



# Bulletin

## Igud Yotzei Sin

Association of Former Residents of China

April-May 2011 ♦ Vol LVIX ♦ Issue No. 407 English Supplement

## HAPPY PASSOVER!

*Hannuka Gathering of all Former Residents of China in Israel*



*Honorary Guests and Board of Directors of Igud Yotzei  
with Israel and Chinese students receiving their scholarship awards*

# GET-TOGETHER AT IYS HANNUKA AND SCHOLARSHIP AWARDS CEREMONY

27 December 2011

Speakers



*Mr. Amir Laty, Representative of the Israel Foreign Office*



*Mr. Shi Yong Deputy Ambassador of China*



*Teddy Kaufman*



*Nadav Duani. On behalf of the Israeli Students*



*Yossi Klein*



*Ronnie Veinerman*



# CURRENT AFFAIRS

## IGUD YOTZEI SIN - 60 YEARS. GOALS FOR THE FUTURE

T. Kaufman

In December 2011, the Association of Former Residents of China in Israel - Igud Yotzei Sin, modestly celebrated its 60th anniversary at the Hannuka festive reunion of fellow landsmen with the traditional ceremony of presentation of scholarships to students. It is high time to wonder what to do next, where to go, and why.

Igud Yotzei Sin, like the Jews of China, has not a very long, but a very rich history and great achievements on its 60 years long path and it does not forget about the sojourn of Jews on Chinese soil in the past.

What are the goals of Igud Yotzei Sin after celebrating its 60th birthday? Have its goals remained the same as those of 60 years ago, or have they changed and become new ones? The 60-year-old road having been passed, what are the prospects for the near future? In summary, what next, where to go, why, and what for? Objectives for Igud Yotzei Sin remain the same. Our association is not an organization of émigrés. It is primarily Israeli in its membership in the country and Jewish in spirit and origin, and as such, it is national and Zionist in spirit and content. What are we going to do, what will be the essence of our work within the next few years?

First of all, as it was 60 years ago, everything will be based on the principle of mutual aid. It is true that there are fewer needy countrymen, as well as there are fewer former residents of China, whose numbers have also declined. Out of 8,500 former residents of the Jewish communities of China in Israel, there remain 500

families, or about 2,500 people, including children, grandchildren and great grandchildren. Some are no longer here, and others are far away. Nevertheless, 60 persons (45 families) are lonely and sick elderly people who need our help. This figure has remained stable for 4 or 5 years. Some of our countrymen are no longer with us, and some have only just turned to us for help.

To help one's neighbor is a sacred matter, and it cannot be abandoned, forgotten or stopped. This is one of the main goals and objectives of Igud Yotzei Sin.

The second, equally important goal is taking care of the younger generation by awarding scholarships to those of our youths who are studying in institutions of higher education in Israel. In 2011 the figure was 146, but for all the 56 years that we have awarded scholarships from the funds of IYS – 4,000. Once the recipients and their children were members of Igud Yotzei Sin, and now they are the grandchildren and numerous great grandchildren. In the Israeli reality today these scholarships are an important assistance to students, and this cause should continue.

Our third goal is to preserve our past. If our generation, that is, those who were born in China, do not take care of this, all of our extraordinary past will disappear in our present and future.

How to preserve our past for the future? First of all, we must preserve the contingent of immigrants from China who are still with us, and attempt to hold meetings with them and to bring into active participation

in the Association those generations that were born not in China, but in Israel. This is not so simple and easy, but it needs to be done. Concern about the existence of our organization is primarily expressed in our attempt to attract the generations born in Israel. The task is hard, but to attract individuals is an achievement in itself and it will guarantee the existence of our organization. The important thing is to preserve our glorious past in faraway China for future generations and for the history of the Jewish people. The "Bulletin of Igud Yotzei Sin" in three languages, the preservation of the archives of Igud Yotzei Sin, and our website on the Internet, is not only for us, it is our legacy not only for future generations of descendants, people from a distant country, but also for the history of the Jewish Diaspora.

Igud Yotzei Sin will continue to exist, because a small, even a very small group of our countrymen, faithfully, tirelessly, and voluntarily continue their valuable public service.

Igud Yotzei Sin will exist as long as our countrymen in Israel and the Diaspora will help us financially and morally, and, as far as I know the people from China, they will go on doing it. So, the future of our organization is provided for, as it is needed, and while it is needed, Igud Yotzei Sin will exist and, moreover, it will exist and thrive.

We need not be afraid of the future, because it is provided for by our past and our present.

Igud Yotzei Sin, may you live to 120! And then we will see.

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

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

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

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

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



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

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# Passover Greetings

## 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

### ROSE AND NORMAN PEISER SUSAN AND MARK BRITANISKY

WISH A HAPPY HOLIDAY TO THEIR FAMILY AND FRIENDS

# *Passover Greetings*

**NEW YORK**

**DORA & JOE WAINER**

**WISH A HAPPY HOLIDAY  
TO ALL RELATIVES AND FRIENDS**



# Passover Greetings

8

**ANGELICA AND MICHAEL KLEBANOFF**

**HAPPY HOLIDAY AND BEST WISHES TO OUR RELATIVES  
AND FRIENDS**

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# *Passover Greetings*

## **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 GABE LEE  
and FAMILY**

**Happy holiday to all relatives and friends**

# Passover Greetings

## 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

### MIRA MRANTZ

HOLIDAY GREETINGS AND BEST WISHES TO ALL RELATIVES AND FRIENDS

### YANA LIBERMAN & FAMILY

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

### AARON (BILLY) BELOKAMEN

WISHES ALL RELATIVES AND FRIENDS A HAPPY HOLIDAY



# Passover Greetings

## 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

## TORRANCE

Memory of Shanghailander Robert Goldman

Love from Faith, Sam and Naomi

# *Passover Greetings*

**LOS ANGELES**

**TO HONOR OUR PARENTS**

**MAX AND MOLLY SAMSON**

**&**

**BEN AND VERA BERG**

**DOLORES & ROGER BERG**

# Passover Greetings

## 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**



# Passover Greetings

## 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

GREAT GRANDCHILD: PARKER GRACE

## FLORIDA

A HAPPY AND HEALTHY PESACH

**SANFORD (SANYA) and CELIA WAINER**

**JERRY EVELYN and JOSH ROTHMAN**

**ANDREW GAIL and ALISON WAINER**

**KENNY BRETT and ELLIE ROSENBERG**

# Passover Greetings

## 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**

# Passover Greetings

## SAN FRANCISCO

**LILLIE BERK**

EXTENDS HER BEST WISHES TO RELATIVES AND FRIENDS

FOR A HAPPY AND HEALTHY HOLIDAY AND PEACE

**HARUKO AND NORMAN SOSKIN**

HOLIDAY GREETINGS AND BEST WISHES TO ALL RELATIVES

AND FRIENDS

HAPPY HOLIDAY TO ALL FRIENDS AND FAMILY

**ARON SLOUSCHTER**

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

**GUTIA KATZEFF**



# *Passover Greetings*

## **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**

# Passover Greetings

## MONACO

**DAVID & FREDERIQUE FAMILIANT**

WISH ALL RELATIVES AND FRIENDS A HAPPY PESACH

MONTE-CARLO

dafaco.david@gmail.com

## VANCOUVER (CANADA)

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

**NADIA, JACK OGNISTOFF AND ELEONORE TZEMBLAY**

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

## MONROE TOWNSHIP, NJ

**CHAG SAMEACH FROM GUITA, EUGENE BASOVITCH AND FAMILY**

WISHING ALL OUR RELATIVES AND FRIENDS ALL OVER THE WORLD

A HAPPY HOLIDAY

# Passover Greetings

## 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**

**Mrs. MUSSIA WEREK**  
and **FAMILY**

TORONTO, CANADA

# Passover Greetings

**MONTREAL (CANADA)**

**BEST WISHES FROM  
LILY 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**

**SWITZERLAND**

**BEST WISHES TO ALL OUR FRIENDS FOR A HAPPY PESACH**

**FROM**

**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)**

# *Passover Greetings*

## 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

## ENGLAND

WARM GREETINGS TO MY DEAR RELATIVES AND FRIENDS

**ALEX FAIMAN**

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

# Passover Greetings

## AUSTRALIA

### THE BOARD OF DIRECTORS OF IGUD YOTZEI SIN

SENDS TO OUR HONORARY REPRESENTATIVES

**JESSE & NAOMI TRACTON**

AND TO ALL FAR-EASTERNS IN AUSTRALIA

SINCERE GREETINGS AND BEST WISHES

### THE BOARD OF DIRECTORS OF IGUD YOTZEI SIN

SENDS HOLIDAY GREETINGS AND BEST WISHES

TO

**STELLA UDOVITCH**

Mr. M. BRAUN  
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SANDRINGHAM, Vic. 3191

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

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

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Ruth and Morris ESKIN  
Jonathan, Graham,  
Nathanya  
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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.  
S. UDOVITCH & family  
  
57 Military Rd  
DOVER HEIGHTS, N.S.W. 2030

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

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

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

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



# Passover Greetings

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ROSE BAY, 2029

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

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

Ms. Mara Moustafine  
and Mr. Andrew Jakubovitz  
1/155 Brook Street  
Coogee NSW 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. D. RADVIN  
and family  
10/27 BYRON ST  
COOGEE, N.S.W. 2034

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

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

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

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2, Griffin Ave  
EAST ROSEVILLE  
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P.O.Box357  
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Mrs. LUCY RAYHILL  
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BLAKEHURST, N.S.W. 2221

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

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

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

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

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

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

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

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

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

*HAPPY PESACH!*

# Passover Greetings

## 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

# *Passover Greetings*

## ISRAEL

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

**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**

# Passover Greetings

## ISRAEL

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

**BEST WISHES TO ALL OUR 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**

**DAVID GOOTMAN**

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

# Passover Greetings

## 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

**FLORA AND BOB FREIMAN**  
WISH A HAPPY PESACH TO RELATIVES AND FRIENDS

**HANNAH AND SAM MULLER**  
WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS

**PEARL AND GEORGE KANPOL (KANTSEPOLSKY)**  
WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS

# Passover Greetings

## 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 PESACH

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



# Passover Greetings

## ISRAEL

**TEDDY KAUFMAN**

**WISHES A HAPPY PESACH 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  
PRATT, DANIEL DANILOV, SARAH ROSS, ISAAC DASHINSKY, 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**

# LANDSMEN'S HOLIDAY

Zeev B.

On December 27th, in the evening of lighting the eighth Hanukkah candle, a traditional annual reunion of our landsmen was held in the Tel Aviv "Merkaz Einav" hall. The presentation of scholarships took place at the reunion. Israeli students who are the descendents of immigrants from China and Chinese students who study in higher educational institutions in Israel received the Hanukkah Scholarships and gifts in the most festive atmosphere. At five o'clock the large lobby was filled with former residents of China and their children, grandchildren and great grandchildren. It drew about five hundred fellow countrymen and their guests. They were invited to delicious light refreshments of all sorts, Hanukkah donuts, coffee, tea and soft drinks. Among the guests were 12 senior representatives of the Chinese Embassy in Israel, headed by Mr. Shi Yong, Deputy Ambassador of China. The Ambassador of China in Israel, Mrs. Gao Yanping, was in Beijing on that day. Mr. Efi Eitam (Fine), a former Knesset member and minister, the son of our landsmen, was also among the guests. Ran Veinerman, Vice President of Igud Yotzei Sin, opened the festive ceremony and acted as the Master of Ceremonies throughout the evening. The lighting of the Hanukkah candles was performed by Bella Goldreich's daughter Tania Zu-Aretz and her children, Daniel and Adar. Then T. Kaufman, President of Igud Yotzei Sin and of the Israel-China Friendship Society, took the floor. In his speech he highlighted three significant anniversaries - the 60th anniversary of Igud Yotzei Sin, the 20th anniversary of the establishment

of diplomatic relations between Israel and China and the 20th anniversary of the foundation of the Israel-China Friendship Society. Mr. Shi Yong, the Chinese Acting Ambassador in Israel, Counselor of the Embassy, made a welcoming speech in Chinese, which was translated into Hebrew by Attaché Yang Jingyan (Yasmin). Mr. Shi Yong dwelled upon the friendly relations between China and Israel, and gave praise to Igud Yotzei Sin and the ICFS. Mr. Amir Lati, Deputy Director of the Department of East Asian countries, as a representative of the Ministry of Foreign Affairs of Israel, greeted all those present in English, Chinese and Hebrew. Yossi Klein, Deputy President of Igud Yotzei Sin, in his speech spoke about the activities of the Association of Former Residents of China in Israel and about the traditional presentation of scholarships on Hanukkah to the younger generation of immigrants from China and to Chinese students studying in Israel. Nadav Duani spoke words of gratitude on behalf of the Israeli recipients of the Scholarship, and Dr. Wang Yifeng spoke on behalf of the Chinese students. The speeches were followed by a concert consisting of Israeli songs sung by the famous and very popular singer Sarele Sharon. The entire audience participated in the singing and dancing. There was a most friendly and relaxed atmosphere throughout the evening. After the end of the musical program the ceremony of the presentation of scholarships began. First, 17 scholarships were given to the students from China and then one after another the Israeli recipients began to

go up onto the stage. 142 scholarships were awarded and accepted with a lot of thanks and smiles. All the students approached the presidium table at which sat T. Kaufman, Mr. Shi Yong, Prof. Goldstein (USA), Y. Klein, R. Veinerman and F. Cohen. The Israeli students also received a gift - guide to tourist destinations of Israel, and the Chinese students - the book «The Jews of Harbin Live On in My Heart» written by T. Kaufman, as well as a book of poems by the poet Bat-Sheva Sheriff. The ceremony was followed by the usual invitation to all the recipients to come onto the stage to be photographed together with the members of the Board of Directors of Igud Yotzei Sin. The festive event which began at 5 p.m. lasted till 9 p.m. The public did not want to leave the "Merkaz Einav" hall. The mood among all the participants was elated. It is hard to believe that Igud Yotzei Sin has existed for 60 years and that it has been 56 years since we began presenting scholarships to the children, grandchildren and great grandchildren of our landsmen. Honor and praise to our dear fraternity.

**WE NEED SUPPORT!**

*Please, make a  
donation to the Igud  
Yotzei sin  
Social Aid Fund.*

*Your donation enable  
us to do our  
community work.*

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# LIST OF SCHOLARSHIPS

## December 2011



The portrait of Misha Kogan by  
L. Smushkovich

IN LOVING MEMORY OF

**MISHA KOGAN**

the Scholarship Fund was founded by his wife

**ASYA KOGAN**

(Tokyo)

*Scholarship Fund in Memory of Misha Kogan*

AVRAHAM Yoni  
ABRAHAM Naomi  
OLLECH Ehud  
OLLECH Tali  
OLMERT Nitzan  
OLMERT Naomi  
OLSHEVSKY Lior  
OREN Gitit  
SHANEE Oren  
ALON GOLDREICH Adam  
ALEXANDRONI Ortal  
ASSIF Noam  
ARBE Esther  
ARKOUS Lilia  
ASHUR Adi  
BENOSAVITCH Natan  
BOYARSKY Nitzan  
BURSHTEIN Itay  
BIRAN Maayan  
BEN DAVID Sara  
BEN-ALTABET Osnat  
BEN-ALTABET Liran  
BEN HARUSH Pinchas  
BARILAN Tamar  
BARAZANI Gilad  
BRILL (FAIN) Maanit  
BERNACHIK Yaniv  
BERSHADSKY Adar  
BERSHADSKY Dor  
GUR Alon  
GUR Tamar  
GAL Lottem

Holon Institute of Technology  
Jerusalem College of Technology  
College of Business Management  
Haifa University  
Beit Berl  
Tel Aviv University  
The College of Management  
Bar-Ilan University  
Emek Yizreel College  
Tel Aviv University  
College of Business Management  
Ono Academic College  
College of Jerusalem  
College of Business Management  
Ort Brade College, Carmiel  
Safed College  
Technion  
Ben Gurion University  
Sapir College  
Beit Yaakov Seminary  
Tel Hai College  
Ben Gurion University  
Tel Aviv University  
Ben Gurion University  
Ben Gurion University  
Tel Aviv University  
Ben Gurion University  
Interdisciplinary Center, Herzlia  
Interdisciplinary Center, Herzlia  
Ben Gurion University  
Seminar Kibbutzim  
Seminar Kibbutzim

Technology Management  
Accounting and Information Systems  
Business Administration  
Cultural Conservation  
Teaching  
Law and East Asia Studies  
Communications  
School of Business Administration  
Communications  
Arts - Cinema and Television  
School of Business Administration  
Business Administration  
Bible Studies and Judaism  
Communications & Administration  
Industry & Administration  
Multidisciplinary Political Science  
Industrial Engineering & Management  
Business Administration  
Social Work  
Software Engineering  
Social Sciences & Art  
Natural Sciences  
Business Administration  
Economics  
Industrial Engineering & Management  
Arts  
Materials Engineering  
Psychology  
Strategy & Governance  
Sociology & Anthropology  
Democratic Education  
Democratic Education

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GAL Meital  
GAL Roei  
GELLER Daniel  
GRUDSKY Ilona  
GRINER Hadar  
GAT Yael  
GAT Roi  
DEGANI GORYUNOV Reut  
DOUANI Nadav  
DAVIDOVICH Alon  
DOLA Tamar  
DIAMANT Nirit  
DIAMANT Rotem  
DITAL Gilaad  
DITAL Lior  
DEAN BEN IVRI Yael  
DELLA TORRE Dalit  
DROR Dana  
HIMLICH Adi  
BANUSEVITCH Danit  
PERETZ Sharon  
STEINBERG Noam  
SHMUELI Liraz  
BLUM Neta  
BLUM Inbar

Tel Aviv University  
Tel Aviv-Jaffa Academy  
College of Business Management  
Sapir College  
Tel Aviv University  
Tel Aviv University  
The Hebrew University  
Interdisciplinary Center, Herzlia  
Minshar College  
Bar Ilan University  
The Hebrew University  
Tel Aviv-Jaffa Academy  
Ramat Gan College  
The Open University  
Technion  
Tel Aviv University  
Shenkar  
The Open University  
Tel Aviv-Jaffa Academy  
Emek Yizreel College  
College of Business Management  
Bezalel  
The Open University  
Technion  
Technion

Art and Humanities  
Economics & Management  
Accountancy & Management  
Social Work  
Physics & Astronomy  
Arts – Cinema and Television  
Medicine  
Law and Government  
Photography  
Law  
Medicine  
Behavioral Sciences  
Education  
Business Administration  
Civil Engineering  
Humanities - Literature  
Fashion Design  
Dentistry  
Social Sciences  
Behavioral Sciences  
Interior Design  
Graphic Design  
Computer Sciences & Management  
Mechanical Engineering  
Agricultural Engineering

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### **Scholarship Fund of June and Alexander Maisin Foundation**

HIRSH Gilad  
HELZINGER Ehud  
HERSCH Ayelet  
HERSCH Ester  
WAGNER Shirli  
VILER Liran  
WEIC Avraham  
WEIC Yuval  
VICHANSKY Omer  
WOLBRUM Lihi  
ZAGA Ayelet Babi  
HAZAN Oran  
HAZAN Dor  
HACHAMOFF Nethali  
HAKMON Adi Hilary  
HERMON Shelly  
TUNIS Karen  
OKKIE Maayan  
TAL Yoav  
WODOVICH Shulamit  
YAGEV Or  
YAHAV Lihi  
YAHAV-MINDEL Maya  
YOHANAN Maayan  
YAACOBY Inbar  
ITZHAKI Michal

The Open University  
College of Business Management  
Tel Aviv University  
College of Business Management  
Haifa University  
Wizo College  
Western Galilee College  
Emek Yizreel College  
Tel Aviv University  
Ben Gurion University  
Shaanan College  
Technion  
Ort Braude College  
Tel Aviv University  
Tel Aviv Academic College  
The Hebrew University  
The Hebrew University  
Technion  
The Hebrew University  
The Hebrew University  
Tel Aviv University  
Technion  
Tel Aviv University  
Seminar Hakibbutzim  
The Hebrew University  
Ben Gurion University

Psychology  
Business Administration  
Occupational Therapy  
Organizational Development  
Sociology  
Graphic Design  
Multidisciplinary Studies  
Communications  
Electrical Engineering  
Natural Sciences  
Education  
Materials Engineering  
Information Systems  
Humanities and Social Sciences  
Social Sciences  
Agriculture – Chinese Medicine  
Animal Sciences T  
Architecture  
Business Administration  
Humanities  
Engineering  
Computer Sciences  
Business Administration  
Dance Theater  
Humanities & Social Sciences  
Engineering

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ITZHAKI Noa	Tel Aviv University	Business Administration
ISHAY Yuval	The Hebrew University	School of Medicine
ISHAY Yael	Tel Aviv University	Medicine
COHEN Nitzan	Ben Gurion University	Psychology
KNAAN Noa	Haifa University	Health Sciences
KATVAN Danielah	The Open University	Social Sciences
REICHER Naama	Tel Aviv University	Geophysics & Planetary Sciences
SCHWARTZ Amir	Tel Aviv University	Law and Linguistics
LEVY Asaf	Bar Ilan University	Social Sciences
LEVITIN Esti	College of Engineering	Computer Sciences
LEVIN Matan	Ben Gurion University	Engineering
LURIA Tal	College of Business Management	Economics & Administration
LEAVE Shauli	Tel Hai College	Biotechnology
LAINVEBER Ronny	Tel Aviv University	Business Management
LAINVEBER Tom	Interdisciplinary Center, Herzlia	Communication
LAMZAROV Olga	The Western Galilee College	Sociology
MEIR Nadav	Ben Gurion University	Computer Sciences & Math
MUALLEM Inbal	The Open University	Psychology
MUALLEM Rotem	Ono Academic College	Law
MATLIN Idan	Shaarei Mishpat College	Law
MINDLIN Michal	Beit Berl College	Education
MANZUR Tamir	Technion	Architecture
MARINSKY Libat Paz	Interdisciplinary Center, Herzlia	Law
NAGAR Alon	The Hebrew University	Humanities & Social Sciences

### ***Scholarship Fund in Memory of Ira and Isidor Magia***

NOVGORODOV Larisa	Netanya College	Law
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### ***Scholarship Fund in Memory of Eli Ross***

NOIMAN Ido	Sapir College	Cinema
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### ***Scholarship Fund in Memory of Moshe Nirim***

NAHUMSON Tal	College of Business Management	Law
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### ***Scholarship Fund in Memory of Ya'akov Kaganer***

NATAPOV Asya	Technion	Architecture & Urban Planning
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### ***Scholarship Fund in Memory of Ethel Dunn***

SEGAL Alon	Afeka College	Software Engineering
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### ***Scholarship Fund in Memory of Eliahu Lankin***

SOINSKI Dmitri	College of Engineering	Industrial Engineering
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### ***Scholarship Fund in Memory of Boris Kotz***

SOLOMONOVITCH Orly	The Open University	Management and Economics
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### ***Scholarship Fund in Memory of Bella and Boris Mirkin***

SULTAN Lital	Ruppin Academic Center	Business Administration
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### ***Scholarship Fund in Memory of Moshe Britanishsky***

SOKOLOVER Efrat	Tel Aviv University	Law
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### ***Scholarship Fund in Memory of Klarissa Dmitrovsky***

SALANT Yair	Tel Aviv University	Humanities
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**Scholarship Fund in Memory of Ya'akov Tandet**

SEMENOV Anzhelika University of Haifa Interdisciplinary Degree

**Scholarship Fund in Memory of Moshe Niv**

AMIEL Shahar College of Business Management Business Administration

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

PELEG Osnat Haifa University Business Administration

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

PELOV Yan Hebrew University Law

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

FARHI Rom College of Business Management Business Administration & Economics

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

FRATELIS Niv Ruppin Academic Center Business Administration

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

PRISH Eti Tel Aviv University Business Administration

**Scholarship Fund in Memory of Albert Veinerman**

FRENKEL Maayan Peres Academic Center Behavioral Sciences

**Dora and Joe Wainer Scholarship Fund**

PRESHEL Maya Technion Chemistry

**34 Scholarship Fund in Memory of Sara and Mara Morguliov**

KIMELLMAN Michael Ruppin Academic Center Administration & Economics

**Scholarship Fund in Memory of David Katz**

KALMAN Oren Academic Study Center Business Administration

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

KATZIR Noam Ben Gurion University Medial Engineering

**Scholarship Fund in Memory of Gary Umansky**

ROSENBLATT Oren Ben Gurion University Natural Sciences  
ROZENWALD Benel Achva College Social Sciences  
REJENSKY Karen WIZO Haifa Visual Communications

**Scholarship Fund in Memory of Francis Greenberg**

REICHER Aluma Tel Aviv University Architecture

**Scholarship Fund in Memory of Hanna Grubner**

SCHWARTZ Hadas Ben Gurion University Health Sciences

**Scholarship Fund in Memory of Naami Rolbant**

SHICKMAN Vered Technion Medicine

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

SHICKMAN Isaak Doron Hebrew University Social Sciences

**Scholarship Fund in Memory of George Bloch**

SHLEZINGER Liav Ort College Computer Program Engineering

**Scholarship Fund in Memory of Joseph Rector**

SHLOMO Shiran Emek Yizreel College Sciences

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# The Scholarship Recipients December 2011



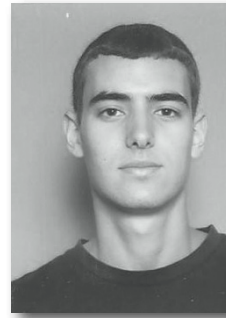
*Abraham Naomi*



*Alexandroni Ortal*



*Alon-Goldreich Adam*



*Amiel Shahrar*



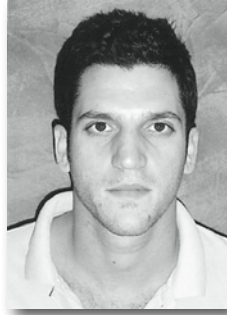
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*Ashur Adi*



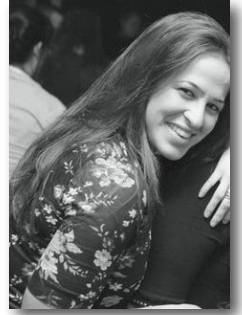
*Assif Noam*



*Avraham Yoni*



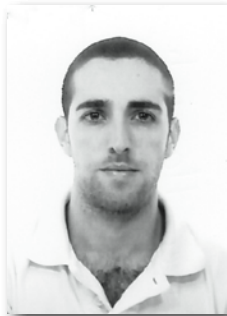
*Barazani Gilad*



*Barilan Tamar*



*Ben David Sara*



*Ben Harush Pinchas*



*Ben Altabet Liran*



*Ben Altabet Osnat*



*Benosavitch Natan*



*Bernachik Yaniv*



*Bershinsky Adar*



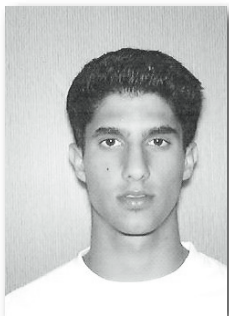
*Bershinsky Dor*



*Biran Maayan*



*Buurshtein Itay*



*Boyarsky Nitzan*



*Brill (Fain) Maanit*



*Cohen Daniel*



*Cohen Nitzan*



*Davidovich Alon*





*Dean Ben-Ivri Yael*



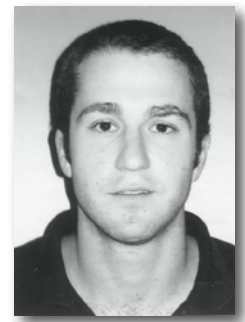
*Degani Goryunov Reut*



*Della Torre Dalit*



*Diamant Nirit*



*Dital Gilaad*



*Dital Lior*



*Dola Tamar*



*Douani Nadav*



*Dror Dana*



*Farhi Rom*



*Fratelis Niv*



*Frenki Maayan*



*Gal Lottem*



*Gal Roe*



*Gat Roi*



*Gat Yael*



*Geller Daniel*



*Greener Hadar*



*Grudsky Ilona*



*Gur Alon*



*Hachamoff Nethalie*



*Hakmov Adi Hilary*



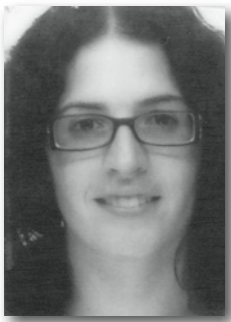
*Hazan Dor*



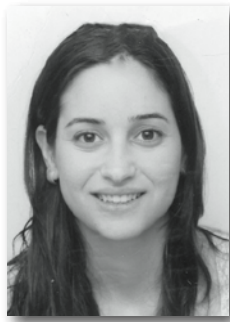
*Hazan Oren*



*Helzinger Ehud*



*Hermon Shelly*



*Hersch Ayelet*



*Hersch Ester*



*Himlich Adi*



*Hirsh Gilad*



*Ishay Yael*



*Ishay Yuval*



*Itzhaki Michal*



*Itzhaki Noa*



*Kalman Oren*



*Katvan Danielah*



*Kazir Noam*



*Kimellman Michael*



*Knaan Noa*



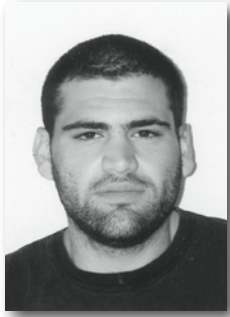
*Lahav Tal*



*Lainveber Ronny*



*Lamzarov Olga*



*Leave Shaul*



*Levi Asaf-Shalom*



*Levin Matan*



*Levitan Esti*



*Manzur Tamir*



*Matlin Idan*



*Meir Nadav*



*Mindlin Michal*





*Muallem Rotem*



*Nagar Alon*



*Ollech Ehud*



*Natapov Asya*



*Noiman Ido*



*Novgorodov Larisa*



*Ollech Ehud*



*Ollech Tali*



*Olmert Naomi*



*Olmert Nitzan*



*Olishesky Lior*



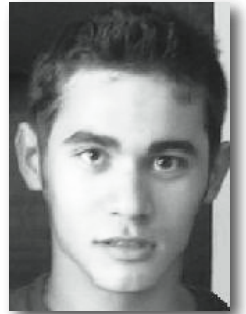
*Oren Gitit*



*Oren Shane*



*Peleg Osnat*



*Pelov Yan*



*Peretz Sharon*



*Preshel Maya*



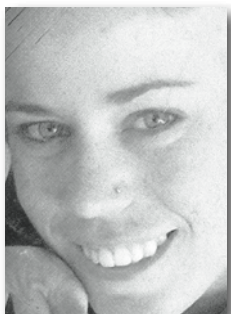
*Prish Eti*



*Reicher Aluma*



*Reicher Naama*



*Rejensky Karen*



*Rozenblatt Oren*



*Rozenwald Benel*



*Salant Yair*



*Schwartz Amir*



*Schwartz Hadas*



*Segal Alon*



*Semenov Angelika*



*Shickman Isaak Doron*



*Shickman Vered*



*Shlomo Shiran*



*Shlzinger Liav*



*Shnidman Nitzan*



*Shnidman Ronen*



*Soinsky Dmitri*



*Solomonovitch Orly*



*Sultan Lital*



*Talmor Shani*



*Tokki Maayan*



*Tunis Karen*



*Vichansky Omer*



*Viler Liran*



*Vodovich Shulamit*



*Weic Avraham*



*Weic Yuval*



*Wolbrum Lihi*



*Yaacoby Inbar*



*Yagev Or*



*Yahav Lihi*



*Yoav Tal*



# PEOPLE and EVENTS

## **SUNDAY GET-TOGETHER IN BEIT-PONVE**

After a three month break, connected with repairs in the premises of Igud Yotzei Sin, which was reported in the previous issue of the "Bulletin", the traditional Sunday meeting of the Ladies Committee was held in "Beit Ponve" on December 4, 2011. Fifteen members of the club participated at the meeting. T. Kaufman greeted the audience and said that during the time that had elapsed since the previous meeting, many of those present had enjoyed happy events. He congratulated Haya Bracha on the birth of a grandson and on her birthday. He also congratulated Mira Piasetsky, Aya Rosenblatt, Gabi Nachtom, Mary Kamionka and Celia Maimann on their birthdays.

## **GUESTS FROM EMEK HEFER IN "BEIT PONVE"**

The District Council of Emek Hefer signed a fraternal agreement with the Heilongjiang province, whose capital is Harbin. In connection with this event guests from Emek Hefer, the Chairman of the District Council Roni Idan and Secretary of the Board Gerard Lapind visited "Beit Ponve". They met with T. Kaufman and Y. Klein, and discussed various issues. Then the guests, accompanied by Y. Klein, visited the Synagogue in Memory of the Jewish Communities in China. T. Kaufman told the guests about the activities of Igud Yotzei Sin and the Israel-China Friendship Society. The guests discussed the problem of joint ventures in the field of reception of visitors from Harbin. They presented T. Kaufman and Y. Klein with a flag of Emek Hefer.

## **MEETING OF THE BOARD OF IGUD YOTZEI SIN**

On December 12, 2011, the regular board meeting of Igud Yotzei Sin was held. The meeting was attended by T. Kaufman, Y. Klein, R. Veinerman, E. Ginanski, A. Podolsky, R. Rashinsky, F. Cohen and members of the Control Commission, M. Likhomanov and G. Brovinsky. T. Kaufman opened the meeting and spoke Jacob Guri, our Board member and the Chairman of the Sephardic section who recently passed away. Then the agenda for the meeting was approved. Y. Klein, Deputy Chairman and Treasurer of IYS, reported on the financial situation of IYS as of December 30, 2011. Also on the agenda was the program for the Hanukka Reunion of our countrymen, which was scheduled to take place on December 27, 2011, and approval of the list of 142 scholarship recipients. T. Kaufman suggested co-opting Flori Cohen to the Board of Directors of Igud Yotzei Sin and electing her as a Chairwoman of the Sephardic section of IYS, which was unanimously adopted by all the participants at the meeting.

## **JOURNALIST RONEN SHNIDMAN IN "BEIT PONVE"**

Ronen Shnidman, a journalist from the Israeli newspaper "Haaretz" (in Hebrew) and "Jerusalem Post" (in English), visited "Beit Ponve" and met with T. Kaufman. The meeting lasted about two hours and dealt with the activities of Igud Yotzei Sin and the Israel-China Friendship Society, as well as with the history of Jews of China.

## **DOCTOR YUKIKO YOKOHATA IN "BEIT PONVE"**

Dr. Yukiko Yokohata of Tokyo is now working in Liège University, Belgium. She is studying about the history of the Jews in Harbin during the Japanese occupation in 1931 - 1945. In January 2012, Ms. Yokohata visited "Beit-Ponve", and met with T. Kaufman for three hours. Mr. Kaufman presented Ms. Yokohata with his book about Jews in Harbin and some material on the history of the Jewish sojourn in Harbin. Dr. Yukiko Yokohata also worked in the archives of Igud Yotzei Sin. She was mainly interested in the "Jewish Life" magazine which was published in Harbin.

## **THE NEXT ISSUE OF THE "BULLETIN OF IYS"**

The next IYS Bulletin (408) will be released on August 20, 2012 before the Rosh Hashanah holiday on September 17. The deadline for the acceptance of materials and congratulations is August 1, 2012.

## **DELEGATION FROM CHINA VISITED "BEIT PONVE"**

A delegation from China visited Igud Yotzei Sin and the Israel-China Friendship Society on December 14, 2011. The delegation consisted of eight members: Zhao Gang, General Secretary of the Trade Union Committee for Home Education of the Chinese Society for Education, Zhang Zhibiao, Director of the Society for Education of the Puyang District in the Henan Province, Mrs. Dou Suzhen, General Secretary of the Society, Ms Luo Lingfang, Director of Campus Anzilu in Hanzhou, the Zhejiang Province, Yang Zhijun, Director General of the Training and

Technical Company of Changsha in the Hunan Province, Chuandian, Ms. Wang Ling of Beijing, a member of the Professional Committee for the Home Education of the Chinese Society of Education, Ms. Li Shufen of Beijing, Deputy Head of the Department of Education in the Rockcheck Steel company, Ms. Yan Li of Beijing, Head of the Bureau of Relations with Foreign Countries of the Professional Committee for Home Education of the Chinese Society of Family Education. Mrs. Helen Hu accompanied the delegation

as an interpreter. The guests were welcomed by T. Kaufman and Y. Klein. They listened with great interest to T. Kaufman's talk in English, which lasted about two hours. The talk was about the history of Jews in China, Israel's relations with China and the activities of IYS and ICFS. The guests were presented with copies of T. Kaufman's book "The Jews of Harbin Live On in My Heart" in Chinese and English.

**REPRESENTATIVE OF THE  
CENTRAL TELEVISION**

**OF CHINA VISITED "BEIT  
PONVE"**

Mr. Gu Yi, the Jerusalem correspondent of the Central Television of China, visited "Beit Ponve" and met with T. Kaufman, Y. Klein and R. Veinerman. Mr. Gu Yi is preparing a program dedicated to the Jews of China, mainly in Shanghai. He interviewed T. Kaufman and R. Veinerman and asked permission to take pictures of three generations of the Veinerman family: Ronnie himself, his mother and his son.

**GET-TOGETHER AT IYS HANNUKA AND SCHOLARSHIP  
AWARDS CEREMONY**

*27 December 2011*

*Speakers*



*Effie Eitan - Former Minister*



*Dr. Yifeng Wang On behalf of the Chinese Students*



*R. Veinerman, Shi Yong Dep Amb and Klein*



*Shi Yong, Deputy Ambassador of China & Interpreter  
Meirav Baranes of Shanghai*

## **HONGKOU QUARTER IN SHANGHAI**

Tel Aviv University students Eli Sofrino and Erez Gross work on the project to restore and preserve the Hongkou district in Shanghai, where Jewish refugees from Central Europe lived during the Second World War. T. Kaufman promised assistance for the implementation of this project from Igud Yotzei Sin and the Israel-China Friendship Society.

## **VISIT TO "BEIT PONVE"**

In September 2011, Professor Zhang Qianhong from the University of Xiamen in China visited Israel. She came to "Beit-Ponve, met with T. Kaufman and had a talk with him

## **The TRIGUBOVS IN "BEIT PONVE"**

The Trigubov family lives in Tver, Russia, but their parents were residents of Harbin. One member of the family, Vladimir Trigubov, emigrated from Russia and now lives permanently in Israel. In October 2011 the Trigubovs came from Tver to Israel on a visit. They came to "Beit-Ponve" and met with T. Kaufman who told them about Harbin where he had known their parents. The late Genia Steinberg and Sima Ilyand (both were born Trigubov) were their aunts.

## **"THE MANCHURIAN WALTZ"**

A new book by Alla Mikhailovna Slavutskaya "The Manchurian Waltz." was published in Moscow. A.M. Slavutskaya is the daughter of a well-known diplomat M.M. Slavutsky, Consul General of the USSR in Harbin from 1931 to 1937. Her first book "Everything That Was... Notes of a Diplomat's Daughter" was published in 2002. For many years Alla has been in touch with Igud Yotzei Sin.

## **A GENEROUS DONATION FROM SARAH UMANSKY**

Sarah Umansky, the widow

of Gary Umansky, our fellow countryman from Harbin, made a generous donation to the amount of NIS 5,000 to the Scholarship Fund in her husband's memory. Igud Yotzei Sin expresses deep gratitude to Sarah for the generous donation.

## **VISIT OF THE CHINESE EMBASSY OFFICIALS**

On November 23, 2011 several officials of the Chinese Embassy in Israel, headed by Deputy Ambassador Mr. Shi Yong, came to "Beit-Ponve" and met with T. Kaufman and Y. Klein. The reason for the meeting was the preparation for the celebration of the 20th anniversary of the establishment of diplomatic relations between China and Israel.

## **CELEBRATION IN HONOR OF THE 50-TH ANNIVERSARY OF THE SYNAGOGUE IN MEMORY OF JEWISH COMMUNITIES OF CHINA**

On Saturday, November 26, 2011 the Synagogue in Memory of the Jewish Communities of China (31, Ha-Golan St., Tel Aviv) held a celebration in honor of the 50th anniversary of the synagogue. At 8:30 a.m. a solemn prayer and at 10.00 a.m. a festive Kiddush were held.

Present at the celebration were members of the Board of Directors of Igud Yotzei Sin: T. Kaufman, Y. Klein, Israel Sandel and his wife Judith (nee Klein), T. Piastunovitch, E. Ginanski, B. Darel and our countrymen Genia and Ilana Olshevski and Lily Koroshi with her husband Tzvi. R. Veinerman and R. Rashinsky could not attend as they were at that time abroad, and Galia Katz was ill. All the other Board members were absent for unknown reasons.

After the Synagogue services were over, all those present were invited to a Kiddush in the Cultural Center, where speeches were made by T. Kaufman and Rabbi Israel. T. Kaufman focused his speech on

the history of the synagogue and paid tribute to all those who took an active part in building the synagogue and its continued existence for half a century, mentioning the names of the second President of IYS Boris Kotz, the Chairman of the Synagogue Building Committee M. A. Zaigrayev and the Synagogue Gabbaim Raphael Elevich Zhukov and Zvi Praga, and Rabbi Eliyahu Broide. On behalf of Igud Yotzei Sin T. Kaufman expressed his deep gratitude to the persons bearing the maintenance work in the synagogue now - the Gabbaim Eliezer Shibek and Shalom Spielman, Rabbi Israel and Yossi Klein, Deputy President of IYS. The meal lasted till noon and passed in a friendly and warm atmosphere.

## **REPRESENTATIVES OF "CHINA RADIO" IN "BEIT PONVE"**

Representatives of the "Bureau of the Chinese Radio" in Jerusalem, Zhang Xiaoyu and Wang Jian, visited "Beit-Ponve" and met with T. Kaufman and Y. Klein. "Chinese Radio" and its website in Israel are planning to devote a series of programs, including interviews and articles about Israel, Jews, the Chinese in Israel and the history of Israeli-Chinese relations in connection with the 20th anniversary of the establishment of diplomatic relations between the two countries, which will be celebrated in January 2012. "Chinese Radio" is planning a series of interviews with immigrants from China living in Israel. T. Kaufman and I. Klein promised to facilitate the work of "China Radio" and agreed to invite to "Beit Ponve" some representatives of the older and younger generations of immigrants from China to be interviewed, among them Ruth Shani, Abie Fradkin, Danny Friedmann, Galia Katz, Sam Muller, B. Kobilyanski, A. Podolsky, G. Brovinsky and they themselves

## **HAPPY EVENT IN THE BERSHADSKY FAMILY**

On October 28, 2011 the Bar Mitzvah



of Lior Ben-Ami was celebrated in Jerusalem. Lior is the son of Michal (nee Bershinsky) and Asaya Ben-Ami, a grandson of Bobby Bershinsky and his wife Pnina, our countrymen from Tientsin and Shanghai. The Bar Mitzvah ceremony was held in Jerusalem's Yemin Moshe Synagogue, and a party was held in the "Little Italy" restaurant on the occasion of the celebration. Igud Yotzei Sin congratulates Pnina, Bobby and the whole Bershinsky family with this joyous event and wish them much health, happiness and prosperity.

### **ASYA KOGAN - FROM THE WHOLE HEART**

The "Asaf Ha-Rofe" Medical Center is the third largest public hospital in Israel. The staff of "Asaf Ha-Rofe" considers Asya Kogan as the guardian angel of their hospital and of all patients who are staying in its spacious wards. The name of Asya Kogan is indicated on the copper plaques at the entrance of almost every department, laboratory and ward of this huge complex of buildings built according to the latest contemporary architectural designs which meet the most modern requirements of medicine. This is not surprising. Mrs. Asya Kogan, a native of Harbin and an

Israeli citizen who lives in Tokyo, is a major philanthropist who has supported the "Asaf Ha-Rofe" Hospital for many years. Thus, for example, the latest model apparatus worth two million dollars for magnetic resonance imaging (MRI) has been recently purchased by her for the hospital doctors. Asya Kogan is also one of the main contributors to the creation of three departments of the Heart Centre (15 operational theaters), fully equipped with the latest surgical equipment. Asya has rendered financial assistance to the building project of and supplying medical equipment to the department of otolaryngology (ear, nose and throat), a maternity unit, computed tomography (CT), an X-ray room, several surgical wards and a number of chemical laboratories. According to Dr. Mordechai Voron who headed the "Asaf Ha-Rofe" hospital from 1980 to 1999, without Asya Kogan's assistance the medical facilities would have remained on the level of a run-down rural hospital housed in the barracks vacated by the British garrison in 1948, with not the slightest opportunity to properly serve the rapidly growing population centers of the State of Israel, which today account for half a million people.

It all started 18 years ago, during Dr. Voron's trip to Japan where he met with Asya Kogan and was invited to dinner, during which the conversation took place between them. Shortly thereafter, Asya came to Israel and visited the "Asaf Ha-Rofe" hospital. Seeing the plight of the hospital, she decided to give it the most serious attention. According to Dr. Voron, a good half of what the "Asaf Ha-Rofe" medical center now has, owes its existence and functioning to Asya's continuous support and efforts. In addition to the patronage of the hospital, Asya Kogan generously donates to the Association of Former Residents of China in Israel and renders financial assistance, usually unanimously, to dozens of her needy countrymen from China. Asya has established a Scholarship Fund in Memory of her late husband Michael Kogan (or Mischa, as he is called lovingly by his fellow countrymen), from which dozens of scholarships are annually granted to students who are descendants of immigrants from China in Israel, helping them to obtain higher education. Asya's charitable work does not end there. Asya's soup kitchen releases 200 daily hot meals to poor and lonely elderly people in the Tel Aviv area.

## **IYS Presenters of Scholarship Awards to Students**

**27 December 2011**



*L-R: Dan Gur, Jenny & Teddy Piastunovich*



*Rasha Kaufman & Sara Umansky*

# Mama's wedding dress

By Balfour Friend

Back in 1949, the Communists had overtaken most of China, including Shanghai, where I was born and raised. I had already come to the United States on a student visa to study at the University of Georgia, through the sponsorship of my Uncle Louis Friend, of Eastman, Georgia.

By that time, most of the foreigners (non-Chinese) had emigrated from China to the United States, the United Kingdom, and Australia, and many others went to the newly minted State of Israel.

My father, Jacob Friend, originally from Poland/Russia, escaping from the repressive Tsarist regime to China in 1913, went to Manila from Shanghai on business just before World War II and got stuck there for the duration of the war. My mother, Frieda Friend, also from Russia and called a Stateless Russian (as most of the Jews from there were called), was given the choice of going to Russia

- returning to the Motherland, the said Communist U.S.S.R. - or making aliyah (Hebrew for "moving up") to Israel. Having a cousin in Haifa, Mama picked Israel.

The Communists in China allowed her only one piece of luggage for this trip, so among other precious items, she packed my kindergarten report cards, my 1st-grade school uniform (with bloomers!), and The Concise Oxford Dictionary, which was the General Knowledge prize awarded to me in 1937, when I was 12 years old. I'm sure she wanted to bring her wedding dress for me as well, but due to limited luggage space, Mama cut off its four-inch lace hem and stashed it in her little sack of embroidered handkerchiefs. (That was long before the era of facial tissues.)

Now forward to 1956, when I was already married, with two youngsters, and finally the proud holder of American citizenship. As

an American, I could sponsor my mother's emigration from Israel to America-and to me in Georgia. Years later, after her death, I came across the little sack of hankies and that now-yellowed lace hem.

Just a few years ago, for Mother's Day, my daughter Sandy surprised me with a beautiful gift. She had taken that lace hem, as well as my parents' wedding photo, and had them exquisitely framed for posterity. Included in the frame is a card that reads "The marriage of Miss Frieda H. Kovarsky to Mr. Jacob L. Friend took place at Harbin on Sunday, July 29th 1923 (16th Ab 5683) Harbin, China."

Mama's wedding dress lives with me every time I look at that lovely picture of my parents taken so long, long ago. God Bless America.

**"The Jewish Georgian"**

## SEARCH and RESEARCH

**Ed Shalom**  
[edgretchen@yahoo.com](mailto:edgretchen@yahoo.com)

My maternal grandmother, Aziza Cohen, along with four of her children, are in this panoramic photo taken in 1929 at Ellis Hayim's home in Shanghai, which I have "snipped" to focus on members of my family.

Aziza's daughters in this photo are Rachel (who married Max Faerber) holding Katie Toeg, Moselle (who married Lazare Hendeles in the Isaac Toeg family home in June 1945), and my mother Hannah (who married Nissim Shalom in the home R.D. Abraham April 1943).

Aziza Cohen's son Edward is standing next to her with an unidentified woman. My aunt Moselle has provided the following information on Edward:

"Edward was good looking, brilliant, highly educated and used to take correspondent courses from England. He was the "golden haired" boy all the young ladies wanted to marry. We have a poster announcing one of the lectures he frequently gave to the community. They were written up in the newspapers. He intended to get engaged to one of the Toueg girls. We don't know this for certain. In our recent research, someone mentioned this to us. Sadly, he drowned at the age of twenty one. The family and community were devastated."

Edward Cohen died shortly after this photo was taken; this photo is the only one of him we have. If anyone has additional photos or information on him and/or the woman next to him, it would really be appreciated.

PS: Aziza and her husband, Solomon Pinhas Cohen, had four other daughters not in this photo: Rebecca, Rose, Lolly, and Sophie.







To the **MISHA KOGAN**  
Scholarship Fund

**US\$ 40,000**

In memory of my dear parents  
and in memory of the dear  
parents of Misha Kogan

**ASYA KOGAN (TOKYO)**

March 2012



Kalman Kogan



Abram Kachanovsky



Riva Kogan



Tatyana Kachanovsky

***IN MEMORY AND HONOR OF HER LATE  
DEAR SISTER, NELLY AVINAMI נ"ל***

***MRS. ASYA KOGAN HAS DONATED A MOST  
ADVANCED POSITRON EMISSION TOMOGRAPHY  
(PET/SC) SCANNING MACHINE  
TO ASSAF HAROFEH MEDICAL CENTER***

Positron Emission Tomography (PET) and Computed Tomography (CT) Imaging have become essential diagnostic tools physicians use to reveal the presence and severity of cancers. PET/CT Imaging helps physicians to detect cancer, evaluate the extent of the disease, select the most appropriate treatments, determine if the therapy is working, and detect any recurrent tumors. This vital piece of medical equipment will upgrade the quality of medical services at Assaf Harofeh Center to the most modern and latest methods of treatment for cancer patients and will bring new hope to thousands of cancer patients every year.

Mrs. Asya Kogan, with her outstanding generosity converted Assaf Harofeh Medical Center into one of the leading centers in Israel. Her wish is to commemorate the memory of her beloved sister by bringing comfort and healing to the most severely ill patients in the center of Israel. All the people of this area are deeply grateful to her for all her wonderful deeds.



# Gathering of Students, Families and Friends at the Scholarship Awards Ceremony In the foyer of the Einav Centre Tel Aviv

27 December 2011





# Lighting of the Hannuka Candles at the Scholarship Ceremony Singing and Dancing in the Einav Auditorium

27 December 2011



# China and Israel

By Joseph Shalhevet

## Science in the Service of Diplomacy

### Prologue

In the short history of the State of Israel the establishment of diplomatic relations with China was an historical event of utmost importance. Shortly after the establishment of formal relations with China and no doubt as a result of it, India also established diplomatic relations with Israel. China is the most populous country in the world, a country whose rate of development will soon place it among the two or three leading countries in the world. Already now the size of the Chinese economy is second only to the USA. The USA sees China as a competitor worthy of note and is trying to reach long term agreements so as to avoid future conflicts. Very few will doubt the presumption that the 21st century will be the Chinese century. It is impossible to exaggerate the importance of China for Israel, a small country heavily dependent on other countries both economically and politically. The humble beginning, the opening of the liaison office of the Israel Academy of Science and Humanities in Beijing, was an essential step toward advancing the bilateral relations between Israel and China.

This book is a personal story of the first official representative office of Israel in China. The representation started its activity on the first of April of 1990 and completed its function on January 26, 1992, upon the establishment of diplomatic relations and the office becoming the Embassy of Israel in Beijing. The book is based on our work of promoting a friendly relationship between China and Israel, and Israelis and Chinese, advancing

official relations, and learning the scientific infrastructure of China. The book includes my impressions of the vast country, its sights and its inhabitants. In order to widen the scope beyond our experiences and provide additional information and historical background we consulted some publications describing the period between the establishment of the PRC and our arrival. The statistical data provided is mainly, but not exclusively, for the period up to and including the time of our presence in China.

I visited China nearly every year since our departure in 1992. For a few years I was responsible for running the training program in agriculture given by lecturers from Israel in the China – Israel International Center for Training in Agriculture (CIICTA) where I also gave an annual course on soil-plant-water relations. In 1997 and 1999 I served for a few months, at the request of Ambassador Ora Namir, as councilor of science and agriculture at the Israel Embassy in Beijing. Since I was witness to the tremendous changes taking place in China I could not avoid but mention events occurring after our departure in 1992.

I am grateful to all who were involved in assisting me in becoming the first official representative of Israel in China during an exciting period and in a challenging role. I thank especially Reuven Merhav, Director General of the Ministry of Foreign Affairs, who did pioneering work in advancing the relations between Israel and China and who initiated my mission; to Professor Yehoshua Yortner, the President of the Israel National Academy of Science and

Humanities and to Dr. Meir Zadok its Secretary for offering me the position; to Ruth Kahanov and Irit Ben-Aba of the Foreign Ministry who trained me through my first steps; and to Amos Yudan the director of “COPECO” who held my hand during my initial days in Beijing.

Thanks are due to Ambassador Ora Namir who gave me the opportunity to serve under her leadership and be in Beijing, a city I fell in love with, for extended periods, and to witness its rapid growth. Special thanks are due to the Chinese Academy of Sciences, our official host, which did a great job of assisting us in our endeavor, turned our stay in China into an outstanding experience and provided us with the wonderful team of Zhang Chi (Mary) and Gao Aiping. Special thanks are due to my good friend, Dr. Tsafra Nitsan for thoroughly reading the manuscript, making many corrections, making intelligent comments, and encouraging me to publish it. Finally I would like to give my deepest thanks to Yoel Guilatt and my wife Sheila for their wonderful work and their support during our work together.

### Introduction

Israel was established in May 1948 during the civil war in China. A year and a half later, in October 1949, the Peoples’ Republic of China was established. This is not the only historical similarity between China and Israel. The first dynasties of China (Xia and Shang) began about five millennia ago during the time when the forefathers of the Hebrew nation, Abraham, Isaac and Jacob lived.

The two nations worship the value of the family, stress the importance of



education, and value the central role their history plays in their present situation. Both people see themselves as the center of the universe. The Chinese call their country "the Middle Kingdom" (Zhongguo), and the people around them are barbarians, while the Israelis see themselves as the "Chosen People" and other people are gentiles, and Jerusalem is the center of the world. Both countries have been in constant turmoil. During the long history of China and the short history of modern Israel there were sharp social and economic fluctuations, struggles and wars, never a dull moment. Both people however strive for quiet and peaceful existence.

The first official contact between China and Israel took place in January 1950. On the 9th of the month Moshe Sharet, then the Foreign Minister of Israel, sent a letter of congratulations to his counterpart Zhou Enlai stating that Israel recognizes the People's Republic of China (PRC). A week later the government of the People's Republic of China indicated its satisfaction at the recognition. But it was only more than 40 years later in 1992 that diplomatic relations were established. During the interim period there were hardly any contacts, except for the attempt in 1954 by Israel's Ambassador to Burma, David Hacohen, to promote the process. At the beginning of 1955 an official delegation from Israel visited China. The delegation was instructed, as a result of real or imaginary pressure from the US, not to commit to stronger contacts beyond economic relations. Even this feeble attempt was severed following the Bandung Conference, where China placed herself squarely behind the Arab States and the Palestinians and prevented any contacts with the Zionist entity.

In September 1987, a meeting took place in the General Assembly of the UN in New York between the foreign ministers of China and

Israel. Following this meeting the ball of relations started rolling in the direction of normalization. Prior to this meeting, semi-official contacts were developed in mid-June at the initiative of the General Consul of Israel in Hong Kong, Reuven Merhav, between him and the representative of China who served under the umbrella of the official Chinese news agency, Xin Hua.

Following meetings in January 1989 in Paris between the foreign ministers and in May in New York between the Director General of the Israel Foreign Ministry, Reuven Merchav and the representative of China at the UN, Li Luye, it was decided to establish interest offices in Tel Aviv and in Beijing. In Tel Aviv it was decided to establish an office of the China International Travel Service (CITS) and in Beijing a Liaison office of the Israel Academy of Science and Humanities, which is not a government body.

The agreement between the Foreign Ministry and the Academy of Science towards the establishment of the liaison office stated, among other things that "the representative of the Academy will be a senior scientist nominated by the Academy in agreement with the Ministry and the delegation will be made up of additional delegates nominated by the Ministry. All delegates will be presented to the Chinese Foreign Ministry and to the outside as representing the Academy". Before setting out on our mission we were invited by the Director of the CITS office in Tel Aviv, who preceded us in establishing his office, to dinner at his home. This dinner was an appropriate introduction to the ways of hosts and guests we encountered after we arrived in China.

Two preparatory delegations of the Israel Academy visited Beijing in 1989 prior to the establishment of our liaison office. Their function was to choose an appropriate institution to be our host. The first delegation

had to leave China in haste when the Tiananmen riots started. The second delegation, which was made up of Dr. Meir Zadok, the Secretary of the Academy, Yoel Guilatt and Ruth Kahanov both of the Foreign Ministry, decided on the Chinese Academy of Sciences (CAS) as the best organization to host us, which turned out to be an excellent choice. Yoel Guilatt returned to China at the beginning of 1990 to prepare the ground for our arrival.

In April 1990 the liaison office was officially opened. The office included me as the director, my wife Sheila as gofer and Yoel Guilatt as deputy director. The personnel included Zhang Chi and Cao Guoxian (Mary and Peter in their anglicized names), employees of the Chinese Academy of Sciences who did all the office work, especially serving as interpreters to this so strange to us language Chinese. The China Academy being our official host we were obligated to use their personnel. The Chinese Academy saw to all our needs among which was traveling outside of Beijing as China was a very "organized" country at the time. Evidently we were not the first semi-official Israelis to be in China. At the beginning of the 80's there were rumors that Israeli military experts were present in China for extended periods. These rumors were denied by both countries, but the image of secret military relationships between China and Israel stuck to us. A short time after our arrival a journalist, Anthony Higgins, representing the Independent Daily of London approached us for an interview. He was recommended by a friend, David Schwisberg the director of the UPI news agency. We showed him our office and told him of our objectives. In an article published at the end of the week whose title was "China's friend in need is a friend with guns" he quoted me but added his own interpretation, "the first official representation of Israel in China



ostensibly for academic exchanges, stresses the careful relationships with emphasis on secret military deals". He added "More discerning Chinese may also have noticed that some of the tanks their government sent to attack them last June were fitted with 105 mm guns manufactured in Israel".

Why was I the lucky one to be asked to be the first official representative of Israel in China? The story is simple but meaningful. The Israelis out of politeness asked the Chinese from what field of science they prefer the Israeli representative to be. The answer was agriculture, and specifically water in agriculture. As luck would have it, in January 1990 I completed a four year term as the Chief Scientist of the Ministry of Agriculture and Director of the Agricultural Research Organization of the Ministry and my expertise was soil-plant-water relation. My friend Professor Yoash Vaadia, at that time the Vice President of the Hebrew University (together we started our studies in Agriculture at the University of California, Davis), "betrayed" this fact to the Academy of Science, which offered me the position. Personally I was ready to agree on the spot, but out of politeness and in order to consult with my wife, who I was certain would agree, I delayed my response for a day.

In fact my interest in going to China preceded the offer. In an international scientific conference I met the director of the Soil Science Institute of the Chinese Academy of Sciences in Nanjing. I invited him to visit Israel, which he did, at which time I voiced my interest in spending a sabbatical year at his institute. He promised to check with his superiors, but his answer was slow to arrive. In hindsight I understood that because of the political situation there was no chance.

### **The Mission**

Six weeks after the first meeting with the Israel Academy, we were on

our way to China. During these six weeks I was led through a series of meetings with various organizations and people within the Ministry of Foreign Affairs, Israeli Universities, research institutes and other relevant institutions, which had some knowledge of Israel's experience in China.

The document we received before leaving for our mission, which was called "Terms of reference for operating the academic center in Beijing", stated as follows: "The academic center is the beginning of the first institutionalized presence of Israel in China. Its opening is a result of much effort invested in establishing a framework whose activity is justified in its own right, but will also serve for developing and widening future contacts.

Being the representative of the Academy of Science, the center is obliged to first of all deal in relationships between the Israel Academy and the two Chinese Academies of Science and of Social Science...the center should behave as if it is on the way of becoming an embassy." In conclusion to the document it was stated: "Israel has continuously strived to expand and deepen its political, economic and cultural relations with most of the countries of the world and to elucidate to them its positions and special problems. The importance of China, the most populous country in the world, is obvious in the context of our relations with the rest of the world.

The developments of ties between the government and people of China and the government and people of Israel has another dimension, which should be remembered and stressed wherever you turn as the first permanent representative of Israel. This is that the Jewish people and the Chinese people are ancient nations, which left their imprint on the history of humanity. It would be fitting that the two countries will

strive for mutual recognition and fruitful encounter between the two cultures". We acted in the light of these directives.

As described above the Chinese Academy of Sciences was our official host. Unlike the Israeli Academy and other such science academies in the West, the Chinese Academy, besides being an organization of chosen top scientists (about 350 at the time), is a research institute of immense proportion. It deals in research in all fields of science except social science, but includes agriculture and medicine, though there are academies of agriculture and medicine in their own right. The Chinese Academy has research institutes spread out all over the country. This was very fortunate for us because it allowed us to make our presence, and the fact that we are not a pariah state any more, known in many provinces.

At the beginning we encountered suspicion and lack of trust by the locals, who were not sure we were for real. They learned from experience to be cautious with every new foreigner. Breaking the ice, lowering the apprehension which penetrated the conscience of people through 40 years of separation and dissociation from Israel and creating the awareness that something is changing in the relations between China and Israel required hard work and demonstrative presence any place we could reach. Our presence gradually instilled into the consciousness of the international community, especially in the Middle East, that the normalization of relations between China and Israel is an irreversible process.

The General Director of the Foreign Ministry advised us before we departed to take many books with us as we would be bored out of our mind for lack of things to do. His advice proved to be a bad appraisal of what actually happened. Indeed we took a full library, which remained orphaned and ignored. Work was endless, was

very interesting, at times exciting and always suspenseful. The day began at 7:30 in the morning twice a week in studying Chinese, and the other days in the office doing things before the staff arrived.

Chinese turned out to be an impossible language. There was nothing in the language that I encountered in the past, in the writing, in the sounds and in the intonation. It is not enough to talk, but one also needs to “sing” the language. There are four tones – up, level, down and up, and down. The meaning of a word depends on the tone and similar words may have an opposite meaning depending on the tone. For instance the word mai (to buy) may mean the same as the word mai (to sell) when a tone is not used. I vowed that within a year I would be able to converse in Chinese. This did not happen after the second year either. At least I could tell a taxi driver where to go or ask where the bathroom was - not a small feat indeed.

Yet at one time against my will and better judgment I discovered a latent ability to converse in Chinese, not a very deep conversation but a meaningful one just the same. My inner feeling was that I will talk Chinese when I am able to converse like an adult, without grating mistakes. Consequently I refrained from opening my mouth. Indeed I was aware of the fact that to learn to talk one must talk, but I could not overcome my inhibition.

One day we were sitting in a train station waiting to go somewhere. In order to pass the time the person sitting next to me started a conversation. My automatic response in Chinese was that I do not speak Chinese (wo bu hui shuo hanyu). Evidently after long practice I must have said this short sentence correctly, thus the person insisted to talk and without noticing it we were conversing for long minutes. When he left I was so excited that I almost fell off my seat. I could not believe that I past this trial

alive. This miracle did not happen again as I did not encounter a person who was willing to push me and to suffer through my Chinese. My wife, on the other hand did manage to develop an ability to talk Chinese as she did not have inhibitions and did not worry about how she sounded. In her daily work she had to go by herself without an interpreter to do shopping and the like.

Our work day ended between 7:00 and 9:00 in the evening. In the evenings we usually entertained local people or visiting Israelis or invited and were invited by officials to dinners in restaurants. Every day we met new people, met with new experiences and encountered behavior and a way of thinking at times foreign to us. We discovered a thing known to experienced people, which is that Chinese do not like to say no, and it is advisable not to push them into a corner so as to avoid future embarrassment. At the beginning there were many frustrations. But the friendship exhibited by everyone we met, the warmth radiated in their deeds and words, the daily pleasant surprises, the newness in things we experienced helped us in our efforts and strengthened our spirit. I started to get used to being a diplomat and to my surprise I even liked it, at least during the first two years.

My function was to provide a scientific-professional basis for our office whose final objective was to promote the establishment of diplomatic relations between the two countries. The professional - diplomatic duties were the responsibility of Yoel Guilatt of the Foreign Ministry. Without a doubt he was the right man at the right place and the right time. First of all his administrative experience and his positive approach to solving administrative problems were very valuable. The administration in the Foreign Ministry in Jerusalem, which was suppose to enthusiastically help and support him, did so reluctantly. At

the end we received all we needed, but the process was long and at times wearing.

The Liaison Office of the Israel Academy of Science did not exactly belong to the Foreign Ministry and I was not exactly an employee of the Foreign Ministry, though officially we were the Foreign Ministry's responsibility. This evidently presented a problem. Yoel took care of arranging the hotel and offices and renting our apartments, renting the car with the driver, receiving cables and distributing information about us and maintaining contacts with the Foreign Ministry and other bodies in Israel and China in the fields of medicine, education and culture.

But the important part of his activities was to methodically search for Chinese nongovernmental organizations dealing with policy and politics, examining their relation to governmental ministries and establishing extensive and intricate contacts with them. Every governmental institution had a parallel nongovernmental institution. The problem was to correctly identify each of them. This was the only way we could transmit messages to the decision makers since the official channels were closed to us hermetically. In fact this was also the path for government organizations of transmitting messages to us.

The Dedication of the Liaison Office The official dedication ceremony took place in our hotel on June 15, 1990. Before the ceremony we feared that many of the invitees would not show up for lack of official approval. Officially we were not official and therefore officials will avoid sticking their neck out. We did not want our ceremony to be dominated by foreign delegates who were also invited. We were pleasantly surprised and excited to find out that 90% of those invited showed up, including representatives of government offices, excluding the Foreign Ministry.

There was a deep emotional feeling

among the participants of something happening for the first time. A festive atmosphere was prevalent throughout the evening. The wife of our physician, Dr. Carpenter, the official physician of the Australian embassy, was so emotional that tears were flowing down her cheeks. It was clear to us that the authorities encouraged people to come, which proved to us that the authorities were interested in our success. Without approval people tend not to take chances. The central control by the politburo is obvious and people tend to play it dumb lest they find themselves out of a job or worse.

Following the greetings by Professor Sun Honglie, the Vice President of the CAS, I said among other things, the following:

"Today we are formally opening the first official representation in China of an Israeli organization, the Israel Academy of Science and Humanities. I can think of no better way for people to establish contact with other people than through scientific and cultural exchange. This is especially true at this time when science and technology are becoming so important in the development of nations..."

"Since 1950 both of our countries have striven against all odds to develop modern and thriving societies. We both have remarkable patriotism and devotion to the building of our countries, and to gathering of our exiles. We in Israel call this national characteristic Zionism. If each of our nations, small but yet great Israel and

huge and great China have given so much to the world independently, what we can contribute together in human values and through the application of science and technology in agriculture, industry and the services is without limits..."

"Let me conclude with a personal note. My wife and I consider ourselves fortunate to have been entrusted with the responsibility to direct this office during its formative years and to be in China during these important times. Let us hope that today's opening of our Liaison Office will be that first step in the long march of cooperation between China and Israel toward a bright future for our nations".

I purposely mentioned the deep positive meaning of the concept of Zionism, which was known in China as a derogatory word of the Israelis persecuting the Palestinians. China, as well as Israel, sees the Chinese people spread all over the world (the overseas Chinese), even those who emigrated generations ago, as part of the "tribe" and owing allegiance to the motherland.

Prior to the ceremony we prepared a brochure in two languages, Chinese and English, which had to be approved by our host. In the brochure we described the ways and means through which the Liaison Office is going to fulfill its objectives to expose people of both countries to their mutual achievements in the fields of the physical and social sciences, technology, culture and folklore.

- Mutual short visits of scholars and technicians
  - Scientific and scholarly work , e.g. mutual post graduate and sabbatical leave, (for short or long periods), of scholars and scientists
  - Training courses of technological nature in agriculture, health, industry and social organizations for Chinese professionals in Israel and in China
  - Participation of scholars of each country in international meetings taking place in the respective countries.
  - Organizing workshops, symposia and consultative groups meetings of contemporary or historical interest to both countries
  - Participation of Israeli experts in development projects in China
  - Exchange of scientific information
- Seven topics were identified as priority fields for cooperation:
- Agriculture, especially water management
  - The respective languages and cultures
  - Environmental protection and natural resource preservation
  - Public health care and rehabilitation
  - Dry land ecology and development
  - Alternative energy sources (solar and geothermal, wind and biological)
- (Part 2 – About China and the Chinese – First Steps and Impressions
- to be continued in the next Bulletin)

## **INSTITUTIONS and FUNDS of «IGUD YOTZEI SIN» in ISRAEL**

**PONVE CENTER**

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**In memory of Jewish  
Communities in China**

**OLD AGE FUND**

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**BULLETIN**



# Israel-Asia Center launches Israel-Asia Leaders Fellowship

*Simi Hinden*



The Israel-Asia Center (Rebecca Zeffert, Global Fellowship 2009) launched its Israel-Asia Leaders Fellowship during chol hamoad sukot. The fellowship, which is designed to build the next generation of leaders in Israel-Asia relations will provide a select number of elite

Asian students studying in Israel with the the high level contacts, skill-set and support network necessary to build long-term, strategic partnerships with Israel through their future careers. The 12 fellows from China, India, Japan, Korea, Taiwan and Singapore range from bachelors to post-doctoral students and come the fields of green energy policy, environmental science, environmental economics, business studies, agritech, Holocaust education, conflict resolution, Middle Eastern studies, political economy, architecture and design and civil and

environmental engineering.

## **Israel-Asia Center**

During the 8-month fellowship, fellows will engage with leaders in different sectors of Israeli society and hone their leadership skills through seminars and workshops in the Knesset, Ministry of Foreign Affairs, Ministry of Industry, Trade & Labor, Israel Export Institute, SIT, Pitango, the Mandel Leadership Institute, and with Start Up Nation co-author Saul Singer, among others. They will also participate in field trips, an Israeli host family program, receive professional mentors and will all coordinate their own projects during the course of the fellowship that promote Israel-Asia relations in their chosen fields.

**Jewish Times Asia – Nov. 2, 2011**

## Visit of China's Cultural Delegation to Beit Ponve

*December 2011*



*Head of China's Delegation Mr. Zhao Gang Presenting souvenir to T. Kaufman*



*Members of the Chinese Delegation With T. Kaufman and Y. Klein*

# Mr. Shi Yong Deputy Ambassador of China Presenting Scholarship Awards to Israeli Students

27 December 2011





# STUDENTS FROM CHINA RECEIVING SCHOLARSHIP AWARDS FROM DEPUTY AMBASSADOR OF CHINA MR. SHI YONG

December 2011





# The “Godfather” of Japanese Studies

By Pamela J. Johnson

**Peter Berton, Distinguished Professor Emeritus of International Relations at USC, was born in Poland and at age 6 moved to Harbin, China, one of the largest Jewish communities in the Far East. He studied violin in Japan and after waiting 12 years for a visa to come to the United States, began graduate studies at Columbia University. Berton became a consultant for the Library of Congress one year after his arrival to the U.S. Photo by Jie Gu.**

Dapper in a formal tailcoat, Peter Berton stood between American and Japanese flags as he accepted the Order of the Rising Sun.

The Japanese government honored the Distinguished Professor Emeritus of International Relations at USC with the award for his major contributions to Japanese studies in the United States.

“Dr. Berton is the godfather of Japanese studies,” Junichi Ihara, Los Angeles’ consul general of Japan, said during the 2010 ceremony.

Ihara lauded Berton for his many books and articles on Japanese politics and foreign policy, Japanese international negotiation style, Japanese socio-cultural and psychological characteristics, and the territorial dispute between Japan and Russia.

He praised Berton for launching the annual lecture series on Japanese art in 1988 at the Los Angeles County Museum of Art in memory of his late wife and mother of their two sons, Michele, who had a deep appreciation of Japanese culture

and was a museum docent. The lectures sharing with the public the beauty of Japanese arts have succeeded for more than 20 years.

With the medal depicting rays emanating from the sun suspended from a red and white ribbon draped around his neck, Berton addressed the audience in Japanese and English.

The first person he thanked was his father.

“My father in 1926 had the vision and wisdom to leave Poland and seek an economic opportunity in China. His three brothers, their wives, his sister, their children, my maternal grandfather, my favorite 10-year-old cousin,” he paused fighting back tears. “Everyone on my father’s side was murdered by the Nazis. So, if my father hadn’t left Poland, I wouldn’t be here today.”

When receiving the Order of the Rising Sun honor, the first person Peter Berton thanked was his father: “My father in 1926 had the vision and wisdom to leave Poland and seek an economic opportunity in China,” Berton said. Photo courtesy of Peter Berton.

At his Beverly Hills home, Berton found among stacks and stacks of books - including his more than 100 publications - a 2001 pictorial album titled *The Jews in Harbin*, authored by the Heilongjiang Social Science Academy. The coffee table book describes Jewish life in the city established in 1898, when the Trans-Siberian Railway reached the border of Manchuria.

“What the book does not say is that

the Tsarist government bribed a Chinese viceroy to build a Russian railway in China with French money,” Berton said.

Harbin was designated the ‘Paris of the Orient’ for the city’s European architectural style.

An only child, Berton was 6 when he and his mother moved to Harbin, one of the largest Jewish communities in the Far East. Berton’s father, Claude, arrived and established himself as an accountant and businessman, importing heavy woolens from Europe.

*The Jews in Harbin* shows the 89-year-old Berton as a confident-looking boy sitting front and center with his classmates in a Jewish elementary school.

Harbin is the capital and largest city of Heilongjiang Province in northeast China. Harbin once housed one of the largest Jewish communities in the Far East. It reached its peak in the mid 1920s when 20,000 European Jews lived in the city. In the book, *The Jews in Harbin*, Peter Berton is featured (front row, middle) along with his classmates at Talmud Yeshiva. Photo courtesy of Peter Berton.

He remembers 1931 when he was 9 and Japan launched an attack on Manchuria.

“The Japanese came in on tanks and the retreating Chinese armies on Mongolian horses were dropping firearms left and right,” Berton recalled. “We kids picked them up and traded them. Can you imagine tanks against horses?”

In Harbin, Berton attended an

English high school, modeled after schools throughout the British Empire. He then graduated from Y.M.C.A. College, established by American missionaries.

He played violin and graduated from The First Harbin Music Academy, where his teacher was Vladimir Trachtenberg, a pupil of the famous Leopold Auer in the Saint Petersburg Conservatory. As a member of the first violin section in the Harbin Symphony Orchestra, he toured Manchuria, Korea and Japan.

After music school, Berton sought graduate education in the U.S., but couldn't get a visa. His parents encouraged him to study violin with the world-renowned Alexander Mogilevsky in Japan.

As a member of the first violin section in the Harbin Symphony Orchestra, Berton toured Manchuria, Korea and Japan. After high school, he went to Japan and studied with the world-renowned Alexander Mogilevsky. Photo courtesy of Peter Berton.

That's where Berton's world changed. He became fascinated with the beauty of Japanese culture, art and calligraphy. He explored many aspects of Japanese culture. Studying martial arts, he earned a black belt in karate. His current

Japanese garden and home - filled with Japanese artifacts, screens, swords, masks and paintings, including one of Mount Fuji, which he once climbed - are evidence of his passion.

In 1949, Berton's visa arrived after 12 years. It wasn't a student visa; he came to the U.S. as an immigrant seeking permanent residency. He immediately began graduate studies at Columbia University's East Asian Institute. While there, he learned that the Library of Congress was looking for someone with language skills to oversee their Manchuria collection. Speaking several languages, Berton became a consultant for the Library of Congress one year after his arrival. He became acquainted with USC as early as 1953, when Rodger Swearingen, a professor of international relations, invited his colleague Paul Langer and Berton to collaborate with him on a Ford Foundation-supported project on the Russian impact on Japan.

In 1961, Berton returned to USC as professor of international relations and Asian studies and soon established the Asia Pacific area studies program, which he developed for the next 30 years. He also created USC's first course on Japan.

Los Angeles is also where he met his wife Michele, who was born in Vienna, Austria, and was one of a few in her family who survived World War II. Of Jewish heritage, Michele's parents, who perished in Auschwitz, sent her to live with a family in England a few months before the war's onset.

Michele died in 1987 in Tokyo, Japan, while Berton was there as director of USC's and other California private colleges and universities' study abroad programs.

These days, Berton is finishing his latest book, *From Enemies to Allies*, a study of Russo-Japanese relations at the beginning of the 20th century. He doesn't see well and uses the Zoomtext computer program to read aloud to him everything he writes and receives.

"The copy editor sent me a 21-page, single-spaced document, about 300 queries and comments, which together with my answers grew to 46 pages," Berton groaned. "Now I'm bracing for the second round." He has written some of his life story and is compelled by the idea of writing a memoir.

"But," he said, "I have one more book in-between."

## *In Memoriam*

### ***Renee Toochin (Toochinsky)***

was born in Harbin, China after her parents fled the pogroms in Russia. Formerly of Chestnut Hill, she died peacefully on Jan. 9, 2011 at Orchard Cove in Canton at the age of 96.

Renee was the eldest of seven children of Jacob and Gail (Slavutin) Toochinsky and the beloved wife of the late Efim Toochin. She is survived by her sons Joseph Toochin and his

wife Avis, of Woodstock, N.Y.; and Sandy Toochin and his wife Susan, of Newton Centre.

She was the loving grandmother of Erica Toochin and her husband, Ethan Treglia; Andrea Toochin; and Jess Toochin, and the great-grandmother of Gabriella and Jonah Toochin-Treglia. She was also the devoted sister of Josephine Toochin Barg and her husband, Paul Barg, of

South Brookline; Paula Mertens of Ft. Lauderdale, Fla.; Mary Mandel of Brookline; Veronica Berger of San Francisco; and the late Katerina Toochinsky and Isaac Toochinsky.

Services were held on January 11 at the Schlossberg Solomon Memorial Chapel, Canton, officiated by Rabbi Benjamin Lefkowitz. Her interment was at Lindwood Memorial Park, Randolph.

# Journal of a Jewish Traveller

By Israel Cohen

## Mukden

I should never have suspected that there were any Jews in Mukden, but when in Kobe I was given the name of one who lived there, and was told that through him I should doubtless discover others. But the problematical results of such a discovery would not have attracted me to that ancient city had this not been on my direct route to Harbin. And so after twelve hours of the stormy waters and sombre skies from Shimonoseki to Fusan, and twelve hours in a surprisingly comfortable train; after a day in Seoul, where the most notable sights are the white-garbed Koreans with the comical little top-hats (protecting their top-knots) and the significantly Japanese police-stations; and after travelling another twenty-four hours on the South Manchurian railway, past hundreds of mud-houses buttressed with sandbags and thatched with straw, through hundreds of miles of flat snow-covered landscape, I arrived one dark and dreary morning in the dismal station of the old Manchurian capital.

The English-speaking Japanese clerk at the Yamato Hotel, whom I asked the location of the only address I had, advised me to take a carriage to the Chinese Post Office and ascertain there its Chinese equivalent. He gave instructions to a stupid-looking driver, a big hulking fellow in a huge fur-lined coat, who drove me in the teeth of a cold wind to the Post Office situated half a mile away. There I presented my English note to a smiling official, who, after a few minutes' search, wrote upon it the equivalent in Chinese characters and returned it to me with many bows

and smirks. I showed the precious document to my driver, who stolid dirty-yellow face, swathed with ear-flaps, slowly expanded into a smile of comprehension; and off we went at a steady trot along primitive broad thoroughfares, bustling with traffic, and bordered by booths and stalls of multifarious mouldy wares, through one of the broad gateways of the outer bailey. This massive wall, built of mud in 1680, is thirteen feet high and ten feet wide, and encircles the vast sprawling city like a colossal quadrangle ten miles in circumference. Within a mile away, I caught a glimpse of the grim bastions jutting over the black brick walls of the inner bailey of the fortified city, a square enclosure, thirty-three feet high and three miles round.

Midway between the two encircling walls, after cleaving a path through crowds of curious pedestrians and loafing porters, all closely muffled against the cutting blast, and after jostling against swarms of ox-carts and rickshaws, we reached our destination. It was a substantial one-storey stone-built house surrounded by a stone wall, with a pair of fierce stone dogs guarding the doorway.

The occupant was at home. He was a young American Jew, Mr. Hershkovitz, who lived there with his wife and recently born child. He had read of my mission in the Shanghai press and gave me a most fraternal welcome. He invited me to stay to lunch, at which we were joined by a young English Jew, Mr. Silverberg, of London, and we had an animated exchange of news.

"If you think there's a Kehillah here, well you're mistaken," said Mr. Hershkovitz. "There isn't even a Minyan, not that that causes us much

worry. But we have a calendar, and so we know when Passover or Yom Kippur or anything else is coming. The first Jew born in Mukden, I am right proud to say, is my little son. He came into the world three months ago, and we got a Mohel from Harbin. The circumcision party was the first Minyan we ever had in this musty old place, and gee! didn't we have a jolly old time! Besides us two there are only six other Jews here."

"And what do you all do?" I asked.

"Furs," was the laconic reply. "Hides too a little, but mostly furs. It's beastly dull, but we're going to stick it like heroes for five years - make the most of it and then cut across the Pacific again to good old America."

The dullness was soon relieved by the wailing of the infant, who was brought in by the proud mother and resented being made an object of exhibition, so it was at once removed by its native nurse with some soothing Chinese syllables.

My host required not conversion to the merits of my mission, and both he and his friend gave their contributions quite cheerfully. Hearing that I intended leaving the same evening for Harbin, he warned me of the Arctic cold I should encounter and made me exchange my heavy overcoat for a still heavier fur-lined coat and my trilby hat for a round one of fur, so that on looking into a glass I felt translated. "We can exchange back again on your return," said Mr. Hershkovitz.

He then took me to one of his Jewish friends, who had a Christian partner. The Jew scoffed at the idea of a Jewish resettlement in Palestine, but the Christian, who was a firm believer in the British-Israelite theory, upbraided him and quoted texts from Isaiah

to his discomfiture. Unfortunately two of the other Jews were away in Tientsin, and on reaching the house of the sixth which included his business premises, I found that he also was away, but his two Jewish employees, both natives of Russia - the remaining members of the octette - were pleased to see me. One spoke Hebrew fluently and was an ardent Zionist, but he had recently obtained his position and had nothing to give. The other, an assertive little fellow, spoke Yiddish and at once declared that though he could give he would not.

"Why?" I asked in astonishment.

"On principle," he replied. "I am a Bundist. I believe that we Jews in Golus shall find our salvation only in Socialism. For me Palestine is a chimera. But I am willing to help you morally," he added in a conciliatory tone, "with some names and

addresses in Tientsin."

I noted the names, but discounted their value in advance. It was useless continuing the argument, so I had a carriage called and the Bundist explained to the driver that he was to take me into the inner city before returning to the hotel. It was already dusk as we drove through a succession of roads until we came to one of the gateways of the inner bailey, which was like a tunnel, the wall being twenty-six feet thick at the bottom; and on emerging we traversed several crowded streets lined with prosperous-looking shops, until we came to another gateway and made for the outer bailey.

The picturesque towers on the walls looked grim in the dusk, and high above the buildings soared the imposing pile of the old palace of the Manchu Emperors, whose characteristic colours of yellow,

red and blue were blurred into a sombre monotone. In the distance, standing in a vast peaceful plain, and silhouetted against the sky, was the tall monument commemorating the decisive Battle of Mukden, a cannon-ball crowning a pile of stones. The ghosts of the past seemed to flit through the air as we drove through the darkness, and I thought of the thousands of Jews who were slaughtered here in the defence of a land that had always oppressed them. Their bones might lie buried beneath the very ground over which my carriage rumbled...

As I was a stranger, the driver, like all members of his ancient calling, had taken the most circuitous route, and I almost despaired of reaching the end of the cold and tedious journey when I saw the welcome lights of the hotel glistening ahead.

# *Jewish Shanghai Today*

61

**The Intown Jewish Center invites you to its**

*Grand Opening Ceremony  
&  
New Torah Dedication*

**Sunday, November 6, 2011**

**4:00 PM**

*Completion of the new  
Torah Scroll*

- Come take a part in writing the last verses of the Torah
- Inscribe your name on a parchment to take home

**5:00 PM**

*Opening Ceremony*

- Dedication of the new center in the heart of Shanghai
- Welcome the new Torah scroll with joyous dancing
- Enjoy a delicious Buffet
- Kids arts and crafts

*223 Wuding road (near Changhua road)*

RSVP [intownsjc@chinajewish.org](mailto:intownsjc@chinajewish.org)



# Presentation of Scholarships to Grandchildren and Great-grandchildren of Former Residents of China



*Prof. Jonathan Goldstein*



*Flori Cohen*



*Sara Umansky*



*Miriam Yakir*



*T. Kaufman*



*Mr. Shi Yong Deputy Ambassador of China*



# Presentation of Scholarships to Grandchildren and Great-grandchildren of Former Residents of China



*Dan Gur*



*Prof. Jonathan Goldstein*



*Mr. Shi Yong Deputy Ambassador of China*



*Flori Cohen*



*T. Kaufman*



*Mr. Shi Yong Deputy Ambassador of China*

# The Journey of a Lifetime

By DAVID GEFLEN

## **Pessia Goldstein made aliya from Shanghai in 1949 via three ships and a sealed 'liberty train'.**

By Courtesy Goldstein family

"My friends and I became experts recognizing the various types of American Air Force planes, dropping tons of bombs on Shanghai in 1944 and 1945. Just by the sound of the planes' engines, we identified a B-29, a B-24 or a P-51."

Pessia Goldstein was born in the French Concession area of Shanghai in 1937. Her family had left the Ukraine to escape the pogroms, first settling in Harbin and then in 1934 in Shanghai. "These Russian Ashkenazim," a historian has written, "served as the middle class of the Jewish community in Shanghai."

In 1939, a new arrival captured the city's spirit. "The landing in Shanghai was a shock. The confused traffic of cars, rickshaws, wheelbarrows... the cries of coolies, the piercing sounds of policemen's whistles... the smells." Pessia's father, Lazar, opened a dry-goods store with his family after he married Tatiana in 1934. Three years later, as Japanese forces captured Shanghai, Pessia was born.

"The first eight years of my life," Goldstein said recently in her home in Holon, "I experienced the Japanese occupation of Shanghai.

A curfew was enforced in the city; we were home on time."

She remembers the actions of the conquerors.

"There were many military parades by the Japanese, carrying rifles armed

with bayonets, marching proudly through the Shanghai streets."

The atomic bombs ended World War II; Shanghai excitedly welcomed the arrival of American troops.

"I cannot forget," Goldstein smiles, "the enormous chocolate bars which the Shanghai children received from the soldiers - truly forgotten treats."

PROF. DALIA Ofer sketches the wartime Jewish history of Shanghai. "The city was a transit station for 20- 30



thousand refugees who had reached there by 1941. From November 1938, following Kristallnacht, until August 1939, Jews from Germany and Austria escaped to Shanghai in large numbers."

Ofer notes that "the city had no immigration restrictions; it was inhabited by approximately four million Chinese and about 100,000 foreigners - who enjoyed special privileges. Amazingly, Jewish refugees could enter without a visa or any sort of entry papers."

Between 1945 and 1948, 6,000 refugees went to the USA; 1,000 to Canada, Latin America and Australia; and another 1,000 returned to Germany and Austria.

"In 1948," Ofer writes, "the US

Congress passed the Displaced Persons Act, but those living in Shanghai before 1937 were not eligible for special immigration status under this law since it applied exclusively to displaced persons from Europe. Thus many Shanghai Jews lost all opportunity for emigration to the United States."

Goldstein points out that, "with the war over, my father and grandfather operated their stores in the French Concession area of Shanghai; I went to the same French school as before; there was little change in my personal existence."

The family Seder in 1947 hosted two American soldiers and a sailor. Goldstein remembers the Passover Sedarim in Shanghai very well.

"Every year in the month before the holiday, we would repaint the house

completely for Pessah. The Passover dishes would appear; the festive nature of Yom Tov [the holiday] would be felt. My father and I took a rickshaw to the synagogue to pick up our matzot for the chag. The Seder itself was very joyous; we did not recite every word but we sang the songs with gusto."

IN THE summer and fall of 1948, Adolf Grassgold, the Shanghai representative of the Joint Distribution Committee, reported that there were 5,343 Jewish refugees in Shanghai. A call went out to the world to save these Jews as the Communist Chinese forces approached the city.

"In spite of the emergency," Prof. Ofer notes, "no additional immigration permits were issued by the United



States or other countries. Requests by the International Refugee Organization to Australia, Japan and the Philippines to grant the refugees temporary havens were rejected. Thankfully a Jewish state, Israel, now existed."

At first there were 1,000 visas to Israel available; then it was decided the entire Jewish community of Shanghai must leave. Moreover, the International Refugee Organization was requested to underwrite the transportation for the refugees to Israel. The IRO was expected "to give the Israeli move its blessing fiscally." Moshe Yuval, the Israeli consul from New York, was sent to Shanghai in December 1948 to distribute the 7,000 visas that had been allocated. This large number would make it possible for Jews in Shanghai, Harbin and other cities to leave China for Israel.

Aside from processing for the young and old, Yuval also provided visas for the "veteran" White Russians, a group that included Goldstein's family, which had come to Shanghai in the late 1920s and mid 1930s.

Marci Ristanio, in her work, *Port of Last Resort*, explains what happened next. "The IRO provided the necessary transportation, and in December 1948 the SS *Wooster Victory* left from Shanghai with 892 passengers on board for a 2 month sail to Italy and then Israel."

Ristanio pointed out that another ship, the SS *Castle Bianco*, left later in December 1948 with 900 passengers aboard. After that in February and March 1949, two other ships sailed east to San Francisco.

"They were the SS *General Gordon* and the SS *General Meigs* which between them transported 479 and 228 passengers in early 1949 on the first leg to Israel."

GOLDSTEIN AND her family bought passage on the *Meigs* for their voyage. In February and March, when the two ships deposited their Jews on the American West coast, these Shanghai

refugees boarded sealed "liberty trains" for transport through the USA. The first to dock, on February 21 1949, was the SS *General Gordon*. A New York Times front page story recounted: "Israel-Bound Jews Dock on Coast; Will Cross US on Sealed 'Liberty' Train."

What was this train? "The displaced persons, stateless for the most part, were without visas and were to travel under guard on the train until they boarded ship at New York."

Henry Morgenthau Jr., Roosevelt's secretary of treasury, was livid. "This great country of mine does not open its arms to you instead putting you in a closed train," he said Goldstein and her family were on the second ship to arrive in California, on March 12. SS *General Meigs* which was built in 1942, served as a troop ship. After the war, the Maritime Commission turned it over to American President Lines.

In reflecting on the *Meigs*, Goldstein recalls: "the men and women had separate sleeping quarters; the food was barely edible. When they tried to heat it up, all you received was a cold serving. But we were underway - the Communist Chinese could not reach us."

When the *Meigs* docked in San Francisco, Goldstein received a gift she still treasures. A representative of the community presented each traveler with a Jewish prayer book, a Bible and a Haggada. Pessia uses her Haggada every Passover; the sentiment surrounding the volume makes it special to the touch. Upon arrival, the 228 passengers were led to the liberty train; the guards were in place. Goldstein and her family were placed in a Pullman car that contained beds to sleep on throughout the trip.

During the 5,000-kilometer train ride, Atlanta, Georgia Jewry hosted these refugees; a stop described in *The Southern Israelite*, the city's Anglo-Jewish paper. The front page headline emphasized: "Second

Shanghai Refugee Train Passes through Atlanta."

The train with its 228 refugees arrived at the Terminal Station, which was loaded with Atlanta Jewish community members.

According to the *Southern Israelite*, "women gave up their bridge games and luncheons in order to pack the gifts for quick transmission." Hannah Weinstein, a refugee who settled in Atlanta, came to see a relative.

The rules for the train specified: no refugee could get off; they could only stand on the steps of their car; their gifts could be handed to them. The guards made sure that all this was enforced.

Now the liberty train was off to New York. Upon arriving in the city on Thursday, March 17, the refugees were transported to Ellis Island. The next day *The New York Times* announced: "Ellis Island DPs See Their Son Wed: Rare Ceremony Performed at Detention Center before Group En Route to Europe." The notables in Goldstein's group were two middle-aged parents from Shanghai, Martha and Jean Methner, who unexpectedly participated in the marriage of their son Harry and his fiancée, Ruth Heumann, both refugees who had reached the US a few years earlier.

Goldstein recalls the wedding as the focus of attention both for the refugees and their visitors. "Since flowers were abundant, I took some very bright ones and placed them in my father's breast pocket," Goldstein says, glowing as she recaptures moment.

From Ellis Island, Goldstein's group sailed on a large ship, the USS *General Ballou*. Their trip to Italy from the USA was much nicer than their earlier voyage.

UPON DOCKING in Naples, the refugees were transported across Italy to the Barletta DP camp near Trani. It was a six-week wait until they could sail to Israel. The voyage on the *Carpo D'Oglio* from Trani was uneventful



even though the ship sailed from the second day of Pessach until Pessach was over, on April 21.

Goldstein recalls that "all of a sudden Haifa came into view. We cheered as we saw the port area, in which a number of ships were flying the Magen David flag. Only a year earlier my aunt said there was a Jewish state. Now I was about to become a part of a country which no one believed could possibly be. On that day I did not realize that Israel would be my permanent home, where I would marry, give birth to two daughters and have five grandchildren. We were joining Olim of all ages to build this Jewish nation."

Disembarking, Goldstein, her mother, her father and her grandmother were met by officials of the ministry of absorption there to process them. They were given Israeli identity cards and then taken to a "threshold camp" called Sha'ar Ha'aliya (Gateway to Immigration).

Prof. Ernest Stock explains what had been done to facilitate the early absorption into the country.

"In March 1949 [just before

Goldstein arrived]," Stock writes, "A threshold camp was opened to which all newcomers were directed immediately upon debarking for initial reception. Located in former British army barracks, just south of Haifa, the camp eventually became the first way station in their new homeland for hundreds of thousands of immigrants. By March 1950, 120,000 had passed through the camp."

"I do recall we were given medical checkups," Goldstein emphasizes, "and my parents and grandmother were sprayed with DDT. Ashkenazim and Sephardim both treated equally." The family was in the threshold camp for only a few months. Goldstein's father had brought funds with him from Shanghai, and with sufficient key money he obtained an apartment in Kiryat Motzkin for the family.

They moved in August and, shortly thereafter, Goldstein's brother, Eli, was born.

"The local school for my age was just across the street from our apartment in Kiryat Motzkin. The teachers were helpful to me and the other Olim

students because we did not know any Hebrew," she says. "Most of the Sabras in the class were nice. It did not take long to learn Hebrew, and then I helped other Olim students."

She married Pinchas Goldstein in 1961. A Holocaust survivor from Romania, he spent 30 years in the Israel Navy. Pessia became a librarian after initially being a public school teacher. She and Pinchas have two daughters. Sigalit and Tal, who are married and the parents of five Goldstein grandchildren.

"This is an amazing nation," Goldstein says. "I am indeed blessed to have watched it grow in my 63 years here. Like all grandmothers, I have concerns about the future for our grandchildren. Two have already been in the IDF. What I hope for them is peace - shalom - quality of life, a good education and the opportunity to earn a living. We, who came six decades ago, have constructed a strong foundation. Hopefully, the leaders of Israel will build upon it."

**The Jerusalem Post - Feb 12, 2012**

## FAR EASTERN SOCIETY OF SAN FRANCISCO

The General Membership meeting of the Far Eastern Society of San Francisco was held on October 30th, 2011, at "Peking" a popular Chinese Restaurant.

President Isai Kaufman welcomed all present and invited them to a complimentary luncheon. The business program took place after a sumptuous lunch.

President Kaufman requested a minute of silence in memory of three departed members:

Mr. David BALIS,

Mrs. Olara IVANOFF

Mr. Mark KAPTZAN.

In the absence of the Hon. Secretary and First Vice President, the Hon. Treasurer verified the quorum

There was a vacancy on the Board of Directors and Mrs. Vera LOEWER was elected for the position of Second Vice President. The remaining positions were re-elected by acclamation.

Our organization will continue to assist our former residents in China and their descendants.

The meeting was enjoyed by one and all, members and friends.

As in the past Mrs. Olga Kaufman was in charge of selecting the menu to the great satisfaction of all present.

Isai Kaufman

# The New Israel's Messenger



Vol. XIII, No. 2

IYS Sephardi Division

Editors: Rebecca Toueg & Flori Cohen

## **Scholarship Awards:**

The Sephardi Division of IYS awarded two scholarships in memory of Sasson Jacoby and Yosef Yaakov (Joe Jacob) Matook Nissim and Dan Gur awarded a scholarship in memory of Dan's father Yaacov (Jack) Guri  
Flori Cohen awarded a scholarship in memory of her mother Mozelle Toeg-Isaac  
Award Recipients: Shani Talmor, Daniel Cohen, Tal Lahav and Tom Lahav



### **Shani Talmor**

Academic Education:

Ben Gurion University of the Negev

I have a BA in Industrial Management and Engineering, and am currently a second year MA student in the Department of Industrial Engineering and Management at Ben-Gurion University, as part of the fast track program. My thesis is written in collaboration with a project conducted by Deutsch Telekom in Germany.

I teach Quality Engineering and Digital Simulation (Undergraduate and graduate) at Ben-Gurion University. In addition, I teach Statistics in The Open University.

I received a scholarship for excellence on behalf of the Ministry of Science to promote and encourage women in science.

Military Service: Date of recruitment - 1/21/2002, Release Date - 20/12/2005.

My duty in the Reserves is to take part in courses and training of commanders in the Air Force. I won the title of outstanding reservist in 2009.



### **Tal Lahav**

Academic Education:

Ariel University Center.

First Year Student in Civil Engineering

Mainly in the field of building, including engineering in connection with roads, electricity and water. Received honors in Physics.



### **Daniel Cohen**

Academic Education

Rishon LeZion Business College

Academic Education

B.A. in Business Management

Specialization in Accountancy Academic Track



### **Tom Lahav**

Academic Education

Tel-Hai College

First Year in the field of Architecture

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# My Experience in Shanghai during WWII

By Cathy Hardoon

We were living in Shanghai, China during WWII in relative peace, when suddenly, on December 8th, 1941, the Japanese Army of Emperor Hirohito stealthily crept in and occupied the city while everyone was asleep. We woke up to find the usually quiet city swarming with gendarmes on motorcycles, presenting themselves to a shocked and unwary public.

Soon they issued edicts that we all had to adhere to under the penalty of law. All news from outside was censored. Short wave radios consequently, were prohibited. This was the only link to the outside world. We were only to hear what they wanted us to hear. Soon all British, French and American nationals were to sign up in preparation for internment at concentration camps since these were direct enemies of Japan, though none of them had declared war on Japan. But the Japanese had their special agenda of conquering the South Pacific and the Far East. At any rate, the prospect of going to camp was extremely distressing especially to the elderly who had lived a much pampered life. Hitler's horrible deeds in Europe were known to us at the time, the idea of concentration camps was abhorrent to us. We later learned that the Japanese were working with the Nazis. All foreign businesses were closed and foreign currency was frozen and banned. People were given a few weeks in which they were allowed from their accounts \$500 a week for immediate expenses. The British banks quickly

transferred their deposits and existing funds to England for safety and therefore freeing the money from the hands of the Japanese but at the same time leaving all their clients without funds. These funds were never recovered by the owners after the war. The situation was especially difficult for those who were left to fend for themselves from neutral countries and those, whose countries had only severed relations with Japan.

The Iraqis like us, were in this category. The Japanese, following the German pattern, gave these people pink armbands to wear with «Iraq» written on them in Japanese. In this way they were immediately identifiable wherever they went. In fact, being of that nationality, we were issued these and had to wear them on our left arms. Whenever we passed by soldiers, we were made to feel the butt of their jokes as they read our label aloud «ah so-Iraqoo» it seemed this predicament was extremely amusing for them. We were prohibited from working so that in itself presented a problem. My husband being of an enterprising nature devised ways of making a living through this difficult period. He was a broker and dealt in foreign stocks and shares, which were now banned. He switched to Chinese shares, which were permitted and collaborated with his Chinese clients and friends who were pleased to keep working with him. The news of atrocities by the Japanese army in the south pacific and the

Philippine islands had preceded them and when they arrived in Shanghai, they sent shivers down our spines. However, luckily Shanghai was declared an «open city» by the Geneva Convention due to the fact that it was an international city and occupied by many nationals. That being the case, and still after much deliberation, the Japanese, in their occupation, were forced to tone down their excesses and activities. But to keep the populace on edge and under strict surveillance, they wanted, without prior notice barricade certain streets and surrounded people from all four sides so that they would be caught in the center unable to exit from any direction. They would then be subjected to a thorough search. If any contraband was found, the perpetrator would be crushed, incarcerated and tortured-made to suffer the consequences. Now my husband had to wear his armband wherever he went. But in order to be able to conduct his business unobtrusively, he invariably removed it and placed it in his pocket. In this way he continued doing business with his colleagues. He used to carry gold bars in his especially long stockings due to the fact that these were banned and he was taking a great risk in trading in them. Once he had an almost disastrous encounter. He was at a small Chinese bank trying to conclude a certain transaction. His armband was off and the soldiers suddenly flooded the place without prior warning as usual and proceeded

to search all who were present. He tried to think fast, quickly sliding to the back and slipping on the armband. Then he started praying. They finally got him and asked him what he was doing there. He told them that he just came to visit his friends. They hesitated a while and since they found nothing on him, they let him go with an admonition-not to congregate in banks. He got out as fast as he could with a great sigh of relief. There were several times when he occasionally found himself in a barricaded street where he followed the same procedure of slipping the armband off and on which by the way became tattered and torn. He was in instant danger and every day was a harrowing experience. One day he had a very high fever with the flu and insisted in delivering some gold bars, which he said his client was waiting for. And if he didn't get it to him in the appointed time, the client might well have a heart attack, as there was a large amount of money involved. They worked by word of mouth and nothing was written or documented. They all had a deep trust in each other and a promise had to be kept no matter what. As for myself I had to pray day to day that someone up there would watch over him and bring him home safely. He sat in a Rickshaw; his legs covered by a blanket and arrived safely. It was an extremely stressful time.

When the war was over, in August 1945, the Japanese disappeared from Shanghai as quickly as they had come. We suddenly saw the shining silver B-29's flying overhead and that was the first indication that the war was actually over- we were ecstatic- no more learning the Japanese language which was forced on all of us- as they had the grand illusion of conquering the world. Best of all we were free and did not have to worry about our safety any longer. The interned folks returned home. Some died in the camps due to

malnutrition and ill care. Some returned but did not live long afterward due to the extreme conditions they had to endure. The younger folk and the sturdy survived to start life over again in completely different circumstances.

We now had to counter the Communist threat, so relief was short lived. Mao-tse Tung, their leader and his party were steadily approaching the big cities and provinces around the capitol of Nanking and Shanghai the port. We did not wait for them. My husband decided to wrap up our affairs and leave. By 1949, we were out of Shanghai and on our way to the Philippines and then to the USA. The rest of our community and all other nationals cleared out by 1951 and 1952. All properties and businesses in foreign hands were systematically confiscated by the new regime and Shanghai itself reverted to its original Chinese status according to the old treaty between the British, French, American, and the Chinese government as stipulated 100 years before.

After 1952, it was difficult to find a foreign face in the streets of Shanghai. It was a difficult concept to imagine for that city so fair and unique. In its time of splendour it had grown to become one of the biggest ports in the world where trade and commerce flourished and where men made their fortunes. Foreigners had arrived there in the middle of the 1800s built palaces, beautiful homes, hotels and large banks and conducted big business. Shanghai was called the «Paris of the East». Now all those who had worked, built and lived there together with their descendants had all returned to their respective homelands and left Shanghai a forlorn city, an empty shell.

### ***On arrival in the US and Private Bill in Congress***

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We left Shanghai on March 24, 1949. We had to go to the Philippines in order to get visas to the US. We were not able to procure our visas immediately; we had to use extreme patience. We lived in Manila for two years. The reason was that we had previously applied for immigration. We now had to apply for visitor's visas. It was difficult but we finally got in touch with a kind and generous Consul General who supplied us with needed documents. We arrived in the States as visitors. We came to Bayside immediately as Charlie's cousin lived there and he wanted us to be near him. So he and Charlie would conduct business together. This move was fortunate because it placed us in a position where we met some wonderful people who



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38 years until he retired. It wasn't his most favourite thing to do as he was never in a factory in his life. But he picked it up as he went along. He actually worked as a stockbroker and that's his favourite type of work. This was not possible for a new resident in America. But we all got used to it and all the family worked in the factory during the summer vacations and they all did well.

At last I am sending you my article and apologies for not typing it. Although I have a computer, I need to take lessons. The children are so proficient but they have no time to come over and show me.

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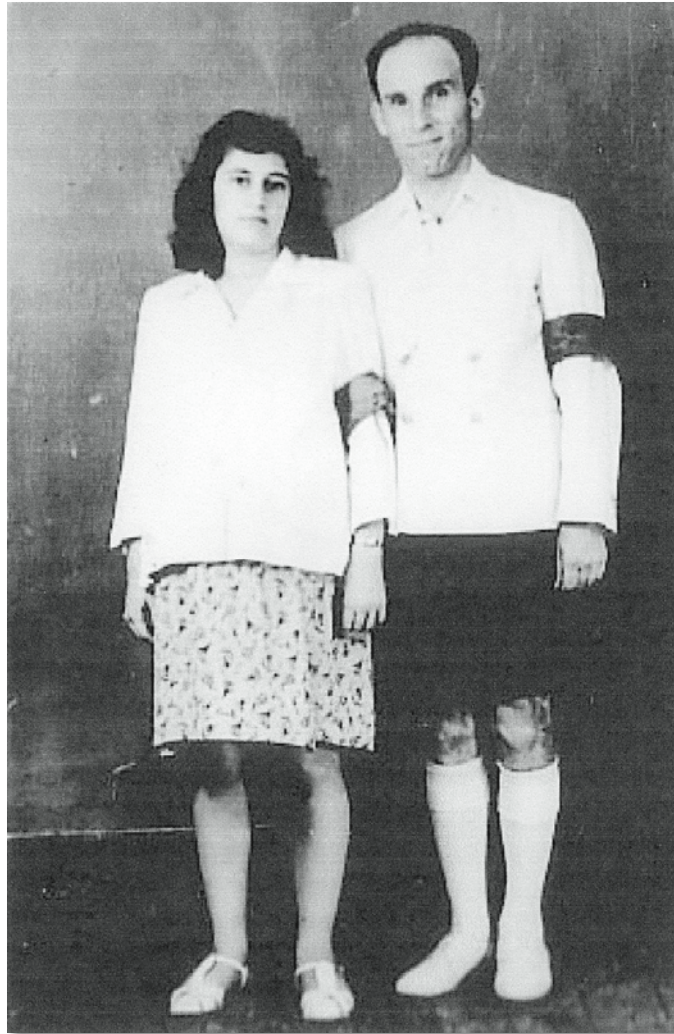
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*June 1943: Charlie and Cathy Hardoon with Japanese armbands*

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**By Permission of Dr. Naim Dangoor  
CBE**

**Editor - The Scribe**



# Iraqi Jew awarded CBE in New Year honours list

*Naim Dangoor was made a consultant professor of Nanjing University in China*



Besimantob to Dr Naim Dangoor who has been made a Commander of the Order of the British Empire (CBE) for his charitable services. The 97-year-old Iraqi-born former property developer, who moved to Britain in 1964, was awarded an OBE in 2006 for education and Jewish communal philanthropy. As well as a generous donor to Bar-Ilan university and UK university projects, he has actively promoted Iraqi-Jewish education and history through his (now online) journal The Scribe. His late wife Renee having been born in Shanghai, Naim Dangoor has had

an abiding interest in China. Last year he was made a consultant professor of Nanjing university. Nanjing's Institute of Jewish Studies opened in May 1992, just a few months after Israel and China established diplomatic relations. There are now believed to be around 10 Jewish studies centres in the country. After the fall of Saddam Hussein, Naim Dangoor called on the Iraqi government to compensate Iraqi Jewish exiles for lost assets estimated at \$20 billion.

**Jewish Chronicle - Jan.4. 2012**

## MY BELOVED BROTHER

**Ellis Jacobs**

**Abe Yaacov (Jacob)** passed away in Haifa on 10th December 2011 at the age of 91, six weeks before he was to celebrate his 92nd birthday. He was born in Shanghai to Simha and Shaul Jacob who was the official Shoheit of the Baghdadi Jewish Community.

As a young man he followed in the footsteps of his father and elder brother Jack and joined the Stembera Institute of Physical Culture for regular early morning gym workouts whether in the humid heat of summer or the cold of winter. He was always interested in sport and played basketball and soccer (as a goalie) where his height was a distinct advantage.

He came to Israel together with our parents in September 1950 having stayed with them until they could embark for their long journey to

Israel from Tientsin North China. Shortly after his arrival Abe married his cousin Aviva soon after she arrived from Iraq during the famous Operation Ezra and Nehemia.

Abe was an efficient and hard working bookkeeper who commanded the respect of his employers and colleagues for his integrity, honesty and dependability which he displayed throughout his working life. He was a quiet man, a good and God fearing man and a man of peace, all characteristics which endeared him to all who came in contact with him. He was a devoted husband, father and grandfather who was loved for his devotion to their welfare. He was a family orientated person. He is survived by his wife Aviva, sons Eli and Shaul, daughter Seema, seven grandchildren and

myself his youngest brother in Sydney, Australia.

Abe may not have had a claim to fame, but he was more than that - he was a true Mensch- and I will always remember his sweet, kind and gentle disposition with warmth and affection.

May his dear soul rest in eternal peace.

### Condolences

We sadly announce the recent passing of two members of the former Sephardi-Baghdadian Community of Shanghai

Abraham (Abe) Jacob -  
of the Shaul Jacob family  
Rose Horowitz (nee Jacob) -  
of the Saleh Jacob family

We extend our sincerest condolences to their loved ones.

May they rest in peace!

# REMEMBERING ROSIE

By Matti Nissim

The passing of Rosie Horowitz has left a void in my life. My brothers Schulie and Sammy are both gone and so is Joe Jacob, Rosie's brother.

Rosie and I were in touch with each other once every two weeks or so and our conversation often reverted to the wonderful lives we enjoyed living in Shanghai.

Being all boys, I adopted Rosie as my younger sister and likewise Rosie always said to the family that I was her older brother. There was hardly a time in our conversation that we did not discuss family. She revered

her father and mother and we spoke often of my parents. Our parents were very close during the period that we were growing up in Shanghai and that our familial love for each other stayed with us until her recent departure. In all of our conversations we concluded with her saying «G-d Bless You!» I do not think she had a mean streak in her body and there was never a Jewish holiday that she did not send a card or that we did not call each other to wish «Tishkoo Leshanim Raboth!» I had spoken to her just two days before she passed

away and she had mentioned that she had a sore throat. I know Rosie will be missed by Albert, Rachel and Mona Nissim and surely by me. I have spoken to George Horowitz, her husband, and he showed signs of remorse. I promised to keep in touch with him and I will call him this week.

## *1st left sitting Rosie at JTA dance 1941*

with relatives and friends in Shanghai  
3rd right Rosie at JTA dance 1941  
with girlfriends in Shanghai



# MISSING ROSIE

By Leah Jacob Garrick

We are diminished with each loss. Yes, Rosie Jacob Horowitz (1925-2012) was a good soul with a warm heart. She loved her family and was so proud of her Sephardic Shanghai Jewish heritage and did much to keep it alive. She painstakingly made a Jacob Family tree (quite a work of love) which she sent to all of us and which we cherish to this day. She volunteered at the Skirball Museum

for a number of years and also at the Huntington Museum in the Los Angeles area. On Fridays she often called to wish me Shabbat Shalom. We were raised together in Shanghai, went to the same British Public School for Girls (she was a few grades higher) and shared many similar memories of family and friends. Her father Saleh was my grandfather's younger brother. They originated in

Baghdad but left in the late 1800s for Bombay (now Mumbai) India, and followed the renowned Sassoon family to Shanghai where she and her older brother Joe were born. Her mother was Miriam «Bobby» Nissim. She is survived by her husband George Horowitz and children Frank and Suzy. She will be missed by all who knew her. May she rest in peace.

# Mapping My Judaic Studies Career in China: An Academic Confession

by Lihong Song

How did I start my interest in Jewish subjects and eventually become a Jewish studies scholar in China? As you can imagine, I have been asked this question countless times. It always evokes a sense of hesitation—even an anxiety—in me. Part of the reason is that I try to piece together many of my fragmented experiences into a meaningful whole. Which episode should I choose? Is this experience more meaningful or Mapping My Judaic Studies Career in China An Academic Confession more fitting to recount in the current situation than that? To select this or that, that is the question. Ultimately, I have accumulated many different answers over the years. This assertion seems to put my intellectual integrity into question, but that is more an apparition than reality. Cecil Roth once explained that he became a historian “frankly for the pleasure of the thing.” Yet Lucy Dawidowicz was not convinced—for her, “no historian works only for the fun of it, no matter how much fun he gets out of it.” For me the search for relevance, rather than for an immutable and essential truth, is more instinctive.

I was trained as a historian. Historians instinctively contextualize, which makes me more hesitant. In this respect, I am aware that there is a profound chasm stretching between my Jewish inquirer and me. That is, Jews are invisible in China. Of course, there are descendents of the Kaifeng Jews, but they physically are

indistinguishable from other Chinese and are not halakhically sanctioned. True, there is organized Jewish life today in the big cities of Beijing and Shanghai, but it is accessible only to Jewish sojourners in China. For ordinary Chinese, the only way to



learn about the Jewish people is by reading books.

Alas, there are numerous books on this topic. The shelves of Chinese bookstores have been lined with bestsellers on Jewish subjects, with such eye-catching titles as Talmud: The Greatest Jewish Bible for Making Money, Unveiling the Secrets of Jewish Success in World Economy... In my opinion, this voyeuristic interest in the Jewish success reflects the fact that most Chinese are not so much interested in real Jews as the Jew as tropes. The most prevalent trope of this kind in China is that the Jew is anyone who is smart, wealthy and successful. As a matter of fact,

some non-Jewish celebrities are widely regarded as Jewish in China, like Rockefeller, for example.

In retrospect, I myself was not impervious to this trope either. In my college years, I was a student in the department of history, majoring in the

history of the West in general and the Roman Empire in particular. It's natural for Chinese to be attracted to the Roman Empire.

The parallels are self-evident: the geographical expansion, the relations between a central government and numerous local communities, the tensions between individual political freedom and the totalizing momentum of an empire, the multi-ethnic society and the consequent negotiation of cultural and religious identities.

My concern with these issues brought my attention to the works of Fergus Millar, then the Camden Professor of Ancient History of Oxford University and a towering figure in today's Roman studies. I took notice that his *The Emperor in the Roman World*, the work that had earned him international reputation, was inspired by his reading of Josephus. This was a new name for me. I had read Tacitus, Suetonius, Appian and some Livy. But who was Josephus? A Jewish renegade—this fact impressed me most, because it completely subverted another “fact” I gathered from the popular Chinese fantasies about the Jewish success. It goes like this: “Why have Jewish people survived so many persecutions



while those persecutors themselves disappeared in historical dustbin? The secret lies in the fact that you cannot find a single Jewish traitor throughout the whole of Jewish history.” To Chinese sensibilities, the overtone of this assertion is “Why has Modern China declined? Because there were so many Chinese renegades who sold our national interests to Western and Japanese colonial powers.”

I was struck not by Josephus’ magnum opus on Jewish ancient history and Jewish War against the Romans, but by his slim books: firstly *Against Apion*, in which he refuted with eloquence and great skill various anti-Jewish slanders by pagan authors; and secondly his *Vita*, in which several creative tensions-between Eretz Israel and the Diaspora, between Talmud Torah and secular learning, between “tradition” and “modernity”-can be sensed. I think I was attracted by a fundamental tension in Josephus: he was a traitor, yet he had a burning feeling for the tradition inherent in him. Anyway, Josephus was the first Jewish traitor I discovered, hence the commencement of my credentials as a Jewish studies scholar.

After I got my PhD I went to Tel Aviv University to do post-doctoral research on the Jewish Diaspora in the Roman Empire. When I finished my stay in Israel, my friend Professor Samuel Heilman asked of me, “What’s your gain from your experience in Israel?” I understand he was trying to inquire whether there had been a sort of real change within me. I did not know the answer, but the question lingered on my mind. Two years ago, I returned to Jerusalem to improve my Hebrew. After spending three additional months in Israel, after visiting many people and places old and new, and after some unexpected experiences-for example, I returned from my first trip downtown for an errand, and all the buses were suspended by a gay parade. King David Street was

full of sound and fury. The haredim, blocked the outside of the street, shouted in English “Gay Pigs, Get Aids”; while the people on the street responded with waving billboards in Hebrew “G-d Hates Hate”. On my last trip downtown on the eve of Yom Kippur, I walked into a market and witnessed kaparot. Having waved the live roosters around their heads and recited verses, they cut the roosters’ throats and inverted them into special containers that are smaller in bottom and larger on top so that the roosters, while bleeding, cannot move but continue stretching their legs, as if dancing their last ballet. The protesting secular crowd screaming “Kaparot with Money not the Death of Chickens” was blocked outside this time-after all this, my answer to Sam’s question emerged clearer and clearer. I am more and more interested in living Judaism. Judaism is becoming more and more tangible and concrete, and I am increasingly curious, with my nose pressed to the glass looking in, at its colors, smells and breath.

In addition to the exposure of having lived the Jewish experience, this transformation is also materialized by my teaching experience. In China, I teach a course of Jewish civilization. Open to all university students, it usually attracts four hundred students each year. This course is challenging in at least two respects. Firstly, how to cram the long drama of the Jewish tradition from Abraham to Ben-Gurion into one semester? This is a universal challenge for anyone. Secondly, and uniquely, my students are neither Jewish-hence without any Jewish literacy-nor are they monotheistically minded-hence they seemed uninterested when I talk about the Bible’s different theological implications for Jews and Christians. They do however have an interest in getting to know why Jews were persecuted throughout history. This entails another basic question-how to impart the Jewish tradition

in a meaningful way to a specific audience? I am progressively aware that there is a persistent tension looming behind these two questions, a tension, to put simply, between erudition and specialization, or as I would venture to suggest, between “Judaism as Culture” and “Judaism as Science.”

By “culture” and “science,” I am thinking of the Latin roots of the two words: *colere*, “to cultivate,” and *scire*, “to know.” To my superficial understanding, many Eastern historians’ ideal is to write an exhaustive and scientifically rigorous monograph that, to adapt the phrasing of Mark Twain, at least appears to know more and more about less and less, thereby increasing the amount of knowledge for the sake of knowledge. In contrast, the superlative model cherished by most Chinese historians is to write a general history whose ethos was set by Sima Qian about two thousand years ago, that is, “investigating the relations between the Heaven and human beings, perceiving the changes running through ancient to present, and forming one’s own insights.” Nourished by this tradition, and driven by my instinct to contextualize and to seek for relevance, I am inclined to objectively conceptualize Judaism more as culture. I am of the mindset that the knowledge of Judaism is important in cultivating a sophisticated perspective by seeking common ground while reserving differences between the two civilizations, Jewish and Chinese. In cultivating an open-minded approach to and respect for the dissimilarities between these, I can help my students fully understand themselves and their own position in the world.

My teaching experience has broadened my horizons and I have resolved to broaden further my specialized field. I am currently working on a monograph on Jewish identity in the Roman world, which

tries to explore the self-perceptions of Josephus, Herod the Great, Bar-Kokhba, and the Jews as reflected in inscriptions and synagogue mosaics. After this project, I hope to write more on the Marranos. I also would like to further explore the exile of European Jewish intellectuals to the New World before the Second World War and how they rebuilt their lost world in a new land.

When in the United States, many Jewish friends ask my political views on Tibet. Our exchange of ideas usually makes me feel both frustrated and sympathetic. I am frustrated because it seems to me that under the spell of the beguiling smile of Dalai Lama they are not interested in Tibet in its historical existence but in Tibet as a trope: Tibet is the incarnation of

those who are oppressed, persecuted, and marginalized. However, it is precisely the same trope that testifies to the bond of intellectual sympathy that Chinese who translated Burckhardt's *The Age of Constantine the Great*, in my eyes a nostalgic elegy to the lost world of the pagan individualism- may personally feel for Jews and Judaism. It is also in that same spirit that I am a professor of Humanities working in Jewish Studies in a Chinese university.

Finally, in antiquity, autobiographical works were entitled *apologia* or *confessions*, implying a sort of self-justification, self-documentation, or in the parlance of Ervin Goffman, self-presentation. According to Michael Stanislawski, the basic lesson he learnt from the study of

Jewish autobiographies is, "If we were to sit down to tell the stories of our own lives, we would necessarily not tell the truth, the whole truth, and nothing but the truth, but a highly selective account that historians of later generations would be well advised to treat skeptically." Ironically, there is some truth in his assertion, but to which I would hasten to add that what I just presented is the most sincere and candid one I have ever made.

Lihong Song is Associate Professor in the Department of Religious Studies and the Glazer Institute of Jewish Studies at Nanjing University, China.

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**March 9, 2011**

## *New Archives Presented in Hong Kong*

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The Hong Kong Heritage Project (HKHP) established by Sir Michael Kadoorie, together with the Jewish Historical Society of Hong Kong (JHS) presented "The Jews in Shanghai and Hong Kong – Escape, Survival, Resettlement, The Lost Records 1933-1950" at the Hong Kong Jewish Community Centre from 25-29 October.

A mixture of photos and documents were on display for the community to visit and for local students to attend through school visits. This exhibition presented a rare opportunity to delve into the rich history of Jewish life in Shanghai and Hong Kong during and immediately after World War II, through the use of some unique and recently discovered records.

The HKHP was commissioned by Sir

Michael Kadoorie in May 2007 to establish an audio, visual and documentary archive of the activities of the Kadoorie family and the businesses that they were involved in since the 19th century. The main ones are China Light & Power and the Peninsula Hotel group.

A special cocktail reception was held to launch the exhibition and Sir Michael Kadoorie attended along with a few others involved in the project. "I didn't know I had these photos and documents", Sir Michael told Jewish Times Asia. "This idea of creating a Heritage Project came about when I was seeing young Hong Kong residents trying to save Queen's Pier ... We need to look at our heritage and our past and capture it for future generations".

The HKHP displayed documents and photos on the Shanghai Jewish Youth Association from 1930s and the Jewish Refuge Society and the Journey Home. A film reflecting real life interviews from Jewish refugees was also shown.

The JHS organized the rest of the exhibition with five display boards starting with *The Escape from Nazi Germany, Settlement to Shanghai as a refugee, Living in the ghetto, Leaving Shanghai, Stopping over in Hong Kong*, and then finally *Moving to a new home*. This was an excellent resource and well documented.

The exhibitors are also hoping to display the exhibition in Macau and Mainland China in the future.

**(From Jewish Times Asia, July/  
August 2010)**

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# T. KAUFMAN PRESENTING SCHOLARSHIP AWARDS TO STUDENTS

27 December 2011



## Scholarship Recipients December 2011

Continued from Page 40



Yohanan Maayan



Zaga Ayelet baby



Tom Lahav





# CHUSAN ROAD CHATTER

Issue 407 IYS

Hongkew Division

## LAURA MARGOLIS IN THE SPOTLIGHT PORTRAIT OF A HEROINE IN SHANGHAI

by Erica Lyons



Laura Margolis

The story of Laura Margolis reads like an epic novel. She embodies what larger-than-life literary heroines are made of, though without embellishment, exaggeration, panache or hubris. She was the real thing. Yet despite this, to most, this remarkable and dignified woman remains unknown.

Imagine the scene: Japanese-occupied Shanghai. The city has been ravaged by war. Hardships and serious deprivations abound. Then add in the arrival of over 20,000 Jewish refugees desperate to escape the fate of their brethren in German

Nazi occupied Europe. They arrive in the last free port in the world, seeking refuge. A lone American woman travels by boat determined to help as many of these refugees as possible to emigrate to America, as well as to assist in meeting the daily needs of all the Jewish refugees in the interim. After assisting in saving thousands of lives, often forced to rely on little more than her own tenacity, she is interned by the Japanese. Once her release is negotiated in a prisoner of war exchange, she is able to smuggle vital information out, hidden in her pants and written on toilet paper. Following an arduous sea voyage towards repatriation, she accepts another assignment in Europe, still in the throes of war where she flies in an American bomber over Nazi controlled Europe. She is issued an army uniform and given the rank of Colonel, so that she could fly back and forth over Europe to continue relief work. Ultimately, postwar, still in a field position, she finds her true love in Paris.

This is not from the dust jacket of an epic novel but rather the historical account of a most uncommon life.

To go back to the beginning, and conceptualize the willingness on the

part of Laura Margolis to even accept the American Jewish Joint Distribution Committee's (JDC) assignment in Shanghai in 1941, at the insistence of the State Department, one almost has to suspend belief. She was to travel by ship, a long and arduous journey in wartime, to Shanghai, China. She would be traveling alone, something quite rare for a woman in those days and to a country where she did not speak the language. Even in peacetime, these factors would make this journey something out of the ordinary. But one can't ignore the fact that she agreed to undertake this field position in the throes of war and in an occupied city. But Ms. Margolis was someone who focused on her mission and goals and, if necessary, shunned conventional fears. In her previous posting in Cuba, where she aided German Jewish refugees, she became the first female overseas representative for the JDC. On the back of this experience, she was thought to be the perfect candidate for this new, most difficult posting.

When she arrived in Shanghai in 1941, the scene was tumultuous, chaotic. The Jewish community was struggling to meet the needs of the over 20,000 Jewish refugees that



*Shanghai refugees receiving clothing*

had poured into the city overnight. The JDC had been funneling money in for refugee aid to a local Jewish committee since 1939 but the task of attending to the needs of such a large number of people was seemingly insurmountable. A staggering 8,000 of the refugees, having fled Europe with little more than the clothes on their backs, were classified as destitute. She estimated that 12,000 of them were clustered in camps in the Hongkew district, living in makeshift barracks, improvised dwellings in buildings that had barely survived bombings. The JDC was providing not only food, but in many instances, clothing, housing



*Refugees queuing*

medical care and education as well. In a 1944 statement, she explained that, "Shanghai was totally unprepared to receive invading hoards. Shanghai was economically unable to absorb them...a very serious situation developed... Nothing permanent was ever constructed and nothing constructive

was ever planned." She explains, "If I hadn't seen this myself, I could never have believed it."

There were few economic opportunities in Shanghai due to the ordinary deprivations of living in an occupied city during wartime, coupled with the influx of refugees from all over the world in response to the city's open door policy. The city had suffered considerable damage. Overcrowding was a reality and starvation and disease rampant. Compounding the challenges Ms. Margolis faced, the Japanese bombing of Pearl Harbor and the United States' subsequent entry into the war further complicated the situation. The JDC, as an American organization, was suddenly precluded from transferring funds into Shanghai as it was now in enemy territory. December 8, 1941 at 4:00 am Shanghai time (December 7 in the United States), the bombing on Pearl Harbor, was certainly a pivotal moment that further pushed the limits of the human spirit.

That same day, as America was being bombed, Ms. Margolis recounts seeing ships in Shanghai's harbor on fire and hearing that the Japanese were crossing the bridge into the heart of the city. While many were thrown into a state of panicked frenzy, Ms. Margolis maintained her acumen and she and Manny Siegel, who had arrived just days before at her

insistence to help with the operation, began shredding the carbon copies of their communications and records they had kept. Realizing the potential damage their reports could cause for them now in an enemy occupied city, they flushed the evidence down their hotel toilet.

Her leadership was truly tested, in January 1942, when it became clear that the available funds would be insufficient to feed the 8,000 refugees even the meager one bowl of stew they were being provided. She was forced to make the very difficult decision to temporarily only offer food to 4,000 of the 8,000, saving these portions for children, the elderly and the sick, in other words, the most vulnerable among the population. (An interesting contrast to Germany's treatment of its most vulnerable during the war.)

In another incident, countless recalled in interviews and organizational records, Ms. Margolis approached a Japanese official and requested assistance, describing the dire situation in the Hongkew ghetto. To her surprise, he acquiesced under the condition that she, along with the assistance of Siegel, takes charge of the operation. An order of business



*Cramped living quarters*

was to reconstruct the soup kitchens in order to increase capacity. She used her complex network to discover that two new boilers had been delivered to the Sassoon Company just before the attack on Pearl Harbor and they were not put to use. With Japanese support, she requisitioned two large boilers to be fitted into a new planned soup kitchen as the old kitchen was not operable because it relied on



old and ill-fitted Chinese equipment whose fuel requirements were too expensive to meet. This proved vital



*JDC soup kitchen*

in the continued delivery of nutritious meals to the refugees; the capacity was increased to be able to provide for meals for well over 10,000 refugees daily. She also continued to help provide them with medical aid, economic aid, vocational training and schooling.

In addition to daily deprivations, the real threat of eventual internment in a Japanese camp as an enemy alien always hung over them. When her own inevitable internment occurred, in February 1943, she was sustained by her fortitude but furthermore she was able to excel in extremely difficult circumstances, marked by Japanese austerity, and maintain her tenacious approach. Though healthy, she was able to feign illness and get herself in a hospital and away from the inherent dangers in camp life.

Prior to their internment, she and Mr. Siegel had the foresight to develop what they named the Bitker Committee, essentially giving Mr. Bitker, a member of the existing pre-war Russian Jewish community of Shanghai, power of attorney to ensure that all aid would continue should something happen to herself and Mr. Siegel.

Once it was imminent that her release was secured, she was able to arrange a meeting with Bitker in order to obtain an up to date account of the financial situation of the relief project so she could report back to the JDC. Recognizing that prior to repatriation, she would be subject to a body search by her Japanese captors; she wrote the entire record

on toilet paper and hid it in her undergarments to ensure they would not be detected.

Despite these most extraordinary events and the remarkable qualities she possessed, Laura Margolis maintained humility and even a sense of humor. In her United States Holocaust Memorial Museum (USHM) July 1990 interview, she joked that when asked why she took these roles on and why she was willing to travel the world, her response was that she was obviously in search of a husband. (She did eventually find her husband in France, Marc Jarblum, and married in 1950 at the age of 47.)

When reflecting on her wartime activities, in that USHM interview, at the age of 87, she stated, "I wish I were 10, 15 years younger. Not much more. Because I find the world so interesting. I find what's happening now in the world very exciting. I can't be a part of it anymore. I can only be platonic. I'm a voracious reader. I

think since I'm back I've enjoyed the pleasure of catching up on my love for history, and understanding so many things that I never understood before when I was in action." She never lost perspective or focus.

The JDC's comprehensive historic archive carefully detailing the plight of the refugees in Shanghai noticeably contains only a scintilla of photographic proof of the role Ms. Margolis played. Though she was larger-than-life and her bravery, deftness and persistence are rightfully credited with saving thousands of lives, she seemed in photos content with remaining out of the spotlight. Perhaps this is the mark of a true hero.

Note: Laura Margolis Jarblum died September 9, 1997. A plaque in the JDC headquarters serves as a daily reminder of her incredible accomplishments.

**Asian Jewish Life - Cover Story**  
January 2012

## Tresinger School Shanghai





# Keren Geula (The Redemption Fund) - its purpose and aims

Dr. A.I. Kaufman

*(The San Remo Conference infused the Zionists all over the world with a new charge of strength and inspiration. Another financial instrument, Keren Geula (The Redemption Fund), was established with a far reaching purpose and wide range of targets. In fact, it had all the features of an embryo of the future State, strong and healthy. - E.P.)*

## **Support and Development of the existing Institutes**

1) Agriculture; 2) Industry, Trade and Banking; 3) The Hebrew University; 4) Loans to the agricultural and industrial organization and cooperative groups; 5) Public and communal works; 6) Creation of new settlements; 7) Improvement of living conditions; 8) communication system.

The call for support of the Geula Fund was readily answered by the Far Eastern Jewry. The contribution campaign coincided with the arrival from London of the special emissary of the World Zionist Organization, Israel Cohen. Passing via Shanghai, he conducted there a very successful campaign in the wealthy and generous Sephardi Jewish community. He arrived in Harbin at the beginning of December, 1920. His stay in Harbin was extremely fruitful. He gave a number of lectures on the life and struggle of the Yishuv in Palestine and participated in the discussions of the Palestine committees. The contribution pledge to the Jewish National Fund for the purchase of land surpassed 100,000 gold roubles (equivalent to over 14,000 Pounds Sterling - a fabulous sum of money at the time - EP). I. Cohen also visited

Japan, India, Java, Australia and New Zealand.

\* \* \*

The Red Army entered Vladivostok, their last objective in the Civil War, in February, 1922. From the first days of their rule, Bolsheviks began to uproot everything Jewish. They violently strangled the progress of the unification of the Russian Jewry, so promisingly initiated in 1918. The Siberian Jewry found itself cut off from the Jewish centers. And it was only in Harbin that the Jews continued to live a Jewish life and kept in touch with Palestine and the Jewish communities abroad.

Harbin unified the Far Eastern Jewry. The centre of the Siberian Jewry, Irkutsk, was liquidated together with the National Jewish Council of Siberia and the Ural District. Now Harbin became the only Jewish center in the Far East, whose duties now included to defend the Jewish national interests in this region. In the meantime, at the end of 1920, a number of Jewish leaders reached Harbin after having left Soviet Russia. From their very first days in Harbin, they began to actively participate in the Jewish social life and Zionist activity. In a number of cities in Manchuria and China - Moukden, Tientsin, Cindao,

where a quantitatively insignificant Jewish population already existed. Zionist organizations were organized there. Japanese Jews of Kobe and Yokohama, too, were in contact with the Harbin Regional Bureau.

At the end of 1918 a small Jewish Association, a branch of the Zionist Organization and a group of young khalutzim were organized in Maimacheng (Mongolia). The Jewish population in Manchuria continued to grow with the influx of Mongolian refugees, fleeing the restrictions and violence of the mad Baron Ungern, moving with his notorious "Dikaya Divizia" ("The Wild Division") along the Mongolia-China border lines, robbing and murdering Jews on their way. Whoever could, tried to reach Harbin, leaving behind their homes and property.

In the beginning, Tientsin had no organized community, nor even Synagogue. During the High Holidays, the Jews prayed in the premises of Russian Club. Then they began to organize and join the common cause. At the time the Jewish population of the city was only 250 strong. Organized there was Palestine Bureau, headed by Leo Gershevich, an ardent activist for the Jewish cause, who did much for the benefit of the future Tientsin Jewish

Association.

In Vladivostok there was an elected Council of the Democratic Jewish Community of 800 registered voters. The community council consisted of 23 members (18 Zionists; 5 - Poalei Zion).

The Zionist organization was headed by H. Zimmerman (chairman) E. Spivak and M.M. Bourlakov (dep. Chairmen), Rabbi Ashkenazi, L.D. Pirutinsky, J. Zirinsky.

In Shanghai at the time only sepharadi Jews had an organized Association. They had many wealthy in their midst. Their synagogue "Ohel Rahel" was built by Jacob Sassoon as a memorial to his late wife.

In October, 1920 a large contingent of Austrian war prisoners were repatriated via Shanghai. The Shanghai Jews generously met their brethren-prisoners, billeted them during their stay in the city in the Sephardi Jewish school, provided them with clothes, food and money. A few days later, a similar reception awaited another group of Jewish war prisoners from Vladivostok.

No less generous were the Harbin Jews in their treatment of the released Jewish prisoners of war (total of 3000).

In spite of all the difficulties, the Jewish social activity was quite intensive in the 1920's. Completed was the construction of the Soup Kitchen building for the needy (in the 1st floor), the shelter for the aged (2nd floor), and matzot bakery in the basement. At the opening ceremony 25'000 Japanese Yen (a very considerable buying value at the time) were collected for the free hot meals for needy Jews.

A suggestion for another useful institution was voiced in 1920 by the director of the Harbin Jewish Bank, M.M. Bunimovich, a refugee from Vilna - "Mishmeret Kholim", to be responsible for the health care of the Jewish population in Harbin. The suggestion was accepted and began to function, headed by

Bunimovich and a group of Jewish volunteer physicians. The free service clinic provided the poor with free medication, milk, butter and cod liver oil, etc. for children.

From the very beginning, the "Mishmeret Kholim" Association worked intensively and enthusiastically, winning sympathy and a wide financial support. Her volunteers' numbers steadily grew and her capacity to help the needy expanded. Soon it became "the favorite child" of the community. No less active were "Poalei Zion" and Zeirei Zion" in the efforts of the Palestine Information Bureau.

In January, 1921 Harbin hosted the convention of Zionist organizations from Harbin, Manzhouli, Vladivostok, Tientsin and Shanghai. The conference dealt with the organizational and cultural work, information and financial effort, as well as intensification of concrete commercial contacts with Palestine. The conference was attended by a well known Palestinian agronomist Selig Soskin, who reported on the Jewish agricultural research, achievement and needs in Palestine. His paper on "The new methods of agricultural settlement in Palestine" was met with enthusiastic interest of the audience.

Another event hosted at the time by the Harbin ZO was the conference of the Union of the labor Socialist-Zionist movement "Zeirei Zion", where the ideological-political principals of the movement and the progress of its work in Palestine were the main subjects of the debates. The conference was attended by the leading activists of the Socialist-Zionist movement, I. Klein, B. Radomyshelsky ("Hekhalutz", Vladivostok), A.Katz, A. Dimenstein and others.

With the approach of the war front closer to Vladivostok, the years of 1919-1920 became a period of vague uncertainty. The rouble crashed to its lowest ever. The discrepancy

between the wholesale and the retail prices widened enormously. The buying potential of the middle class reacted accordingly. All this gave birth to a thought to establish a Jewish cooperative enterprise. At the initial deliberations details of the plan were discussed and found promising. Preliminary steps were slow albeit taken energetically.

Some space was allotted to the Cooperative's offices in the premises of the Council on the Artilleriiskaya Street. In time the commercial situation began to somewhat normalize, the discrepancy between the wholesale and the retail prices of the basic products narrowed, and the depressed atmosphere allowed for some optimistic expectation.

The opening of the Jewish cooperative gave the "Bund" a badly wanted motivation to renew their attacks against the Council and its "new bourgeois enterprise", but this only increased the support by the general public, and the capital of the Cooperative soon reached the 18,000 Yen mark. The trade flourished. The Cooperative was full of first necessity goods, sold at lower than the retail market prices. The first shipment of the Palestine "Carmel" wines was sold to the last bottle at arrival. The cooperative operated for two full years, and was closed with the return of normal economic conditions, when its existence was no more essential.

The Harbin Jewish Cooperative was the first of its kind in the Far East. It sold its own vegetables, cheap ready-to-use firewood, etc. Membership share cost 25 gold roubles (with a possible installment payment). A total of 589 shares were sold to 271 members, each having one vote, regardless of the number of shares he owned. The main activists of the Cooperative were G.B. Drizin, J.D. Frizer, G.A. Byhovskiy, A.B. Kiachko, S.L. Jelezniakov and M.P. Trotsky. In an attempt to soften the economic crisis, another group of Jewish

entrepreneurs opened a public bakery, which was later transferred to the ownership of the Council.

In order to survive the crisis, the Council was forced to enact a self-imposed income tax, producing a budget of Yen 194,471 against an expenditure of Yen 120,000 for the year 1920. At first the proceeds allowed the Council to remain within the limits of the budget and even hope for a positive balance in 1921, but soon the economic crisis sharply changed the picture for worse, and the Council found itself facing necessity to cut down activity, and, in some cases, even a necessity to close certain social institutions. All and every means were mobilized in order to prevent further damage to the solvency of the Jewish population.

Taking into consideration the seriousness of the situation, the Council found it impossible to accept the moral responsibility for standing by certain commitments at the expense of damaging public welfare. A general meeting was summoned for a discussion of the current situation and the steps to be taken to face it. The resolutions taken at the meeting succeeded to temporarily soften some of the problems by cutting down on the budget, but the situation in its entirety remained grave.

### ***“The Jewish Word” - the forerunner of “Sibir - Palestina”***

In 1920, the Council to circulate “The Herald of the Council”, but the financial crisis forced it to close the bulletin after the first few issues despite sharp need of a Zionist mouthpiece. The problem was partially solved by the transfer from Shanghai to Harbin of the Palestine informational bulletin “Sibir - Palestina”. It began to emerge from the narrow framework a “dry” coverage of the Palestinian Jewish reality, to also reflecting, however briefly, the Zionist activity in various countries.

Besides, there was an urgent need to deal with the recently rejuvenated aggressive anti-Semitic tendency, mainly in the Russian language Far Eastern press. Even the leading Shanghai English language magazine “Daily News” published an article with a distinctly anti-Semitic flavor, “Behind the Red Curtain”, attacking what it called “the Judeo-Masonic government” in Russia.

At the conference of the Palestine Jewish communities in December 1920 a suggestion was expressed that the bulletin “Sibir - Palestina” should be expanded at the expense of the entertainment, literary and scientific articles. The transfer of

the magazine from Shanghai to Harbin was in conformity with this suggestion, as Harbin was considered to be a more suitable seat of the information headquarters of the ZO, due to the fact that Harbin possessed superior journalistic potential. I was appointed to be the editor-in-chief of the magazine [which in the near future was to change its name to “Evreiskaya Jizn” (“The Jewish Life” - EP)].

Jewish public activity was very intensive at the time, the Zionist youth organization “Tarbut” (“Culture”) and “Hekhaver” being the front-line cultural activists: Organized were Hebrew courses, courses of Palestine geography and Jewish History. Lectures were read on various topics relevant to the Zionist cause and Jewish identity.

In January, 1921 preparatory work began for the elections campaign to the Council of the Harbin Jewish Association. Judicial, procedural and electoral rights patterns were fiercely debated, formulated, accepted or rejected. Once again the Zionists, the “Bund”, the “Volks Partei”, “Agudas Yisroel” “Poalei Zion” “Tzeirei Zion”, “Mizrakhi” were locked in a fierce struggle - as ever before, as ever in the future.

**(From the Russian -  
Emmanuel Pratt)**

## ***CHINA TO HELP BUILD ISRAEL'S RAILWAY***

A Memorandum Of Understanding is soon to be signed between China and Israel, after a visit to Beijing by Transportation Minister Yisrael Katz. He met with his Chinese counterpart to discuss the project.

The Chinese government is expected to help build an extension of railway from Nahal Tzin to the southern city

of Eilat. The 180-kilometre (112 mile) route is expected to expand tourism to the Red Sea resort town. Other transportation projects are also on the drawing board to be developed with the assistance of China.

Israel's five-year plan for its transportation infrastructure includes a new network of roads and railways.

China built Haifa's Carmel Tunnels and is in a strong position to develop the city's Haifa-Carmiel railway as well.

The government has budgeted for over NIS 100 billion for such projects and China is eager to tap into this opportunity.

**Jewish Times Asia -  
December 2011/January 2012**



# The Little Hamlet called Harbin

Dr. A.I. Kaufman

## The Jewish Theater

For about five or six years, beginning with 1916, a Yiddish language theater was active in Harbin and the towns and settlements surrounding her, staging comedy, light opera and, more rarely, classical drama. Those were usually “nomad” troupes, traveling from town to town in the Jewish Pale of the then Russian Empire. From time to time they appeared in Harbin and the settlements along the KVJD line for a round of performances before a full-house audience in some barn or an abandoned barrack, transformed for the occasion into a temporary “theater hall”. I still remember how enthusiastically I attended these shows in the Chernigov and Mogiliov districts, during my student days.

The Jewish theater was always in a precarious situation. It was never given a chance to develop freely, and had to continually fight for its very existence. Its founder had ben Abram Goldfaden. At first he and his vagabond troupe travelled from to town of the Jewish Pale, performing folk musicals. His nomad company had been very popular with the Jewish theater goers, and was successful in striking permanent roots in the fertile soil of the Jewish stage.

In 1882 the anti-Semitic Czarist government prohibited showing plays in Yiddish, and Goldfaden's theater had to shut down or change to the German, which was a “legal language”. Abram Goldfaden unequivocally refused to switch to German. He shut down his theater and went to the USA, establishing his new theater in New York. A part of his troupe remained in Russia, and continued to perform in broken German. Factually, the theater had no name, no language of its own and

was doomed to a miserable existence and death.

In America the Jewish Theater flourished. There appeared the first Jewish playwright. Jacob Gordin, whose plays gained a popular recognition and success. In 1906 the Jewish theater in Russia had reestablished its right to perform in Yiddish, but four years later, the 1882 ban had been permanently reenacted.. The year 1915 had brought an even harsher draconical measures: Now the ban on the Yiddish language newspapers and the language itself were forbidden to be read and spoken. The heaviest blow came with the outbreak of the First World War, when the Warsaw Kaminsky Theater, the pride of the Jewish stage, was shut down. The area of the Jewish Pale had found itself in the middle of fierce fighting. Deeper in the rear, the government prevented any Jewish cultural activity. Many Jewish towns and villages were abandoned by the en masse flight of the Jewish population. Out of some dozen theater companies, only two or three remained intact, including the Fishzon troupe.

The first to appear in Harbin (en route America) had been a troupe with the famous actress Neroslavskaya as prima donna, and her husband, a director. In America she made a brilliant career, gaining the title of The Queen of the Jewish Stage.

### **The Fishzon troupe**

In 1917, Abram Fishzon, “the Grandfather” of the Jewish theater and its pioneer, arrived in Harbin. During forty years of suffering and privation he succeeded to preserve his troupe intact. He tried to reach America.. At

the time, Harbin could boast of many talented actors: comedians, Aharon Lebedev, Iris, Fogelnest and his wife, Reshchinskaya, a serious and thoughtful dramatic artist, Shumsky. Having stayed in Harbin for three-four years, they left for America, where they gained fame and economic stability, working on the Jewish stage. During her stay in Harbin, the troupe performed in the ImaldagClub and Commercial Convention Hall, and in summer - at the City Garden Theater. The Jewish troupe, with minor changes in its make up (some left for the USA) played in Harbin for five years. At that time (1917 - 1921) there were 12 to 17 thousand Jews. The repertoire consisted mostly of entertainment pieces, light operas and, sometimes, plays by Yaakov Gordin, Y. L. Peretz, Hirschbein and others. The former attracted mostly the wide circles of light entertainment seekers. However, such pieces like the popular “Liovka the hevremán” were rarely attended by the intelligetzia. These preferred plays of a more serious content.

The troupe was organized in Russia at the initiative of Yaakov Fishzon soon after the Russian revolution. It arrived in Harbin in 1917, then shifted to Shanghai, but returned to Harbin almost immediately, where it dropped their anchor for almost five following years. Fishzon himself lived for some time in Shanghai, thrice left for the States, but finally returned to Harbin, where he died in 1922 at the age of 84. During the last few years of his life, he continued to plan new plays and wrote his memoirs.

### **Reminiscences of a Jewish artist**

In 1921, I frequently met Fishzon. At

the time, he made efforts to publish his memoirs, which undoubtedly are of considerable value for a researcher of the history of the Jewish Theater in Russia and the Far East. The last chapter of his reminiscences Fishzon gave me a few days before his death and asked me to publish it in the magazine "Sibir - Palestina"/ It was dully published in the # 5 issue, 1922. In 1919 Fishzon presented me with a gift of his "Collection of the new Twenty Jewish Folk Songs", with music, published in Warsaw in 1903. In the last chapter of his memoirs, Fishzon writes: "Our conversation with the Chief of the Police Department ended. Full of joy, I left the building, took a coach and told the coachman to "drive like a wind": I feared that the committee may change its mind. The horror of an expectation to be arrested and exiled to Siberia were over. However, I was yet to have a taste of Siberia, be it voluntarily. As it happened, my sister-in-law came to Kiev, and insisted that my wife and I should join her on her trip to Harbin. Harbin is somewhere in China, even further away than Siberia. How many times, during the Russo-Japanese war I was offered to come to Harbin with my troupe. I was even paid in advance, but I sent the money back and refused the offer out of fear to pass through this terrible Siberia I heard of so much. I resisted as much as I could, but the insistent requests of my sister-in-law convinced my wife, and I gave up. And here we were, in the train carriage on our way to Vologda, and from Vologda to Omsk.... The train crawled on and on, slowly cutting through the endless dark and silent Siberian night, and it seemed to me that the whole thing is an agonizing nightmare. I asked myself, "For God's sake, why did I have to go? Why, oh why? I felt like a tree in winter, devoid of its leaves, exposed to the cold winds. And the train crawled on and on, carrying me farther and farther away from all that was so dear to my heart.

But am I not going to Harbin to my old pupils to play upon a Jewish stage! Yes, but we shall not stay there for long... We shall return soon... Or shall we?..."

"I am the standard-bearer of the Jewish word!"

"At last, on the 23rd day, we reached Harbin. After a couple of weeks of recuperation, I began to do what I came here for. First things first: a wardrobe for a number of plays prohibited by the Tzarist government to be shown in Russia. The textiles are so expensive here! But this is nothing in comparison to what has happened next: the way back to Russia was disrupted, and I was stuck in Harbin, seemingly for ever!... In addition, I fell seriously ill and was hospitalized. "And here I am - an old Jew, Abram Fishzon, lying somewhere in a Harbin hospital, looking at the ceiling, thinking: 'After 60 years of struggle for the Jewish stage, here you are, lying on a cot, penniless, helpless, far away from your children, relatives and friends. A week passes. Then another, then still another. I am getting worse and worse. On the 24th night came the crisis. I was asked if I need something, if I want something? Oh, yes, I do,. Very much. so! I want, I need to see my Misha, my Verochka, my Yitzhak... Then I fell asleep, for the first time in a sleepless fortnight. In the morning I felt better. My illness was over.

"But a question continued to drill in my brain: 'Is it I, Abram Fishzon, who struggled for 60 years against outsiders and insiders for the welfare of the Jewish Theater? I, who sacrificed three quarters of my life for the sake of the Jewish theater and fed the Jewish actors? I, who used to travel to cities with a band of 50 Jews, where no Jew dared to show his nose? To raise the curtain night after night and say in Yiddish our Jewish word.

"...My theater, which fed so many Jewish actors, Jewish tailors, Jewish hair dressers, musicians, dancers, and so many others, who made their living

around my theater...And I, myself had nothing. Nothing at all. Perhaps some may say that my salaries were measly, but people worked in my theater for a decade, and made a living and a name for themselves. Yes, the salaries were small. But my actors were happy. And I? I was a standard bearer of the Jewish word!

"I established a Jewish theatre at the time when there were Jews, who were against a Jewish theatre and were not ashamed to ask 'the right people' to hang a lock on its door. But I lived to see the day when my theater was free and recognized by my people. And what had happened?! I have pulled my men out of a swamp - and fell right into it, myself!"

At the end of his days, in the last chapter of his memoirs, written in 1921, Fishzon mercilessly strikes at those, who made a profitable clownery out of the sacred Jewish word, and asks the Jewish actors a hard to answer question: "Where is the Jewish Art in your 'Jewish' acting?" And continues: "The lovers of the Jewish Theater are insulted! Insulted' too, is the public, emerging from the theater after your performance".

"During my lifetime I had a few friends. But fewer are those who will weep for me after my death. For my writing, I shall have more, who will curse me than those who will pray for my soul. But I am confident that soon a day will come, when the Jewish playwright will demand of the Jewish actor to drive "Liovka the hevremán" off the Jewish stage.

"Sad am I, ending my remarks. When I wrote them, again have I lived the saga named "The story of the Jewish theater". Again have I lived the delight and the torment and again have my shaking pen rushed into the battle, and again have I been a youth, full of strength, inspired by an Ideal.

Almighty God! How long ago, and yet, how recently it all gad been!

"And now, I look at the cold sky of an alien land and reminisce of these small towns and villages of

Poland and Ukraine, where now my brethren perish of cold and hunger and the knife of a ghastly murderer. Oh, Mighty God! Why am I not with them now, as I always was in an hour of calamity and disaster.

I end my book with a request to accept it gracefully. It came out of the depth of my heart.

Forgive the old actor".

Abraham Fishzon died in Harbin on the 15th of January, 1922, eighty-four years of age.

## **Mobilization**

In January 1919, I received a telegram: "Japan joined the English declaration of November 1917, concerning the Jewish National Home in Palestine. The Far Eastern Bureau of the Zionist Organization had dispatched a telegram to the Japanese government, expressing our gratitude."

At the beginning of 1919, I was conscripted for military service. No protest on the part of the City Council helped, and on the 17th of April I left Harbin for Khabarovsk. Two weeks later I was assigned to the Chief Military Sanitary Command, and given a Movement Order via Harbin with a two-days' a permission of two days' leave for arranging of my personal matters. My "health condition", however kept me there for a month, which I exploited for an intense Zionist work. Much time had to be spent for the refugee and émigré issues. Thousands of refugees, stuck in Siberia on their way to the USA, began to arrive in Harbin. A few days before my departure I was informed by the Executive Bureau of the Jewish National Council in Irkutsk about a large party of Jewish refugees deported from the town of Kustanov, now on their way to Harbin. We met them at the Harbin railway station and arranged for their lodging and food. Ironically, in a month or so I was assigned as the Chief physician of the regiment, stationed in that very Kustanov, from which all the Jews were recently deported, due to the proximity of the front line.

On Lag baOmer, 1919, I spoke at the concert arranged by the Jewish National Fund, said good bye to the Harbin Jewish Association and left the city for over two years, during which period I got closely acquainted with the privation and hardships of the army life in retreat. Just before my departure, my father, Yosif Zalmanovich, came to Harbin to join me. We spent a few days together. My mother, Sophia Borisovna, joined him a couple of weeks later, but I was already away, and we did not meet.

At the end of May, 1919 I left Harbin. By request of the Central Bureau of the Zionist Organization and the National Council, I stopped for one day in Irkutsk for a number of consultations. In Omsk I was stuck for 8 days, during which time I had a number of meetings with the local Zionist activists and Jewish youth organizations. I returned to Harbin only in February, 1921. All this time I was completely isolated from Zionist activity, lived a hard life of a soldier, and thereafter - even a harder life of a war time civilian.

## **ELECTIONS FOR THE HARBIN JEWISH ASSOCIATION**

In January, 1919 the Provisionary Committee of the Harbin Jewish Association had organized an Electoral Bureau of the Council of the democratic Jewish Association. The newly organized Bureau contained three representatives of the Committee and one representative of each of the political parties and organizations, existing at the time in Harbin. The elections were to adopt the so called "four-tailed" (i.e. general, direct, equal and secret) pattern of elections, with proportional representation. From the very first steps, the Bureau confronted the question of the community's electoral potential: i. e. how many voters are there? During the past four years there were crowds of people arriving in Harbin. Many left the city. Thousands of refugees lived there for years without ever having been registered anywhere.

There was no official record of the number of the Jewish residents of Harbin. It was estimated that at the time there were 15 to 16 thousand Jews living in the city. Most probably this was close to the correct number. Unofficial accounts, such as supply of matzot for Pesakh, the two synagogues' account of their capacity, membership and outside contributors, plus the latest data of the refugee committee, more or less confirmed this estimate.

However, the Electoral Bureau thought it helpful to conduct a fresh census in order to update the data available. The idea was sound, but, regrettably, the operation was carried out carelessly and unprofessionally. The preliminary work was insufficient, and the people were left insufficiently informed as to the importance of the project. The orthodox citizens were sharply against the census for religious reasons, arguing that "counting" the Jews will inevitably bring calamity upon the community. The "counting" was entrusted mostly to the hands of the pupils of the graduation classes of the local Jewish schools, who were loosely trained for their responsible job. As a result, the outcome of the operation was a failure, coming up with an improbable total of 7554 adults. About 200 people complained that no census officials ever visited their homes. However, for the lack of time left before the date fixed for the elections, this number had to be accepted as a basis for the distribution of the seats of the future Council among the existing parties and organizations.

As it was, the new Council consisted of: Zionists - 16; Bund - 8; Poalei Zion - 7; Zeirei Zion - 4; Mizrakhi - 2; Volks partei - 2; Agudat Israel - 1 = 40 members. They began to work in May 1919, with many important issues waiting for a solution. Their progress, however, was extremely slow, due to the perpetual internal struggles, quarrels and wrangling.



## THE STRUGGLE WITH "THE BUND"

The most bitter and damaging of all, was the confrontation with the communist-oriented "Bund" and the "Volks partei", which all but ruined the existence of the Association as a Jewish-Zionist entity. The two parties adopted a policy of unceasing obstruction and putting obstacles mainly before the Zionist fraction, the largest and the most influential in the Council. The "Bund", being an insignificant minority, utilized the freedom of speech to promote the Communist propaganda, demagoguery and blatant lies shouting out the cliché slogans and terminology.

They voted against the social taxation with the purpose of "striking at the Jewish most vulnerable point - the pocket", as were the words of all the anti-Semites from days of yore. They initiated endless wrangling on the question of school agenda, demanding that the Yiddish be adopted as the official Jewish language (gaining support from the leftist Poalei Zion fraction on this issue). It was only after a long and a bitter struggle that the Council finally adopted Ivrit to be recognized and taught in the Jewish school as the official Jewish tongue. As an act of (ineffective) protest, the "Bund" and the "Volks partei" recalled their representatives from the Education Committee of the Council - to a great relief of the Coalition majority.

The main "arena of the struggle" remained to be the elections for the Palestine Committee. The "Bund", finding itself in a position of bankruptcy in the sense of influence on the Jewish masses, could not reconcile with the existence of a Palestine committee as an institute within the HJA, i.e. with the actual political and economical assistance to the Jewish Yishuv in Palestine.

The Bundists were actually frantic at the Council's meetings, shouted slogans against the "bluff of the

Jewish State" and "the Zionist aggression" and the usual Communist lies and fraudulence. When, in spite of the shouting and obstructions, it was decided to elect the committee, the "Bund" and the Volks Partei recalled their representatives from all the committees and institutions of the Association, staying only in the Council, for the mere purpose of shouting and obstruction - which gained them a nick name: "Combundniks".

At the end of 1919, the "Bundists", under the firm-name of "Siberian League Zukumft" a bi-weekly Russian-language magazine "Our Word". It survived only two issues.

\* \* \*

The stability of the Harbin Jewish Association was gravely influenced by the deepening of the financial crisis in Siberia. The year 1920 was a bad one for Harbin. In February, due to the decisive battles staged by the "Red" and the "White" armies, the communication between the Harbin Zionist Organization and its center in St. Petersburg was disrupted. The Far Eastern Regional committee took over functions of the Central Bureau in relation to all the issues concerning the Far Eastern and Trans-Baikal regions. The political situation was vague and tense. The Russian Rouble dived to a catastrophic level. All this deeply affected Zionist activity, which now amounted to scanty information as to what was going on in Palestine. We lost a lot of precious time and opportunity, as in the meantime it became clear that there is a growing contingent of the Jewish young generation, ready to emigrate to Eretz Israel.

## "THE JEWISH NATIONAL HOME"

On 24th April, 1920 the Peace Conference in San-Remo adopted a resolution in recognition of the right of the Jewish people to the establishment of its National Home in the whole of Palestine. The conference

also resolved to include the Turkish renouncement of her sovereignty over Palestine in the peace agreement: The separation of Palestine from Turkey was necessary in order to be able to lawfully implement the establishment there of the Jewish National Home. The mandate to temporary rule Palestine was placed in the hands of Great Britain under the supervision of the League of Nations. The People of Israel and the Land of Israel were again

reunited with the blessing of the nations of the world.

Harbin was designated to host the Palestine Comities Convention of all the Jewish communities in the Golah.

The organization of the Information-Emigration Center of such a complex convention was placed in the hands of Moshe Novomeisky, a prominent figure in the Siberian Jewry. On the way to Palestine he visited Vladivostok, Harbin and Shanghai, the designated seat of the Convention, where the Information Bureau was headed by a veteran journalist A. Evzerov (Ezer). From the month of October, 1920, he began to issue and widely distribute a weekly Russian-language bulletin "Sibir - Palestina".

The duties of the Information-Emigration Center included 1) a detailed information on all the aspects of life in Palestine and an opportunity to make a living there; 2) information on the most required professions on the Palestinian employment market; 3) visa arrangements to those registered for emigration; 4) organization in Palestine of a network labour bureaux for the immigrants from Siberia and the Far East; organization of "Plugot Avoda" (work groups) from Siberia; 5) organization of Siberian cooperative settlements on the National Fund owned land;

6) mobilization of the Jewish capital for Palestine; 7) creation of cooperative plantations and immovable property cooperatives ("Akhuza"); 8) organization of Bureau for Trade and Industry and a Research

Center for an optimal exploitation of financial resources; 9) organization of a Services and Commissions Center; 10) establishment of a publication for the Jews of Siberia and the Far East. (In short, a blueprint of an infrastructure of the future State of Israel - E.P.)

The first results of the effort could be felt in September, 1920: The Information-emigration Bureau in Jerusalem dispatched to Shanghai the first official information of the number of visas available and the personnel category needed most on the labour market in Palestine.

The Convention of the Palestine committees had to elect a legislative body in Palestine which would represent the Far Eastern Jewry, and a central body to supervise and coordinate the operations of the Palestine committees, and regulate the Far Eastern emigration to Palestine. It was decided to convene the meet in December, 1920, The Information Bureau and the editorial offices "Sibir - Palestina" in Shanghai were transferred to Harbin, the main Jewish center in the Jewish Far East, which was a considerably strong body of Jews, and could be advantageously exploited as an intelligent and an industrious element. However, taking into account the fast growing significance

of Shanghai as a maritime metropolis, where, inevitably will concentrate the transport and services operations for the future "olim", it was decided to organize a Shanghai branch of the Bureau. At the time there was but a scant Jewish population, and no operational (ashkenazi) Jewish body existed altogether.

In September, 1920, after the Novomeisky report was rendered to the relevant Associations, a meeting of the committees of all the Jewish organizations decided to conduct a census of the Shanghai Jewish population. In November, 1920 this measure was implemented, with a result similar to that of Harbin: out of the 447 persons, only 159 persons filled out the necessary forms. The question of creating an Association was considered to be "desired, but as yet untimely" in view of the unpreparedness of the local Jewish population and fear for "undesirable results" due to such a blatant indifference of the electorate.

Harbin was recognized as "the cultural center of the Far Eastern Jewry. In December, 1920 its mouthpiece, the monthly "Sibir - Palestina" was transferred from Shanghai to Harbin. The Bureau and the magazine were respectively headed and edited by A. Evzerev (Ezer).

\* \* \*

In the wake of the San-Remo Convention, a new fund, "Keren Geula" (the Fund of Redemption) was established. The Executive of the Zionist Organization also issued the following proclamation:

"By the decision of the Nations of the new legal order in the world, the right of the Jewish People to establish its National Home in Palestine was recognized. The mandate to rule Palestine was granted to Great Britain, who had been the first to recognize the unbreakable bond between the Jewish People and their historic homeland. This decision, extraordinarily important and joyous for the Jews and the whole world, had been reached first and foremost thanks to the of the Zionist Organization, the representative and the defender of the case of the Jewish people. The joy, the pride and gratitude have united all the Jews in the world. The Jewish People is infinitely grateful to the great men and nations who had destroyed the ages-old national injustice.

These are not merely words of a lip-service gratitude. They are a pledge of the Jewish Nation to contribute our full share to the coffers of treasure of the human race."

## OLD SHANGHAI PHOTOS POSTED

***Israel's consulate in Shanghai recently posted many old photos on its blog Sina Weibo, a Chinese website similar to Twitter and Facebook. Its site translated into English is called Israel in China***

These photos which were taken by a Jewish photographer Sam Sanzetti, from the 1920s to the 1950s, triggered nostalgic feelings among Shanghai residents, who are recalling the beauty of the city during one of

its most glorious periods.

Sam Sanzetti, whose real name is Sioma Lifshitz, arrived in Shanghai in 1922. After working for a short period as an apprentice for an American photographer, he opened his own studio in 1927 on 73 Nanjing Road. It was one of the best photo studios in Shanghai at the time. Sanzetti took photographs of people from all walks of life celebrities, film stars, young couples, families and children. Thirty years later in 1957 he left for Israel and carried in his luggage with more

than 20,000 photographs that he took in Shanghai. Sanzetti passed away in Israel in 1986.

"We want to put on an exhibition of Sanzetti's pictures, but we know little about them, so we decided to publish them on public media, and ask people to contribute information about them. It would be beautiful if we could find the people in the pictures and learn about their stories," commented Oren Rozenblat, Deputy Consul General of Israel in Shanghai.



# 20 YEARS CELEBRATION OF THE ISRAEL-CHINA FRIENDSHIP SOCIETY

13 February 2012



*Ms. Gao Yanping - Ambassador People's Republic of China*



*T. Kaufman*



*Flori Cohen*



*Abe Fradkin*



*Members and Friends at the Celebration*





## IN LIEU OF FLOWERS

# SOCIAL AID TO COUNTRYMEN

Dear Friends,

Pesach is approaching, and Igud Yotzei Sin continues to give monthly social aid to its recipients. According to our records for January 1, 2012, we grant monthly social aid to 60 needy countrymen, who are mostly the elderly, lonely or ailing people. The situation of many of our countrymen is very grave and without assistance from IYS, they would not be able to make ends meet. In recent years, the number of contributors has decreased, both in Israel and abroad. Also, the foreign currency rate has had an adverse impact on the local currency, and therefore the amount of money that we get for the Social Aid Fund has become considerably smaller. Our social aid totals US\$ 100,000 per year. We therefore turn to you with a request to please donate to the Social Aid Fund in lieu of flowers for Pesach and for any other holidays, birthdays, and anniversaries, weddings, family occasions or other festive occasions. We will also send a proper notification to the person in whose honor the donation is given. We are certain that our contributors will derive great satisfaction from participating in the noble cause of helping our needy. Flowers wither soon but a good deed lasts forever. Your assistance will brighten the days of the elderly and lonely people.

Please, send your donation to the following address:

**Igud Yotzei Sin**  
**P.O.B. 29786**  
**Tel Aviv 61297**

With friendly regards and all the best wishes for Pesach!  
Board of Directors of IYS

Y. Klein  
Deputy President and Treasurer

T.Kaufman  
President



March 2012

## Chinese language exams held in Israel

Four Israeli 12th grade students were the first to take matriculation exams in the Chinese language. These were for the Bagrut test, commonly known in Israel, which is similar to the UK A-level standard.

Three of the four candidates took the test at the minimum three-unit level. The fourth, Lee Lavi, who was born in China and came to live in Israel four years ago, took the exam at the maximum five-unit level.

"It was really easy; I saw the exam the Ministry of Education posted on the Internet and realized I didn't

have to study; I speak Chinese with my mother," Lavi, a 12th-grader at Tel Aviv's Ironi Dalet school, said.

Gaya Givon, a 12th-grader at Jerusalem's High School of Sciences and Art, said that four years ago, she didn't know a word of Chinese. "I decided to study it because of my mother, who said it would give me an advantage in the future. It's important to know Chinese because of China's political and economic importance," Givon said.

There are currently about 100 Chinese-language students in 12

elementary and high schools, with 20 more expected to begin learning the language next year. Teachers are trained in Chinese language instruction at Levinsky College of Education and Tel Aviv University. Chinese-language studies were initiated by Education Minister Gideon Sa'ar, who appointed a committee of experts to put the programme together, incorporating written Chinese and ancient Chinese culture.

**Jewish Times Asia - September 2011**

# Letters

**Yang Li**  
**Liaison Office**  
**Professional committee of Family Education**  
**Chinese Society of Education**

Dear Mr. Teddy Kaufman,

The China Family Education delegation organized by the Profession Committee of Family Education returned from a visit to Israel. Everyone enjoyed the trip and meeting with you and Mr. Yossi Klein. Thank you very much for telling us your story and those of other Jewish families that once lived in China. We know very little about this history, but we will try to read more from now on. Thank you again for giving us your book, which some of us began reading on the way back to Beijing.

We all learned from this trip and think Israel has done well in combining traditional culture and modernization in education. We are thinking of frequent exchanges with Israeli educational circles in the future, and some of us are even considering about inviting Jewish teachers to teach in China.

I am sure we will need your help for future cooperation in the field of education between China and Israel.

The New Year is approaching and on behalf of all my colleagues, I wish you and all the members of your association an enjoyable time and a successful 2012.

**Basil G. Bernstein, MD**  
**1333 Gough Street #9A**  
**San Francisco, CA, USA**  
**razelazelbasil@gmail.com**

Hello Mr. Kaufman

In June of this year, I will once again be attending the Board of Governors Meeting at the Hebrew University Jerusalem. I would like to take this opportunity to meet you and visit Beit-Ponvei.

I plan to discuss with the officials at HU my wish to set up a Professorship in Far Eastern Studies, in the names of my Uncle and Aunt, Yehuda and Freda Borovoi. The designated academician will carry out teaching and research, possibly at the HU Mandel School for Advanced Studies in the Humanities. The goals would include achieving a deeper understanding of 'where ancient meets modern, history touches modernity', and new ideas and ways of thinking are born. This would include the development of academic conferences and lectures. The hope would be for this work to create even stronger international ties between Israel and the Far East, particularly with China.

I have taken the spelling of my uncle's and aunt's names from what I have seen and read in the Bulletins, etc.

I realize June is a bit far away, however I think I might be able to meet in Tel Aviv, either on Wednesday June 6, or Sunday June 10.

**Peter Berton**  
**Los Angeles, USA**  
**berton@usc.edu**

Dear Teddy

I received news about you and Rasha from Fredik. Glad to hear that both of you are doing well.

I can't complain, like good wine I think I am getting better with age. I just finished wrestling with a badly done index of my book, which is supposed to be out in late November, or early December. I will make sure that a copy is sent to you, so that you can find someone to do a book review.

I am attaching a story about yours truly that is supposed to appear in a magazine of a Southern California University in a week or so. Most of the stuff you know, but there may be some things that you don't. In any case, it might interest a few of the old timers, of whom there are fewer and fewer, I am sad to say.

## **Peter Schulhof**

### **Brooklyn, New York**

Enclosed is my donation of \$75 in memory of my parents, Joseph and Charlotte (Shari) Schulhof. Please use it for whatever activity you feel is needed.

I was very interested in a recent article in the Bulletin by Ralph Harpuder entitled "The Sinking of the TSS Conte Verde". My parents and I escaped Nazi occupied Prague, Czechoslovakia in May 1940 by traveling to Genoa, Italy and boarding the Conte Verde for the month-long voyage to Shanghai. We lived in Shanghai among other immigrants for about nine months until my father got a position with a Swiss firm in Tientsin where we became a part of the very welcoming Jewish community until November 1948, when we left for the United States.

Shortly after the end of the war, my father was at the Kunst Club in Tientsin one evening and was chatting with several people including a Frenchman whom he did not know. When my father mentioned that we had traveled to Shanghai on the Conte Verde in May 1940, the French gentleman started to describe details of our journey, such as the fact that it was raining very hard when we docked in Singapore, etc. It turned out that he was a part of the crew of a French submarine based in Saigon that was following the Conte Verde in expectation of Italy declaring war on the Allies. Their intent, he said, was to surface the submarine when Italy made its declaration, remove the passengers, and then sink the Italian ship. Italy declared war a few days after we safely docked in Shanghai. This was just one of the lucky turn of events that made it possible for me to be writing this letter today.

## **Jutta Maurer M.A.**

Dear Mr. Teddy Kaufman,

I am Mrs. Jutta Maurer, colleague and friend of Mr. Roland Aley and his wife whom you met when they stayed in Tel Aviv.

I would like to express my deep gratitude for the material and books which you gave him for me when he visited you in the office of your organization.

Especially the book that you yourself wrote is of tremendous help to me. I almost finished reading it. There is so much information in it about the living conditions and the political circumstances in Harbin and Manchuria during the period at the beginning of the 20th century until 1949. I could not stop reading it.

In addition, I learned a great deal about the fate of the Jewish people and their religion before the foundation of the State of Israel. I am also impressed with the bond within the Jewish community and its members. Of course, I am well informed about the Holocaust. As I am a Sinologist, my Professor (Mr. Erling von Mende) suggested to me to research the subject of the German-Jewish refugees in Manchuria, as a lot has already been written about Shanghai. The story of the Rubinsohn family is the third family who came to Harbin from Germany. There is the life story of Mr. Helmut Stern whom I invited to our school and the sad life story of a Berlin doctor, Fritz Rowenthal and his father, who escaped to Harbin.

As Chinese sources are scarce, I am very grateful to you for your help.

I would intend to travel to Israel, but because of financial reasons, it is not so easy.

In the meantime I would like to ask you if you know of any other Germany Jewish families or single persons who stayed in Manchuria. I understand that there were quite a few German Jewish doctors at the Jewish hospital where your father was the head.

Once again thank you so much for all your help.

## **Leonid Vatkovsky Siegen, Germany**

Dear Teddy Kaufman

Dear Members of the Association "Igud Yotzei Sin",

Through the Festival of Lights - Hanukkah, I ask you to please accept my sincere congratulations and best wishes for all the members of the Association, that more light will shine upon us, our life, and our health, and that we will be able to live in peace, in happiness, and be successful in our work and business, and successfully complete all that we have begun and conceived.



**Liu Dong**  
**Shanghai, China**  
**To: Nina Admoni**

My name is Liu Dong, from the Shanghai Branch of Global Times, an English newspaper published in China covering foreign communities and their stories from China days, as well as worldwide. We learned about Amy and her colleagues through the Shanghai Jewish Memorial Hall, from a story about a Jewish woman who once lived in Shanghai, who was trying to locate some Chinese friends who helped her during the period she lived there. We were very moved by this story and would like to know more about the people and their stories from that period.

Luckily, I have an opportunity to visit Israel during January 20-28, 2012. I am being sent by Global Times; they want me to report on some interesting stories about your country and I think this visit will give me good opportunity. Therefore, I would appreciate your assistance in arranging for me to meet some Jewish people or their offspring who once lived Shanghai, or elsewhere in China, who would agree to be interviewed by me. I am planning to do a feature about their stories and life experiences, in order to let more people know about that period of history. I appreciate your help and look forward to your reply. Best wishes!

Email: liudongliuliu@gmail.com

**Zhang Tiejang**  
**Deputy Director / Professor**  
**Helionjiang Provincial Academy of Social Sciences Center**  
**of Jewish Studies, Harbin**

Dear Teddy Kaufman,

How are you? Thank you very much for answering my questions even though you were ill. I think you are a senior of noble character and high prestige and that you occupy an important and special place in the cooperation between Harbin and Israel. Naoki Maruyama (LL.D. Professor Faculty of Law) a Japanese scholar, thought exactly the same during his visit to Harbin last year.

Now I need to consult with you on one question: On deciding whether one is a Jew or not, is one's surname of significance; Ivan, Jacob are both Jewish names? The name of Churin is Ivan and his father is Jacob, are they Jewish or Karaim? Thank you!

**Zhang Tiejang**

Dear Teddy Kaufman,

I want to take this opportunity to wish you and your family a happy, healthy and prosperous New Year, and a successful 2012.

**Bonnie Galat**

Dear Mr. Teddy Kaufman,

It was a pleasure meeting you in Tel Aviv earlier this month. Thank you for taking the time to share some of your memories and especially for giving me a copy of your book. I enjoyed reading it and appreciated your writing style and the historical information that served to fill in many historical gaps in my understanding.

Please find enclosed a check for \$1000 which I give in memory of my dear father, Shura Galatsky, who was also a resident of Harbin during its "golden age" for Jews (1921-1929). From information I have, I understand that his family prospered there and that he received an excellent education (both academically and culturally), which allowed him to proceed and complete a doctorate in chemistry in Paris, and subsequently to have a fulfilling profession and personal life in the USA.

This donation can be used as your Board sees fit - either for the running of the organization or for scholarship money - perhaps for a chemistry or art student, since those were his passions.

I look forward to receiving the bulletins to stay in touch.

Warm regards.

### **Joe Mrantz**

Dear Teddy, Rasha and IGUD Staff:

Happy Hanukkah and a Happy New Year, in the hope that 2012 will bring Peace, Joy and the best of health to you and yours. With warm aloha,

### **Fey Ye**

My name is Fei Ye. I am from China, and am now a post doctorate research fellow at the Emmy Noether Research Institute for Mathematics at Bar Ilan University.

I have been in Israel for three months and am eager to make new friends and to learn more about Israeli culture. I heard from a Chinese friend that there is a traditional reunion of Former Residents of China every year. He told me that this would be a very good opportunity for me. So I am wondering if I can attend the reunion this year.

Thank you very much.

### **Carmello Hollo**

**1/9 Laguna St**

**Vaucluse, Sydney Australia 2030**

**c.hollo@unsw.edu.au**

#### **To Whom It May Concern**

Dear Sir/Madam,

My mother, Mrs.Eleanor/Lucia Galperin passed away on the July 25th, 2011. I would like you to recite El Malei Rahamim for her every year, as well as for my grandmother, Rita Bogdanovsky.

If possible, could you also let my mother's friend Ted Kaufman, know about her death. I am not sure how to contact him.

Could you please let me know the best way for me to transfer some money to you as a donation? I would like to do this every year. I used to do so here in Sydney through Mrs. Yudovich, who organized it, but she does not do this any longer. I can send you a cheque or a postal note, or any other method suitable to you. As soon as I hear from you I will send you the money.

### **Ira Simmonds**

**New York, USA**

**filedinez@yahoo.com**

I am writing a biography of my teacher, Zenaida Katzen, who was born in Nikolaevsk-on-Amur, Russia in 1911. She and her parents (Anna and Mikhail Katzenellenbogen) fled Russia for Shanghai in 1919.

A few weeks ago I wrote to you and received an article written by one of her students at the Shanghai Jewish School (1934), Isaac Shor. Do you have any other articles that could inform me about Zenaida, her mother Anna Katzen - who was a piano teacher in Shanghai - or her father Mikhail Katzenellenbogen who was a medical doctor? They lived in Shanghai until 1939, when they fled to Chile in the wake of the Japanese invasion of China

### **Sheila Weinbach**

**Delray Beach and Rochester NY**

**sweinbach@msn.com**

An unexpected surprise: I was belatedly reading the Nov-Dec issue of the Bulletin from Igud Yotzei Sin, Association of Former Residents of China, published in Israel, when I found a memorial to Kurt Weinbach in the Chusan Road Chatter, page 67.

It was the article written by Mark Hare in the Rochester, NY newspaper. He and the Rochester paper, the Democrat and Chronicle were given credit.

Thanks to Igud Yotzei Sin for remembering Kurt, to Mark Hare for capturing Kurt's spirit and to Kurt for 50 wonderful years.

## **Liza Waisman**

### **Subject: New Book by former China-born Russian**

This might be of interest to you and the Chinese Jewish community.

My parents, my husband and I, all came from Dairen, China. You know my parents Guita & Eugene (Jania) Basovitch. They also receive your publication.

My husband Sergie has just published his memoirs. His mother is Lydia Naryshkin Waisman. His memoirs are truly fascinating. They cover his Russian ancestry, his life in China and immigration to Israel in 1953, as well as his service in the IDF, after which he immigrated to the United States.

His book can be found through Amazon.com under the following title:

### **Cycles of Destiny:**

This is My Journey

Author: Sergie Waisman

From the Land of the Dragon

Published by Trafford Publishing

To the Promised Land

Sergie's email: sergie@aol.com

## **Xie Jianping Hailiu**

Dear Mr. Kaufman

I saw a picture of you with the new Chinese Ambassador.

In October we visited Israel with the Mayor for one day only, so I did not have an opportunity to contact you. The mayor visited with the new Chinese Ambassador and also attended a business meeting with IDB.

Harbin is in the midst of winter, it has not yet snowed, but everywhere is cloudy and grey.

I wish you good health and please say hello for me to all my Harbin friends.

## **Gladys Samsonovitch Goldberg Email: gladysraisa@gmail.com**

Dear Yossi Klein,

Hi, how are all of you. I really do not know if you know that after my meeting with you, I began to remember stories my dad and my aunt told me about Pana Samsonovitch's family and about his younger years, and I started to investigate things. What struck me most in this whole story is that not much was known in Argentina and Uruguay about the Jews of China, especially Jewish life in Harbin, and they did not even know that Jews lived there. A few years ago their history came known to a friend of mine, a journalist, who has a very interesting program in the only Jewish Radio station in Argentina, Radio Jai. When I came from Harbin he interviewed me and then he began to tell the story of the Jews of Harbin and China and the Shanghai ghetto, something totally unknown in Argentina. Of course we went to seek help from a renowned Argentine historian of the Jews, Abraham Lichtembaum and we gave a talk about it, which really was very interesting. That first meeting was filmed and dedicated to my children and grandchildren, because I really did not know much about my family in Russia and I believed it would be appropriate for them to know where they came from.

Now I had a bright idea to continue the family story of the Samsonovitch family, so I talked with my Uncle Alex in Australia, since he was born in Shanghai in the second marriage of my grandfather, and also because my granddaughter Lara, the daughter of my daughter Claudia, is studying filmmaking and I wanted to give her an opportunity to try and display this story at the Jewish Film Festival next year. Martha Wolff and Abraham Lichtembaum are extremely interested in making this story known and that's the reason I'm writing. Abraham is going to Israel to visit his family, and he asked me if he could have a conversation with you about the Jews of Harbin and China, and possibly he will shoot a film about this interview and build a story. Abraham will phone to you to ask for an interview, and I hope to get a reply to this letter to know how to connect Abraham with you. Since I'm in Uruguay I need your address and telephone number to arrange an appointment. I greet you with much gratitude for helping me and possibly you can come to Buenos Aires to make a presentation of the film and to give lectures to the Jewish Community of Argentina.

All the best,



# SEARCHING and RESEARCHING

## ***To Whom It May Concern***

In 1981, I visited Israel on a two month program from the United States. I met some relatives of mine, Yonah and Rachel Kligman who had come from China many years before, and lived in Jerusalem.

They are very nice people, who are now probably in their 90's, if alive. Yonah and Rachel have children who would now be in their 60's and 70's. One of the daughters was married to a doctor. They had at least four children, who would now be in their mid to late 40's. Since I lost the contact details I received during my visit in 1981, I would greatly appreciate it if you could help me locate my family.

**Robert Neuman**

## ***To Whom It May Concern***

I was referred to the Igud by Yoseph Yaakovson, a member of Kibbutz Yifat, who told me that you might be able to help.

Alexander Lev - a member of the kibbutz, who has been living in the United States for the past 40 years - has asked me to try and find details and documents pertaining to him and his family.

According to his birth certificate, Alexander was born in Dairen on 13 September 1949. He immigrated to Israel at the age of 4 with his mother Nesya Lev on April 24, 1953, and he has an Israeli ID No. 7353153. Did Nesya pass away in the kibbutz and was the child left alone (his father is unknown - he may have been a Russian soldier)?

Can you assist us in tracing details about his mother Nesya, who was probably born in Tientsin, such as her date of birth, personal status, photo, or any other relevant information?

We understand from Dvora Harel, the daughter of his aunt, that her parent's names are Solomon Davidovich and Bella Lev, who had two sisters and a brother, Riva, Mania and David.

Is there a possibility for Alexander to contact your organization, also in the USA? He currently lives in Shelton, Washington State.

**Miriam Aharoni, Kibbutz Yifat Archive, Tel: 052-8702613, maharoni@yifact.org.il**

## ***To: Igud Yotzei Sin***

I am searching for the family of my grandfather's first cousin, Abba Rotenberg, who I met in Israel in 1965.

He was born in Dneperpetrovsk, Russia (now Ukraine).

He left Shanghai in the early years of the 20th century.

He was a chazzan in China and in Russia.

Around 1948, he moved to Israel and helped to found Moshav Benyamina, which I believe is a small town today.

The name of his first cousin was Samuel Chazankin, a family of cantors!

**George Bieler, 2 Black Walnot Rd, 5 Carsdale, New York, NY10583**

## ***Gloria Stewart | gst@9570@bigpond.net.au***

Dear Mr. Kaufman

Reading the last Bulletin that I received, I somehow got a feeling that Etti Ginansky perhaps could be a young girl that I used to know in ma'abara Atlit. Her name was Esther Beim (or Bein) and she had a sister called Mary. I think Mary was a bit older than Esther. I noticed that Etti has just celebrated her 75th Birthday and as I am of the same age -76, I wonder if it is her. My name is Gloria Stewart nee Zimmerman. I am attaching a photo that I have in my album of Esther and another girl called Lilly Shalom and also of myself at around the same time. Just in case I am right, I am also enclosing a more recent photo of myself and one together with my husband Roy.

I am always so happy when your Bulletin arrives and I always explore every site you mention in it. Unfortunately the book you have written and other books mentioned by you, are not available here in our libraries, which is such a pity. Thank you for the Bulletin and for the tremendous work you are doing. I don't think there is any other organization like this in the world.

# The Chinese Jews

By Oliver Bainbridge

Chinese history affirms the city of Kaifengfu to have been the metropolis of the province and the seat of the empire during a long succession of monarchs, till it was at length overflowed and covered with sand by a great inundation. It is situated in a large fertile plain, about 5 or 6 miles from the Yellow River, and its low situation occasioned its ruin in 1642, when it was closely besieged by the rebel Li Chung, at the head of 100,000 men. The general who was sent to relieve it conceived the fatal design of drowning the besieging army by breaking the great bank which had been reared at a vast cost to preserve the country from being overflowed by the Great Yellow River. His project succeeded, indeed, but proved the ruin and destruction, not only of the noble capital but of three hundred thousand inhabitants, by the violence and rapidity of the inundation.

Some fifty years after this dreadful catastrophe a Jesuit missionary, going upon some occasion into the province of Honan, found a considerable Synagogue in the city of Kaifengfu. He soon became acquainted with some of its learned chiefs, who introduced him into their Synagogue and showed him one of the Parchments or rolls of the Pentateuch written in Hebrew, together with the books of Joshua, Judges, Samuel, Kings, some of the prophets, and others containing their liturgy and commentaries they owned. They had lost some of the sacred books and some of their targums or paraphrases. This loss was caused by a violent overflowing of the great river, which had laid the capital wholly under the water and had damaged their Torah, or roll of the Pentateuch, and upon



which they ordered twelve new copies to be taken from it. Today I find no synagogue, owing to another overflowing of the Yellow River - "China's Sorrow" - but in its place a dirty pond and a stone erected on the site bearing the following strange inscription: "A monument in memory of the Great Ching Ching Cenoby. Oh Wu Lo Hau, the creator of this religion and grandson of the nineteenth generation of Punku, the principal ruler of the Mythical Era, was born in 146th year of the Chow dynasty (976 B.C.). He proved himself to be very wise, prudent, and merciful. He understood the mysteries of creation and the ideas of creation and could trace the troubled source of religion. The religious elements were not to believe in any idolatrous representation and not to flatter the ghost and fairy, and so many people were at liberty to serve his religion as Cenobites in a manner that was as free as running water. The successor of Oh Wu Lo Hau was called La, and was born in the 613th year of the Chow dynasty. His conscience and benevolence were noted by ever one as he traveled to the La-na Mountains

for the purpose of informing them regarding the Scripture. He restricted himself to fruits and vegetables instead of meat and bathed and fasted for forty days and nights. He attended to his duty with the utmost simplicity and sometimes even forgot to eat or sleep, but never ceased to pray with a sincere heart to his God, for he had obtained a book containing many sections. In this book there were strange things that could not be easily explained - in short, it indicate that the good was affected by those who became good, and the evil by those who did not bear in mind the warning. The successor of La was called Lo Tze Loh, and received from his predecessor the proper doctrine and explained the four words - "ching" (clear), "chew" (pure), "li" (ceremonial), and "pai" (to worship with a bow). The word "ching" means to "direct your heart singly to one religion". The word "chew" means "not to be confused by any other secular ideas." The word "li" means "to stand on ceremony." and the word "pai" "to worship with a bow." With these instructions, the Cenobites were to teach one another in the future.

During the beginning of the Sung Dynasty (96 A. D.) there was a missionary surnamed "Li," who was accompanied by a crowd of Cenobites, and arrived in China with a lot of western cloth, which they presented to the Emperor of the Sung Dynasty and became citizen of the country. Subsequently one of the grandsons of these people, called "Mu Sy Ta Pan," was appointed to do the preaching, and another, called "Jen Tu La," began to build a cenoby. It was destroyed after that and had to be rebuilt southeast of Tu Chai, in the

16th year of the Yuen dynasty (1280 A. D.)

The Emperor Tai-Tsu, of the Ming dynasty (1368 A. D.), gave the Cenobites descended from Li a piece of land for their building, because he could well understand their Scriptures, which persuaded the people to good instead of evil.

In the year of "Wung Lo" (1403 A.D.) the Cenoby was rebuilt, and was long afterwards destroyed by, water, and the ruined scene that exists now proves this little bit of narrative..

The vast community referred to in the inscription has dwindled down to 8 families, numbering in all about fifty persons, who have in a great measure forgotten their characteristic observances through frequent vicissitudes and varied conditions of life.

I reached the main gate of the city of Kaifengfu (the ancient capital of the Middle Kingdom) one night about ten thirty, with not too favorable an impression of Chinese carts or the shaggy little Chinese pony, which had a great habit of tearing off at every opportunity. The soldiers belabored the massive gate most industriously for about twenty minutes, when a small trap-door opened and the gate-keeper hurled epithets at us that volcanic and picturesque. But his saffron-colored palm had been covered with a few coins, his ruffled nature became as smooth as a sheet of polished silver, and we entered the ancient capital of the Middle Kingdom. For two miles we had to pick our way through narrow, stinking, slushy streets, packed with men, boys, horses, goats, sheep, dogs, cats and donkeys, sleeping in all over the place, while the changing of the night watchman's irons and the piercing wail of ragged, starving filthy beggars carried one for the moment to the land of "tell thousand curses." What an unspeakable joy to reach the residence of Mr. C. W. Shields, the district inspector of China posts, who received me with the courtesy

of a prince. We had scarcely spoken a dozen words when the magistrate's secretary, called for my card.

Next morning, before I was out of bed, another dignitary wanted to copy my passport, and informed me that it would be well to call at the Foreign Office. This I did, and found the officials polite and much interested in the object of my visit to their city, particularly his Excellency Chang Shu Shen, with whom I paid a visit to the imperial palace, one of the greatest curiosities in the whole empire and situated in the very heart of the city-a prodigious group of edifices, vast courts, gardens, kiosks, and palms, surrounded with a stately wall of considerable compass. It contains all the spacious and stately apartments of the Emperor and his family, and afforded a safe retreat for the Dowager Empress during the occupation of Peking by the foreign troops.

The city gates, pagodas, arches, towers, castles banks, and other public buildings display a magnificence that must have been truly grand prior to the sad havoc wrought by the flooding of the Yellow River. A number of new, rickety looking pieces of printed yellow and vermilion rice paper, pasted on the doors of every house and shop. I discovered were prayers against the evil influences of the foreign devil that had just arrived, and it was with considerable difficulty that I managed to get through the tremendous crowds, gathered in the streets to hear the foreign devil speak and curse him as he passed.

During the first three I located all temples and mosques likely to afford me any data, and on the fourth morning visited the ruinous site, which gave no, evidence of the magnificent synagogue that once stood there or the wealth of its community, save for a weather-beaten commemorative stone that told the strove of these people. While I was photographing and rubbing

this stone, thousands of Chinese gathered around, and they came to the erroneous conclusion that I was a Jewish rabbi come to succor Chinese Jews, which the Mohammedan portion did not particularly relish, owing to the fact that a great many of the Jewish community had merged into Mohammedanism through persecution and distress. The Chinese always referred to the Jews as the "sect that pulls the sinews" and as the "Mohammedans with blue bonnets," because they wear blue bonnets as well as take off their shoes during all religious ceremonies.

One handsome, intelligent Chinese Jew came forward and introduced himself, inquiring very diligently the reason of my taking the photograph and rubbing of the stone that spoke of the grandeur of his ancestors and their synagogue. I told him that I wished to inform the Westerners, who feel the deepest interest in the Jews, because our Christian religion has come from a Semitic race. The long line of noble men to whom the Jewish nation has given birth, from the time of its founder, Abraham, and the fearless testimony which since the days of captivity it has borne to the lofty truth that there is one God, and none other, must ever give to the scattered people a large place in our veneration and love. Only it must be not blind, but a pure and true, veneration born of a careful study of all they have been and all they have done. I persuaded him to come to the house, and he unfolded the following remarkable story:

"My elder brother - I am not yet forty years old, but I have thought and talked much with my friends about our ancestors, who were rich and numerous and who worshiped in a fine synagogue, built on the land presented to them by the Emperor Tai-tsti. This synagogue, you know, has been swept away by 'China's Sorrow' [the Yellow River]. Our ancestors came to this land from the northwest nearly three thousand



years ago, and had with them a roll of the law that was very ancient and in a language that we do not understand today, because we have no teachers. The beautiful synagogue had a number of courts, and in the center of the first there was a large, noble arch, dedicated to the Creator, Preserver, and Father of all men. The second comprised sacred trees, and the houses of the good men who cared for the buildings. The third had many trees, and on its walls tablets in memory of our great Chao [a Jewish mandarin judge, who rebuilt the synagogue on one occasion] and other holy men. It was very large and contained the Hall of Ancestors, the brazen vases of flowers and the censors, in honor of Abraham and others. The nerves and sinews were extracted from the animals slain for food in this court.

The synagogue itself was small, but exceedingly beautiful, and in the center was the throne of Moses, a wonderfully carved chair, covered with embroidered silk, upon which they placed the sacred book while it was read. Above the throne, in letters of gold, were wise and good words our ancestors brought from afar: 'Hear, O Israel: The Lord our God is one God, Blessed be the name of the Glory of his Kingdom forever and ever,' and in another part of the synagogue, 'Blessed be the Lord forever; the Lord is God of gods and the Lord; a great God, strong and terrible.' Near the arch on which these last words were written our ancestors always washed their hands except the chief rabbi who entered the 'House of Heaven' [a little square room, which none but the rabbi can enter during the time of prayer]. In the 'House of Heaven' the rolls of the law were kept in silken curtains, and on the western wall the Ten Commandments were written in large golden letters.

After much difficulty and

tipping I persuaded my visitors to be photographed, and then accompanied by Mr. Shields, My Hu (my interpreter), and two soldiers, I visited mosque after mosque, which excited and annoyed the Mohammedans, who mistook me for a Jewish rabbi in disguise.

The fourth proved to be the one I wanted, for in a small room I saw the ark on a table, and made toward it, when the crowd objected and pushed me out, emphasizing their disapproval in no uncertain manner.



The soldiers were helpless, but I had a strong suspicion that they were at heart with the mob. The climax came when I clambered on the roof of the mosque and began to examine the tiles, for thousands of Chinese surrounded the mosque, yelling out, "Kick the devil's stomach!" "Batter his devil's brain on the stones!" "Kill the Jew!" "Choke the sinew-puller!" "Tear the foreign devil's entrails out!" and other diabolical things too numerous and too disgusting to mention. The majority were armed with bricks, clubs, or knives and were mad with rage. Every second

I thought would be my last, for the fury of the Chinese mob beggars all description.

A happy thought flashed through my mind and, quick as lightning, I pulled out my folding camera and turned it toward them, thinking to photograph the murderous beasts before they butchered me. The shock was tremendous; they dropped their bricks, knives, and clubs, and crushed and jammed one another in their rush from the "devil's glass." My friend, interpreter, and soldiers very discreetly banged and fastened the doors after them, and the interpreter explained to the Mohammedan priests that I was not a Jew, but a British traveler, and only wanted to see these things. They said if I would promise that in the event of the Jewish synagogue being rebuilt their mosque would not be interfered with, the people would be pacified and permit me to see the ark and examine the tiles. They are much afraid their mosque will be destroyed if the synagogue is rebuilt, in order to get tiles which they have stolen. I promised everything they asked. The Confucians are more kindly disposed toward the Jews than the Mohammedans (who always pull their gowns to one side if they meet a Jew, which in China is a vile insult); and so on visiting their temples I had no difficulty - in

fact, one priest accompanied me to a small temple in the southeast corner of the city, where they have what is left of four large marble pillars, taken from the Jewish ruins in the early part of the sixth century. It is interesting to note in Chinese history that at this time the Empress Dowager Ling attended by the imperial consorts, ladies of the palace, princesses, and others of high degree, ascended a lofty hill and abolished the various corrupt systems of religious worship, except that of the foreigner who prayed toward the west.

**National Geographic - Oct 1907**

# THE ISRAEL-CHINA FRIENDSHIP SOCIETY - 20 YEARS

## CHALLENGES FOR THE FUTURE

**T. Kaufman**

Twenty years ago, in Beijing in January 1992, David Levy, the Israeli Foreign Minister, signed an agreement to restore diplomatic relations between Israel and China. On March 10 of that year, in the premises of the Association of Former Residents of China in Israel - Igud Yotzei Sin, the ceremony of the foundation of the Israel-China Friendship Society was held.

Twenty years have passed since the historic day when the Chinese flag was hoisted over the building of the Embassy of the People's Republic of China in Israel, and a blue and white flag of Israel – in Beijing, the capital of China.

Twenty years have passed since the foundation of the Israel-China Friendship Society. After twenty years we can witness a positive balance of our social work in the field of rapprochement between China and Israel.

Several conferences on the history of Jews in China were held with our active support, two of them in Shanghai and three in Harbin. Two museums of the Jewish past were established: one in Harbin and one in Shanghai. The Harbin Jewish cemetery, the only one that has been preserved in China, was restored. We have received dozens of delegations from China and sent four delegations to Harbin and two to Shanghai. For twenty years we have been publishing "The Israel-China Voice of Friendship" newsletter, in English. In the past fifteen years, about twenty Chinese students studying in Israeli Institutions of higher education have annually been awarded scholarships from the funds of the Israel-China

Friendship Society.

All these years we have been working in close cooperation with the Chinese Embassy in Israel, we have organized annual Passover trips around the country together with the Chinese embassy officials and held annual meetings of active members of the Friendship Society with the Chinese Ambassadors to Israel.

Only this January we hosted five delegations of cultural workers from China who have received the full support of our organization in the preservation of Jewish history in China. Several albums and books on Jewish history in China were published with our participation.

The Israel-China Friendship Society has organized groups going to China and helped many of our countrymen to make individual journeys to China. All of these, of course, represent a positive balance of our work for the rapprochement between Israel and China. For years, we have not only been pioneers in promoting friendship with China, but we have been almost the only public organization engaged in this field of activity.

Twenty years have passed, and today many individuals and organizations

constitute an important link between our two countries.

What makes our work and our relations with China different from other organizations and individuals? The difference is that the vast majority of activists working for the ICFS are people whose roots are in the Chinese soil. They were either born or lived there for many years, and it gives our organization a unique character and arouses very special feelings in our members.

To summarize our activities during the past twenty years, we can say to ourselves with assurance that there have been many achievements and that our way was right and positive. However, we should think of what is to be done next.

We must continue our modest but very important social work. Times do change, a lot of new actors appear on the stage of friendship with China, but the historic significance of the pioneers remains important in the new situation if we are to strengthen friendship with China still more.

It is vital in the coming years to continue our modest valuable work. I hope to see all of you at our meeting on the day of the 25th anniversary of the Israel-China Friendship Society!

## Chinese Proverb

If there is light in the soul,  
there will be beauty in the person.  
If there is beauty in the person,  
there will be harmony in the house.  
If there is harmony in the house,  
there will be order in the nation.  
If there is order in the nation,  
there will be peace in the world.

# Chosen Women Choosing Chinese Men

by Jocelyn Eikenburg



"Are you Jewish?" I am asked. This is not new to me. I hear this all the time because my last name ends in "burg," a common Jewish suffix.

So I wasn't surprised when I heard it from Arnold, a new friend of mine from the local gym in Cleveland Heights, Ohio. He knew my last name because I had handed him my business card weeks before. And he was, after all, as bold as the espresso in the coffee shop where I met him.

When he asked me, over coffee, I shook my head and smiled. As this is not the first time I have had this conversation, I have my stock responses at hand, but yet I replied, "No, I'm not actually. I was raised Catholic. Why do you ask?"

I waited for the usual explanation - my name - but it never came. "Well, of course because you have a Chinese husband," Arnold offered without hesitation as if he was merely stating the obvious as he casually leaned back in his chair. "You usually see Jewish women married to Chinese men." Arnold's words hit me like a jolt of caffeine - I'd never heard this before.

As a Western woman married to a Chinese man, I knew I was a minority when compared to the ubiquitous couples of Western men and Chinese women around the world. But all of a sudden, I wondered if I also was a

## A tradition of love?

minority within the world of Western wives and Chinese husbands. Was Arnold right? Do more Jewish women really love Chinese men? Could there be any truth to this? Was there a connection?

Even before I raced home to google "Jewish women" and "Chinese men," I realized it wasn't the first time I'd heard the words "Jewish" and "Chinese" put together. When I first visited Kaifeng, China in 1999, I learned about the city's Sephardic Jewish community, which lasted over 700 years. Later, when I lived in Shanghai, I read a magazine article about the Jews of Shanghai, who found refuge there in the 1930s during the Holocaust.

As I scoured the Internet and the library, I found more evidence that Chinese and Chosen wasn't just in Arnold's head. I discovered numerous articles exploring the Jewish love affair with Chinese food, from its place in a traditional "Jewish Christmas" in the US to the existence of kosher Chinese restaurants such as Genghis Cohen and China Glatt. Deborah Jiang Stein, in her article "What's With the Jewish Man/Asian Woman Connection, Anyway?" wrote that "Jews and Chinese have been referred to as 'people of the book,' when...the intellectual appears to be fading from the American culture," and mentioned "similarities in family values and upbringing." In the play *The Men of Mah Jongg*, one man even described this ancient Chinese game as "invented by Chinese men and stolen by Jewish women."

While these connections, cuisine, history and mahjong, were

interesting, what about actual relationships? Then I found a study titled "In Search of the Right Spouse: Interracial Marriage among Chinese and Japanese Americans," which offered this insight: ...it appears that there is a propensity for our interviewees to meet and date Jews in college or in their professional fields and marry them. Eighteen percent of the Chinese and Japanese American women and men we interviewed were married to Jewish partners. Five described how they shared a cultural affinity with their Jewish spouses; most often they mentioned how both cultures valued strong family ties and educational achievement. Interviewees also described their Jewish spouses as having a sense of "ethnic tradition" and an immigrant legacy found lacking in non-Jewish whites they had known or dated.

Suddenly, I remembered what a Chinese-American Ivy League graduate once told me - that the 80 percent of Chinese men at his university who didn't date Asians dated Jewish women. While that statistic might be difficult to verify and is likely inflated, the statement was nonetheless an interesting observation, intriguing.

When I thought about it, Jewish women wrote and produced some of the most popular creative works about relationships with Chinese men. Anna Sophie Loewenberg embraced the sons of Han in her online TV series *Sexy Beijing*. Rachel DeWoskin bared her love affairs with Chinese men - onscreen and off - in the book *Foreign Babes in Beijing*. And Susan Blumberg-Kason,



author of *All the Tea in Chicago*, is turning experiences from her former marriage to a Chinese man into a memoir. Did they have any answers? Blumberg-Kason believes Chinese men and Jewish women have such an affinity because most Chinese are atheists, making religion less of a family issue. "Even though we're now divorced, my former husband and I just celebrated with our son at his bar mitzvah. I think if Jake's dad had had another religion, the bar mitzvah might not have resonated as much as it had. Even when Jake was a baby, it was easier at the holidays because we celebrated the Jewish ones and the Chinese ones, but there was no religious conflict between the two." According to DeWoskin, it's more a question of location. "My instinct is that if there are more Jewish girls in love with Chinese boys, then it's probably the result of Jewish girls being more likely to come to China in the first place," she said, wondering if more Jews enrolled in East Asian studies or became China scholars like her own father.



After seeing *Sexy Beijing's* two-part "Freudian Episode," I think Loewenberg would agree with her. "Why is it that I find Chinese men so fascinating, so masculine, and so very sexy?" Loewenberg asked. "I just can't seem to get over this obsession with Chinese men. So I'm going to talk to the one person who might be able to analyze my neurosis - Dr. Peter Loewenberg, historian, psychoanalyst and my father." She then sits down with him at a lakeside café in Hangzhou for a discussion. "Let me ask you a psychoanalytic question," said Loewenberg. "What do you think my obsession with finding a Chinese husband has to do with my relationship with my father and his relationship with his mother?" Her father's response, "I think you have some identification with your father's Chinese childhood." Making reference to the fact that he and Loewenberg's grandparents lived in Shanghai during the 1930s - a personal connection the two then explore, including a search for the old family home on Nanchang Road. Watching this episode brought me full circle right back to the historical connection I examined when I first pondered the question of Jewish women and Chinese men. For Loewenberg, history was the reason, and a powerful one at that but wasn't

there more to it? I never did find any indisputable, black-and-white statistics to answer my question. But, yet, all the evidence I uncovered lined up before me in terracotta-warrior fashion, and I couldn't help but see the reality. Jewish women and Chinese men really do have a special connection - probably far more than us shiksas and Chinese men ever will.

"As my father returns to America and I return to Beijing, I can't help but wonder if perhaps one day my Chinese grandchildren will look back at the choices I made in life and love, and marvel at how their family survived the burdens of history," said Loewenberg. I, however, had to marvel at her story. Her romance with Chinese men had such an epic background, intertwined in the history and culture her people shared with China for thousands of years. My story, on the other hand, began with a serendipitous, last-minute decision to teach in China. Nothing about my Catholic upbringing or Midwestern suburban childhood suggested I would ever end up in the arms of a Chinese man.

Then again, Loewenberg still had to make her own choices "in life and love." Didn't I do the same? In that sense, we belonged to the same tradition - of Western women who dared to love China, and its men.

## Jocelyn Eikenburg

Writer and founder of the award-winning blog *Speaking of China*, Jocelyn Eikenburg is one of the most prominent voices on the web for Chinese men and Western women in love. She draws on her own marriage to a Hangzhou native to explore love, family and relationships in China through her writing. Her writing credits include

*Matador*, the *Global Times* and the *Idaho State Journal*. Jocelyn found her passion for writing - as well as her true love - while living and working for five and a half years in China, including Zhengzhou, Hangzhou and Shanghai. A Cleveland, Ohio native, Jocelyn is currently working on a memoir about love and marriage in China.

# Riding a Dragon

By LIAT COLLINS Editor of the International Jerusalem Post



Performers in Beijing celebrate the Chinese New Year with a traditional dragon dance. The Chinese dragon is awe-inspiring but auspicious.

How did a mythical creature like a dragon come to feature so prominently in legend around the world? And why is the dragon an auspicious, benevolent figure in the East but a fire-spewing menace destined to be slain by a chivalrous knight in the West? This conundrum was the topic of much discussion in a group of Western journalists with whom I visited Taiwan (the Republic of China) a couple of years ago. I have generally been too preoccupied with the art of living in this part of the Middle East to give the riddle much thought since then. If anything is going to keep me awake at night it will be the Iranian threat, Hamas-Hezbollah missiles and global anti-Semitism rather than the origins and nature of imaginary creatures. Nonetheless, last week it jumped back to mind to the metaphorical sound of clashing cymbals at the start of the Chinese Year of the Dragon. Not only do dragons fly; so does time. The past few decades have witnessed incredible changes and development for both giant China and tiny Israel, which on January 24 celebrated 20 years since the establishment of diplomatic ties. When, in 1982, I began my BA in Chinese studies at the Hebrew

University of Jerusalem, my class consisted of 12 students, all considered slightly crazy by the general student body. It was the only Israeli academic institution offering Chinese-language studies at the time and we were the butt of many jokes, neither funny nor politically correct. The more sympathetic tried to figure out whether we were the optimists or the pessimists compared to the students of Russian. But that was many years ago. Not only were diplomatic ties with the People's Republic just a dream, world affairs were still dictated by the Soviet-US divide. In my last year of studies I had to prepare a five-minute talk in Chinese on Reagan's "Star Wars" initiative. I remember little of that stellar speech. Fortunately, I have found basic greetings like "How are you?" and "Welcome" have served me better at winning friends and influencing native Chinese speakers than anything I might be able to summon up from that declamation. (My other notable student feat, learning Abraham Lincoln's speech in Mandarin, at least had entertainment value; most Hebrew speakers doubled up with laughter as soon as I got going and even Mrs. Lincoln might have enjoyed that particular show.) The Chinese in those days aspired to the Hungarian economic model, combining Communism with progress. Chinese policy has grown even more pragmatic, and financially driven, since then. And, it turns out, I was among the optimists. In 1982 we had no official ties. In 1992, bilateral trade was worth \$60 million; as we start 2012, it is now worth about \$8b. a year.

A growing number of students at universities around the country are learning to communicate in Chinese and even some high schools now have language programs. For Israelis, there is an added pleasure in doing business with the Far East. Unlike Europe, a trip to China entails no emotional baggage when it comes to anti-Semitism. On the contrary, China's record of offering a refuge to Jews escaping Nazism is heartwarming. Mutual praise and admiration were very evident on January 24 at the reception held in Tel Aviv by the Embassy of the People's Republic of China to mark the two decades of ties. "One in five people in the world are either Chinese or Israeli," quipped Prime Minister Binyamin Netanyahu, whose very presence at the affair shows the level at which Israel is actively courting the Chinese. "Israel and China are a successful combination because we are peoples rooted in glorious traditions that also embrace the future," said Netanyahu. "The rise of modern China is one of the most important events of our time, as is the rise of modern Israel. Millennia-old societies provide a strong basis for future cooperation in many fields. I believe that Israel and China can act together to ensure peace in the Middle East." Ambassador Gao Yanping also noted the size of her country and its population. If every Israeli backpacker in the Far East were to converge on China at the same time, their presence would barely be felt. If even a fraction of the one billion Chinese were to collectively descend on Israel, on the other hand, there would be nowhere to put them.

As befits the celebratory nature of the event, the prime minister praised China's decision to begin to reduce oil purchases from Iran, despite the country's need "to ensure a regular supply of sources of energy in order to continue its impressive growth." The importance of bilateral ties echoed throughout the speeches, and reverberated in the small talk among the very diverse crowd of guests. Although US opposition has definitely damaged military trade between Israel and China, military attachés from different countries in their dress uniforms stood out at the affair. Among the journalists, diplomats and academics, I also found signs of the blossoming non-military trade ties: businessmen from various fields and Chinese women for whom diamonds are not just a best friend but a vocation. More than 1,000 Israeli companies operate in China and there is cooperation in many fields including industrial R&D, water, biotechnology and pharmaceuticals. Proving that the global village is full of

surprises, last year ChemChina (China National Chemical Corporation) completed its purchase from Koor of a controlling stake in Makhteshim Agan Industries, which produces chemical pesticides. As a student, I could never have imagined that Koor - once owned by the Histadrut trade union federation - would find a partner in an eager-to-privatize China. And here lies the reminder that as important as the ties with China are, they come - like everything in the modern world - at a price. There is a question of whether an Israeli company dealing in natural resources should be able to sell the control over these assets to a foreign body, but I didn't hear it being asked very loudly. Most media attention in Israel focused on the threat to jobs - and the fear that Israeli workers would suddenly have to abide by Chinese-style work practices. Over the years I have met a great number of Chinese journalists. All were ultimately employed by the state, which controls all the media.

An American-Israeli friend who recently taught English in China bemoaned the lack of free Internet access and Facebook. Throughout Taiwan during my last visit I saw protesters against human rights abuses on "The Mainland." Taiwan, a vibrant democracy, is constantly trying to find a way to maintain its independence while avoiding conflict with the People's Republic, which still has its eyes, and missile sights, trained on the island. Nonetheless, the People's Republic is opening up to the West and rather than running away from it in fear, it makes more sense to ride with the dragon, and perhaps help point it in the right direction. The Eastern dragon brings with it good fortune even if its size and power are daunting. We should enjoy the mythical creature while taking care not to be hurt by accident as it moves its massive body.

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## Israeli companies at Nanjing

# International Software Product Expo

The 7th China (Nanjing) International Software Product Expo was held from 5-8 September, 2011. Ten Israeli companies organised by the Israeli Consulate General and the Israel Export and International Corporation Institute attended the exhibition.

The Israeli Consulate manned a booth representing the Israeli software companies: Sysaid, Magic Software Enterprises Ltd, Verint Systems Ltd, Credics Technologies, Enforcive Systems Ltd, GigaSpaces Technologies, Nolio Soft, Zinstall, Checkmarx, and Ceedo Technologies Ltd.

During the exhibition, Israeli companies had meetings with their Chinese counterparts including ZTE, China Telecom, and Nanjing University.

The Israeli delegation also participated in a special International Summit - "C+3I: China + Israel, India, Ireland". The summit has been held since 2009 as a part of the software exhibition. The main goal of the summit is promoting co-operation between these countries.

The delegation also visited the R&D centre of Huawei in Nanjing and left for Beijing to attend a business

seminar.

The 7th China (Nanjing) International Software Product Expo was attended by more than 700 representatives from different countries including: USA, Japan, Canada, India. This year's theme was "Model Innovation & Software Internationalization", embodying openness, professionalism, effectiveness and mass participation, as well as showing the business functions.

Israel has been an active participant in the exhibition since it was first held seven years ago.

Jewish Times Asia - Nov 2011

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# My Life's Journey" 1916-2007

By Mina Krimchansky

## Life in China (A Chapter from her book)

"Tsingtao" was a vacation resort city built on the shore of a bay.

My aunt decided to settle there and try to open a hotel due to the fact that there were many consulates that chose the city as their base.

At that time it was customary in the foreign population residing in China that single older women with children, would rent a large house and open a hotel or pension. Usually in a port city where there were a lot of traveling businessmen. They supplied the need for room and board.

After locating the right house, they used to furnish it with basic furniture, made sure it was kept clean and served meals to their residents and patrons. In this way they and their children were able to have a roof over their heads and a respectable income. My aunt and her friend intended to do just that.

The area was hilly and very picturesque. They had to look for a house that was easy to reach, for the only transportation available was by "rickshaw". Their chance of success was quite good for there was only one organized hotel in the area and it was very expensive.

This system of women managing small hotels evolved very quickly and reached the city of "Shanghai" as well. "Shanghai" had large Universities and families sent their children to continue their studies at those Universities. These young students needed hotel or pensions that were reasonably priced, honest and clean.

At a later stage these types of lodgings, small pensions, managed by single women were found all over

China. It was a respectable way for older single women to survive and feed their families.

My aunt did not want to miss the season and instantly started to look for a suitable house to open hotel.

After a few days she found a nice house situated at the top of a hill. For us the children, there was not problem climbing up to the house, but for my aunt who suffered from rheumatism it was quite difficult. My father with his bad leg disability could not make it at all.

She organized the house and opened a small hotel of five rooms. She hired three local workers. One of them was a Chinese cook, who was responsible for the meals.

The town at that time did not have any kiosk or coffee shops. The Chinese did not know how to prepare European food and it was important to supply the tenants with services they were used to in their homelands.

My aunt had a very dominant personality and ruled over everything in the hotel. She tried her best to make her guests feel at home, which was not a simple task in their foreign and different environment.

What do I remember from our time in "Tsingtao"? After getting settled in our place, my aunt decided to deal with her rheumatism with the help of sunrays. She prepared sandwiches and something to drink and we all went down to the beach.

My first encounter with the sea was full of excitement and a great experience for me. The experience was so intense that till today I remember it in great detail. Suddenly we were free of the curfew that was imposed on us for many years (I remind you, that children in Russia were not allowed to leave their

homes) the joy of going out, being in the open spaces of nature, was very strange to us. We never encountered the full beauty and miracle of nature; we never took a breath of fresh air, the air of freedom. Here, the sea, the blue skies above our heads, people sitting and enjoying the sun, the endless sea. Where does it all lead to? The small jellyfish, the sea shells the wind blowing in our faces and the smell of salt from the sea. All of this was wonderful and alleviated our spirits. The small beach we sat on belonged to the Japanese army that used to train there. I remember how surprised I was to see for the first time, Japanese soldiers on parade. They were very young, 15-16 years of age, nearly naked, with only a tiny loincloth. That was the way they practiced their parade moves. This was astounding and unforgettable to us.

Here at the beach we had wonderful times. We fooled around ate our sandwiches that were prepared by our aunt and soaked in the rays of the sun. Everything was magical and mysterious in our eyes. What was below at the bottom of the sea? What can we find beyond the horizon? How do the jellyfish live in the water? These few days of happiness ended with the arrival of guests to the pension. My aunt did not have the time to go with us to the beach, so we were very disappointed. We continued to pester her and demand that she take us to the beach.

She understood how important it was for us and finally relented, but not before saying: "I don't want to prevent you from enjoying yourselves. I will allow you to go by yourselves, on two conditions: One, you will not enter the sea deeper

than your hips, and second, you will not stray away from the people at the beach!!” We were willing to accept all of her conditions, if only to get her permission to again, go to the beach. My aunt was very strict I keeping the Sabbath and organized everything in a manner that she would not have to work on that day. This of course meant that she would not go to the beach on a Sabbath.

One day it was on Sabbath my aunt told us that we were going to visit a special park. We dressed up nicely and feeling spic and span started our hike. We walked along the trail till we reached a spot and to our astonishment we saw before us a tall mountain. Two huge pillars of marble rose above us, they were rose colored and sparkled in the sun. The top of the pillars had an inscription we could not understand. Between the pillars there were wide and beautiful steps made of marble. Instantly we ran up the steps. I remember how difficult it was for my aunt to climb the steps. When we reached the top, we caught our breath from the beauty of the view before our eyes. The view was spectacular. The mountain before us was covered, terrace below terrace with steep slopes between them. The trees, most of which were needle trees and oak were scattered between the terraces. It was an unforgettable sight. The design of the park had a natural look. “Who was able to design such an artistic piece of art?”

We had a feeling that nature itself sculpted this wonderful picture. Total quiet engulfed the area, only the chirping of birds was heard, we were drunk with the beauty of the place, unbelieving our own eyes!!

With the excitement and wonder of the moment my brother, started to jump and shout with joy.

Suddenly we heard a frightening and menacing voice, we got frightened. A very angry old Japanese man was standing before us. He was dressed in long pants and a working jacket, in his hand he was holding a rake,

and he was the gardener. Very angrily he shouted at us. We were surprised. With all the beauty around us we were suddenly confronted with someone frightening and menacing. Slowly we started to comprehend the situation; we should not have behaved in such a noisy manner.

Much later we understood the importance of quiet and silence in the Japanese culture. Restraint and quiet are two values that are very important and should never be compromised and here we were breaking both laws. At the time we did not understand the enormity of our transgression.

In the park they had a few small temples. It was all very beautiful and we did not want to leave to go home. Evening dusk came early and elongated the shadows cast by the crowns of the oak trees. It was as a spell was cast all around us. This memory stayed alive with me during all the following years. How beautiful nature can be when it is entwined with human talent and ability.

We were in this town for approximately 3-4 months, it was the spring season. By the end of summer which was the peak of the tourist season, the city emptied of tourists and the visitors vanished. This was the end of the season,

It was clear to my aunt that we will not be able to continue staying there during the winter and that she had to look for her living in a different location.

She heard about the city of “Mukden” that became a center of commerce attracting many businessmen and had potential for new businesses. She decided to move there.

On a mutual decision between her and my father it was decided that she will take me with her while my brother will stay with my father. Again a parting!!

### **Late Childhood in “Mukden”**

I arrived with my aunt to “Mukden”. My brother and father remained

in “Tsingtao” living in my uncle’s home (my father’s brother). I was left alone with my aunt. She was very much occupied with our livelihood. She did not have time for me, I found myself alone and estranged in the midst of a totally alien to me population. Everyone around me was Chinese, Japanese or Korean. I was unable to have any communication with them Even though I was a small girl; I felt the different relationships among them. The Koreans were submissive and were looked upon as a lower class of people. The Japanese behaved in every aspect as masters and rulers.

My aunt rented a big house in a European style from a Tatar with slanted eyes. It was impossible to know if he was a Korean or Japanese. To be able to open a hotel she had to rent a house that had all the facilities demanded by the European clientele. There were not many houses that qualified.

After finding a house fitting the requirements, with great gusto she started to work. I was left alone on my own. The feeling of estrangement engulfed my being.

It was very difficult for me to get accustomed to such different surroundings. I was very lonely, without friends, without my mother and without my father and brother. My aunt was very busy around the hotel and I was left alone during the days and nights. These were miserable years for me.

It was decided that I would enroll at a Chinese school. No one asked my opinion on the decision. I tried to go the local school and found myself surrounded by tens of children who were yellow skinned and slant eyed, who were looking me over as I was a creature from another planet that landed in their compound.

At the beginning there were only two European girls in the whole school. Due to the conditions at the school, which were very difficult, the parents of the second girl took her out and I

was again left alone. I could not bear the scrutinizing eyes of the Chinese child following me everywhere. They never bothered me, but I was troubled by the feeling of being different. I did not understand their language. There were some nice girls at the school and I desperately wanted to join them and make friends. I did not know how to connect for I did not know how to talk with them in Chinese. There were bashful of me and did not want to be different from the rest of their girl friends. None of us made the first step.

I remember the long road to school and back that I had to walk alone, I could not stand it anymore, but I was an obedient child and continued.

I was ten when I got sick with whooping cough. I suffered from it very badly. I did not have the energy to fight and overcome it and get well. I suffered from the bad cough. It was difficult to eat; I used to throw up everything I ate. I lost weight and became very thin. On second hand, being sick, gave me a great excuse, a way to safety and a reason good enough to stop going to school.

Once again I was alone, without any friends my age and without my family. I did not have the language and we didn't have any money. I could not be accepted to the American school because the conditions for acceptance were very strict and difficult. The American community here was a closed one and they were not interested to open the gates of the school to other communities and ethnic groups.

These were the most hard and difficult days of my childhood. There are not enough words to express the pain of loneliness, especially when it occurs to a small girl. I did not hear anything from my mother. I did not if she will come or when. I remember overhearing a conversation between my father and my aunt. My father said: "I have to make arrangements to bring "Katia" and the children". ("Katia" was my mother's name). My

aunt replied: "Wait! Wait! You still don't have a place to live. You have not yet decided where to settle down and live." From then on I never heard anything about my mother and about the possibility of her coming and joining us. In my heart I thought that I have to be patient and was sure that the grownups were dealing with this matter.

After a year my aunt decided that it was necessary to change the house that had become very crowded, she started to look for a larger house. Finally she found a two storey house. The ground floor had the rooms for the guests, the kitchen, the dining room and the rest room.

The top floor had the living quarters. By removing the original mats, covering the floors and replacing them with linoleum, she enabled the guests to enter the house without having to remove their shoes. From the main entrance you went up a sort of stage, where all the guest rooms were situated. The bathroom and kitchen were situated below. The rooms were separated one from the other by sliding partitions that were constructed from very thin and delicate wood. Instead of glass panes the windows were covered with special paper. When they used to clean the house, they opened all the partitions with the effect of getting one large chamber. After ending the cleaning process the partitions were shut back to their original position, thus dividing the space into separate rooms.

It may be that this special type of house structure influenced the culture of the Japanese to respect quiet. It is totally forbidden to disturb people in your vicinity. Everything connected to y physical being was looked after by my aunt. There was nothing missing, but she did not understand my emotional needs. I was still a small girl that needed warmth and love. Her attitude towards me was like to an adult. I missed my mother very much. My yearning for her was

there constantly. I felt alone, locked in my own world, isolated from my surroundings. I did not have any human emotional relationship. My feeling was of a small girl abandoned emotionally.

I have no doubt that my aunt's everyday struggle for existence, her being alone and not having any experience in raising children made it difficult for her to give me the things I needed most, warmth and love. In her eyes the most important thing was: education to obedience. The child has to be obedient and disciplined. My cough did not leave me and I had difficulty in recuperating.

My aunt started to worry about me not getting an education. In Russia I had started to go to school and learned enough to be able to read in Russian. To make sure that I would not forget the language, she would bring me books in Russian. Not all the books that she brought were fit for my age. Some of them I did not understand at all. I became a nightmare for me to sit during many hours and read books I did not understand.

Suddenly there appeared in our house a Korean girl. Her name was "Kim". She did not speak but had a wide smile on her face, a smile of a kind hearted girl. She took hold of me and without a word took me to her home that was very close to our house. To me this was a ray of light in the gloom. Out of the loneliness and great sadness, there suddenly emerges a ray of light, a light of charity and hope. This girl who took me in her hand, turned me back to fellow humans. A new hope started up in my heart. "Here I have a friend and she even invited me to her home!"

Kim was an only daughter. She introduced me to her mother, who was a pleasant woman and accepted me with open arms. I was surprised that a grownup person can interact with a child in such an understanding and pleasant way. This attention to me was something I was not used



to. In the surrounding that I was accustomed to live, grownups used to look at children from above, No one behaved to a child as a person, suddenly I was confronted with a different relationship. Kim and her mother showed me their hoe that was built in the exact same as our house. I remember that there was a back door that opened into a back garden. I walked through the back door and saw a pile of forest fruit, black and the size of pearls. The fruits were very sweet. I saw people in the garden making wine from the fruit; this triggered the memory of us collecting wild fruit in Russia. The memories of home and my childhood returned to me. I got very friendly with the girl "Kim". She became n whole world. One day I decided, on my initiative, to visit her. I ran breathless the short distance from our house to hers. I was decided to meet my new friend and her mother, but when I knocked on the door and it was opened, I felt that everyone was very embarrassed. There was the girl, her mother and father. The father reacted with great anger when he saw me. The girl and her mother blanched, I felt that I made a terrible mistake, something that should never have been done. Looking back, I understood that my behavior was not acceptable. To appear at a person's house without being invited, in their view was very impolite and boorish behavior.

Even though I did not understand what they said to each other (in Korean), I understood that I would never again be able to come there. One more door shut in my face. The friendship that was so precious to me was lost. Again I found myself alone. I was without a friend. My life was sad and empty. It is difficult to express how isolation from human contact is hard on any person, more so, for a small girl.

My aunt got married through matchmaker and her husband came to live with us. She continued to look after all my needs, but as I said: She

was unable to give me what I really needed: love and attention. Once in a while I was privileged to get a caress. Strangely enough, most of the attention I received came from the Chinese women that were hired to look after the babies. They understood the depth of my loneliness and distress they behaved towards me with fondness and sensitivity.

When I was ten, something happened to me that shocked my aunt. It may have been my first contact with the facts of life. It was at the beginning spring, the weather was nice and pleasant to take a walk outdoors. I went out for a walk alone. I took a deep breath of fresh air; the air was full of scent from the blooming vegetation. My cheeks got a blush. I must have looked lovely and older than my true age. Suddenly I was confronted by a young Japanese man. He stopped me and started to talk to me in a very gentle voice. He told me that he had a beautiful "Kimono" at home and would I like to see it? "Sure", I replied with excitement. I was so thirsty for attention, toys and beautiful things. We stood, opposite each and I saw that he was surprised by my excited reaction. He must have had trouble in deciding what to do. He got frightened, for he must

have realized that I still a small girl. I understood this from the look in his eyes. He looked at me and then turned continuing on his way.

When I got home, I told my aunt about it. She got very frightened after hearing the story. She must have understood how vulnerable I am to life's dangers and how unready I am to what life may have in stall for me. I saw the panic in her eyes. She started to tell me what I am never to do, putting a strong emphasis on, to never in an circumstance, got with a man who offers me gifts. The tone of her voice and the panic in her persuaded me! The warning sank deep into my self-consciousness.

After half a year, my aunt's husband got sick. The burden on her shoulders grew. Now she had to deal with the requirements of the hotel, me and her sick husband. There was no hospital close by and she had to look after him on her own. After a few months he passed away.

Suddenly good news! My brother is coming! Someone went to "our" city, where my father asked him to take my brother back with him. I was very happy. Even though my brother was younger than me by two years I was still happy. I will not be alone.

## Lily Koroshi 80



R-L: Eti Ginansky, Ita Horol, Lily Koroshi & Teddy Kaufman  
at Lily's Birthday party

# Books

## *Second Edition of Chinese Pirkei Avot to be published*

In 1996, Rabbi Steinsaltz's commentary on Pirkei Avot was published in Chinese, by the Chinese National Academy of Social Sciences. Rabbi Steinsaltz also led seminars at the Universities of Shanghai and Beijing on topics relating to similarity and dissimilarity between the Jewish and Chinese cultures.

The publication was well received and popular amongst Chinese academics. Plans are currently in place to publish a second revised edition, connected to Rabbi Steinsaltz's visit to Beijing at the end of this year.

Rabbi Steinsaltz also produced a comparative study on the relationship between knowledge and deeds in the Jewish and Chinese philosophies with specific mention to the Pirkei Avot. Steinsaltz chose to have this particular book translated into Chinese because it is, "if I may say so, the most 'Chinese'

book of our culture," he quoted.

"One can find hundreds of parallels between Avot and ancient Chinese culture, and not only in general ideas but also in small details. Indeed, when I first encountered the 'Four Classical Books of Chinese' culture for the first time, many years ago, I filled up several notebooks with comparisons, sentence by sentence, between Confucius, Mencius, and, later on, also Lao-Tse, and Jewish literature.

"Sometimes the similarity is so striking, that one could think that our respective sages actually copied from each other. However, although these works were written at about the same time, the geographical distance between the two cultures was too big to make such copying possible. Indeed, only very few members of our people ever came to China in the past, and the tiny Jewish

settlement, that existed around Kaifeng for a few hundred years, was very small, and neither very cultured nor influential," Steinsaltz remarked.

At first glance, Pirkei Avot looks very much like the collected sayings of Confucius: it has the same style, and seems to have the same way of thinking. But in fact, in both details of style and the general way of thinking, Pirkei Avot bears an inner resemblance to the basic Book of Dao.

For one thing, Pirkei Avot uses a more poetical language, which is much fuller of parables and metaphors than that of Confucius, and therefore more similar to that of Lao Tse.

In addition, unlike Confucius, Pirkei Avot uses ways of thinking which are, in themselves, dialectical and paradoxical.

**Jewish Times Asia - June 2011**

## *Asya's Dream*

**Nurit Nehemia**

### *"Asya's Dream" Club: a hot meal from a warm heart*

A business woman from Japan, Asya Kogan, donated to Ramleh's residents an unusual place: a club for social activities, in which for 2 NIS, a hot meal is served to old and needy people. The double mission is: people who struggle to finance a meal, and loners who will gather in a new, special place that will dissipate their loneliness.

Mrs Kogan, one of the most respected donors to the "Asaf Ha'Rofe" medical centre, passed an unusual request to the management of the centre: "I wish to donate a place to meet and dine for those in need, it was the dream of my life", she said.

The place that was located: Bar Giyora neighborhood in Ramleh (a

neighborhood of destitute people). The renovated place acts as a club during the morning hours, and in the afternoon, it serves about 100 hot meals. A similar amount is divided between homes of elderly people, handicapped and those in need, who cannot make it to the club. The food is prepared in the kitchen of the "Asaf Ha'Rofe" medical centre. The criteria to be eligible for the meals are determined by social workers of the welfare office of Ramleh. With the investment of 250,000 NIS, the club itself has a kitchen in which food is prepared for distribution and dishes are washed.

It's important to note that the distribution team has once approached a home of

an elderly person, and broke in after the elderly did not open the door. He was unconscious, and the team and welfare office worker immediately summoned an ambulance, which ended up saving his life.

On Monday, 21/6/99, the club was officially opened by Mrs Asya Kogan. Tens of excited elderly people filled the club and warmly thanked Mrs Kogan: "you saved us", "you don't know how necessary was such a place" and "we will never forget what you have done for us", these were just a fraction of the heartwarming words that resonated in Mrs Kogan's ears, who was just as excited as the elderly people.

# Elad Weingrod writing for Israeli and Chinese kids

*Elad Weingrod lives in Tel Aviv and before publishing his first children's book Betach Yesh Yeled he was a journalist for 10 years*

«I started writing for kids because I always used to write more than journalism, I wrote stories and songs. A few years ago I found a notebook that I wrote in when I was in the army,» said Weingrod.

Elad Weingrod with kids in Shanghai  
In the notebook Weingrod found a children's song that brought him back to his childhood and reminded him of the things he used to imagine and think about as a child.

«I wanted to keep writing this stuff for kids, not just children's songs but songs about childhood.» he added.

Weingrod brought his songs to Agam Publishing House, which specializes in children's books, and they signed him to a two-book publishing deal. His first book *Betach Yesh Yeled* is based on one of his songs, «which is about this Israeli boy who imagines his twin or his soul mate in China. It was fascinating to me to think of someone that had the same thoughts and ideas and understanding about the world and I thought they get up with me in the morning and go to school, but across the sea. I think that after I published it I understood that the message was for children and adults alike; we can look differently and speak differently but the basics are the same.»

Weingrod and the publisher decided to have the story, which was originally written in Hebrew, translated into Chinese, so the book would have both the Hebrew and the Chinese. Weingrod found Professor Zhang Ping, the head of the Chinese studies department at Tel Aviv University,

who agreed to translate the book. Weingrod never thought Chinese people could be interested in the book, but realized that having both languages made the impact of the book stronger.

Weingrod met Tamar Kalner Buki through the publisher, and she illustrated the book. «I think she did an excellent job,» he said. The book was released last September and since then it has received many great reviews from critics.

Weingrod got a call from Yaara Sharon, the Cultural and Academic Affairs Attaché for the Israeli Embassy in Beijing. «I didn't know her, but she told me someone had given her the book and she was very enthusiastic about it. She asked me to come to China, promote the book there, go to schools and show the Chinese a book that says that we are very much alike.»

During the end of June and beginning of July Weingrod visited schools and kindergartens in Beijing and Shanghai. He read the book in Hebrew and members of the Beijing Embassy read in Chinese. Weingrod brought the children drawings from a second grade class in Israel.

«The kids were very excited to get them. These kids are getting an understanding (through the book) that here is a tiny country that has children just like them. The children are amazing, cute, and curious and they want to know and learn. They ask brilliant questions that border on being philosophical.»

For Sharon who accompanied Weingrod, the experience was amazing. «At the Embassy we are engaged in many projects that introduce Israeli culture to Chinese audiences, and this idea was one of many cultural ventures that we initiate in order to build bridges between peoples. I have to say though that this audience was special to me - clearly the youngest audience we have ever interacted with.»

Weingrod wants to translate the book into a number of languages and he is considering making the book into a series and also animating it. «We'll wait to see what happens. I really believe there will be a continuation.» He said.

His second book will be published in a few months with several songs and stories for children.

**(SinoJudaicInstitute-July/August2011)**



*Elad Weingrod in Guangzhou attending a local children's hospital*



*Elad Weingrod at the back of the photo with children in Shanghai*



# Write in Water

By MATT NESVISKY

Harbin, China, is another of those impossibly remote locations that once had a thriving Jewish community, but that is no more.

THE CITY OF HARBIN (population 11 million) is the capital of China's far northeastern Heilongjiang Province, close to the Russian border in the area formerly known as Manchuria. With the end of the long Siberian-like winter, during which temperatures customarily plunge to minus 35 C (minus 31 F), Harbin's central Zhongyang Avenue becomes a busy and festive pedestrian mall. The street leads to an expansive plaza on the edge of the Songhua River, still partly iced over in spring. On the plaza, below the elaborate monument to flood victims of eras past, I saw on a recent evening a most stirring sight. Oblivious to the throngs of Harbin residents and Russian tourists munching cotton candy and slabs of pineapple, a number of people, young, middle-aged and elderly, were doggedly drawing large Chinese characters on the plaza's paving stones. They were not using chalk and were not scrawling graffiti. They were calligraphers, and they were composing poems. They used brushes, which ranged from standard size to broom-length. The artists were not dipping their writing utensils into pails of paint or pots of ink. No, they were writing solely with water. The writing initially appeared as bold black lines of Chinese verse, but within minutes it all faded and disappeared. By this time, however, the calligrapher-poets had moved to other parts of the plaza to begin again. They never seemed to look back at their pavement compositions.

Naturally, this made me think of

Jewish history.

Such a thought was not outlandish. Harbin after all is another of those impossibly remote locations that once had a thriving Jewish community, but that is no more. I seem drawn to such off-the-beaten-track places, whether a depopulated shtetl in Eastern Europe, or an outpost like Oudtshoorn in South Africa's Little Karoo Desert, or a forgotten village in the Scottish Highlands or a way station on Alaska's Kenai Peninsula. These are, to say the least, melancholy places, the far-flung discards of the Diaspora, sites where Jews tried to put down roots, often amid hostility or at best indifference, only to eventually disappear - their stories recorded in disappearing ink, inscribed on melting ice, or like John Keats's name, writ in water.

HARBIN, 1,000 KILOMETERS northeast of Beijing, its jurisdiction including the edge of Outer Mongolia and its winters so fearsome that the rivers freeze deeply enough to support auto races, is among the most isolated and most unlikely of these temporary Jewish homes. To many a visitor, Jewish or not, Harbin calls to mind the phrase "the end of the world." Originally a fishing village on the Songhua, Harbin was chosen by bureaucrats in late 19th-century Russia to be the hub of a railroad stretching from Moscow to Vladivostok. Its trains would run a more southerly route than that of the Trans-Siberian Railway, and if this meant Russia essentially annexing a huge chunk of territory away from a far distant Chinese empress, so be it. The next step, in 1898, was to build a modern urban center in Harbin and to populate it with construction gangs, railway workers, engineers, architects, doctors, lawyers, merchants, school teachers, the whole lot. The city was

duly erected, and in a completely Russian or European style. Even today, virtually no traditional Chinese architecture may be seen in Harbin. Drawn by the new railhead and by the area's vast reserves of timber, gold, diamonds, oil and rich black soil, settlers flocked to Harbin from Russia, Japan, Poland, Sweden, the US and elsewhere.

Among them came Jews, mostly from Czarist lands, either fleeing hostile environments or encouraged by the Russian authorities for their presumed business acumen and professional skills. More Russian Jews arrived in Harbin following the turmoil of the 1917 Bolshevik Revolution. By the mid-1920s Harbin was home to some 36 ethnic enclaves and included a prominent and influential Jewish community that numbered nearly 25,000.

In its brief lifetime of about two generations, many of Harbin's Jews prospered to an astonishing degree. Some merchants became so wealthy they could erect villas that rivaled French chateaus. (One reminded me of the Frick mansion, now the Frick Museum, just off of Fifth Avenue in New York City.) Other businessmen built hotels, factories, a race track, office buildings and apartment houses notable for opulent, art nouveau elegance.

In 1909 a sizable synagogue was completed (now known as the "Old Synagogue") and in 1921 an even larger one, seating 800, was built (the "New Synagogue," and now a museum). A Jewish school covered an entire city block. Nearby were a Jewish hospital, welfare office, soup kitchen, music school, the offices of two Jewish newspapers and other institutions.

Zionist youth movements flourished, as did the Maccabi sports organization. Many of the Jewish structures may still be seen today, as can the refurbished Jewish cemetery. The labels on bottles of Harbin Beer, China's first modern-era brew, still carry a Star of David. INCREDIBLY ENOUGH, THIS outpost in a distant corner of China was also home to a number of Jews whose names would become known round the world. Some were born and raised in Harbin, while others found temporary refuge there from the various vicissitudes of the 20th century. Former Israeli prime minister Ehud Olmert's father Mordechai grew up in Harbin and the premier's grandfather Yosef died and was buried there in 1941. (Ehud and his older brother Amram, one-time counselor at the Israeli Embassy in Beijing, visited Harbin more than once.) Yosef Tekoah, one-time Israeli ambassador to the United Nations and later the first chancellor of Ben-Gurion University of the Negev, spent a good part of his youth in Harbin. The father of Israeli poet Dahlia Ravikovitch was from Harbin. Helmut Stern, a renowned German violinist, lived as a child in the city. Journalist and author Israel Epstein, once a member of the Chinese Communist Party's inner circle and an intimate of Mao Zedong, also spent part of his childhood in Harbin. Yosef Trumpeldor, who was among the hundreds of Jews who served in the Russo-Japanese War, recuperated from his wounds in Harbin's Jewish hospital in 1905 before setting off for Palestine and becoming the tragic hero of the siege of Tel Hai in Upper Galilee, in 1920. And not least among Harbin's native Jewish sons is Baron Robert Skidelsky, biographer of economist John Maynard Keynes and a member of Britain's House of Lords. But the history of Jewish Harbin was all writ in water. Although enjoying harmonious relations with the local Chinese, Harbin's Jews were constantly victimized by others. They were frequently subjected to

robbery, extortion, kidnapping and even murder, first at the hands of bourgeois-hating Bolsheviks and then at the hands of White Russian veterans of the Soviet Union's civil war.

Things were no better after Japan invaded Manchuria in 1931; the Japanese did not persecute Jews as Jews but as foreigners, with many suffering confiscation of property, expulsion, imprisonment and forced labor. (It was in Harbin's Ping Fang district that the Japanese military in 1935 established its notorious No. 731 Army Force Headquarters for biological warfare research and medical experimentation.

In some 150 laboratories, thousands of Chinese, Koreans, Russians and later some Allied prisoners of war suffered hideous deaths, and Nazi doctors visited and took notes.

Today the headquarters is a museum for the strong of stomach.) At the end of World War II, victorious Soviet troops marched into Harbin and rounded up "enemy elements." Most of these Russians, Jews and others, were shot to death, while others disappeared into the Siberian Gulag.

Indeed, by 1945 Harbin's Jewish story was all but over. In the run-up to the world war, many of the city's Jews fled - to Palestine (like Ehud Olmert's parents), to Shanghai, to North and South America, to anywhere. Apparently the last Jewish family in Harbin, the Podolskys, immigrated to Israel in the early 1960s. The very last Harbin Jew reportedly died in an old-age home in the city in 1986.

Today Harbin is an anomalous city. Twenty million Chinese inhabit the greater Harbin district centered around an urban setting that doesn't look in the least Chinese. Beijing's current mad dash into Marxist-capitalism further confuses the landscape - three Wal-Marts, agencies selling Land Rovers and Audis, and Col. Sanders peddling Kentucky Fried Chicken on every other street corner.

Yet while Harbin today is best known for its annual ice sculpture festival,

numerous Jewish landmarks in the city are well preserved, with many bearing informative historical plaques.

Such preservation is thanks to the Chinese government, which hopes it might encourage Jewish tourism, to the Association of Former Residents of China in Israel, headed in Tel Aviv by the octogenarian Harbin native Teddy Kaufman, and to New York attorney and Harbin descendant Paul Kerson, who presides over the American Friends of the Sino-Israel Research and Study Center at the School of Western Studies in Harbin's Heilongjiang University. That research center is headed by Dr. Dan Ben-Canaan, Harbin's sole Israeli resident (and presumably the city's only Jew). Born in 1948 on Kibbutz Givat Hashlosha, near Petah Tikva, Prof. Ben-Canaan is married to a member of China's Foreign Ministry and is essentially the curator of Jewish Harbin. For the past decade he has been conducting research, publishing books and articles, collecting artifacts, working to preserve buildings and grave sites, advising the city's Jewish museum, organizing symposia and, amid these and other duties, serving as the unofficial tour guide to the odd Jew - such as your reporter - who happens to wander into Harbin.

Ben-Canaan, who holds degrees from the City University of New York and from the American University in Washington, D.C., is ebullient when talking about Jewish Harbin.

But this social scientist - he teaches Research and Writing Methodology at Heilongjiang University - is also scrupulously dedicated to historical accuracy. In books and monographs, such as his scholarly essay "Nostalgia vs. Historical Reality," Ben-Canaan argues against any attempt to romanticize the Harbin Jewish experience.

"Yes, Jews found refuge here," Ben-Canaan says, "and many of them prospered. But people tend to downplay or forget that the Jews also suffered from the floods, the

plagues, the political uncertainties, the violence and, yes, poverty as well. I've videotaped interviews with more than 100 former Harbin Jews. No one remembers any bad times."

Ben-Canaan is also a determined critic of any physical manifestations of Jewish Harbin that ring false. He is quick to point out, for example, the Stars of David and other Jewish symbology that the local government placed on the street in front of the Old Synagogue on the occasion of an Ehud Olmert visit. (Sadly, the handsome old building, with abundant Jewish memorabilia and photos on the walls, today serves as a youth hostel, complete with a pizzeria out front [today's special: bacon pizza] and a coffee bar [ham sandwiches] round the side.) Similarly, the lobby of the grandly refurbished Modern Hotel where I stayed - built by a Jew in 1909 and now operated by a government concern - has photos and display cases celebrating Harbin in the days when Jews provided much of the city's cultural and social life.

But amid the artifacts of Harbin's early 20th century café society and musicales and the like, Ben-Canaan is quick to point out a seder plate (labeled "sacrificial" plate) that is nothing other than one of those enameled and gold-rimmed items mass produced in the 1950s and 1960s in Israel strictly for the tourist trade.

A certain element of ersatz history is also found in Harbin's Jewish cemetery. First of all, the cemetery, established in 1902, is no longer in its original location, which today is the site of the city's fairgrounds. Along with other graveyards (Chinese, Russian Orthodox, Protestant, Muslim), the Jewish cemetery was relocated to a distant suburb in 1958 by local authorities for "reasons of sanitation." All of these cemeteries are now immediately adjacent to each other, surrounded by vast corn fields and reached via a long driveway guarded by statues of lions, rams, elephants and mythical creatures in

the Chinese style; the Chinese section for cremated remains, by far the largest, features a handsome structure in which burnt offerings to ancestors are made; the Russian graveyard has a special plot for Soviet troops who supposedly died fighting the Japanese in World War II (Ben-Canaan doubts any troops actually lie under these tombstones).

According to Ben-Canaan, fewer than 700 of the original Jewish cemetery's 3,500 Jewish dead were reinterred here. Numerous tombstones disappeared (Ben-Canaan theorizes they were pinched by local farmers for building materials), and the stones one sees today are a mix of old and new. One monument, erected by Ehud Olmert, unaccountably incorporates part of a Masonic symbol with its Star of David (it was apparently copied by a Chinese artisan from some other grave). "In fact," says Ben-Canaan, "I'm pretty certain many of these graves are empty."

Also on the grounds is a near-full-scale reproduction of Harbin's Old Synagogue. "The Chinese," sighs Ben-Canaan, "somehow got the impression that a Jewish cemetery is supposed to contain a synagogue." Never used for religious purposes, the building currently functions as an elaborate garden shed for the cemetery's groundskeepers. In all, although the Jewish cemetery is nicely maintained and landscaped, the place strikes this visitor as a source of more than usual sadness and melancholy.

RETURNING TO THE CITY, BEN-CANAAN POINTS OUT some of the villas built by Harbin's Jewish millionaires, this one turned into a Mao Zedong Museum, that one a rest home for Communist Party bigwigs. We walk around the huge former Jewish school, and nearby Ben-Canaan shows me the former Jewish hospital, welfare agency, pharmacy, bank, watchmaker shop, insurance office, cinema, restaurant, on and on. Nearby courtyards conceal modest and sunless apartments that oddly

recall Jerusalem's ultra-orthodox Me'a She'arim neighborhood. But the main thoroughfares boast gorgeously designed and decorated buildings that would not be out of place in Prague or Paris. Once again I'm staggered by the footprints of a Jewish community that suddenly thrived and just as suddenly evaporated.

Now it's time for the museum, currently housed in the former New Synagogue. The Museum of the History and Culture of Harbin Jews (admission 25 Yuan, about \$3.50) is at 162 Jingwei Street, just off Harbin's central pedestrian mall and a block from the Holiday Inn. The exhibition is in the largest synagogue, or former synagogue, in China and, following its renovation in 2004 by the municipality, the edifice remains a handsome and well-maintained affair with a soaring dome and colonnade. Its three floors of exhibits are well presented.

But although Ben-Canaan participated in the planning and cataloging and says he supplied about 80 percent of the museum's photographs, he has his quibbles. One, he says, is an overemphasis on the Betar movement at the expense of Hashomer Hatzair, which he attributes to the influence of the Olmert family and of Teddy Kaufman of the Landsmannschaft group in Israel (such political carping is characteristically Israeli). Another complaint is the repeated theme of Harbin as a glorious welcoming refuge for Jews, which the historian attributes to the Chinese Communist Party. "You must understand," he mutters, "everything here is done for propaganda purposes. Everything in China is political."

Still, the exhibits are lavish, from the reconstruction of Jewish cemetery plots, complete with what appear to be real birch trees, to the recreations of Jewish households in Harbin's past. Yet the pure-white mannequins in these tableaux - a businessman at his desk, a mother and child at a piano lesson, children playing with blocks -



are spectral and spooky and serve to reinforce the melancholy I can't shake in Harbin. The only other museum patrons who appear during my visit are two Chinese teenagers who are touring the city and "just happened to wander in."

Ben-Canaan and I finish the day with a visit to his Sino-Israel Research and Study Center at Harbin's Heilongjiang University. The university is a virtual city within a city, with 70,000 students and about half that number again in faculty, staff and service personnel. Begun in the 1940s, the campus was built in the Stalinesque style of the university that perches up in the Moscow Hills. Heilongjiang University does have some sparkling new buildings, but the endless

avenues of rather shabby student housing blocs are depressing. Ben-Canaan's offices are on the fifth floor of a nine-story Soviet-style building with no elevator and with the Office of Party Discipline just down the hall. "Every university department has one," Ben-Canaan says in reply to my query.

In his office, Ben-Canaan introduces me to several of his students and research assistants, who among other things handle inquiries from Jews around the world seeking information about possible Harbin connections. He also discusses Jewish Harbin projects he is carrying out with scholars in Toronto and Heidelberg and the colloquia he sponsored with scholars from Bar-Ilan University and

the Hebrew University. Lastly, Ben-Canaan shows me samples of the correspondence and documentation he constantly receives in the mail.

"People everywhere," he says with weary happiness, "in the US, in Australia, in Israel, are forever coming up with old diaries and letters and memoirs written by relatives who lived in Harbin. They're in Yiddish or Russian or some other language. People don't know what to do with them. But fortunately they've learned to send them to me. I think they're absolute treasures.

"The documentation grows. The facts get filled in. The history gets written." The history of a short-lived, far-flung Jewish community - write in water.

**Jerusalem Post 21-6-10**

# SUNGARI RIVER IN HARBIN

MAY 2010

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PHOTOS BY YOSSEI KLEIN

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# In Memoriam

## IN MEMORY OF MY DEAREST FATHER

With great interest I read all the articles in the last bulletin, "60 Years of Igud Yotzei Sin", and one particular article, "The Jews of Shanghai" was of personal interest to me and my family.

The Vice-Consul of Japan Mr. Shibata, was instrumental in warning a few members of the Jewish Community of the plan by the Japanese Secret Police to have thousands of Jews board ships, telling them it was too dangerous to remain in Shanghai due to the war situation and that they would be transported to a much safer location. This plan was devised due to a great deal of pressure from the Germans. These Jews would never have survived, since the ships were to hit a mine and sink in deep water.

A small group of men had a private meeting and decided that in order to somehow avert this disaster, they would go to the Japanese Military Headquarters located at the Bridge House, which was also a Prison, and ask for a meeting with

one of the top Japanese officials.

These men collected a large sum of money between them and told the official that this was a donation from the Jewish Community for the Japanese widows and orphans of the war. The three men from the Russian Jewish Community were Boris Topaz, Joseph Bitker and my father Grigory Schifrin.

The Japanese official immediately called one of the guards to strip them of all their clothing. They were given cotton shorts and thrown into a basement prison cell.

I will not go into the details of their ordeal in the Bridge House. Many books and articles have been written on this subject, but since it is so personal to me and my family, I do want to tell about my father's last day when he was set free.

A guard took him up to a level where he stood in front of a large desk, with a uniformed Japanese official sitting behind it. There were several pistols in plain view. The official said to my Dad,

in a loud intimidating voice, "Schifrin, who do you want to see win the war, the British and the Americans or the Japanese and the Germans?" My Dad thought for a moment and said, "I want to see the British and the Americans win the war, since the Germans are killing my people." The Japanese official jumped up, threw his arms around my Dad and yelled out, "You are a Samurai! If you had answered differently, I would have killed you!"

That day my Dad was freed from the Bridge House and sent home. He said very little about his terrible experience but I remember asking him, "Papa, how did you decide to answer that way?" He said to me, "I did not want to die a traitor!" In memory of my dearest father, I wrote this account, which is my personal account as he told it to me!

All good wishes

**Luba Schifrin Tuck, New York City**

## FRANK OGNISTOFF

Born in 1922, Frank (Frankie) Ognistoff spent his schooling years in Tientsin and his higher education in St. John's University of Shanghai, completing his BA in Agronomy in the Davis University of Southern California.

After years of courtship and a storybook romance, Frankie married Nadia and moved to Canada, where they built a home and family - a son, Jacob. Frankie spent most of his working years with Shriro Tokyo Co., in the capacity of a highly successful and esteemed salesman. During all the years of work, study and travel, Frankie many friends in all walks of life. He was an energetic organizer

of social functions and welfare events, always followed by enthusiastic friends, whether from China, USA or Canada.

I will now take the liberty of devoting the remainder of these lines to a special relationship that developed in Shanghai in 1940, and remained throughout years of separation, years of maturity and years of unique and sincere friendship. There were nine of us: Leva Olshesky, Joe Wainer, Izzy Lias, George Terk, Mark Malchinsky, Mark Leef Lifshitz, Abe Fradkin, Frankie and myself. We were inseparable, and daily studied together, went out together, and shared in much laughter and tears.

By 1947-48, we all left Shanghai; some

to Israel, others to Canada and the USA. However, neither distance, nor marriages disrupted our friendship. We continued to keep in touch and maintained our very warm friendship.

Of course, in the course of time we all developed different ideologies, interests and ways of life. But this did not intercede in the value of our relationship.

Some of us are gone, but to the very last day, Frankie kept in touch with those who remained. Till the last breath Frankie remained a true friend, a wonderful father and an exemplary husband.

May his memory be blessed and continue to enrich the lives of those he left behind.

**Jack Liberman**

It is with deepest sadness that we mourn the passing of

**Nelly AVINAMI**  
**Nee Kachanovsky**  
**1917 - 2011**

Nana  
The biggest heart  
The strongest will  
The kindest soul  
The wisest of all  
Loving you always  
Hand in hand  
As you love us

Nomi PALEY, Howard, Romy, Hannah, Debbie, Andy, Eva and Bernie  
Tommy and Anna AVINAMI, Mark, Monica, Ethan,  
Tamara, Nathan, Lisa, Aaron, Zoey and Noah  
Ruty OFER, Mark, Tirza, Caryn, Eleni, Aryel,  
Michaela and Emmanuelle, Cherry and Roy

We are less than we were since you have gone,  
But so much better than we could ever have been because you were here



We are deeply saddened by the passing of

**Nelly AVINAMI**

A kind-hearted, loving and gracious lady  
who devoted her life to her beloved family.

We extend our heartfelt sympathy and condolences to her entire family

DORFMAN FAMILY

I share in your bereavement NAOMI, RUTH, THOMAS and your families  
on the passing away of your dear mother and grandmother

**Nelly AVINAMI**

May she rest in peace

Abe FRADKIN

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

**Nelly AVINAMI**

and extends heartfelt condolences to her children NAOMI, RUTH, THOMAS  
and their families and to her sister Asya KOGAN and family

We are deeply saddened by the passing of our dear friend

**Nelly AVINAMI**

and extend our heartfelt sympathy to ASYA, NAOMI, RUTHIE and TOMMI  
FLORA, BOB, REVA, MIRIAM

We are deeply saddened by the passing of our friend

**Nelly AVINAMI**

and extend our sincere condolences to her family,  
sister Asya KOGAN and family

Olga and Isai KAUFMAN

We mourn the loss of dear

**Nelly AVINAMI**

and send deepest condolences to Mrs. Asya KOGAN,  
NAOMI, ITAMAR, RUTY, MARK and entire family

Zina KOMONSKI (Australia)  
Dina ZAIGRAEFF  
Zahava MILLER  
Esther (Frida) WANDEL

It is with deep sorrow we mourn the passing away of

**Raissa GOLDIN**

and extend heartfelt condolences to her grandson Avi FRENKEL and family

Rita and Naum ONIKUL

Riva FRENKEL

I am deeply saddened by the passing away of

**Raissa GOLDIN**

and extend heartfelt sympathy to her grandson AVI and family

Ronia ONIKUL

We mourn the passing and celebrate the life of our dear friend

**Raissa GOLDIN**

We extend heartfelt sympathy to her family

Inna and Alec MOUSTAFINE

Mara MOUSTAFINE and Andrew JAKUBOWICZ

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

**Raissa GOLDIN**

and extends heartfelt condolences to her entire family



We are deeply saddened by the passing of our  
dearest lifetime friend

**Raissa GOLDIN**

and extend our deepest sympathy to  
Avi FRENKEL, Lucy KRAUSE, and Acia and Gedalie BERSHADSKY  
and their families

She will be fondly missed and remain in our hearts forever

Golda LAZAROVICH  
Esther and Jack SNODGRASS  
Robert SNODGRASS  
Leon SNODGRASS  
Rebecca and Calvin LAMBERT

We are deeply saddened by the passing of our dear lifelong friend

**Raissa GOLDIN**

and express our sincere condolences to Avi FRENKEL, Lucy,  
Erik and Miriam KRAUSE, Acia and Gedalie BERSHADSKY and their families

Olga and Isai KAUFMAN

It is with great sorrow we mourn the passing away of our very dear friend

**Raissa GOLDIN**

Mary WOLFF and all her family

It is with deep sorrow that we extend our deepest condolences on the loss of a dear and good friend

**Raissa GOLDIN**

and express our sympathy to her family and Golda LAZAROVICH

Sopha VEINERMAN, Mira FRANK

With great pain in our hearts we mourn the passing  
of our beloved husband, father and father-in-law

**Frank OGNISTOFF**

Passed away in Burnaby, Canada, on January 25, 2012  
He will always be in our hearts and remembered with love

Nadia, Jack OGNISTOFF and  
Eleonore TREMBLAY

With profound sorrow I mourn the death of

**Frankie OGNISTOFF**

Ariel joins me in expressing our heartfelt condolences  
to you, NADIA, and your family

We will all miss him

Abe FRADKIN

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

**Frank OGNISTOFF**

and extends heartfelt condolences to his entire family

We mourn the loss of a dear lifelong friend

**Frankie OGNISTOFF**

We send our love and condolences to his beloved wife NADIA  
and hope that the wonderful memories of their happy life together  
will help assuage her sorrow

Dora and Joe WAINER  
Clara and Mark LEEF  
Jack LIBERMAN



We are deeply saddened by the passing of our dear friend

**Frank OGNISTOFF**

and extend our sincere and heartfelt sympathy to NADIA and JACK  
on the loss of their beloved husband and father

His memory will be with us forever

Jack and Sandra OSHEROFF and family

**Death**

**Dauida KROLL**

passed away on Tuesday, December 8, 2011

Amazing wonderful woman

We will all miss her terribly

May she rest in peace

We extend our condolences to her entire family, especially her two sons  
Ilan KROLL and family and Ofer KROLL and family

Vera KARLIKOFF

son David and family

son Harry and family

and Tamara FAIBUSOVITCH

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

**Dauida KROLL**

and extends heartfelt condolences to her family

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

**Eleanor (Lyusia) GALPERIN**

(nee Bogdanovsky)

and extends heartfelt condolences to her daughter CARMELA and family

We are deeply saddened by the passing of our dear friend

**Helen GOLDSTEJN**

Our heartfelt sympathy to ESTHER, GIORA and family

FLORA, BOB, REVA and MIRIAM

It is with great sorrow and sadness we mourn the passing of our dear friend

**Helen GOLDSTEJN**

and extend our heartfelt condolences to ESTHER, GIORA and family

Haruko and Norman SOSKIN

We sadly announce the recent passing of two members of the former

Sephardi-Baghdadian Community of Shanghai

**Abraham (Abe) JACOB** - of the Shaul Jacob family

**Rose HOROWITZ (nee Jacob)** - of the Saleh Jacob family

We extend our sincerest condolences to their loved ones.

May they rest in peace!

SEPHARDIC SECTION of IGUD YOTZEI SIN

# DONATIONS

## SOCIAL AID FUND

USA

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\$	1,000
"	Mr. and Mrs. David FAMILIANT for the IYS Social Aid Fund	"	5,000
"	Olga and Isai KAUFMAN in memory of their dear PARENTS	"	200

In memory of my beloved son

**DAVID**

on the 19th anniversary of his passing

**US\$ 2,000**

Donation to the Igud Yotzei Sin Social Aid Fund

Aaron (Billy) BELOKAMEN



In memory of my beloved

**LILIAN**

ON THE TENTH ANNIVERSARY

OF HER PASSING

**US\$ 5,000**

Donation to the Igud Yotzei Sin Social Aid Fund

Aaron (Billy) BELOKAMEN



## USA

From	Leon VAHN in honour of his parents Misha and Sima VAINSHTEIN	US\$	500
"	Ella and Arnold GARFINKEL towards the IYS Social Aid Fund	"	60
"	Seema ZIMMERMAN in honour of ABBY and VITALY Vorobeychik wedding	"	100
"	Mrs. Illo HEPPNER in memory of her husband Ernest HEPPNER	"	18
"	Peter SCHULHOF in memory of his parents Joseph and Charlotte (Shari) SCHULHOF	"	75
"	Dora (nee Vidumsky) and Gabriel LEE and family in memory of Sima and Yasha VIDUMSKY, Mary BEYER and Meir GINANSKY	"	25
"	Mira FRANK in memory of her dear husband Mark FRANK	"	100
"	Hanna BENSADOUN in memory of her husband Albert BENSADOUN and her grandson Benjamin Louis LIPSKY	"	18
"	Esther B. BATES in memory of Martin (Bihovsky) BATES and BIHOVSKY family	"	50
"	Ralph John KATROSH in memory of Benny TZUR	"	100
"	Luba TUCK in memory of her sister Olga MALTZER (nee Schifrin)	"	140
"	Frida GRAUER in memory of her husband Alvin GRAUER and her son George GRAUER	"	100
"	Esther WOLL in memory of her parents Sarah and Joseph OSSIN	"	100
"	George FRANKE in memory of his dear friend since China days Falia - Frank OGNISTOFF	"	100

### *In lieu of flowers for Passover*

From	Billy BELOKAMEN	US\$	100	From	Yaacov LIBERMAN	US\$	36
"	Sol BIRULIN	"	100	"	Balfoura F. LEVINE	"	25
"	Mr. and Mrs. BERG	"	500	"	Mariam MASE	"	35
"	Leopold BORODOVKY	"	25	"	Joe MRANTZ	"	100
"	Zelda FRIEDMAN	"	200	"	Rivka Sue NEWMAN	"	36
"	Gregory HODSON	"	50	"	Aya PIVO	"	500
"	Tess JOHNSTON	"	100	"	Luba TUCK	"	140
"	Golda LAZAROVICH	"	80	"	Sophie VEINERMAN	"	50
"	Dora and Gabriel LEE	"	25	"	Michael YANOWITCH	"	200
"	Mark and Clara LEEF	"	60	"	Henry ZIMBALIST	"	100
"	Betty LIAS	"	50				

## HONG KONG

From	Mrs. Mary BLOCH for the Igud Yotzei Sin Social Aid Fund	US\$	1,000
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## AUSTRALIA

From	Mr. & Mrs. Alexander SAMSON, PhD, for the IYS Social Aid Fund	US\$	200
"	Carmella HOLLO in memory of her grandmother Rita BOGDANOVSKY and her mother Eleonor GALPERIN	A\$	180
"	Ruth and Morris ESKIN in memory of their dear friend Raissa GOLDIN	"	100
"	Morris ESKIN in memory of his dear parents Betty and David ESKIN	"	100

### *In lieu of flowers for Passover*

From	Vera KARLIKOFF	A\$	100	From	Hannah STERN	A\$	30
"	Mara MOUSTAFINE	"	210	"	Jesse and Naomi TRACTON	"	250

## ISRAEL

From	Former Prime Minister Ehud OLMERT for the IYS Social Aid Fund	NIS	1,000
"	Robert ZIMIN for the IYS Social Aid Fund	"	1,000
"	the members of the "Sunday Club" in honour of Genia OLSHEVSKY's 91th Birthday	"	240
"	Rasha KAUFMAN to the Social Aid Fund, a birthday gift she received from the "Sunday Girls"	"	280
"	Aya ROSENBLAT in memory of her husband Moshe ROSENBLAT and her parents Mr. and Mrs. VAITMAN	"	250
"	Inon PERRY in memory of his mother Rachel PERSOFF	"	100
"	Inon PERRY in memory of his aunt Sophie FUCHS	"	100
"	Yosef JACOBSON in memory of his parents Rosa and Leonid JACOBSON	"	100

From	Israel KARNY in memory of his parents Mina and Mark KRIMCHANSKY	NIS	600
"	Alter ROSENBLUM in memory of his wife IRA and his daughter DALIA	"	350
"	Shmuel and Tamar KISLEV in memory of their mother and mother-in-law Sonia KISELEV	"	200
"	Baruch LEVITIN in memory of his mother Esther LEVITIN	"	150
"	Esther KATZ in memory of her parents Riva (Rivka) and Sima (Shimon) BASIN	"	150
"	Tema BLUM in memory of her parents Golda and Moshe ZANTLAUFER, brother Alex PELEG, husband Emil BLUM, and aunt Fania and uncle Yakov SEGAL	"	180
"	Mark SHIFRIN in memory of his parents Sopher and Naum SHIFRIN and his sister Asya ABRAMOV	"	360
"	Esther KANER and family in memory of their dear husband, father and grandfather Sioma KANER	"	200
"	Renata SHANY in memory of her dear parents Mira and Herman HALPERN	"	360
"	Olga H.DIESTEL for the IYS Social Aid Fund	C\$	100

### ***In lieu of flowers for Passover***

From	Pesia AHARONI	NIS	200	From	Gabriela NACHTOMI	NIS	100
"	Shoshana ARAMA	"	250	"	Mira NAGAR	"	200
"	Pnina and Bobby BERSHADSKY	"	200	"	Rita RESHEF	"	100
"	Maurice BEYAR	"	250	"	Israel ROSENBLATT	"	180
"	Reva FREIMAN	"	360	"	Erica SCHLEZINGER	"	130
"	Inna GLOBIN	"	200	"	Tania SCHLIFER	"	350
"	Daphne GURI BEN GERA	"	100	"	Clara SCHWARTZBERG	"	400
"	Yosef JACOBSON	"	100	"	Renata SHANY	"	260
"	Luba KATZ	"	150	"	Tania and Eddie SHEINGEIT	"	150
"	Rasha and Teddy KAUFMAN	"	500	"	Dalit and Simon SHIKMAN	"	200
"	Fania LEVIN	"	200	"	Yakov SHTOFMAN	"	180
"	Baruch LEVITIN	"	120	"	Carmela SOKOLOVER	"	150
"	Timna LILACH	"	300	"	Ita UDALEVICH	"	500
"	Rina and Haim LITVIN	"	300	"	Vera YOSELEVICH	"	200
"	Fania and David MINDLIN	"	250	"	Meefa ZILBERG	"	500

### **SYNAGOGUE FUND**

#### **AUSTRALIA**

From	Leah ONIKUL in memory of her late mother Essia MEEROVICH	A\$	25
"	Leah ONIKUL in memory of her late husband Jacob ONIKUL	"	25

#### **ISRAEL**

From	Lily KOROSHI in honour of her 80th Birthday for the Synagogue Fund	NIS	300
"	Rachel and Iona KLIGMAN for the Synagogue Fund	"	300
"	Tzvia and Abraham ASHUR for the Synagogue Fund	"	100

Zvi Ben-Eliyahu Hacoen KOROSHI  
greet his wife LEAH, his daughters IDA and MIRA,  
his grandchildren and great grandchildren  
and contributes to the Synagogue Fund  
NIS 360

From	Tema BLUM in memory of her aunt Fania and her uncle Yakov SEGAL	NIS	180
"	Riva HOFFMANN in memory of her mother Fania SOKOL	"	100
"	Israel BARANOVSKY in memory of Monia BARANOVSKY	"	200
"	Liora DANKNER in memory of her mother Susannah (Slouscher) GRUPPER	"	360
"	Genia KAUFMAN in memory of her parents Musia and Pana SAMSONOVITCH	"	180
"	Esther ALON and Avi PODOLSKY in memory of their mother Leah Semionovna PODOLSKY	"	200
"	Judith MAROM in memory of her father Yitzhak (Issai) PERSOFF	"	100

From	Leah BECKER in memory of her mother Anna Borisovna ALTCLASS and family friend Shimon FUCHS	NIS	150
"	Esther YARHO in memory of her parents Iza and Aharon YARHO, and in memory of her grandparents Esther and Abraham YARHO and Enya and Michael KONDAKOFF	"	360
"	Luba TSINMAN in memory of her dear parents Rabbi Yehuda Zelig and Dina SLUTSKER	"	500
"	Luba TSINMAN in memory of her dear sister Miriam ELBERG	"	200
"	Yakov SHTOFMAN in memory of Musia SHTOFMAN	"	180
"	Vera YOSELEVICH in memory of her mother Genia BELOKAMEN (Zubitsky) and her uncle Arkady FUTRAN	"	100

## SCHOLARSHIP FUND

### ISRAEL

From	Mr. & Mrs. T.PIASTUNOVICH towards the Scholarship Fund in memory of Ella and Lev PIASTUNOVICH	NIS	1,500
"	Dan GOOR towards the Scholarship Fund in memory of Jacob GURI	"	1,200

DONATION  
From Flori COHEN to establish  
the Scholarship Fund in memory of her mother Mozelle TOEG-ISAAC  
NIS 2,000

DONATION  
From Ilana KIMELMAN to establish  
the Scholarship Fund of the KIMELMAN FAMILY from Tientsin  
NIS 2,000

From	Ilana OLSHEVSKY in honour of Genia Olshevsky's 91st Birthday towards the Scholarship Fund in memory of Arie OLSHEVSKY	NIS	250
"	Revital and Moshe OLSHEVSKY in honour of Genia Olshevsky's 91st Birthday towards the Scholarship Fund in memory of Arie OLSHEVSKY	"	250
"	Irit FRIEDMAN (nee Olshevsky) and DUBI in honour of Genia Olshevsky's 91st Birthday towards the Scholarship Fund in memory of Arie OLSHEVSKY	"	250

Our dearest friend

## Rosa GERSHEVICH (nee Shainin)

passed away after a long illness.

We offer our sincerest condolences to ORA and family.

Her memory will live with us forever

Tania PRISH and family

Jeanne TIKOTSKY

Sarah MULLER

Genia OLSHEVSKY

Genia LEIMANSTEIN

Hilia BLUMENTHAL

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

**Rosa GERSHEVICH**  
and extends heartfelt condolences to her entire family



**Today 60 years ago:**

# Arriving from Shanghai, China Anchoring in Haifa port

**Lital Levin**

The newspapers in 1949 were full of articles and reports about one of the biggest challenges of the young State of Israel: the new immigrants that arrived almost every day to the beaches of Israel. How will they be absorbed, how many new apartments are required, how to prepare the new system for the growing population?

A bumpy journey occurred at the same time in New York: "489 displaced persons and a baby born 10 days before they are about to reach the city of Jersey", was written in "Ha'Aretz", "these are Jews from Shanghai, who arrived in San Francisco on the 21st of February. From Jersey they will be transferred to Ellis Island, from there they will depart on Thursday to Israel. Within the rules of travel, it was forbidden to accept women who are pregnant above the 7th month. That is why the baby caused such embarrassment." But the baby on Ellis Island was just one of the potholes that the Shanghai refugees encountered. In China, the Communist authorities almost finalized their reign, and Israel decided to initiate the return of Jews from Shanghai - most of them emigrated from Eastern Europe in the late 1930s and around the time of

the Holocaust. "My father, Alexander Koplovich, said that it is enough to be chased, we will immigrate to Israel even though it will be very difficult there", remembered Eliahu Koplovich, who was 7 years old when he left Shanghai with his family. Ronny Veinerman, who was 8 years old during his journey, remembered how in Honolulu, the second stop after Tokyo, "we were given bouquets of flowers"; and how he got lost in the big ship and "after some hours I was found."

Mostly, both of them remember how their fathers were forced to fly to Israel through Aden - because the Americans would not allow them to even stop in the USA. "They suspected that the Jews were Communist agents", they said, "but it turned out that there were Russian informants that claimed that the Jews from Russia who settled in Shanghai were allegedly Communist agents."

The American suspicion about Communist infiltration through the immigrant ships was so high that when they arrived in San Francisco, the next stop after Honolulu, "all the passengers passed a line of American armed soldiers", Veinerman says, and Koplovich adds that "Jews wanted to

arrange a big festival to welcome us, but the Americans would not allow that. We were led straight from the ship to the train that took us without any stops to New York, and from there straight on a ferry to Ellis Island." In spite of the fear of Communism that ruled American culture back then, Veinerman insists that "we were treated well." "Relatives were allowed to visit for one hour on Ellis Island," the newspaper reported, and Veinerman remembers that "when relatives and Jews visited us they brought us food and presents."

The journey finally came to a close in Bari in Italy. There the Jewish Agency personnel already waited for the immigrants. The report said that "yesterday 700 immigrants arrived from Italy" to Haifa port. On the ship, Mara Ligura - which was from the U.S. Navy in the Second World War - there were also Jews from Shanghai at the end of a gruesome journey. The young faces of Ronny Veinerman and Eliahu Koplovich were greeted by their fathers who had arrived earlier. Veinerman recalled that "straightaway they took us to eat in a 'Tnuva' restaurant."

31/3/1949

**Mary & George Voron with Sam and Sol,  
Rene & Yvonne Tsukasov with Mark  
express deep sorrow on the passing of our dear friend of many years  
ROSA GERSHEVICH (nee Shainin)  
and extend sympathy to her relatives**

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# Gathering of Students, Families and Friends at the Scholarship Awards Ceremony

In the foyer of the Einav Centre Tel Aviv

27 December 2011





# *Students and Guests at the Hannuka Scholarship Event Einav Center Auditorium*

*27 December 2011*

