



# Bulletin

## Igud Yotzei Sin

Association of Former Residents of China

April-May 2010 ♦ Vol LVII ♦ Issue No. 401 English Supplement

# HAPPY PASSOVER!



Photo by Nir Dremer

*The All-Israel reunion of former residents of China and the ceremony of the presentation of scholarships to Israeli and Chinese students.*

*Tel-Aviv, January 7, 2010.*

*Honorary guests, organizers and students*

# The All-Israel Reunion of Landsmen

Tel-Aviv, January 7, 2010.  
In the auditorium and the foyer



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# THEMES OF THE DAY

**T. Kaufman**

## **Passover**

Once again, we are approaching the Exodus, the spring holiday, the Festival of Freedom – Passover – one of the most important and best-loved Jewish holidays. This holiday symbolizes the movement of the Jews from slavery to freedom, from exile to their homeland, to the Land of Israel, to Israel.

We wish a joyous holiday to all our friends, both here and in other countries, to the people of Israel, and to all the Jews everywhere in the world.

## **Israel - 62 Years Old**

On April 20, the Jewish people and world Jewry will celebrate the 62nd anniversary of the founding of the State of Israel. For all of us, this is the holiday of holidays, the day on which the Jewish state was founded, the birthday of the Jewish state, a source of refuge and hope for every Jew, wherever he is. Israel has been through many difficulties, some of which still exist, but the rebirth of the state solves the Jewish question, and gives faith in the future and better days for our country.

May the 63rd year of our independence be a year of peace and growth, a year for a new wave of Jewish immigration to our country, a year of close ties between Diaspora Jewry and their only homeland, the State of Israel.

We wish every Jew in the world a happy holiday.

## **National Meeting of the Association of Former Residents of China in Israel**

Once again, as every year, the Association of Former Residents of China in Israel held a very successful meeting, with a formal granting of scholarships to the grandchildren and great grandchildren of former residents of China.

140 students received scholarships. As always, the meeting between generations aroused strong emotions – a brave chain of connections, friendship, and warm feelings. There was a positive display of our efforts over the past 60-odd years – preservation of a wonderful past; concern about the present, including the welfare of the needy, and the younger generation taking its place in the study halls of science; and belief in a wonderful future for the Association.

## **Warm Greetings to Our Friend from Harbin**

Our friend from Harbin, Zhenya Plotkin (Moiseyeva) is 98 years old. Surrounded by love from her son and daughter-in-law, 40 grandchildren and their families (nine great grandchildren), Zhenya celebrated her 98th birthday. An amazing, wise, and unique woman, she belongs to the well-known Moiseyev family from China. She is full of life, interest, and love for all around her.

All those who know, treasure, and love her wish our dear Zhenya health and satisfaction.

# Warm Regards for Our Friend in New York

No occasion could be more joyous than the continuation or renewal of the American Far Eastern Society in New York.

Following the death of our friend, Frances Greenberg, who served for many years as President of the Society, we were concerned the future of the Society in New York. Many questions remained unanswered - whether the Society would continue its activity. Our worry was unnecessary. The next generation, together with several older activists in the Society, chose a new board, headed by Lily Klebanoff.

We welcome the new generation – Lily Klebanoff, Rose Peiser, Leon

Shluger Forman, Lily Langoteskaya, Odette Rector Patterson, and, of course, the veteran activists: Eric Hassler, Luba Tuck, Joseph Wainer, and Robert Materman. We send a separate greeting to the veteran members who chose not to serve on the Society's board: Bella Rector, Eda Shvets, Naomi Terk, and Dora Wainer.

The new board has already organized a meeting of members, in which our friend from Harbin and Japan, Adv. Isaac (Ike) Shapiro, took part, and where he presented his book, "Growing Up a Foreigner in Wartime Japan."

Shapiro grew up in a well-known

family of musicians. His father was known as a violinist in Japan. His mother, Lydia Chernetskaya, was a pianist, a soloist, and a teacher.

The renewal of the Society's activity in New York is very encouraging for all of us. The American Far Eastern Society in New York contributes greatly to helping the needy in the Association of Former Residents of China in Israel.

This year marked 75 years of the Society's activity, starting in 1935.

We bless our friends in New York, and are proud of them – loyal members of the community, who are continuing the tradition of their fathers.

Thanks to all of you, dear friends.

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## The American Far Eastern Society in New York Holds a successful first event in 2010

The new Board of the American Far Eastern Society held its first event on January 26, 2010 – a reading by Isaac (Ike) Shapiro from his memoir *Edokko: Growing Up a Foreigner in Wartime Japan*. Lilly Langotsky and Stuart Uram graciously hosted about 25 people at their Upper West Side apartment for cocktails and an opportunity to reconnect with friends from China. The mood was festive and the audience enthralled. It was also a chance to reach out to the

children of former residents of China to ensure the continuity and vitality of the organization.

Ike was born in Tokyo in 1931. His Russian-born parents were both musicians and had settled in Japan in 1928. When Ike was six months old his mother Lydia took her four sons and left for Harbin where she grew up and where her father still lived. Subsequently, the family rejoined his father Constantin Shapiro in Japan and lived there until the end

of the Second World War. A chance encounter with an American military officer led to his move to Hawaii as a teenager, and then to college and law school at Columbia University. In New York he met Jacqueline, his wife of 53 years.

Ike's story resonated with all those present, some of whom knew his family in either Harbin or Japan. Their questions brought up more shared memories and the gathering lasted over three hours.

# From The Album of The Past



## COMMITTEE OF THE TIENSIN HEBREW ASSOCIATION

*Mid or Late 1920s*

*The Tientsin (Tianjin) Hebrew Association was established in 1905, which had welfare and relief activities under the administration, such as the Jewish hospital, Jewish old people's home, Jewish mess hall and Jewish cemetery*

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

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

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**Association of former residents of China**  
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**Rebecca Toueg, Joe Levoff, Benny Tzur.**  
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Editor, Chusan Road: **K. Maimann**

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

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

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

# THE LEADERSHIP OF IGUD YOTZEI SIN IN ISRAEL AND THE JEWISH FAR-EASTERN SOCIETIES IN THE DIASPORA

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## Presidents of IYS:

L. Piastunovich 1951-52  
 B. Kotz 1953-71  
 T. Kaufman since 1.1. 1972

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 Treasurer - Y. Klein  
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Joseph Wainer

Naomi Terk

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Bella Rector

Eda Shvetz

Luba Tuck

Dora Wainer

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Honorary Treasurer

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## JEWISH FAR-EASTERN ASSOCIATIONS ABROAD AND HONORARY REPRESENTATIVES OF IGUD YOTZEI SIN

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#### Hon. Representatives

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# ברכות לחג הפסח

## NEW YORK

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

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

HONORARY MEMBER OF I.Y.S.  
AND WISHES MUCH HAPPINESS AND PROSPERITY TO ALL ITS MEMBERS AND TO ALL  
FAR-EASTERNERS IN THE UNITED STATES OF AMERICA

THE BOARD OF DIRECTORS AND THE ENTIRE MEMBERSHIP  
OF THE

### NEW YORK

### 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

### BELLA RECTOR

WISHES A HAPPY HOLIDAY  
TO HER FAMILY AND FRIENDS

# ברכות לחג הפסח

**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

# בדכות לחג הפסח

## NEW YORK

### **MRS. LUBA TUCK AND FAMILY**

WISH A HAPPY HOLIDAY TO OUR RELATIVES  
AND FRIENDS

HAPPY HOLIDAY AND BEST WISHES

TO OUR RELATIVES AND FRIENDS

### **MRS. EDA SHVETZ AND FAMILY**

### **TANIA & ROBERT MATERMAN**

### **AND SON AVRAHAM YAACOV**

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

### **DORA (NEE VIDUMSKY) AND GABRIEL LEE**

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

# ברכות לחג הפסח

## LOS ANGELES

**THE BOARD OF DIRECTORS OF IGUD YOTZEI SIN**

EXTENDS ITS SINCERE HOLIDAY GREETINGS  
AND BEST WISHES TO THE HONORARY REPRESENTATIVE OF IGUD YOTZEI SIN IN L.A.,  
**MRS. MIRA MRANTZ**  
AND TO ALL  
THE FAR-EASTERNERS IN LOS ANGELES

**RAISSA GOLDIN**

HAPPY HOLIDAY TO ALL RELATIVES AND FRIENDS

**MIRA MRANTZ**

HOLIDAY GREETINGS AND BEST WISHES TO ALL RELATIVES AND FRIENDS

**LEA & YANA LIBERMAN & FAMILY**

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

# בדכות לחג הפסח

**LOS ANGELES**

**AARON (BILLY) BELOKAMEN**

WISHES ALL RELATIVES AND FRIENDS A HAPPY HOLIDAY

**MONACO**

**DAVID & FREDERIQUE FAMILIANT**

WISH ALL RELATIVES AND FRIENDS A HAPPY PASSOVER

MONTE-CARLO

# ברכות לחג הפסח

## LOS ANGELES

### **PETER BERTON AND FAMILY**

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

### **MARK and CLARA LEEF**

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

### **JOE MRANTZ**

WISHES ALL HIS FRIENDS AND FAMILY A HAPPY HOLIDAY

# בדכות לחג הפסח

**LOS ANGELES**

**TO HONOR OUR PARENTS**

**MAX AND MOLLY SAMSON**

**&**

**BEN AND VERA BERG**

**DOLORES & ROGER BERG**

# בדכות לחג הפסח

## LOS ANGELES

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

HAPPY HOLIDAY AND BEST WISHES TO ALL RELATIVES AND FRIENDS

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

**GREGORY HODSON  
AND FAMILY**

WISH ALL RELATIVES AND FRIENDS A HAPPY HOLIDAY

**BETTY LIAS**

TO ALL MY FRIENDS AND FAMILY A VERY HAPPY HOLIDAY

**MARY WOLFF AND FAMILY**

HAPPY HOLIDAY TO ALL OUR FRIENDS AND THEIR FAMILIES

# בדכות לחג הפסח

## LOS ANGELES

HAPPY HOLIDAY TO ALL FRIENDS AND FAMILY

**DORA, VERONICA, MIKE AND ALL THE MEDAVOYS**

HAPPY HOLIDAY TO ALL FRIENDS AND FAMILY

**LEOPOLD and GRACE BORODOVSKY**

WE WISH OUR RELATIVES AND FRIENDS

A HEALTHY AND HAPPY HOLIDAY

**ILANA RICHMOND**

CHILDREN: RENEE, DAVID

GRANDCHILDREN: ANDREA, JERICCA, REBECCA,

SARAH, TARYN ELISABETH and DILLEN JAMES

## FLORIDA

A HAPPY AND HEALTHY PASSOVER

**SANFORD (SANYA) and CELIA WAINER**

**JERRY EVELYN and JOSH ROTHMAN**

**ANDREW GAIL and ALISON WAINER**

**KENNY BRETT and ELLIE ROSENBERG**

# ברכות לחג הפסח

## SAN FRANCISCO

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

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

### TO IGUD YOTZEI SIN

AND TO ALL FAR-EASTERNERS IN ISRAEL AND ABROAD

### OLGA AND ISAI KAUFMAN

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

HOLIDAY GREETINGS AND BEST WISHES TO RELATIVES AND FRIENDS

### MIRA & PHIL MATERMAN

# בדנות לחג הפסח

## SAN FRANCISCO

### LILLIE BERK

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

HAPPY HOLIDAY TO ALL FRIENDS AND FAMILY

### ARON SLOUSCHTER

### HARUKO AND NORMAN SOSKIN

HOLIDAY GREETINGS AND BEST WISHES TO ALL RELATIVES  
AND FRIENDS

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

### GUTIA KATZEFF

WISHING A HAPPY HOLIDAY TO  
ALL OUR RELATIVES AND FRIENDS

**CLARA IVANOFF  
VERA LOEWER & FAMILY**

A HAPPY HOLIDAY AND BEST WISHES  
TO MY FRIENDS

**STASSIA FELDMAN**

# ברכות לחג הפסח

## JAPAN

SINCERE WISHES FOR A VERY HAPPY HOLIDAY  
TO OUR DEAR FRIEND

**MRS. ASYA KOGAN**

IGUD YOTZEI SIN

THE BOARD OF DIRECTORS

**ASYA KOGAN & FAMILY**

WISH THE BEST OF HEALTH, HAPPINESS AND  
PEACE

TO ALL THE RELATIVES AND FRIENDS

**WITH LOVE**

# ברכות לחג הפסח

## 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 PESACH

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](mailto: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 PASSOVER

JURGEN JECHIEL AND AVIVA GOLDSCHMIDT

# ברכות לחג הפסח

## ENGLAND

BEST WISHES AND WARM GREETINGS

**DR. MARK A. EROOGA**

17 FOXBURY CLOSE  
LUTON LU2 7BQ ENGLAND

WARM GREETINGS TO MY DEAR RELATIVES AND FRIENDS

**ALEX FAIMAN**

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

## VANCOUVER (CANADA)

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

**NADIA AND FRANK OGNISTOFF**

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

**SAM FELDMAN**

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

VANCOUVER, B.C. CANADA  
4586 ELME STR.

**REGINA BOXER AND FAMILY**

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

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

# בדכות לחג הפסח

## 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. ULAINÉ**

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

**BEST WISHES FROM**

MR. & MRS.

**AL RAYSON**

# ברכות לחג הפסח

## MONTREAL (CANADA)

**JANNA POLOTSKY**

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

**Mrs. MUSSIA WEREK  
and FAMILY**

TORONTO, CANADA

**BEST WISHES FROM  
LILY & DOV LIFSHITZ**

BEST WISHES TO ALL OUR FRIENDS AND FAMILY FROM

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

MAY PEACE, HEALTH AND HAPPINESS BE WITH ALL OF US

# ברכות לחג הפסח

## HONG KONG

**MARY BLOCH**

**AND FAMILY**

WISH A HAPPY HOLIDAY TO ALL  
RELATIVES AND FRIENDS

**DAVID DORFMAN & FAMILY**

WISH A HAPPY HOLIDAY TO ALL  
RELATIVES AND FRIENDS

**CANTON, MA. (USA)**

**MRS. RENEE TOOCHIN & FAMILY**

WISH HEALTH AND HAPPINESS TO ALL OUR RELATIVES AND FRIENDS

# ברכות לחג הפסח

## AUSTRALIA

### THE BOARD OF DIRECTORS OF IGUD YOTZEI SIN

SENDS TO OUR HONORARY REPRESENTATIVES

**JESSE & NAOMI TRACTON**

AND TO ALL FAR-EASTERNERS IN AUSTRALIA

SINCERE GREETINGS AND BEST WISHES

### THE BOARD OF DIRECTORS OF IGUD YOTZEI SIN

SENDS HOLIDAY GREETINGS AND BEST WISHES

TO

**STELLA UDOVITCH**

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

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

Mrs.  
**N. GOODRIDGE**  
2/15 Sutherland Crs  
Darling Point  
N.S.W. 2027

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

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

**Mr. & Mrs. E. Jacobs**  
**& family**  
7 Waratah Street  
North Bondi N.S.W. 2026

**Mrs. Nora Fenbow**  
LLB 5/104 Spofforth St.  
Cremorne N.S.W. 2090

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

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

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

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2030 Sydney

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

# ברכות לחג הפסח

## AUSTRALIA

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and family**  
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William Str., DOUBLE Bay, N.S.W 2028

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

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

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

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

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

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

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

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

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

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

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

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

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

**Ms. Bronia Scheer  
& family**  
43 Dudley Str. Bondi  
2026 N.S.W.

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

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

**Mr. & Mrs. E. Schwartz  
& family** 140/116-132  
Maroobra Rd. Maroobra  
N.S.W. 2035

**P. & R. Nash  
& family**  
P.O. Box 42 Lane Cove  
N.S.W. 1595

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

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

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

**Mrs. Hanna Stern  
& family**  
26/22 Penkival Street Bondi  
2026 N.S.W.

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

# בדכות לחג הפסח

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

**Mr. & Mrs.  
Jesse and Naomi TRACTON  
Ian, Kim, Michelle, Avi  
and Family**  
2 Oakes Place  
NORTH BONDI N.S.W.

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

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

**Mrs.  
J. VINSON & family**  
P.O.Box357  
TOORAK Vic 3142

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

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

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

**Mr. & Mrs.  
Alec and Inna Moustafine**  
4/3 Alexander Street  
Coogee, NSW 2034

**Ms. Mara Moustafine  
and Mr. Andrew Jakubovitz**  
1/155 Brook Street  
Coogee NSW 2034

## A HAPPY PASSOVER!

## ISRAEL

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

BEST WISHES TO ALL OUR RELATIVES AND FRIENDS

# ברכות לחג הפסח

## 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 לחג הפסח

## ISRAEL

**BEST WISHES TO MY FRIENDS**

**IN ISRAEL & OVERSEAS**

**ABRAHAM FRADKIN**

**ZEEV VATNER AND FAMILY**

WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS

**RACHEL AND YONAH KLIGMAN**

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

**BETTY HAZAN**

SENDS GREETINGS FOR THE HOLYDAYS  
TO FRIENDS AND RELATIVES  
WITH LOVE

# ברכות לחג הפסח

## ISRAEL

### CELIA NIRIM

SENDS HER LOVE AND HOLIDAY GREETINGS TO RELATIVES AND FRIENDS

### AYA AND BERNARD DAREL

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

### SARAH ROSS

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

### JOE LEVOFF

WISHES ALL HIS RELATIVES AND FRIENDS A HAPPY HOLIDAY

### BENNY TZUR AND FAMILY

SEND THEIR HOLIDAY GREETINGS TO RELATIVES AND FRIENDS

# ברכות לחג הפסח

## ISRAEL

BEST WISHES TO ALL OUR RELATIVES AND FRIENDS

**BELLA AND AVRAHAM GOLDREICH**

**MICHAEL FLEISCHMANN**

SENDS BEST WISHES FOR THE HOLIDAY

TO HIS RELATIVES, FRIENDS AND ACQUAINTANCES

**JUDITH AND ISRAEL SANDEL**

WISH A HAPPY NEW YEAR TO RELATIVES AND FRIENDS

**HANNAH AND SAM MULLER**

WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS

**PEARL AND ABE WAIK (WAIKOVSKY)**

WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS

**PEARL AND GEORGE KANPOL (KANTSEPOLSKY)**

WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS

# ברכות לחג הפסח

## ISRAEL

### JENNY AND TEDDY PIASTUNOVITCH

WISH A HAPPY HOLIDAY TO RELATIVES  
AND FRIENDS

### ELI ALGOR (GROHOVSKY) AND FAMILY

WISH THEIR FRIENDS AND RELATIVES  
A HAPPY NEW YEAR

BEST WISHES TO ALL OUR RELATIVES AND FRIENDS

### MIRIAM AND DANIEL FRIEDMANN

### PNINA AND BOBBY BERSHADSKY

SEND THEIR HOLIDAY GREETINGS TO RELATIVES AND FRIENDS

### GARY BROVINSKY AND FAMILY

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

# ברכות לחג הפסח

## ISRAEL

### **TEDDY KAUFMAN**

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

### **ISAI PIASTUNOVITCH**

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

### **RINA AND TIMA LITVIN AND CHILDREN**

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

### **ISAAC DASHINSKY**

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

### **DAVID GOOTMAN**

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

# People and Events

## **Kiddush**

A festive meal and blessing (kiddush) was held in the synagogue in memory of the Jewish communities in China. On December 19, 2009, the last day of the Chanukah holiday, after prayers, R. and T. Kaufman held a traditional Chanukah kiddush in the Cultural Center in the synagogue. Every year, R. and T. Kaufman conduct a Chanukah kiddush in memory of Rasha's father, Shmuel Abba Zegerman on the anniversary of his passing, which falls on Chanukah. Traditional Jewish food was served to the worshippers and guests: cholent, kugel, herring, etc. Rabbi Yakov, Gur Hassidic leader Rabbi Yisrael, and T. Kaufman made speeches. Kaufman told about Zegerman and his position in the Jewish community of Shanghai. Kaufman thanked the Gur Hassidim for taking part in the synagogue prayers, and synagogue elders Zvi Praga, Eliezer Shibak, and Shalom Spielman for taking care of the synagogue. The kiddush took place in an especially friendly and pleasant atmosphere.

## **Annual Passover Trip**

The annual Passover trip of the members of the Israel-China Friendship Association and the staff of the Chinese Embassy, headed by the Ambassador to Israel of the People's Republic of China, will take place on April 1. The itinerary includes a visit to Acre and Rosh Hanikra in the north.

## **Sunday Meetings in the Spring**

Sunday meetings will be held at Ponve House on April 11, 18, and 25, and on May 2, 9, 19, 23, and 30.

The Next "Bulletin"

"Bulletin" No. 402 will be published on August 1, 2010. New material and notices will be accepted until July 15, 2010.

## **A New Book by Rina Litvin**

The new book by our friend from Tientsin, Rina Litvin, has been published.

Rina is a well-known Israeli author and translator from Spanish and Russian to Hebrew. Her translation of Don Quixote to Hebrew is particularly popular. Her new book is called "The Desert Generation - Autobiographic Prose."

The first presentation took place at ZOA House in Tel Aviv on January 28. Leading Israeli art and cultural figures will attend.

Rina Litvin is the daughter of our friend from Harbin, Venia Litvin of blessed memory, and Raya (nee Globerman).

## **A Meeting with Chinese Art**

The Wilfrid Museum on Kibbutz Hazorea invites you to an exhibition, "Chinese Ink Painting – Concealed Beauty."

There will be lectures about Far Eastern culture and art.

## **A History of Friendship Between China and Israel**

In honor of the 18th anniversary of the beginning of diplomatic relations between the People's Republic of China and Israel, an exhibit, "A History of Friendship Between China and Israel – A Journey Inside China," has opened in Ashdod. Chinese Ambassador to Israel Zhao Jun, Minister Isaac Herzog, and Ashdod Mayor Yehiel Lasri attended a preliminary showing.



*Portrait of Misha Kogan*

*by artist*

*L. Smushkovitch*

**To the Misha Kogan Social Aid Fund**

*a Donation of US\$ 32,000*

**from Asya Kogan (Tokyo)**

April 2010

# LIST OF SCHOLARSHIPS,

## 2009-2010

### Scholarship Fund in Memory of Misha Kogan

IN LOVING MEMORY OF  
**MISHA KOGAN**

the Scholarship Fund was established by his wife

**ASYA KOGAN**

(Tokyo)



The portrait of Misha Kogan by  
L. Smushkovich

AVRAHAM Esther  
AVRAHAM Yoni  
OWITZ Michal  
OLMERT-REIKHAV Noa  
UMANSKY Lilach  
UMANSKY Adi  
ALON-GOLDREICH Adam  
ASHKENAZY Menachem  
BANUSEVITCH Eden  
BOYARSKY Nitzan  
BURSHTEIN Assaf  
BACHNOFF Niv  
BAIN Arnon  
BIRON Tali  
BIRAN Maayan  
BELYAEVA Elena  
BEN-TAL Itay  
BEN-ZION REGERMAN Inbar  
BEN ALTABET Osnat  
BAR-ILAN Tamar  
BARAZANI Gilad  
BRYSKMAN Eliyahu  
BERMAN Tal  
GOTTFRIED Or  
GOLDSTEIN Tal  
GORTSHEIN Dorit  
GOREN Liron  
GAL Elai David  
GAL Roei  
GAN-OR GILL Tom

Hebrew University, Jerusalem  
Holon Technological College  
Emek Izre'el College  
Tel-Aviv University  
OpenUniversit  
Tel-Aviv University  
Tel-Aviv University  
Bar-Ilan University  
Tel-Aviv University  
Haifa Technion  
Bar-Ilan University  
Hebrew University, Jerusalem  
Ben-Gurion University, Negev  
Management College  
Sapir Academic College  
Ono Academy  
Kinneret College  
Peres Academic Cntr  
Tel-Hai Academic College  
Ben-Gurion University, Negev  
Ben-gurion University, Negev  
Zvi Hebron Yeshiva  
Management College  
Open University  
Rishon-LeZion College  
Management College  
WIZO Academy, Haifa  
Hebrew University, Jerusalem  
TA-Jaffa Academy  
Tel-Aviv University

Social Care  
Technological Mgmt  
Anthropology, Ideology  
Business Mgmt  
Social Sciences  
Education  
Cinema, Television  
Social Sciences  
Political Sciences  
Industry & Mngt Eng  
Biotechnology  
Natural Sciences  
Business Mgmt  
Business Mgmt  
Social Sciences  
Accountancy  
Humanities  
Business Mgmt  
Social Sciences  
Humanities, Account  
Industry & Mngt Eng  
Rabbinical Ordination  
Architecture Technician  
Social Sciences  
Behavior Siences  
Business Mgmt  
Graphic Design  
Law  
Economics & Mgmt  
Arts, Cinema & TV

*(Continued on the next page)*

## Scholarship Fund in Memory of Misha Kogan

(Continued from the previous page)

GREEN Mike	Bar-Ilan University	Life Sciences, Biology
GREENBLAT Adi	Tel-Aviv University	Dental Medicine
GRINER Hadar	Tel-Aviv University	Physics & Astronomy
GAT Yael	Music and Dance Academy	Art of Performance
GAT Roi	Hebrew University, Jerusalem	Medicine
DUANI Lottem	Kibbutzim College	Humanities
DUANI Liron	Center for Academic Studies	Business Mgmt
DUBSHAN Tomer	Tel-Aviv Academic College	Computer Sciences
DITAL Ayelet	Hebrew University, Jerusalem	Biology
DITAL Gilaad	Open University	Business Mgmt
DANDEKER Lilach	Open University	Humanities
DROR Dana	Hebrew University	Dental Medicine
HIRSH Gilad	Open University	Psychology
HELZINGER Zipi	Levinsky College	General Education
HERMANN Mai	Interdisciplinary Center, Herzlyia	Government
HERSCH Ester	Ben-Gurion University, Negev	Humanities
HERSHKOVITZ Liad	ORT College	Industry and Mgmt
HERSHKOVITZ Liron	Haifa University	Social Sciences
REICHER Naama	Tel-Aviv University	Geophysics
WODOVICH Shulamit	Hebrew University, Jerusalem	Humanities

## Scholarship Fund of June and Alexander Maisin Foundation

VILER Liran	WIZO	Graphic Desig
VEINERMAN Tal	Tel-Aviv University	Medicine
WOLBRUM Lihi	Ben-Gurion University, Negev	Chemistry
VANDEL Avi	OpenUniversity	Electricity
ZVULUN Nir	Ben-Gurion University, Negev	Mechanical Eng
HAZAN Dor	ORT Braude	Industry and Mgmt
HERMON Shelly	Hebrew University, Jerusalem	Chinese Medicine
TOKKIE Maayan	Haifa Technion	Architecture
TAL Yoav	Hebrew University, Jerusalem	Law
YAHAV Lihi	Haifa Technion	Computer Science
YOHANAN Maayan	Kibbuzim College	Theater, Dance
ITZHAKI Noa	Ben-Gurion University, Negev	Humanities
COHEN Lior	Ben-Gurion University, Negev	Humanities
KNAAN Noa	Haifa University	Health Sciences
KNAAN Eran	Haifa University	Geography
LEVY Tehila	Hebrew University, Jerusalem	Natural Sciences
LEVITIN Esti	Hadassah Colege	Computers
LURIA Tal	Rishon-LeZion College	Economics & Mgmt
LURIA Maya	Rishon-LeZion College	Economics & Mgmt
LIBERMAN Eden	Tel-Aviv University	Mathematics & Comp
LERMAN Shira	TA-Jaffa Academic College	Social Sciences
MEIR Nadav	Ben-Gurion University, Negev	Software Eng
MAGEN Hagar	Tel-Hai	Nutrition Sciences
MORDOHOVICH Rachel	Bar-Ilan University	Social Sciences
MIZRAHI Yuval	TA-Jaffa Academic College	Political Science
MATLIN Idan	Shaarei Mishpat College	Law
MANZUR Tamir	Haifa Technion	Architecture

(Continued on the next page)

## Scholarship Fund of June and Alexander Maisin Foundation

(Continued from the previous page)

MARHAIM Yaniv	Bar-Ilan University	Social Sciences
MARINSKY Ahuva	Interdisciplinary Center, Herzlyia	Psychology
NAGAR Alon	Hebrew University, Jerusalem	Social Sciences
NAHUMSON Tal	Administration College	Law
SEGAL Alon	Tel-Aviv Engineering College	Computer Science
SOINSKY Dmitri	Shimon College	Industry and Mgmt
SOLOMONOVITCH Orly	Open University	Social Sciences & Mgmt
SULTAN Lital	Emek Izre'el College	Behavior Sciences
STOLIAR Yulia	Ashkelon College	Behavior Sciences
SIMMER Dalit	Shenkar College	Fashion Design
SALANT Bnaya	Open University	Social Sciences
SANDEL Anat	Tel-Aviv University	Art
SAPPIR Amit	Ono Academy	Business Mgmt
FALK Yishai	Rupin Tech College	Mechanical Eng
FALK Liat	Hebrew University, Jerusalem	Social Sciences
FUCHS Liron	Kibbutzim College	Alternative Medicine
FINE Galit	TA Academic college	Society & Politics
FAIN Maanit	Tel-Aviv University	Art
FAIN Rani-Gershon	Tel-Hai College	Cinema, Animation
PELOV Yaniv	Hebrew University, Jerusalem	Law
PELOV Konstantin	Givat Ram University	Chemistry
FLENNER Guy	Ramat-Gan College	Business Mgmt
FARHI Moran	Interdisciplinary Center, Herzlyia	Business Mgmt
FRIEDMAN Michael	Tel-Aviv University	Electrical Eng
PRISH Eti	Tel-Aviv University	Humanities
FRENKEL Maayan	Administration College	Behavior Sciences
FRENKL Inbal	Ben-Gurion University, Negev	Industry & Mgmt
PERETZ Sharon	Administration College	Face Desifn
CHECHIK Yael	Ono Academy	Business Mgmt
CHECHIK-SHINOVER Michal	Ono Academy	Business Mgmt
KOTKIN Elad	Haifa Technion	Civil Engineering
KOTKIN Benad	Haifa University	Social Sciences
KOL-KALMAN Dan	Ben-gurion University, Negev	Biotechnology

### Scholarship Fund in Memory of Ira and Isidor Magid

LIMELMAN ONSCHIK Ruth	ORT Braude	Industry & Mgmt
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### Scholarship Fund in Memory of Eli Ross

KRAVETZKY Shai	Netanya Academic College	Law
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### Scholarship Fund in Memory of Moshe Nirim

KREMER Adi	Haifa Technion	Architecture
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### Scholarship Fund in Memory of Ya'akov Kaganer

ROZENFELD Vered	Oranim College	Humanities
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### Scholarship Fund in Memory of Ethel Dunn

REICHER Aluma	Tel-Aviv University	Architecture
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### Scholarship Fund in Memory of Eliahu Lankin

RA'AM Ma'ayan	Hebrew University, Jerusalem	Agriculture
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***Scholarship Fund in Memory of Boris Kotz***

RAPID Michal Tel-Aviv University Law

***Scholarship Fund in Memory of Bella and Boris Mirkin***

SADEH Netta Hebrew University, Jerusalem Business Mgnt

***Scholarship Fund in Memory of Moshe Britanishky***

SCHWARTZ Hadas Ben-Gurion University, Negev Health Sciences

***Scholarship Fund in Memory of Klarissa Dmitrovsky***

SCHWARTZ Noga Shenkar College Industry & Mgnt

***Scholarship Fund in Memory of Ya'akov Tandet***

SHVARCHBERG Ela Tel-Aviv University Social Care

***Scholarship Fund in Memory of Hirsh Niv***

SHVARCHBERG Nir Ben-Gurion University, Negev Industry & Mgnt

***Scholarship Fund in Memory of Esther and Alexander Levitin***

SHVARTZBERG Omri Tel-Hai College Civil Engineering

***Scholarship Fund in Memory of Ella and Lev Piastunovich***

CHITRIT Tamir Ono Academy Law

***Scholarship Fund in Memory of Mussia and Danny Berkovich***

SHICKMAN Vered Haifa Technion Medicine

***Scholarship Fund in Memory of Ella and Shlomo Lesk***

SHHLOMO Shiran Emek Isre'el College Behavior Science

***Scholarship Fund in Memory of Zina and Osia Fradkin***

SHALMONI Lilach ORT Kfar Saba Landscape Archit

***Scholarship Fund in Memory of Albert Veinerman***

SHMUELI Liraz Open University Computer Science

***Dora and Joe Wainer Scholarship Fund***

SHNIDMAN Nitzan Haifa Technion Chemistry & Materials

***Scholarship Fund in Memory of Sara and Mara Marguliov***

SCHNEIDER Adva Haifa University Public Health

***Scholarship Fund in Memory of David Katz***

SHARON Gabriel Avni Institute, Tel-Aviv Industrial Design

***Scholarship Fund in Memory of Tania and Shmuel Segerman***

ABRAHAM Naomi Tecnology College, Jerusalem Accountancy & Info

***Scholarship Fund in Memory of Gary Umansky***

ASHEROV Inbal Interdisciplinary Center, Herzlya Law & Business Mgnt  
GUR Tamar Kibbutzim College Education & Bible  
KUPERMAN-LEVY Irit Rishon-LeZion College Business Mgnt

***Scholarship Fund in Memory of Francis Greenberg***

ROZEN Dikla Shenkar College Jewelry Dsign

***Scholarship Fund in Memory of Sasson Jacoby***

*(Continued on the next page)*

*(Continued from the previous page)*

GUR Stav

Haifa Technion

Chemistry

**Scholarship Fund in Memory of Yosef Ya'akov**

TALMOR Shani

Ben-Gurion University, Negev

Industry & Mgnt

**Scholarship Fund in Memory of Lika and Milia Tandet**

ROSENBLATT Oren

Tel-Aviv University

Physics

**Maatok Nissim Scholarship Fund**

ROZENFELD Eitan

Open University

Economics & Mgnt

## Regards from Australia

**Dear Rasha and Teddy,**

Hope you are both well and settled nicely in your new home. Hope our greeting for the New Year reached you.

Our Shanghai reunion in Melbourne was held last month on Sunday the 17th January 2010. It was a wonderful afternoon to meet our "old" friends and partners. Some have not seen each other for many years and it certainly was a very warm and friendly and emotional gathering.

Three friends travelled from Sydney to be here with us, and we all appreciated it very much.

My husband and I enjoyed planning and organising the reunion and everyone seemed very happy.

With best wishes and regards from both of us, Asya Deane

ps Following is a letter we received from Morris Eskin.

**Dear Asya and Zev,**

Reunions of friends and relations can often be painful and deeply thought provoking, especially if the participants are well matured and have changed remarkably since they last met. A different sort of reunion took place last Sunday at the home of Asya and Wolf (Zev) Deane in Melbourne. It was different because all of us who made the trip to the Deane's beautiful and comfortable California style bungalow walked in under our own steam, some slower, some on a partner or friend's arm, but all on our feet and greeting each other with a smile, a laugh and invariably with the words, 'I would recognise you anywhere' and 'you were such a beautiful baby....what happened? '....and so on.

Photos, mostly in sepia and black and white of course, were exchanged and pored over, names remembered maybe.... school experiences discussed and naturally the state of our health and our recommended medical practitioners, a subject of great importance.

The Shanghai style high tea was stunning in its abundance of savoury dishes, kugels, pies and lavish tortes from recipes passed down from aunts, grandmothers and mothers; and our charming hostesses very own delicious recipes. The party extended into the evening and we all went home a little slower due to the additional weight we incurred that afternoon.

The Melbourne and Sydney happy reunionists included Asya Deane (nee Froumson), Ruth and Morris Eskin, Sara and Sol Shifrin, Solly Bud, Alice Goldman (Segal), Bella Weidman, Cyril and Ella Goldberg (Masloff), Lily Indyk

(Prosterman), and Ada and Sam Moshinsky, whose excellent memoir 'Goodbye Shanghai' was recently published to wide acclaim.

We are all grateful to our generous hosts, the Deanes, for conceiving the idea of a Shanghai reunion, and then bringing us together for the wonderful occasion. We revived old friendships and discovered new ones. A memory of fellowship and love will stay with all of us.



# The Scholarship Recipients 2009-2010



Ashkenazi Menachem



Gat Yael



Bain Arnon



Danker Lilach



Cohen Lior



Chitrit Tamir



Rosenblatt Oren



Gat Roi



Fine Galit



Peretz Sharon



Farhi Moran



Helzinger Zipi



Bar Ilan Tamar



Kuperman (Levi) Irit



Nagar Alon



Kolman Dan



Avraham Yoni



Hersch Ester



Luria Tal



Rapid Michal



Magen Hagar



Hirsh Gilad



Shnidman Nitzan



Meir Nadav



Sharon Gabriel



*Sultan Lital*



*Biran Maayan*



*Levitin Esti*



*Umansky Adi*



*Yohanan Maayan*



*Owitz Michal*



*Chechik-Shinover Michal*



*Shickman Vered*



*Ra'am Ma'ayan*



*Pelov Konstantin*



*Dubshan Tomer*



*Matlin Idan*



*Fuchs Liron*



*Kravetzky Shai*



*Salant Bnaya*



*Umansky Lilach*



*Schneider Adva*



*Vandel Avi*



*Belayeve Elena*



*Dital Gilaad*



*Gur Tamar*



*Avraham Naomi*



*Avraham Esther*



*Fain Maanit*



*Burshtain Assaf*



*Lilach Shalmoni*



*Umansky Adi*



*Dmitri Soinsky*



*Lilach Dandeker*



*Lottem Douani*



*Netta Sadeh*



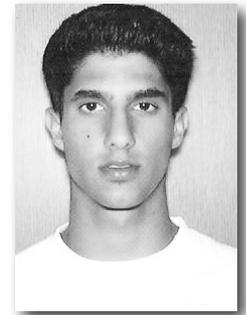
*Noa Olmert-Reikhav*



*Inbal Asherof*



*Eden Banusevitch*



*Nitzan Boyarsky*



*Niv Bachnoff*



*Yael Chechik*



*Ben-altabet Osnat*



*Gilad Barazani*



*Eliyahu Zvi Bryskman*



*Tal Berman*



*Eden Liberman*



*Yuval Mizrahi*



*Mike Green*



*Gan-Or Gill Tom*



*Liraz Shmueli*



*Shani Amir*



*Tamir Manzur*



*Nir Shvarchberg*



*Omri Shvartzberg*



*Or Gottfried*



*Tal Goldstein*



*Stav Gur*



*Liron Goren*



*Dorit Gortshtein*



*Elai David Gal*



*Roe Gal*



*Alinor Giladi*



*Adi Greenblat*



*Hadar Griner*



*Liron Duani*



*Ayelet Dital*



*Dana Dror*



*Mai Hermann*



*Liad Hershkovitz*



*Liron Hershkovitz*



*Shulamit Wodovich*



*Nir Zvulun*



*Dor Hazan*



*Shelly Hermon*



*Maayan Tokkie*



*Talmor Shani*



*Lihi Yahav*



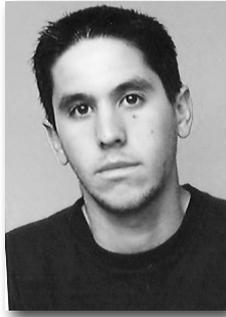
*Yoav Tal*



*Noa Itzhaki*



Noa Knaan



Eran Knaa



Tehila Levy



Eden Liberman



Lihi Haim



Liran Viler



Shira Lerman



Rachel Mordohovich



Yuval Mizrahi



Yaniv Marhaim



Ahuva Marinsky



Saban Meirav



Orly Solomonovitch



Anat Sandel



Amit Sappir



Yishai Falk



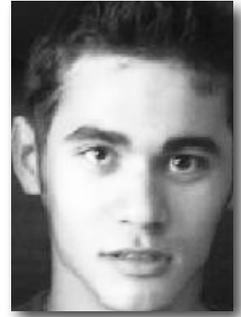
Liat Falk



Galit Fine



Rani Gershon Fain



Yaniv Pelov



Guy Flenner



Eti Prish



Maayan Frenkel



Elad Kotkin



Benad Kotkin



Ruth Kimelman  
Onschik



Dikla Rozen



Vered Rozenfeld



Aluma Reicher



Naama Reicher



Noga Schwartz



Ela Shvarchberg



Adam Alon

## Regards to Dear Compatriot on her 98<sup>th</sup> Birthday

44

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Zhenia Plotkin today



Zhenia Plotkin (Moiseev) in the family circle today

# CAMP DOCTOR

## Chapter 15 Section A

Again, I'm on my way to Karaganda – but this time as a free man. In the train there were no places at all in the ordinary passenger wagons and with difficulty I found a place in a wagon designated for “Women with Children”. I sat with the noise and tumult that the many children around me made; I was sad and engrossed in my thoughts as to what is awaiting me in Karaganda. Will I be compelled to live there a long time? I do not know anyone in Karaganda except for Doctor M who is living in a house for the handicapped in the city. Although it is possible that I had many more friends, since more than half of the European residents of the city were former prisoners that served their sentence and were exiled to this city, including people who were exiled to this city during the war, mainly Germans from the Volga region or Circassians. There are also many “labor conscripts” in this city.

In the train wagon I got into a conversation with an elderly Jewish woman who was living in Karaganda with her daughter. From her I learned that there is no hotel of any type in the city and she offered that I stay with them until I find a place to live. We arrived at Karaganda after four days. At the train station the mother was met by her daughter and we rode to their home. They lived in the old part of the city in a small one-roomed apartment; the services were in the back yard. They are trying for years to get another apartment, but so far have not yet succeeded. Both the mother and the daughter are treating me most decently. Both are loyal and good Jews, and during my years of residence in the city we became close friends.

The next morning I went to the house of the handicapped to visit my friend Dr. M who is the house doctor. After



being released from the work camp where he was incarcerated for 27 years he was sent to this institution. Here lived the invalids who served their time and had no relatives or whose relatives live in a place where it is forbidden for “political criminals” who were released from work camps to live. Dr. M's children and sister live in Moscow. They wanted him to live with them, but Moscow is forbidden for him so he was sent to the house for the handicapped in Karaganda. When I arrived at the house I found that my friend Dr. M was on leave for a period of one month. However I found many friends in this house from the various labor camps and also some of my city compatriots who in time found themselves here. The fact of my arrival to the house spread very quickly and the house director invited me to his office and offered me the position of house doctor until the return of Dr. M from his leave. I accepted the offer and on the same day I moved to the house for the handicapped. I received a small room and it was agreed that I would also be provided with all my meals. There were many ill people among the invalids and I had much work. About 400 invalids lived in four two-storied buildings, all of them being

ex-prisoners who were sentenced according to paragraph 58. Most were not invalids because of age. Their afflictions resulted from illnesses they caught in the camps, which could not be treated in the conditions that prevailed there. For nearly one month, until the return of my friend, I worked as the house doctor, but the atmosphere in this house, the despair and the lack of any hope that prevailed there was a burden on my heart. I wanted to run away from there, from the world of decaying people whose wick of life is constantly shortening. During the years I lived in Karaganda I used to visit the house often. Every time I came I found that some of the residents had passed away.

I worked in the house for the handicapped during the month of November 1956. At that time I was already receiving mail from my family in Israel and was writing to them too. One day during the second half of the month of November, at the time just following the Sinai War, I was intending to dispatch a registered letter to my family in Israel. One of the invalids also intended to go to the post office to mail a letter and offered to mail my letter too. After some time this person returned from the post office looking pale and excited and returned my letter to me. The clerk in the post office did not accept my letter from him and threw various insults against the State of Israel. It was obvious that the invalid was very worried that he had got himself into trouble. Just recently he was released from the work camp after serving a ten-year prison term and was assigned to the house for the handicapped. He approached the authorities several times with a request to restore his legitimate rights to him. In the past he was a member

of the Communist Party and was also a lecturer of psychology. His requests were refused each time. Now he is worried that this matter with the letter to Israel will harm him. I took the letter and went with it to the post office. I asked the clerk:

"You refused to accept this letter for mailing. Were the postal relations with Israel severed?"

"Israel is an aggressor ... she attacked Egypt".

"I did not come to you to discuss political matters...I want to know for what reason did you refuse to accept the letter for mailing? Were the relations with Israel severed?" I repeated. The clerk did not answer anything. I went to the main post office, there the clerk received the letter without any questions and even gave me a receipt. I do not understand what was going on, perhaps this clerk does not know about the break of the relations with Israel. I went to the manager of post office and asked:

"Please tell me whether we can send letters to Israel?"

"Why do you ask?" he answers.

I told him that at one of the postal branches in the old city my letter was not accepted.

The manager answered that there are no restrictions of sending letters to Israel, but did not show any interest in which branch my letter was not accepted. A week later I sent a second letter in another branch of the post office, the clerk looked at me with astonishment: "To Israel?"

"Yes to Israel".

"You write to Israel and receive letters from them too?" He takes the letter and writes a receipt, shakes his head, either in disbelief of what I told him or as a rebuke.

"I suggest that you write to them to stop their aggression against Egypt".

I gave a smile and answered:

"That's exactly what I wrote".

The papers are writing vicious and inciting articles where Israel is accused much more than either England or France. She is accused of performing

atrocities against the Egyptian population,

"The elderly, the women and children". Many Jews are afraid to write to Israel or to receive letters or parcels from there... Stalin is dead but his spirit still lives...

The newspapers turn to the working people with a call that they should donate a day's salary for Egypt. But no one seems to respond to this cry, what's Egypt for them? But they all are worried that the party cell in their place of work will decide on a compulsory donation, and it's not easy to disobey this decision of the party. At the end, however, it was decided that this matter of the donation be left to the free will of the workers. There were very few who responded this cry.

With the return of Dr. M from his leave, I finished my work at the house of the handicapped and started to look for a place of work. My problem is that I do not have any papers proving that I'm a doctor. My profession was mentioned in my passport, but the passport was taken from me when I was arrested and never returned to me. I did have confirmations from two work camps saying that I worked as an internal doctor in the hospitals of these camps but what will I do if the authorities do not recognize them? I approached the department of health of the city and I immediately felt better. It turned out that there were many doctors in this city who had been freed from the work camps and the only documents they had were the confirmations of their work as doctors in the camps, similar to the documents I had in my possession, the documents were not an obstacle to find work. There is shortage of doctors in this city and I had many offers of work in the city and outside. After weighing all the offers I decided to take the job in one of the clinics as their doctor for internal illnesses in the area of the coalmines. I filled out a form, which had about 40 questions and after two days started to work.

The question of my residence came up. I am meanwhile living in the house

of the handicapped, which is quite far from the clinic. The director of the clinic applied to the city housing committee, but the rooms they could offer me were situated in streets where it was a danger to walk through at night. She, the director, does not agree under any circumstances that I should live there and she also does not agree to the committee's suggestion to allot me a room in the house where the workers live, because drunkenness, brawls and scandals are daily occurrences there. She demands that the housing committee put at my disposal a room in a decent area and a decent house. However, it's not easy to find a place to live in those areas, so meanwhile I continue living in the house for the handicapped. One day a woman came to the clinic, this woman served in one of the camps where I too served. During her prison term she fell ill and was hospitalized in the ward where I worked. She claims that I treated her well and even saved her life. When she heard that I am in need of a room, she offered me a room that was just recently vacated in her apartment, which is situated near the clinic. In this manner my housing problem was solved too.

## Section B

Karaganda is a big city, a district capital that sprawls over a very big area. Her population comes to over 400 thousand people. It is an industrial city and has many coalmines within the city area. The city is growing very rapidly but the filth is overwhelming; there are not many paved streets and in the rainy season some are impassable even some of the main streets are covered with deep mud. Only about 25 percent of the population live in organized housing while the rest live in small clay huts without any basic conveniences and quite a substantial number of people live in stables or store houses that were rearranged as living places. Many families live in dire poverty. Once I found myself on one of the streets that is populated mainly by

mine workers. I saw the dismal wooden barracks and huts, some look as though they would fall apart any minute, with low windows through which rain and snow can enter very easily. The miners whom I chanced to meet in the street greeted me with a "good morning" and said to me: "Look well doctor at the Khrushchoves that we live in".

"What did you say?" I asked.

"Well, first these houses were named Taraschovi, now, in honor of Nikita Sirgeevitch, their name was changed to Khrushchovi. During his visit in Karaganda he visited the "Hall of Culture of the Miners" but to take a look at our living conditions, he did not trouble himself to see".

I began my work in the clinic; the old rickety barrack where the clinic is located is absolutely unsuitable to be a medical facility. The rooms are almost dark and very cold most of the day. The sick wait a long time in a queue in this freezing cold until they are received for treatment. Rats are running around in the rooms. The water pipes are clogged and the staff is obliged to bring water into the clinic in pails; sometimes there is no water for a day or two days. There are no toilet facilities in the clinic and the nearest public toilet is quite a distance away. On the other hand the various offices of the city department of health are situated in two-storied houses well furnished including all the necessary facilities.

The number of clinics in the city is not big and each one serves an area larger than it can handle. There is also a shortage of hospitals and the shortage of available beds makes it very difficult for a person to be hospitalized. Many times a person in need of hospitalization is shuttled for hours from hospital to hospital until a place is found for him. All this in a big city with many mines operating around it, in a city which has many higher education institutions, while on the other hand it is claimed that according to statistics the number of doctors per population and the number of hospitals in the Soviet Union is the highest in the world.

There is a shortage of doctors in the city. In our clinic there is a shortage of six doctors and in their places paramedics are employed. The situation is not better in the other clinics in the city. This state of affairs was brought up more than once with the city medical authorities but the response was always one: "No doctors". Because of this all the doctors are forced to work many additional hours. The truth is, however, that many doctors prefer this situation to remain as it is as their normal monthly salary is very low.

The security situation in the city is very bad and the crime rate is very high. At night and even in the evening people do not walk in the streets by themselves but go in groups. Every evening many robberies occur to individual people who are in the street by themselves and many times the robberies are followed by violence.

I was most happy when I found a room to live with a Jewish family. During the years of my incarceration in camps or prisons I came across very many instances of hatred of the Jews among the prison commanders and among the prisoners, until just the thought of living among non-Jews or in an apartment house where one is always under scrutiny by the neighbors, a normal behavior in houses of this type, makes me cringe.

The fear of Soviet terror has not left me yet. Nights, especially during my early period in Karaganda when I remained alone in my room I was stricken with fears. I was concerned at any ring of the doorbell or a knock on the door, and when I heard some car stop near the house I immediately imagined that this was the MGB that came to take me away. I used to turn off the light and creep to the window and watch the car to see who is getting out of it and where is he heading. Most terrible... these thoughts of anxiety that passed through my mind have still, up to the present day remained with me. Everything that happened in my vicinity aroused anxiety and fear in me. In the city people are afraid to talk

to each other and all are suspicious of everyone else.

The monthly salary in the clinic is seventy-two rubles. But after a month I was offered additional hours of work and my salary came up to 105 rubles. With this salary one can eke out a humble living. A doctor with 25 years of work behind him receives a salary of 100 rubles per month without overtime work. I cannot prove that I have 47 years of medical experience behind me. However several years later, in 1960 I received a certification from the Federation of Doctors in China on my working experience and my family in Israel sent me a copy of my doctor's diploma. On the strength of these documents my salary was raised.

My working hours in the clinic are from 9 in the morning up to 5.30 pm including overtime. I am taking care of the miners of two mines who number 3200 people. The members of their family are treated by another doctor. Twice a week I visit the "Health Stations" which are situated inside the mines themselves; these stations are under the supervision of nurses. In addition to these visits I was appointed as a member of a medical advisory board; in short I am very busy. At times the clinic is involved in various complications and scandals. Lately, the practice of permanently confining the workers to their jobs was cancelled and the workers were free to resign from their jobs with prior notice of only two weeks. Due to this ruling many miners resigned their jobs and new workers were hired in their place, mostly young people. The new miners go through stringent medical check ups in order to determine their fitness to work deep underground. Anyone whose health is found to be impaired is not accepted for work in the mines but to work above ground at various jobs. The miners earn a high salary of 200 to 240 rubles a month while the above ground workers earn a salary that is four times less. The new workers are mainly young men coming from distant places and do not want to work

in kolkhozes as the life in those places is very poor and they cannot even afford to buy themselves anything to wear. These young people come to work in the mines with the intention to work there for several years and in this way to be able to save several thousand rubles from their high salaries. And when they are not accepted for health reasons they protest and raise a furor, insulting and threatening the doctors. In most cases their intention to save money usually does not materialize, just as in the case of many of the older miners, because most of them turn to drunkenness and spend all their money on vodka. However when they are faced with a medical check up, all are concerned that doctor might decide that he is not qualified to work in the mine anymore but above ground only, with a very much lower salary, so they sometimes try to cheat the doctor by sending a healthy individual in their place. For this reason it was decided by the authorities that anyone who comes for a medical check up has to show the doctor his passport with his photograph in it. To study these passports is most instructive. In most of the young candidates in the entry space for "education" it is written that they studied in the elementary school for a period of a year or two only while according to the law it is compulsory to study in an elementary school for seven to eight years. Most of them have difficulties in reading and do not even know how to sign their names. At times I asked "How could this happen, you were born and raised under the present Soviet regime and you don't know how to read or write?". More than once their response was "How could I have studied? In our area there was one school for four villages. Our village was six kilometers away from the school. How could I walk to school this distance in the winter and I didn't even have shoes".

Every passport has a reference to indicate according to which documents it was issued. Mostly it was written that the passport was issued according to the

birth certificate, or marriage certificate etc. but at times it was written that the passport was issued according to "the passport regulations". This wording is an indication that the bearer of the passport was formerly incarcerated in jail or a work camp, in this way the authorities want this fact to be known all across the Soviet Union. When I used to come across this wording in the passport of a potential worker, I used to ask:

"For what reason did you sit in the prison?"

"How do you know it?" looking at me in wonder and in fear.

During the period when I was incarcerated in work camps I came across many tattoo imprints. It was thought then that the criminal prisoners were mainly the ones eager to print tattoos on their bodies. But now when checking the new workers I saw that this habit was more popular than I surmised previously; nearly every third person had a tattoo on his body. Mostly the tattoos were imprinted on the chest, the back and on the arms, some times on the belly and on the legs. The subject of the drawings on their bodies are most interesting; many reflect the wearers' inner thoughts or desires. A prominent subject are drawings of nude women but you can also find a woman wearing a lace dress of a dancer or a woman holding an eagle in her hands who's beak is pecking at her heart and some times the name of a woman with one of the following inscriptions "See you soon" "Do not forget me", "Forgive me" and other such inscriptions. A heart with a knife stabbed through it with an inscription "for betraying" this subject is also popular. Another popular subject portrays various drawings of vodka. In one of the drawings a young man is holding a bottle of vodka in his hand with the inscription "Without you life is not worth living" or you can come across an inscription like "I was a child now I'm older and have not seen any happiness yet" also "I'm still young but suffered a lot" or "I was born a wretch and will die a wretch". Another subject

is a drawing of a tombstone with the inscription "I will never forget my saintly mother". Rarely have I come across any idealistic inscription like the image of Stalin on the chest. Only one remembered Lenin who had his likeness tattooed on the left side of his chest over the nipple beside the likeness of Stalin. Tattoos on the stomach carry a different theme completely: Trees, groves, and one even had a ship tattooed on his belly. Another one had a holy theme tattooed on and around the belly button: "Dear God save me from frost and hard labor". This worker was probably serving in a work camp in the north and in this way wanted to perpetuate his suffering.

What was the origin of this practice among the workers, no one knows.

### Section C

My work in the clinic is not easy and sometimes even unpleasant. Many come for treatment in a state of drunkenness, causing a furor and shouting offensive words. Their main demand is for a "sickness confirmation" which on the strength of it they will be released from work for several days. The supervisors of the mines approached the heads of the clinics and the hospitals many times with complaints about the exaggerated number of "sickness confirmations" issued by the doctors. Because of these "confirmations" the miners do not come to work and are loitering on the streets, or sitting in bars drinking vodka. There were also cases of bribery with the doctors. For issuing a "sickness confirmation" by which the miner gets 5 – 6 days out of work, the doctor can get between one hundred to two hundred rubles. The deal is worthwhile for those miners who worked in the mines for over five years, as their salary is not deducted for the days he was not at work due to this "sickness confirmation". This situation became so serious that in Alma Ata sixteen doctors were charged in court for receiving bribes in order to issue sickness confirmations.

In 1960 new regulations were issued

that the workers were not permitted to work more than one shift. This regulation included the doctors too, and thus affected the standard of living of the doctors as the salary for one shift can hardly be sufficient to live on. I was surprised to hear what one of the doctors said to his colleagues.

"That's alright, as long as "sickness confirmations" still exist, we will not starve".

Every day a "five minute" consultation takes place in the clinic with the participation of doctors, medics, nurses of the clinic and of the "health station" of the mines and every one relates on the happenings of the past day. Participating in these meetings I pondered more than once to myself "Where am I? In what world am I living?" The duty medic of the emergency vehicle relates about tens of 'calls' mainly to give help to victims of drunken brawls, or to pick up some corpse, a victim of murder, or to pick up someone frozen to death. Tens of cases like these happen every day, and this is in the jurisdiction of our clinic only, but there are a total of twelve clinics existing in the city. "Crime in this country is very much lower than in the capitalistic countries" we often read in the Soviet papers, But the events we see around us gives us a very different picture. This is the situation on an ordinary day, but on days of the holidays like May 1st, or November 7th, instances of crime are much more numerous. On these days the gates of the hospitals are open wide and the hands of the doctors in the surgery department are very busy. Due to the holidays the number of drunks in the streets increases. The problem of drunkenness is very much prevalent in the whole of the Soviet Union. They drink till they lose all their senses, both men and women, and wallow on the streets. People pass them by without looking at them,. What's the problem? Just a drunk, that's all! And they wallow on the streets till their drunkenness passes. A good excuse to be drunk are the various "special days" like:

"The Red Army Day", "Constitution Day", "Air Force Day", "The Day of the Artillery", "The Day of the War Fleet", "Radio Day", "The Day of the Police", "Youth Day", "The Comsomol Day", "Women's Day", "Miner's Day", "Border Police Day", "Construction Worker's Day", "Metal Workers Day", "Railway Workers Day", "Chemist's Day", "Printing Worker's Day", "Village Worker's Day", "Light Industry Workers Day", "Teacher's Day", "Fishermen's Day", "Medical Workers Day", "Trade Worker's Day" and so on and so forth, all kinds of day's and on these day's it is an honor to drink and so, of course, everyone gets drunk. Mine workers drink on the metalworkers day, and the metalworkers and others also drink on women's day. They drink on weekdays, holidays, any day. In grocery stores wine and vodka is sold without the need to queue in lines for these products, while other shoppers for food products have to stand in long lines and no one even thinks to inquire why the vodka buyers do not have to line up. This is the "custom".

After Khrushchev's speech in the Central Party plenum, where he said: "We do not drink much, but we nevertheless drink some, and we have to fight this little habit of our past". In various places people organized groups to fight the habit of drunkenness, but just a moderate fight so as not to, God forbid, hurt the feelings of anyone, just a mild warning not to drink too much vodka. The doctors were chosen to supervise this "struggle". One day one of the doctors appeared in my clinic and told me that the two of us were appointed to head the struggle against drunkenness. We have to organize the public and lecture to them on the dangers of drunkenness. We prepared a plan of action and invited first of all the foremen of the mineworkers in order to get their support on our actions. The doctor's committee that appointed us requested that we get from the foremen the names of the mine workers who drink excessively so that we could meet with them and try to influence each of

them personally in private talks. All listened, without uttering a word. But the head of the mineworkers declared; "They all drink!" and in this manner our meeting with the representatives of the workers ended. One day I lectured on this subject before a general meeting of all the mineworkers of one of the mines. After the lecture questions were asked. One of the workers asked: "If the harm of drinking vodka is so big, why don't the authorities forbid the sale of it?" The chairman of the general meeting rejected this question by saying that it has nothing to do with the discussion, so the question remained unanswered. In one of the mines an explosion occurred, and six workers were killed. But it is not permitted to talk about the explosion or to talk about the victims. Nothing was mentioned about this in the press too, the reason being that here, in contrast to the capitalistic countries, such tragedies are not possible. But as fate would have it, in a few days there appeared a report in the press of a similar event, which happened in Belgium with one worker killed and four wounded. This report, of course, contained accusations of the disregard for the lives of the workers in capitalistic countries.

In the Soviet Union everything is done "voluntarily", nothing is forced on anyone. In this manner, for instance, government bonds are purchased by the people "voluntarily". No one asks the workers to buy, but every month ten percent of their salary is deducted and after some time they receive in exchange government bonds. In 1957 the sale of the government bonds was cancelled and the payment of their proceeds were deferred for a further 25 years! All according to the "will of the workers" and instead of the government bonds a government lottery was declared and again with the payment of the salary a certain sum is deducted from everyone, and instead each worker gets a lottery ticket. No one protests these deductions, all are afraid to raise their voices, yet some protest voices are heard. One day a campaign

was started to recruit members to the “Red Cross and the Red Crescent”. The membership fees are not high, only several rubles a year, but in one of the mines the miners refuse to sign up. The nurse of the clinic, who was appointed to supervise this project, could not convince them in any circumstances, and in one of the general meetings, hard words were hurled at her: “Why should I give my money to some hospital in Ethiopia?” shouted one of the miners. “We are spending millions on hospitals in Ethiopia, and look at

the conditions in our hospitals? It is about time that they should think of us”. Another miner sprang in quickly after him “Yesterday they tossed my wife around for three hours from one hospital to another and then sent her home because there was no place in any of the hospitals to accept her for hospitalization...first build enough hospitals here”.

Miners are very seldom called to general meetings. Meetings like this are mainly convened on the orders of the party for some special event, as for

example, when Malenkov, Molotov and Bulganin were expelled. The party secretary made a short speech on their anti-party activity, read the decision of the General Secretary of the Central Committee of the Party on this matter and called for a vote: Who is against? none...for? All. The decision is adopted unanimously by the Central Committee of the Party ... this is the will of the working people....

**(Translated from the Russian by Benny Tzur)**

# *The Jewish Poetess Klara Blum's Undying Love for the Chinese Drama Director Zhu Rangcheng*

*by Xu Buzeng*

Klara Blum (1904-1971), a poetess and writer, was born in a German-speaking Jewish family in Czernowitz, Romania. She received a second prize in a literary competition in Moscow and had the chance to tour the Soviet Union. In 1938 in Moscow she met Zhu Rangcheng and they fell in love. Zhu was a smart and talented Chinese drama director who had organized a drama club in Shanghai and directed plays like the Russian writer Chekhov's Uncle Vanya and others. He admired the Soviet Union and Soviet drama. He went to Moscow to study and work at the prestigious Vakhtangov Theater. On April 18, 1938 Blum had a phone call from Zhu telling her he would return to China to join the war against Japanese invasion. But Zhu mysteriously disappeared ever since. After the Second World War Blum went to Shanghai to seek Zhu. Since Zhu had told her he was married and had a wife and three children, Blum went to

his home but was told by Mrs. Zhu that she had not known his whereabouts for many years.

Blum decided to settle herself in China, hoping she might someday meet Zhu. She taught German successively in Fudan University in Shanghai, Nanjing University in Nanjing, and the Sunyatsen University in Guangzhou. She diverted her love for Zhu to the conscientious teaching of her pupils – many of whom became noted professors of German language and translators of German literature. She adopted a Chinese name Zhu Bailan, Zhu being the surname of Zhu Rangcheng, and Bailan in Chinese meaning white orchid, a symbol of purity. She published a novelette (actually her autobiography) *Der Hirte und die Weberin* (The Cowherd and the Girl Weaver) by the Greifen Verlag in DDR. In it she compared herself to the girl weaver and Zhu Rangcheng to the cowherd. In the Chinese legend

the couple were separated by the Milky Way and met only once a year on the seventh night of the seventh month in the Chinese calendar. Her autobiography won the favorable comment of the German-Jewish writer Lion Feuchtwanger.

She was naturalized as a Chinese citizen in 1954, and joined the All-China Writers' Association in 1963.

During Gorbachev's reign in the Soviet Union numerous unjust verdicts were reversed, including those of Bukharin, Kamenev, and Tinoveyev. Zhu Rangcheng's case was reversed at the beginning of 1990. He had been suspected of spying, arrested, sentenced to eight years of imprisonment in labor camp and died in Siberia in 1943. It was another Soviet Gulag. The news came too late for Klara Blum who died in 1971, languishing for Zhu Rangcheng all her life.

# Middle East Immersion

Zhyi Zhu, an ambitious 25-year-old from Beijing, knows Chinese, English, Arabic, and Hebrew, and is studying Persian. He is in the process of completing a master's degree in Middle Eastern history at TAU's School for Overseas Students, and he has big plans for the future: Zhu wants to get a job with China's foreign ministry and play a role in formulating Chinese policy on the Middle East.

Zhu hopes to expand Sino-Israeli ties and get more students from the Far East to study in Israel, just as he is doing.

"This is a very good program, with a lot of expertise and knowledge from all aspects of this region," says Zhu, who had never met any Jews before beginning his studies at TAU in 2006. "If you want to know this region, Tel Aviv is a good place to live and a good place to learn about it."

The TAU master's in Middle Eastern history is a two-year program taught in English that enables students from around the globe to study with leading authorities in the field as well as experience life in the Middle East firsthand.

Students study Hebrew and Arabic, write a thesis and take compulsory seminars on the modern history of the Middle East, Islamic history and the history of the Ottoman Empire.

(From *Tel Aviv University Review*, Winter 2008/9)



TAU's English language master's program in Middle Eastern history brings together some of the best experts in the field with firsthand experience of life behind the headlines.

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

*Thank you*

# *Jewish Identity in China: A Chinese View An Tifa*

Translated from the Chinese by Tiberiu Weisz

Among a group of people studying Hebrew at the Foreign Language Institute at Nanjing University was Zhang Xingwang, a teacher from Kaifeng with a small black cap called a kipa covering his head. Zhang said that does not have a great knowledge of the Jewish tradition, but he wears the kipa in search of spiritual sustenance. Because of this search, he is very attentive when he follows the instruction of the Hebrew teachers.

At the invitation of Professor Xu Xin, Director of the Jewish Cultural Studies Department at Nanjing University, Chinese students, historians, teachers, scholars and other interested parties came from all over China to attend a summer program of Israel cultural studies. He also invited several descendants of the Jews from Kaifeng and a Jewish professor and his wife to teach Hebrew and Jewish culture.

According to Zhang Xingwang, there were 618 descendants of the Kaifeng Jews, some of them had left, scattered in Uruguchi, Lanzhou, Xian, Chengdu, Shanghai, Nanjing, Shenzhen and other cities. In the past, these Jews marked "Jews" as their nationality in the census. In 1952, two Jewish delegates from Kaifeng went to Beijing to represent the community at the celebration of the National Day and were received by the leadership of the Central Committee. A few years ago

at the time of the census most of the people changed the nationality to "Muslim" or "Han". Zhang Xingwang was not pleased. He said that the Jews were obviously not Muslims or Han Chinese, so why ask them to change their nationality? It is unreasonable that they cannot get such recognition.

When the reported asked Zhang Xingwang about the family that had already immigrated to Israel, he responded without hesitation: "They are different from us, we are patriots". He also admitted that there were Kaifeng Jews who ran away illegally but this was a matter of purely individual behavior. He also said that just because this family name was Jin, it does not mean that we study Hebrew for the pleasure of the Jin family. "First we are Chinese, but because we have Jewish bloodlines, we are Chinese with Jewish characteristics. We teach this to our children, that first of all we love our country".

Outsiders need to understand that this is a sensitive issue. Zhang Xingwang illustrated this point: "We were the little birds in the forest without worries and concerns. Later as the cats [hunters] became numerous, we saw the guns' fowling pieces and ran. Now many people are looking for us both from China and abroad". He repeatedly state that the majority of the Kaifeng Jewish descendants are patriots. According to Zhang Qianhong, the head of the Institute of Jewish

Studies at Henan University, in addition to the Jins [who already immigrated] there were the Zhangs and the Lis who had wanted to immigrate to Israel in the 1990s. However, only the three members of the Jin family were successful. They moved to Finland, and their uncle Jin Guanzhong remained in Kaifeng.

Zhang Xingwang expressed his disappointment that the Kaifeng descendants cannot immigrate to Israel legally: "We would like to go to see Jerusalem, too". He explained that intermarriage between Jews in Kaifeng and Han Chinese was common. The descendants of the Kaifeng Jews followed patrilineal descent in China, and therefore could not immigrate because in Israel matrilineal descent is followed: "Had the Kaifeng community followed matrilineal descent they would not have encountered any problems. The Jewish community in Spain had a 300 year history; they also celebrated Passover, but were not even aware that they were Jews. Only after scholars realized that they were of matrilineal decent, could they immigrate. Jewish blood cannot be forgotten".

Zhang Xingwang explained the value of the Jewish presence in China: "The Kaifeng Jewish community has an impact on the world. They often receive Jews from foreign countries and from Israel. The Israelis consider the Jews of Kaifeng especially

important, because it serves as a testimony to the friendship between China and Israel. We are saying that the Chinese people are good toward the Jews; they do not discriminate against the Jews. Living circumstances in Kaifeng are favorable, and the Jews can survive and flourish for another thousand years”.

In conclusion, he said: “It is not important whether or not the government recognizes us as Jews, nor is it important that the census cannot be changed. What is important is that we feel that we are Jews in our hearts. Neither

this nor the next generation will forget that we are Jews”.

(to be continued in the next issue)

\* \* \*

From Points East, November 2009. Excerpted from Covenant: Global Jewish Magazine, Vol. 3, #1, August 2009 (<http://covenant.idc.ac.il>). The original title was “A Group of Jewish Descendants from Kaifeng Want to Immigrate to Israel but Their Identity is in Doubt” published in 21st Century World in Chinese

and on the Internet: <http://www.sina.com.cn/c/2002-08-06>

An Tifa is special correspondent for the 21st Century World, a Chinese periodical. Tiberiu Weisz sits on the Board of the Sino-Judaic Institute, and is the author of two books about China and the Jews: *The Kaifeng Stone Inscriptions: The Legacy of the Jewish Community in Ancient China* (Universe, 2006) and *The Covenant and the Mandate of Heaven: An In-depth Comparative Cultural Study of Judaism and China* (Universe, 2008).

# *Children of the World:* *The only feature film ever directed by foreigners* *in the hundred-year history of Chinese cinema*

by Xu Buzeng

Jacob Fleck (1881-1953) and Louise Fleck (1873-1950) were Austrian film directors. The husband was Jewish, but the wife was a gentile born of an aristocratic family in Lyons, France. They had directed a hundred odd films in Austria and Germany, including those for the German Ufa (Universum Film Aktiengesellschaft), famed as the best equipped and the most modernized studio in the time of silent films. Paul Muni, later the talented Hollywood film star, was the pupil of the Flecks while in Germany. During the Nazi's reign in Germany the Flecks left for Austria. After the German annexation of Austria in April 1938 they were put successively in the Dachau and the Buchenwald concentration camps. After their release the Flecks fled to Shanghai and co-operated with Fei Mu (1906-1956), one of the best Chinese film directors, to make *The Children of the World*, starring Ying Yin, one

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

intelligence agent against Japan, was arrested and executed it caused a sensation among the masses.

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

# Letters

## **Sam Moshinsky**

### **Australia**

Dear Mr. Kaufman,

I enclose a copy of a memoir I recently wrote, primarily as a legacy for my grandchildren. Hopefully it will be of interest in the library of Igud Yotzei Sin.

My warmest regards to Rasha, her sister Bella (who are featured on page 143 of the book) whom I very fondly remember.

## **Lital Shapira Cohen**

### **Israel**

Dear Teddy,

I would like to inform you that I have completed my MBA in finance from the "Leon Recanati graduate school of business administration", Tel Aviv University during 2009. (attached please see a copy of my diploma).

Throughout my years as a student, the Jews of China community has supported me financially by giving out a scholarship each year.

I would like to express my gratitude for your support during those years, and hope you will continue this beautiful operation for future generations.

(Daughter of Dr. Ilana and Yaki Cohen, Granddaughter of Rabkin Rachel and the late Yaakov).

## **Matthias Messmer & Hsin-mei**

Dear friends and colleagues,

It is with deep sadness, that our friend Tess has informed us about the passing away of "our" beloved Rena. Some of you I don't know, some of you are friends of us. We all share the loss of a person who was truly a "Mensch", full of a warm heart, full of generosity and full of energy.

I've known Rena since 2001 (and I called her "my Jewish auntie" since those days), and I have seen her the last time when she was here in Shanghai two years ago. This morning, in Rena's memory, we lightened a candle for her, and listened to a lovely Klezmer song called Rejzele by M. Gebirtig. We are convinced that Rena will be blessed with all our good memories off to her new journey.

In today's autumn afternoon, we paid a visit to her former home in Shanghai, and we want to share this sight with all of you.

## **Lyana Lucas**

### **Washington, USA**

You recently published a letter from me in Bulletin #399. It was printed on page 62. I just found out about it, because my long lost relatives have connected with me. I want to thank you from the bottom of my heart for making this possible. If possible, I would like a copy of the issue if it is possible to find a copy online. Please let me know if that is possible. Thanks again for the wonderful work you do. We are looking forward to meeting our relatives!

## **Michael Dikson**

Dear Teddy,

I am very pleased to write to you in advance of our meeting next week, following the successful delegation to China which took place last week.

First of all, I would like to pay tribute of your lifetime of work in promoting Israel-China relations. I hope you feel that this delegation of young Israelis were able to walk in your footsteps as they did their best to reach out and touch hearts regarding their country. I, personally, found the visit to be fascinating and heartwarming, particularly our time in the New Synagogue, the Jewish cemetery and also around Harbin, where the Jewish imprint is clearly seen.

It was a pleasure for our students to bring a little back of Jewish life to Harbin, if only for a short time. I daresay that the Kabbalat Shabbat service on Friday night which we held was the first in a long time and it was very special for the participants.

My main reason for writing is to thank you for everything you did to make the exhibition and surrounding events happen and for everything you do for continued friendship between China and Israel. It has never been more critical and we were able to see the difference that can be made by people engaging in public diplomacy to promote friendship, cultural and business links between our countries.

As you know, we came to be connected with Iris Elhanani via a project of our StandWithUs Fellowship. Each year, we identify 150 of Israel's future leaders and ambassadors at universities around the country from 1,500 applicants. Each of 6 campus groups of 25 people proposes a project to enhance Israel's image which, if chosen, we help fund and make happen. Our students at Bar Ilan chose to engage with China and set about raising money to assist Iris's exhibition and also to get to China to engage with the public, media, officials and university students and academics.

We also set about translating our resources into Chinese, I have attached them to this email; they were printed and distributed while we were in China. I am sure you will find them of interest.

I am aware that not all the press for the event mentioned the Israel China Friendship Association, although a good portion did make this mention. Obviously it is difficult to control what finally goes to press, but this was part due to a communication error. There will be further reporting of the meetings and exhibition in China and we will do everything we can to make sure that you and the Association are mentioned.

There is much more to say and I will let the students speak for themselves when they meet you next week. Overwhelmingly though, I wanted to express our thanks to you and to the Israel China Friendship Association.

I look forward to being able to do it in person next week.  
Wishing you a Shabbat Shalom  
Michael

## **Ayelet Dital**

I am honored to take the opportunity to thank you from the depth of my heart for your kind scholarship granted to me last week.

I greatly appreciate your help in financing my Biology studies at The Hebrew University in Jerusalem.

This blessed activity of yours is very unique, and helps to promote the traditional bond with this glorious community of the former residents of China.

Thank you very much, again

## ***American Far Eastern Society, New York***

Dear Friends at Igud Yotsei Sin in Israel and all those in other parts of the world reading the Bulletin, including members of the American Far Eastern Society in New York,

We are pleased to inform that Lily Klebanoff Blake was elected the new President of the American Far Eastern Society to lead us in our work and activities in New York. She is joined by two new Directors – Lilly Langotsky and Odette Rector Petersen. Though we still deeply mourn the loss of Frances Greenberg, we know that she would be pleased to see that the organization she was devoted to for so many years is continuing her work.

Please note the constitution of the new board in New York:

Officers of the Board:

President: Lily Klebanoff Blake

Vice Presidents: Eric Hasser, Luba Tuck and Joseph Wainer

Treasurer: Rose Britanisky Peiser;

Secretary: Leona Shluger Forman;

Board of Directors: Sally Berman, Lilly Langotsky, Robert Materman and Odette Rector Petersen

We take this opportunity to thank former Directors Bella Rector, Eda Shvets , Naomi Turk, and Dora Wainer for many years of dedicated service and commitment.

Our common dream is to keep The American Far Eastern Society as a living reminder to ourselves, our families and the new generations we have produced, of the life of the Jewish Communities in China until mid last century. It is a history that surprises all of those who meet us. We have all carried the Jewish traditions and culture so far away from our countries of origin (mostly Russia, some from Eastern Europe, Germany, the US) and as years go by, the details, the facts begin to disappear even though memories and emotions remain strong.

Membership in the American Far Eastern Society provides us with the opportunity to re-live and find out from others about our own past and that of our parents, and have our sons and daughters know a little more about this unique, often difficult, but always fascinating history. We invite all those interested to join us in this quest. Regular updates on our activities in New York will be sent out.

We take this opportunity to wish you all a happy, healthy and productive 2010 – may it be a year of good health, peace and prosperity!

***Leona Forman***

## ***Dear Teddy***

It was wonderful to talk to you and Rasha this afternoon and share all of our good news. As you may have heard in our voices, Lily and I are too very pleased with the interest and energy people have expressed towards the American Far Eastern Society in New York.

I attach a text about the new board members of AFESNY and one photograph that includes, from left to right, Luba Tuck, Leona Shluger Forman, Lily Klebanoff Blake, Rose Britanisky Peiser, Lilly Langotsky and Odette (Didi) Rector Petersen. We shall be sending you a short account of the first event held on the 27th of January - reading by Ike Shapiro from his book EDOKKO - Growing Up a Foreigner in Wartime Japan. It was a wonderful event hosted by Lilly Langotsky and Stuart Uram. Some 25 people came and it was quite obvious that all enjoyed the reading and the discussion that followed, as well as the hospitality and a chance for people to see each other after sometimes a very long time. With all of our best wishes from New York,

***Leona Forman***

# Two Conferences in China

## **I. Israel Studies Seminar**

Using the Brandeis University Schusterman Center for Israel Studies Summer Institute as a model, Peking University and Shandong University in China created China's first workshops in the field of Israel, which took place July 12-17, 2009 at Peking University and July 19-31 at Shandong University. Both were funded by the Charles and Lynn Schusterman Family Foundation. These Israel Studies seminars were attended by more than 100 professors, high school educators, graduate students, and undergraduate students. Schusterman Center Director, Ilan Troen, helped create and organize the China seminar, and invited faculty members from Israel to be seminar instructors. The Israeli professors that joined Troen teach Israel Studies from a variety of disciplines. Elie Rekhess, a Dayan Center Senior Fellow and director of the Konrad Adenauer Program for Jewish-Arab Cooperation at Tel Aviv University, is an expert on the Arab minority in Israel; Sammy Smootha is dean of the Faculty of Social Sciences and sociology professor at the University of Haifa and is a specialist in comparative ethnic relations; and Yitzhak Galnoor is a political science professor at the Hebrew University of Jerusalem. Ilan Troen, himself a historian, sparked a lively discussion on representation, national liberation, and democracy by analyzing in comparative perspective the American Declaration of Independence, the Israeli Declaration of Independence, the Palestine Liberation Organization Charter and the Hamas Covenant. As the most prestigious institution of higher learning in China's capital, any programming at Peking University, or PKU, is subject to intense scrutiny. When the university applied for approval to host the seminar from the Ministry of Education, the application

was immediately passed to the Foreign Ministry. The idea of Jewish professors lecturing on topics such as Zionism or Islamic radicalism to a room of Chinese academics raised concern among school administrators and government officials. Eventually, the government approved five days of programming at PKU, but attendance was by invitation only and the title of the seminar was carefully worded.

Many of the Chinese Islamic and Persian scholars who attended the seminar said they were impressed by the efforts to present a balanced view on Israel, perhaps indicating their prior concerns about bias from the all-Jewish cast of lecturers from abroad. Despite many obstacles in putting on the workshops this month, the seminar completed its week at the university with positive reviews from the participants before moving on for two more weeks at Shandong University in Jinan. At Shandong University, the seminar focused more on student participation. The first day included about 100 attendees from graduate programs from Macau to Chengdu. Sino-Judaic Board member, Seth Garz, the seminar's project adviser, said the seminar was an important step in encouraging the Jewish community to connect with emerging communities around the world. "People don't know about the real level of interest scholars and citizens of China have in studying the Jewish and Israeli experience," he said.

## **II. The "Holocaust Education International Seminar"**

The "Holocaust Education International Seminar" sponsored by the Yad Vashem Shoah Memorial, London Jewish Cultural Center, United States Holocaust Memorial Museum, International Task Force for

Holocaust Education, Remembrance and Research and jointly organized by the Institute of Jewish Studies of Nanjing University and the Institute of Jewish Studies of Henan University, was held in Nanjing University from July 19 to 24. Over 70 participants from overseas sponsors and domestic Nanjing University, Northwest University, Nanjing Normal University, Shanxi Normal University, Henan Normal University, Henan University and Shanghai Academy of Social Sciences attended the seminar. The Director of the Institute of Jewish Studies of Nanjing University, Professor Xu Xin, the Vice President of Zhengzhou University and Professor Zhang Qianhong, Director of the Institute of Jewish Studies of Henan University, Mrs. Trudy Gold, Director of the London Jewish Cultural Center, Dr. Jerold Gotel, Chief of Overseas Projects at the LJCC, I presided at the opening meeting and delivered speeches.

Lectures included reviewing the history of the Jewish nation and religion, reassessing the definition of racial ideology in modern times, and promoting Holocaust education and research in China. The keynote speeches made by overseas lecturers covered a wide range of topics: Judaism in Biblical and Rabbinical periods; Judaism's response to Enlightenment and Modernity, the origin and definition of anti-Semitism, the rise of Nazism in Germany, the Nazi race policy regarding the Jews, the Final Solution and concentration camps, and an illuminating testimony by a Holocaust survivor.

The Chinese scholars studying Jewish history and philosophy, and the State of Israel, delivered their speeches on the Jewish Diaspora in Ancient and Modern China, current Chinese views on Jews and Judaism, and facts about

Israeli politics. The workshops offered wider perspectives on keynote topics, participants were provided with

materials for individual cases exemplifying the histories in textbooks and historian's writings, and given the approach and tools for teaching

the history of the Jews, especially the Holocaust, at Chinese institutions.

*(From Points East, November 2009)*

## Hong Kong Bach Choir presents from Jewish Life

**Hong Kong was treated to a special Jewish musical event held on 6 December at the Hong Kong Academy for Performing Arts, Concert Hall. The event was a sell-out.**

The Hong Kong Bach choir, conducted by Jerome Hoberman was accompanied by soloist and cantor Shmuel Arnon who resides in Israel especially flown in to perform. The programme included a diverse collection of music for the synagogue and for Jewish ceremonial occasions.

"What was also very unique about the event was the dedication and commitment shown by the Bach choir to learn to sing in Hebrew," commented Hoberman. "Many months of rehearsals stretching back to almost a year," he added.

Cantor Arnon, served as the chazzan in prominent synagogues in Israel, such as The Great Synagogue of Netanya and The Great Synagogue of Tel-Aviv, the second largest synagogue in the

world. More recently he has been leading the High Holiday services at the Ohel-Leah synagogue in Hong Kong for the past 10 years.

The Hong Kong Bach Choir is one of Hong Kong's longest established choirs. Since 1992, the Choir has been under the musical leadership of Jerome Hoberman, with whom it has sung a diverse range of music. It now has the widest repertoire of any choir in Hong Kong. Hoberman has also been a conductor for the Shanghai Philharmonic, Shanghai Symphony, Hong Kong Sinfonietta and Hong Kong Chamber Orchestra in China. In addition, he has conducted the Muntenia Philharmonic in Romania, the Ukraine State Symphony in Kiev and, in the US, the South Bend, Washington Idaho and Nittany Valley symphonies and Immanuel Opera of Cincinnati. Hoberman, who was born in the US, spends much of his time training orchestras in Hong Kong.

Dr. Alex Kozak, D-Pharm's CEO commented: "I am delighted to have a partnership with Wanbang, a highly reputable Chinese pharmaceutical company. The agreement provides us with an excellent opportunity to access the increasingly important and rapidly growing Chinese market. In addition, the FDA GCP compliant Phase III study in China will complement D-Pharm's own global development programme and may accelerate the registration process of DP-b99 in the major pharmaceutical markets."

The agreement is the first of its kind, where a late-stage drug candidate developed by Israeli biotech is licensed to a domestic Chinese company for co-development in accordance with the standards acceptable to the FDA and EMEA. The transaction is supported by the bi-national Jiangsu (China) - Israel Industrial R&D Cooperation Programme.

## JWA Bazaar - fun and charity in Hong Kong

**Another Jewish Womens Association (JWA) Bazaar has ended, and again, the Jewish community of Hong Kong showed its unity and commitment, not only to fun and bargain shopping, but also to the charity and helping others. This years event was held on 6 December at the Island School, Mid-Levels, Hong Kong.**

JWA has received from its generous donors more than 1000 boxes of brand new items of fashion, toys, housewares, shoes, bags, books and more. As always, the atmosphere and spirits were high, shopping bags were getting fuller by a minute with amazing bargains. Yael Chen says: "I have been coming to the bazaar now for a few years. I usually work in the

morning - my specialty is the clothes, and then I shop and shop, there are so many bargains." This year, the JWA raised more than HK\$560,000. While some of the money goes to support the Elsa High School, the majority will go to the charities in Israel, assisting cancer ill children, battered women, autistics and many more.

# New Findings Challenge the Dating of the Dead Sea Scrolls

Neil Altman

Neil Altman is a Philadelphia-based writer who specializes in the Dead Sea Scrolls. He has a master's degree in the Old Testament from Wheaton Graduate School in Wheaton, Illinois. This is an up-dated version of the Philadelphia Evening Bulletin article.

The Dead Sea Scrolls, the crown jewels of biblical scholarship, have been guarded for 60 years. The scrolls were first discovered in a cave of the Qumran region near the Dead Sea in 1947. By 1956, archaeologists and Arab treasure hunters found 10 more caves at Qumran that held mostly fragments of some 800 manuscripts, commonly thought to have been written between 200 B.C. and 25 A.D. In short order, a scholarly elite emerged and took possession of the artifacts, keeping them hidden from scrutiny. Fortunately, that group was challenged and the scrolls are now available to a broader audience of scholars and the public.

Soon after the existence of the scrolls came to light, a scholarly debate broke out over whether the writings were indeed pre-Christian. Though it was commonly accepted that the scrolls were ancient, many respected scholars have begun to argue that the texts were much more recent in origin and, in fact, date from the 6th century A.D. or later. Now there is accumulating and compelling evidence that undermines everything we originally thought about the scrolls – including an incredible scroll from China that confirms this later dating and suggests a Central Asian origin to the Dead Sea Scrolls themselves.

## *A Mysterious Connection Appears*

Part of that evidence is a relatively new scroll, the Moshe Leah (Li) Scroll, first brought to light by Leo Gabow, the late president of the Sino-Judaic Institute. In the Institute's journal, *Points East*, he recalled: "In July of 1983, a curious article appeared in the Israeli newspaper *Maariv* ... 'A Jew Looking for Correspondents'. His name is Moshe Leah. He is 35 years old... He lives in Taiwan".

In a correspondence with Leah that lasted over three years, Gabow learned that Leah's grandfather fled with his parents to Taiwan from Kaifeng, China, that he was Jewish on his mother's side, and that he and his brother were given Jewish names. Most importantly, Leah's mother owned two ancient Hebrew scrolls, including one scroll that Leah called *The Book of Geshayeher*. Scholars would call it by another name: an Isaiah scroll, similar to the famed text found in the Qumran caves.

## *Strange Similarities*

Why was the scroll in China? Gabow contacted many scholars and sent photos of the Moshe Leah Scroll to help unravel the mystery. Many saw distinct similarities to the famed Dead Sea Scrolls. The late Michael Pollak, then Vice-President of the Sino-Judaic Institute, author of five books and a leading expert on Chinese Jewry, was the first to make a breakthrough: "The lettering is Hebrew and is in Chinese calligraphic style," Pollak said, "especially the long, giraffe-like lamed". (The lamed is the Hebrew

letter "L" – a style which is a signature feature of the Dead Sea Scrolls.)

Rabbi Dr. Nathan Bernstein of La Habra, CA, not only found Aramaic words mixed with the Hebrew on the Moshe Leah scroll, but was also the first to recognize the Book of Isaiah in the Leah scroll. Hebrew paleographer, Rabbi Dr. Emanuel Silver, curator of the Hebrew section of the British Library's department of Oriental manuscripts, confirmed what others had seen: "Anybody slightly acquainted with the Dead Sea Scrolls will notice at a glance the overall similarity of the hand that wrote the Moshe Leah scroll to that of certain documents of the Dead Sea caves, and anyone a little familiar with the Dead Sea texts will be struck by the resemblances in orthography".

## *Scroll Writing in Asia*

The connection of the Dead Sea Scrolls to Asia is deeper than many have believed. Most prominently found in the Dead Sea Scrolls was the Chinese character "di" which meant "god, divine king, deceased king, emperor" according to Dr. Victor Mair, Graduate Chairman of Chinese at the University of Pennsylvania in a 1991 *Washington Post* article. The appearance of "di" which he dated between the second and ninth century A.D. has been confirmed by a growing number of Sinologists. Dr. Donald Leslie, an Australian Sinologist and leading expert in Kaifeng Jewry, would confirm Mair's dating and present the possibility that it could be later. He wrote in 1992 in *Points East* that it is unlikely that Jews and the Chinese

knew much, if anything, about each other's cultures before the time of Jesus: "There is no hint in Western sources of any knowledge of the Chinese language or writing until perhaps a thousand years later".

Mair identified several Chinese characters on the scrolls, and even more have since been identified by other Sinologists, including "tian",

which means "sky, heaven, or God". In addition, Gabow had a copy of the Khotan text, a business letter that came from Chinese Central Asia and had been dated from the eighth century A.D. It had numerous Hebrew letters matching those in the Dead Sea texts. This information raised a simple question: If, as commonly believed, the Dead Sea

scrolls were written before Christ's time and then buried in caves until the 20th century, how could the same script show up in China in the eighth century A.D. or even later.

*(to be continued in the next issue)*

**(From Points East, November 2009)**

# Shanghai Was Hamburger's Second Motherland

**Xu Buzeng**

Hans Adolf Georg Hamburger (1899-1982) was born in a Jewish family in Breslau. He graduated from the Hanover Technical High School. He accepted the advice of his Chinese friends in Germany to join the construction in China and escape from the anti-Semitic persecution in Nazi Germany. He arrived in Shanghai in August 1935, taught engineering and German at several universities in Shanghai and in other East-China cities, and worked for many years at the Shanghai Public Works. He participated in the city planning of Metropolitan Shanghai, beginning 1946.

With the co-operation of his two Chinese colleagues he translated seven engineering books from German into Chinese, including K. Imhoff's Taschenbuch der Stadtentwaesserung and C. Aussendorfs Tunnelbau. He translated the books from German into English, and his colleagues translated his English version into Chinese. The books were published by the Shanghai Scientific and Technical Publishers, one of the leading publishers of its kind in

China.

He mastered the German, English, French, Latin and Greek languages while in Germany. In China he studied vernacular and classical Chinese, and read Chinese newspaper, the ancient Chinese poems and novels such as The Stories of the Three Kingdoms.

He got married to a Chinese woman, ending his bachelor's life in his fifties. Zhao Zukang, the director of the Shanghai Public Works and later the vice mayor of Shanghai presided over their wedding ceremony as the bridegroom had no relatives in Shanghai.

He adopted his wife's niece as his daughter and later had two grandchildren.

He practiced Chinese Shadow boxing every morning. In winter he dressed himself in a cotton-padded coat like any ordinary Chinese. To him Shanghai was his second motherland.

He was one of the last Jews to remain in Shanghai until 1968, two years after the outbreak of the Cultural Revolution. In the upheaval he was not criticized nor repudiated

because of his German nationality (he still kept a German, later a DDR passport), yet none of his colleagues and friends dared to associate with him. After two years of suffering in loneliness and solitude, he decided to emigrate with his Chinese wife to the DDR, and to teach at the Technical University of Dresden, in spite of his retirement age.

At the end of September 1972 he and his wife returned to Shanghai to visit their daughter and grandchildren. Quite to their surprise they were invited to review the National Day celebrations at the People's Square. In September 1976 ten years after the turmoil of the Cultural Revolution came to an end with the downfall of the Gang of Four, China was restored to order. He and his wife again applied for visas to visit Shanghai, which were rather difficult to get then. Having succeeded in so doing he was overjoyed, ran into the roadway and was knocked down by a car. He was heavily wounded, bed-ridden ever since and never was able to revisit Shanghai – his second motherland for whom he languished.

# The New Israel's Messenger



Vol. XI, No. 4

IYS Sephardi Division

Editor: Rebecca Toueg & Flori Cohen

## ***Exhibition of the Far East Baghdadian Communities***

The Babylonian Jewry Heritage Center has notified us that an exhibition of the Baghdadian Communities in the Far East will be held sometime in the coming summer. In view of this, we have decided to begin publishing a series of articles recording the histories of these communities which will include Singapore, Burma, Malaysia, Thailand, Indonesia, Hong Kong, Shanghai, and Japan derived from

the comprehensive work written in Hebrew by the late Avraham ben Yaakov, called Babylonian Jewry in the Diaspora (Jerusalem: Rubin Mass, 1985).

## ***Donation by the Blackman Foundation***

A donation of \$1000 was gratefully received by the Sephardi Division from the Blackman Foundation in continued support for research activities into the history of the former Shanghai Sephardi Jewish Community.

## ***Scholarship Awards***

At the IYS annual scholarship awards ceremony in on January 7, 2010, three awards were made to descendants of the former Sephardi Jewish Community in Shanghai.

The awards were made in the name of Sasson Jacoby, Yosef Yaakov, and Matook Nissim and were presented by Mrs. Hannah Jacoby and Mr. Jack Guri.

### ***Shani Talmor***

Shani Talmor is the granddaughter of Flori Cohen (nee Isaac) of Shanghai. This year she will be completing her third year in Industrial Engineering at Ben Gurion University of the Negev. Shani excels in her studies, and is already a member of the academic staff. She is also in charge of logistics in a company called Inter that tutors students in English and mathematics.



### ***Stav Gur***

Stav Gur is the grandson of Jack Guri of Shanghai, Chairman of the Sephardi Division. Stav is a first year B.A. student in Chemistry at the Haifa Technion.



### ***Eitan Rosenfeld***

Eitan Rosenfeld is the grandson of Haya Bracha of Shanghai. He is a third year B.A. student in Economics at the Open University.

# The Baghdadian Jews of Singapore

The island state of Singapore includes a main island and a few smaller ones adjacent to it. It is about 700 sq. km. in size and lies in the Indian Ocean at the southern tip of the Malayan peninsula. The city of Singapore is located in the south part of the island and serves as one of the most important ports in Southeast Asia. Until 1819 this island was not inhabited except for some Malayan fishing villages. In this year, Sir Stamford Raffles leased it from the Sultanate of Johore in the southern part of the Malayan peninsula on behalf of the British East India Company, and set up a trading post there. In 1826, it was combined with Penang and Malacca to form the Straits Settlements, and in 1867 it became a British Crown Colony. Chinese, Malayan, Indian and European settlers began to stream into it, and the city of Singapore rapidly developed into an important trading center in the Far East. During World War II it was conquered by the Japanese (1942-1945), after which it gained self-government, and soon became part of the Federation of Malaya. In 1965 it was established as an independent state and a member of the British Commonwealth of Nations.

The first Jews to settle in Singapore were merchants from Baghdad or from Baghdadian Jews who had first settled in India and were now expanding their trade eastward to Singapore and Hong Kong. In the summer of 1830 there were nine men of Bahdadian origin who came to Singapore to trade in spices and in 1841 they brought their families over as well. Among these were Nissim

Ezra, Joseph Cohen, and Ezra Ezekiel. At the same time, the David Sassoon Company opened a trading branch, and the number of Jews in Singapore began to grow. This small community retained the language and customs of Baghdad and built their first synagogue and Jewish school. The Jews of Singapore traded among other things in textiles, carpets, rubber, opium and spices and became rich through the acquisition of real estate, houses and lands.

By 1908 there were 3000 Jews in Singapore, including Ashkenazi Jews. Many of the wealthy Jews engaged in philanthropic activities and made contributions to the Jews of Palestine through emissaries.

One of the wealthiest Jews of Singapore was Sir Manasseh Meyer (1843-1930) who was called the "Grand Old Man of the Far East". He was born in Baghdad and came to Singapore in 1861 where he soon gained a fortune. In 1868 he built the Magen Aboth Synagogue, to which 24 silver and gold encased Torah scrolls from Baghdad were brought, and in 1905 he built another synagogue, the Chesed-El Synagogue. Both synagogues are still standing. Known for his public activities and generosity towards the citizens of Singapore, Jews and non-Jews alike, he was knighted by George V for his contributions to England during World War I.

In 1908, his daughter, Mozelle, married Sasson Edward Nissim (1878-1923), an ardent Zionist and philanthropist. After his death and that of her father, Mozelle continued to support their public activities and

charitable enterprises and became known as the "Mother of Singapore Jewry". Until her death in 1975, she kept open house on Friday evenings and she especially welcomed the many Jewish soldiers serving with the British army to her palatial residence with a dignified and aristocratic bearing. One of these soldiers describes her as follows:

"She received her many guests with the blessing of Shabbat Shalom, exchanging words with each of them and providing them with a kippa and small siddur. When they were all seated around the large table, a glass of wine was served to everyone. During the meal the lady recounted her visit to Palestine in 1900, to the Old City of Jerusalem, Hebron, and the sands of Tel Aviv which was then being built. After the meal the final benedictions were made and Sabbath hymns were sung."

Another famous and widely known Baghdadian Jew in Singapore was David Marshall (1908-1995). The name was Anglicized from the original name of Mash'al. A graduate of London University and the Middle Temple, he was called to the Bar in 1937, and became a successful criminal lawyer in Singapore. He joined the British army, and was imprisoned by the Japanese during World War II. In 1955 was elected the first Chief Minister in the Labour Front minority government in Singapore, which remained in power for 14 months. In later years he served as Singapore's ambassador to France, Portugal, Spain and Switzerland. The Zionist Organization of Singapore was founded by Manasseh

Meyer and later by his daughter, Mozelle. In 1934, a Jewish newspaper called *Israelight* began publication for a short while. Later in the 1948, the *Jewish Herald* also appeared for a limited period. Singapore had a Jewish club called the Myrtle Club for social gatherings and activities. The Habonim Youth Movement was founded in 1946 and in 1947 the Menorah Club opened for young people, where sports, public debates, and social evenings were held. In 1949, the Jewish Welfare Board was founded.

The Jewish population in Singapore gradually declined from 1500 in 1948 to only 300 in 2005. But in recent years there was a large influx of Ashkenazi Jews that brought it up again to about 1000. In 1994, Chabad-Lubavitch emissaries inaugurated a cultural rebirth among the Jewish community under the leadership of Rabbi Mordechai Abergel. In 1996 he founded the preschool Ganenu Learning Center for children. More recently, in 2007, the Jacob Ballas Center was opened as an affiliate of the one of the largest Jewish adult education networks in the world, and has become the hub of Jewish life in Singapore.

(From Avraham Ben-Yaakov, *Babylonian Jewry in the Diaspora*)

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**Shanghai Zionist Association.**

**SIXTH ANNUAL REPORT.**

The Committee have much pleasure in presenting their report and the Honorary Treasurer's account, which show good results. It is, however, to be regretted that some of the members could not pay their subscriptions but this we were assured were not due to any lack of interest in our cause. It is eminently desirable that every effort should be made by the incoming Committee to increase the membership of our Association which would relieve the burden that now rests on few. In a great national undertaking such as Zionism, no thinking Jew should remain indifferent or keep aloof but should rather be in the forefront to help in the regeneration work of his people in their ancient Fatherland. Recent events have brought home convincingly to many who remained passive and indifferent that the true and only tolerable solution of the Jewish Question lies in Zionism and Zionism alone. Now that Turkey has become a Constitutional Government the path of Zionism has been rendered considerably smoother and much of the difficulties which were considered difficult to overcome have now disappeared from the stage of politics.

**SHEKELS.**

We have subscribed for 200 Shekels during the past year and this will entitle us to a special delegate at this year's Congress. It will, therefore, be necessary that a similar contribution be made this year as the appointment of a delegate is always subject to the contribution of 200 shekels every year. It has been decided to approach the English Zionist Federation in the matter, who will, no doubt nominate a possible candidate for our Association. The Con-

gress will take place this year in December instead of August.

**OUR LITERARY CIRCLE.**

Although no meeting was convened during the past year yet it should be stated that two very interesting and instructive papers were prepared and forwarded to us, one by Mr. N. S. BURSTEIN, of Cardiff, on "The Duties of a Zionist Society" and the other by the Rev. S. FINE of Philadelphia, on "The Jew: What He Is." Both of these were published in *extenso* in our official organ ISRAEL'S MESSENGER. It is in the opinion of many that our organ is in some respect a better forum for the propagation of Zionistic Ideals and anything appertaining to Jewish history.

**AFFILIATION.**

Our Association has every reason to be thankful for the kind attention meted out to us by the English Zionist Federation, London, with which body we are affiliated. Our dues were

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# Two Yanks in Shanghai

By Eric Politzer

## Part I: George Seward and Seward Road

George Seward (1840-1910) of Florida, New York was the nephew of William Seward, Lincoln's Secretary of State. In 1861, at the ripe young age of 20, having departed Union College without a degree, he was appointed U.S. Consul at Shanghai. Seward Road is first found on a map of Shanghai in 1866. It was not the result of a public honor, but reflected the fact that he had become the leading landowner in the district and had laid down the road himself. Seward served as U.S. Consul for over 14 years, and then as U.S. Minister at Peking. His successor at Shanghai found, among other things, that he had used his position for personal gain; that he had collaborated in deceiving the Chinese government in order to build a railroad at Shanghai; and irregularities in the accounts and records of the Consulate. Among those contributing evidence against him was the ex-Confederate cavalryman, John Singleton Mosby, then serving as U.S. Consul at Hong Kong. In 1879, Seward was impeached. The struggle in the Senate was fierce. Partisan rancor had been at a high pitch since the tainted election of

1876. Seward was acquitted only because the Republicans refused to vote, preventing a quorum. Seward went back to China, but was recalled for reasons related to electoral calculations, and became an insurance executive. In 1882, one of his successors at Shanghai, Owen Denny, accused him of lining his pockets by having built a new consulate and renting it to the government through a front man. Again the mud flew thickly and furiously. Seward retained the esteem of the Shanghai foreign establishment, and the "Seward Road" lasted until the 1940's.

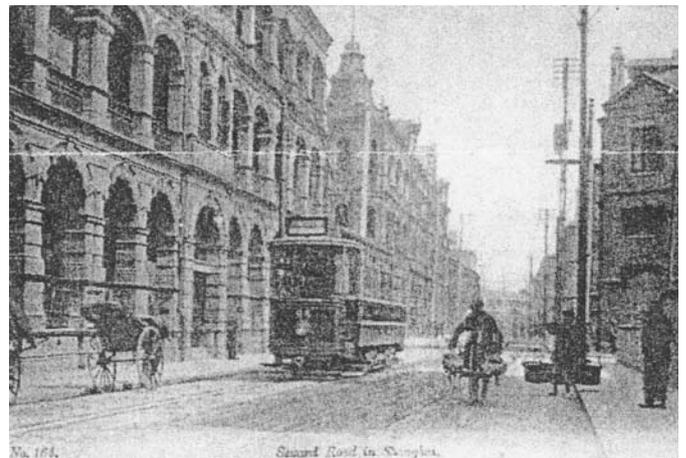
## Part II: Jimmy James and Jimmy's

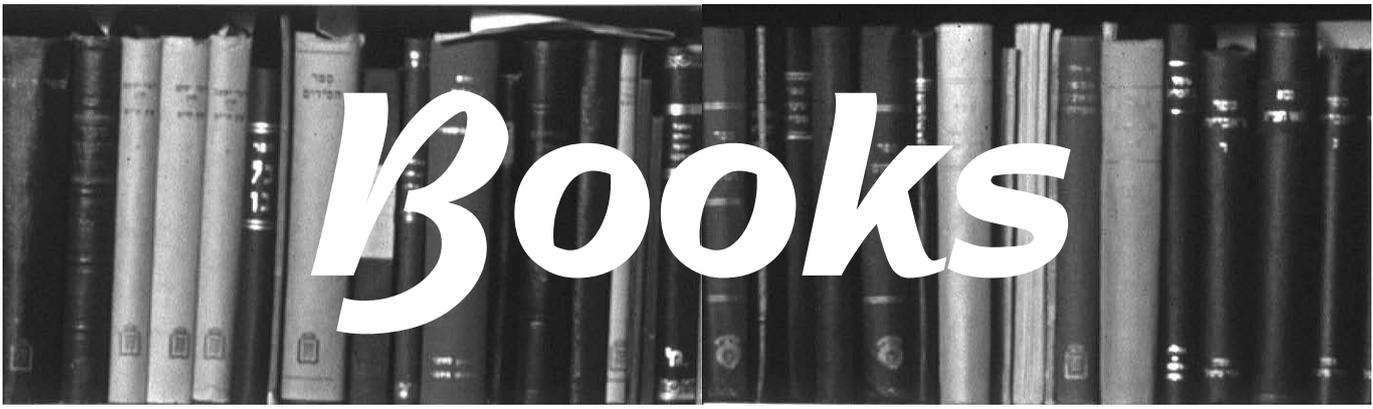
Joseph James Skalicky was born in the small southern Minnesota town of Jackson in 1902, dropped out of college to join the Army, and wound up with the 15th Infantry in Tientsin. He had himself discharged in China at the end of 1922, and in 1924 opened a hamburger stand in the small port of Chefoo (now Yantai) on the north coast of Shantung. Chefoo was a popular summer spot for foreign navies, not the least the U.S. Asiatic Squadron. There was an acute, unsatisfied craving for

hamburgers in Chefoo in 1924, and the stand was a smashing success. By the end of the year he opened a restaurant on Broadway in Shanghai's dock district. Success bred success, as Americans and other foreigners poured into China in the booming 1920s. He continued to expand and to move upscale to pricier real estate in Shanghai, and to other cities on the China coast, and somewhere along the line shortened his name to Jimmy James. At the peak of his prosperity he owned a fancy nightclub and a small amusement park. He lost everything in the war, when the Japanese took over Shanghai after Pearl Harbor. However, before his own internment, he earned the undying gratitude of Shanghai's foreign community for supplying a full Christmas dinner to several hundred people in Japanese internment camps at the end of 1942.

In the early 1980s he was living in Texas when he told his story to a writer named David Ellsworth. Although *Shanghai Diary: 1918-1945* is misleadingly titled, and the author is weak on his Chinese history and geography, it's a very readable book.

(From *Metro News*, Published by The Metropolitan Post Card Collectors Club, Sept./Oct. 2002)





# Books

*Two Reviews by Marvin Tokayer  
(Excerpted from Jewish Book World, Fall 2009)*

## ***Strange Haven: A Jewish Childhood in Wartime Shanghai***

***By Sigmund Tobias***

University of Illinois Press, 2009. 207 pp. \$25.95

## ***Survival in Shanghai: The Journals of Fred Marcus 1939-49***

***By Audrey Friedman Marcus and Rena Krasno***

Pacific View Press, 2008. 288 pp. \$22.95

Holocaust refugees were safe in Shanghai, but as these two firsthand accounts show, life was far from easy... Sigmund Tobias, author of the memoir *Strange Haven*, remembers his childhood days in Germany, where he was curse, spit upon, and pelted with garbage and rocks ... After being refused sanctuary everywhere, they fled to Shanghai where a visa was not required. Tobias was six.

Tobias well-written memoir describes their new world in China. People ate with chopsticks, there was one toilet for seven families in their shelter. He describes his schooling at the Kadoorie School and the Mir Yeshiva, and how his faith was shaken by the yeshiva's greed and self-interest. During the war the yeshiva students could afford to purchase cigarettes and new clothing, and were served expensive food such as butter and cream, while many refugees were

starving and wore clothes made of flour sacks. When funding from the U.S. was cut off to the refugees, the yeshiva received private funding but did not share with others in need.

Tobias celebrated his bar mitzvah in Shanghai just after the war, in the presence of a U.S. Army chaplain with the Star of David on his collar, speaking slowly in English and ending with "Am Yisrael Chai", which brought tears to the rabbi and to everyone in attendance.

At fifteen, Tobias came to America alone, without his parents, and he describes the warm reception of the Joint Distribution Committee that welcomed and assisted all new immigrants. He eventually became a highly respected university professor who was invited to Shanghai to lecture, and the return to his former home in Shanghai is a beautiful ending to his memoir.

Sigmund Tobias was fifteen when he left Shanghai in 1948; Fred Marcus was fifteen when he arrived there in 1939. Marcus' diary, *Survival in Shanghai*, covering the ten years he lived there, is an absolute gem. Written in poor quality wartime ink, on faded pages, it was never translated by the author. Fortunately, Marcus' widow contacted gifted translator Rena Krasno who lived in Shanghai from 1923, and the two women collaborated on this book, adding an illuminating commentary which provides a detailed picture of Jewish life in Shanghai as well as an excellent bibliography of Holocaust refugee experience in China. Each

page is a treasure of information as the teenaged Marcus overcomes obstacles of survival, including depression. We learn of the terrible conditions that thousands of refugees endured ... and the heroic and dedicated doctors who prevented major epidemics. Marcus attended lectures by refugees on music, Chinese culture, art, history, etc. Despite the deplorable situation, sixty German plays were produced in Shanghai, and several operettas as well...

Fred Marcus left Shanghai in 1949 for the U.S., where he graduated from university and received a Masters in Jewish Education. He lectured frequently on his experiences growing up in Nazi Germany and as a refugee in Shanghai.

These two books provide rich new insights into a major chapter of the Jewish Holocaust refugee experience. The fact that both authors were so young give the works particular poignancy.

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Marvin Toyaker is a founding Board member of the Sino-Judaic Institute. He served for many years as the rabbi of the Jewish community of Japan. He has authored more than 20 books in Japanese on Judaica, and *The Fugu Plan: The Untold Story of the Japanese and Jews during WWII*. He recently retired as Rabbi of the Cherry Lane Minyan in Great Neck NY and leads Jewish tours to China, Japan, India and S.E. Asia. He is currently writing a history of the Jewish communities of the Far East.

***(From Points East, November 2009)***



# CHUSAN ROAD CHATTER

Issue 401 IYS

Hongkew Division

## Shanghai - From Hitler to the Fugu Plan and Beyond: A Jewish Experience in Survival

By Trudy Rosenberg - (Interviewed by her daughter, Ms. Eileen Gelbard)

This will, of necessity, have to be a very personal account of a sad and tragic time. I was never politically-minded, and at fifteen, I was only looking forward to the good times one had in the "City of Wine, Women, and Song", Vienna: balls, sports, balls, study, balls ... It was not to be. We paid little heed to the rumblings of the Third Reich. Refugees managed somehow to steal over the border and reach Vienna illegally. After the community, often led by my father, had "done its duty" – collected money for a ticket out of Europe, and perhaps a little extra – we settled down again. "It cannot happen here! After all, we are Bodenstaendige." What this means is that both my paternal grandfather and maternal grandmother were born in Vienna, a rare situation. Most of our Jews came from "somewhere", usually Eastern Europe. "Who is going to hurt us? My father fought in the Austro-Hungarian army. We have nothing to fear".

Meanwhile, in Germany, Jews were being harassed, shop windows smashed, storefronts smeared with anti-Semitic graffiti; and yet we felt safe. In March 1938, I went on a skiing trip with my schoolmates and teachers. Friday evening, everyone crowded around the radio. The

broadcaster gave news of Hitler's having been welcomed into Vienna. A bloodless, very-well-prepared coup had been organized very carefully by the Austrian Nazi underground. Most Austrians either belonged or sympathized. "Heim Ins Reich", which means "Home into the Reich!" How could we not have known, not have seen? Like everyone else in Hitler's realm, we saw the grim reality always too late. That very night, our teacher worked fast and furiously, sewing swastikas onto Austrian flags. The next morning we went home only a few hours ahead of schedule. What followed was chaos.

Since we had no black sheep in the family, we had no relatives in America. What to do? Where to go? Within a few weeks, the firm my father worked for, as the Boss's righthand, incidentally was "arisiert", meaning taken over by the "Aryans" – the Nazis. My father was lucky. His bosses were far-sighted enough to give their Jewish employees a year's severance pay. It will buy our tickets to .... where? England? Palestine? Uruguay? Paraguay? Nobody wanted us. My father said, "Let's all go to Shanghai". This weird suggestion brought forth a "Grossesgeschrei"! Only "Verbrecher" – crooks – go to

Shanghai! Well, it was in the early days, and one did not need a visa to go there – so Shanghai it was ...

But first - a morning, 7:00 AM, my father's face was half shaven, half still lathered – a knock on the door! Four men, uniformed, each at least six feet tall, with bayonets fixed on their rifles, came into our flat. My father and I had to go with them now. I was sent home because, at that time, they did not yet take children. I still remember the dress I wore. I ran all the way to be with my mother. She was near collapse that night, and for the next three days we went from place looking for him, starting with the place where he and I had first been taken, each time being told curtly to go someplace else. On the fourth day, miraculously, he came home. With forty other men he had spend three days in a cell meant for one person. In came a 55-year-old man pointing at random. "You, you, you, run. If you make it to the door you are free; if not, Dachau!" My Dad carried an old man, and they only barely made it. That is how close we were to joining the Six Million.

A few days later, with the unbelievable total sum of US\$4.00 per person, the maximum we were permitted to take, we took a train to Budapest to say

goodbye to relatives (whom we never saw again), and then on to Genoa, Italy to board the first ship to leave Europe with refugees. It took three weeks on the ship "Conte Bianca Mano" to get to Shanghai. As we approached the Yellow Sea, we saw a startling sight. The water changed from blue to yellow on a line as sharp as if drawn with a ruler. This was the outpouring of the Yangtze River, the mightiest in China, at the mouth of which lies Shanghai. We had to transfer to a tender to go ashore. After fifty years, I still remember dropping my purse into the mucky water, only to have it scooped up by a coolie in a sampan who returned it to me. This was my introduction to China!

It was its location, directly on the Yangtze, which made Shanghai such a major world trade center. From the tender, we disembarked directly into the heart of the city. Once there, we were greeted by members of the HIAS and of the JOINT. A few people had come before us, arriving in small, scattered numbers via the Trans-Siberia Express; and these recently-arrived "early settlers" were already helping us to get settled. Since we were the first large transport, we were lucky enough to be quartered in private homes owned by White Russians, who incidentally, needed the money they got from the rent we paid to supplement their meager incomes. Ex-Russian aristocrats housing Jews! One room to a family – Paradise! There was also a large number of Russian Jews established in Shanghai after the Russian Revolution, who as I understood were not too thrilled by our arrival. For years, there had been a number of synagogues in Shanghai. Now one of them is a warehouse, the façade of which is still decorated with menorahs and Stars of David.

The next group of refugees was housed in abandoned schools. There were bunk beds; each family was assigned the necessary number of beds, and only a curtain was drawn around them for "privacy". Not

exactly a morale-building situation. There were soup kitchens, and we all availed ourselves of them. In a way, it was easy. If you were a doctor, you could hang out your shingle – no questions asked. Dentists, lawyers, beauticians, dressmakers, black marketers – we had all of those and more. Some of our "nice" Jewish girls plied the oldest trade in the world. Sometimes even their husbands or fathers procured for them.

HIAS gave loans to establish businesses. My father and another man pooled their loans and opened a restaurant, the "Colibri", the German word for hummingbird. Theoretically, they shared the management, but it was really my Dad who ran the place, although his partner did his share of the work. My Mom cooked; I waited tables. The kitchen staff included one Frau Faltischek and a Chinese cook whose name was "Flitz", the closest he could come to managing "Fritz". I can still see the big burly fellow, with his round face and button nose. Eventually, we did well enough so that we could and needed to hire more help, but it was still a lot of work. Boy, was it ever! I used to peel apples at 6.00 AM so my mother could make apfelstrudel when she came down, and I took care of all the bachelors for breakfast.

Meanwhile there were bars and nightclubs with music, dancing and entertainment. The roof of one four-storey building was turned into a roof garden, where there were both five o'clock tea dances and nightly dancing. I often went straight from work to a dance and directly back to work at 6.00 AM. NOBODY was going to cheat me out of my balls, not even Hitler – and I didn't want to turn into a pumpkin either. Hospitals, run by our own doctors and nurses were also established, of course, and all of that confined in a tiny district called Hongkew. Hongkew was a part of town that was ravaged by the Sino-Japanese War of 1937. In no time at all, our industrious Jews built it up

and made order out of shambles. We had become 10,000 strong, with Jews from all over Europe. Some of us got jobs with English, French, or Italian companies. Somehow, all businesses were thriving.

There were quite a number of people whose parents had converted and brought their children up as Christians. These people did not know what hit them when Hitler suddenly pronounced them "Jewish Vermin". They, too, blended into our society. Unfortunately, there were quite a number of people who came out of concentration camps and were so totally demoralized that they never got on their feet. One example I remember is a doctor who was reduced to foraging from garbage cans and talking only to himself. To the end, people called him "Herr Doktor". On the other hand, there was an opera singer ... but I will tell you about her later.

There were a number of huge dance halls with Chinese big bands playing all the latest American swing. The floors of these places were on springs, and you were bouncing while you were dancing. It was a fabulous sensation. Cinemas showed all the latest American movies. There was one casino named Farrel. If you spent an evening there and lost all your money, they wined and dined you, and sent you home in a chauffeured limousine. That was class! In the middle of town was a huge race course which contained within its track at least six tennis courts and a full-sized soccer field if not more.

In our first quarters we had reasonably modern sewage facilities. That luxury did not last, and we were introduced to one of several delightful aspects of Chinese life. In the little courtyard by our quarters there was a small lean-to with our washing and toilet facilities. We had to go to the landlord's water tap for our water (by now our landlord was Chinese), and on the way frequently saw, unavoidably, he or members of his family sitting on

the pot in the open. In the mornings, we had to chop through the ice of our water supply to wash ourselves. As for our waste disposal, there was a coolie with a cart who came every morning to collect the accumulated "nightsoil" as the Chinese delicately referred to it. If for some reason he didn't like our smile when we saw him, he threatened to dump his entire cartload in our courtyard. It never happened, however, because the stuff was too precious. What did he do with it? All the accumulated nightsoil of the great city was loaded onto barges and taken to the countryside for fertilizer for the crops we ate. In order to take a bath, we went to a water shop on one of the main roads where we bought little wooden sticks with which we paid for boiling hot water which was brought to our house by a coolie in buckets suspended from a bamboo pole on his shoulder.

The Chinese are really very industrious people by nature. Whatever the family enterprise – tailor shops, grocery stores, whatever – the whole extended family worked (the grandmother took care of the small children), and the shop was kept open seven days a week, 24 hours a day. An extra ceiling was put in above the shop and there the family took turns sleeping, in the old, hot-bed turnover manner. In countless little stories in Hong Kong to this day, that is still the practice. Walking down the main drag of Shanghai, Nanking Road / Bubbling Well Road, one could witness another enterprise. Amahs were selling the favors of little girls – "Masta, wantchee little girl?" On every sidewalk, you could see "barbershops" – one chair, right out in the open, barber-cloth-swathed customer in full view, getting his hair cut, the services of which included having his ears cleaned with a swab on a long bamboo stick.

In the International Settlement, there was a lovely little park called the Bridge Park. At its entrance, in

typical British style and wisdom, there was a sign: "Dogs and Chinese not allowed". There was a Shanghai Volunteer Corps made up of Europeans of every persuasion, which was a sort of guard-force militia. The International Settlement was connected to Hongkew by the Garden Bridge. Hongkew was populated mainly by Chinese in addition to which were the poorer Russians and us. A Chinese needed a pass to cross the bridge. One day, my cousin Kurt was stopped and asked for a pass. I'll never know why; he certainly doesn't look Chinese. He had a hell of a time getting permission to pass. Bear in mind that up to this point, we refugees, although we lived in Hongkew, were free to travel anywhere in Shanghai. Our mode of transportation? Coolie-pulled rickshaws, of course, later followed by pedicabs for the coolies who could afford them.

All of this and more was "our Shanghai" or rather a tiny part of it, the "Paris of the Orient", a sprawling metropolis teeming with a pre-World-War II population of ten million people and growing. Then came December 7, 1941, and with it THE EDICT. Once again our whole world turned upside down.

Early in the morning of December 7, "Pearl Harbor Day", we were awakened by a thunderclap of a sound, and later found out that the Japanese had sunk an Italian ocean liner named "Conte Verde" in the harbor. Very soon after this infamous day, the Japanese decreed that all people who came to Shanghai after 1937 without a valid passport had to move into a designated area of very restricted size within Hongkew, in other words a ghetto. This was THE EDICT, and of course it applied to us. British offices and businesses had to close. If the owners were lucky, they were permitted to leave Shanghai, but most of them were put into prison camps. We could not leave "Our District" unless we could prove that

we had a job outside, and then we needed a special pass to back and forth each day. Believe me, if you did not have to, you did not put yourself through the agony of standing in line for hours, and the being mentally, and yes, physically, abused by the Japanese, most specifically by a Mr. Goya, a five-foot-high sadist, who had to stand on a chair, and he indeed did so to slap six-foot-tall men who had to take this degradation without reaction or protest. Women were not exempt; Goya didn't care whom he slapped; he enjoyed it.

But, even in the ghetto, life went on despite all. There was, for example, an opera singer from Basel, whom I mentioned in passing earlier, who was not too proud to work with a group of very good amateurs to put on operettas and serious theatre. They would rent a movie house for a few days and put on their shows. Believe it or not, we had a lot of fun. Sleep was secondary, but we worked very hard. Our little amateur group became very well known throughout Shanghai, and even the Germans came into our ghetto to get a bit of culture. If you had the money, there was nothing you couldn't buy during the war, and you could live on seven U.S. dollars per month. We could even buy nylons – if you could afford US\$18.00 per pair. With care, they lasted three years. There was of course staggering inflation in the Chinese currency we used, the yuan. Bus fare would reach 300 yuan, a pair of shoes two million! Then we would be told to turn in our bushel baskets full of money on "new" yuan of lower denominations, only to reply the same cycle. My husband, Carl, would bring his salary home in a suitcase full of bills; and he was not that well paid. A friend of ours then, now a friend of ours in Denver, Paul Kolitz, spoke a fair Chinese, and therefore became the spokesman for the tenants of the building in which he lived. He tells of making a deal with the landlord to fix the rent for a

full six months, for which the tenants wanted to kill him. After four months, the landlord could only buy a loaf of bread for one person's rent, after five months, a book of matches.

Toward the end of the war, the Americans were bombing Shanghai. We hid under stairwells. After things would quiet down, there was a lot of looting by the Chinese. For some reason our shop was not touched. My father and I would "join the looters", going into the shops of our neighbors to collect furs, sewing machines, and other valuables, which we took to our shop for safekeeping for their owners.

Carl and I were married in June of 1945 – the war ended in August. There were cars in Shanghai, but no gasoline. Like a proper Jewish queen, I went to the synagogue in a borrowed horse-drawn carriage. I am probably the only Occidental in Denver with both a Hebrew and a Chinese Ketubah, as well as an English one.

We had a sit-down dinner in the one room where my parents and I lived, and after that half of Jewish Hongkew came to the same room for our reception. We had a record player for music, and we danced

until 9.00 PM. Unlike Cinderella, our coach did not turn into a pumpkin at midnight. Everyone had to off the streets and in their homes by 10.00 otherwise jail or worse. A double minyan of our friends walked us to our home, and Lizzy Berger's father, Herr Salzman, put up our mezuzah. Lizzy and her husband Yechiel now live in West Denver. The Kolutzes and the Bergers were the only people I knew when I first came to Denver, except for Pully Kasztl whom I knew in Shanghai but didn't know he lived in Denver. Shirley and Pully made all the difference.

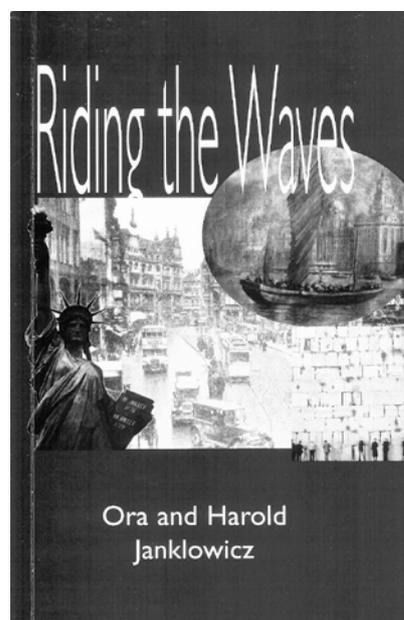
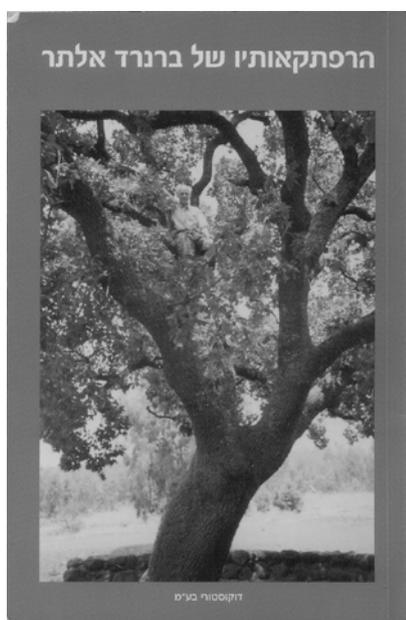
In the meantime, unbeknownst to us, ovens had been built in the Ward Road jail, and plans had been made to put us either in them or in ships that were to be scuttled in mid-ocean. Fortunately, the Japanese authorities were divided on this issue, some blindly following the Germans, and were ready to do their bidding, while others did not. Perhaps that was what saved us.

And then, one day, after many bombings of the city, there was a peculiar hush. It was early evening. People walked out of their homes to see what was happening. The Japanese had stealthily left

on trucks, and Shanghai was without anyone in authority or to police the city. Although there was looting during the bombings, now everyone was on their best behavior until the Americans came and restored our lives to a semblance of normalcy.

Sometime later, the victorious Chinese army marched through Shanghai in straw thongs, with umbrellas and blankets over their shoulders. They looked like ragamuffins. People who had visas to immigrate somewhere began to leave, and the Jewish population dwindled. My father and uncle were the only two people born in Yugoslavia, though of Viennese parentage and brought up in Vienna, and they were able to leave early, thanks to a relatively free quota and a friend in the U.S. who sent them an affidavit enabling them to come to the United States. My mother of course went on my father's quota with him. Since Carl and I were Vienna born, our quota was heavily subscribed and we were among the last Jews to leave Shanghai. We were in the United States, our long ordeal over, and another and different odyssey to the Orient later in the future. But that is another story.

## NEW BOOKS BY SHANGHAILANDERS



# A Jew in China

**Erik Schechter**

"In the beginning, God created heaven and earth ..." said Boa Minmin (who goes by the name Maya) when asked to say something in Hebrew.

Located in the western suburbs of Beijing, the prestigious Peking University is home to over 46,000 students – 15 of whom are specializing in an obscure, Semitic language spoken by Jews. The four-year program, established before China and the Jewish State had diplomatic relations, is now led by an Israeli cultural attaché.

Though Israel was one of the first countries to recognize the People's Republic of China, Beijing only returned the favor in 1992. Until then, the Jewish State was reviled by the PRC as a vanguard of Western imperialism in the Middle East and is still pulled over the coals – though mostly in its English language press, which Arab diplomats read.

No doubt, China's new diplomatic relationship with Israel has led to a certain amount of juggling. When speaking to our press delegation, Foreign Affairs spokesman, Liu Jianchao kept to answers that would

make everyone happy. On the topic of Palestinian terrorism, he told us: "We have asked our Arab friends to use their influence with the PA so that it takes more effective measures to reduce attacks on Israeli civilians". He also expressed his government's opposition to the security fence, recommending that Israel and the Palestinians return instead to the moribund Road Map. But at that point, Liu's heart did not seem to be in it.

The Chinese do take business quite seriously, though. By the late 1970s, the late billionaire Shaul Eisenberg helped forge ties between Chinese and Israeli military industries. Israel upgraded old Soviet tanks and sold Python-3 air-to-air missiles, but as the \$1.2 billion sale of Phalcon early-warning aircraft fell through in 2001, diplomatic ties were strained.

Jews are admired here, in part, because of their supposed financial acumen. At one point during the visit, I found myself having a beer with a Guangzhou businessman who joked that Jews and Chinese should intermarry and breed a new super-

race. And it is not just talk. The Jews of Kaifeng disappeared precisely because the more numerous Chinese married off their children to them.

Our delegation never did get to Kaifeng. Instead, we visited the rather austere Ohel Moishe Synagogue in Shanghai. Built in 1907, the synagogue was used by Russian Jews who had fled Czarist persecution, and during World War II, by thousands of refugees from the Nazis.

That was in the past. This is the future: In the early 1990s one gifted student of the Peking University program translated A. B. Yehoshua's short novel *Three Days and a Child* into Chinese, winning an award from the Institute for the translation of Hebrew Literature in Bnei Brak. Gradually, a civilizational divide is being bridged. Shir (Ma Xiaoyan), a part-time copy editor at the Xinhua news agency boasted: "I read a lot of articles from both *Ha'aretz* and *The Jerusalem Post*". That is more than can be said for many Israelis.

*(From The Jerusalem Post, June 25, 2004)*

## Happy New Year & Shana Tova

**Amiram and Maayan Bendel**

Amiram Jr. our #4 is here...

A smiley child with dimples. Every year people doubt: What about next year? Well, that is the way it is, where our people come from: WE have a child every year.

But, we plea, please don't challenge us anymore. We need a break! We do think that we have only reached

the minimum.

The Hebrew letters for this year TASHA, means Nine-9. There are 6 of us. We need three more to be 9. The princes can dream of three more siblings in order to be Snow White with seven dwarfs.

Have a healthy and wonderful year and Shana Tova.

The very happy and extended, overstretched, overworked, parents, and Gideon 5, Shalhevet-YH 3.5, Hila 2, Amiram Jr. 0.4.

**We'd love to hear from you.**

Tel: +972-50-5767732

ben@abcom.selfip.net

# Looking for Jewish Footprints in Tientsin

Anna Sung

## *Tientsin Daily Reporter*

A wise man once said that literature is the study of human beings. The reason why I am interested in the history of the Jews in Tientsin and spent three years looking for the historical footprints of the Jews in Tientsin is that, like the Chinese nation, the Jewish nation in spite of many sufferings and setbacks kept on fighting. Jewish life merged in with the development process of the city of Tientsin, which like Shanghai and Harbin, sheltered a large number of Jewish refugees during World War II. Against the background of Tientsin life, many moving stories concerning the Jews took place.

According to the recollections of Israel Epstein, a Jew of Tientsin, a member of the Standing Committee of the CPPCC National Committee, a famous journalist and writer, the first Jew recorded in Tientsin was from Baghdad. He was buried in the Tientsin Jewish cemetery in the 1860s, and his name was carved on his tombstone. The earliest picture I could find of the Jews of Tientsin is an old photo included in the album of paintings, Jews in Tientsin, belonging to Yehuda Gersherich.

Jews have lived in Tientsin since the 1860s, when the city was compelled to open the wharf to businessmen from Europe, America and other countries. There were three waves of immigration. Most of the Jews came from Czarist Russia to Tientsin by way of Northeastern China. According to the Jewish Almanac published in America in the late 1930s, the number of Jews in Tientsin in 1935 reached 3500. In the early 1950s Tientsin Jews left China one after another. Some went back to the former Soviet Union, some went to Israel, the United States,

or Australia.

The period in which the Jews lived in Tientsin was an important one in the developing history of the city. Tientsin at that time was one of the most advanced cities in China. As early as 1904 there were about 10 Jewish families living there. They applied to the Russian consulate to establish their own community. In 1905, the Hebrew Association of Tientsin was founded (later called the Association of the Jews of Tientsin). The association developed gradually into a community organization that included welfare relief organizations such as the Jewish hospital, the Jewish old people's home, a Jewish dining hall and a Jewish cemetery. In 1934 a new committee was elected, and enriched the functions of the association by establishing committees of religion, culture, arbitration, files, taxes, etc. and began birth and death registration of the population. Tax collections was also strengthened after the resolution for this was passed in 1935 to alleviate the financial deficits of the community. The tax rate was from 25 U.S. cents to 10 dollars each month, and every member of the association had to pay taxes.

The Hebrew Association of Tientsin rented houses as synagogues. During World War II when there was a large influx of Jewish refugees, it was decided in 1937 to construct a synagogue, which was completed in 1940. It stood at the junction of what is now Nanjing Road and Zhengzhou Street. The Jewish school was established in October 1925 at No. 126 Victoria Street (now Liberation Northern Road) in the former English Concession. The school taught in English,

and it offered courses in Jewish history, Hebrew language and literature. At the same time, it provided the basic courses to guarantee that the pupils would be able to continue advanced studies in European and American universities. In 1936 the school had 110 pupils and 15 teachers, and was financed mainly by endowments. The library contained up to 2400 volumes.

In 1937, the Jewish Club was opened in the former English Concession in what is now Qufu Street, and functioned as the center for cultural entertainment and social contact for the Jews in Tientsin. The club had a library of about 500 books in Hebrew, Russian and English. It also had a theatre that could accommodate 500 persons, in which drama, concert, and dancing performances were held. In addition, it had a restaurant, a chess room, and a billiards room.

The Jewish hospital was also constructed in 1937, mainly serving for Jews but it also accepted Chinese patients. About 100 patients were treated there every day. The Jewish old people's home took in Jewish orphans and destitute old people. Research shows that the Jews in Tientsin established their own independent community and maintained a completely Jewish lifestyle.

## *Jewish Influence on Tientsin's Economy*

The Jews in Tientsin were mainly of two types, businessmen and their employees, and free professionals such as doctors, engineers, lawyers, musicians, and teachers. The Jewish dentists and doctors who came to Tientsin during World War II brought simple medical apparatus with them and opened several clinics. There were also Jewish barbers, watchmakers,

drivers, and even pedicurists.

Most of the Jews in Tientsin were Ashkenazi Jews of Russian origin, so they mainly engaged in the fur trade. They bought furs from Northern areas, and after processing them, they exported them to Europe and the United States, and imported woolen and leather products from England and Russia. Export goods were mainly cotton, corn, medicinal herbs, soap and furs. There were more than 100 Jewish companies in the fur and leather goods business, such as the Gershevich Brothers Company, the Zidovsky & Sons Fur and Leather Company in Harbin with a branch company in Tientsin, the Orlian Brothers Company in Tientsin and Harbin, and the Bernstein & Sons Company.

In 1909, Silom Bihowski arrived in Ulan Bator, Mongolia from Byelorussia by way of Siberia. He was one of the Europeans who bought furs directly from Mongolian hunters and sold them directly to Europe and the United States. Afterwards, he founded a company in Harbin called "Bihowski Brothers & Siker". Its members included Silom and his two brothers, Yuda and Grigory and their brother-in-law Siker, and they traded mainly in fur products. But they also had a Russia-China tobacco factory in Shenyang. Several branch companies were opened in New York, Tientsin, Shenyang, Urumqi, Kalgan, as well as in Udyasutai, Kobdo and Hailar, and their business connections were spread throughout Siberia and China.

In 1919, Silom arrived in Tientsin with his wife and children where he developed his family business in furs and tobacco. He became involved in litigation over trademark infringements with the British and American Tobacco Company (BAT). After being forced to change their trademark, their sales volume dropped sharply and the company closed down. Tea trade was another business concern of the Tientsin Jews. They bought tea from the south of China and then exported it to Russia and Europe by way of Siberia. They also engaged in the restaurant business, and ran the well-known Bresler's Victoria Coffee

Inn and Bronfman's Shawei Hotel. In the field of real estate, an English Jew founded the Tailong Trading Company, building apartments mainly for rent. In 1939 Marcel Leopoid constructed the 11-storey Lihua Building on Victoria Street, which claimed to be the Wall Street of the Far East. A Russian Jewish businessman opened the Hetong Bank in Liberation Road. Jews also engaged in various retail businesses.

Compared with the Jews of Shanghai, the Jews of Tientsin did not form large economic entities but engaged mainly in middle or small enterprises. They maintained the traditional way of doing business through family-oriented organization, and became involved in the local economy in almost every field.

### *Jewish Life in Tientsin*

The more than 100 years of Jewish life in Tientsin were the most turbulent time in Chinese history. During the period of Czarist Russia large numbers of Belarusians arrived in Harbin where a federation of Russian fascists was founded. Their persecution of Jews induced many of them to move south to Tientsin and other cities.

Among these was Israel Epstein, who was born in Warsaw, Poland in 1915 and arrived in Harbin with his parents in 1917. In 1920 the whole family moved to Tientsin. In the seminar on "The Jews in China" at Harvard University, Epstein described the religious life of the Jews of Tientsin between 1920 and 1937:

"The Tientsin Jewish community was rather secular and I doubt that even one in ten Jews observed the Sabbath and religious laws. Many would pick up a ham sandwich and eat it without any hesitation. However, most of the Jews kept traditions such as eating no food on Yom Kippur, or leavened bread on Passover, and attended religious ceremonies on important festivals. They also celebrated the Lag B'omer festival. My whole family are staunch atheists. I neither bar-mitzvahed nor fasted, and I never went to the synagogue, although my parents reminded me of the importance of religious rites.

Influenced by them, I became interested in the history of the Jews. When I was only 13 or 14 I started to read the works of Heinrich Graetz (1817-1891), the famous German Jewish historian and read the Jewish encyclopedia in English and Russian. I also "gnawed" at many works of Jewish philosophers such as Baruch Spinoza (1632-1677) and Uriel Acosta (1590-1647)".

While at home, the parents spoke to their children in English, but among their friends they spoke Russian or Yiddish. Most of the children entered British or American schools. The Jewish school in Tientsin also included Jewish history and Hebrew culture. Only a few families were able to send their children to England or the USA to continue their education. Most of the school graduates found a job and worked in Tientsin. There was a very active culture and sports life in Tientsin. The Jewish club – called the Kunst Club – was a meeting place where people could read local and foreign newspapers and listen to the short-wave radio. They could eat and drink there, talk, play cards and Chinese chess, or attend training classes. The club hall was used for festival celebrations, concerts, opera, and public discussion.

Jews competed in many sport events such as football matches, track and field activities, skating, ice hockey, swimming, archery, and other sports.

Many Jewish children learned Chinese, and even the Tientsin dialect. Samuel Miller who now lives Israel was born in Tientsin and can still speak the dialect. In the letter he wrote to me he said: "I was born in Tientsin in 1928 and lived there until 1947. In the early summer of 1948 I came back from Israel and lived a short time in Tientsin. Later, after China and Israel resumed their relationship I came back to Tientsin once again in September 1993. Even 50 years later, I could live and move about in this city without any help. Each time I went back I met friends who once lived there with me, and all regarded Tientsin as their second hometown."

***(The above article was excerpted and edited by R. Toueg)***

# On Being Jewish in China During Christmas

Josh Davis

Growing up as a Jew in America, I did experience anti-Semitism from time to time, especially in my late elementary to early high school years. However, everyone was, overall, accepting of the fact that I was Jewish, and although no one knew much about my religion, they understood that I adhered to a different faith and respected the fact that I stood up to them the fact that I stood up to them.

Now and for most of this year, however, I've been living in China and to my surprise, anti-Semitism just does not seem to exist in this country—on the contrary, I am often lauded for my being a Jew as belonging to the smartest race of people on the planet. I must admit, this is a nice change considering where I came from, but it still does make me feel uncomfortable, the same as it makes any foreigner uncomfortable when a Chinese man says they're not qualified enough to be able to sit at the same dinner table with you. But, the Chinese welcome of the Jews can be understood by a simple search on Baidu—after all, Lenin, Marx and Einstein were Jews. Any race that produces people like that has to be good, right?

This sort of attitude is the same reason why black people, particularly Africans, are sometimes unwelcome in China. One of my good friends here, Kevin from Ghana, tells me that whenever he tells someone here his country of origin, the conversation abruptly ends. He told me about an Ethiopian student in a nearby city recently who was dating a Chinese girl and, while walking with her

outside one night, was surrounded by five Chinese men and stabbed. I, myself—in response to being questioned by a former teacher of mine about the foreign students in my university—have experienced this sort of racism first hand. When I told the teacher that we have something like seven to eight African students here, he immediately grew stern, shook his head and said, “I don't like Africans. They're not good people.” This sort of behavior is replete in China and it irks me to no end, especially at this time of the year. I'm not sure who it was that told them this, but it seems that the Chinese all have it in their heads that every single person in every single country to the west of China all celebrate Christmas like it's the greatest day of the year, and so, of course, China's got to join in on the fun. My girlfriend tells me that when she was young, no one here celebrated Christmas. And yet, now, I've heard that it's even bigger than Spring Festival here. Now, I haven't been in China yet for Spring Festival, so it remains to be seen whether or not that's true, but we'll soon find out, eh? I read recently that when a teacher asked his students what the meaning of Christmas was, they said, “it's a time for gift giving,” and “it's a day for people to spend time together and play.”

However, the truth is that only fiveeighths of the West actually celebrates Christmas. So imagine how alienating it is for me to constantly be told “Merry Christmas,” and then receive looks of puzzlement when I explain to them that I'm a Jew and don't celebrate Christmas. The best

example I can think of to highlight this situation occurred with my piano teacher. Recently, she asked me to come to the mall where she works to do a piano performance for a Christmas show. Later, she told me that one of my friends had cancelled on her for acting the part of Santa Claus, and asked me to put on the red suit and beard. I told her very clearly that I don't celebrate Christmas, and for me to put on a Santa suit and yell “Merry Christmas” to everyone would be against all of my religious beliefs. Not to mention, although I am a secular Jew, I try not to do things that would severely disappoint my family and this absolutely was one of those things.

She insisted however, and continued to plead saying that there was no one else, and it was no problem for me to be Santa. Again, I refused, citing my religious beliefs. Finally, the show comes, I do my piano performance, and walk around the mall with my girlfriend. I get a text message from the teacher when I am about to leave saying, “Not to pressure you, but could you please be Santa?” At this point, I was frustrated to the point of anger. Was she really so disrespectful of my Judaism to the point of asking me three times to celebrate a holiday which I was brought up to not celebrate?

And that was when it occurred to me that the people here, for the most part, have never been raised with any religion. They don't believe in God at all, and some of them may have only heard of God from Western movies and music. It's certainly not part of their pledge of allegiance. My piano

teacher simply doesn't understand what religion means to a Westerner, that it's not just about buying gifts for your friends and family and decorating a tree, or about lighting some candles and saying a few words in another language but that, for us, it's actually a way of life. After coming to this epiphany, I found it difficult to hold a grudge against her, even after the next day, when she text messaged me to come to her house and celebrate Christmas with her and, upon my arrival, excitedly yelled, "Merry Christmas!" Or even after—despite my telling them repeatedly that Jews don't celebrate Christmas—she and her son still told one of their friends that all Westerners celebrate this holiday.

I have a friend here, who is also named Josh, also teaches English and is also Jewish (it's quite strange, actually). He told me that, on that day, he had given a lesson to his class for which he made about 50 copies of a picture of Buddha and walked around to all of his students, repeatedly yelling, "Happy Buddha Day!" to all of them and handing them

a picture of Buddha. His students almost immediately protested, saying they weren't Buddhist, so why was he handing out these pictures? He told me he paused for a moment, then resumed, "Happy Buddha Day! Happy Buddha Day!" The students yelled, "Stop! We don't pray to Buddha!" Finally, Josh stopped and said "Now you know how I feel."

The problem is that at least in the West, although Christmas has been commercialized to the point of starting right after Halloween, it is still understood that it's a Christian holiday and still holds some semblance of religious importance. However, in China, Christmas is nothing more than a day for gift giving and shopping. The holiday here has absolutely no religious significance and I find that somewhat disturbing. Josh has about 20 Christian students (there are apparently ranging estimates of between 14 – 54 million Christians among the 1.3 billion Chinese) and one of them told Josh recently that she is actually insulted that Christmas is so widely celebrated by the Chinese as none of them actually understand

the religious significance and only enjoy it for materialistic reasons. It cheapens the entire holiday. Honestly, I have to say that I absolutely agree with this girl. If I began to see hamantaschens and drunk Chinese in costumes wandering about on Purim, I'd feel extremely insulted. After all, they don't know the story of Purim, they only heard that some Jews were doing it in the West, so why not take another opportunity to take another holiday? All in all, this Christmas spirit is widely and shamelessly embraced in China and shows no signs of slowing down. Whether the Chinese will continue to try to force their enthusiasm on me remains to be seen, however, I am not optimistic about the situation. What does this mean for Chinese culture? Westernization, to be sure, but whether it's good in this case is something I doubt. In the meantime, I look forward to Purim and Pesach here in China. Especially the maror (bitter herbs).

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## A New Book by Rina Litvin,

*our Compatriot from Tianjin, (autobiography)*



# Preface to “Once upon a Time in Shanghai”, the last book by Rena Krasno\*

**Pan Guang**

**Prof. & Dean, Center of Jewish Studies Shanghai (CJSS) at SASS**

In the spring of 1989, I met Rena Krasno in California, USA. Rena was very excited to see me, the guy from Shanghai. She asked me many questions about the city’s changes and development. Her love for China and Shanghai moved me, especially when she said, “I really want to go back to my hometown—Shanghai, which I have left for 40 years.”

In 1994, I got the chance to help Rena return to Shanghai. At that time, with the support of the Shanghai government, we decided to host the first international academic conference with the theme of “Jews in Shanghai”. As a member of the conference’s organizing committee, I suggested inviting Rena to attend and deliver a speech at the conference.

She recorded her feelings about revisiting Shanghai at the end of this book. She said that she could not express in words how excited she was upon receiving that invitation. She was trembling as the plane descended for landing. As soon as she set foot on Shanghai soil, she felt she had returned home. Rena delivered a wonderful speech at the conference. She said, her nationality aside, Shanghai was her hometown, because she was born and raised in the city. How touching is that?

In those days, Rena had been immersed in her memories and recollections. She walked along Huaihai Road (formerly Avenue Joffre) for a long time and never got tired. She revisited Aurora University (Shanghai Second Medical University in 1994) and College Municipal

Français (currently Shanghai Science Hall), where had studied. She spent a lot of time in the city’s old district and tasted many local snacks, such as bannock, twisted crullers and roasted sweet potatoes. Sometimes, she just sat and watched Shanghai people going about their time, living their lives. She also visited the Tower Apt. (Xiangyang South Road Junction, Huaihai Middle Road) where she was brought up. There, she recalled her parents’ love for her again in her “boudoir”.

She has visited the city many times since then. I can’t remember how many visits she has made to Shanghai, which she called “the city of youth”. I am her loyal companion during her visits. Every time, we look around the city and discuss the changes it has undergone. She will tell the graduates in the institute many stories. I will meet her when I visit Mountain View, California. I have forgotten how many times we have sat together for a long talk, without regard for passing time. Rena is one of the Shanghai people who can’t speak the local dialect. The history of Shanghai shows that it has always been an open city. People could come and go freely—sometimes, even without passports and visas. Industrialists started their businesses in Shanghai, refugees found safe haven in Shanghai, and adventurers discovered “paradise” in Shanghai. Different languages, custom, beliefs and people from all races assemble in the city. As the intersection of cultural integration, the city has become an international

metropolis. Shanghai culture has developed under such circumstances. It integrates different cultures of China and other countries, and is characterized by openness and internationalism.

Rena was born in a Jewish family and brought up in Shanghai culture. It can be said that she has an integrated Chinese and Jewish cultural background. She had stayed in Israel for some time, and then worked in the United Nations for many years. She can speak six languages and has travelled many places around the world. At last, she decided to settle down in the USA.

Rena’s experience reflects the competition and complementation of multiculturalism, which is developed by adopting a multitude of approaches to life rather than a single one. It’s like a long river with many tributaries. Each tributary is distinctive, but they will join together at the mouth to the sea. Such experiences make Rena’s works rich and varied. They have the characteristics of different cultures, with the essence of Shanghai culture welling up from deep inside.

Although the stories of Rena took place in old Shanghai, she still feels very excited about the change and development of modern Shanghai.

Thirty years ago, China started to carry out the reform and opening policies. It opened up to the world and began to boom. Under such circumstances, the openness and internationalism of Shanghai culture was highlighted and brought to new heights. That is why there are so many people from other

parts of China and other countries in Shanghai today. Figures from 2002 indicate that 2.1 million foreigners came to Shanghai and stayed here for a certain period that year. It is predicted that 70 million people will visit the city by 2010, when the Shanghai World Expo is slated to run. It is said that Shanghai now has more than 150,000 foreigners, nearly equal to the peak number in the 1930s. These people from other areas of China and other countries have become the "new Shanghai people". The cultures they bring to Shanghai

make Shanghai culture more attractive and have become the new landmarks of the city's development. Meanwhile, many Chinese people, especially those from Shanghai, have gone abroad for business, education or travel. This drives Shanghai's cultural development, making the city more influential in the world. All of these factors provide new elements for Rena's books and encourage her to write more excellent works. As a good friend of Rena, I am so proud of her for having written so

many excellent works. She is now over 80 years old. But she told me she had another four books to be published later. I know they must contain many stories about Shanghai.

I truly hope Rena will be able to keep her youth forever and write more stories about Shanghai.

November 6, 2008

\* In memory of our dear friend Rena Krasno, I am sending the preface I wrote for her last book "ONCE UPON A TIME IN SHANGHAI".

# JEWES OF MODERN CHINA:

## PERSONAL STORIES AND REMINISCENCES

Join us for a spectacular panel taking place in three locations in the bay area. The panel features three speakers who are surviving representatives of the Sephardi, Russian, and Holocaust-refugee "Jews of Modern China" photography exhibit, which will be held at the Presidio Officers' Club exhibition hall, 50 Moraga Avenue, San Francisco, from February 24 – May 16, 2010.

Sunday February 7, 3:00 – 5:00 pm  
Ashman family Jcc, Palo Alto

Sunday, March 21, 4:00 – 6:00 pm  
Congregation Netivot shalom, Berkeley

Thursday, April 29, 7:00 – 9:00 pm  
Presidio officers' Club exhibition hall, San Francisco

### Leah Jacob GARRICK

Born in Shanghai, came to U.S. in 1947-Served twice as volunteer in IDF, Israel Defense Forces- Has spoken in New York, London, Australia, Israel and Shanghai -

### Rabbi Ted Alexander

-Rabbi Emeritus of congregation B'nai Emunah

- Escaped Berlin in 1939, arriving in Shanghai

- ordained in 1946 in Shanghai, from a long line of rabbis in the family

### INNA MINK

- born in Harbin, China

- Lived in Shanghai through the war, came to us in 1949

-Appears in the film Exit Shanghai, directed by Ulrike Ottinger

### LINDA FRANK

Board member of American Jewish Committee san Francisco office-

- chairs the "Jews in Modern China" exhibit

Recently completed first novel, previewed at [www.lindafrankbooks.com](http://www.lindafrankbooks.com)-

This program is part of the shanghai celebration. For more information on this year – long San Francisco bay area – wide collaboration and its associated exhibitions, films, performances,

lectures, and other events, please visit [www. Shanghaicelebration.com](http://www.Shanghaicelebration.com). the cornerstone of the celebration is the Asian art museum's presentation of shanghai, a major exhibition examining the visual culture of one of china's most cosmopolitan cities, scheduled for February 12 – September 5, 2010

Organizer: China International Culture exchange center

Lead sponsor: American Jewish committee San Francisco office

Partners: Asian art museum of San Francisco, Asia Society of Northern California, consulate of the Peoples republic of China in San Francisco, Consulate General of Israel to the Pacific Northwest – San Francisco, Judah I. Magnes Museum, Presidio Trust, and Sino – Judaic institute

Media partner: [www.jweekly.com](http://www.jweekly.com)

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# *Amikam Levy, Israel's Consul General to Hong Kong and Macau - "getting the job done"*



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Amikam Levy arrived in Hong Kong to take up the post of Consul General of Israel in HKSAR and Macau SAR in September 2008. From 2003 to 2008 he was Head of Regional Administration office for Asia and Africa, titled Ambassador at the Ministry and from 2001 to 2003 he was Ambassador of Israel to Vietnam and Laos. He has spent 35 years in the Foreign Ministry - after leaving the IDF where he reached the rank of Deputy Commander. He now commands a consulate in this important gateway to mainland China, with a staff of 119, in this tiny place.

Amikam Levy speaks highly of Hong Kong, telling that as a place to effect his duties life is just a lot lighter than he has experienced elsewhere. You wake up in the morning as the head of office in Hong Kong and you want to do something, well you can, you can do it easily, because the environment, because of the facilities, because of the energy here and because of the concept [one country two systems] and mainly because this model works. The citizens respect the government a lot and the government respects the citizens. At the end of the day the result

is a very efficient machine, because it's an international hub and a unique place. You can really go ahead over a wide range of issues of economy, trade, culture - not politics because this place behaves like an independent country except for two issues, security and foreign relations. In the Foreign Ministry we work to a yearly plan, together with the head office with timetables, noting all the potential obstacles, the barriers such as human resources limitations, we consider the timing and the possibilities.

Looking back and starting from this November: in the middle of November the secretary of environment Mr Edward Yau Tang-wah will pay an official visit to the State of Israel. He will participate in the WATEC exhibition dealing the environmental technologies, alternative energies, and we have finalised his programme. He will visit the Deputy Foreign Minister, he will visit leaders from the economic sector in Israel, also four leading companies concerned with environmental technologies and he will participate in a very professional panel at the Trade Ministry.

He will meet the electric car and charging station system founder Shai Agassi, who is mounting an effort to make electric cars part of ordinary life in Israel over the next decade. Mr Agassi's organisation is called Project Better Place, and this inventor will try to build 500,000 electric charging stations in the country where attendants will swap out depleted batteries and put in fully charged ones.

Agassi is an Israeli and the bulk of the company's US\$200 million in funds comes from investors in Israel. The idea is that the scheme will come to Hong Kong before anywhere else. Edward Yau will meet people from the academic world. He will meet three ministers: of the environment, the Foreign Minister for Justice, also the Deputy Foreign Minister - who is also the president of the biggest company in Israel dealing with environmental technology.

The framework of the visit is to cover the environmental issues connected with water, energy, and clean technologies. Parallel to that visit we will have the Hong Kong Trade Development Council (HKTDC) visiting Israel. A very senior government official will lead that delegation as fits such a professional trade body and they will participate in WATEC as well.

In between all this, Ambassador Reuven Merhav, former Director General, Ministry of Foreign Affairs, and first Israeli Consul General to Hong Kong, will come here. He will give a talk to the community and the Israeli Chamber

of Commerce. In the Chamber he will speak of the economy and at the Jewish Community Centre.

On 18 October this year we succeeded in sending to Israel Paul Chan the chief editor of the Ming Pao, the first time in ten years that a journalist of his rank will visit from Hong Kong. Ming Pao was selected as the most credible Chinese language newspaper as it aims at providing comprehensive and accurate reports on political and economic issues in Hong Kong and mainland China. The Ming Pao is read in China so for us this is an important newspaper.

Paul Chan visited Israel for a week and we provided all the expenses. He met leaders from the Foreign Ministry, from the media at the same level. He saw for himself the south and the north and the Dead Sea area where he could relax. He participated in a presidential conference at the 22 October. He now knows about the situation in Israel on the ground. Other activities lately completed include a promotion of Dead Sea products - the Dead Sea is the lowest point on earth 427 metres below sea level, it is a most interesting place and I want to let the Chinese know about it. Five companies provided the contents of that exhibition and over 80 local companies and individuals took part. There was a lecture on the Dead Sea and it was clear that a lot of business was being discussed. Before that we had a special event in co-operation with the Israeli Chamber of Commerce where we managed to create a Jewish Food Festival. This was a first of its kind for us. The Under Secretary for Commerce and Economic Development, Mr Gregory So, was our guest of honour and cut the ribbon.

This proved to be a great platform for Israeli foods where our Chabad, our Chamber, and our consulate co-operated. There are six communities in all across this territory, four on the Island and two on the Kowloon side. We have a local Jewish population of about 2,500 in Hong Kong. The festival aimed to introduce Israeli food and

culture to the local Chinese and the international community and for the benefit of the Jewish community.

Another activity that is important and that we are working hard to finalise is a cultural Memorandum of Understanding (MOU) between Hong Kong and Israel where we declare together our will to co-operate government to government on cultural events. I consider cultural activities high priority as well as the economic and political activities. You cannot say this is the first and this is the second because all these are important. This is about communication with the government, with the Jewish community. The reason for our being here is to communicate about economic, political, and cultural matters. It is a privilege to see these matters progress in all these areas. We are agreed in principle, it's just the legal advice and checking drafts now.

Soon there will be an official signing ceremony. In another sphere in the relations between the Israeli and Hong Kong governments we have an agreement on IT and high technology. We have yet to finalise the agreement details on customs and on double taxation. This November the Chief Information Officer, government of Hong Kong, will go to Israel on behalf of Invest Hong Kong which is a powerful firm headed by Simon Galpin which has a branch in Israel as one of 27 branches across the world. This marks another milestone in the relations between Hong Kong and Israel.

On my trips to and around Macau two aspects of potential business struck me following my observations of certain lacks which lie in the areas of education and medicine.

Now that a calm has come into Israel life I have initiated activities with El Al to promote tourism to Israel. We have held two lunches and briefings and we are informing the travel industry of this new calm - it has not been like this for years. After the Gaza operation the south is quiet. Lebanon is quiet. There is a new government in charge.

*(From Jewish Times Asia, 11-2009)*

# The Jews are in his generous heart

By Michael Rinsky

“The Harbin Jews are in my heart” -- this is the title of the book by the chairman of the Association of the Jews, former residents of China (Igd Yotsei Sin), Theodore Kaufman. The activity of this outstanding person, however extends far beyond it. It is a living example of a lifetime of faithful service on behalf of his people in the Diaspora and the State of Israel.



Isai and Teddy, 1928

Theodore Kaufman (or Teddy, as he is generally known) was born in a family linked by deep roots of constant struggle for the good of the Jewish people. His grand father, Yosef Kaufman, an offspring of a prominent patriarchal family in Perm, Russia. His wife, Sophia, was the grand daughter of Rabbi Shneerson, founder of the Chabad religious movement. Teddy's parents, Avraham Kaufman and Bertha Schwartz, both physicians by profession, were also active Zionists, first in Switzerland, where they studied medicine, then in Perm, and, finally in Harbin, China, a fast growing city with a well organized Jewish congregation.



Yosef Kaufman, 1918

From their very arrival in Harbin in 1912, the newlywed Kaufmans combined their professional capacity with an intensive participation in the framework of the then founded Zionist “Palestine Association”. In 1918 Avraham was elected as the deputy chairman of the National Jewish Council in Siberia and the Far East, and in 1919 he became

the chairman of the Harbin Jewish Association. Bertha founded and headed the local department of the World Zionist Women Organization “Wizo” and the the Far Eastern Jewish charity Organization “DEBO”. She also organized a professional school for Jewish orphan girls and initiated hygiene courses in the framework of the Central Hospital of the Chinese Eastern Railway (KVJD) where she worked.

In 1919, a son, Isai, was born to the couple. Teddy was born in 1924. One year later the children lost their mother, when Isai was six and Teddy – one year old. For eight years Avraham remained a widower, until in 1933 he married Esther Mndlin. She brought along a son from her first marriage, David – to become a younger brother to Isai and Teddy.

In the meantime, with the coming of the Bolsheviks to power in 1921, Avraham's parents, robbed of all their fortune, left Perm and joined their son in Harbin as penniless refugees. Here they settled in the “Moshav Zkeinim” a home for the aged of which Sophia became a director.



Grandmother Sophia with Isai, David and Tedy, 1934

The role of Teddy's grand parents as tutors and educators in his formative years is still gratefully remembered by him. He speaks about them as of highly humane persons, true to the essence of the Jewish ethics and morality, without being chained to the dry letter of prescriptions. When Yosef died in 1934, Sophia came to live with the family of Avraham.

The gradual dislodging of the Soviet Union from her positions in Manchuria by the Japanese, the ascendance of Hitlerite Germany in Europe, emergence of the fascist "White" Russian parties and organizations in China, all this brought the Golden Age of Harbin to its virtual end. It became more and more difficult for Avraham Kaufman in his capacity of the head of the Harbin Jewish community to thwart the anti-Semitic schemes of the Russians.

Despite all the predicaments, Avraham and Esther made sure that their children continued to live a normal life and received proper education. His preliminary education Teddy received at the hands of highly professional private tutors, which enabled him to enter the prestigious First Harbin Municipal Commercial School at an advantageous level of knowledge. He graduated from the school in 1940 as a gold medalist. His graduation class was the school's last one: in 1941 the Japanese authorities closed the school down.

In 1939, on the eve of the WW2, the elder brother Isai tried to emigrate to the then mandatory Palestine, but was denied entrance by the British. Instead, he left for the United States and settled in San Francisco. During the war he fought in the ranks of the US army, reaching Berlin. After the war he studied naval engineering. Now, at the age of 88, he holds the position of the chairman of the San Francisco Association of the Jews, former residents of China (IYS).

During the war the Japanese occupation authorities and their White Russian underlings behaved more and more



**Harbin's Jewish youth. Teddy Kaufman --2nd row, center**

aggressively. The Russians formed their openly antisemitic paramilitary organizations. It was time for the Harbin Jews to seriously consider organizing self defense.

It was yet in 1929 that a branch of the Jabotinsky Zionist youth movement with a strong rightist leaning Brit Trumpeldor (Betar) was organized in Harbin. Ten years later, in 1939, with a looming crisis in view, Avraham Kaufman, a life time supporter of the moderate Weizman political current, formed a competitive sports organization "Maccabi", headed by one Yizhak Yanovich, and of which Teddy became an ardent activist. Each organization was 150 -200 strong, with competition between them being fair and friendly. Both Betar and Maccabi were potential forces to join hands in emergency to defend the Jewish population of the city, if need be. With a few minor exceptions no such need ever arose.

As a school boy, Teddy often lectured on cultural issues, edited the "Maccabi Page" in the "Jewish Life", whose editor was his father. He worked as the secretary of this magazine until the Japanese authorities closed it down in 1941 together with the Betar magazine "Tagar" ("The Challenge"), when Teddy switched to become the

secretary of the Jewish Community of Harbin (CHEDO), where he worked in this capacity until 1943, when it followed the two magazines.

On August 17, Soviet troops entered Harbin and were eagerly greeted by the European population, Jews included. But the joy was short lived: four days later, the Soviets arrested 250 prominent public figures (Russian and Jewish). Avraham Kaufman was one of them. No efforts by Esther and the sons helped. He was deported to the Soviet Union, where he spent in work camps and prisons the next 16 years.

The Soviets shut down all but the charity organizations. In an effort to replace his father and to maintain the dying embers of the congregation, Teddy actively participated in the work of these remaining organizations, down to the Jewish arbitration court. An important role in the life of the Jewish community, devoid of reliable news from the newly born State of Israel, played the "Underground Page", authored, printed, and distributed by Teddy among the members of the community. During the two years (1949 - 1949), 153 "Bulletins" were issued by the one-man "editorial board", namely Theodore Kaufman. Here are a couple of examples:

THE UNDERGROUND PAGE #14 –  
May 23, 1948

“On May 21 the Jewish armed forces in Galilee launched a counter offensive against the Syrians. On the same day Egyptian army entered Beersheba”.

THE UNDERGROUND PAGE #152 –  
Sept.17, 1949

“An abortive attempt on the life of Prime Minister Ben Gurion”.

“On Oct. 15 a ship is scheduled to leave the port of Shanghai for Israel with approximately 1000 passengers on board”.

The main source of information feeding the “Page” was VOA – the Voice of America. Teddy also monitored American military broadcasts, and broadcasts from Hong Kong, Japan and Korea. The enterprise existed until a month prior of the departure of Teddy and Esther to Israel in December, 1949. David arrived in Israel some time earlier, on board one of the ships chartered by the Jewish communities of Shanghai and Tientsin to prepare his mother’s and brother’s arrival. Initially, they settled in a one-room apartment in Herzlyia.

Two weeks after their arrival in Israel, Teddy began to work at the headquarters of the Keren Kayemet – the Jewish National Fund. After a couple of months he was invited to join the Municipality of Tel-Aviv. His first assignment was in the capacity of a secretary of its construction department. In 1971 he was elected to become the chairman of the TA Municipality Workers Committee trade union and an active worker of the Histadrut. 20 years of his life (the end of 1960 –the end of 1980) he was a member of the secretariat of the “Avoda” (labor) party of Israel. On January 1, Teddy left the post after 35 years of fruitful work and is now a Municipality pensioner.

On Tddy’s arrival in Israel, his brother, David, served in the army, and, according to the Israeli law, which allows only one member of the family to be conscripted at one time, Teddy

had to await David’s discharge till he could be called to duty. For a year he served in the infantry, and for another year in the Information department of the General Staff. Until the age of 45 he did his reserves duty as a sergeant in a tank unit and participated in the Sinai campaign (1956) and the Day of Atonement War (1973).

During all his Israeli experience, Teddy steadily volunteered in the efforts to repatriate and adapt the Russian speaking immigrants to their new life styles. It was yet in 1954 that Shaul Avigur, a close assistant of Ben Gurion, mobilized people fluent in Russian to formulate documents, mainly letters of summons to individual people living in the Soviet Union, inviting them to come to Israel. At that time owners of such “letters of invitation from their relatives in Israel” had little difficulty to obtain Soviet exit permits. Naturally, the work was strictly undercover. Teddy was also the author of a Russian language information booklet “Equal amongst the Nations” distributed in Moscow among the Jews participating in the World Youth Festival as a souvenir of their participation.

After the victory in the Sinai campaign of 1956 many documents pertaining to the Soviet intervention in the war on the Arab side were captured, translated into Russian and smuggled into USSR.



**T. Kaufman’s book “The  
Jews of Harbin are in my heart”**



**Rasha and Teddy**

Another important event for many “Chinese” Israelis as well as for Teddy himself, was the establishment in Israel in 1951 of the Association of the Jews, Former Residents of China (Igdut Yotsei Sin). Its first chairman was Liova Piastunovich, former head of Betar in Tientsin.. Teddy was elected to be its secretary general. In those days this additional burden did not seem overly heavy, as Teddy and his enthusiastic assistants were so many years younger and more fit and energetic. Teddy gratefully remembers them all.

Some years ago, Teddy took on another challenge: the functions of the Editor-in-Chief of the 250-pages-quarterly “Bulletin”, with a worldwide circulation of 1000 copies in Hebrew, Russian and English.

Teddy goes to his office, situated in the premises of “Bet Ponve” (13, Gruzenberg Street, Tel-Aviv), cultural center of the Igdut. There, alongside with editing the current issue of the “Bulletin”, he attends to his other functions: providing with financial support more than a hundred needy members of the Association, planning budgets for supplying the younger members with their traditional annual allowances for academic education or an easier life doing their military service. Teddy attends meetings, writes articles, prepares lectures and speeches, meets people, entertains

guests from abroad. In other words – not a dull moment!

Teddy is lucky: he is blessed with an unswerving assistant and supporter, his wife Rasha (nee Segerman). Rasha came to Israel in 1949. Here she met Teddy. Ever since, they are inseparable. Rasha is deeply involved in the activity of the Association, arranging the weekly get-togethers, entertaining guests who are united in their summing up of their host: “She is simply charming, and it is great to be in her company”.

No wonder Teddy, defies his respectable age to continue working with unabated energy for the benefit of the people in his generous heart.

The fate of Dr. A. Kaufman

In Israel, the priority endeavor of the family was, naturally, the rescue of the father, Avraham Kaufman, from the Soviet prison camps. It lasted for years.

In 1948, the Soviet authorities sentenced Dr. Avraham Kaufman to death by shooting. The sentence was muted to 25 years of imprisonment in a work camp. During the first six years he was transported from one site to another, and then released for a “free” settlement in Kazakhstan. This enabled a commencement of an extensive rigidly censored correspondence between the family and the father.

In 1961, thanks to the intervention of the Israeli embassy in Moscow, and

after overcoming all the trickery and obstacles of the Soviets, Avraham Kaufman succeeded to make Alyia to Israel, “and to spend his last ten years in comfort and serenity amongst the family and friends, who loved and venerated him,” as Teddy had later written in his memoirs.

But it was not as a convalescing pensioner or an idle onlooker that Dr. Kaufman ended his eventful life. Till his very last days he kept going to work to the local “Kupat Holim Klalit” dispensary.

He passed away on March 25, 1971. The whole of the “former Chinese” congregation and many of his Israeli new friends came from all over the country to attend his funeral.

# Meander with Menahem

## Guilin: Town of Tranquility

Today I drove from Guilin to Yangshuo. Guilin itself is something of a resort town, a small city of only about 600,000 people compared with the previous two cities I was in, that have populations of around 6 million each. My hotel in Guilin is situated on the banks of Rongshou Lake, by the Peach Blossom River. The names alone exude rest and relaxation. The Li River also runs through the city, the third largest river in China after the Yellow River and the Yangtze.

For the movie buffs among you, the area of Guilin and Yangshou is where the movie “The Painted Veil” was made. Also, part of “The Joy Luck Club” was filmed here.

My aim in taking the hour’s drive to and from Yangshou was to take a cruise down the Li River past the spectacular Karst scenery for which this area is renowned. As I drove I passed many rice paddies. Agriculture still maintains over 70% of the population of China – an astounding figure taking into account that that translates into about 1 billion people. The whole rice paddy thing really is beautiful. There is a sense

of authenticity to this scenery. You feel it, it gets to you.

Yangshou (population 300,000) is a picturesque place nestled at the bottom of some spectacular Karst geography. It’s a very touristy town, many people come here just to relax, do some rock-climbing and just hang out. Here, too, there is a large population of minorities and there is a big influence of the Thai ethnicities in this area.

Anyway, I took a cruise down the river to enjoy the scenery from ground (water?) level, watched how the locals fish with cormorant birds tied to strings. The riverside is covered in what they call Phoenix-tall bamboo, because that’s what it looks like. All in all, a relaxing, tranquil few hours. Sufficiently relaxed and mellow, I returned to Guilin and went to climb Yao Mountain which towers over Guilin (altitude 150 m) to a height of 950 m above sea level. Getting to the top requires a ski-lift ride of about 20 minutes over wondrous, unbelievable scenery, which turns even better looking down from the top. What I saw at ground level from the boat I now saw from near-heaven – and it was indeed heavenly! During the descent I

got off the ski lift at the halfway station, and made the rest of the trip down on a toboggan – not a snow toboggan but one that’s on a polished aluminium slide. Zooming down the mountain at breakneck speed – it was fantastic! Oh, to have had my grandson on my lap ... On Shabbat afternoon I walked around the city. A little girl came up to me selling roses. Seeing it was Shabbat I couldn’t buy even if I wanted to. She was very, very cute – a born salesperson. I was walking along trying to get by, and she came up to me and patted my stomach and said “Happy Buddha, Happy Buddha” and I had such a good laugh! Of course, there’s meaning behind that. There are relatively few overweight people in China. Also, of all the Buddha statues that you see here, only one of them smiles, or is happy, and that’s the fat one. Thus here in China, portly people are considered jolly folk, and are nicknamed “Happy Buddha”. What a riot!

Multi-JP Travel Club: The Global Travel Club for Jewish People

You can also read other meanderings at: [www.meanderwithmenahemblogspot.com](http://www.meanderwithmenahemblogspot.com)

# Survival in Shanghai

By Lotte Marcus (continued from Bulletin #400)

## Part II B: Pearl Harbor and After

By the early 1940's out of 20,000 or so refugees, nearly 2000 were living in the Alcock, Ward, Wayside, Chaoufoong and Pingling camps, while another 6,300 folk who lived outside the camps received free meals daily. The cost was borne by the American Jewish Joint Distribution Committee. Unlike those folks, my little family was marginally self-supporting – hand-to-mouth – but we fed ourselves. These conditions ended on the day of Pearl Harbor, December 8th 1941, and the opening of the war in the Pacific, when the Japanese rode up the Yangtze River in a small gun boat and, in Gilbert and Sullivan fashion, marched smartly onto the one British warship, HMS Petrel, and the USS Wake, both stationed in Shanghai Harbor, and took ships (and Shanghai) without a fight. Within hours, the Japanese placed all the foreign embassies under Japanese guards and designated foreign nationals to wear armbands to identify themselves. The Japanese army sought to run the city. They replaced the Sikh (Indian) turbaned policemen – they just disappeared from the streets. They set up control of banks by posting adolescent, 19-year old soldiers in front of them under the supervision of the military and the navy. The Imperial Japanese Army occupied a civilian city – Shanghai was burning!

Now, once more, we were under a (Japanese) military culture. From the frying pan into the fire? Soon, the latest oppressor newcomers were testing their muscles: in February 1943 they turned on us. Unlike the British who became “enemy aliens”, we were pronounced as of November 1942 “stateless” – i.e. no one was legally

responsible for us. Our German passports, once again, were useless though one of my friend's parents upon arrival in Shanghai had presented them to the German Consulate “just in case there would be a change in regime!” So in February 1943, by yet another Japanese proclamation, “for military reasons” the Japanese ordered us into a designated six-mile circumference area, a ghetto: Hongkew. From now on, we could not leave without permission from the man who was appointed to run us. To this day I have not been able to figure out what the Imperial Japanese Army gained from this coup except to exert arbitrary power for its own sake. ...

\* \* \*

Here are two vignettes from that time:

My boyfriend's name is Herbert. He's 18 and I'm 14. He has a paper business: he's my supplier for comic books to make toilet paper for our refugee population. I took to him for business savvy. We discuss sizes of papers, weights of paper, densities. We walk the five miles of the Ghetto at night after he stands under our apartment window whistling six bars from Schubert's 9th symphony. There's a curfew. One moonlit, calm night, on one of the empty streets, we are seated on an empty military truck, feet dangling away from the road. Herbert is spinning out our future, when the war will be over ... when we hear a noise. A Japanese soldier with a bayonet in hand is leaping onto the truck from the street side. Out backs were turned away from him, while in the front, soldier no. 2, the driver, starts up the engine. Soldier no. 1 yells, holds his bayonet out; soldier no. 2 stops the truck. Now both confront us. I understand in an instant: we're

not refugees. We're not Jews. We're the enemy aliens. Herbert says “jump and run”, which I do on one side; Herbert jumps and runs on the other. We both came home safely, but since we did not have any telephones, we didn't know until the next day what happened to each other. To this day, I do not know why we weren't killed, maimed or wounded. Sometimes, in dreams, I am still running.

The official head of the Ghetto was Kano Ghoya, a civil servant. He loved Western culture and was considered a kindly man until he was appointed to administer Hongkew and the issuance of passes whereby we Jews were allowed in and out of our designated area only for the purpose of employment. So look at me now, as I apply for the permission to go and teach outside the area – permission that, at the arbitrary behest of his office, could be renewed for four weeks, six weeks, and three months. The Long Line now is in the ghetto. People have been waiting since early morning. It is hot. The line moves slowly. I already know from the folks ahead of me that Mr. Ghoya is in a bad mood. I'm fearful because my pass has a small tear in it. The queue brings me to the large door of the office. Ghoya's office is on the second floor and people are lined up all the way. There is silence – once in a while interrupted by a gunshot sling of words – then silence again. Someone is getting a reprimand.

Finally I'm inside the office. Ghoya is a slight man. He is sitting in a swivel chair. He has a cigar lit. His feet are up on the table. He drinks a sip of water as he motions me forward. I don't greet him. I hand him my pass. Suddenly he leaps up from his chair as if a wasp has stung him. I can't move. He speaks a grunt English – as if he

forced words out in puffs or as if he poured Japanese sounds into English words.

"You want to go to the English Settlement? No more English Settlement ... It's all Japanese now!" He looks me up and down as if making a profound decision.

Me, stammering: "Sir, I teach Chinese children ... English..."

"You what? You lie. You ... I see you ... you go sleep with foreigners ... this pass" he is whipping it with his hands now "is a lie..."

"No, Sir".

"This pass you bring me ... this corner, here, is bent ... you bring back a bent pass, I beat you ..." Then a pause. He walks over and brings a pot of glue. "Fix it now".

I take my finger into the white glue and under his gaze I glue two tiny pieces of cardboard paper together. He seems to have tired of his own performance with the last admonition:

"You don't take care of your pass? Next time I beat you ..." and then, in a changed tone of voice, "Next. Please. Next".

On Saturday nights, when the Jewish orchestra played, another Ghoya appeared. Dressed in a black suit and tie, he'd come to the theater with a guard of several soldiers. One would go to the orchestra pit and ask that the performance be interrupted. The orchestra was asked to stand. Ghoya made an appearance as if he was an emperor. Everyone rose. When he took his seat, everyone was allowed to sit. The performance went on. He called himself "King of the Jews". ...

\* \* \*

In the spring of 1945 the Pacific theater of war became active, reached even into Hongkew, our ghetto community. Island-hopping American bombers made reconnaissance flights over Japanese holdings over the Pacific. We had long suspected that the Japanese had chosen Hongkew for our segregated area because they had their military installations on its outskirts. Did they use us as cover

against the Americans? Were the Americans aware of our existence? In effect, because of this constellation, we knew we might well be bombed by either Japanese anti-aircraft flak or by American bombing raids. I learned first hand that day-to-day warfare is full of unintended mistakes and, hypothetically, we might be killed by our very own American liberators!

Nightly we'd wait to see if there would be another raid. First came the sound of high-pitched sirens. This immediately caused an adrenaline rush throughout my body, an intestinal twist, and nausea so profound with a simultaneous dash to our house's one bathroom (for seven other occupants) on Kungping Road No. 355. After the siren I waited for the first droning hum of "planes" overhead. To my burning intestines it made no difference whether they were Americans or Japanese. Nor would it make a difference to the dead which nationality's bombers killed them. A 60-second silence was like an eternity. Then came a sharp-toned whistle – a long, flying arch of metal – that ended in a rattling, window-shaking explosion. Most of the time it came from Japanese anti-aircraft guns that sent aircraft shells, smoke and shrapnel through our open-air ghetto. No American plane was even shot down to my knowledge. When not in the bathroom, I laid under desks and tables. Sometimes it took hours for the stomach to calm down.

I volunteered at the Ward Road Jewish Hospital where I also worked as a secretary and where my father had just died a few months previously. I saw my first naked, burnt and dead Chinese body lying on an abandoned stretcher. All I could do was find a white sheet to cover it.

\* \* \*

On August 6, 1945 – I'm now 18 years old – we learn that a new kind of bomb had destroyed Hiroshima and Nagasaki. ("What's a mushroom cloud?" we asked ourselves). Emperor Hirohito had surrendered. The mighty American army won. We danced in the

streets. Exuberantly, we were unaware that the decision to drop the bomb had opened up a Pandora's box in the form of the atomic era with its own set of agonizing choices: for we, the great Western nation, the "civilized" army, caused the greatest number of casualties inflicted by any army in any war against a CIVILIAN population in order to save the continuous sacrifice of more American soldiers with the prolongation of the war. To stave off the dictatorship of Germany – to halt the Holocaust – we, the defenders of good against evil, changed the face of warfare – first by the use of the bomb and secondly by the firebombing of civilian population centers. Air strikes on London, Berlin, Dresden and Hamburg made civilians – women, children and the elderly – the entire population – victims of warfare – as Kurt Vonnegut writes in "Slaughterhouse 5".

Within a few days at the end of this terrible war, a group of young Jewish men, my boyfriend among them, sought out and found Kano Ghoya. "We beat the heck out of him", they said, and then let him go. The good Old Testament eye-for-an-eye or a tooth-for-a-tooth, injunction – release from deep fear – prevailed. It took no time for victims to become executioners. Forgiveness? Forget it!

And one day, the Flying Messiah arrived in the person of Air Force Major Fine; tall, handsome in his khakis. Stationed in Peking, he had heard of the plight of the "a bunch of refugees in Shanghai". He requisitioned a plane, flew to Shanghai, requisitioned a jeep, and drove to the Ward Road Hospital, bearing boxes of antibiotics (new at that time) tablets and injectables!! Our European-trained doctors read the new medications as if they were reading Braille.

Within a few more weeks, American Air Force fliers and personnel came to use Shanghai as a way station to deploy soldiers home to the United States. The mood was celebratory. The army opened 29 Post Exchanges – in

fact, American grocery stores all over the city – in warehouses, offices and clubs. They brought a Wunderhorn of supplies: cans of Spam, boxes of Hershey kisses, Wrigley's chewing gum, beer cans, drinks, cigarettes. We were bug-eyed at the casualness of both small and large equipment – airplanes, jeeps, cars, spare parts, sleeping bags, water cans, Kleenex. Who had ever seen tissue paper folded within each other? Or chewing gum wrapped twice – first in aluminum, then wrapped again in painted and then in printed paper. This bonanza of equipment provided employment for a lot of refugees including myself. My boss from the hospital simply made me his secretary when he became the civilian overseer of the Post Exchanges. The young soldiers wanted to know from us where the Chinese girls were. We couldn't tell them, but we spent evenings with them drinking, singing,

gossiping, talking. "Let me tell you, in America, we ..." and we'd be off and running. They showed us Army movies. We did sing-alongs to "Give me Land, Lots of Land, But Don't Fence Me In..." We followed the balls that bounded to the music on the screen reveling in every new, casual luxury! Who said America was not paved with streets of gold?

Shortly after that, the so-called imperturbable Chinese turned on the Americans in the streets of Shanghai. Signs like "Yankee Go Home" sprang up all over the city, on walls, on placards. American sailors, jubilant to be on their way home to their families, their home land, ran exuberant races against other high-on-victory soldiers on the main street, stopping traffic – but who cared! Sweet was the fruit of victory! The sailors didn't know they were turning 100 years of colonialism on its head when they put the Chinese

rickshaw runners into the rickshaws, then raced one another while the cheering sailors on the sidewalks passed drinks, laughed while the Chinese bystanders laughed with them: "clazy, clazy". I didn't know it then but within months after the Yankees had gone home, a new tactical theater of war was born that would last for the next 50 years – between an emergent Chinese-style communism that toppled Chinese warlords that confiscated land – a holocaust of its own was born. Human evil, alas, is not the exclusive property of Nazis; but those subjected to it, as a class of Chinese soon would be, would submit to other rigorous methods (forced labor, forced communalization of land, incarceration, centralized power) that would create its unique, unforgettable and unforgivable tragedy.

## Shanghai's White Horse Cafe demolished

While China as a whole and Shanghai city itself was celebrating the 60 years, "Party of the Party", the historic building housing the White Horse Café at the former Little Vienna, in this old Shanghai ghetto area, was lost to China's progress-at-all-cost demolitions teams.

The Shanghai ghetto, formally known as the Restricted Sector for Stateless Refugees, was an area of approximately one square mile in the Hong Kou District of Japanese-occupied Shanghai, where about 20,000 Jewish refugees lived. These having fled from Nazi Germany, Austria, Czechoslovakia, Hungary, Romania, Poland, and Lithuania before and during World War II. They were resettled there after forced relocation by the Japanese from other parts of Shanghai.

The White Horse Cafe, owned by the

Mosberg/Klinger family (now residing in Sydney), was one of the most famous and lively cafes of Shanghai's "Little Vienna" in the early 1940s.

In early 2009, as the Hong Kou District officials had decided to widen the street, this building along with other historical buildings along the strip, were marked to be demolished.

With a hope to preserve these historical sites, locally resident Israeli journalist Dvir Bar-Gal contacted a few members of the foreign press in Shanghai. Among them was NPR's Louisa Lim who brought to the area Prof. Ruan Yi Shan from Tong Ji University. This institution had in the past offered plans for preservation of that area.

While the story about the historical cafe facing demolition had made news on such as radio stations broadcasting overseas, Prof. Ruan, who had placed

the story with some of his media friends at local newspapers, managed to get local publicity.

Over the past 6 months it had seemed that the local authorities had stopped the demolition work. Rumours came that the Hong Kou authorities had positively considered Prof. Ruan's various offers to preserve and-or relocate the building. Sad to say though, while most of the population were celebrating the National Day of 1 October, the bulldozers went into the building and that was that!

On 2 October the roof of the building was hammered down, and the final blow came on 6 October.

Mr. Dvir Bar-Gal photographed the building in its demise with shots of various stages from the moment it was announced that it was to be destroyed until its bulldozing.

# China Revisited

By Anson Laytner

I traveled to China this past spring as President of the Sino-Judaic Institute primarily to assess firsthand the status of the Kaifeng Jewish descendants through an extended stay there and also to witness the remarkable growth of Jewish Studies programs at select Chinese universities. Thirty-five years ago, when I was a student at the Beijing Yuyan Xueyuan on the first Canada-China Student Exchange Programme, I had tried to visit Kaifeng but was told it was a "closed city". By contrast, today the city is accessible and it is most easy to meet people.

After an absence of thirty-five years, the first thing I noticed about China was the change in choice of transportation. Then, bicycles were everywhere; today cars predominate. The Chinese drive both the same way, but it is a lot more frightening to see the "take no prisoners" style applied to motor vehicles, be they trucks, buses, cars or motor-bikes. Thankfully, the more cars there are, the more restrained the drivers are, so Shanghai drivers operated their vehicles more sanely than did their counterparts in Kaifeng.

The second thing I noticed was the building boom. Thirty-five years ago, Pudong in Shanghai was agricultural; today it is a forest of skyscrapers. Then the Bund towers, built early in the last century, were its high points; today Shanghai goes on forever and there are many clusters of competing high buildings. Even inland, in Kaifeng, construction is happening everywhere.

The third thing I noticed, sadly, was the smog. In over two weeks in China, I never saw a clear day. The day I left, our plane flew up the coast before turning over the Pacific. We saw the land engulfed in a thick grey cloud with the charcoal-colored leading edge. Progress has its price.

The fourth thing I noticed was the people. Thirty-five years ago, everyone wore a "Mao suit", usually blue and preferably patched to show one's revolutionary frugality. Today clothing is as varied as people are individuals; colors and styles abound; and women wear clothes that would make their Western counterparts either turn green with envy or flush red with embarrassment.

More significantly, the increased sense of happiness and freedom is palpable. This is not to say that the government isn't watchful. I heard of people being called in for questioning and websites being closed down - but thirty-five years ago, the population walked in tamped-down lockstep as the Cultural Revolution entered its final throes. Today, one sees men and women holding hands as they walk and chat, not just exchanging glances from opposite ends of shared bicycle handlebars; families and friends gather for easy times in parks and restaurants or street markets.

Thirty-five years ago it was impossible to interact with ordinary Chinese citizens in any meaningful way. Today, one can meet anywhere, anytime, anyplace. Then, official tour guides "knew nothing" about former Jewish sites in Shanghai, and Kaifeng was a closed city to tourists. Today it is a different world and I was able to travel and interact freely everywhere I went.

(From Points East, July 2009)

## New Holocaust and Tolerance Centre Project launched

The Hong Kong Holocaust and Tolerance Centre Project has been launched by the Jewish Community Centre Events Committee in Hong Kong

The Project will create a focal point for Holocaust studies and events within Hong Kong and Macau. Initially a 'virtual' project based at Hong Kong's Community Centre, it

will work with both Jewish and non-Jewish communities.

The Project has already established an advisory group of teachers from international and local schools to assist in increasing awareness of the Holocaust within the wider education sector.

The long-term goal is to establish a 'physical' Centre in Hong Kong, to

increase the capacity to work with schools and the community. Proceeds from the charity piano recital given by Robin Zebaida will be used by the Project to establish a multi media resource of books, DVDs and computer programmes available for loan to schools and the community in Hong Kong and Macau.

# A personal visit to Kaifeng, China in June, 2009

**Rabbi Anson Laytner**

I travelled to China this past spring as President of the Sino- Judaic Institute primarily to assess firsthand the status of the Kaifeng Jewish descendants through an extended stay there.

Thirty-five years ago, when I was a student on the first Canada- China Student Exchange Programme, I had tried to visit Kaifeng but was told it was a “closed city”. By contrast, today the city is accessible and it is easy to meet people.

I met my travel guide, Shi Lei, and his father (both Jewish descendants) to take a cab to the old Jewish quarter. There is a new stone marker on the main street, in Chinese, telling everyone the historical nature of the place.

First we saw the site of the synagogue—now a hospital. We pose for pictures. Then we wander around back, through a back alley, to view the one part of the synagogue still standing—its well, literally a hole in the ground! The Shis struggle to lift up the lid and Shi Lei asks if I want to take a picture. “Of what?” I ask myself. “A hole in the ground?” There isn’t even a sign to mark its historical significance. We walk a short way to the old Jewish street, South Teaching Torah Lane. It’s not much to look at, like a back alley that’s not even paved. Prof. Xu Xin, of Nanjing U, has put up some signs in Chinese, Hebrew and English.

## **Meeting the Zhao family**

We wind our way to the house of the Zhao family, the only one still on site. The house has two rooms. One has a bed, desk and table for four. This is also the Zhao family museum. The other room has two beds and a kitchenette. It is clean but a little

grim.

Later, it occurs to me that these Jewish descendants are proud of all that they have, even if it is an unmarked well and two-room house on an old hutong, and I am both ashamed of my judgmental behaviour and proud of them for hanging on to so little for so long. Old Mrs. Zhao is 84 and looks 94. I ask her if she remembers her husband doing any Jewish things. (She isn’t Jewish, Kaifeng Jews trace lineage through the male lineage.)

She doesn’t remember anything but just then her granddaughter, Guo Yan, comes in. She speaks perfect English but has never left China. She runs the museum and maintains a website.

She shows us her nearby room, which has the Sh’ma carved in gold letters on black wood. She recites it for us. She wants to build a museum/centre on site. I learn about the Jewish school she attends several evenings a week.

## **Shi Lei museum**

We hop a cab to visit the Shi family museum. You begin to see the problem: two families, two museums. Here four homes are clustered around an inner courtyard. One house (two rooms) houses the museum and nothing else.

It consists of photos, a few artifacts and gifts from foreign Jewish visitors. Some of the photos are quite historical and never been published before. After talking for about an hour or more, we return to the hotel. On the way in, one of the women picketing at the hotel site recognises Shi Lei and calls out to him.

We go over and, guess what another Kaifeng Jew. “Shalom”, she says

to me. “Ani Yehudi m’Kaifeng.” She learned her Hebrew here in Kaifeng. I couldn’t believe it, both the coincidence of meeting another Jew in Kaifeng and her being able to speak some Hebrew! First stop today is the Song Dynasty theme park in order to see Sino, Judaic Institute’s exhibit on the Kaifeng Jews and tour the park. Just as I had been told, the exhibit is only available on a need-to-see basis, which means it is only unlocked for foreign guests.

A young woman in Song dynasty dress welcomes us and we look around the three rooms. A Chinese man wanders in and Shi Lei says if it’s open, it should be open to all. The exhibit is not too bad. I ask him, if it is only open to foreigners, then why are the signs also in Chinese and, if they want to make money, why don’t they let Chinese tourists see this too? He doesn’t have any answers of course. Tomorrow I am going to meet his company’s manager and ask her these questions. It doesn’t make any sense to me at all.

That afternoon, Shi Lei and I go on the Municipal Museum, which houses the famous Jewish steles. As we approach, Shi Lei notes that the museum has had both an external and an internal facelift. Shi Lei speaks to the attendant and we are escorted up three flights of stairs to a narrow, locked double door. We go up another flight of stairs. Another foreigner, a university student, follows us but is told she can’t come up. “Why?” she asks. “It is private. You can’t come up.” She leaves. The attendant goes up and then unlocks a gate grill to let us in.

The exhibit is nicely displayed but

small. There are two illegible steles and a big stone bowl about a meter across, with lotus flowers carved on its sides. There are rubbings of the steles done in 1926 that show what they used to say and a map of Jewish Asia from the land of Israel to China. God knows why the exhibit is double locked- it's not as if there is anything either controversial or even portable up here.

I think how wonderful it would be if Kaifeng had just one exhibit on its Jewish community that was as well done and as accessible as Lord Bao's temple is.

Shi Lei took me to meet his boss because her travel agency handles most of the foreign Jewish tours to Kaifeng. I point out that other Chinese are Kaifeng's biggest tourist market but that the existence of the Jewish community is almost a secret. Kaifeng and China should be proud of how they treated the Jews and let its citizens and the world know about this. We returned to the hotel and I prepared myself for the main event: the meeting with the descendants. At 6:30 I went downstairs to the meeting room and started to welcome individuals as they came in. When everyone was settled in, including a young Israeli student who teaches some of the descendents several times a week, I introduced myself in my very best Chinese. When I said how happy I was to finally be here with them in Kaifeng on Erev Shabbat, they all clapped enthusiastically. Very respectfully I offered them several suggestions: There are four mediocre exhibits on Kaifeng Jews. Perhaps it would be good to try to get them combined into one site with a compelling exhibit like that of Lord Bao at his memorial temple. Murmurs all around. They are their own greatest resource. Other Jews will recommend Kaifeng as a tourist destination if they meet descendants, talk with them, and be inspired by their dedication to their heritage. The best thing the descendants can do is

to keep studying.

Showing collective initiative could open doors for young people to visit and study in Israel, Shi Lei is a good example of what is possible.

Then I sat down and waited for comments. Many of those present attend the "Yiceleye (Israel) school"; but several go to Shi Lei's classes. Some do nothing. Only members of the Li, Shi, Ai and Zhao families were present. They said the Zhang family had disappeared long ago. No Jins attended but they're around, some had made aliyah and one, a former school leader, is in bad favor with everyone.

Finally a woman sitting at the opposite end of the table spoke up: "We have heard this before from others. They come and make promises and nothing happens.

"But we already have a school here for the descendants in a place funded by Hong Kong Christians. They don't want to convert us. In fact, they want to become Jews. (Everyone laughs.) Their motives are good.

"I am 67 years and now I am studying Hebrew. We study and observe Shabbat together and holidays with potluck dinners. In fact ours is waiting now. "We don't have enough money to rent a place big enough for observance and study. We need a synagogue for cohesion of our community." Other people chimed in that they want to send their young to Israel to study, that the school is their organisation, that young people may need help financially to attend college, that other Jews (not Christians) should assist them.

Then a stocky young man spoke. He said the descendants know their history and proceeded to give me a précis. He said that there could be 2000 descendents in Kaifeng even though they have been isolated for a long time. He said other Jews have no idea how powerful an influence Han culture is. It has assimilated many other and larger, minorities. But not its Jews! He said the reason was that

they had a synagogue and that they knew their ancestors stretched back to Abraham.

"We need a synagogue again," he exclaimed. "We want our strong voice to be heard by world Jewry and to be helped. We've been here 1000 years and world Jewry shouldn't abandon us."

I responded that I would do my best to get their message out. I suggested that we would not be able to build a synagogue but perhaps they could rent a bigger space since Jews can pray in any building. Heads nodded. I also said we don't want to run their affairs, only to help them help themselves (which it sounds like they are doing). I also pointed out that today our world is smaller and that we have email and websites and cell phones to communicate more easily. Everyone applauded. I thanked everyone for coming and wished them "Shabbat Shalom". "Shabbat Shalom" they shouted back. I was bowled over.

I felt great until a number of Shi Lei's students asked to meet with me. One man, a Li family member, said we shouldn't give money only to that school, claimed that its members had been baptized, that the leadership should include representatives from all the clans. This kind of criticism was what I had been told to expect. I said: "I wish you had spoken up about some of these things at the meeting." "Well I didn't want to embarrass other family members." (I then realized that the Chinese do meetings Japanese style, resolve issues first so that formal meetings proceed without incident.) The next day, I was supposed to go sightseeing but because of rain we decided to meet instead with Mr. Li again, who wanted very much to speak with me. However, instead of just Mr. Li, 8 people crowded into my little hotel room for a 2½ hour chat. There were members of the Li, Ai and Shi families. They talked with concern about the other group (it had been

taught by a messianic Jew and some Hong Kong Christians pay for their school room) and they worried about their being led astray.

The Shi faction is strongly against any Christian influence or participation. They also claim that the other school is more popular because people hope that it will enable them to visit Israel or make aliyah. On Monday evening, Shi Lei and I went off to the Yiceleye school. The school is a oneroom office in a small office compound with other businesses all around.

Inside is an Israeli flag on one wall and on the wall facing is a calligraphy saying "Yi Ce Le Ye", pictures of descendents old and new, and the Ten Commandments in Chinese.

Opposite the door is a bookcase and a computer. Behind the bookcase is a small kitchen area and a toilet. I didn't see any sign of anything Christian, either in the bookcase or in any of the study materials. (Recently several religiously observant Jews from Israel, including a rabbi, met and "examined" members of this group about their beliefs and also found no evidence of Christian theology.) After sitting though one and a half hours of beginners Hebrew in an airless room, we got to talk. We discussed the

need to create a census or roster of community members. Once they had "Jew" on their local identity cards but no longer, they are forced to choose between "Han" or "Hui".

It is clear that there is no chance of a meeting of minds between the two factions in the near future. One young man suggests that the other group be invited to visit and participate and then, over time, merger discussions could begin. That seems to be the consensus for now. I am disappointed but not surprised.

### *Returning back home*

After I returned home to Seattle, I shared the following plan both with the Sino-Judaic Institute's Board and with representatives of both groups in Kaifeng:

- Economically and in terms of available teachers, it makes sense to have one school but this may take time or it may never happen. Ultimately it is their choice to make and it all depends on them.
- Although it would be best to have one school, there is no reason why there can't be two schools/groups. Every Jewish community has its divisions- why should Kaifeng be any different?

- Even with two schools, the descendants will still need some kind of overall organisation that represents all (or most) of them as a community in order to relate to local, provincial or national authorities; to determine who should meet with foreign guests, etc.

- Their idea to elect 10 people to form such a communal organisation is a good one: 2 from each clan/5 from each school. These representatives would work together for the good of both schools and uninvolved people too.

Sino-Judaic Institute (SJI), intends to support each school equally but will set aside a larger amount if the two groups actually succeed in forming this proposed community organisation. Besides having liaisons with each group, SJI will make a point of having someone from its Board make an annual visit to Kaifeng.

Time will tell whether or not the Jewish descendants in Kaifeng will be able to surmount their differences and find common cause with one another, or if their divisions will persist and they will remain weak and in conflict.

## *At the Table of the Honorary Presidium*

*January 7, 2010*



*Left to right: the Ambassador of China, T. Kaufman and Ruth Kahanov*



*Left to right: Yossi Klein and Yehoyada Haim*

# *A Group of Members of a Club in Japan Named after Sugihara Visited “Beit-Ponve”*



*The guests at “Beit-Ponve”*



*T. Kaufman talks about the Japanese friends of Jews.  
Next to him is Mr. I. Sato, a representative of a tourist firm,  
and M. Friedmann*



*The leaders of Igud Yotzei Sin at “Beit-Ponve”  
with the guests on January 11, 2010*

*Greetings by*



*Mr. Zhao Jun, the Ambassador of China in Israel*



*Mrs. Ruth Kahanov, Deputy General Director of the Ministry of Foreign Affairs of Israel*



*T. Kaufman, President of IYS and the ICFS*



*Yossi Klein, Deputy President of IYS and the ICFS*



*Ron Veinerman, Vice-President of IYS and the ICFS leading the program*



*The singer Ofira Gluska performs Israeli and Chinese songs*

*Presentation of Scholarships. On the Podium are*



*Mrs. Jacoby*



*Alon Nagar expresses thanks on behalf of Israeli students*



*T. Kaufman*



*Tania Zuaretz, Ella Goldreich and Shulamit Even*



*Moshe Ben-Yaakov*



*Yehoyada Haim and Yossi Shalhevet*

# Jews in International Shanghai: 100 Years of Amazing History

Rena Krasno

To understand international Shanghai, we have to go back to its early history. In the first part of the 19th century, European powers, Great Britain in particular, purchased great quantities of merchandise from China such as tea, spices, silk and many other products. Unfortunately, the Chinese were not interested in importing anything. Thus, although British silver poured into China, no Chinese money was filling British coffers. Empty British cargo ships sailing to Shanghai had to be loaded with bricks for ballast. These bricks were unloaded on the waterfront, the Bund, and were eventually used to build the British Consular compound.

To solve this negative cash flow, the British started to export to China fine Indian opium. India was a British colony at the time. The profits were great, but the tragic result was the addiction of thousands of Chinese, including members of the Imperial family. The situation became so frightening that China decided to stop incoming British opium ships, which led to the Opium Wars. Great Britain's victory was a foregone conclusion, due to superior modern arms and equipment. China capitulated and signed the humiliating Treaty of Nanking in 1842. The Chinese called it the Unfair Treaty and indeed it was very unfair, a sad example of Might makes right.

China was forced to open five ports to foreign trade, among them Shanghai. Moreover, Britain received the status of Most Favored Nation, which gave it many privileges. Soon after, the U.S., France, Germany, and Russia bullied China for their piece of the pie.

Each foreign power ruling a section of Shanghai had its own schools, its own courts of justice, its own army, its own police, and its own tax system. Thus, living in Shanghai was like living in several different countries, but with one difference of major importance to Jews fleeing persecution – there were no barriers and not entry visas. In Shanghai, anyone could live wherever he or she wanted, or could afford. The British and Americans called their joint area of administration the International Settlement, and the French named theirs The French Concession.

My family lived in the French Concession, so I went to the French school and the French Jesuit University. The language of instruction was French. English was the second language. Our final examinations at the end of College were sent to France for correction and our diplomas were valid in French Universities.

We never studied Chinese. Throughout my education, 19 years in all, I did not attend a single class on the Chinese language or culture. Thus, to my great regret, I don't speak Chinese at all, in spite of the fact that I do know a number of other languages.

The French celebrated Bastille Day and Armistice Day. Avenue Joffre, their main street, was decorated with tricolor French flags for these occasions and the French Army band paraded playing the Marseillaise. Banks, large offices and schools were closed. The French Club, a lovely building with art deco inner architecture, organized wonderful balls. Couples danced on a floor supported by springs, which added to the grace of their movements.

My cousins went to a British School

in the International Settlement, and their education was entirely English. Students graduated from the Shanghai British schools after passing the Cambridge Matriculation, the same as given in London. By the way, the Shanghai Jewish School also followed the curriculum of the British school with identical final examinations. The difference was that students there were taught in addition Hebrew and Jewish Religion.

British citizens marked the King's birthday with parades and other events. The British enjoyed paper hunts, balls on St. George's Day, cricket and soccer matches, and horse races – for which they used swift Mongolian ponies. British companies wrote "marriage rules" into contracts with British bachelor employees. A male employee had to agree to serve the company for 3-7 years before getting married. Then his boss would interview his girlfriend to decide if she would be a suitable wife. If the woman was stateless, or Chinese, or of a mixed race, no marriage permission was usually given. In some cases, the young man would be sent back to England or transferred to some distant outpost.

Some friends of mine attended the American school and their curriculum was the same as that current in the U.S. The Americans also had their own form of justice, their own church, their own clubs, and 4th Marines were stationed in Shanghai. Shortly before Pearl Harbor they were shipped to the Philippine Islands. As the marines walked down Bubbling Well Road and Nanking Road on their farewell parade to their ship, 50 ponies with jockeys

holding American flags stood in front of the Race Course.

There were other smaller foreign communities in Shanghai: Russian, German, Italian, Greek, Armenian, Syrian and Portuguese. Each national group celebrated their own customs and holidays, and were proud of their cultural identity. Alas, Chinese were not allowed to be members of most foreign clubs. They were the lowest on the social scale in their own country! Many places, even some parks, were closed to them. This scandalous situation was, unfortunately, not uncommon in the colonial era.

Shortly after the Treaty of Nanking was signed, Sephardi Jews started to arrive in Shanghai. They were the only Jews who did not come as penniless refugees, but as businessmen seeking new horizons. The first Jewish firm in Shanghai was established by David Sassoon. Sassoon had come to Bombay, India from Iraq – fleeing Iraqi persecution of Jews – and soon became the Nasi, the President of the Bombay Jewish Community. He was a religious man, an Orthodox Jew, respected and liked both by Jews and non-Jews.

Many years ago, while doing research for my books, I found a French newspaper dated 1876. In it was an article telling how David Sassoon had first become interested in Shanghai. Apparently, although he was rich and powerful, he always insisted on doing some simple tasks himself, such as going every day to the post office to pick up his mail. In 1844 David Sassoon noticed that one of his business competitors, an Englishman, was receiving a great deal of mail from Shanghai. He soon learned that Shanghai, due to its geographical location, close to the sea and at the mouth of a navigable river, would be an excellent place for a branch office. So David Sassoon dispatched his son to Shanghai where he opened the first Jewish office in Shanghai, in 1845. It prospered.

All Sassoon prospective employees in Bombay had to attend a special

school where they learned English, Hindustani, Arabic, and Hebrew. The education and textbooks were free. Before leaving for Shanghai, all Sassoon clerks had to learn how to slaughter chickens according to Jewish rites, so as to make them kosher. For this purpose, Sassoon hired a strict shohet, who imposed severe tests on applicants for a kashrut certificate. In fact, some years ago, I saw one such certificate dated 1880.

Throughout the years, the Sassoons made important contributions both to the growing Sephardi Community in Shanghai and to the city itself. They built state-of-the-art buildings like Cathay Hotel – which is today the Peace Hotel – and helped advance Shanghai's remarkable economic growth. They built a synagogue which still stands today – the Ohel Rachel. There were other famous Sephardi families, like the Kadoories who built Marble Hall, which is today the Children's Palace, and Silas Hardoon who built the beautiful Beth Aharon Synagogue, an architectural gem, which, alas, has not survived.

When I was young, the most prominent member of the Sassoon family, Sir Victor Sassoon, was one of the stars of Shanghai's *crème de la crème*. He owned famous racing horses, helped organize the first Miss Shanghai beauty contest, hosted fabulous parties that were the talk not only of Shanghai, but also of Hongkong, Singapore, and New Delhi. Nevertheless, Sir Victor was always dedicated to his fellow Jews. Later, when European refugees fleeing Hitler poured into Shanghai, Sir Victor was very instrumental in helping them with lodging, food, jobs and small loans.

Russian Jews started drifting into China at the end of the 19th century, after horrific anti-Semitic pogroms, civil wars and starvation in Russia. In the 1920s, Zionists passed through Shanghai on their way to Palestine, and some were unable to continue their journey. Such, for example, was the case of my father, who could not

leave Shanghai due to a sudden attack of appendicitis, and had to spend the little money he had on surgery.

At first, the Russian Jews were part of the Russian Emigrants Committee in Shanghai – a body created by non-Jews in 1926 after the arrival of three ships full of Cossacks and other Russians escaping from the Communists. Many of these arrivals were fiercely anti-Semitic and Jews did not feel comfortable in their midst. As the number of Russian Jews in Shanghai increased, they were determined to have their own community. Finally they succeeded in 1932, and founded the Shanghai Ashkenazi Jewish Communal Association, which was formally recognized by local authorities.

Russian Jews organized a find center – the Jewish Club, which today is the Chinese Conservatory of Music. The Club became the heart of their life: Zionist groups met there, aid to needy Jews was organized, excellent books were donated for a library, plays were performed, poetry recited, lectures and musical events eagerly attended. By the way, some Russian non-Jews also attended and participated at some events in the Jewish Club. One of my father's non-Jewish friends donated books of Russian literature to the library. The books on Judaica were from the private library of Shanghai's spiritual leader, Rabbi Ashkenazi.

Rabbi Ashkenazi was a Lubavicher Hassid from Vladivostok. He came to Shanghai upon the invitation of his good friend, my grandfather, for whom – alas – he performed his first funeral service. Rabbi Ashkenazi was a great asset to Shanghai Jews. He always kept good relations with the Sephardi Community and, later, even earned the respect of the Japanese occupying powers. His wife, a member of the famous Soloveichik family, was a wise and kind woman who was much loved.

A Russian Jewish synagogue was finally built in 1941 in the French Concession.

In 1937, Shanghailanders became

aware of refugees fleeing the growing horror of Nazism. They dressed differently from the local foreigners whose fashions were mostly Hollywood inspired. Most of the newcomers wore European-designed double-breasted coats, and some Austria girls were in colorful dirndls – such as we had only seen in fancy dress parties.

Shanghai Jews, both Russian and Sephardi, became very involved in the welfare of European refugees. My parents and most of their friends made every effort to help the dazed newcomers. They invited refugees to their homes for regular meals. Teenagers, like me, were sent to collect and distribute clothing, free food kitchens were organized, and many local Jews worked day and night in various committees to try and solve every-increasing problems. In fact, many youngsters began to complain – perhaps selfishly – that they hardly saw their parents any more!

As the political and economic situation worsened in Shanghai, the misery of the refugees intensified. One problem was that many did not speak English – the lingua franca of Shanghai. It was shocking for foreigners in Shanghai to see young German Jewish boy standing on the Bund, desperately peddling copies of the newly published Gelbe Post.

The number of refugees finally reached some 20,000. Many were depressed by separation from family and friends, fear about their fate, and miserable living conditions. They were tormented by ill health, reacting badly to compulsory inoculations against cholera and typhoid, to which oldtimers' bodies had become accustomed. Also, they were not used to boiling drinking water nor washing fruit and vegetables in a solution of potassium permanganate. As a result, many succumbed to dysentery and other serious stomach ailments.

Another problem was caused by the arrival in Shanghai of Nazis expelled from the U.S. and South America. The German Consulate began distributing

circulars including names of businesses employing German Jews. All "Aryans" who did not boycott such companies were warned that their names and photographs would be sent to Nazi offices in Berlin and punishment would be severe.

By 1939, more than 1,500 needy refugees were concentrated in slum-like community Heime located in the Hongkew district, which had been seriously damaged in warfare between the Japanese and the Chinese. Nazi efforts to wipe Jews off the face of the earth greatly worried members of the Russian Jewish community. While Jewish books were flung into bonfires in Europe and so-called 'degenerate art' was destroyed, Russian Jews made a determined effort to – as my father expressed it – "create an oasis of Jewish thought and culture in distant Shanghai".

A Jewish magazine – Our Life – was launched first only in Russian and later in English and Yiddish. Short stories and novels by famous Jewish writers were translated into Russian from English and Yiddish, and sold out rapidly not only in Shanghai but also in Harbin and Tientsin.

When it became obvious that widespread war was approaching, bearers of foreign passports were advised by their Consulates to return to their home countries. Thousands of Chinese corpses were picked up in the streets having died of cold, hunger and disease. Stateless Shanghaianders worried about their helplessness in a cataclysm that now appeared unavoidable.

### ***Pearl Harbor changed the face of Shanghai forever***

At 11.30 on the night of Pearl Harbor I was returning home from a student dance with a friend. When we walked past the American School, we saw a Japanese guard in uniform standing in front of it. He was carrying a fierce looking bayonet. Japanese military trucks bearing Japanese soldiers were speeding past.

The Japanese now occupied the entire territory of Shanghai. They compelled so-called Number 1 enemies – the Americans, British and Dutch – to wear red armbands for identification. Later, all these nationals were incarcerated in camps for the duration of the Pacific War. A number of Sephardi Jews, who were British citizens, or held British colonial passports, were also arrested. The French had been quickly defeated by the German Blitzkrieg and the Vichy government co-operated with Nazi Germany, so the French in Shanghai were left free by the Japanese. The stateless were also left alone, but since they belonged to no country they were at the complete mercy of the Japanese occupying forces. In 1942, prominent members of the Russian Jewish Community were arrested by the Japanese military police, called the Kempetai. They were as feared in all Japanese occupied territories as the Gestapo was in Europe. The unfortunate Jews were sent to the infamous Bridge House prison where they were cruelly tortured. One of the Jewish prisoners died soon after imprisonment, others were released some time later. Unfortunately, the President of the Ashkenazi Jewish Community – Mr. Boris Topas – endured inhuman suffering for many months. When he was eventually released he was a totally broken man in mind and body. He never recovered. He had literally given his life for the Russian Jews in Shanghai.

In February 1943, the Japanese issued a proclamation concerning restrictions of residence and business of stateless refugees. The proclamation specified that:

By Stateless Refugees are meant those European refugees who have arrived in Shanghai since 1937. In reality, the newly created so-called Designated Area was a ghetto, the first Jewish ghetto in the history of China. Jews, like my family, who had arrived in Shanghai long before 1937 did not have to live in the Designated Area. It is interesting that the word "Jews" did

not appear in the proclamation.

The refugees were permitted to leave the ghetto only if they had proof of a job outside the ghetto where their presence was essential. At once, Russian and Sephardi Jews undertook a frantic search for such jobs for the refugees. Permits to leave the ghetto were issued by two Japanese officials. One called Ghoya, named himself The King of the Jews. He seemed to enjoy humiliating Jewish refugees waiting in line for a day pass. Ghoya was a very short, unpredictable man, who would scream, slap people, and sometimes jump on his desk in a mad fury. Another Japanese, Okura, issued passes for longer periods. Although his behavior was friendlier, he was even more dangerous because – at whim – he would send people to the Ward Road jail where they would frequently be infected with deadly typhus.

All refugees leaving the ghetto had to wear a round badge about one inch in diameter on their outer clothing. A blue badge was worn by those allowed to leave the ghetto during working hours for one month, a green badge was for one week, and a yellow badge for one day. Every refugee leaving the ghetto was provided with an identity card enclosing a map showing exactly what part of Shanghai he or she was allowed to visit. In fact, I saw for the first time such a badge and identity card when I lectured at Denver (Colorado) University. They belonged to a former German refugee – Erich Calmann – who had preserved with great care Shanghai memorabilia, including an old tram ticket! Erich now donated most of his collection to the Hoover Institution Archives at Stanford University.

During the Japanese occupation of Shanghai, Jewish Shanghaianders did their best to help the refugees, but they were overwhelmed by the needs of some 20,000 people. Survival of the refugees was made possible through the help of the Joint Distribution Committee under the leadership of Laura Margolis, who

obtained loan guarantees from Jews in the U.S. When she was interned by the Japanese as an enemy national in 1943, she still managed to continue her work. Her contact with the Russian Jewish community was through one of their leaders, Joseph Bitker. In camp, Margolis pretended to be very ill and was sent to the Shanghai General Hospital. There, at great risk to himself, Bitker visited her several times. In spite of Japanese guards watching their every move, the two managed to discuss how to get funds from the U.S. and send the money to Shanghai through Swiss, Portuguese and Swedish officials. A truly amazing achievement!

In the Shanghai ghetto – 49 blocks of crumbling buildings – conditions were becoming more and more miserable. Adult refugees were guaranteed only one meal a day of 1,350 calories, insufficient to keep them healthy. Children got a light supper in the evening. Thousands of Jews began to suffer from malnutrition. Families cooked whatever food they could gather on primitive stoves, outside in the lanes; they had to buy drinking water and had no flush toilets. In spite of the all the difficulties, refugees in the ghetto sent their children to a good school founded by the Sephardi Kadoorie family, organized lectures on Chinese culture by a Sinologist, Professor Tonn, and an ORT college where practical professions like carpentry were taught. Numerous libraries were set up with books in German, Yiddish, Polish and English. Two German newspapers were published as well as one in Polish and Yiddish, on paper whose quality varied from bad to deplorable.

During the Japanese occupation my family, like all stateless Russian Jews, was left alone. We belonged to no country, so we were not on Japan's enemy lists. My parents had to find new ways to survive. My mother opened a children's toy shop and dress salon. Skillful Chinese tailors copied from old movie magazines dresses

worn by American child actors like Shirley Temple. Chinese carpenters built miniature shops and furniture. As the war progressed, Shanghaianders struggled against increasing restrictions imposed by the Japanese and growing food shortages. The U.S. Air Force started bombing raids over the city. One day a young Japanese couple visited our apartment and told us we had to move out. With great difficulty, my parents found several rooms to rent. Our new landlords were terrible people who harassed us daily.

On July 17, 1945, shortly before the end of the Pacific War, the U.S. Air Force bombed the ghetto area. Shanghaianders learnt that the U.S. objective was a Japanese naval radio station that directed Japanese warships. 31 refugees were killed, 299 wounded, and 700 made homeless. Many Chinese living in the surrounding slums were also killed and hurt. Five days later, on July 23, a petition was written on the letterhead of the Shanghai Ashkenazi Jewish Communal Association and signed by representatives of 18 Jewish organizations. It was handed to Mr. T. Kubota, Director General of the Office for Stateless Refugees. The petition requested that the Japanese:

...grant the refugee population in the Designated Area freedom to remove their living quarters to other parts of the city.

Of course, at the time of writing, nobody knew that atomic bombs would be dropped over Japan ending the war, and that the 18 persons signing the petition were taking a great personal risk. Japanese reaction was always unpredictable. It could lead to arrest, torture and death. This time nothing happened, just silence on the part of the Japanese who must have known that their defeat was rapidly approaching.

On August 9, 1945, a disturbing article appeared in the English language Tokyo Mainichi. It spoke of U.S. B-29s dropping new type bombs over Hiroshima and Nagasaki. The Japanese named them pikadon to reflect

their blinding light and thundering noise. The dreadful was over at last. Recordings of the Japanese emperor's surrender speech were played on all Shanghai's radio stations. It was the first time in history that the Japanese people heard the sacred "Voice of the Crane". Translations in English were published in local newspapers.

On September 2, 1945, a formal surrender ceremony took place in Tokyo Bay aboard the U.S.S. Missouri. Japan had lost the war against the United States. The very same American flag that flew over the Capitol Building in Washington on the day of Pearl Harbor was now flying above General McArthur's Tokyo headquarters.

By the middle of 1950 almost all Jews had left Shanghai for other parts of the world.

I returned to Shanghai in 1994 to take

part in a seminar organized by the Center for Judaic Studies, headed by my friend Prof. Pan Guang, and the local Chinese government. I found a city that was reborn and throbbing with enormous energy. Today, there are seven centers for Judaic studies in China. After my first visit, I traveled twice again to Shanghai, once to take part in a Chinese TV documentary and once on a book-signing tour. Everywhere I admired state-of-the-art buildings, roads and bridges. To my delight, the Chinese people appeared to be healthy, well-dressed and certainly happier than I had ever seen them.

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**Rena Krasno was born in Shanghai, China, in 1923, the daughter of stateless Russian Jews. Her father, David Rabinovich, was Honorary Secretary**

**of the Shanghai Ashkenazi Jewish Community and editor of Our Life, a Jewish cultural publication. During the Japanese occupation of Shanghai she recorded her own and her family's experiences, while also collecting information from newspapers, wall posters and various publications. Rena recorded her memories of China in Strangers Always: A Jewish Family in Wartime Shanghai (1992) and That Last Glorious Summer (2001). She was also a long-standing member of the Editorial Board of Points East, published by the Sino-Judaic Institute in the USA.**

**This article is based on a lecture given some years ago by Rena Krasno who passed away in October 2009, and is published here in tribute to her memory.**

## 98 *The sinking of the TSS conte Verde*

**By Ralph Harpuder**

A few of us Shanghailanders may recall our parents talking about the ocean liner, conteVerde which in 1943 lay on its side afloat on the Whangpoo River. A picture postcard of the ship and a rare photograph of the Conte Verde en route to Shanghai, with a view of the stern shot in 1939, is shown in figure one and figure two respectively. At time of the attack on Pearl Harbor, the attack on Pearl Harbor, the ConteVerde had been caught in shanghai and did not venture out. Little was publicized within the Hongkew ghetto as to why the ship capsized in the harbor near the bund. It was later learned that after the Italian capitulation, the 18,765 ton vessel was scuttled by its Italian crew in 1943 before the Japanese could take possession of it. The Japanese, however, managed to salvage the ship that same year, and towed it to Japan for further repair and conversion into a troopship.

In 1944, the ship was attacked by a US B-24 bomber near Kyoto, capsizing it, and sinking it for the second time. This delicate operation was carried out by radar, and low altitude bombing (LAB), a new innovation at the time tailor-made for attacking Japanese surface ship. An article written in 1948 by Hank Topfer in the "future", the Shanghai Jewish youth community center bi-monthly bulletin, tells about an interview with William D.Hopson, commanding officer of the LAB Detachment, who took charge of the preparation and execution of this mission. Lt. General Claire Lee Chennault, commanding officer of the China-based 14th Us Air Force, made the decision to sink the ocean liner before the Japanese could use her for their military effort. His portrait is illustrated on the cover of the monthly bulletin mentioned above. Both the article and the cover are shown in figure three and figure

four respectively.

The Conte Verde originally built for Lloyd Sabaudo for Genoa New - York service later transferred to Lloyd Triestino for Trieste - Shanghai service. Their trade names are illustrated in figure five.

As already mentioned in one of my previous articles, "ships that brought us to shanghai", the conte Verde in the late 30's carried a large contingent of stateless Jews to Shanghai. Among those were my parents, sister, grandmother (not show), and your truly - all shown on deck of the ship in figure six.

The Conte Verde, like several other liners that brought stateless refugees to shanghai, had all the amenities one could ask for, and thus was the last taste of luxury before disembarkation and settlement in a war - torn and forlorn part of Shanghai.

# Why Japan Will Never Forget

by Jayne Kim Schrantz



*The story of Hana Brady's suitcase and its journey from World War II Auschwitz to contemporary Japan testifies to the profound depth and tenacity of the human spirit. Fumiko Ishioka, the woman responsible for bringing Hana's story to light, recently visited Hong Kong for the Asian premiere of Inside Hana's Suitcase at the 2009 Hong Kong Jewish Film Festival.*

The story of Hana Brady begins in Nazi-occupied Czechoslovakia, but today it spans the globe, thanks to the determination of Fumiko Ishioka, the director of the Tokyo Holocaust Education Resource Center. In 2000 while working with Small Wings, a group of Japanese students studying the Holocaust, Fumiko visited Auschwitz and eventually convinced them to lend her some items from their museum to showcase in an exhibition she was planning, "The Holocaust Seen Through The Children's Eyes." Among the items she received, the battered suitcase marked in white paint with the name and birth date of a Holocaust orphan, Hana Brady, sparked the imagination of her students. Over the next eight months, Fumiko doggedly retraced Hana's steps through WWII from a happy childhood in Czechoslovakia to the doors of Auschwitz's gas chambers, eventually tracking down Hana's elder brother, George. George had not only survived life in both Terezin, the Jewish Ghetto in Czechoslovakia, and Auschwitz, he had gone on to create a new, happy life and family for himself in Canada. Fumiko reached out to George and asked him to help her students understand the person that Hana Brady had been and to share her story with them. George relished the opportunity to share his memories of Hana, thus beginning an almost decade-long friendship between George and Fumiko. With George's

assistance, Fumiko has developed a traveling exhibit and presentation on the Holocaust, centered around Hana's suitcase. that has been presented to over 500 schools throughout Japan. It's important to understand that Fumiko's work is pioneering in Japan. History education itself is a contentious issue in contemporary Japan and has inspired a long, heated debate among scholars for six decades. The content of history textbooks is tightly controlled by the extremely powerful Ministry of Education. Japan's wartime activities, its complicity with Nazi Germany, and its active aggression throughout East Asia have been considered taboo subjects for school textbooks for years. For almost fifty years, a famous historian Ienaga Saburo raged a legal war against the Japanese government for violating his freedom of speech by censoring material on 20th century Japanese history in textbooks he had written. Fumiko's mentor, Makoto Otsuka, who she considers a true pioneer in Holocaust education, established the beginnings of Holocaust education in Japan through the Japanese Christian Friends of Israel's Holocaust Education Centre in Hiroshima. However, Fumiko has taken the process a step further. In the past decade through work such as Fumiko's at the Tokyo Holocaust Research Center, students throughout Japan beginning to learn about a vital part of world history. In Fumiko's experience, an openness

to learning modern Japanese history often depends upon the teachers. "It really varies but I would say that the Holocaust is a new subject for many of the children that I meet. Not only the Holocaust but also our country's atrocities have not been told properly. We always joke that they [textbooks] ran out of time by the time they got to the modern period and World War II since they started with the ancient period." In fact, while children are extremely keen to learn about World War II history and even Japan's complicity, Fumiko finds that it can be difficult to introduce the subject because history teachers themselves are as not interested in the subject. As a result, she has to approach the topic through other subjects, such as art, literature, or music. As a small island nation, most Japanese children are not exposed to children of other cultures, races, or religions. While Japanese children are no strangers to prejudice or racial bias, particularly against other Asians such as Koreans, Chinese, or Filipinos, they are often surprising free of anti-semitism, perhaps a result of being woefully unfamiliar with the history of the Holocaust or WWII in general. To that extent, Fumiko is working with an empty slate. "Some kids or teachers might have an image of Jewish people being rich, but for most students it's the first time they have really heard about Jewish people. I explain to them that it's not a race but a religion and try

to explain to them the long history of Jewish people in Europe for 2000 years." Fumiko deconstructs stereotypes of Jews that were perpetuated by the Nazis by showing students pictures of people from different sects, such as Orthodox Jews from Eastern Europe or assimilated Reform communities in France. "We see the Holocaust as an event with a finite beginning and ending, but I try to explain to them how it developed from the early years into the eventual result." It is Fumiko's hope that teaching children how to deconstruct the underpinnings of prejudice and the rhetoric of hatred will empower them to apply the same lessons to their own lives and communities. The founders of the Tokyo Holocaust Education Resource Center were originally inspired in their work by a desire to promote tolerance and understanding to Japanese children and perhaps mitigate the serious social problem of bullying in Japanese schools. Fumiko explains that, "Our intention was not to give them the chance to learn how terrible it [the Holocaust] was, but rather to look at how it

happened and how we could possibly have such hatred towards a certain group of people. We want to encourage them, faced with such intolerance and prejudice in their own community, to open up their eyes and minds. We want them to widen their world through learning about the Holocaust." Like Anne Frank, the story of Hana Brady resonates with children on many levels. Hana's happy early childhood, her dreams of becoming a teacher, the loss of first her parents and later her beloved elder brother, and her confinement in the Jewish Ghetto that only ended in the gas chambers of Auschwitz all generate an empathetic response in children because they can imagine themselves in the same position of confusion, powerlessness, and suffering. Fumiko admits that, "Of course, the children are shocked by the depravity of what occurred, by the sheer vast numbers of people that were killed, and they are especially shocked by the fact that young children, often of their same age, were killed." She is careful, however, to try not to scare them with the subject matter, so young

children are never shown photos of the gas chambers or of dead bodies. What she tries to generate is empathy for those that suffered under the Holocaust. Understandably, Fumiko's discovery of Hana Brady's suitcase and her incredible story has been a transformative experience. For Fumiko, George Brady is a personal hero in the truest sense. "I cannot describe how grateful I am that he decided to share his most difficult memories with us. What inspired me is how a person like George survived and has never given up and has created such a beautiful family, his positive outlook on life. The Holocaust is more than just a historical event for me. It's become a chance to explore human nature. I really want to keep sharing this lesson with many more students. It's really my life's work." More information on the Tokyo Holocaust Education Resource Center can be found at <http://www.ne.jp/asahi/holocaust/tokyo/topenglish.htm>. The Center no longer runs a permanent exhibition on the suitcase and instead maintains a traveling exhibition through its outreach program to schools.

## Jewish Harbin 1923



*A loan for the rescue of the New Synagogue in Harbin*

# DONATIONS

## SOCIAL AID FUND

### USA

#### NEW YORK

From	The AMERICAN FAR EASTERN SOCIETY of NY towards the IYS Social Aid Fund	US\$	1000
"	Bella RECTOR towards the IYS Social Aid Fund	"	100
"	Bertha ELKIN in memory of her parents Lisa and Solomon OPPENHEIM	"	100
"	Subodh K.NANDY in memory of Joseph FARBER	"	50
"	Rose and Norman PEISER in memory of her parents, Lucy and Leon BRITANISKY	"	180
"	Rose and Norman PEISER in memory of their niece, LTC Jeanne HUTCHISON	"	180

### SAN FRANCISCO

#### THROUGH THE COURTESY OF THE FAR EASTERN SOCIETY OF SAN FRANCISCO

From	FAR EASTERN SOCIETY of SAN FRANCISCO for the PASSOVER Holiday	US\$	1000
"	Mr. and Mrs. David FAMILIANT for the Igud Yotzei Sin Social Aid Fund	"	5000
"	The Aaron and Marie BLACKMAN Foundation for the Sephardic Fraction of Igud Yotzei Sin	"	1000
"	Mark A.KAPTZAN for the Igud Yotzei Sin Social Aid Fund	"	100
"	Phil and Mira MATERMAN in loving memory of their parents Abram and Dina MATERMAN and Jacob and Betty LIBERMAN	"	100
"	Dr. Basil G.BERNSTEIN M.D. for the Igud Yotzei Sin Social Aid Fund	"	36

### USA

From	Archie and Myrna OSSIN in honour of the marriage of their daughter, JACQUELINE, to Dr. Michael HIRSCH	US\$	250
"	Raissa GOLDIN in honour of Teddy KAUFMAN's 85th Birthday	"	85
"	Sanford WAINER in honour of Teddy KAUFMAN's 85th Birthday	"	18
"	Sanford WAINER in honour of Celia and Sanford WAINER's 60th Wedding Anniversary	"	18
"	Paul and Esther AGRAN in appreciation for sending them two books "Through the Far East to the Middle East"	"	35
"	Paul and Esther AGRAN towards the IYS Social Aid Fund for Pesach	"	100
"	Paul and Esther AGRAN in memory of their lifelong friend David UDOVITCH	"	100
"	Daniel GROSSMAN & family, Deborah GROSSMAN & family, Pam GROSSMAN & family, David GROSSMAN & family and Moses GROSSMAN in memory of David UDOVITCH"	"	150
"	Dina VINCOW in memory of her parents Sophia Abramovna and Lev Moiseevich LICHOMANOV"	"	250
"	Luba TUCK in memory of her sister Olga MALTZER (nee Schifrin)	"	100
"	Gina STEINBERG in memory of her father Alter ORLOVSKY	"	250
"	Esther WOLL in memory of Sarah and Joseph OSSIN	"	100
"	Seema ZIMMERMAN and Sara (Gabriel) NALLEY in memory of the passing of Bernie Goodstein's wife Mira (Brodsky) GOODSTEIN	"	100
"	Dora and Gabriel LEE are remembering their beloved cousin Mary BEYAR	"	25
"	Benjamin W.HENKIN in lieu of flowers for the approaching Holiday of Pesach, in the name of his parents Elka and Zeev-Wulf HENKIN	"	100
"	Esther B. BATES in memory of Martin (Bihovsky) BATES	"	36
"	Hanna and Albert BENSADOUN in memory of their parents Lesser and Ethel KIEWE	"	25

## *In lieu of flowers for Passover*

From	Maya BAAS and Yuri BORIN	US\$	100	From	Joseph MRANTZ	US\$	100
"	Aaron BELOKAMEN	"	100	"	Archie OSSIN	"	50
"	Sol BIRULIN	"	100	"	Aya PIVO (Machlina)	"	500
"	Leopold BORODOVSKY	"	20	"	Dr. Sima REICHER	"	200
"	Kurt P. DULDNER	"	100	"	Zena SALTER	"	25
"	Raissa GOLDIN	"	25	"	Carol W. SKYDELL	"	25
"	Gutia KATZEFF	"	25	"	Erica SPINDEL	"	25
"	Golda LAZAROVICH	"	25	"	Gina STEINBERG	"	50
"	Theodore LEVIN	"	30	"	Luba TUCK	"	100
"	Gary MATZDORFF	"	100				

## **HONG KONG**

From	Mrs. Mary BLOCH for the Igud Yotzei Sin Social Aid Fund	US\$	1000
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## **SWITZERLAND, Lausanne**

From	Mrs. Judith MEYER-KRUGLAK for the Igud Yotzei Sin Social Aid Fund	US\$	1000
"	Mrs. Henriette OSSINOVSKY in memory of Anatoly OSSINOVSKY	"	70

## **CANADA**

From	Frank and Nadia OGNISTOFF in memory of their parents Gregory and Mary OGNISTOFF	US\$	100
"	Natalia WILSON for the Igud Yotzei Sin Social Aid Fund	"	50
"	Regina CANNING for the IYS Social Aid Fund	Can\$	20
"	Jeannette POLOTSKY	"	75
"	Allan RAYSON	"	200

## **AUSTRALIA**

From	Mr. and Mrs. Harry TRIGUBOFF for the IYS Social Aid Fund in lieu of flowers	A\$	3500
"	Lika ONIKUL in memory of her late husband Jacob ONIKUL	"	25
"	Lika ONIKUL in memory of her late mother Essia MEEROVICH	"	25
"	Hilia RIVKIN in memory of her sister Mifa YACOBI KATZNELSON	"	150
"	Lika KAGANER in lieu of flowers to Zelda FRIEDMAN and family	"	60

## *In lieu of flowers for Passover*

From	Mrs. Alla BRAGAR	A\$	200	From	Mrs. Sophie SAKKER	A\$	50
"	Mrs. Amalia GOLDBERG	"	50	"	Dr. A.SAMSON and Mrs. M.SAMSON	"	200
"	Mrs. Vera KARLIKOFF	"	100	"	Mrs. Hannah STERN	"	40
"	Mrs. Nora KROUK	"	200	"	Mr. and Mrs. Jesse TRACTON	"	200
"	Mara MOUSTAFINE and Andrew JAKUBOWICZ	"	100	"	Mr. and Mrs. George VORON	"	100
"	Mr. S.NAZAROFF	"	100				

## **ISRAEL**

From	Baruch ROSENSTEIN for the Igud Yotzei Sin Social Aid Fund	NIS	1000
"	Marianna BARLY towards the IYS Social Aid Fund in memory of her parents Dr. Ernst and Gertrude MICHAELIS	"	5000
"	Hannah and Shmuel MULLER in honour of Abraham GOLDREICH's 80th Birthday	"	180
"	Shulamit EVEN in honour of Ella GOLDREICH's Birthday	"	180
"	Shulamit EVEN in honour of Rasha KAUFMAN's Birthday	"	180
"	Michael FLEISCHMANN in honour of Rasha KAUFMAN's Birthday	"	300
"	David GUTMAN for the Igud Yotzei Sin Social Aid Fund	"	300
"	Nadia and Zeev RUBINSON in memory of their parents MARKOVICH, RUBINSON and Kathy LEVINSON	"	1000
"	Israel KARNY in memory of his parents Mina and Mark KRIMCHANSKY	"	1000
"	Flora and Bob FREIMAN in appreciation for sending to them Sara ROSS's book	"	200
"	Galia KATZ in appreciation for sending her two books "Through the Far East to the Middle East"	"	120
"	Alter ROSENBLUM in memory of his wife IRA and daughter DALIA	"	200

From	Golda TOLEDO in memory of her mother Sonia PESELNICK	NIS	100
"	Baruch LEVITIN in memory of his mother Esther LEVITIN	"	180
"	Tzvia ASHUR in memory of her father Hanania NISSENBAUM	"	100
"	Esther ALON and Avi PODOLSKY in memory of their parents Efim and Leah PODOLSKY	"	200
"	Leonfrid HEIMAN in memory of his dear wife HENRIETTA	"	180
"	Aya ROSEBLATT in memory of her husband Moshe ROSENBLATT	"	100
"	Yona PONIMONSKY in memory of his wife Genia PONIMONSKY (Shifrin)	"	150
"	Isabella NADEL in memory of her husband Yitzhak OREN (NADEL)	"	300
"	Yosef JACOBSON in memory of his parents Rosa and Leonid JACOBSON	"	100
"	<u>Dora WEIZBERGER</u> for the Igud Yotzei Sin Social Aid Fund	"	400
"	Israel BARANOVSKY in memory of his wife ITA, son MONA and parents F. and S. BARANOVSKY and S. and F. HERTSMAN	"	360
"	Fira KANER in memory of a dear husband, father and grandfather Sioma KANER	"	200
"	Renata SHANY in memory of her mother Miriam HALPERN	"	360
"	Alina KRINKEVICH in memory of her dear RELATIVES	"	500
"	Aya ROSENBLAT, Mifa ZILBERG, Mira PISETSKY, Eva LAU, Lily KOROSHI, Mary KAMIONKA, Ety GINANSKY, Rasha KAUFMAN, Celia MAIMANN in honour of Genia OLSHEVSKY's Birthday"	"	180

### *In lieu of flowers for Passover*

From	Mr. & Mrs. T. PIASTUNOVICH	US\$	250	From	Mozlia KIRSCH	NIS	100
"	Mr. & Mrs. A. ABRAHAM	NIS	100	"	Pnina and Yosef KLEIN	"	300
"	Pesia AHARONI	"	200	"	Shoshana and Abraham KLIGMAN	"	100
"	Shoshana and David ARAMA	"	200	"	Rachel and Iona KLIGMAN	"	300
"	Aviva ASHROFF (Kenig)	"	200	"	Baruch LEVITIN	"	300
"	Abraham BARANOVSKY	"	200	"	Rina and Tima LITVIN	"	300
"	Margalit and Michael BOYARSKY	"	200	"	Tamar and Arie MADORSKY	"	100
"	Nora BRODET	"	500	"	Fania and David MINDLIN	"	200
"	Gary BROVINSKY	"	500	"	Isabella NADEL	"	300
"	Frieda CLIPPER	"	150	"	Mira NAGAR-LEVITIN	"	200
"	Ilana COHEN	"	500	"	Mr & Mrs E. NEUMANN	"	50
"	Bernard DAREL and family	"	100	"	Inga and Kurt NUSSBAUM	"	1000
"	Henrietta DIESTEL	"	360	"	Tania PRISH	"	200
"	Rivka EZRAHI	"	120	"	Mili and Eli RAPID	"	100
"	Abraham FRADKIN	"	500	"	Serafima RIBINICK	"	200
"	Miriam FRATELIS	"	150	"	Israel ROSENBLATT	"	180
"	Zelda FRIEDMAN	"	100	"	Erica SCHLESINGER	"	50
"	Mark GENDLIN	"	200	"	Dr. Alexander SCHNEIDER	"	100
"	Rosa GERSHEVICH	"	200	"	Tsipora SCHNEIDERMAN	"	200
"	Aviva and Yechiel GOLDSCHMIDT	"	400	"	Clara SCHWARTZBERG	"	400
"	Jacob GURY	"	200	"	Miriam SHAHAM	"	100
"	David GUTMAN	"	300	"	Tania and Eddie SHEINGEIT	"	180
"	Riva HOFFMANN	"	200	"	Mark SHIFRIN	"	360
"	Emmanuel INGERMAN	"	200	"	Dalit SHIKMAN	"	500
"	Yosef JACOBSON	"	100	"	Carmela SOKOLOVER	"	100
"	Eli KAMA	"	100	"	Sarah UMANSKY	"	50
"	Luba KATZ	"	100	"	Alon VICHANSKY	"	250
"	Esther and Yosef KATZ	"	100	"	Shulamit VUDOVOICH	"	200
"	Rasha and Teddy KAUFMAN	"	500	"	Mr. & Mrs. H. YANKLOWICZ	"	80
"	Tamar and Shmuel KISLEV	"	200	"	Meefa ZILBERG	"	400

### *SYNAGOGUE FUND*

#### *USA*

From	Mrs. Raissa GOLDIN in honour of her 95th Birthday for the Synagogue Fund	US\$	95
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## ISRAEL

From	Luba TSINMAN in memory of her dear sister Miriam ELBERG	NIS	200
"	Luba TSINMAN towards the Synagogue Fund for The Holiday of Pesah	"	500
"	Esther KATZ in memory of her parents Riva (Rivka) and Sima (Shimon) BASIN	"	100
"	Genia KAUFMAN in memory of her parents Musia and Pana SAMSONOVITCH	"	180
"	Riva HOFFMANN in memory of her father Itzhak SOKOL	"	100
"	Liora DANKNER in memory of her mother Susana (Slouscher) GRUPPER	"	180
"	Tema BLUM in memory of her aunt Fania and her uncle Yakov SEGAL	"	180
"	Sally KATZ in memory of her mother Juliet ABRAMSKI	"	120
"	Bernard DAREL in memory of Sophia DAGILAYSKI	"	50
"	Judith MAROM and Inon PERRY in memory of their father Yitzhak (Issai) PERSOFF	"	200
"	Hannah and Shmuel MULLER in memory of their PARENTS	"	360
"	Leah BECKER in memory of her mother Anna Borisovna ALTCLASS and family friend Shimon FUCHS	"	120
"	Esther YARHO in memory of her parents Iza (2d Jahrzeit) and Aharon (11th Jahrzeit) YARHO and in memory of her grandparents Esther and Abraham YARHO and Enya and Michael KONDAKOFF	"	360
"	Esther YARHO in memory of her aunt Luba BRUNNER	"	100
"	Esther YARHO in memory of her uncle Shlomo (Monia) YARHO	"	100
"	Esther SOLOVEITCHIK in memory of her husband Eliahu KESLER	"	300
"	Genia OLSHEVSKY, Eva LAU, Aya ROSENBLAT, Rasha KAUFMAN, Mira PISETSKY, Celia MAIMANN, Mifa ZILBERG, Ety GINANSKY, Mary KAMIONKA, Vera BEGUN in honour of Lily KOROSHI's Birthday	"	200

## 104 SCHOLARSHIP FUND

### USA

#### SAN FRANCISCO

#### THROUGH THE COURTESY OF THE FAR EASTERN SOCIETY OF SAN FRANCISCO

From	The ALEXANDER M. and JUNE L. MAISIN FOUNDATION of the JEWISH COMMUNITY ENDOWMENT FUND for Igud Yotzei Sin in Israel, the Association of Former Residents of China, to provide the Scholarship Awards in Israel to the grandchildren and other descendants of former residents of China in Israel during 2009-2010 (The Scholarship Fund in memory of Alexander and June MAISIN)	US\$	30000
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#### NEW YORK

From	Bella RECTOR towards the Scholarship Fund in memory of Joseph RECTOR	US\$	300
"	Rose and Norman PEISER towards the Scholarship Fund in memory of Leon BRITANISKY	"	100

#### AUSTRALIA

From	Lika KAGANER and family in memory of our dear husband, father, grandfather and great grandfather Yasha KAGANER towards the Scholarship Fund in memory of Yasha KAGANER	A\$	100
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A donation  
to the Scholarship Fund in memory of Misha Kogan  
the amount of US\$ 500  
was made by Asya KOGAN (Tokyo)  
in memory of a life-long dear friend  
David UDOVITCH

I express my deep sorrow and condolences to dear STELLA and family.  
May his memory be always in our hearts

A donation  
to the Scholarship Fund in memory of Misha Kogan  
the amount of US\$ 500  
was made by Asya KOGAN (Tokyo)  
in memory of a life-long dear friend  
George BLOCH

With all my heart I am with dear MARY and all her family.  
May his memory be a consolation in your grief

**ISRAEL**

From	The CHINESE EMBASSY IN ISRAEL towards The Embassy of the People's Republic of China Scholarship Fund	US\$	8000
"	Miriam YAKIR and Arie TANDET in memory of their parents Lyka and Milia TANDET towards The Scholarship Fund in memory of Lyka and Milia TANDET	NIS	1800
"	Rasha and Teddy KAUFMAN in honour of Abraham GOLDREICH's 80th Birthday towards The Scholarship Fund in memory of Tania and Shmuel SEGERMAN	"	1800
"	Sarah and Danny ROSS in memory of their dear husband and father Eli ROSS towards The Scholarship Fund in memory of Eli ROSS for the Chinese students studying in Israel	"	200

**From the Editor-in-Chief**

It was erroneously mentioned in the Bulletin # 400 on page 66  
in the section of the Social Aid Fund "USA" that  
Myrna and Archie OSSIN, Golda LAZAROVICH, Esther and Martin BATES, Tania SALTER,  
Leopold BORODOVSKY and Nadia EHRLICH FINKELSTEIN gave their donations  
through the courtesy of the Far Eastern Society of San Francisco.  
Their donations were sent by them DIRECTLY to IGUD YOTZEI SIN in TEL AVIV.  
We are sorry for the mistake.

## David Udovitch

David Udovitch, David ben Yitzhak, was born in Nikolsk, near Vladivostok, Russia on 10 September 1920, and passed away on 6 January 2010.

He had two brothers, Roman who died in 1936 during a typhoid epidemic, and Israel. He also has a sister, Vera, whom he brought to Australia in 2001 from Russia to be near him, and her son's family.

David's father crossed the Russian border into China in 1931, leaving his wife and 4 children to follow at a later date. As a result, David's mother, Anna, was arrested. For a week no-one knew where she had disappeared.

The 4 children stayed with their grandmother for a few days, not knowing where their mother was, until someone said they saw her being taken by the NKVD (KGB).

The children visited Anna in jail and brought her food. She talked to them from a 4th floor window, and instructed them on how to survive without her. Anna remained in jail for 11 months where she contracted TB.

David's father sent Chinese guides to help them cross the border into China, but they were discovered, and the grandmother had to promise not to try and escape again.

The next time, in 1931, only Israel and David set out to cross the border, hiding in stacks of hay. They could walk only from 11 pm to 5 am, and only on nights with a full moon, otherwise there was no possibility of seeing in the dark.

The most treacherous part of the journey was when they saw armed border guards, but by keeping close to the ground they managed to get past them.

Finally they saw the lights of a Chinese city - after 6 nights their feelings of elation were unbelievable. They took the train to Harbin where they were reunited with their father.

David was 11, and Israel was 9. In 1932 Anna came to Harbin. She was suffering from TB, and the guards carried her across the border. Anna died in 1935. Vera and Roman had remained in Russia with the

grandmother.

In 1936 David's father went to Tiensin to try to make a better living. David and Israel remained in Harbin where there was huge anti-semitism. David was often beaten because he wore a Talmud Torah uniform. David was also a member of Betar. David graduated with honours when he was 17. The Jewish refugee kitchen in Harbin supplied their dinners.

They had no warm clothes or leather shoes. The Harbin Jewish community helped David during his school years, by paying his school fees and providing meals.

David understood the Jewish obligation of helping, and continued it. David and Stella were the Australian representatives of Igud Yotzei Sin (Far Eastern Jewish Association) for 20 years, giving and collecting donations to help the descendants of the Russian Jews, previously living in China, and who now live in Israel.

David married his soulmate, Stella, in 1948 and in the bargain got Zina who immediately became his own daughter. Lou was born in Harbin in 1951.

They moved to Australia in 1953, arriving first in Townsville where David saw people wearing shorts and thongs, or barefoot, which he could not understand. The ship then arrived in Sydney.

David worked for British Paints, which made lead based paints. He developed lead poisoning from which he took a long time to recover. His Chinese engineering degree was not recognised in Australia, and he went to university at night to study electrical engineering - but he couldn't cope with working and studying.

He worked for Mr Schwartz and then for Mike Gelbert in disposal shops. He later opened his own disposal store in Parramatta. They made a great team - David was the business man and Stella was the PR talent. The building burned down in 1982. David and Stella spent their time trying to get jobs for their 13 employees while the building

was burning, ringing perspective employers from a phone booth across from the burning shop.

David and Stella travelled often to Israel to visit family and to America to visit friends. In 2004 David, Stella, Lou, Zina and Paul returned to Harbin for the First International Reunion of the Former Jewish Residents of Harbin. David remembered the places of his childhood - even though many of the buildings had disappeared. He spoke with the tour guides in Chinese. They were very impressed by his knowledge and interviewed him on video for television.

In 2006 David developed macular degeneration. Everything he enjoyed visually - bridge, reading the newspaper and driving - came to an end.

His Jewish identity was very important to him. He enjoyed the Jewish festivals and going to synagogue. He supported charities including JCA, UIA, Jewish Care, Youth Aliyah, Yeshiva College, Jewish Board of Deputies, Montefiore Home, Hebrew University, Igud Yotzei Sin, National Heart Foundation, Cancer Council, Children Hospital and Vision Australia.

David enjoyed, and was very proud of, his family. He will be greatly missed by everyone who knew him, especially his family:-

(a) Stella;

(b) Vera;

(c) Lou and Marlana, Mark, Nicole and Christian, and Olivia; and

(d) Zina and Paul, Michael and Shenoha, Kian and Lua Cheia, Annette and Jess, Cory and Jai.

David only ever said good things about people. He never complained about anything and was always happy with everyone and everything in his life. He was a generous and gentle man with a kind heart who always looked immaculate and was always well dressed. This image of David and the wonderful husband, brother, father, grandfather and great-grand father that he was, will remain in our hearts forever.

# In Memoriam

## Eulogy

### **Henia Abramsky nee Kligman**

31/12/1938 - 31/12/2009



Our Dear Henia is gone, and our hearts are broken.

She died instantly and suddenly from a violent microbe, at the age of 71, on her birthday.

Henia was born in Shanghai, and came to Israel at the age of 10 with her parents Yona and Rachel Kligman and her brother Abraham. She grew up to be a lovely vibrant young woman, served in the army, got married to Oded Abramsky, had four children, and worked as an English teacher and "gadna" trainer. Later she got a university degree in English and Russian studies. All was achieved with lots of talent, diligence, good nature and good heart.

Henia was drawn into the world of art. She was always engaged in some craft work, until she decided to study sculpture and became a very creative and zealous artist and sculptor, and a member of the artist union. Her work was presented in many exhibitions. She was a sculpture instructor and had a group of students until her very last days.

Henia was the source of power and strength to her dear ones, her family and her friends. The family was a stronghold which she cultivated. Her husband Oded studied medicine and became a prominent neurology professor, known in the whole world, and Henia had an important part in his success. She saw her children establish themselves in life, helped a lot with her grandchildren, and was much involved in their life, took care of her parents and had time to numerous activities with all her relatives and many friends. To each of us she has dedicated time without sparing herself, and with tons of attention and love. It was an enjoyment to spend time with her. She was the center of our life. We all suffer and miss her terribly. We feel orphans.

May she rest in peace

### **And Those Who Are No Longer With Us**

#### **Dodik Yudovich**

T. Kaufman



David (or Dodik, as we called him for many years) Yudovich, our old friend, has passed away in far-off Australia. Dodik was one of the leading representatives of Jewish youth in Harbin. He came from a traditional religiously observant Jewish family. He graduated from the trade school in Harbin, continued his studies, and graduated from the technical institute in Harbin with a degree in

engineering. All during this time, he took an active part in the Beitar youth movement in the city.

In Harbin, Dodik married Stella Rizensky. In 1950, he traveled with his two children to Australia, where he became a businessman. Dodik and Stella were an exemplary couple, who gave their children an excellent education.

For almost 20 years, Dodik and Stella were honorary representatives in Australia of the Association of Former Residents of China in Israel and the "Bulletin." They devoted many years of their life to our organization.

Dodik made every possible effort to increase his contributions to the Association: he conducted meetings, made telephone calls, and organized annual memorial events (yartzeits) in the cemetery on the eve of Yom Kippur for those who had passed away. These things required a great deal of time and energy.

The last time we saw Dodik and Stella was at a conference in Harbin in 2004. We went together to the grave of his relatives, and said a prayer. Dodik was glad to meet his friends from Israel, the US, and other countries.

Dodik loved Israel. He and Stella visited Israel many times as tourists, and were welcomed at the Association with open arms. Dodik was a warm Jew and a loyal Zionist, and our country was an inseparable part of his life.

A family man, a friend to many, a man of culture, and a public servant – that was Dodik. His memory will be preserved in the hearts of all who knew him.

Our thoughts and sympathy are with Stella and the children – the entire Yudovich family – at this difficult time. May the memory that he left behind him comfort them in their grief.

May his memory be blessed.

# In Memoriam

## **Sarah Rodfeld**

It is difficult enough to have lost a wonderful wife, after spending 57 years together, without constant reminders.

Especially as she was my girlfriend in Shanghai, and left for Australia in 1947 with her parents, and I remained in Shanghai, and later flew to Israel with the second group of Betarim, together with Harry Marinsky, Emmanuel Pirutinsky (Pratt), George Kancepolsky, Vova Dichne, Boris Silberg, Bobby Bershadsky, and David Kopiefker.

Upon arrival in Israel I served in the Army, together with the boys from the first group.

Upon my discharge, I was among the first settlers to form Moshav Amikam.

Sarah left the comforts of Sydney, Australia, after accepting my proposal of Marriage and joined me in the extremely primitive conditions in Amikam in February 1952.

Our son Robert was born while we were living there.

We later moved to Givat Olga, until Sarah became homesick in 1956 for her family in Australia, and as both my parents have passed away at that time, and are buried in the Cemetery at Haifa, I regretfully agreed to continue our lives together in Sydney Australia.

She was a wonderful wife, mother and grandmother, and our home was always a place where the whole extended family gathered for festive occasions, and whenever we had visitors from overseas.

She unfortunately suffered with multiple illnesses, towards the end, and was in constant pain for the last seven years, of her life. She is finally at peace.

She will always be remembered as a wonderful person by all who knew her.

I was blessed to have a partner like her for 57 years, and can only thank the Lord for providing me with a wife like her.

**Aaron Rodfeld**

## **Shmuel (Milya) Tandet**

Our people have lost a loyal friend, Shmuel, or, as we called him, Milya, Tandet, from a prestigious and well-known family in the Jewish community of Harbin.

Milya was born in Harbin in 1917, and lived there until 1950, when he moved to Israel, together with all the Tandet family. Milya lived in Harbin and in Qingdao. In Qingdao, he worked at the Danish Embassy, where he got to know, and later married, Leah (Lika) Goldschmidt, the daughter of the chairman of the local Jewish community.

Lika and Milya moved to Harbin, where their daughter Miriam and son Arie, were born. The family arrived in Israel in 1950, and Milya was one of the Beitar pioneers from Harbin who founded Moshav Amikam under difficult conditions. The family later moved to Ramat Gan, and lived there for many years.

Milya suffered two disasters. His wife, Lika, died 25 years ago, followed two years later by Roie Tandet, his grandson,

during the latter's service in the Israel Defense Forces. A few years ago, Milya left Ramat Gan and moved to Binyamina, near the home of his daughter, son, and grandchildren. This is a short summary of Milya's life.

I will now speak about his youth. From a young age, Milya was devoted to the Beitar youth movement, and was a member of this movement in Harbin and Qingdao. He was loyal to the movement for his entire life. Milya was a pioneer. He underwent difficult years in founding Moshav Amikam. All during his life in China and in Israel, he worked tirelessly. Even when he retired, he went on working. Work was his entire life. In recent years in Binyamina, he was surrounded by the love of his daughter and son and their families: six grandchildren and 11 great-grandchildren – the tribe of Milya and Lika.

Milya was his own man, open and honest, with a relaxed attitude towards people. Everyone who knew him respected him. He was a good Jew, a Zionist, hardworking, and true.

Milya died like a righteous man, on Shabbat, November 7, in his sleep – a kiss of death from God. The funeral took place on November 8 in the Binyamina cemetery. He was 92 when he died, and despite his advanced age, it is hard to accept his death. Milya's memory will remain in the hearts of all former residents of China, and Israel.

May his memory be blessed.

**T. Kaufman**

In memory of my beloved sister

## **Sofia Abramovna Shifrin**

one thousand dollars was donated  
to the Misha Kogan Scholarship Fund of Igud Yotzei Sin

Asya Kogan

Tokyo, Japan  
December 2009



# The late George Bloch - his life and passion

by Hugh Moss



George Bloch was born in Vienna in 1920. He was the son of a prominent industrial family and was sent to school in England with a view to entering the family business.

In the mid-1930s, however, two events occurred that would change the direction of George's life forever: his father died in Vienna, and the Nazis came to power in Austria, thus nationalizing the family business. George, who was at school in England at the time, managed to persuade his mother and sister to join him there.

Then, in 1938, he decided to move to Shanghai. He arrived with £20 in cash in his pocket, knowing almost no one. He quickly found work with a company distributing building supplies. After a couple of years, he left the company to begin his own trading business. It was on the streets of Shanghai during the war years that George acquired his business skills and laid the foundations for his wealth. After the war he remained in Shanghai until 1949 when it became clear that continued commercial

activity in Shanghai would become fraught with difficulties under a Communist government. Uprooting yet again he moved to Tokyo. Japan was under U.S. occupation after the Second World War and George recognised an opportunity.

It was in Tokyo that he established Herald International Ltd., initially to sell watches to soldiers and staff on U.S. military bases throughout the Asia-Pacific region. George moved the company to Hong Kong in 1955, where Herald began to branch out, adding its own manufactured brands to imported Swiss watches and, eventually, developing other areas of business.

Today the company is called Herald Holdings Ltd. and is publicly listed and quoted on the Hong Kong Stock Exchange, where its main offices are located (although it also has offices in the UK). It manufactures and distributes toys, timepieces, housewares and computer components and currently has nine of its own factories in China as well

as sourcing from many others. In 1969 George married Mary and they began to actively collect art together. With Mary, George's interests grew far beyond the stamp collection he had amassed largely on his own to include Japanese ivory and lacquer, Chinese ceramics and other works of art, and modern Western art.

Their collection of twentieth-century Western paintings was one of the few formed in the Far East at the time and by far the most important in Hong Kong. At the time you could see more Picassos hanging on the walls of their apartment in Villa Monte Rosa than there were in the rest of Hong Kong put together.

George and Mary Bloch began to focus on Chinese snuff bottles in the early 1980s and over the next quarter century gathered together one of the finest private collections ever formed.

Their interest in all the Qing arts involved in the Chinese snuff bottle also led them to form a stellar collection of scholarly works of art,

mostly bought during the 1990s and disposed of at Sotheby, Hong Kong, in October 2005.

Outside of the Chinese court of the Qing dynasty, there have been very few collections formed of the best of this art form on so grand a scale. William Bragge in the nineteenth century, Chester Beatty in the early twentieth, and Alex Cussons and Bob C. Stevens in the mid-twentieth century all had large collections, and many others formed excellent smaller collections, but none could better the Bloch Collection for its combination of size and quality.

The collection has been published and exhibited widely at museums including the Hong Kong Museum of Art, National Museum of Singapore and the Israel Museum, Jerusalem. From this interest sprang a range of activities which took them to museums and auctions around the world and saw Mary appointed to the Peggy Guggenheim Advisory Board in Venice (they maintained a holiday home in the foothills of the Alps north of Venice) where she has served ever since.

Another abiding interest was twentieth-century Chinese painting. Mary and George were first attracted to the more traditional aspect of modern Chinese painting in the late 1970s when they bought a number of paintings from Lin Fengmian who was in Hong Kong at the time and needed to raise some money.

### **Luba Brunner**

Luba Brunner (Kandakov), our friend from Harbin, passed away at Moshav Amikam on December 27, 2009.

Luba was born in Harbin, and married Lev Brunner in the city. In 1950, Luba and Lev came to Israel with their family, and were among the first settlers in Amikam. For all those years, Luba was a member of the Association of Former Residents of China in Israel. She left children and grandchildren after her. May her memory be blessed.

They also collected works by such artists as Lui Shoukwan, Wang Jiqian (C. C. Wang), Chen Chikwan, Ho Huai-shuo, Fang Zhaoling and others. During more than fifty-five years as a permanent resident of Hong Kong, George became actively involved in the civic life of the city. For fifty years he was a member of the Lions Club of Hong Kong (Host) and in 1972 served as district governor.

At that time there were only thirteen clubs in the district, with Macau being added during George year as governor. He often remarked that in his many years as a Lion, the most striking memory was one of joining his fellow Lions to distribute coats and blankets to the homeless in Hong Kong during a particularly cold winter. George said that it was at that moment that he really understood what it meant to be a Lion.

That experience would stay with him always, and throughout his life he was committed to helping the needy in whatever way he could. George also had his favorite local charities. For fifty years the "Little Sisters of the Poor" always knew that if they visited the offices of the Herald Group they would never leave empty-handed. George also served as vice chairman of the Hong Kong Liver Foundation, and he and Mary very much enjoyed attending the annual Christmas parties held in the Childrens' Ward of Queen Mary Hospital. Hong Kong was George home and he cared

### **Sophie Fux**

Sophie Fux, our friend from China, a loyal member of the Association, has passed away in Haifa.

May her memory be blessed.

### **Prof. Eli Yoffe**

Following a prolonged illness, our friend from Shanghai, Eli Yoffe, passed away on January 27.

Eli Yoffe was one of Hebrew University's well-known Sinologists. He was a member of the Association of Former Residents of China in Israel

deeply about the city and its people. He felt fortunate to have witnessed Hong Kong evolution into one of the world most dynamic international cities and he was proud to be a citizen. Hong Kong imagination and entrepreneurial atmosphere was something to which George could easily relate.

For his contributions to the arts and for his philanthropic instincts, George received major awards from the governments of Italy, Belgium, France and Austria.

George was a family man, a businessman, a philanthropist and a mentor to many. He was also a good friend. Whenever the two of us were in Hong Kong together, we would lunch often, usually at the Mandarin Grill, and his dinner parties were frequent and usually bustling with family and friends. The door to his office was always open and it was a pleasure to walk through it to enjoy the wisdom, compassion and unswerving intelligence of this remarkable man.

George died on April 27, 2009, at the age of 88. His last seventeen months were difficult and he suffered as his indomitable spirit kept him fighting until the end. Still, he lived a full and long life and he lived it with passion and purpose and very few regrets.

He touched the lives of so many in a positive way, and I am grateful to have been among them.

*(From Jewish Times Asia 11-2009)*

for many years.

The deceased was survived by his wife, Michal, his two daughters and their families, and six grandchildren. The funeral took place on Kibbutz Hahorshim on January 28.

May his memory be blessed.

A Meeting with Chinese Art The Wilfrid Museum on Kibbutz Hazorea invites you to an exhibition, "Chinese Ink Painting – Concealed Beauty."

There will be lectures about Far Eastern culture and art.

Stella UDOVITCH, ZINA and family, ILYUSHA and family,  
and Vera SEMERITCH  
deeply mourn the passing of a dear and beloved husband, father and brother

## **David UDOVITCH**

Passed away on January 6, 2010.

The funeral took place at the Rookwood Cemetery in Sydney, Australia.

May his memory be blessed! He will remain in our hearts forever.

The BOARD of DIRECTORS of IGUD YOTZEI SIN

is saddened by the passing of our dear friend

## **David UDOVITCH**

and extends heartfelt sympathy to

STELLA, ZINA, PAUL, LOU, MARLENA and their families

We deeply mourn the passing on January 6, 2010 of our dear friend

## David UDOVITCH



Our deepest sympathy to STELLA and her entire family

M. & D.ABARON and family  
Nehama ALTCLASS  
I.BOYARSKY and family  
Olga GRIGORCHUK  
Vera KARLIKOFF and family  
D. & A.LEVITAN and family  
B. & I.OLEINIKOFF  
Tonia PERUCHINSKY  
Asya RAHMAN and family  
Jenny ROSEN

Sopha SAKKER  
Mr & Mrs E.SCHWARTZ and family  
Estelle TRACTON  
Jesse and Naomi TRACTON  
Mark and Robin TSIPRIS  
Tom and Bronwyn TSIPRIS  
Mr & Mrs R.TSUKASOV  
George and Mary VORON and sons  
Sonia YEZERSKI and family  
Fira ZATZ

We are deeply saddened by the passing of our dear friend

**David UDOVITCH**

and extend our condolences to STELLA and her family

Rasha and Teddy KAUFMAN

Paul and Fira AGRAN are deeply saddened  
by the death of their lifelong friend

**David UDOVITCH**

and express their deepest sympathy  
to STELLA, ZINA, PAUL, LOU, MARLENA and all their families

I deeply mourn the loss of my longtime friend

**David UDOVITCH**

and extend heartfelt condolences to STELLA and family and VERA

Hannah STERN and family

Alla and Ralf SHAW and family, Lika ONIKUL and family,  
Isaac ROGOVOY and family  
deeply mourn the passing of a dear friend

**David UDOVITCH**

and express sincere condolences to his family

Ira LEVINSKAIA and family (Australia) and Cecilia and Leonid LYUBMAN (Israel)  
are deeply saddened by the passing of

**David UDOVITCH**

and extend heartfelt sympathy to STELLA and the entire family

We are deeply saddened by the loss of our dear friend

**David UDOVITCH**

and extend our heartfelt sympathy to dear STELLA, VERA, ZINA,  
LOU and their families

Inna and Alec MOUSTAFINE  
Mara MOUSTAFINE and  
Andrew JAKUBOWICZ

Rina and Tima LITVIN are saddened by the death of a dear friend

**David UDOVITCH**

and express their condolences to STELLA and the whole family

Lika KAGANER and family and Zelda FRIEDMAN extend heartfelt condolences  
to dear STELLA, ZINA, ILYUSHA and their families  
on the passing away of our dear friend

**David UDOVITCH**

Riva HOFFMANN and family grieves at the loss of a childhood friend

**David UDOVITCH**

and expresses heartfelt sympathy to dear STELLA, ZINA, ILYUSHA and their families

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

**Joseph HOROL**

and extends heartfelt condolences to ITA and her family

We are deeply mourn the loss of our friend

**Joseph HOROL**

and extend our heartfelt condolences to ITA and family

Rasha and Teddy KAUFMAN

With deep sorrow and grief we announce the unexpected  
and untimely passing away of our beloved daughter

## Henia ABRAMSKY

in Jerusalem  
on December 31, 2009

Mourning:  
Parents: Yona and Rachel KLIGMAN  
Husband: Oded ABRAMSKY  
Daughter: Yael and Kobi YITAV & family  
Son: Assa and Hava ABRAMSKY & family  
Son: Dan and Michal ABRAMSKY & family  
Son: Haim ABRAMSKY  
Brother: Abraham and Shoshana KLIGMAN & family  
Sister: Sima and Tzvika MAOZ & family

And all her relatives and friends

She will always stay in our hearts

The BOARD of DIRECTORS of IGUD YOTZEI SIN  
is deeply saddened by the passing of  
**Henia ABRAMSKY**  
and extends heartfelt condolences to her family

Our beloved mother and grandmother

## **Hadassah Judy VARDI VOLOVICK**

passed away in Jerusalem on January 16, 2010

Mourning:

Her son: Efraim VOLOVICK & family

Her daughter: Ilana and Alon BEN YOSEF & family

Her daughter: Karni and Shmuel GERSHON & family

We are mourning the passing away of our dear sister

## **Hadassah VARDI (VOLOVICK)**

In Jerusalem, on January 16, 2010

Rachel and Yona KLIGMAN & family

Riva TROMPOLER & family

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

## **Hadassah VARDI (VOLOVIK)**

and extends heartfelt sympathy to her family

Deepest condolences to our daughter-in-law Shoshana KLIGMAN  
on the passing away of her father

**Tzvi AVLIEZER**

in Jerusalem, on December 31, 2009

Yona and Rachel KLIGMAN & family

Ilana HERMAN deeply mourns the passing of her dearest sister

**Rena KRASNO**

and extends love and heartfelt sympathy to her children DAFNA and MAYA  
and her grandchildren

May her memory be for blessing

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

**Luba BRUNNER**

(nee Kondakoff)

and extends heartfelt sympathy to her family

Esther YARCHO is very saddened by the passing of her dear aunt

**Luba BRUNNER (Kondakoff)**

and extends heartfelt sympathy to her DAUGHTERS and family

Rina and Tima LITVIN are saddened by the death of

**Luba BRUNNER**

and express their condolences to the whole family

Riva HOFFMANN (Brandt) and family, Miriam SHAHAM, Pnina TRAIKER  
are saddened by the passing of

**Asya ABRAMOV**

and express heartfelt sympathy to her son TEDDY and family,  
brother Mark SHIFRIN and family and aunt Asya KOGAN

My dear brother-in-law

**Izzie BIRON (BRONFMAN)**

previously of Tientsin, China has passed away after a long illness.

My heartfelt condolences to his wife ADINA and family

Tania and Danny PRISH and family

Seema ZIMMERMAN and Sara (Gabriel) NALLEY are very saddened  
by the passing of Bernie Goodstein's dear wife

**Mira (Brodsky) GOODSTEIN**

and extend their condolences and deep sympathy to the GOODSTEIN family

Our father

**Avi (Abraham) LICHTIG**

Born in Harbin,

Passed away at the age of 66

Mourning: His wife SARAH

Children: HAGI and HAGIT, RONNIE and AMIR, GIL

Grandchildren: NOAM, MAYA, AYA

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

**Avi (Abraham) LICHTIG**

and extends heartfelt sympathy to his family

Cecilia LYUBMAN extends heartfelt sympathy to the LICHTIG family  
on the passing of her childhood friend

**Avi LICHTIG**

# The Harbin Jewish Cemetery, January 2010



*At the gate of the cemetery*



*A Magen David at the entrance*



*The main alley*



*The tombstone on the grave of B. Fleischmann*



*A replica of the Main Synagogue at the cemetery*



*The tombstone on the grave of Rabbi A.M. Kiselev*

# The “Inside Israel” exhibition in China in 2009-2010

**Iris Elhanani**

**Curator of the “Inside Israel” exhibition**

The “Inside Israel” exhibition began its journey in China as a result of cooperation between the Association of Former Residents of China in Israel, the Israel-China Friendship Society, and the **Chinese People's Association for Friendship with Foreign Countries** in Chongqing.

After communications were established with the **Association for Friendship with Foreign Countries**, the project got off the ground, and over 100 Israeli artists are currently taking part in it. Over the past year, they have put on exhibitions in Chongqing, Beijing, Shanghai, and Harbin.

In its general conception, the goal of the exhibition is to provide a platform for Israeli art before new audiences around the world, to portray Israel from a contemporary artistic perspective, and to build cultural bridges between the host country and Israel in the framework of developing friendship, cultural, and later also trade and governmental relations.

The exhibition is accompanied by a website and catalogues distributed to the general public.

Cooperation with government agencies in China, particularly in Chongqing and Harbin, and the participation of Israeli Ambassador to China Amos Nadai in the opening events have generated extensive press coverage in the Chinese media.

Wherever the exhibition was displayed, the Chinese hosts gave it a warm welcome, and extended superb and generous hospitality. The following is a description of the activities in the various cities:

## **Chongqing - Three Gorges Museum, December 2008-January 2009**

The Association of Former Residents of China in Israel and the Israel-China Friendship Society organized the exhibition in cooperation with the **Association for Friendship with Foreign Countries** in Chongqing and the Three Gorges Museum, the Israeli embassy in Beijing, and the Israeli Ministry of Foreign Affairs Division for Cultural and Scientific Affairs. The exhibition was displayed in a 500-sq.m. area, and 700 people a day visited it for three weeks.

The formal opening event sponsored by Ambassador Nadai, the deputy mayor of Chongqing, the president of the Association for Friendship with Foreign Countries, and a representative of the Chinese Ministry of Foreign Affairs. The opening included a personal meeting between Ambassador Nadai and the deputy mayor of Chongqing ([www.insideisrael.co.il](http://www.insideisrael.co.il)). The exhibition received widespread press coverage (see the exhibition website and the warm and responsive interest on the part of the visitors).

## **Art Fair in Beijing - April 2009**

The Commercial Art Fair hosted the exhibition in the framework of a special pavilion devoted to Israel, and organized by the Israeli embassy in Beijing. Selected works were exhibited in the pavilion, and catalogues were distributed to art patrons and selected art galleries in Beijing. In addition, two leading Israeli art galleries, the

Heder Gallery and the Dollinger Art Project, participated in this fair for the first time.

## **The Shanghai Urban Planning Exhibition Hall - December 2009-January 2010**

The Israeli consulate in Shanghai organized the exhibition in cooperation with Association of Former Residents of China in Israel and the Israel-China Friendship Society, the Center for Jewish Studies, the Chinese Ministry of Culture International Division in Shanghai, and the Shanghai Association of Photographers. The exhibition was on display for three weeks. The opening event took place on December 17, and was part of Israel Week in Shanghai, in which the Israeli pavilion to be exhibited at the Expo Shanghai in May 2010 was revealed for the first time. After an impressive opening ceremony, a public relations tour for reporters was held, followed by the opening of the exhibition to the general public. Thousands of people visited the Urban Planning Exhibition Hall daily, including Chinese citizens and tourists from around the world visiting Shanghai for the Christmas holiday.

Following the showing at the Urban Planning Exhibition Hall, we will hold two additional exhibitions in Shanghai in March: an exhibition of female artists under the sponsorship of Mrs. Eldan, the wife of the Israeli consul, in the framework of events of the diplomatic community in the city, after which the exhibit

will be displayed at a center for contemporary art founded by a Chinese pharmaceutical company interested in cooperation with Israeli companies. This exhibition will be on display at this center for three weeks. Starting in May, the exhibition will be displayed at various events in the framework of Expo Shanghai 2010.

According to the main partners in the project and representatives of the Chinese Ministry of Culture international division and the Chinese Ministry of Foreign Affairs, holding the exhibit in Shanghai in cooperation with the Chinese Ministry of Culture created for the first time a cultural bridge between the two organizations, and the partners plan to extend this connection to additional enterprises.

### **Harbin - January 2010**

In January 2010, the exhibition was invited to put on a display in the synagogue in the city of Harbin in the framework of the annual International Harbin Ice Festival.

The Association of Former Residents of China in Israel and the Israel-China Friendship Society, the Center for Jewish Studies, and the Harbin government organized the exhibition in cooperation with the StandWithUS public diplomacy organization, which

is supported by the Tamar Regional Council and Israeli Minister of Public Diplomacy and Diaspora Affairs Yuli Edelstein. Despite freezing cold weather, an impressive opening event took place on January 6, attended by Ambassador Nadai; representatives of the Chinese Ministry of Foreign Affairs, the Center for Jewish Studies, and the Harbin government; and many representatives of the local media in Harbin. A delegation of students from Bar Ilan University engaged in a public diplomacy project for Israel in the framework of the StandWithUs organization became involved in the exhibition. The delegation chose China as a target country for strengthening the connection to Israel among the younger generation of Chinese. The group included six outstanding students, who produced a riveting symposium in the Harbin Center for Jewish Studies, and also brought recorded greetings from Minister Yuli Edelstein, which were broadcast at the exhibition's opening event at the synagogue. The group also visited all the Jewish sites in Harbin, including the Jewish cemetery, the synagogue, and the Jewish school in the city. This meeting created a link between Jewish history in Harbin and the

younger generation of Israelis – a link that was moving and powerful for both the students and their Chinese counterparts, who showed great familiarity with Judaism.

In all the exhibitions displayed in China, our impression was that the Chinese public is very curious about Israel. The photography exhibition gave them an opportunity to look at daily life in Israel in a way that cannot be done through the media. In addition, official cooperation between the Association for Friendship with Foreign Countries and government agencies in China and the Israeli embassy fosters personal relationships with people in government, which in turn provide a basis for cooperation in any sphere. In the future, I hope that we will be able to find resources to fund continuation of the project in China, and its display in other cities, as part of developing relations with this powerful country and its wonderful citizens.

I wish to give thanks for the cooperation I received; without the generous help of the Association of Former Residents of China in Israel and the Israel-China Friendship Society and their members, this project could not have taken place.

# People and Events

### **Irene Eber Commemorative Volume**

Irene Eber, esteemed Israeli Sinologist at the Hebrew University of Jerusalem and a Board member of the Sino-Judaic Institute, celebrated her 80th birthday in December 2009. A commemorative volume has been published featuring essays by her colleagues: Raoul David Findeisen, Gad C. Isay, Amira Katz-Goehr, Yuri Pines, and Lihi Yariv-Laor (eds.), *At Home in Many Worlds*. Reading,

Writing and Translating from Chinese and Jewish Cultures: Essays in Honour of Irene Eber (Wiesbaden, 2009).

### **Travel Book Award**

Harry Rutstein has won the 2009 Independent Publishers Travel Book Award for his new book *The Marco Polo Odyssey*. More details on the book and the accompanying DVD *On the Roof of the World with Marco Polo*, please visit his website: [www.MarcoPoloFound.org](http://www.MarcoPoloFound.org). Harry may be

contacted at [Hrutstein2@aol.com](mailto:Hrutstein2@aol.com).

### **Trailer of Kaifeng, Jerusalem**

See Noam Urbach's website: <http://www.kaifengjerusalem.com/> for the trailer of his new film *Kaifeng, Jerusalem*. To access the trailer you need to provide the following information: User Name: producer and Password: israel65. Urbach needs financial support to complete production of this wonderful film.

# Searching and Researching

## Naomi Bloch

I am trying to locate Lesi Ashkenazi - that was her maiden name - when she passed through Cape Town, probably in 1946, on her way to Palestine with her family.

We used to correspond, and I was hoping to get in touch with her.

If you could perhaps supply me with her e-mail address, I would be pleased.

Many thanks,

Naomi Bloch (ex Cape Town, now living in Melbourne)

My maiden name was DERMAN - and I recall that I gave her one of my dolls.

## Marvin Tokayer

Shalom and nihao, hope you are well...

Our planned trip to Harbin is now finalized.....we arrive in Harbin on Sunday, August 1 at noon, and will be staying at the Shangrila hotel. We leave for Birobidjan on

Tuesday, August 3, so we have almost 2 full days in Harbin...can you suggest an itinerary of items we must see as the synagogue/museum, and Jewish buildings like Moderne hotel,

Talmud Torah--can we enter this Korean school, Jewish hospital, etc.? Is there a Buddhist vegetarian restaurant in Harbin?

Can you suggest a guide?

Has the government opened any of the records of the Jewish community?

Can you arrange a welcome/meeting with some of your Chinese friends who are involved with Jewish affairs of Harbin?

I have some correspondence with the Llopato/Lavrin family of Karaites who lived in Harbin. Was there a Karaite community in Harbin, and did they consider themselves as Jews?

Re the best- kept cemetery in Asia...

why is there a discrepancy between the number of Jewish graves in the original cemetery and the number now in the new cemetery? There are less in the new cemetery. Todah,

M. Tokayer

## Mira Nagar

Cohen family who came from Bagdad to Shanghai before the Second World War...

The father's name was Ezra and the mother's was Tefaha, they had four children: Abraham (Ebi), Ester, Josef and Regina.

Josef used to play football and ride motorcycles and he appears in the picture of Shanghai in the website... apart of the football team.

My mother Ester left Shanghai in 1949 by the ship Wuster Victory together with Regina her sister and they lived in Giv'at Olga when they arrived in Israel.

My mom married Alexander Shura Levitin who came from Harbin to Shanghai, and they lived in Jerusalem.

MY name is Mira Nagar and my number is 0525239113 \ 026766933 and you can send a reply to: mirale2005@walla.co.il

## New Website on Chinese-Jewish Cultural Intersection

Student journalists Candy Cheng and Brad Stell of Columbia University's Graduate School of Journalism have officially launched their website Chinese & Chosen. The interactive website explores how Chinese and Jewish cultures intersect in New York City through interfaith couples, adoptive families, and those born with duo identities. Hear what it's like to be both Chinese and Jewish from

three main perspectives: by marriage, by birth, and by adoption. Go to: <http://chineseandchosen.com/>.

Contact the authors at [answeringmachine@chineseandchosen.com](mailto:answeringmachine@chineseandchosen.com) and comment on their blog. If you'd like to be a contributor to the blog, send them an email to the address above. The authors hope this will be an ongoing conversation about this unique dynamic of heritage and religion.

## Exhibition of Jews in Modern China

"The Jews in Modern China" exhibit will run approximately February 25 – May 15, 2010, at The Presidio Former Officers' Club Museum in conjunction with the "ShanghaiL 2010" exhibit at the Asian Art Museum (February – September 2010). The American Jewish Committee, Northern Carolina office is the presenting sponsor; co-sponsors include the Consulate of the People's Republic of China in San Francisco, the Asia Society of Northern California, and the Sino-Judaic Institute. There will be an opening event, plus collateral programming and education running throughout the three-month exhibit, targeted to segments of the Jewish and general communities.

## Zvia Bowman

Dear Teddy,

I would like to wish you a very happy 85 birthday – may you live to 120! Wish you many more years of healthy, productive life at Igud and at home with Rasha!

Wish you and everybody at the Igud a Happy New Year!

With best wishes,

Dr. Zvia Bowman, London

# Shanghai at "Beit-Ponve"

February 22, 2010.

A Reunion of Landsmen from Shanghai



# *The New Committee of the American Far-Eastern Association in New-York.*

*January 2010*



*Left to right: Leona Shluger-Forman, Luba Tack (Shifrin), Lily Klebanov-Blake – President, Rose Britanisky-Peiser, Lily Langotsky, Odetta (Didi) Rector (Peterson)*