destination for which they are issued. However, in the case of diplomatic rescue, it is not that straightforward or obvious.

Diplomats who were trying to help Jews escape the Nazis often had to find ways around the restrictions imposed by their own governments or by the Nazis. So, they used visas, papers and

documents in many ingenious and unorthodox ways. Some stretched the interpretation of the policies of their home governments; some used every nuance and loophole, or feigned misunderstanding of directives or purposely violated their orders.

My father chose to violate his orders. He was quite clear in his intent in issuing the visas to Shanghai. They were meant as proof of emigration to leave Austria and a means to go elsewhere. He said: "These visas were to Shanghai 'in name' only. In reality, they were a means to help Jews to leave Austria and eventually find a way to the US, Britain or other preferred destinations". These visas provided proof of an 'end destination' so that refugees could legally obtain transit or temporary visas from countries which otherwise would not have allowed them in. Armed with a Shanghai end destination visa, refugees were able to obtain transit visas and temporary visas to other countries. In fact, the majority of Shanghai visa recipients from Austria did not go to Shanghai, but used these visas to find their way to the Philippines, Cuba, Palestine, England and even the US.

During the trial of Recha Sternbuch, a Swiss Jewish rescuer of Austrian and German Jews in 1938 and 1939, her lawyer explained how these visas were used in the illegal Palestine transports in the spring of 1939:

"... there were hundreds of passports that were equipped with Chinese visas, although the real goal was to land illegally on the coast of Palestine. These visas were used with the intention of fooling the countries where they passed through, because Italy, for instance, would never give a transit visa unless the final destination was indicated". Among those who escaped on the 'Sakaria' with Shanghai visas from Vienna were the Lilienthal sisters, Ricarda and Lilith, whose closest friend, Mrs. Ruth Shany, is here with us today.

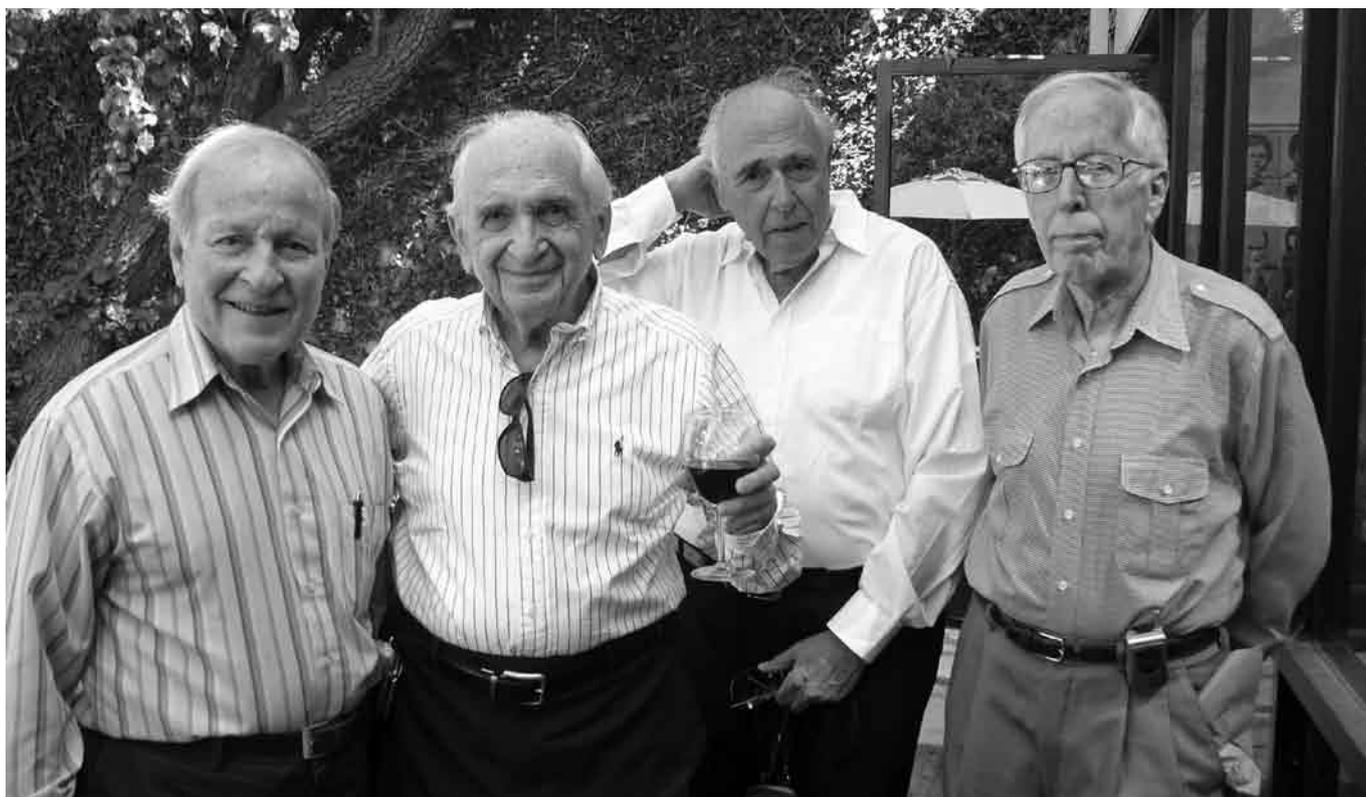
Later examples of visas used for

purposes of escape were those issued by the Japanese Consul Chiune Sugihara and the Dutch Consul Jan Zwartendijk to Polish Jews trapped in Soviet occupied Kovno (Kaunas) Lithuania in 1940. Both consuls knew that their visas would only be a means of escape. The end destination visas issued by Zwartendijk were for the Dutch Caribbean possessions of Surinam and Curacao. Zwartendijk in fact called them "bogus" destination visas. With the, the Polish survivors obtained 10-day transit visas from Sugihara to Kobe, Japan. From there, many went to the US, Canada, Australia, Latin and South America. A small number came to Shanghai, including the entire Mirrer Yeshiva. This is analogous to my father's efforts to supply visas in order to allow Austrian Jews to find their way out of the country to many destinations in 1938 and 1939.

More importantly, the Shanghai visas were useful to gain the release of those jailed or in concentration camps such as Dachau and Buchenwald, especially after Kristallnacht, when 30,000 German and Austrian Jews were arrested and deported to these camps. Some, like the journalist Joseph Kalmer, narrowly escaped deportation to Dachau with a Chinese visa. Others, like Arthur Kerdeman, only heard about a Shanghai visa after being interned at Dachau and wrote to his family to get him one. The Austrian physician Jacob Rosenfeld, who was deported to Dachau and then Buchenwald, was released in 1939 and came to China, where he joined the Chinese revolution and became a general in the People's Liberation Army Medical Corps.

By the outbreak of World War II on September 1, 1939, 130,742 of the 206,000 Jews living in Austria during the Anschluss on March 13, 1938, had emigrated. Of those, only 5,800 Austrian Jews came to China.

Continue on page 49



Former Harbiners from left to right: Yakov Shapiro, Peter Berton, Leonfrid Geiman and Ariel Shapiro

Diplomatic Rescue (continued from page 48)

How many Chinese visas were issued under my father's watch by the Chinese Consulate in Vienna? We shall never know the exact figure. The best we can determine now is that they numbered in the thousands, based on the serial numbers of some still existing visas and the only surviving documentation from the Chinese Foreign Ministry, a report written by my father's successor as Consul General in early 1940. According to that report, the Chinese Consulate in Vienna issued an average of 400 to 500 visas a month to Jewish refugees from 1938 through 1939.

In this same report, my father's successor said that: "the Foreign Ministry had long ago dealt with this issue (of visas to Jewish refugees)", leaving little doubt about what the official Chinese policy was. Therefore, he reported, when he assumed his post, he "adhered strictly to regulations" and "reduced these kinds of visas to

the utmost minimal number".

The government had attempted to curtail my father's visa issuing activities in various ways. His superior, Chen Jie, the Chinese ambassador in Berlin, was mindful of maintaining good diplomatic relations with Germany and angry that my father had disregarded his orders to desist from issuing visas to Jews. He used the pretext that there was a "rumor of the selling of visas" to launch a witch-hunt. Chen dispatched an investigator to Vienna, who left no stone unturned yet could find no wrongdoing and left empty handed.

On April 8, 1939, roughly a year after he began issuing visas, my father was punished with a demerit by the Chinese Nationalist government. Around the same time, the Consulate building at 3 Beethoven Platz was confiscated by the Nazis. The Nationalist government not only did not protest this breach of

extraterritoriality, but refused to give my father funds to relocate. My father moved the Consulate to much smaller quarters around the corner at 22 Johannesgasse and paid all the expenses himself.

My father was never reunited with any of those he helped. He was unknown to most of them. After his death in 1997, it was only by chance that the extent of his mass rescue activities became known, even to his family. I have spent the past eight years documenting and piecing together this history.

During his lifetime, my father neither sought nor received recognition for his deeds. In fact, he rarely spoke of his tenure as the Chinese Consul General in Vienna. Of his reason for helping Jewish refugees, he said simply this: "I thought it only natural to feel compassion and to want to help. From the standpoint of humanity, that is the way it should be".

Berwin Family Stories

For Iris and Natalie

Your great-grandfather Bruno was the middle child of nine children that his parents produced between 1889 and 1901. His father, Alexander Berwin, was the head of the advertising department of the internationally known publishers Rudolf Mosse who produced the Berliner Tageblatt, a paper somewhat like the London or N.Y. Times in its importance in Europe. Unfortunately for his family he died of pneumonia at a very young age, about 46 years old, and left his widow with children ranging from 16 to 4 years in age. At a time when no social legislation covered wage earners with insurance or pensions, the family consequently was not only poor but depended on the generosity of their mother's brothers, three uncles who supported them.

The eldest, Rosa, went to work as a secretary in a law office, and one of the attorneys, a distinguished gentleman 23 years her senior, fell in love with her and married her. Their children, Werner Stock and Ursel Stock Schaefer, are still alive in Chicago and Denver, respectively.

The second daughter, Frieda, married a gentile and together they built up a thriving business in Berlin. They had two daughters, Dorothea and Margarethe. When Hitler came to power, the husband Otto Michael divorced his wife, cut her out of their business, took a partner who was an old Nazi party member, and forbade his girls to keep in contact with their Jewish cousins. (He had his girls baptized, also.) The family survived, even Frieda who was put into some hospital as too ill to be moved. After the war ended, Otto was the first to claim American money as a victim related to a Jewish wife, but he never got together with her again. The

daughters, our cousins, visited in the US once on the occasion of the bar mitzvah of Werner's son Peter Stock, around 1969 or 1970; the elder one died early, the younger one, Gretel, may still be alive in Bavaria and does not keep in touch.

The third, and eldest son, was my father, Martin. He was 14 years old when his father died, and had to quit school instead of going on to university. His mother's brother, Bernhard Guttman, who was childless, took him to his city, Breslau, the capital of Silesia, and let him learn the printing and paper business while taking private lessons at night to finish his school education. When he was 18, he met my mother, age 15, and fell in love with her. They were engaged when he was 22 years old and then had to wait six years because my father served in the German Army during the 1st World War, 1914-1918. They married in 1919 when he returned from France, and had two daughters, Eva and Liselotte, who later changed her name to Alice as nobody could pronounce the original name in the U.S.

The fourth Berwin was Ernst, a very gifted man who could sing, play any instrument, and write poetry, who married and had two children, Barbara in 1923 and Alexander in 1926. Although we tried to get them out of Germany with affidavits to obtain U.S. visa, the waiting lists were too long and American policy too inflexible, so that they were put on one of the death transports, presumably in 1942, and sent to Riga. Apparently the boy Alex was sent to different camps as slave labor, because his name is found in the records of the Dachau concentration camp as being "shot while trying to escape" about 3 days before the

war ended on May 8, 1945. The truth is that the Nazis shot and killed as many inmates as they could.

The next of the Berwin children was Bruno, born June 8, 1894, who died in January of 1983. He, too, like both his brothers, was musically gifted and could sing and play the piano by ear; he was a kind a generous man although he never made much money. In Germany, he was a traveling salesman for polo shirts and jogging suits and sportswear of that kind. When he married the beautiful Erna, who sometimes made the cover of fashion magazines modeling accessories, he always wanted to buy her the most beautiful gifts that he could not afford. They had their only child, your grandmother Alice, in December of 1923; she did not take after her beautiful mother but rather resembled her Dad. When Alice still was a child, perhaps 6 or 8 years old, the parents divorced amicably because neither of them could manage on their meager income- they spent the rent money on handbags or other luxuries. Alice was given to her maternal grandmother to raise, and her parents probably lived in single rooms until, years later, they both remarried. For school vacations, Alice used to be sent to visit us in our city, as she was exactly my sister's age, and the two younger girls always found much fun in torturing me as the older one.

In 1938, we left Germany, and Alice was sent on a youth alijah transport to Palestine where she met her future husband. Erna's new husband, Hans Kirstein, had a sister living in the diplomatic (foreign) part of Shanghai where she had a millinery store, apparently since the early 'thirties, and she brought Hans and Erna out to that city. Then Erna helped

Bruno and his 2nd wife, Trude, to escape from Germany and they also reached Shanghai, probably in 1939. However, the Japanese took over the Chinese city and put the Jews into a ghetto, where they suffered hunger, cold, and vermin, and had no income. They suffered there for over four years, barely subsisting. It was only after the end of the war in August of 1945 that Alice was able to bring her mother with husband to Israel (Palestine) and we here in the U.S. sent papers for Bruno and Trude to come to the U.S.

Erna was quite sick and Alice was able to have her come to Palestine, where she had arrived on a Youth Aliyah transport in 1939, at the age of 16. For Bruno and Trude, his brother Martin and sister Bertel Korn in New York sent the papers for admission to the U.S., and they arrived in Vineland, penniless and without anything at all, in June of 1947. The only clothes they had were from a depot in San Francisco where incoming refugees were taken to pick out what they needed.

In Vineland, I was able to talk my boss, the owner of a clothing factory, to give them jobs and so Bruno learned to sew on a machine and Trude sewed by hand, in the manufacture of men's suits. They stayed in their hard and boring jobs for about 15 years, long enough to qualify for a small Union pension. They retired and moved to New York and were able to live modestly and comfortably because by that time the German Government paid restitution to the victims of Nazi persecution. They were entitled to German Social Security, having both been wage earners there, plus a German monthly rent for victims of persecution, plus the American Social Security (old age pension) and a small Union pension. Therefore, though Bruno never was wealthy nor a businessman, and always hard up and hard-working, their combined pensions allowed them to save money, especially since

his 2nd wife was quite the boss in the family and saw to it that money was saved and banked.

It is due to their very modest living, hard work, and pensions that they were able to leave money to their families, and also to the care which their nephew Werner Stock took to advise them in investing prudently and carefully. Without Werner's efforts, none of us would have been the recipients of their savings, and he is deserving of thanks from everybody.

To finish the roster of the Berwin siblings, there was a stillbirth after Bruno, and three girls after him, Lisel, Nelli and Bertel. To their mother's great pride, they all three married "academics", men with university degrees, which in a class-bound society of their time was quite an achievement.

Lisel married an engineer, Walter Niedlich, who died a natural death before deportation. She was a crackerjack stenographer and executive secretary to members of the German parliament (the Reichstag) and when she was deported to Auschwitz, apparently was able to work in the "Schreibstube" of office where the extermination lists were put together daily. She lived to see the abandonment of the camp but died on the march out of the camp, in January of 1945, just falling by the wayside, as one woman told me who had walked next to her. They had no children. She had sent us her husband's gold watch on a chain "to pay for her ticket to the U.S." after his death, and my son Mark Peter wore the watch on his wedding day in 1980.

Nelli married Carl Igel, a young lawyer, and when Jewish lawyers were disbarred early in 1933, -the first act of disenfranchising Jews - they immediately fled to Palestine and founded the moshav of Ramot Hashavim. Carl later became a member of the Knesset for the Moshav movement. They had no children,

either, and Nelli died around the age of 60, having been a heavy smoker all her life.

The youngest, Bertel, also married a young lawyer, actually the friend of Carl Igel, and they could not have children because Kurt Korn's grandparents had been 1st cousins and caused terrible genetic abnormalities in the family. Kurt and Bertel could not or would not leave Germany early because they had to support his parents and also his nephews. They got the two boys out to Palestine and then were able to enter the U.S. in May 1938, the same year that Werner, Ursel, and my family arrived. For many years we scrounged around to feed ourselves - the Korns and my family shared a tiny apartment, six of us, and did whatever came about - Bertel typed for various people, we sold canned foods and specialty foods to private households, did home work like stringing beads or pasting soles on slippers, and so on and on. In the late forties, Kurt and some friends acquired some washing machines and thought they'd open a laundromat, but the machines always broke down and they had a hard time repairing them, and it was a losing business. Only when the German Restitution started to take applications did the Korns take up legal work again and were able to not only make some money but also collect their own monthly rent checks. At no time were they big business people or owned lots of laundromats - it was a passing disaster in the attempt to make ends meet.

I believe that both Bertel and Kurt visited Ein Hahoresht more than once. To all their nieces and nephews, they were like parents, generous and loving, and in turn we saw to it that they did not miss being without their own children. The family was always the most important factor in their lives, and probably in all of the 8 Berwin siblings. Ali's cousin Ursel

Continue on page 53

Israel Tourism facing Harbin

Ran Veinerman

Distinguish representatives of the Heilongjiang Province Peoples Government and the Harbin Municipality Government.

Dear Mr. Qu Wei President of the Heilongjiang Academy of Science and Chairman of the Center for the studies of the History of Jews in Harbin.

Dear Participants in this Forum.

Dear friends from Harbin.

I am here to talk about the prospect of tourism between Harbin and Israel.

We all know that the Harbin Government, and the Heilongjiang Provincial People's Government, are very much interested in developing incoming tourism from all over the world and from Israel as well. I could talk from the Israeli point of view; however most of the points would be common for all countries. When we talk about Harbin from the Israeli tourist's point of view, we have to consider four tourist routes:

First route – Sites of interest for all tourist>s visiting Harbin from all over the world, such as Siberia Tiger Park, Taiyang Island (Sun Island), Ice & Snow Festival and more.

Second route - Historical sites concerning the recent history of China, such as Confucius Temple, the Temple of Bliss, the Catholic Church, Hui-ning the ancient Capital of Jin Dynasty, Yuquan Hunting Resort and more.

Third route - Sites concerning the history of the Jewish community having lived in Harbin since 1898, such as the schools, clubs, Synagogues, hospitals and other Jewish Centers.

Fourth route - Business Men/Women, who come to Harbin for business purposes only. They also require accommodation and even entertainment.

Of all the cities in China, Harbin is the cradle of the Jewish heritage. Shanghai had the majority of Jewish population during the war time and Tientsin had also a Jewish community. In all three communities, there were schools, clubs, Synagogues, hospitals and other Jewish centers; however Harbin was the most active center being the gate to China from the far east of Russia.

I was born in Shanghai and so was my mother. My father and grandparents passed through Harbin on their way to Shanghai, and some of my relatives remained in Harbin.

Today, most of the Jewish people from the Harbin community live in Israel, the others have spread al over the world. The families settled in the new country, then came the second and third generation.

Many of the following generation, are anxious to visit Harbin to follow the history of the family. However, they are not the only ones interested. Many citizens of Israel are very much interested in China and visit the country as tourists. Our intention is to encourage them to include Harbin in their itinerary and visit the historical places connected to the Jews in Harbin.

Harbin has to be introduced not only as the cradle of the Jewish heritage, but also as an interesting place to visit from the clear tourist point of view, and we all know that Harbin has a lot to offer in this respect. The number of Israeli tourists visiting China is increasing every year, it would be very sad if Harbin and the Heilongjian Province would not take a slice of this cake. In order to develop tourism to Harbin, several steps have to be taken:

1. As a first step, representatives of the Heilongjiang Province and

the Harbin government tourist organizations should visit Israel and introduce the tourist options in Harbin and the Heilongjian Province. The visit should be prepared in advance, so as to contact tourist agencies in Israel, finding locations for meetings and setting the dates, to reach best results and avoid waste of time.

2. Printed information has to be prepared in advance, introducing in writing and pictures the variety of tourist attractions in Harbin and within its vicinity. The information should be written in English; however Hebrew would be more efficient for the Israeli tourists, and Russian for those Israeli's who emigrated from Russia recently and still use the Russian language as the main language.
3. The Heilongjiang Provincial People's Government and the authorities of the Harbin municipality should invite representatives of main Israel travel agencies to Harbin, following the visit in Israel by representatives of the local tourist organizations. The representatives from Israel should visit the tourist attractions, see the accommodation facilities and check the transportation possibilities.
4. A local team of English-speaking tourist guides should be trained and available upon request. As I mentioned Hebrew speaking guides as well as Russian speaking, would be very helpful because of the mass emigration from Eastern Europe.
5. Local organizations for ground services should be able to describe the facilities available. When a person decides to travel

Israel Tourism facing Harbin

(Continued from page 52)

abroad, he first has to make up his mind with which company he will travel. After this decision is made, he goes into details concerning price, visiting sites, accommodation ec. That is when he wants to know what he will see, and what will be the standard of the hotels he will stay in. Food is a very important item in the tourist package. Most of the people in Israel love Chinese food, but the Chinese food served in Israel or any other western country is completely different from Chinese food served in China, in fact most of the tourists prefer western food. Western food is more expensive and adds to the basic price of the tour, which is already expensive. In my opinion it is possible to prepare basic western meals with reasonable price.

6. In addition to the usual tour, the

tourist would be happy to visit attractions such as performance of Chinese theater, Chinese acrobats or any other entertainment connected to the Chinese tradition or culture.

7. A list of recommended Hotels should be submitted, indicating the level and price. For your information, the cost for a tour in China for people coming from Israel is very high, for example a tour of 19 days would cost about U.S.\$ 3300.- per person. The price includes international flights, domestic flights, accommodation, food, local guides, entertainment, and hotels. Reducing the price in any item would reduce the total cost of the trip, and naturally increase the number of people who can afford to participate in this trip.

8. A list of restaurants should be submitted, indicating the variety

of food served, and standard of service. The list should indicate if the restaurants are in the hotel or not. If not in the hotel, they should be located near the touring site or on the same direction, so there will be no waste of time on changing routs in searching for restaurants.

The Israel China Friendship Society organized two tours to China and now the third tour is in process. This time we included Harbin in the itinerary and we are sure it will achieve its goal. We hope this tour to Harbin, will lead the beginning of many coming tours to Harbin, and give Harbin the title of "Little Paris in the East" or "A Pearl under the Neck of a Swan". We, the Israel China friendship society, are your representatives in Israel, so try us we are there to help you.

4 June 2007

Berwin Family Stories (continued from page 51)

Stock/Schaefer from Denver also visited Ein Hahoresch and Naharija many times and remembers Ali's little boys still today (at 87 years of age). Bruno suffered from what is called Meunier's disease, an imbalance of the mid-ear that causes motion sickness, nausea, dizziness etc. especially when flying or sailing. It was therefore his great regret that he could not visit his daughter and grandsons in Israel. We don't know whether his condition was genetic or caused by being buried under debris and rubble for some days during his war service. However, some of us (Werner and his daughter, my father, myself, my son) suffer badly from

motion sickness also..

I believe he invited Ali more than once to come and visit here, but she probably declined because of the kibbutz attitudes – they punished her by taking her teaching job away when she visited her mother's brother in Holland, and never gave her back her position.

In 1960 or 1961, I planned to revisit Israel in the company of a good friend, the manager of the German Lufthansa district office in Philadelphia. (My husband visited 3 times, each time seeing Tante Erna, but we could never leave the agency together). At the last minute, some health problems prevented me from

making the trip, but I asked my travel companion, Jerry Kemper, to visit Ali and Erna by himself. He did so and repeated his visit many times over the next 40 years and became a great friend of Schmu-el, Ali, and later also of Rosa. He is still in touch with some members of the family, although he now is retired in Johannesburg. It is a great convenience and pleasure to be able to keep in touch, via e-mail and the internet, over all the distances the diaspora has spread us.

Feel free to ask whatever questions you may have to elaborate on the above.

Eva Neisser

Vineland, New Jersey 08360

eva@snip.net

The Invention of Harbin

By Sabine Breuillard

A city is a text full of meanings. But these meanings vary according to time and generations, according to the way we look at it, or to the mood with which we approach it. And Harbin, more than any other city, does not escape this model.

Since its foundation in 1898 as a railway junction of the Chinese Eastern Railway (CER), Harbin has been and remains a place of invention. In this note, keeping in mind this very idea of the permanent invention of Harbin, we would like to invite the reader to join us for a leisurely stroll in and around Harbin, and go image hunting in the city, walking up and down in space and time.

In the meantime, we will see that everybody takes part in this process of inventing Harbin: from the Chinese city dweller or old Harbiner, or the former Russian émigré who went back to his “small fatherland”, to the simple tourist, full of fascination for a place which is so hard to define.

Despite the cacophony of styles, the enormous disparity of characters of the city, all these people manage to preserve their own way of living. A kind of hyper-modernity is blurring the historical references, erasing the limits between the old Harbin and the new one. And as a result, everything seems to spin around you like in a kaleidoscope. The incredible variety of architectures destabilize the occidental walker, accustomed to more rigor, more self-discipline and more consistency of style. This overflow of styles betrays the city's own past, as Harbin was first a city of pioneers, a “colonial” or a “semi-colonial” city, modeled on western cities, with a strong Russian profile, while wanting at the same time to be the “Paris of the East” and the “Saint-Petersburg of the East”. But

today, after the isolationism which prevailed in China between 1949 and 1976, Harbin is questioning its own past. “Occidentalism” had been the city's initial label. In today's era of globalization, in order to foster intercultural and economic exchanges, while underlining clearly its typical traditional Chinese features, Harbin is trying to play this card again, but in a new manner.

Whoever decides one day to discover Harbin will fatally need to find a good map. This is not that easy. If by any chance you will be given a map at your hotel, you will very quickly understand that this map is not as helpful as you would like it to be. Many things you will be looking for will not necessarily be on the map. Most of the time the best you can do is to find an old one, for instance the map edited in 1938 by the journal “Polytechnika” and reviewed in Sidney [sic] in 1979, which is in both Russian and Chinese. But you can also go to the Museum of the municipality of Harbin, where you will find many interesting maps and urbanization projects of the city. It is a good start for a walk in Harbin, for your own invention of Harbin. But for the lonely walker in Harbin, the best would be a good map or a good tourist guidebook – although such a book does not exist yet – with all the necessary information about the city's history, a guidebook in English, and also in Russian for occidental tourists, and in Chinese for the Chinese people.

The main point is to explain to the tourist how for years, and in fact since the very beginning, the people of Harbin, mainly in the Russian concession, have been willing to play a kind of virtual reality game by trying to live in the same way one

would do in Russia or in Europe. This game is what is called in Japanese a “mitate”, which means “a glance that institutes”, a process which invites you “to see or be as if it were”. So in a Chinese garden the little cascades and miniature mountains are the “mitate” of the Chinese landscape. In this way, the Russian stereotypes have been transported in this city as they were. Techniques of construction, structures and ways of thinking, architectural and behavioral forms, specific modes of occupation of space, customs and habits, cuisine and gastronomy, all of this has been transplanted on the Chinese territory. This is very strong in Daoli, which was where the Russian concession was located, but you can find some elements of this in Fujiajian (Daowai), the Chinese part of Harbin, because the architects of some of the buildings there were also Russians.

Today the “mitate” is still active but in a more special fashion. There are three ways to play this game or “see as if” or “do like”. The first is to restore an old building, while filling it at the same time with other meanings. For instance, both Saint Sophia's cathedral and the Synagogue are restored, but transformed into museums. Here lies one of the controversial aspects of the reinvention of Harbin. While one may be critical of such decisions, we must keep in mind that the former dwellers of Daoli, Russian Jews and Russian Orthodox, left Harbin more than half a century ago already.

The second way of playing the game of “mitate” is to simply rename the buildings. This process has been used many times throughout Harbin's history. Owners and landlords were changing, the buildings' function and affectation too. There are many buildings of that kind in Harbin.

Longmen Mansion is probably the best example of a building that summarizes in itself the historical, political and ideological changes that shaped the town. It is in some way the historical memory of Harbin.

The third way of play the game of "Harbin, a western city" is to construct new buildings in western style. In Madjiago we have a new coffee-house named "Saint Petersburg" situated along a canal, a Harbin analog of the St.-Petersburg's "Mojka". And in the periphery of the city there is a residential district where we can find a "mitate" of Paris with an Eiffel Tower and the Triumphal Arch... In Pristan, a new commercial mall will be named "Eastern Paris", as it is stated in big letters on a large billboard.

So, in a way, in the new Harbin, old references are still around, but they now play a new tune. In any case, the best way to understand the old and the new Harbin is to go and see the Museum of the city's history in Saint Sophia's cathedral and to visit the new Museum of urbanization and city planning in the center of town.

However, the most representative place of the conflict of styles and epochs in Harbin is the Central Square located at the top of the main avenue leading down to Harbin's railway station. It is the best example of the struggle between various political and historical influences which took place in Harbin, as each political order always wanted to impose its own point of view of landscape, and finally any sense of beauty. This square is a kind of challenge to aesthetics.

Any monument of architecture you may consider on the Central Square is in conflict with its neighbors. The monument to the Soviet Army, the attractive neo-gothic house of Djibello-Sokko (separated from its own garden by a huge 1950s building), the Kovalisky's house, the Modern Style house that belonged to Ostroumov, the director of the CER, the Meyerovitch's house, the former gallery "Moskovskie Riady" (today a

museum), and the little "twin towers" in front of the square, etc. All these styles are interfering with each other, crushing one another, not to mention Saint Nicholas' cathedral, which has been replaced by a strange construction around which it is very dangerous to walk for a pedestrian.

At the Municipal Museum, there is an exhibition where we can look at different projects of renovation of the city. One of these projects is the reconstitution of Saint Nicholas' cathedral (that was burned in 1966), not as it were, but as a huge construction in glass that would stand near the current shopping mall and would have no religious function. If this project succeeds, it will be reconstitution but not a restoration, much like the Louvre's pyramid in Paris is an idealized reconstitution, and not a restoration, of the Egyptian pyramids. Indeed, a faithful reconstruction of the original Russian cathedral would have signified a backward move towards the past, a regression.

If the project is completed, it will be very profitable for the city: it will be aesthetically pleasing and it will certainly attract more tourists. And

as far as Harbin is concerned with its own history, it will be a very clever reinvention of the former Harbin, a pleasant marriage of tradition and modernity. Not only will the place be returned to pedestrians, but also, as the monument will be entirely in glass, it will allow us to see the sky, opening largely a new way to the spirit. On the other hand, it will be a reminder of these famous constructions of ice which are in the tradition of Harbin (every year Harbin hosts its ice festival, where a fake city-of-ice is built and attracts many tourists).

Such a restoring of Harbin's Central Square will not only mean the return of a new "genius loci" for Harbin, but will also be the realization of two famous principles enounced by two famous Chinese poets: the Zong Bing principle "The landscape has a material form, but at the same time it tends to the spirit", and the Xie Lingyun's principle, one of the first Chinese "poet-paysagist" (shanshui shiren) which can be summarized like this: "It is taste that creates beauty": Qing yong shang wei mei / Shi mo jing shei bian.

VOLLEYBALL TEAM OF SHANGHAI BETAR

There were three teams: Shanghai, Hongkew and Tientsin.

According to Mr. Mark Kaptzan (San Francisco), Shanghai team won.



**From left to right, lower: Abe Ulaine, Yana Liberman, Mark Kaptzan
Upper: Aron Rodfeld, Leva Kiachko, Joseph Fellor**

Yossi Klein Lecture at the International Forum on Economic Cooperation with World Jewry June 16, 2007 Harbin

Distinguished representatives of the Heilongjiang Province Peoples Government and the Harbin Municipality Government.

Dear Mr. Qu Wei, President of the Heilongjiang Academy of Social Science and Chairman of the Center for the studies of the History of Jews in Harbin.

Dear Participants of this Forum.

Dear friends from Harbin.

Teddy Kaufman is the third generation on his father's side of Jewish and Zionist leaders.

His grandfather, Yosef Kaufman, led the "Hovevei Zion" Zionist movement in the Russian city of Perm. His father, Dr. Abraham Kaufman, was born in Maglin, Russia (formerly Ukraine), and graduated the high school in Perm. He returned to Perm after Tsarist laws that discriminated against Jews forced him to study medicine in Berne, Switzerland.

Upon his return, Dr. Kaufman joined his father, Yosef, in his Zionist activity among Jews in Russian cities.

Dr. Kaufman arrived in Harbin in 1912, and continued his Zionist activity there, in addition to his work as a doctor. He worked in his clinic, and also in the Jewish hospital after it was established in 1935. Later, he directed the hospital.

He was soon chosen to hold the highest positions in the Zionist movement in China, such as representative of the World Zionist Organization in China and chairman of the important Zionist institutions. He chaired the congresses of the Jewish community in China in the 1930s, and visited Jewish communities all over the country.

Dr. Kaufman was soon recognized among Jewish communities as a leader of Chinese Jewry, and served as an address for these Jews in their distress. He struggled against the anti-Semitism of the White Russians.

In 1945, the Soviet occupation authorities arrested Dr. Kaufman, together with the community leaders of Harbin. He was imprisoned and transferred with them to 11 camps in the Soviet Union, and was freed only in 1956. In 1961 did he receive permission to leave Russia and immigrate to Israel, after obtaining an Israeli passport from the Israeli embassy in Moscow. Dr. Abraham Kaufman died in Israel in 1971, after working as a doctor in the Jewish state that his activities during his life he assisted to establish.

Teddy's mother, Dr. Berta Schwartz-Kaufman, was among the first women licensed to practice medicine, after finishing her studies in Basel, Switzerland, where she met and married Dr. Kaufman. They arrived in Harbin together. As a gynecologist in Harbin, she made strenuous efforts to educate Chinese, Russians, and Jews to give birth in hospitals, that was not the custom – most births at the time were at home. She was also active in public work, and was among the founders of the women's Zionist organization in Harbin. Dr. Schwartz-Kaufman died at the age of 37 after falling victim to sepsis, following the birth of Teddy, her son. The disease was deadly before the discovery of penicillin.

Teddy was born in Harbin in 1924. With the family background as above, it is no wonder that he followed

the footsteps of his grandfather and parents. Already at a very young age, before he graduated from the business school in Harbin, he was chosen at age of 15 to be the secretary of the Maccabi Zionist youth movement in Harbin.

At age 17, he was already the secretary of the community board and the Zionist movement in Harbin, and took his first steps in journalism as editorial secretary of the Russian-language community weekly "Jewish Life."

When Ben Gurion declared Israel's independence in 1948, followed by Israel's War of Independence, Teddy published illegal bulletins printed on a typewriter about the course of the war, based on what he learned by listening illegally to the Voice of America broadcasts. Later he was active in the committee organized in Harbin to prepare Jewish immigration to the independent state of Israel.

In December 1949, Teddy immigrated to Israel with his family. Immediately after his arrival in Israel, Teddy began working at the Jewish National Fund. He was shortly afterwards hired by the Tel Aviv municipality and worked there till 1985 in senior positions, such as Provident Fund manager and Chairman of the workers organization. At the same time, he was active in the Israel Labor Party and the Histadrut (General Federation of Workers in Israel). After resigning his job at the municipality, he was chosen general secretary of the Tel Aviv Labor Council, and served in that position until 1989.

Together with other Jewish leaders from China, Teddy jointly founded

in 1951 the Association of Former Residents of China in Israel (Hebrew: "Igdud Yotzei Sin"), then called the "Association of Chinese Immigrants in Israel" and was chosen as its honorary secretary. In 1972, he was elected as the third chairman of the Association, following Leo Piastunovich and Boris Kotz. He has served as chairman ever since – a 35-year term. "I and Fidel Castro are the longest-serving Chairmen in the world," Teddy says jokingly. In 1992, when diplomatic relations were established between China and Israel, Teddy was among the founders of the Israel-China Friendship Society.

And Now, some Personal Comments

I am 14 years younger than Teddy. I left Harbin at the age of 12, but as in every Jewish home in Harbin, the name Kaufman was heard frequently in our home in both Harbin and Israel, although I had no personal connection whatsoever with Teddy. In 1994, I suddenly experienced a burst of enthusiasm on the subject of preserving the heritage of Chinese Jewry for future generations. I got in touch with Prof. Bressler of blessed memory through Teddy. He, Teddy, myself, and several other people began meeting and discussing what can be done about the preservation of the archive material kept in the offices of the Association. In 1995, I received an offer in Teddy's name to join the leadership of the Association as deputy treasurer. That is how I began my activity in the Association, and how I got to know Teddy much better.

I quickly learned that Teddy and the Association were synonymous. His activity in the Association occupied his entire life. It is hard to imagine Teddy without the Association, or the Association without Teddy.

His energy; phenomenal memory; strong emotional tie to China, especially Harbin; warmth towards former residents of

China; great interest in his activity in the Association; and joy in accomplishment, that shows itself in everything he does, are characteristic of a young man just beginning his way, and not someone of advanced years who has already been doing these things for decades. He has dedicated his life to public activity since he was 15 years old. Today, 70 years later, he is winning constant accolades from everyone aware of his activity, including members of the Association, Chinese ambassadors and the staff of the Chinese embassy in Israel, officials of the Israeli Ministry of Foreign Affairs, Israeli academics, and, of course, all Jewish former residents of China in Israel and around the world.

From the beginning of our joint activity, I have enjoyed working with him. What particularly impressed me was his amazing and comprehensive knowledge – a treasury of memories about the lives of Jews over the entire history of the Jewish community in Harbin. Being almost completely ignorant on this subject. I found his stories fascinating from which and I learned a great deal. There was no issue on any subject concerning Chinese Jewry for which he did not have an answer, whether fateful decisions by the authorities or small and piquant stories.

Since he was receptive to the technological changes that I began introducing in the work of the Association's offices, such as computers, Internet, etc., I began to speak with him three years ago about the need to write his memoirs. As always, with much talk, effort and patience, I managed to persuade him despite his surprising initial reluctance.

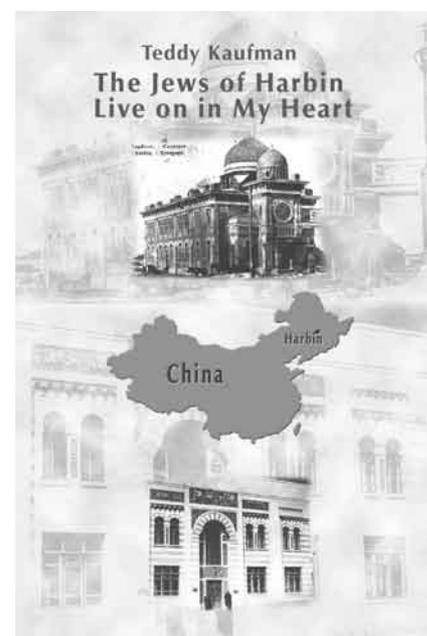
I spent many hours with Teddy for, together with the editor of our choice, Bat-Ami Melnik. He related his stories, which were recorded on her recording machine. Based on these recordings, she wrote the book, "The Jews of Harbin Lives on in My Heart."

The book is not very voluminous, but it is unique in its description of the daily life of the community under the various regimes in power over the community's 60 years of existence. The book received positive responses from readers in Israel, and later, after being translated into English, around the world. The two editions, in Hebrew and English, were published with the generous financial assistance of a childhood friend of Teddy's, Harbin-born Mrs Asia Kogan, who lives in Japan and contributes very generously for many years to the activity of the Association.

We are very happy that with the assistance from the Heilongjiang Academy of Social Science, Center for studies of the History of Jews in Harbin, the book was to translated into Chinese. We hope that this translation will bring the story of the Jewish community in Harbin to the attention of the Chinese public, which may not be aware of it.

Personal reasons made it impossible for Teddy to come to Harbin today. I am proud to represent him, at his personal request, at this honorable presentation ceremony of the book in the Chinese language.

I shall read now his cordial greetings in Russian:



An Israeli visits Kaifeng

By: Gavriel Cohen

continued from the previous issue

After a short while we arrived to another neighborhood, still within the walled city (which we didn't leave during the entire day). There, out in the street where we stopped, we met another woman, who was younger than the first woman. She took us up to her apartment in the top floor of an apartment building, which was dirtier and seemed to imply a lower socio-economic status than the house we've just been to – which didn't seem to suggest a very high standard of living to begin with. As we entered the apartment, two things stood out, a mezuzah on the kitchen doorpost and a seemingly old picture of a man in traditional clothes which hung on the wall. In the house were this woman and an older woman, who was lying in the next room. We were very pleasantly invited to sit at the kitchen table and were served some tea. The hospitality was much warmer than in the first house and there was some festivity attached to this uncalled visit by a foreigner so interested in this Jewish family. We sat down and started talking. Once again Jason explained who I was and what I was doing there. The woman who hosted us also introduced herself as Han, not Jewish, and spoke of her late Jewish husband as the reason for her adopting Jewish customs and beliefs.

It seemed to me at this point that due to gender-related reasons, women were probably expected to give up their religion in favor of that of their husbands. In addition, the two women I'd met spoke of themselves as Han and not as Jews, so to say that they could not turn into Jews overnight, not even by marriage. Unlike other minorities,

such as Muslims who dress and look different, this woman could not be told apart from any other Chinese person. Both women I'd met accepted the Jewish religion, but there was a clear separation between that and being Jewish, which seemed to be a term describing one's ethnic origins. It is interesting to see the dichotomy they make between the two parts of their identity – ethnic identity and religion (which are accompanied by nationality to fully define one's reference group). Both of the women I'd met were Han Chinese who accepted Jewish faith and considered their children to be Jewish. I was later to find out that there are some who do identify with being Jewish with Jewish ethnicity, or "blood"

I have no idea as to what this woman was doing before I came in, and we did not give any prior notice but rather just showed up at her doorstep – and yet she accepted us very nicely and hosted me and was quite happy to accept this visit from a foreigner. As we started talking, I looked around the room. In the pantry, visible from the kitchen, was a picture of an old man with a black cloth wrapped around it and incense burning in front of it. Apparently this woman's Jewish husband died only a little over a week before my arrival. This was definitely a Chinese non-Jewish custom, to burn incense before a picture of the deceased. They were still mourning, of course, though there was no official (Jewish) mourning process like "Shiv'ah". This man was, as his wife told me, a public official. She explained that in the past, special permission from the government was required to speak to foreigners

– to make sure that they weren't spies, she said. It wasn't clear whether she meant that everyone needed such a permission or only the Jews. In any case their house was rather frequently visited by foreigners in the past. I could only imagine what it meant to meet foreign Jewish (and other) delegations, while representing both the local Jewish community and the Chinese government.

We talked for a while. I the weird big-nosed foreigner, answered some questions about my travels, who I was and why I was there. I also asked some questions. The picture on the wall, depicting a man in traditional Mandarin clothes, which seemed to be quite old, depicts (according to the woman) one of her late husband ancestors from centuries ago. He migrated to China with his father and grew up to become an honorable Jewish Mandarin. I learned that they are in contact with some other Jewish families in Kaifeng. As we were talking a man came into the house – this turned out to be her son. From the moment of his arrival, the focus of the conversation, shifted from his mother to him, and we chatted for a while. He is a cook in the county university, and has just come home from work. Unlike his mother, who considered herself a converted Han, he thinks of himself as Jewish "first hand". He had been in a synagogue in Shanghai once, but has no recollection of the event and knows "almost nothing" about Judaism, other than what the rest of the Jews I met knew – he doesn't eat pork and believes in one God. He had no knowledge about "shiv'ah" and mourned his father's

death at home for only three days after his father's death. However, he said that his father was buried with a kipa on his head in a family graveyard which has been for centuries, and is in another county. I wondered if I could see this cemetery but was told it was too far away.

According to this man the last person in his family to be circumcised (he seemed to know what that means) was his great grandfather. He has relatives – the broader family is comprised of hundreds of people. One member of his family is in Israel and they stay in touch with telephone calls. Another member of his family (in Kaifeng) has a Menorah and they light candles every Friday evening. He rests on Shabbat and refrains from working on that day. He said he would be interested in studying more about Judaism and visiting Israel and his family there, but he has not enough time or money to do either. I asked about his family – his wife is not Jewish, and does not believe in Judaism. He has a son whom he would like to go to Israel. When talking about this possibility regarding his son, his eyes shone. He was truly excited about the mere thought of such an option. When this man talked, he kept swinging back and forth and not standing still. This reminded me a bit of a religious Jew praying, and I found the analogy to be funny.

After a while he escorted me downstairs. I got on the tricycle and, as Jason and I were about to leave, the man came to me, shook my hand and said “shalom”. This one word gave me a new perspective for this matter and was more touching than hours of stories about familial history. It made it seem as though maybe we do share something after all. After this we left their home.

C Jason mentioned a retired high-ranking public official, who according to what he heard is also Jewish. We went to one of the municipality office buildings and with the help of some workers there managed to locate this woman. We

set pace towards her house. In a small street close to the Longting Park, Jason stopped the tricycle in front of a house enclosed by a wall. We knocked on the gate until finally someone came and, after asking us who we were and why we were there, opened the door. As we got into the yard, it became clear that this house was in better condition than the previous ones we'd seen. It was a two-storey house, housing one family, and it was cleaner and of a higher standard than the previous houses we'd seen. The man who opened the door seemed to be in his 50's or 60's and led us into a nicely decorated house where he was busy cooking (he was wearing an apron). A woman about the same age was sitting in the living room, playing with a baby. Like in the other houses into which we'd been invited, this woman was obviously not expecting our arrival. Who would? A tricycle driver and a foreign “laowai” knocking on your door one day, with the intention of asking stupid questions in a weird language...definitely a surprise for any person doing housework of any kind in Kaifeng.

We started chatting. She was in every way like the Jewish grandmothers I know from home and other than the slanted eyes and language – in terms of attitude and what not – could just as well be of Polish descent. She was nice and inviting and did her best to make me comfortable. She was very excited to receive such a visit from a foreign Jew, saying that I was the first one she'd ever met. She herself is of Jewish descent. Her father and grandfather were Jewish merchants and they received visits from American and Italian Jews in the 1940s. They were even invited more than once to Shanghai to study about Judaism there but were afraid of the Kuomintang, which she said persecuted Jews and this led them to hide their identity. Under Communist rule all this changed – she described life as better under the Communists, who saw Jews as equal citizens. Her brother was invited to Beijing in the 1950s as a representative of the Jews

when all the different minority groups were invited to celebrate the October 1st holiday.

It is my impression that (at least until recent years) Jews were viewed as a minority, but not as one seeking political liberation and separation from the Chinese country or even cultural autonomy. The Jews who I met view themselves as Chinese Jews and do not seek any alternative to this status. I later read about the change of attitude towards Jews in the late 1990s, when they were required to register as either Han or Hui and not as Jews in the census. However I did not hear of any complaints from the Jews I met about the government, be the reason what it may.

This woman in particular, having been a public official, is of course a member of the Communist Party. It's not uncommon for minority groups, especially Jews in the West, to be the foundation on which Communist groups are based. She sees no contrast between viewing herself as Jewish and a devout Communist. She says that her Judaism is void of any religious meaning and thus there is no contradiction between recognizing her ethnic origins and her political beliefs. She is very proud of identifying herself as a Jew. She has never read the Bible or visited a synagogue, and she learned most of what she knows today from reading in books, newspapers and magazines. She explained that Jews are hard working, that they put their children's education as their top priority, and that they are brave. She is happy to say that China and Israel have good relations and seemed to know about the general situation. (Ariel Sharon, who was prime minister at the time, was very popular and admired everywhere in China). I told her about the Israeli version of communism, in the form of the kibbutz, and she was interested in that. I asked if there were any other Jews in high ranking government positions, to which her answer was that she does not know who is Jewish, so she could not say. Her husband is not Jewish. She

has two daughters who she is proud to describe as having “Jewish blood” and so, when I explained that in Judaism religion is decided according to the mother’s religion and not the father’s, she was happy.

It is necessary to say one more thing about our meeting; this woman seemed to be very intelligent and knowledgeable. She answered my questions at great length and with great detail. However, all of what she said to me, and the things I said to her, were said through a mediator – Jason - whose English is surprisingly good though not completely fluent. I heard some things about the Kaifeng Jews from the people I met that I didn’t know before and haven’t read since. This woman in particular was one of the people interviewed by the municipal museum director when he conducted research about the Jewish history of Kaifeng many years ago, though nobody has spoken with her since. I asked her whatever few questions I could think of and she answered them fully. And yet it was clear that some, perhaps most, of the information was lost in translation and quite a lot of it was mistranslated. In some cases I knew more was said in Chinese than English and could do nothing about it. There is probably more information to be had from this woman.

Seeing as I was the first foreign Jew – let alone Israeli – that this woman has ever met, she was very happy and excited to meet me. She told me seriously, that we are family and that I should not be embarrassed to turn to her if I ever had any problems

in China. She offered me lunch and a drink. She enquired where I was sleeping and if I needed anything. And she asked me to come and visit her again if ever I was in Kaifeng again and to tell my friends who go there to do the same. I was very sorry that I could not communicate with her directly, that I could not hear everything she wanted to say and couldn’t say what I wanted. When the conversation ended, she escorted us on our way

out. She explained to her granddaughter who I was and tried to get her to communicate with me as well. We parted. It was probably one of the warmest welcomes I received in all my travels to China.

Jason and I went back to the hotel. I could say by this time that I had found out what meaning there was in meeting real live people who were those you read about in books. Meeting those people was well worth the 3 days I spent in Kaifeng without doing anything significant, and it was an eye-opening experience in more than one way. I learned to make the connection with what’s written in the textbooks about people and day to day reality. I learned about this remote and unique Jewish community. These encounters made me more aware of the problems Jews face in the Diaspora and more interested in how Israel and the religious Jewish establishment address these problems. And it also gave meaning for me to whatever it was that connected me in some odd way with these weird people who live in a place about which I can say that the geographical distance between us is only surpassed by the cultural one. When I went back to my room, the first thing I did was to write down all that I had seen in notes, making sure I wouldn’t forget anything. I went to an Internet Café and wrote some e-mails. I recalled Prof. Zhang – head of the institute of Jewish culture and History at Henan University, the contact that Rabbi Laytner of the SJI provided me with. I e-mailed her, asking her about some of things I had heard from the people I met that day. The next day I tried to call her on the phone. Failing to do this, I turned to the university to look for her. I thought some of the information I heard to be very interesting and that she would make better use of it than me. I also thought she could perhaps benefit from talking to the people I had met. And so, just when I thought my interesting encounters with Jewish related people in Kaifeng were over, I set pace to the Henan University.

D

The university itself is an old compound within the walled city. Arriving at the university I learned what I would later use for getting around in all of China – when no one speaks English, turn to the local English students or teachers. And so I did – and with the help of two nice English students I soon found myself in the building which houses Prof. Zhang’s institute. Within a few more minutes, with the help of some faculty workers, I was led into the “Shalom” library, where a lesson was being given to approximately 10 graduate students about the Balfour Declaration, The Israeli Declaration of Independence, Eliezer Ben-Yehuda and “Hatikva”, the national anthem. While I thought at first that I was interrupting and suggested I come back once the lesson was over, the professor and students rather found it an interesting attraction to have a real live Jew – and an Israeli on top of that – in their classroom. I therefore sat down at their invitation and watched as the class went on.

My amazement at all that must be understood – I was expecting to meet one professor at the university and ended up finding myself in the “Shalom”(!) library, in a university in the middle of an out-of-the-way city in China, surrounded by people not much older than myself who chose willingly to dedicate their life to studying Jewish culture and history. I was utterly amazed.

Within a few minutes the lesson was halted and I was turned to, and was requested to speak about the matter at hand. I spoke about the Declaration of Independence, Ben Yehuda and the Balfour declaration with its difficulties. The students listened very interestedly and took special care not to miss a single word I said. The professor translated every time I said something that was out of the way.

It is almost impossible for me to try to understand to what extent the foundations on which Jewish thought is based are strange to these students.

Continued on page 62

Legends of the Chinese Jews of Kaifeng

17. A Tale of Brotherly Love

As the Jewish community of Kaifeng fades, a new one arises in Shanghai. A Jew from Kaifeng settles in Shanghai. In his old age he returns home, a living example of the Chinese saying that “the fallen leaves settle on their roots”.

The nineteenth century saw the decline of Kaifeng Jewry. When its last rabbi passed away during the first half of the century, no one succeeded him. Natural disasters also took their toll. In 1841, another Yellow River flood hit Kaifeng, devastating the people and demolishing the synagogue. With the loss of its house of worship, the community fell apart. Later, several Torah scrolls were sold. If the tide of decay engulfing the community was to be reversed, help from outside would be essential. For the very first time the Kaifeng Jews sought such help.

Meanwhile, in the 1840s and 1850s, China was forced by its defeat in the Opium Wars to open its door to foreign businessmen and companies. As a result, a substantial Jewish community, soon numbering several thousand, grew up in the major port city of Shanghai, founded by Jews of Sephardic origin from Iraq, India, and Egypt. A few members of the Shanghai community had at least a dim awareness of the existence of Kaifeng Jewry and over the years made efforts to establish contact with their isolated coreligionists. When news of the tragic situation in Kaifeng reached them, they took it as their responsibility to extend a helping hand.

On March 13, 1900, a letter signed by forty-six Shanghai Jews was sent to Kaifeng to express affection and support. It read:

Now we assure you that we are

eager to help you according to our ability, so that you may walk again in the footsteps of your forefathers. If you desire to rebuild the House of God, which has now become a wasted place, we will collect money and send it to you; if you want a teacher to instruct you, we will send you one; if it should please you to come hither and settle here in the city of Shanghai, we will help you to do so, and put you in the way to earn a livelihood by starting you in a trade, and all that you may require in this city are men of our faith – great and wealthy men of affairs and business – who can help you to maintain yourselves and your sons and daughters.

The letter concluded with a suggestion that the Jews of Kaifeng send a representative to Shanghai to enumerate their needs.

The Kaifeng Jews were overjoyed. They selected Li Jingsheng as their emissary. Li was a member of the Levi family, which had adopted Li as its Chinese surname. Though he was a flour merchant, his clan, over the preceding seven hundred years, had traditionally provided Kaifeng's rabbis.

Li set off for Shanghai, taking his twelve-year-old son with him. Both were warmly received. David Ezekiel Abraham, one of the best-known leaders of the Shanghai Jewish community, became their host, happy to provide them with board and lodging. The elder Li related the plight of the Kaifeng Jews. Though many traditions and customs were not observed, the remaining Jews were not idol-worshippers. They still refrained from eating pork.

After three weeks, Li returned to

Kaifeng to report back to his colleagues. Anticipating financial aid from Shanghai, they planned to rebuild the synagogue and re-establish a formally organized Jewish community. But none of this came to pass, for despite their promises, the Shanghai Jews provided little monetary assistance, and without it the Kaifeng Jews were powerless.

The following year, another delegation set out for Shanghai. This time Li was accompanied by six other men. As evidence of their sincerity to better present themselves, the Jews of Shanghai set up the Society for the Rescue of the Chinese Jews. One of its objectives was to “bring back to Judaism all Chinese Jews linearly descended from Jewish families”. This organization tried diligently to provide the Kaifeng Jews with support and help, calling upon world Jewry for additional much-needed help.

Unfortunately, world Jewry had other concerns. The wave of pogroms spreading through Russia and the critical situation of the Jews in other Eastern European countries had precipitated a vast flow of refugees, whose needs exhausted its resources, and in consequence it failed to respond. Only Shanghai was in a position to aid the orphan Kaifeng colony, and in actuality it seems to have helped only a single man.

Shanghai's Jewish leaders promised employment with one of the city's Jewish firms such as E. D. Sassoon & Co. to any of the seven Kaifeng representatives who chose to remain there. On the other hand, those who wanted to return to Kaifeng would be paid the necessary expenses for the

Continued on page 62

Legends of the Chinese Jews of Kaifeng

(Continued from page 60)

journey home. Of course, when they returned there, they would resume their earlier plight.

The only ones to stay in Shanghai were Li Jingheng and his son, Li Shumei. The elder Li died of illness in 1903 and was buried in one of Shanghai's Jewish cemeteries. His son, who was fifteen at the time, was raised by D.E.J. Abraham. He was circumcised, assigned the Hebrew name Shmuel, and sent to the Shanghai Jewish School. Later, he was employed as a clerk in Abraham's firm. With the help of his brethren in Shanghai, he not only earned a livelihood but returned to his religious roots and became a practicing Jew. For the rest of his life he kept the Sabbath, did not eat on fast-days, and observed Jewish holidays.

When he reached the age of twenty, in accordance with Chinese custom of marrying a woman from one's

hometown, Li Shumei journeyed to Kaifeng to find a bride. Soon after his return to Shanghai he won first prize (\$2000) in a lottery, a windfall that was to stand him in good stead later.

Li's wife bore him four children, three sons and a daughter. Unfortunately, except for the eldest son, Li Rongxin, all died young and were buried in the Jewish cemetery in Shanghai. But Li lived on into modern Chinese history. The 1930s saw great turmoil in Shanghai. Civil war, followed by the Japanese occupation in 1937, made life hard. The city's Jews suffered economically and socially. When World War II broke out, the thousands of Jewish refugees from Nazi persecution in Europe who had poured into Shanghai for a temporary haven were caught there for the duration. Many of them were interned by the Japanese. Li, as a Chinese, was not affected.

In 1945, with World War II ended and the Japanese invaders defeated, Jews from Shanghai began to seek more hospitable places to settle. While most of them emigrated to North America, Australia, or elsewhere, Li's mind turned only to Kaifeng, the home base for Chinese Jewry for almost nine hundred years. Although he had lived in Shanghai since he was twelve, he had never forgotten Kaifeng. Thinking that he would return to his native place one day, he had bought an estate near the original site of the Kaifeng synagogue when he won the 1925 lottery.

As if to exemplify the old saying, "Fallen leaves settle on their roots", Li Shumei returned with his wife and son to Kaifeng, from which he had departed forty-five years earlier. When he died in 1948, Li was buried near his ancestors in the family cemetery in Kaifeng.

62

I
g
u
d
y
o
t
z
e
i
S
i
n

An Israeli visits Kaifeng *(Continued from page 60)*

From discussions with other Chinese people, I learned that ignorance is widespread in everything having to do with western religions. I met a Catholic priest in another town who did not know the name of the newly-crowned pope. And there were many more such experiences. Add to these people's profoundly different perspective regarding things such as religion, gods (the Catholic priest's church was just around the corner from the Confucian temple), morality etc. It is easy to see just how hard it would be for a person from such a different school of thought to grasp the mere foundations on which Jewish thought and belief are based.

I answered questions about politics, Sharon, Hamas, Hizballah, Jabotinsky, Ben Gurion, Iraq, Iran, the U.S.A,

China and Maccabi Tel Aviv (then the European basketball champions). What I had to say was taken very seriously and attentively. I was photographed and examined and became quite an attraction. Not every day do these people meet a foreign Jew, let alone an Israeli – they study all about people just like me. And for me – to be taken in with such warmth and so happily in a class for graduate students at Henan University in Kaifeng – who would have thought? I ended up answering questions for about two hours and then turned to speak to Prof. Zhang who showed me the first hard copies I had seen of "Points East", and told me about her work and about the time she spent in Israel. I talked to the students and the professor for another half hour

or so and shared a taxi with Prof. Zhang back to the city center.

Whatever it was that I was looking for when I decided to go to Kaifeng, I found it. I had also been to other places with Jewish history, such as Shanghai and Harbin, but none were as interesting and surprising as Kaifeng. Both meeting the local people and attending the class in the university were more mind-opening than I could have hoped for to begin with. I found traveling to China to be extremely interesting and important. I now suggest going there to everyone I know. My visit to Kaifeng was definitely one of the highlights of my travels.



**To the Misha Kogan
Social Aid Fund**

US\$ 20,000

**In memory of my dear
Parents**

Asya Kogan (Tokyo)

September 2007



Abram Kachanovsky



Tatyana Kachnovsky

I love you and always miss you

Asya

Letters

Dear Teddy,

It was a great surprise and a great pleasure to meet you and our Shanghai and Harbin friends at the Air Force Center last month.

I always wanted to meet you and chat with you about China in general and Shanghai specifically.

I arrived in Shanghai together with my parents and Grandmother on May 1939 from Berlin, Germany. On our arrival we were immediately transported to the Kinchow Rd.

School which was converted into a camp. We arrived with exactly US.\$ 2.50 per person, that was all we were allowed to take out of Germany to get that coveted Exit Visa.

After one month living like vagabonds my Father received 200 pound Sterling from England. My Dad was a fur Wholesaler in Berlin and that money came from a fellow fur Dealer, and with that money we rented one room from a white Russian in Hongkew for us four. That was better than camp life. I got a job as a Secretary to a Eurasian man down town after 2 weeks. I had many different jobs until Pearl Harbor Dec. 8.

Until that time I was a Boy Scout with Marc Tokachinsky, Danial and Alex Katzenelson and many others like Jaacov Lieberman. at Seymour Rd. School. I then Joined the S.V.C. Jewish Company and also became a Rover in Scouting. All of that was important for me to get out of the Refugee Syndrome and to meet locals. But the War changed all that, and I lived in Hongkew the whole time, barely making a living.

I was an active Betari in Hongkew.

I got married in 1947 to a Viennese girl and came to the U.S in 1948. I am a Leather Worker by trade and started my own business 10 years after arrival.

This country was good to me and I worked very hard and was lucky and met the right people and became successful.

Then it was time to give back to various causes.

Hebrew University in Jerusalem on Mt. Scopus and the I.A.F. enter.

Nancy and I will be back next year again. and hope to see you again in good health.

Your work with China is wonderful. I have a Chinese Godson living in Atlanta. I will tell you that story another time. I follow and read the Igud Paper regular.

Best wishes to all your readers and your family

Gary MATZDORFF

64

I

g

u

d

y

o

t

z

e

i

S

i

n

Mr. Crean

To Igud Yotzei Sin:

I came across your website while I was looking for some information on Jewish people in China. I am the owner of the domain name 犹太人.com (Jew.com in Chinese) and I am writing to inquire if you would be interested in acquiring this domain name. 犹太人.com is a Chinese domain and I am sure you or your colleagues could put it to good use. Do let me know if you are interested.

Sello Fisch

USA

To Yehiel Ladyjenski: It was a pleasure chatting with you and Ted Kaufman regarding the plans for a Yotzei Sin reunion in Israel in 2008. I have posted today on our US Website, with which I am sure you are familiar with, the Igud Yotzei Sin E-mail and Tel. data where our landsmen can contact you for information, development of plans and updates for our 2008 Simcha, which we hope to celebrate with you. So I hope that you are already preparing a program and ideas to answer their inquiries.

Ted asked for my address where you can send me your newspaper and bulletins and other relevant material.

Address: 60 Knolls Crescent #9E, Bronx, NY, 10463, USA

Teddy:

I have yet another favor to ask- I am involved in a program that may interest members of your organization. Through the coordination of the Jewish Community Center of Hong Kong- we have arranged to bring the Anne Frank House international exhibit to Hong Kong. Through the entire month of November we have arranged for local school visits, public lectures (featuring speakers that we are bringing in), dignitary events...

As I mentioned, I am rewriting the official pamphlet from the Anne Frank House (with their approval). We are aiming to remain consistent with the theme of the original pamphlet but feel that we need to add an Asian element to it, so that local populations will be able to identify with the exhibit on a more personal level. The original pamphlet features a number of quotes and photographs from survivors with snippets of their personal stories. Ideally, I am hoping to include a number stories of Jews that sought refuge in China during the Holocaust.

Do you know anyone that would be willing to help us out? I need a photo or two of them as a child in China (or close to their arrival in China) and brief summary of their experiences (200 words). I would be happy to help people write their profiles. If they have published a book of memoirs- with their approval, I can build the project around their original text. I need about 3 childhood survivors who lived in Asia.

We are working on assisting on arrangements to have the exhibit move from Hong Kong to Shanghai after- we will have had the exhibits translated & hopefully the film subtitled.

I will be in Israel, with my family, from Sunday 22 July- 4 August.

If you know of anyone who can help with the Anne Frank exhibit by way of submitting their personal story & childhood photographs or being interviewed- I would really appreciate it- it is a very worthwhile project.

The latest issue of Jewish Times Asia will be out this week. I will send you a copy. The community spotlight is HARBIN!

Thanks again,

Erica Lyons

Dina Vincow (Lichomanova)

To T. Kaufman: I am writing to thank you and everyone involved in the arrangements of the wonderful get together for me and my childhood friends that took place on Sunday June 17 at the Igud Yotzei Sin. Many of them- Manechka Piasetskaya, Rena Shteinberg, Garik Brovinsky and Seva Podolsky - I have not seen since we left Harbin. It has been many years since I have seen Dina Mlinarsky and Zina and Boris Dichterov. This was also a chance to see my cousin Shimon Rivkin. It is a tribute to the I.Y.S., which among many wonderful things that it does, also helps us all to stay connected. Seeing old friends brought back a lot of good memories. Thank you again for making it a special occasion for me and Gershon.

Best wishes for continued success,

Email: dvuncow@cyr.edu

Tel.: 315-446-0497

Lily Frank

Canada

To T. Kaufman:

Thank you for your letter of June 10th re greetings for the Rosh Hashanah edition. I am sure that we will have the same as you sent me in the above letter. However I will be in touch with our friends upon my return to Montréal. I will be away for 2 weeks, but will get in touch with everybody and will send you the check as usual. as soon as possible upon my return. I would also like to mention that one of the active members of the Jewish community in Montreal was recently in Shanghai and was very fascinated about the Jewish community in the past. She bought a book as follows "The Jews in China" China Press compiled and edited by Pan Guang Updated edition May 30 2005. Purchased at the Shanghai airport bookstore-Wen Yu Zhai Picture Co. Shanghai, cost 248 Yuan. The lady's name is Ethel Smith and she is very eager to communicate with you. She is a very bright woman. Her email address is e99smith@aol.com. It would be very nice if you could send her a short email or letter Her address is Ethel Smith 20 Dubois Street, Dollard des Ormeaux, Quebec H9B 1L1 Canada. Thank you. Hope all is well and please send my love to Rasha.

The Shanghai Diaries of Fred Marcus

By Audrey Friedman Marcus

Upon the death of his mother in Berlin in 1938, fourteen-year-old Fritz Marcus and his father, Semmy, began to talk about leaving Germany. Kristallnacht, which occurred in November of that same year, convinced them that they must act speedily. Father and son sat together on the floor with maps spread between them and considered the destinations that remained possible at that late date – Madagascar, South America... Shanghai. They consulted their encyclopedias to determine national products, climate, economic potential, etc. Eventually it was decided. His father would buy the steamship tickets for Shanghai, an open port that required no visa or proof of capital, and which – until the doors closed – became a haven for 20,000 refugees from Nazism.

In March of 1939, Fritz Marcus and his father traveled overland to Genoa where they set sail for the long journey to a strange and exotic city in the Far East. Their lives would be for ever changed by that voyage. Fritz Marcus, a boy who had known only the comfortable circumstances of upper middle class life in Berlin, was suddenly faced with making his way in an unfamiliar culture.

In the beginning, Fritz and his father lived in a dormitory in one of the heime (homes) established for the immigrants by the Jewish community with 50 other men. As soon as they were able to sell some of the beautiful things they brought with them from Germany, they moved to a one-room apartment in a lane where many Chinese also resided. There was no indoor plumbing. Food, which was mainly obtained at a soup kitchen, hardly sustained the growing boy. Earning a living proved difficult for Semmy, who was 65 years old. Fritz was constantly ill and faced daily uncertainty. When his father died in 1944 he saw himself as an orphan of 20

years old, a stateless refugee, with no prospects, no education, and seemingly no future, it was the nadir of his life.

Fritz Marcus (later called Fred) became my husband in 1974. I soon learned from him that he had kept a diary in Shanghai, written in German. On the day he departed Shanghai for San Francisco, he began to write in English. Because I don't read or speak German, I knew only that the first remaining diary began in 1944 with the death of his father. I often suggested to Fred that he translate the diaries. While he seemed to like the idea, he put off doing it. He offered many excuses. He was too busy with his work. And when not working, he wanted to be with family, to travel, to study, to teach. He didn't have the right kind of tape recorder. He would do it when he retired.

In 2002, Fred died without having done the translation

What, I wondered could the diaries reveal about Fred's life as a young man in a strange land? What were the enormous changes and difficulties he had to face? How did he make enough money to survive? Who were his friends, his confidants? What did he do for fun? What was Jewish life like in Shanghai? What was life like during the war? After the war? Why did Fred remain in Shanghai until 1949 leaving just ahead of the communist takeover? And, perhaps, most puzzling, why did he resist translating the diaries? Would the recollections have been too painful? Where there things in the diaries he didn't want others to know? It was indeed a great mystery, and one I wanted to unravel. I felt that the diaries which were written solely for himself, would be the key to Fred's 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 1940's and a true historical record to those

tumultuous times. I decided to seek a translator.

The translation of the diaries, however, presented innumerable problems. I wanted to find someone who would be able to bring to the task a knowledge of history in general and the wartime years in particular. I felt that the person had to be a compassionate individual who would see the translation as both a contribution to family history and refugee Shanghai lore. These qualifications eliminated commercial translation services. What is more, I knew the translator would have to be someone with infinite patience and skill, as Fred's handwriting was extremely difficult to read, particularly in the first diary, which dealt with the trauma of the war years and the internment of stateless Jews in a designated area, commonly referred to as ghetto. Because during the war, the quality of available ink was poor, the writing was also somewhat faded.

Fred's lifelong friend Theo Rolf Alexander and his wife Gertrude seemed to me the obvious choices to do the translation. I sent off some pages and hoped for a positive response. But they were unable to read the handwriting. At that point I didn't know where to turn.

In January of 2003 I saw a notice in our local Jewish newspaper that someone named Rena Krasno was giving a talk at congregation Emanuel. Among the many Shanghai memoirs I had read over the years was Rena's book, Strangers Always. Thinking she might shed some light on my difficulties, I went to the talk.

There, before me, was an effervescent, energetic, almost 80 year old woman, strong in voice, intelligent, and full of interesting stories and facts about growing up a Russian Jewish girl in Shanghai from 1923 to the end of the

Continue on page 67

IN MEMORIAM

Isabelle Zimmerman - Maynard

When a friend is gone, it's a tremendous loss. Something irreplaceable is gone too. Isa and I became friends when the American School closed down after Pearl Harbor, and she transferred to the Tientsin Jewish School. From our early teen years we shared a deep friendship. We were a foursome - my twin sister Galia, Irene Vever, Isa and I. My only deep friendships in China. When the war was over, Isa went to the States and I to Israel. When I did move to the States, we lived on opposite ends of the continent - she in California and I in New York. If friendship isn't measured in miles, our friendship has proven it to me. I tried to count the times we actually met, since she left China. Once she came to Israel with her daughter when Judy was about 7. She came to New York several times, once in 1995 when we had a reunion of the Tientsin Jewish School in our home. We were in San Francisco twice. We had a mini-reunion in Houston with Irene Vever, and my sister, the foursome, quite a number of years ago, and two years ago Isa and I went to Houston to visit Irene. We promised that we'd try to meet every year, but it didn't work out. Mainly because of Isa's health. We wrote to each other,



corresponded first by post and then by e-mail, sharing our thoughts, feelings, experiences, following each other's achievements, talking on paper as though we were sitting over a cup of coffee. Her body wasn't kind to her, but her spirit was undefeatable. Over the years, she suffered more and more because of her disabilities, but nothing stopped her. She was a social worker until her retirement, and spent her life acting, writing, painting, playing the piano, writing music, traveling, going to concerts, arranging poetry readings,

recitals and literary evenings in her home and in her community. She was an adoring mother and grandmother, and a wonderful friend. She had a contagious laugh, and a lovely sense of humor. A book on her life in China called *China Dreams* was published, as were many stories and articles that traversed her various experiences. When she started painting, quite late in life, even the paintings dealing with her disabilities weren't morbid or self-pitying. They were whimsical, or amusing, or sad or simply beautiful, and in most cases made me smile. Each painting was a story in itself. I kept telling her she must gather them all and make an album for posterity. They deserve to be printed as a tribute to her extraordinary personality. The last year was incredibly difficult. But in between treatments, she carried on with her activities. She spent the last minutes of her life with her daughter and friends, joking, and reading the *New Yorker*. How appropriate for a person who loved life till her last breath. Now one of the closest and dearest friends I ever had is gone. All I'm left with is memories. How can I describe what I feel? Varda Yoran

The Shanghai Diaries of Fred Marcus (Continued from page 66)

1940's. In the course of her talk, she mentioned that she spoke six languages, among which was - German. She also revealed that she has done simultaneous translations for the United Nations. What could be more perfect, I thought? Here was my translator.

After the talk I introduced myself to Rena. I bought a copy of *Cloud Weavers*, her latest book, a collection of Chinese folk tales. She autographed it, as well my copy of *Always Strangers*. I told her that I

had a personal matter I wanted to discuss with her, but recognized that this was not the moment to bring it up. I asked her for and received her e-mail address.

Shortly after this meeting I wrote to Rena about the diaries and about Fred, his early life and later accomplishments. The idea of reading and translating the diary of a young man that contained daily short notes on the events through which both of them have lived was fascinating to her. I sent her some

sample pages. And - she could read (most of) what Fred had written.

And thus began a long collaboration, which blossomed over several years into a beautiful friendship and which will result, we hope, into a book based on the diaries of Fred Marcus. Stay tuned for an update in a year or so!

For more information on Fred Marcus and the annual Fred Marcus Memorial Holocaust Lecture, go to www.fredmarcusmemorialwebsite.com.

HIS BLESSED MEMORY (L.S. Skidelsky)

T.F.Sherstnieva

I have already written in "NSM" and "The Russian Atlantis" about our life in my beloved "mini homeland" – the Mulin coal mines. This was some sort of a blessed corner for geologists, miners and other specialists, and also for the simple men and women who came from Russia to build their lives anew in the far-away China. Right outside my threshold opened enormous vistas and a rich palette of colors of green, gold and blue -- an endless treasury of delightful gifts of nature.

Even now, while reminiscing about our life at the Mulin coal mines, I believe that there we enjoyed genuine communism. No one was ever refused assistance, regardless of his rank or position. There was always a ready approach towards boarding a special railway car to take a small party of merrymakers for a picnic at a near-by lake or a river.

The Harbin "Peking Hotel" always had rooms, reserved for the miners and their families, when stranded in the city. Everything was "on the house", except for the restaurant, naturally. Outsiders, not without a tint of jealousy, always wondered at our paradise.

We did not need cash or check books, we did not pay rent, we did not pay for the electricity, or water, or coal, or maintenance of the premises and the banya (bath house). Our expenses were deducted from our salaries. We had our own hospital and pharmacy. We had our school, where we received education, enabling the graduates to continue their studies in the Harbin universities. The parents could afford to pay for their student sons to live in

town. Those of the graduates who did not go to Harbin for further education, were given work automatically, according to their capabilities.

There were cultural institutions, too. One had a somewhat presumptuous name – Assembly. It served us as a mixture of a parliament, a club and a theater. Here social problems were discussed and settled by secret voting. There was an excellent library with an ample collection of handpicked books, a music room, a reading room, a billiard room, and, of course, a restaurant with a skilful chef and an ever full-house attendance. We also had a small, but a beautiful church, where the traditional rites and ceremonies were scrupulously carried out. Weddings were usually cheerful and merry. After the ceremony, the newlyweds were given an apartment. The general atmosphere was so friendly and well-wishing, that each and every one of us living there shared and shared alike the happy and sad events of other families, as though they were a part of his own. Reminiscing about so much goodness bestowed on us, I cannot but say a word of blessing about the person to whom we owed all this happiness. This person was no other than the proprietor of the Mulin Mines, Solomon Leontievich Skidelsky, may his memory be blessed.

Remarks by the editor:

According to the Far Eastern State University, Solomon Skidelsky and his father, Leontii Skidelsky, and brothers, were rightfully considered to be the most benevolent, the most generous philanthropists living in Vladivostok and, later, in Manchuria, at the beginning of the 20th century.

The Skidelsky family settled in the Far East during the last decade of the 19th century, when the building of a railway line in the Southern Oussouriisk region was at its peak. In 1910 Leontii Skidelski was granted the title of "The Merchant of the First Guild". For his continuous generous donations for the benefit of the soldiers and officers disabled during the Russo-Japanese war, he was awarded one of Russia's most prestigious decorations – order of St. Anne (third degree).

Leontii Solomonovich Skidelsky and members of his family were active participants and sponsors of the Research Society of the Amur region. They donated large sums of money for the welfare organizations of Vladivostok. They built and fully equipped the "Children's hospital of the Society, fighting contagious diseases", and named it after Her Imperial Highness, Grand-duchess Olga Alexandrovna Romanova. This hospital (under a different name, of course) functions till this very day. Leonti Skidelsky passed away in 1916.

An Aftermath

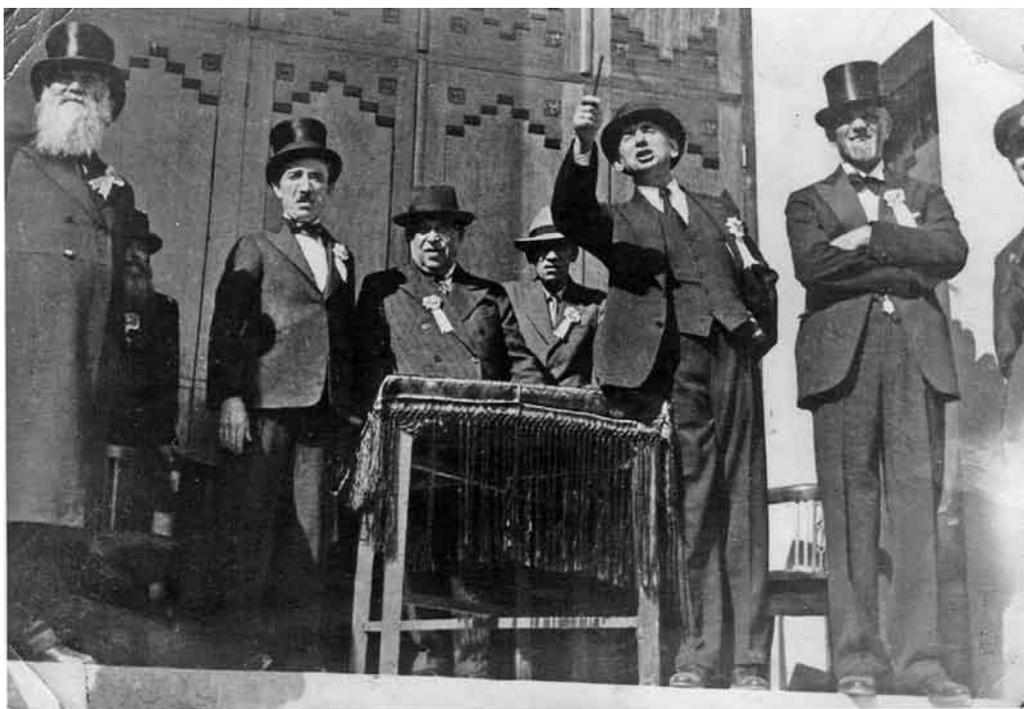
In 1950, the Soviet military tribunal posthumously sentenced Solomon Skidelsky, (father of Leontii Skidelsky, born in 1878) to 25 years of imprisonment (reason not stated -- E.P.) Died on March 24, 1952. Rehabilitated in 1991.

Another item in another Soviet prison logbook: "Skidelsky, Simeon, born 1885, arrested on September 7, 1945. Died in the Ekaterinoslav state hospital on April 3, 1948. Rehabilitated". (From the Russian, M. Pirutinsky-Pratt, Jerusalem)

From the album of the *Krymchansky (Karni) family*



Yakov Krymchansky was for many years Cantor of the "New" Synagogue in Harbin, and later on of the synagogue in Tientsin (Tianjin).
Cantor Y. Krymchansky



At a celebration in the Tientsin synagogue; the first on the right is Y. Krymchansky (From the archives of the Krymchansky family. Photos by Yakov Markovich Lifschitz)

Cultural Flavors of Tianjin

By Wu Zhen

The charm of the city of Tianjin is manifested not only in its modern high-rise buildings, but also in its unique culture and traditions. Over the past several hundred years, a distinctive cultural style has developed in this port city in north China.

Humor Culture

Comic cross talk, a type of traditional entertainment popular in north China, was first introduced into Tianjin in the 1870s. Cross talk master Ma Sanli and the new cross talk star Guo Degang were both born, grew up, and stood out in Tianjin. Tianjin people are all born cross talk performers; their daily conversations are just like comic cross talks. Every Tianjin native is fond of cross talks and some fans can even recite the whole episode of a cross talk program.

While cross talk is facing a decline nationwide, it still enjoys popularity in Tianjin. It is said that once Guo Degang held a cross talk performance in Tianjin, some 100 fans from Beijing went to see it, despite that the expressway between the two cities was blocked because of heavy fog. Some even went to Tianjin by bicycle. Even though tickets were sold out, some fans still waited outside the theatre, just for mental satisfaction.

While diverse kinds of entertainment have emerged in Tianjin, theatres and teahouses to stage cross talk shows are still enjoying booming business. The ticket is as cheap as only several RMB yuan. With a cup of tea, one can spend a whole evening listening to comic cross talks in teahouses. And

quite surprisingly, young audiences make up about 70% to 80% of the total.

The flavors of tea, cigarette and fruit in teahouses mixed together to create the unique taste of folk arts of old Tianjin. While you are listening to the hurly-burly of the teahouse, you seem to live together with local Tianjin people. It is said that an old man from Beijing will go to Tianjin by train every weekend. He will have lunch in Cuisine Street first and then go to the teahouse in Peace Road to listen to cross talks. Afterwards, he will buy fresh seafood and go back to Beijing.

Fashion Culture

Tianjin is a city integrating both Western and Eastern cultures. The Fifth Avenue sees the intensive concentration of Western-styled colonial buildings, from Gothic to Baroque, from Roman to Byzantine, from the Southern European style in the Middle Ages to the Eclectic style in the 19th century. Some 230 buildings built by British, French, Italian, German, and Spanish colonialists, though with facelifts time and again, now can still betray the glory and splendor of the city in the past century. All those buildings are designed in a conservative manner; Greek pillars, Roman arches, and tiger windows are all quietly hidden in the shadow of luxuriant trees.

The city of Tianjin boasts the largest community for the rich among all cities in the modern era of China. As the Fifth Avenue was in the golden section of the British Concession, many rich people purchased land here

and built their mansions. But most of those Chinese landlords knew little about Western architectural styles and designed buildings at their own will. Western stuffs could always be renovated to meet needs of Tianjin people. They reformed authentic Western food to cater to flavors of Chinese people.

Business Culture

Tianjin was China's commercial and financial center in the later 19th century and early 20th century. Tianjin Mint Corporation is the country's largest and most advanced mint in the late period of the Qing Dynasty. About one hundred years ago, numerous banking workshops in Tianjin dominated the currency circulation of north China.

As the financial center in north China, Tianjin also saw branches of many foreign banks, which left diverse-styled Western bank buildings to the city. Since HSBC opened its first branch in Tianjin in 1882, foreign banks from eight Western powers all established their branches and ran banking business in the city. After more than one hundred years of evolution, this financial district now is turned into a shopping area, as prosperous and famous as Wangfujin in Beijing and Huaihua Road in Shanghai.

Many Beijing people like to host their wedding banquets in Tianjin, as consumption in Tianjin is much cheaper than in Beijing. In addition, the clothes market in Balitai is also a popular shopping destination.

Cultural Flavors of Tianjin



The famous old brand name 'Fruit Nuo Zhang'



Harbin Jewry: A story with a happy ending

The Harbin Jewish community, which came as part of a large migration of Russians to the region, existed for a total of 65 years. During this period the Jews turned the small fishing village (Harbin is originally a Manchu word meaning "a place for drying fishing nets") into a large, industrialized, modern city.

A few years ago the Harbin authorities, the government of the Heilongjiang Province and the province's Social Sciences Academy decided to preserve the city's Jewish heritage. They invested some \$2.5 million into refurbishing the synagogues, the Jewish cemetery and other remaining Jewish institutions.

Political and economic haven

The first Jews arrived from Russia and Eastern Europe in 1898, with the beginning of the construction of the trans-Siberian railway linking Moscow and Beijing. They fled the daily pogroms and anti-Semitic incidents and found a political and economic haven in Harbin. After the 1917 Bolshevik Revolution in Russia, increasing numbers of Jews migrated to Harbin. At its peak the community, which usually numbered 10,000 inhabitants, reached 25,000 people. It experienced its golden age between 1917 and 1930. Olmert's grandparents lived there and his parents were born there. So were the parents of MK Effie Eitam, the father of poet Dalia Ravikovitch, Israel's former UN ambassador Yosef Tekoa and many others.

Harbin's Jews lived under four central political regimes - Tzarist Russia (1898-1917), the Chinese government (1917-1931), the Japanese (1931-1945) and then the Red Army. The Japanese invasion of Manchuria in 1931 forced many Jews, who suffered under Japanese fascism, to flee the city. Various Zionist movements flourished in Harbin and many Jews moved to Israel. But the most difficult

period for the Jews was at the end of the Second World War, under the nine-month rule by the Russian government. Zionist activity in the city was brought to an end, many were exiled to Russian forced labor camps and many Jews left Harbin.

Gradually the Jews of Harbin scattered to Shanghai, Israel and other countries. In 1963 the Jewish institutions in the city were officially closed down. In 1985 the last Jew in Harbin died. However, the Jewish presence in Harbin left over many remnants: shops; businesses; flour, candle and beverage plants; coal mines; hotels; restaurants; a hospital; schools; youth movements; a soup kitchen; daily newspapers; book publishers; orchestras and a theater.

The Holocaust with Chinese subtitles

The old synagogue, built in 1907, has become a family activity center; the Jewish high school has become a Korean girls school. Last summer the synagogue, which was built in 1917, became a museum, exhibiting the history of Harbin's Jewry. A film on the Holocaust, with Chinese subtitles, is screened on a large television screen at the foyer. The building's two floors are filled with large black and white pictures documenting Jewish life in the city: the soup kitchen, the Beitar youth movement, the women's welfare organization, shops and plants, the library, the orchestra, Jewish singers, Jewish athletes, ski and horse races and Cafe Miniature of 1926, which doubled as an art gallery of Russian miniatures.

An entire wall is devoted to photographs of the Olmert family. His parents, Bella and Mordechai, immigrated to Israel in 1930. Mordechai was active in the city's revisionist movement. He studied in a Chinese high school and spoke Chinese. An adjacent wall displays pictures of Yosef Trumpeldor. After being wounded in the Russia-Japan war in 1905,

Trumpeldor was brought to Harbin's hospital for treatment. From there he was sent to a Japanese prison and after his release, he returned to Harbin to found a farming cooperative.

The Jewish cemetery, with 583 tombstones engraved in Russian and Yiddish, was built in 1903 in the city center and was transferred outside the city in 1958. In 1992, after the establishment of relations between Israel and China, it was renovated. In 2004 Olmert, then deputy prime minister, and his brother visited their grandfather's grave in Harbin. The Harbin community's rabbi, Aharon Shmulevitz Kiselev, is buried there, as are Effie Eitam's parents. "These sites are testimony to the friendship between the Jewish and Chinese people, and are intended to contribute to strengthening the ties between the two states," says Professor Ko Wey, head of the province's Academy of Social Sciences. "Both the Chinese and the Jews are ancient nations, with a long history. They both suffered persecution and torture. They are both very wise, they have scientists, inventors and important philosophers," he says. He also emphasized that the work of Jewish intellectuals like Lenin or Marx still guides the Chinese in their life and that the Jewish and Chinese nations are like brother nations.

The relations between the Jews and the Chinese have a long history. It all began with the Kaifeng Jews, who arrived in China in the 12th century and were so well received that they rapidly assimilated into Chinese society. They grew a braid, wore a skullcap, built pagoda-shaped synagogues and disappeared. Over the years Chinese intellectuals delved into Jewish texts - especially the Bible and scripts of the Fathers. They found similarities in the values cherished by both societies, such as respecting parents or edicts guiding interpersonal relations.

Jeanne Tikotsky - 80



Jeanne at the celebration



Mary Kamionka presents the birthday cake



Jeanne with her friends. Seated from left to right: Raya Bergmann (Gusinskaya), Jeanne, Zhenya Olshevskaya. Standing: Mira Piasetskaya (Sandomirskaya), Shulamit Even (Morguleva), Rasha Kaufman (Segerman), Mary Kamionka (Schwarz), Genya Leimanshtein, Tanya Prish, Teddy, Tamara Faibusovich and Tina Smushkovich (Gilevich)



Teddy greets the heroine of the day

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)

How Qiao Wenlan brought her Chinese family 'home'

by Hilary Leila Kreiger

3 generations settle in after move from Qingdao to Beersheba

Qiao Wenlan spent most of her life not knowing that her grandfather was Jewish, but she always knew that he had a special way of cooking – and that it tasted really good. Even though the ingredients and tastes were different than the traditional Chinese food she was used to eating, Qiao, 21, said with a smile: “I love my grandfather’s cooking.”

The cuisine, it turned out, was traditional Russian Jewish fare, which her grandfather learnt from his mother, a Russian Jew. Aside from the strange scents that would occasionally seep out from her grandfather’s kitchen, that heritage remained very distant until a chance acquaintance with a visiting Israeli professor at a Chinese university began a process that culminated in Qiao’s family making aliya this month.

Six people, including Qiao and her grandfather, are now staying in an absorption center in Beersheba, with five more members coming this winter.

Qiao’s grandfather, Zhu Qingjian, was born in Russia to a Russian Jew and Chinese man who had crossed the border into eastern Russia to work in photography there. When Zhu was still a small child, they moved to Qingdao in northeastern China, which at that time had a Jewish community of a few hundred members. Some were Russians, but many were Germans and other Europeans who had come to the seaside city because of its trading opportunities.

When Japan, an ally of the Nazis, occupied China during World War II, they separated the Jews from the rest of the population. Zhu was only occasionally able to visit his mother.

“He didn’t understand what was happening,” Qiao noted. “It was only when he read the history books that he understood.”

Zhu’s mother survived the war and was released, but the Jewish community along with its synagogue was destroyed. Soon after, political tensions between Russia and China grew, and his mother had to return to Russia. She took Zhu’s sister with her. Zhu remained in China. Despite having lived there since the age of three or four, his half Caucasian face marked him as an outsider.

“I was not recognized as a Chinese, I was always treated like a foreigner,” said Zhu through his granddaughter who speaks English. Though Chinese nationalists could make life difficult for anyone who was a foreigner, Zhu managed without problems, thanks in part to his tremendous musical talents.

In the 1960’s Zhu was able to make a couple of brief visits to his mother

and sister, brushing up on his cooking and Russian (the latter of which now comes in handy in ulpan). They talked about coming to Israel but didn’t know how it could be done. Once he came back from Russia, he dropped the idea – so much so that his family in China knew little about his heritage.

But a friend who works at a university near the family’s home in Qingdao, knew enough to mention Zhu’s origins to an Israeli professor working with her.

“He said if you want [to go to Israel], I will help you, because the Jews have a duty to help other Jews,” Qiao related. He also told them that every Jew had the right to become an Israeli citizen. Qiao was “excited” to find out about her connection to Judaism. “Jewish people are very famous [and] wise. I always see them on TV and in books. I couldn’t believe that my grandfather was Jewish,” she said.

Though it was hard to leave her friends

continue on page 75



Ancient philosophy guides China's modern diplomacy

When Chinese ancients first carved the character “He” (Harmony) on tortoise shells, it is doubtful if they imagined how profoundly the implication of this word would influence their generations millennia years later.

“The Chinese have always pursued a life in harmony, both on the level of individuals and nations, despite differences in their approach to various social and political attitudes,” wrote Chinese foreign minister, Li Zhao Xing, in a magazine article, commenting on the Chinese concept of ideal co-existence between nations.

The first, who spoke of harmony without uniformity, was the Chinese philosopher Kong-fu, known to the Western world as Confucius (551–479 BC). “This is the major component of the concept of the Chinese philosophy and code of ethics, concerning the union of the peoples of the world,” said Prof. Zhang Li-wen of the Peking Ren Min University in a lecture

on sociological background of the international exchange. “The culture of harmony emphasizes coordination and peace among various elements, and this is the basic principle of China’s diplomacy of today.”

A similar note struck the President of the People’s Republic of China, Hu Jin-tao at a recent meeting of China’s Communist Party’s Central Committee: “Keeping firmly in mind the recent history of foreign powers’ invasion and oppression, the Chinese people are yearning for stability and peace. Having suffered bitterly from the scourge of war in modern times, the Chinese people are keenly aware of the necessity and value of peace.” President Hu stressed the fact that throughout modern history China was an important force safeguarding world peace: “China have never sought hegemony over anybody and never will. Our country’s aspiration for harmonious co-existence with other

nations is eloquently demonstrated by the boundary treaties it signed recently with 12 of its 14 neighbors, demarcating 90 percent of its 22,000-kilometer-long land border.

Zheng Bi-Zhang, chairman of the China Reform Forum said on the same occasion that “China is not a challenger of the existing international order, but its participant.”

On the most sensitive and complicated North Korean nuclear issue, he said that China has initiated to host four rounds of negotiations in a bid to seek a peaceful solution to this explosive problem”.

To the sound of prolonged applause, Chairman Zheng concluded his remarks: “One would make a serious strategic misjudgment of the path China entered in the 21st century if he failed to see its basic trend.”

**“China View”
Beijing**

How Qiao Wenlan brought her Chinese family ‘home’

(continued from page 74)

and culture behind, Qiao wanted to come to Israel to study, and because she could use her English to help her parents and grandparents cope with life in a new country. She noted the importance Chinese tradition places on helping one’s elders.

Zhu also acknowledged it had been difficult making such a move, especially trying to learn a new language. But he said he didn’t want his descendants to remain ignorant as he had been, and that that had been his motivation for making aliya, rather than a desire for their material

betterment. He also has family here, as the son of his sister who had grown up in Russia made aliya five years ago.

“I want to find my roots. Also, my children have grown up and I want them to study Hebrew,” he said.

Now what’s foreign isn’t Jewish food, but the Chinese tea-leaves and porcelain tea set which they brought with them from Qingdao, and with which they welcome guests in their modest absorption center apartments. Chinese writing covers the map of the Middle East, and pictures are hung

from their community back home.

Qiao said that despite the changes and distance from China, she is glad to have come to Israel. She is also glad to be with the Jewish people, even if their history, which she has been learning, has often been touched by tragedy.

“If you only eat and sleep, life loses its meaning. If I only wanted to live a very easy life, I think my life would be empty. I want to do something,” she said.

(from The Jerusalem Post, December 1, 2006)

The Savior of Shanghai: Robert Jacquinot, SJ, and his safety zone in a city at war, 1937

By John Meehan, SJ



Jacquinot

In 2005, the Jesuit Refugee Service (JRS) marked a milestone. Twenty-five years earlier, Superior General Pedro Arrupe, SJ, created JRS to minister to those

displaced by the Vietnam War. Few today, however, know of even earlier work with refugees by a pioneer in the field, Fr. Robert Jacquinot de Bésange, SJ (1878-1946), a spirited French Jesuit who set up a “safety” zone in Shanghai in 1937.

During the undeclared Sino-Japanese war that began that year, the so-called Jacquinot zone sheltered some 250,000 Chinese refugees, inspiring the creation of a similar area in Nanking. Much has been written on atrocities in the latter city after its seizure by Japan in December 1937 and the efforts of a number of Westerners to care for Chinese civilians there. Little attention, however, has been paid to Jacquinot’s initiative, praised by others at the time and cited in the commentary to the Geneva Conventions as an important precedent of a neutral zone in time of war.

Japan’s expansionism in East Asia during the 1930s began with its seizure of Manchuria in 1931 and resumed after clashes with Chinese troops near Beijing in July 1937. The fighting soon reached Shanghai, China’s largest city and commercial port. After two Japanese marines were killed in the city on August 9,

Japan launched a major offensive at Shanghai, ostensibly to protect its 27,000 nationals there, a move vigorously denounced by Chinese generalissimo Chiang Kai-shek.

The metropolis of 4 million had witnessed similar clashes in 1932, but this conflict was bloodier. Chinese civilians were again the most vulnerable but, this time, residents of Shanghai’s International Settlement, occupied and run by British, Americans, and civilians of other countries, were not spared. The fiction of their immunity was revealed on August 14, 1937, soon dubbed “Bloody Sunday”, when Chinese bombers mistakenly bombed the area, killing more than 1,700. Two weeks later, the British ambassador to China was wounded in a Japanese air strike. Preoccupied by troubles in Europe, Western powers did little to oppose Japan, opting for appeasement to forestall a global conflict.

Sanctuary

For the hundreds of thousands of Shanghai’s Chinese, whose neighborhoods were pounded by Japanese bombers, the international settlements, “concessions” under foreign control, offered the only hope of refuge. The Garden Bridge, spanning the Suchow Creek between Chinese and Western areas, became a veritable “bridge of death” where, as one observer noted, one “walked on the bodies of children and elderly thrown to the ground”. Such a tide of humanity caused the population of the foreign concessions to swell from 1.5 to 3 million. To respond to the

crisis, municipal authorities and aid societies created nearly two hundred “welcome camps”. Thousands of refugees were housed in schools, hospitals, and temples; others were left to live – and die – in the street.

At the Jesuit mission at Zikawei on the outskirts of the city, more than 11,000 refugees were fed daily and some 4,000 were housed at St. Ignatius College. Horrified by the crisis, Jacquinot considered a more ambitious plan. In early November 1937, he approached Chinese and Japanese authorities with a proposal for a safety zone of one square mile in Nantao, the old Chinese city near the French Concession. His credentials as president of an international commission for refugees and vice president of the local Red Cross committee bolstered his request.

After three days of negotiations, the area was granted to the Nantao Area Supervisory Committee headed by Jacquinot and made up of seven other foreign residents. They accepted responsibility for administering the zone, gaining tacit agreement from the belligerents not to enter the area. The local press greeted the zone’s opening on November 9 with enthusiasm, dubbing it the “Jacquinot zone” and praising the French Jesuit as the “Christian savior” of Shanghai.

At first glance, Jacquinot seemed an unlikely savior. Tall, gaunt, bearded, and one-armed, he went about his mission of mercy in his usual attire, a long, threadbare cassock and a floppy blue beret. Born in 1878 in Saintes, France, he had arrived in Shanghai



Warships in the harbor of Shanghai

in 1913 to study Chinese and serve as pastor of a Chinese parish. He soon was also teaching science at the Jesuits' Aurora University, established in 1903. It was here that he lost his right forearm in a laboratory accident, though he was able to save his eyesight and a student in the mishap.

Despite this handicap, Jacquinot left a "virile and imposing" impression on others, doing "more with his left hand", as one colleague noted, "than most people do with two". Such claims were justified by his humanitarian work. In 1927, he saved a group of nuns from Communist attack and was commended by the Chinese government for his valor. During hostilities in 1932, he secured cease-fires on several occasions, earning a Croix de Guerre for evacuating more than 2,000 civilians and setting up camps for some 20,000 refugees. Jacquinot also established relief committees for flood victims in 1932 and 1936.

Many attributed such success to his sheer force of personality. A born organizer and diplomat, Jacquinot possessed, behind a disarming smile, a deep strength of character.

Fearless to a fault, he demonstrated great resolve in the face of danger. On several occasions he deterred Japanese soldiers from committing atrocities by staring them down or, for more obstinate ones, knocking them on the head with his wooden stump of an arm.

Kindly smile, worrisome independence

While confreres praised his "gift of winning over hearts with his kindly smile", superiors could be

less complimentary. "He displays a worrisome independence", wrote Fr. Georges Germain, SJ, the rector at Aurora. "I don't have full confidence in his apostolic methods". The imprint of his personality extended to many aspects of life in the zone, highlighting the differences between this area and the one it inspired at Nanking. The Shanghai zone, unlike its Nanking counterpart, operated under the watchful eye of a large Western presence, and Jacquinot, through skillful diplomacy, secured



Thousands of Shanghai residents fleeing to the International Settlement

the goodwill of the belligerents. Eight days after its opening, more than 100,000 civilians had fled to the zone. By month end, some 250,000 had found refuge there. The zone's neutrality was respected until refugees began to disperse in 1938. Meeting the needs of this multitude was a challenge. Three-quarters of Shanghai now lay in ruin, water and rice were scarce, and winter was approaching. The day after the zone's creation, Japanese forces arrived at its borders to fire on Chinese positions further south. After several days of clashes, Japanese troops set fire to Nantao, sparing only the Jacquinot zone. His city restored to a fragile peace, Jacquinot returned to the arduous task of feeding and housing the refugees, all without political power, military force, or adequate resources.

Impressed by his "absolutely disinterested manner", Shanghai's Chinese mayor gave him 50,000 yuan (about \$14,000 then) for his efforts. Japanese officials, aware of the zone's propaganda value, were



Japanese marines on the streets of Shanghai

generous. General Iwane Matsui, Japan's commander at Shanghai, donated 10,000 yen (about \$3,000 then), and equal amounts came from Vice-Admiral Kiyoshi Hasegawa, several Japanese cabinet ministers, and Emperor Hirohito. The Japanese foreign minister, Koki Hirota, praised Jacquinot for his "humanitarian task ... accomplished in a spirit of complete service and sacrifice".

Enforcer

Such praise did not prevent hostilities

from returning to Nantao, however. With bombs exploding only yards from the zone, Chinese forces urged Jacquinot to set up gun posts in the city. Jacquinot found it necessary to leave the zone to remind Japanese troops, again at the gates, of their agreement to honor the zone's neutrality. According to some, a grenade exploded close enough to him to tear his cassock, but the soldiers had recognized him before firing. He again secured a cease-fire, enabling the evacuation of those still in the war zone. Canadian Jesuit Maurice Belhumeur was among a dozen volunteers who joined him on these rescue missions. Going by truck from house to house, they looked for survivors who were so numerous, Belhumeur claimed, that only half could be saved. Still more shocking were rumors that Japanese soldiers had entered the zone to plunder, steal, and rape.

To keep the peace in this maze of alleys, Jacquinot relied on a ragtag police force that included a dozen armed White Russians – the term for those on the czar's side during the Bolshevik revolution. Officially stateless, some had found their way to Shanghai, a free city where no entry visa was required. In administering justice, however, he remained the chief magistrate for civil and criminal cases, sentencing looters to forced labor and public parades through the zone's lanes. Residents saw him as "almost a god", according to one observer, and other committee members considered themselves merely "the tail of Father Jacquinot's kite".

On official occasions, Jacquinot was accorded quasi-diplomatic status, even reviewing troops on board visiting naval vessels. With great tact, he obtained electricity and clean water from French authorities and helped organize a lottery to finance the zone, raising more than \$45,000. Visitors soon noted the good condition of the zone's inhabitants and the

cleanliness of its streets. Encouraged by such success, Jacquinot sought to extend the zone farther south.

Japan's army put an end to these plans when it captured Shanghai proper on November 12 after 92 days of fighting and took over control of the zone two days later. However, it left the administration to Jacquinot's supervisory committee until it felt ready to assume the daunting task of providing for the daily needs of a quarter of a million refugees. Fears of outright occupation surfaced on December 11, after a sniper allegedly fired on a Japanese sentry from within the zone. Without providing details, a Japanese spokesman claimed the zone had outlived its purpose since it was no longer in the midst of hostilities. Jacquinot's attempts to defend its neutrality fell on deaf ears, and rumors soon were heard about the seizure of refugees for forced labor.



Evacuation of Shanghai residents

Most residents were allowed to remain in the zone or return to their devastated neighborhoods. Japan assumed responsibility for keeping order in the zone, though Jacquinot's committee continued its humanitarian work until Japanese forces took up this task. Soon, a corrupt regime was established, financed by organized crime and maintained by the secret police. But the Jacquinot zone remained true to its mission, looking after the destitute until its closure in 1940.

Measure of success

How successful was the Jacquinot zone? By most accounts it saved some

250,000 Chinese from almost certain death, surpassing the number of refugees in Zikawei and, most likely, the number at Nanking. The French government, in making Jacquinot a member of the Legion of Honor in 1938, claimed he had saved 200,000 lives. Accolades came from other quarters as well. China's nationalist leader, Chiang Kai-shek, received him officially in March 1938 and in May of that year, President Franklin D. Roosevelt welcomed him at the White House, offering a special tribute and a donation of \$750,000. Organizers of the safety zone in Nanking that had been inspired by Jacquinot, urged him to negotiate a truce with the Japanese. This time, unfortunately, the consummate Jesuit diplomat was unable to persuade Japan to respect the Nanking zone; horrific atrocities ensued. A lasting effect, nonetheless, of the Jacquinot zone was its citation in the commentary to the Geneva Conventions (1949) as an "encouraging precedent" of a

neutralized zone, but Jacquinot, the so-called "Father of Refugees" did not live to see this last fruit of his labors. In 1940, after 28 years in China, he returned to France to help war victims in suburban Paris with the Red Cross. In December 1945 he became head of a Vatican delegation for refugees in Berlin, where, a few months later, he died of exhaustion at age 68.

Though military and ecclesiastical honors were given him at his funeral, a far more touching homage had been offered before his death by a humble rickshaw puller in Shanghai. After taking Jacquinot to the place where he would be inducted into the Legion of Honor, the driver refused



Refugee camps established by Jacquinot and Canadian Jesuits

fare for the ride. Carrying the "Savior of Shanghai" had been enough reward.

Dr. John Meehan, SJ, teaches Canadian, Asian and Jesuit history at the Jesuits Campion College at the University of Regina, Saskatchewan. His book, *The Dominion and the Rising Sun* (University of British Columbia Press, 2004) explores Canada's early relation with Japan.

PHOTOS COURTESY OF THE FRENCH-CANADIAN JESUIT ARCHIVES



Jacquinot dealing with Japanese authorities

Nostalgia vs. Historical Reality?*

By Prof. Dan Ben-Canaan English Department, School of Western Studies, Heilongjiang University

History research, followed by educational outreach programs, uses historical facts in order to preserve and learn from them. Historical study, when being conducted through a romantic and selected outlook of a period, may give rise to a general and sometimes distorted view of people and events. It promotes nostalgia. A nostalgic notion of what was, rather than historical reality and truth.

Starting at the end of the 19th century and for almost 60 years, thousands of Jewish people made Harbin their new home. They came to the city from France, Poland, Russia, Sweden and other places. Here they lived their daily life trying to hold and continue their heritage, a body of traditions or customs passed down throughout the generations.

The legacy of the Harbin Jewish community is visible until today in several sites around the city. However, in order to understand the active Jewish experience in Harbin, one must grasp the meaning of their daily existence – choices they made, aspirations they had, and actions they took as individuals. Collection of all historical facts, all historical realities – of individual as well as communal existence – will help in the unveiling of their as well as the community's story, thus fully preserving their past. What do we know today about each individual's actual daily experience? What do we know today about his or her life within the individual homes? What do we know about their individual daily existence and how it contributed to the being of a community? How did they

communicate and interact with others? How and where did their get their books or daily groceries? What were the subjects discussed at the barbershop? Where did they get the Challah bread for their Shabbat dinner? Where did they get a wedding dress, or what were the games they played? How did they get the means to satisfy their daily needs? What were their thoughts, aspirations, hardships, celebrations, and sorrows? How was an idea for an architectural design of a building born? What was the thinking process behind the decision-making and why? Why was there a need for a "Free Soup Kitchen" or "Women's Charitable Organization" if all Jews in the community were well off? And why did they choose Harbin to be the destined home for each individual, for each family, within the macro Jewish and non-Jewish community?

These are but a few of the questions one must ask before making a statement about the past – a particular or a general past.

Many articles have been written on the subject of Harbin's Jewish community. But few if any narrate in detail the existence of an individual's daily life.

In his words of congratulation, Ehud Olmert, Prime Minister of Israel, writes: "The Jewish community of Harbin was lively and sparkling, reaching its peak of activity between the two World Wars and then thinning out to non-existence".(1)

This is followed by Teddy Kaufman in his preface to the album 'Jews of Harbin': "We who were either born in Harbin, or came to live there for

some time, and are now dispersed all over the globe, still bear in our hearts the memories of our Harbin, because each of us has a Harbin of his own".(2)

In a recent letter, Theodore V. Orosz of Valley Stream, New York, wrote: "Our visit to Harbin was really the highlight of our trip to Asia. I had heard so much about the place for so long, but could never really get a 'fix' on things because it was so remote, physically and conceptually. Now it is all real for me".(3)

One should be interested in WHAT Mr. Orosz has heard, WHY he "could never really get a 'fix' on things because it was so remote, physically and conceptually", and HOW it has become "all real ..." for him. The answers did not arrive.

Should those who engage in research minimize their efforts to uncover historical facts by summing up a past as nonexistent – the state of not existing, nonentity or unreality? And what can one learn from the other's secrets of the heart?

Ehud Olmert's father, Mordechai-Modka, gave a small window into the daily existence of a person, a family, and their relevant communal associations. But his writings were limited and incomplete, as if he did not want to reveal all that was in his heart. His confined and almost restricted account of his Harbin experiences gave rise to a manipulation of information to suit a certain tendency, direction, or orientation favored by some.

Teddy Kaufman's decades of collecting and preserving materials has presented

historians with an opportunity to open the window wider. Kaufman's monumental work, writings, and dedication provide historians with a key to an almost closed door. The key is in the "Bulletin" magazine he has been editing for many years and in his large collection of newspapers published in Harbin. Here, through a journalistic narrative, he was able to give a less nostalgic picture of Harbin's Jewish people and their community.

Nevertheless, a researcher should perform a delicate surgery of each individual's heart to uncover and understand the meaning of a collective past existence. Not painting a general nostalgic picture in black and white of what may but not have been. Historical facts come to illuminate aspects of the human experience – including deep and rigorous scholarship, pioneering and innovative pedagogy, and a commitment to serve society or societies – if we are to create a better understanding.

To look at history in the broadest and most realistic manner possible, and to try to learn from this, should be the purpose here in Harbin, in Israel, or elsewhere on the subject of the Jews of Harbin. We must learn from history if we are to have a better understanding of a future anywhere. Historians, archaeologists and anthropologists understand the immediacy of the impact of reality. The concern I have is in and about the way in which nostalgia may override scientific research and avoid truthful facts in the examination of historical reality. History is for all people. But if it lacks reality it may give rise to historical mistakes, controversies and intentional or unintentional misguidance.

Prof. Jing Wang of MIT suggests that: "... materials that have to do with history, culture, society, and many other subjects that humanists and social scientists teach ... are bound to generate controversies because no two audiences are alike ...".(4)

Nostalgia describes a feeling of longing for the past, often idealized and unrealistic. It is an act of looking sentimentally at bygone things while generalizing or omitting many aspects of existence.

Dr. Linda Hutcheon, in her brilliant thesis 'Irony, Nostalgia and the Postmodern', suggests that: "Nostalgia, in fact, may depend precisely on the irrecoverable nature of the past for its emotional impact and appeal. It is the pastness of the past, its inaccessibility, that likely accounts for a large part of nostalgia's power... This is rarely the past as actually experienced, of course; it is the past as imagined, as idealized through memory and desire. In this sense, however, nostalgia is less about the past than about the present ...".(5)

"The past is a foreign country; they do things differently there", said L. P. Hartley, in 'The Go-Between'.

And Prof. Lorraine Attreed of the College of the Holy Cross suggests that: "History is a written narrative of events of the past. It is the aggregate of past events, and the continuum of events occurring in succession, leading from the past to the present and even into the future. It is a record or narrative description of past events; an account, a chronicle, a record".(6)

What and how different was the past? Can the past be treated like an alien country, to be visited now and then as a rushing tourist or a guest who sees only what was selected for him, and can never question its nature, its shaping by professionals, the public and individuals alike, and the meaning of the past to all in both public and our private roles?

Realism is commonly defined as a concern for fact or reality and rejection of the impractical and visionary. 'Historical reality' refers to the real facts and events of the past as they occurred historically, whether they were external or internal to the subject confronted by them. Historical reality deals with the actuality of existence.

It is not fiction. There is no concern with the prettification of what was nor with its ugliness. It is a presentation of the past as is, as it was. In general, historical reality stands opposed to wishful fantasies and to everything within the mind that may be said to answer to the pleasure/non-pleasure principle and its principal mechanism is hallucinatory wish-fulfilment.

It helps the reader to enter into the experiences and feelings of those who lived in the past. It helps develop critical thinking through comparison of past and present, and gives perspective on both periods. It brings a feeling of the continuity of time; seeing the present in the context of past and future. It helps understand that there are not only political, social, and economic changes over time, but that there are universal needs and desires of individuals that are the same throughout different time periods. And it helps us to see the interdependence of all people.(7) The general frame of reference makes a distinction between two levels of scientific information, that is, descriptive/explanatory information – knowledge/insight into historical reality, and procedural information – skills to attain knowledge/insight and to evaluate its validity.(8)

The absence of historical reality and the presentation of nostalgia as a means for recording the past may bring an "end to history".(9) It is a phrase that comes from GWF Hegel and, more popularly, from Karl Marx. I bring it here out of concern to Olmert's notion that "The Jewish community of Harbin ... reaching its peak .. then thinning out to nonexistence".

History remains an irreducible component of human societies, and you cannot understand their total development without reference to their reality of existence and values. Because I have seen a tendency to rely on nostalgia, on the feeling of longing for the past, often idealized and unrealistic, and because there is an inclination to look sentimentally to

the past while generalizing or omitting many aspects or parts of its existence, a researcher should promote, utilize, and depend on historical realism.

I am not a historian. I come from the disciplines of journalism and the handling of information. I suggest that the study and research of Harbin's Jewish life, or any other subject, should be done with a journalistic and narrative approach. Journalism is a discipline of collecting, verifying, reporting, and analyzing information gathered regarding current and past events, including trends, issues, and people. The purpose of journalistic work is to inform – not to impress, beautify or distort. Going through a logical process of questioning: what, why, who, when, where and how, its products are often described as the "first draft of history" that should be understood by all readers.

History, in order to educate and live on, is not a matter of secrets of one's heart. Nor should it be summed up as nonexistent. It is natural that if the past is to matter at all, if it is to enrich our lives at any level, we must be aware of its nature, its shifting meanings, and its vulnerability to present needs. That awareness is the goal of this and future works.

I therefore propose the establishment of a new bi-quarterly journal to be published by the Heilongjiang Academy of Social Sciences. The journal should be a stage for contemporary studies as well as a platform for narrative accounts. It should help uncover the mysteries that are within many hearts, and bring to light a full and real account of the Jewish community's existence in Harbin and its contribution, if any, to the development of the city.

Thus those who are interested in the subject will understand history's realism and not fall into misconceptions aroused by nostalgia or on the path to irrelevancy. We must be guardians of the soul of the life of the Harbin Jewish community. And it is that soul, that sense of duty to

ourselves and the community, that the role of the verifier and authenticator, through fairness, accuracy, independence and integrity, makes us unique. It is our ability to be useful, to make people know and think, that will help the past endure. While we figure out the best of the past, we also guard the future.

(Endnotes)

1 * Prof. Dan Ben Canaan, Speech at the 2006 "International Forum on the History and Culture of Harbin Jews", Harbin, China, June 17-19, 2006.

Ehud Olmert, Prime Minister of Israel, Words of congratulation in the new 2006 album edition.

2 See Teddy Kaufman's preface to the new 2006 album edition.

3 A recent letter of Theodore V. Orosz of Valley Stream, New York, after his visit to Harbin in April 2006.

4 Prof. Jung Wang, Head, Foreign Languages & Literatures, MIT. Chair, MIT Critical Policy Studies of China – Asian Newsletter, May 6, 2006.

5 Linda Hutcheon, Irony, Nostalgia, and Postmodern, PhD Thesis, University of Toronto, January 19, 1998.

6 Prof. Lorraine Attreed, Department of History, College of the Holy Cross, Making History: Interpreting the Past and Explaining Ourselves, 1998.

7 Dr. Marilyn H. Stauffer, University of South Florida, Class Outline, June 23, 1997.

8 R. de Keyser & P. Vandepitte, eds., Historical Formation, 1998; D. Kuhn, Design of Vision, VLG 1991.

9 See Francis Fukuyama's article that forms the afterword to the second paperback edition of his *The End of History and the Last Man* (Simon & Schuster, 2006). Francis Fukuyama is Bernard L. Schwartz Professor of International Political Economy and director of the International Development Program at the School of Advanced International Studies, Johns Hopkins University. He is also chairman of the editorial board of a new magazine, *The American Interest*.

Searching and Researching

David Maymon

I am trying to find out regarding the family of Samuel Fidelholtz Samuel who was born in 1925 in Harbin, China. His family immigrated from Shanghai to New York, USA before 1930. Samuel used to work in the Jewish club in Shanghai as a bartender before his arrival in Israel via the USA. He had sister who lived in New York in 1956-1960. Any information regarding his family in the USA or anywhere else will be appreciated.

Email: dudumd@hotmail.com
Tel.: 052-8135332

Liu Xueqing

I am a cellist in Harbin. My father was also a cellist who studied cello with a Jewish teacher. After my father died, I decided to write books about music in Harbin. I find there are so many Jews in the story. I have completed two books: "The History of Cello in Heilongjiang" & "The History of Western Music in Harbin", but I still need a lot of information for the third book. I know the Bulletin in 2000, but I need three articles in 1997&1998. They are: Bard, Solomon: "My Love Affair With Music", Bulletin Sept-Oct 1997 Ravikovich, L.: "Rosh Hashana and Yom Kippur in Harbin", Bulletin August-Sept 1998 Serebryakov, V.: "Pazovsky in Harbin Opera", Bulletin February-March 1998

Could you send the three articles above to me?

Thank you very much!

Email:lxq-cello@hotmail.com
Tel.: 86-0451-84605998

DONATIONS

SOCIAL AID FUND

USA

NEW YORK

From The AMERICAN FAR EASTERN SOCIETY for the Rosh-ha-Shana 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 US\$ 2000
 " The AARON AND MARIE BLACKMAN FOUNDATION, Inc. for Sefardic Fraction of IYS " 1000

USA

From Seema ZIMMERMAN in honour of her dear friend Dora WAINER's 80th Birthday US\$ 100
 " Gary MATZDORFF towards The Igud Yotzei Sin Social Aid Fund " 500
 " Leopold BORODOVSKY in memory of his mother Nina BORODOVSKY " 10
 " Golda LAZAROVICH in memory of her sister Stella TERR " 100
 " Bertha ELKIN and family in loving memory of her parents Solomon and Elizabeth OPPENHEIM " 100
 " Mr. and Mrs. Robert MATERMAN in memory of Robert's parents Abraham David and Dinah MATERMAN " 360
 " Beba LEVENTHAL in memory of her uncle Lazar Davidovich EPSTEIN, his wife SONIA (SOPHIA) and their son IZZY (ISRAEL), who passed away recently " 50
 " Esther and Martin BATES in memory of Rebecca and Solomon BIHOVSKY and Israel EPSTEIN " 60
 " Ruth and Zalman AGRAN in honour of dear Rasha and Theodore KAUFMAN. We, Ruth and Zalman Agran, express our sincerest gratitude to both of you, for your attention and consideration of our request, and the courtesy of your reply. Thanks, and thanks again, with all our respectfulness and esteem " 150
 " Ruth and Zalman AGRAN in honour of Mrs. Zina and Mr. Paul CONWAY on the occasion of their recognition and award by the Government of Australia for their services of charitable purpose to the community. A nation or people survive -- if it transmits its customs, traditions, legacies and behest -- from one generation to the other. Praise and glory to Stella and David! " 36

In lieu of flowers for the Rosh-ha-Shana

From Esther and Paul AGRAN	US\$ 180	From Joe MRANTZ	US\$ 100
" Ruth and Zalman AGRAN	" 100	" Aya PIVO (nee Machlin)	" 500
" Bertha ELKIN	" 100	" Golda LAZAROVICH	" 25

FRANCE

From David DRISIN towards The Igud Yotzei Sin Social Aid Fund US\$ 100

ENGLAND

From Dr. Mark EROOGA in memory of his parents Dr. A.M. and Mrs. M.A. YAROOFSKY-EROOGA GBP 100
 " Alex FAIMAN in memory of his dear parents LUCY and JULIUS and his dear wife AUDREY US\$ 200

AUSTRALIA

From	FRIENDS in lieu of presents on the occasion of Stella UDOVITCH's Birthday	A\$	910
"	Bob and Flora FREIMAN in memory of Mark SAKKER	"	100
"	Mrs Bella SHANNON in memory of her husband GRISHA	"	1000
"	Sopha SAKKER in memory of her dear husband Mark SAKKER	"	50
"	Nora and Efim KROUK in memory of Efim's sister Gita SAPEJINSKY	"	100

HONG KONG

From	Mary and George BLOCH towards the IYS Social Aid Fund	US\$	2000
------	---	------	------

JAPAN, Tokyo

From	Ms Isumi SATO, Associate Professor of the Faculty of Humanities at Toyo Gakuen University, during her visit to Israel	US\$	300
------	---	------	-----

ISRAEL

From	Jeanne TIKOTSKY in appreciation for the beautiful party on her 80th Birthday	NIS	80
"	Dina VINCOW in honour of her visit to Igud Yotzei Sin in Israel	"	800
"	Rina and Haim LITVIN in honour of their granddaughter ELINOR and grandson NOAM, the children of Yossi and Sarah Litvin	"	1000
"	Genia OLSHEVSKY on occasion of Etti GINANSKY's Birthday	"	18
"	Eileen DOBRENKY in honour of Nelly AVIMAMI's 90th Birthday	"	180
"	Rasha and Teddy KAUFMAN in honour of Nelly AVINAMI's 90th Birthday	"	120
"	Genia LEIMANSTEIN in memory of her PARENTS	"	100
"	Alya GODER in memory of her father Eliahu BAR-YOSEF	"	100
"	Yona PONIMONSKY in loving memory of his wife Genia PONIMONSKY (nee Shifrin)	"	200
"	Bobby BERSHADSKY in memory of his mother Raya RISKIN on her Yahrzeit	"	100
"	Luba BRUNNER in memory of her husband Leova BRUNNER	"	300
"	Esther VEINERMAN in memory of her mother Elena Abramovna SHMULEVSKY	"	200
"	Shoshana ARAMA in memory of her mother Bella MIRKIN	"	250
"	Tema BLUM in memory of her parents Golda and Moshe ZANTLAUFER, brother Alex PELEG and husband Emil BLUM	"	180
"	Aya ROSENBLAT in memory of her parents Yosef and Raissa VAITMAN and her husband Monia ROSENBLAT	"	150
"	Lily KOROSHI in memory of her grandmother Ida KRUGLIAK	"	150
"	Ita and Israel BARANOVSKY in memory of their parents S. and F.GERTSMAN and F. and S.BARANOSKY and their dear son Mona BARANOVSKY	"	180
"	Tonia DORON in memory of Nathan ben Shlomo and Batia DORON on their Yahrzeits	"	150
"	Tonia DORON in loving memory of her dear husband Nahman DORON	"	150
"	Leonfrid HEYMAN in memory of his beloved wife HENRIETTA	"	180

In lieu of flowers for the Rosh-ha-Shana

From	Lea ALPER	NIS	150	From	Riva HOFFMANN	NIS	100
"	Pnina and Bobby BERSHADSKY	"	180	"	Eli KAMA	"	200
"	Garry and Daniela BROVINSKY	"	500	"	Rasha and Teddy KAUFMAN	"	500
"	Luba BRUNNER	"	300	"	Genia KAUFMAN	"	100
"	Michael FLEISCHMANN	"	500	"	Rachel and Iona KLIGMAN	"	400
"	Abraham FRADKIN	"	500	"	Shoshana and Abraham KLIGMAN	"	200
"	Zelda and David FRIEDMAN	"	100	"	Leah KLURMAN	"	200
"	Itta GELLER	"	300	"	Victor KOHANOVSKY	"	100
"	Sarah and Mark GENDLIN	"	200	"	Fania and David MINDLIN	"	200
"	Inna GLOBIN	"	250	"	Isabel NADEL	"	200
"	Riva HATIN	"	200	"	Mr. and Mrs. Ernst NEUMAN	"	50

From	Zina PELES	NIS	200	From	Miriam SHAHAM	NIS	150
"	Tania PRISH	"	200	"	Dalit SHICKMAN	"	100
"	Seema RIBINICK	"	200	"	Tina and Herman SMUSHKOVICH	"	100
"	Dr. Mira RONA	"	100	"	Sarah UMANSKY	"	100
"	Israel ROSENBLAT	"	180	"	Iza and Esther YARCHO	"	300
"	Mosia ROSENBLUM	"	300	"	Mifa and Boris ZILBERG	"	300
"	Alter ROSENBLUM	"	100	"	Yehuda SEMBERG	"	180

SYNAGOGUE FUND

USA

From	Ruth and Zalman AGRAN for the memorial prayer recited on the Day of Yahrzeit of their late sister Edith OROSZ	US\$	18
"	Ruth and Zalman AGRAN for a prayer for deliverance from death (redemption) of their daughter Ella Bath Shneiur Zalman AGRAN	"	36

AUSTRALIA

From	Bluma KOTZ and family in memory of their dear husband, father and grandfather Leova KOTZ and in memory of her dear parents S.N. and S.A.STEINER and beloved brother Naum STEINER	A\$	50
------	--	-----	----

ISRAEL

From	Isabel SHARON towards the Synagogue Fund on the Yahrzeit of her mother Rosetta RABINOVICH	NIS	100
"	Iza and Esther YARCHO in memory of Aharon YARCHO	"	200
"	Miriam SHAHAM in memory of her father Yakov BRANDT	"	150
"	Pesia AHARONI in memory of her mother Bella MIRKIN	"	250
"	Shoshana ARAMA in memory of her mother Bella MIRKIN	"	250
"	Baruch and Dvora ROSENSTEIN in memory of Jenia ROSENSTEIN	"	1000
"	Clara SCHWARTZBERG in memory of her husband Benjamin SCHWARTZBERG on his Yahrzeit	"	200
"	Galina RECHES in memory of her husband Haim RECHES	"	50
"	Luba TSINMAN in memory of her dear sister Hanah WEISSBERGER	"	200
"	Luba TSINMAN in memory of her dear friend Luba SELA on her Shloshim	"	200
"	Luba TSINMAN in memory of her dear parents Rabby Yehuda Zelig and Dina SLUTSKER	"	300
"	Zelda and David FRIEDMAN and family in memory of their relatives who were killed in Hailar on the 9th of August, 1945	"	500
"	Mark SHIFRIN in memory of his dear mother SOPHIA on her Yahrzeit	"	180

SCHOLARSHIP FUND

USA

From	Eda SHVETZ in loving memory of her husband Alexander SHVETZ and her parents David and Leah DINABURG	US\$	500
"	Matook R. NISSIM towards The Scholarship Fund in memory of Sasson JACOBY	"	250

SOCIAL AID FUND

CANADA

From	Ronny KAY, wife Barbara and children Jonny and Joanne in memory of their dear parents and grandparents Maria and Arthur KUPITSKY	US\$	500
------	--	------	-----

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

Yossi GOLDINER

and extend heartfelt sympathy to MAYA and family and Gesia TANDET
and family

I am very saddened by the death of

Yossi GOLDINER

and express my deep sympathy to MAYA and family and Gesia TANDET and family
Stasia FELDMAN

We are very saddened by the death of our dear friend

Yossi GOLDINER

and express our deep sympathy to MAYA and family and GESIA and family
Ita and Israel BARANOVSKY

We are very saddened by the death of

Yossi GOLDINER

and express our deep sympathy to MAYA and family and Gesia TANDET and family
Riva HOFFMANN, Victor KOHANOVSKY
Rasha and Teddy KAUFMAN

We are deeply saddened by the passing of

Simochka VAINSTEIN

and express our heartfelt condolences to ELLA and LEON and their
families and to her brother Leova LIFSHITZ

Al and Dorothy RAYSON

Lily and Dov LIFSHITZ

Esther and Lou SILVER and family

We mourn the loss of

Rosa HEETMAN

who passed away on the 31st of March, 2007 in Sydney, Australia
She was an inspiration to all of us.

Her daughter FREIDA,
her grandchildren NICHOLAS and ALEXANDRA
with spouses SAMANTHA and TERENCE,
her sister-in-law FREDA
and nephews BEN and LEO and their children

Rabbi A.M. Kiselev's funeral. Harbin, September 1949, 58 years ago



At the entrance of the Jewish Cemetery

THE BOOK BY TEDDY KAUFMAN IN THREE LANGUAGES

