



# Bulletin

## Igud Yotzei Sin

Association of Former Residents of China

Aug-Sep 2012 ♦ Vol LVX ♦ Issue No. 408 English Supplement

# HAPPY NEW YEAR!



*Teddy Kaufman and Ambassador Gao Yanping of the People's Republic of China on the occasion of the 20<sup>th</sup> Anniversary Celebration of the Israel-China Friendship Society*

# Pessach Trip 2012 to Emek Hefer



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# TOPIC OF THE DAY

**T. Kaufman**

Happy New Year, dear countrymen! According to the Jewish calendar, the New Year 5773 is on the threshold. This issue of our "Bulletin" has been prepared for the Jewish New Year, Yom Kippur and all the High Holidays. Meeting the New Year and looking over the passing year, as always we pray to the Almighty to bestow upon all of us prosperity for the coming year, peace in our country and around the whole world. The passing year, as in almost all previous years, has been for our country, a year of nervous tension and concern about peace and prosperity in the future. Only our deep and unshakable faith in our country and in our people assists us to continue to live and believe in better days

to come. Danger from the Iranian tyranny is still the most important issue relating to the security of Israel. Each of us has to worry about difficult financial situations; twenty percent of the Israeli population is living below the poverty line. The majority of the population (seventy percent), constituting the middle class, is increasingly worried about the future, and most importantly, the future of our children, their education, welfare and success in private life. There is a lot of these concerns and worries in our small community of immigrants from China. The old generations pass away, and our main concern is about the arrival in their place of new generations. But, like in all previous years, we are telling ourselves and

our friends that we are obliged to help our lonely and sick countrymen in Israel, who number about sixty, and we must care about the education of our young generation which numbers 150 grandchildren and great-grandchildren of immigrants from China to whom we grant scholarships every year. In addition, we continue to care for the preservation of our Jewish past here in Israel and in China. As long as our countrymen facilitate the activities of Igud Yotzei Sin, we will continue to exist. Our nation has only existed thanks to its faith for better days to come, and with this faith in the future we will meet our New Year 5773. Happy New Year, dear fellow countrymen, a year of peace and prosperity!

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## ***Igud Yotzei Sin and the Israel-China Friendship Society***

***In keeping with modern times IYS and ICFS are going green, reducing the printed size of the Bulletin and transferring many of the articles to our website:  
[www.jewsofchina.org](http://www.jewsofchina.org)***

***The website contains a wealth of information on***

- ***Publications (transcripts of conference speeches)***
- ***Valuable material for researchers***
- ***Biographies and Books***
- ***Links to other sites of interest***
- ***The Harbin Huang Shan Cemetery***
- ***Family Search Forum***
- ***Photos (some rare photos published for the first time)***

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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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Editor New Israel's Messenger: **R. Toueg**, **F. Cohen**.

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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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 B. Kotz 1953-71  
 T. Kaufman since 1.1.1972  
 -2012

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**Hon. Representatives**  
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 North Bondi 2006  
 Australia  
 Phone No. (02)-91302575

## TO OUR READERS

Dear Countrymen, friends of Igud Yotzei Sin, and readers of the Bulletin, we wish to express our sincere gratitude to each and every one of you who shared in our grief and sent condolences and messages in memory of our dear Chairman Teddy Kaufman.

This issue of the bulletin was in the process of being prepared for Rosh Hashanah by Teddy himself. He was working on the magazine up until the day of his sudden death. Sadly, he did not manage to put the last touches to this bulletin, his pride and which he enjoyed so much in preparing. We had to complete it in his stead.

The IYS has suffered a great loss but life goes on. The objectives of Igud Yotzei Sin remain the same as those of 60 years ago. We must continue to assist those in need, take care of the younger generation by awarding scholarships to those of our youth who are studying in institutions of higher learning in Israel, and uphold our past as part of the legacy and history of the Jews of China.

We must not veer from our path and need to persist in carrying out our goals 'for the purpose of mutual assistance and cooperation', as stated in the Charter of the Association of its Founders.

We need to preserve Igud Yotzei Sin, the brainchild and pride of Teddy and his predecessors, a unique organization that unites China Jewry all over the world. In this light we turn to you for your financial support and assistance, to enable us to continue the legacy Teddy Kaufman dedicated his life to serve.

The IYS is a registered association and is audited by Greenberg & Company, certified accountants in Petah Tikva. We thank you and wish you all Shana Tova.

**The Board of Directors of IYS  
and the Editorial Staff of the Bulletin**

## IN LIEU OF FLOWERS

### SOCIAL AID TO COUNTRYMEN

Dear Friends,

Rosh Hashanah is approaching and Igud Yotzei Sin continues its activities and gives our recipients monthly social aid. According to our data as of May 1, 2012, we provide a monthly grant to 55 needy countrymen, mostly elderly, lonely and ailing people. The situation of many of our countrymen is very grave and without the assistance of IYS, they would not be able to make ends meet. In recent years, the number of contributors has decreased, both in Israel and abroad. The rate of the foreign currency has also adversely impacted the local currency and therefore the amount of money we receive for the Social Aid Fund has become considerably smaller. Our social aid totals US\$100,000 per year. We therefore apply to you with a request to donate to the Social Aid Fund in lieu of flowers for Rosh Hashanah, and for any other holidays, birthdays, anniversaries, weddings, family occasions and festivities. A proper notification will be sent 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 the needy. Flowers soon wither but a good deed lasts a lifetime. Your assistance will brighten the days of the lonely, elderly and people who are ill.

Please send your donation to the following address:

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

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

Board of Directors of IYS

T.Kaufman  
President

Y. Klein  
Deputy President and Treasurer



September 2012

# Ambassador Gao Yanping Attends the Ceremony Celebrating the 20th Anniversary of the Establishment of Sino-Israeli Diplomatic Relations and the 20th Anniversary of the Founding of the Israel-China Friendship Society



*Teddy Kaufman and Ambassador Gao Yanping*

On February 13, Ambassador Gao Yanping was invited to attend the ceremony celebrating the 20th Anniversary of the establishment of Sino-Israeli diplomatic relations and the 20th Anniversary of the founding of the Israel-China Friendship Society at the annual gathering of the Jews of Shanghai and delivered a speech. More than 70 people, including Counselor Dai Yuming, representatives from the Embassy and members of the Israel-China Friendship Society participated in the activities.

Ambassador Gao Yanping congratulated the 20th anniversary

of the establishment of diplomatic relations and the 20th anniversary of the Israeli-China Friendship Society. She said she was very pleased to have the opportunity to memorize the past and look to the future with people who have lived in Shanghai. The Chinese and Jewish peoples shared a long history of mutual exchanges. Chinese people lent a helping hand to the victims of the Nazi Holocaust of Jews during World War II, and Jewish people lived in China happily with their Chinese friends and neighbors thereafter. It is hoped that they will take their children and grandchildren to visit their "home" in China. Ambassador Gao addressed that during the past 20 years of Sino-Israeli diplomatic relations, the pragmatic cooperation in various fields between the two countries had made gratifying achievements, and the understanding and friendship between the two peoples had deepened. It is hoped the Israel-China Friendship Society continues to support the relations and contributes to the benefit of the two peoples.

Mr. Teddy Kaufman, Chairman of the Israel-China Friendship Society and Association of Former Residents of China, said that since the Israel-China Friendship Society was established 20 years ago, it has been a pioneer in the promotion of Sino-Israeli relations and it will continue to make its own contribution to the Sino-Israeli relations. Three representatives from the Jewish communities in Shanghai made their speeches and recalled their stories when living in China, expressing their love of China and gratitude to the Chinese people. They choked several times when they memorized the past emotionally, and the audience could not help but be moved.

After the event, friends from the Society came to Ambassador Gao and other members of the embassy to shake hands and talk cordially. Media including China Radio International, China Central Television, Guangming Daily and Science & Technology Daily reported the event.

**(from the Chinese Embassy in Israel 2012/04/06)**

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

**CULTURAL CENTER**

**SYNAGOGUE & CULTURAL CENTER**

***In memory of Jewish Communities in China***

**OLD AGE FUND**

**SCHOLARSHIP FUND**

**FUND FOR CULTURAL ACTIVITIES**

**BULLETIN**

# Rosh-Hashana 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



# *Rosh-Hashana Greetings*

**NEW YORK**

**DORA & JOE WAINER**

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

# *Rosh-Hashana Greetings*

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**ANGELICA AND MICHAEL KLEBANOFF**

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

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# *Rosh-Hashana 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

# *Rosh-Hashana 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 ROSH-HASHANA

### AARON (BILLY) BELOKAMEN

WISHES ALL RELATIVES AND FRIENDS A HAPPY HOLIDAY

# *Rosh-Hashana Greetings*

**LOS ANGELES**

**TO HONOR OUR PARENTS**

**MAX AND MOLLY SAMSON**

**&**

**BEN AND VERA BERG**

**DOLORES & ROGER BERG**

# *Rosh-Hashana Greetings*

## LOS ANGELES

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

**HAPPY HOLIDAY AND BEST WISHES TO ALL RELATIVES AND FRIENDS  
GOLDA LAZAROVICH  
DAUGHTER ESTHER AND JACK  
GRANDCHILDREN ROBERT, LEON & REBECCA**

**GREGORY HODSON  
AND FAMILY**

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

**BETTY LIAS**

**TO ALL MY FRIENDS AND FAMILY A VERY HAPPY HOLIDAY**

**MARY WOLFF AND FAMILY**

**HAPPY HOLIDAY TO ALL OUR FRIENDS AND THEIR FAMILIES**

# *Rosh-Hashana 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

## **WE NEED SUPPORT!**

Please make a donation to the  
Igud Yotzei Sin Social Aid Fund

Your donation enables us to do our community work.

# Rosh-Hashana 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**



# *Rosh-Hashana 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 SLOUSTCHER**

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

**GUTIA KATZEFF**

# *Rosh-Hashana Greetings*

## JAPAN

SINCERE WISHES FOR A VERY HAPPY HOLIDAY  
TO OUR DEAR FRIEND

**MRS. ASYA KOGAN**

IGUD YOTZEI SIN

THE BOARD OF DIRECTORS

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**ASYA KOGAN & FAMILY**

WISH THE BEST OF HEALTH, HAPPINESS AND

PEACE

TO ALL THE RELATIVES AND FRIENDS

**WITH LOVE**

# *Rosh-Hashana Greetings*

## MONACO

**DAVID & FREDERIQUE FAMILIANT**

WISH ALL RELATIVES AND FRIENDS A HAPPY ROSH-HASHANA

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

# *Rosh-Hashana 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**

# *Rosh-Hashana 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 ROSH-HASHANA**

**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)**

# *Rosh-Hashana Greetings*

## HONG KONG

**MARY BLOCH  
AND FAMILY**

WISH A HAPPY HOLIDAY TO ALL  
RELATIVES AND FRIENDS

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**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

# Rosh-Hashana 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**

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

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

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

# Rosh-Hashana Greetings

## AUSTRALIA

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

Mr. & Mrs.  
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  
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*HAPPY ROSH-  
HASHANA!*



# *Rosh-Hashana 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

# *Rosh-Hashana 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

**RINA AND TIMA LITVIN AND CHILDREN**  
WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS  
IN ISRAEL AND ABROAD

# *Rosh-Hashana Greetings*

## ISRAEL

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

**BEST WISHES TO ALL OUR RELATIVES AND FRIENDS**

**ISAAC DASHINSKY**

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

**AYA AND BERNARD DAREL**

**WISH A HAPPY HOLIDAY TO THEIR RELATIVES, FRIENDS  
AND ALL FORMER RESIDENTS OF CHINA 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**

# Rosh-Hashana 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 ROSH-HASHANA 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

**GARY BROVINSKY AND FAMILY**  
WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS  
IN ISRAEL AND ABROAD

# *Rosh-Hashana Greetings*

## ISRAEL

**TEDDY KAUFMAN**

**WISHES A HAPPY ROSH-HASHANA 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, ISAAC DASHINSKY, REBECCA TOUEG, ORIT DUANI, ETI**

**GINANSKY, JEANNE TIKOTSKY, TAMARA FAIBUSOVITCH,**

**FLORI COHEN AND DAVID GOOTMAN**

**JENNY AND TEDDY PIASTUNOVICH**

**WISH A HAPPY HOLIDAY TO RELATIVES**

**AND FRIENDS**

**ELI ALGOR (GROHOVSKY) AND FAMILY**

**WISH THEIR FRIENDS AND RELATIVES**

**A HAPPY ROSH-HASHANA**

**BEST WISHES TO ALL OUR RELATIVES AND FRIENDS**

**MIRIAM AND DANIEL FRIEDMANN**

**PNINA AND BOBBY BERSHADSKY**

**SEND THEIR HOLIDAY GREETINGS TO RELATIVES AND FRIENDS**

# ON THE FRONT LINES OF FRIENDSHIP WITH CHINA

**T. Kaufman**

One of the important events on the front lines of friendship with China is undoubtedly the launching of China's broadcasting in Hebrew. One of the first steps was for former residents of China in Israel to meet with the staff of China's radio who came from China to Israel.

With the assistance of the Association of Former Residents of China (Igud Yotzei Sin) in Israel and the Israel-China Friendship Society some Association members, residents of China in the past, now living in Israel, met with the guests from China's radio at the club in July. About 15 former residents of China told the story of their life, talking about the past Jewish communities in China and the relations of Jews with China and its people. All of these interviews will be transmitted on the Chinese radio in the very near future.

Chinese broadcasting in Hebrew aims not only to tell the truth about China and its people, their achievements and problems, but also to serve as a bridge between the two countries and peoples. The Association of Former Residents of China in Israel and the Israel-China Friendship Society will not only render assistance in order to facilitate the work of Chinese broadcasting, but will certainly become the vanguard

## *Chinese broadcasting in Hebrew*

for the wide circle of the Israeli public to understand this great country and its people.

All of us, friends of China in Israel, wish success to the Chinese Radio in Hebrew.

## *The Jewish Cemetery in Harbin*

One of the important factors for the preservation of the Jewish past in China is the Jewish cemetery in Harbin, which is the only Jewish cemetery, the remainder of the twelve Jewish communities that existed in China in the past.

The cemetery has been restored: the fence was erected, paths laid, a synagogue (a copy of the Main Synagogue in Harbin) was built. For almost twenty years it has been protected and preserved thanks to the care and of the Harbin Municipal Government and the administration of the Heilongjiang province.

It was a tribute to the Jewish past in China. Hundreds of people from Harbin, former residents and natives of the city, visited the cemetery, paying homage to their loved ones who found eternal peace on Chinese soil.

We have repeatedly expressed our deep and heartfelt gratitude to the authorities of the city of Harbin and of

the Heilongjiang Province for the care for the Jewish past of the city of Harbin and those who had been residents of the city and who had contributed to the development of that extraordinary center in northern China.

Unfortunately, because a great deal of property in China was privatized during the last couple of years, it also affected the Harbin Jewish cemetery. Part of the cemetery was cut off to become part of a nearby Chinese cemetery, where natives of China who had died overseas are buried. The synagogue is now closed and the cemetery shows signs of neglect. This is the opinion of all who visited Harbin in the last two years.

We are deeply convinced that the governments of Harbin and of the Heilongjiang Province will take all measures necessary to change these sad facts.

The Jewish cemetery in Harbin, the only Jewish cemetery preserved in China, is not only a historic monument to the Jewish past of that great country, but part of the history of the city of Harbin and of the whole of China.

We hope and believe that the Jewish cemetery in Harbin will be adequately preserved for future generations.

## **VALERY LADYJENSKY, PENSIONER**

On June 30 Valery Ladyjensky retired from his position as a full-time employee in Igud Yotzei Sin. He has been working for Igud Yotzei Sin for the past 20 years, mainly as a secretary of the "Bulletin", and served for many years as Honorary Secretary of the Israel-China Friendship Society. His

work has greatly contributed to the success of both organizations. Now, after retirement, Valery will continue to work in the Igud as a part-time volunteer. On the occasion of his retirement the Board of Directors of Igud Yotzei Sin and the ICFS, as well as the members of the office staff and

the "Bulletin" held a modest party in his honor on June 28. Many warm words were spoken about Valery and he was presented with a modest gift. We wish Valery and his wife Larisa good health, well-being and much joy from their children and grandchildren.



*Portrait of Misha Kogan  
by artist  
L. Smushkovitch*

The Board of Directors and Members of Igud Yotzei Sin  
thanks **Asya Kogan** for her  
generous and continued support over the years towards the  
Social and Scholarship Funds in memory of her dear  
husband  
**Misha**  
and in memory of the Katchanovsky and Kogan families  
We wish her a very Happy New Year  
and a long and healthy life

# JEWISH DIASPORA IN CHINA

Professor XU XIN

## INTRODUCTION

Jewish Diaspora in China is a unique experience for World Jewry as China is the only country in the Far East, which has had Jews living in its society for over 1,000 years. There is a significant distinction between Jews in pre-modern (before 1840) China and those in Modern China (since 1840). Those who came before modern times became part of Chinese society without distinct features but those who came since modern times remained as aliens.

## THE TANG DYNASTY

The Tang Dynasty (618-907) is the period when we begin to have documentary evidence to prove the presence of Jews in China. The earliest evidence is from the beginning of the eighth century: a business letter dating from 718 C.E., written in the Judeo-Persian language, and found in Dandan Uiliq, an important post along the Silk Road in Northwest China. The text is thirty-seven lines in length and was written on paper, a product then manufactured only in China. From this fragment, we learn that a Persian-speaking Jew was trading commodities. He wrote to a fellow Jew who was obviously also a trader and asked his help in disposing of some sheep of inferior stock that he had the misfortune to own.

Another bit of evidence proving there were Jews in China around this time is a page of Hebrew penitential prayers from a massive trove of documents in the Cave of the Thousand Buddhas of Dunhuang. It consists of passages from the Psalms and the Prophets and also dates back to the eighth century. The earliest historical references to Jews in China are by Arab geographers and travelers of the ninth and tenth centuries. Abu-Zaid,

a well-known Arab geographer and traveler in medieval times, described the massacre in 877 (or 878) of the foreign residents of the city of Khanfu conducted by the Chinese rebel Banshu. Among those killed he specifically mentions Jews.

From 1280 on, a few Chinese sources also mention the Jewish presence in China. For instance, The Statutes of the Yuan and Official History of the Yuan mentions Jews several times. Westerners who were in China in this period also repeatedly mention Jews. For example, Marco Polo says there were Jews in Beijing in 1286; Olschki writes of an organized Jewish community that was granted official recognition; the Franciscan John of Monte Corvino notes that there were Jews in China around 1300; Andrew of Perugia mentioned Jews in China in 1326; Jean de Marignolli asserts that he had disputes with Jews in Khanbaliq, China, in 1342; and the Arab Ibn-Battuta mentions a "Jews' Gate" in Hangzhou in 1346.

Clearly, quite a few Jews came to China for commercial and business purposes. They came from a variety of places and by whatever routes seemed most expedient. They traveled to China by land and by sea. Some went back and forth. Others stayed and eventually settled down there. Inevitably, some fair-size Jewish communities appeared in the cities where they had business and resided. Other Jews were brought to China as captives taken by the Mongols during their march of conquest through Central Asia and Eastern Europe in the thirteenth and fourteenth centuries. No doubt many Jewish communities in China were established across the country. However, not all left evidence as proof of their existence. The following

are those known to us today.

## Kaifeng

Surely, the most documented Jewish community in China is the Kaifeng Jews. According to their own document, an inscription they erected in their synagogue compound in 1489, they came to China in the Song dynasty (960-1279). It is almost unanimously agreed by scholars and historians that they came to Kaifeng, the capital city of the Song, between 960 and 1126 and founded a community there. (See "Jews of Kaifeng, China" in this volume.)

## Hangzhou

Hangzhou is located in East China and became prominent when the Sui dynasty (581-618) made it the southern terminus of the Grand Canal, which runs north to Beijing, joining several major rivers to provide China with an extensive inland waterway system. After 1126, Hangzhou served as the capital for the Southern Song dynasty (1127-1279). It has always been known as an important trade and handicrafts center. Its direct access to major sea routes made it convenient for merchants and traders.

Although the arrival of the first settlers cannot be precisely dated, it would not be unreasonable to assume the presence of a Jewish community as early as the twelfth century, when the Northern Song was defeated by the Tartars and forced to move its capital from Kaifeng to Hangzhou. Chinese documents show that a large part of Kaifeng's populace moved with the royal court. Quite likely some of Kaifeng's Jews were among them. Ai Tien, the Jew from Kaifeng who met Matteo Ricci in Beijing in 1605, told him that many Jews had once lived in Hangzhou, forming a large Jewish



community with a synagogue of its own.

An Arab traveler, Ibn Battuta incidentally attests the existence of the Hangzhou Jewish community, in the fourteenth century, when he visited the city in 1346. When he and his companions entered Hangzhou, they immediately became aware of a Jewish presence there because of the name of the gate, the “Jews Gate,” through which they passed. However, for some reason, the Jewish community of Hangzhou ceased to exist sometime before the seventeenth century.

### **Ningbo**

Ningbo in Zhejiang Province has been a seaport in East China for many centuries. Before modern times, it was the most important port connecting that part of China to Southeast Asia and beyond. It was one of the five treaty ports opened to foreign trade in 1842. The Jewish presence in the city began early. The Ningbo Jews established ties with Kaifeng Jewry by the fifteenth century if not before. In 1461 the Jews in Kaifeng obtained two Torah scrolls from Ningbo. The 1489 inscription tells the story: “When the synagogue was rebuilt, Shi Bin, Li Rong, and Gao Jian, and Zhang Xuan went to Ningbo and brought back a scroll of the Scriptures. Zhao Ying of Ningbo brought another scroll to Kaifeng and respectfully presented it to our temple.”

From this it may be deduced that the Jews of Ningbo were observant adherents of their religion. We may further assume that there was a vibrant Jewish community in the city if Torah scrolls were available. The fact that two scrolls of the law were obtained from Ningbo may also indicate the presence of a fairly large Jewish community in the city at that time.

Pan Guangdan, a Chinese historian, believes that the Jews in Ningbo probably arrived very early because it is a river port quite near the sea.

The fact that they had many Torah scrolls indicates that the Jews and Judaism of Ningbo probably had a history no shorter than their Kaifeng counterparts, plus a considerable prestige.

The existence of the Ningbo Jewish community gave much support, at least spiritually, to the Kaifeng Jewish community. The Torah scrolls it sent certainly provided means for the Kaifeng Jews to maintain their ritual and education.

### **Yangzhou**

Yangzhou was originally a seaport. In the seventh to ninth centuries, as the course of the Yangtze River changed, and its delta extended further into the ocean, Yangzhou became a river port. Because of its location on the Grand Canal, a major inland transportation route, Yangzhou became an important hub from which one could travel south to Fujian and Canton and north to Kaifeng. There was also a very large Muslim community in the city. According to the Fujian Chronicles, Western Region Notes, the Islamic religion was transmitted to Yangzhou thirteen centuries ago. Today, the Muslim population of the city numbers about four thousand.

Under the circumstances, it is reasonable to assume that there was also a Jewish community in Yangzhou. The 1512 inscription describes the connection between Kaifeng Jewry and the Yangzhou Jews, for it states that An, Li, and Gao of Kaifeng, and Jin Pu of Yangzhou “contributed a scroll of the Torah and constructed a second gateway of the synagogue.” In fact, the 1512 inscription was written by Zhu Tang, who was a resident of Yangzhou. Ai Tien, who met Ricci in Beijing, was appointed to a post as school supervisor in Paoying District of Yangzhou for 1605-1607 according to the Yangzhou Gazetteers.

### **Ningxia**

Ningxia is situated in Northwest China and is an important post city

in that region. It too had Jewish residents and a historical connection with the Kaifeng Jewish community. Both the 1489 and 1512 inscriptions testify to their existence and their connection with Kaifeng Jewry. The 1489 inscription tells how Jin Xuan, a native of Ningxia, contributed an altar, a bronze censer, vases, and candlesticks to the Kaifeng synagogue when it was rebuilt after a flood. His younger brother, Jin Ying, contributed to the funds used to purchase land for the synagogue and pay for inscribing and erecting the 1489 stele. The 1512 inscription states that Jin Run built the kiosk in which it was housed. All three Jins were from Ningxia. The 1489 inscription also mentions that one of the ancestors of Jin Xuan and Jin Ying had been court president of state banquets, and that their great-uncle had been a high military officer. Apparently, the Jin family had a long history in that city and kept close ties with Jews in Kaifeng. Ningxia served as a way station on the Silk Road. Merchants or traders who entered China from Central Asia via the Silk Road had to pass through it. This makes the existence of Jews in the city very likely.

Except for the Kaifeng Jewish community, all other communities leave behind very little materials for us to reconstruct their life and history today and disappear (most likely are totally assimilated into Chinese society) before the 17th century. The Kaifeng Jewish community survived until the mid-19th century, when the last rabbi of the community died without a successor. The synagogue was unattended and diminished gradually, and the community virtually ceased to exist, although individual Jewish descendants still live in Kaifeng today.

### **JEWISH DIASPORA IN MODERN CHINA**

The history of Jewish Diaspora in modern China has a much clearer beginning, starting in the second half of the 19th century when China

was forced to open her doors to Western powers. Jews came in several waves. First came Sephardic Jews, originally from Baghdad and Bombay, to look for business opportunities in newly-opened Chinese cities such as Shanghai and Hong Kong in the second half of the 19th century. By the beginning of the 20th century they had built up solid Jewish communities in those cities. The second wave was the arrival of Ashkenazi Jews from Russia and other East European countries. Most of them first arrived in Harbin and contiguous zones in Northeast China. Later many of them moved to southern regions of China. Although a few came in search of better economic opportunities, the majority was either fleeing from pogroms or revolutions in Russia in the early 20th century. The third wave was the arrival of European Jewish refugees. During 1937-1940 about 20,000 European Jewish refugees swarmed into Shanghai, which became a refuge for thousands of Jews fleeing from countries under Nazi control. The last wave was the arrival of some 1,000 Jews from Poland and other Eastern European countries in the early 1940s. In general, in the period of 1845-1945 more than 40,000 Jews came to China for business development or for a safe haven. The Jewish Communities in Shanghai

The Sephardi Jewish Community Sephardi Jews were the forerunners of Jewish Diaspora in Modern China. They came and settled in the International Settlement of Shanghai via India shortly after the Opium War was over. The Treat of Nanjing, signed in August 1842, opened Shanghai and four other Chinese port cities to British residence and trade, free from interference by the Chinese government. Economic opportunity was the main attraction of Shanghai for those Jews. The community is closely bound with the Sassoon family, which had built a dynasty in India in the first half

of the 19th century, though their origin was from Baghdad. David Sassoon together with his eight sons built up an extensive business in Shanghai. The Shanghai Sephardi had British passports that could ensure that they could travel freely and enjoyed extraterritorial rights because of the effective and universal protection afforded by the British. They were shopkeepers, importers and exporters, retailers, property and estate agents, and stockbrokers. With economic development of the city, the size of the community grew steadily. By 1895, there were about 175 Baghdadi Jews in the foreign enclave in Shanghai.

The Sassoons were orthodox Jews and conducted their lives according to strict Jewish laws and ensured the preservation of the traditions of the Baghdadi Jews in life. Until the mid-1870s, they provided their staff with living accommodation and facilities for the observance of Judaism. No work or business was conducted on Sabbath and festivals. Religious services were organized in accordance with Baghdadi customs. Due to their hard work and wisdom, the Sephardim Jewish Community of Shanghai became the most wealthy and influential Jewish community in Shanghai though their members probably never exceeding 800. Their contribution to the development of modern Shanghai can be felt even today.

### **Ashkenazi Jewish Community**

The Ashkenazi Jewish community in Shanghai was formed in the beginning of the 20th century when Russian Jews started to arrive in the city in a relative large number. Fleeing pogroms and revolutions in Russia, they traveled via Siberia first to cities in Northeast China, such as Harbin, Dalian, or Tianjin. In the early 1930s their number in Shanghai already surpassed 5,000. The Shanghai Ashkenazi Jewish Communal Association was established in June

1931 with a chairman and a nine-member executive committee. It was an essentially secular Jewish community with strong Zionist and nationalist leanings.

The Community was best organized and most active among all Jewish communities in Shanghai as far as the communal life was concerned. Charitable societies such as relief society, shelter house, provided aid to the needy and indigent. An educational aid society assisted young people in the Shanghai Jewish School with tuition. A sacred burying society maintained a cemetery and provided free burials for the indigent. Clinics and a hospital provided free dispensary to the poor. The Jewish Club, which was founded in the French concession in 1931, was the center of cultural, political, and social activities. It provided various activities such as concerts, lectures, and theatrical performances.

### **The Community of Central European Jews**

From 1938 on, some 20,000 Jewish refugees from Central Europe, chiefly from Germany and Austria, escaped to Shanghai, the only place in the world that required no documents such as visas, health certificates, and financial statements. Among them were Michael Blumenthal, who later became US Secretary of the Treasury in the Carter Administration, and Shaul Eisenberg, who founded and ran the Eisenberg Group of Companies in Israel.

Refugees got timely assistance from two existing Jewish communities upon their arrival. The International Committee for Granting Relief to European Refugees was established in Shanghai on August 7, 1938, to manage the flood of refugees. The Joint Distribution Committee provided a lot of help to permit a large number of the refugees to achieve economic independence. The refugees assumed that the Shanghai experience would be a very temporary one and none expected

that most refugees would stay in Shanghai for a decade or longer. Coming from the Central Europe, the refugees were ill-prepared for the radically different economic, cultural, and climatic conditions in Shanghai. However, most finally settled in the heavily Chinese- and Japanese-populated Hongkou area of the Shanghai International Settlement, north of Suzhou Creek. The refugees reflected German Jewish society in general from Orthodox, Reform to secularists. Despite the wide range of religious practice within the refugee body, a single organization, the Community of Central European Jews, united them and provided a comprehensive service to the refugees, including religious education, a women's league, a cemetery and burial society, kosher slaughtering, and an arbitration board to resolve disputes.

### **Polish Jewish Community**

In 1941, about 1,000 Jews mostly from Poland arrived in Shanghai from Japan. Zerah Wahrhafting, who was an influential leader of the Mizrahi Movement and member of the Israeli Cabinet from 1962 to 1974, came to Shanghai in 1941 and paved the way for Polish Jews to resettle in Shanghai through many talks with the Japanese authorities. Among those Jews were all the teachers and students of the Mirre Yeshiva, some 400 in number. The Mirre Yeshiva was the sole intact higher Talmudic academy in Eastern Europe that survived the Holocaust. They escaped from Lesovelia, Poland through Vilna, and obtained transit visas to Japan from the Japanese consul in Kovno. After a short stay in Kobe Japan, they made their way to Shanghai. Their study and daily worship services were never interrupted by the War. They continued to print their own books in Yiddish and Hebrew. Together with remnants of several other yeshivot, they were devoted to the study of Judaism and continued their studies in the Beth Aharon

Synagogue throughout the War. Some students were also invited to teach at Jewish schools in Shanghai, which strengthened the tie of Judaism among those Jews in Shanghai.

### **Jewish Communal Life and Practice of Judaism**

Jewish communal life in Shanghai started with the Sephardic Jews shortly after they settled in the city. In 1862, the Sassoons endowed land for use as a Jewish cemetery, the first communal project established in Shanghai. To meet their religious need, the community set up its first synagogue named as Beth El in 1887. In 1900, Shearith Israel synagogue started in use and served as house of worship and of Torah study. Their religious observances and the use of Judeo-Arabic written in a cursive Hebrew script as their lingua franca reflected their radically separate ethnicity in China.

The growing size of the congregation warranted a larger place for worship in the 1910s. Sir Jacob Sassoon and his brother Sir Edward endowed the Ohel Rachel Synagogue. It was named after Sir Jacob Sassoon's late wife, Rachel. It was the first purpose-built edifice for divine worship in Shanghai and was consecrated on January 23, 1921. It has a capacity to hold up to 700 people in its cavernous sanctuary. Marble pillars flanked a walk-in ark and wide balconies overlooked the sanctuary. As many as 30 Torah scrolls were held in the ark. The synagogue was considered as "second to none in the East." The site hosted the Shanghai Jewish School, library, and mikveh. With the completion of the Ohel Rachel, the Shanghai Sephardim community appointed Rabbi Hirsch as its first rabbi.

Another synagogue, Beth Aharon Synagogue, was built in 1927 on Museum Road (today's Hu Qiu Road) as a gift to the community from Silas Aaron Hardoon, a wealthy Jewish entrepreneur in Shanghai, to replace Shearith Israel synagogue. In 1940s,

it became the House of worship and study for the students and their rabbis of the Mirre Yeshiva. The synagogue was demolished in 1985.

In 1932 the Sephardic community appointed Rev. Brown, an Ashkenazi rabbi, as the rabbi of the congregation. The appointment of Ashkenazi rabbis implied a reduced commitment to the preservation of Sephardic traditions. Some innovations such as a choir, a few Ashkenazi melodies, a sermon, and prayer books with the English translation alongside the Hebrew, were introduced. Other than those, there was no intrinsic change in the form of the Sephardic service.

The Ashkenazi Community followed their own traditions and rituals, had their own house of worship. In 1902, a synagogue committee was formed in Shanghai by Russian Jews and inaugurated in 1907 in a rented premise and named it "Ohel Moshe" after Moshe Greenberg, a leading Russian Jewish personality.

In 1925 Rabbi Meir Ashkenazi, a Lubavicher Hassid, was invited to become the Shanghai Russian Jews' spiritual leader. He served as the Chief Rabbi of Shanghai from 1926-1949 and was the able spokesman for the Ashkenazi community, directing its many relief, educational, and religious affairs. He found the small rented synagogue inadequate for the growing community's requirements. With his efforts, a building was remodeled into a synagogue for the congregation in 1927. The second floor was removed and pillars were erected to support its roof. A mezzanine was constructed for women to pray separately from men as required by orthodox Jews. This Ohel Moshe Synagogue served as an early religious center for the Russian Jewish community for many years. In April 1941, a modern Ashkenazi Jewish synagogue was built, which provided seats for 1,000 people. Russian Jews called it the New Synagogue. The services in this synagogue continued until 1956.

Education is an essential element of Jewish identity and is one of the brightest aspects of the Jewish experience for the young. In the early period in Shanghai, Jews adopted the traditional method of father instructing son, or hiring a private tutor. The children learnt to recite prayers and read Biblical Hebrew. As their number grew, the Shearith Israel Synagogue incorporated in 1902 a Talmud Torah, where six boys were enrolled and learned Hebrew and religious studies through the medium of Judeo-Arabic in the first year. Later when European refugees came, many refugee children attended this school. In 1944, there were as many as 300 students at the school, which had its campuses in different districts of Shanghai. The Shanghai Jewish Youth Association, better known as the Kadoorie School, was founded specially for the refugees. Another, smaller school, the Ismar Freysinger School was more religiously-oriented school for the refugees. Those schools and other educational groups played a very important role in providing basic education of Judaism to the younger generation during the War. Hebrew classes and traditional orientation to Jewish education stressed that Jews are a distinct national group, bound together by a connection of Judaism.

Zion, the underlying theme in Judaism, was an integral part of Shanghai Jews' conception of a Jewish identity. The Shanghai Zionist Association, the SZA, was founded in 1903 with Sir Elly Kadoorie its first president. The SZA was one of the three earliest Zionist organizations in Asia and sent representatives to the Sixth Zionist Congress. The SZA also won the support and endorsement of Chinese government to the Balfore Declaration. New streams of Zionism were introduced into Shanghai with the arrival of Russian Jews. Shanghai saw the emergence of all kinds of Zionist organizations such as the Revisionist, the Mizrachi, the Poalei

Zion, the Betar and the Irgun in 1920s and 1930s. Those organizations were very active. The conflicts among different groups were limited. They succeeded in finding common ground on major issues. In April 1947, more than 8,000 Jews gathered to protest the hanging by the British authorities in Palestine of four Irgun activists. After the founding of the State of Israel, the Shanghai Betar and Irgun sent two groups of young volunteers to Palestine in fall 1948 to join the Independent War.

In September 1932, following hostilities with the Japanese, a Jewish platoon, gathering together all Jewish members of the corps, became a respected unit of the Shanghai Volunteer Corps. It was commanded by Captain Noel S. Jacobs. The Platoon expanded on May 23, 1933, to become the all-Jewish Hebrew Company under Jacobs's command. The majority of its members were Russian Jews. The collar of their uniform sported a metal Shield of David with the letters SVC superimposed. One of their undeclared aims was to acquire military experience for eventual participation in the fight for Jewish independence in Palestine.

Cultural life was extremely rich in Jewish communities in Shanghai. From 1903 to 1945, more than fifty Jewish Newspapers and magazines published in Shanghai in English, Russian, German, French, Hebrew, Yiddish, and Polish. Among them Israel's Messenger, Our Life, The Jewish Call, Shanghai Jewish Chronicle exerted a great influence on Jewish life of the city. Many books in Hebrew, Yiddish, English on Judaism were printed in Shanghai, including prayer books, Jewish calendars, the Talmud, Bibles, and books by Moses Maimonides.

Highly qualified Jewish musicians such as Aaron Avshalomov, Alfred Wittenberg, Walter Joachim, and Arrigo Foa not only enriched local life, but also entered the world of

Shanghai's academia and trained a number of young Chinese musicians in classical music, who in turn became leading musicians in contemporary China.

Jews in Shanghai, especially the Sephardi and the Central European refugees, suffered a great deal during the Japanese occupation of the city. Their business was ruined as the economy collapsed. After the outbreak of the Pearl Harbor attack, some Sephardic Jews, who had British passports, were interned as enemies of Japan. Under the pressure of the Nazi Germany, the Japanese authorities proclaimed, on February 18, 1943, the establishment of "the Designated Area for Stateless Refugees" in Shanghai, ordering Jewish refugees who had arrived in Shanghai from Europe since 1937 to move into the area within a month. The area became well-known "Hongkou Ghetto." Those who continued to work outside of Hongkou needed special passes with the hour of their return clearly specified. Those who failed to return in time were often punished or had their passes confiscated. Confinement, poor diet and sanitation, in addition to restrictive methods of Japanese surveillance, put thousands of Jews in a difficult, unpredictable, dangerous, and insufferable situation.

### **Harbin Jewish Community**

The Harbin Jewish Community could be considered as a large umbrella organization that covered an area of Northeast China and today's Inner Mongolia, where thousands of Jews settled from the end of the 19th century to the mid-20th century.

Harbin as a modern Chinese city was founded in 1898 when Russian engineers chose it as the headquarters for the Chinese Eastern Railway Company. Plans for a railway across Manchuria to Vladivostok was part of a treaty between China and Russia in 1896 ensuring mutual assistance against any future Japanese aggression. To build the railway

Russia also obtained extraterritorial rights, two and half miles on each side of the railway. Harbin soon became a thriving Russian town. Russian Jews began to gravitate to this part of China. Beginning with the construction of the Chinese Eastern Railway from Manchuli to Hailar, Jews from Russia began to settle in Northeast China and Inner Mongolia. Jews were almost free from persecution because Tsar Nicholas II, at the end of the 19th century, was anxious to Russify and encouraged immigration of Russians, including Russian Jews, to this region in order to strengthen Russian influence. The Tsar declared that Jews willing to settle along the Railway would be allowed freedom of religion, unrestricted business rights, and quota-free education. Besides Russian authorities in Northeast China did not want to show the Chinese that any white man—even a Jew—could be treated as inferior to an Asian. Many Russian Jews fleeing pogroms in Odessa, Kishinev, and other towns, decided to move to Northeast China for permanent settlement.

Jewish population in Harbin grew fast. On February 16, 1903, the Jewish Minority Community was founded in Harbin, numbering some 500 people. After the Russian defeat in the 1904-1905 Russo-Japanese War, many demobilized Jewish soldiers in the Tsar's army settled in Harbin and were soon joined by their families. The Bolshevik Revolution of 1917 and subsequent Russian civil war brought a flood of refugees, both White Russians and Jewish, to Harbin. In the 1920s there were as many as 15,000 Jews in Harbin and nearby towns, making the Harbin Jewish Community the largest in the Far East.

The Japanese occupation of Northeast China in 1931 and the establishment of the Japanese puppet state of Manchukuo in 1932 had negative impact on the Harbin Jewish

Community. The Japanese economic domination and harsh treatment of Jews coupled with the general lawlessness and anti-Semitic attacks caused many Jews to leave Harbin for Tianjin, Shanghai, and Palestine. The Jewish population of Harbin fell from 13,000 in 1929 to less than 5,000 in 1939.

Jews in Harbin were a homogenous group, consisting primarily of Russian Jews with a small number of Polish Jews. The Jewish Religious Community of Harbin, as it was named at the time, was a well-organized and supreme governing body. It stood for all Jews in the area and served all their needs. Its by-laws define such main functions as tending to the religious needs of the Jewish immigrants; managing the funds of the synagogues and the rabbis; managing the Jewish traditional method of slaughter of livestock; managing the Jewish cemetery and organizing funeral services; registering births, deaths, marriages and divorces; dealing with the Chinese authorities, and acting according to the laws of China; supervising the Jewish school for the immigrants; organizing cultural and educational activities; handling of all kinds of charities to needy immigrants.

The Harbin Jewish Cemetery was established in 1903. It had a small synagogue of its own. The Central Synagogue was built in 1907. In 1921 the New Synagogue was built. Both synagogues were orthodox. The first rabbi hired by the Community was Rabbi Shevel Levin, who had served in Omsk and Chita in Siberia before he came to Harbin. Rabbi Aaron Kiselev served in Harbin from 1913 until his death in 1949.

Dr. Abraham Kaufman, the community leader since 1919, played a leading role in the Harbin Jewish Community. He chaired the Far Eastern Jewish Council and held three times of the Conference of Jewish Communities in the Far East

from 1937 to 1939. He was arrested by the Soviet Red Army in 1945 and taken back to the Soviet Union, where he was imprisoned at a labor camp for ten years.

The Jewish Community of Harbin was a very active and comprehensive community. Besides synagogues, it ran a school, a library, a hospital, two Jewish banks, a home for the aged, and numerous charitable organizations. The Talmud Torah (Jewish religious school) was established in Harbin in 1919, which provided Jewish traditional education for children and young people. The Community had many publications in Russian and in Yiddish. Among them, *Yevreskaya Zhizn* was published from 1920 to 1940. Cultural and social activities such as theatrical performances and musical offerings enriched the community's life.

Zionism and Zionist activities played an important role in communal life. There existed all kinds of Zionist organizations such as Poalei Zion, Bund, Betar, Agudat Israel, and Revisionist Zionism in Harbin. Because of Zionist spirit and influence, quite a few Jews in the twenties and thirties immigrated to Israel, making aliyah.

In 1937, the Community created the Far Eastern Jewish Council, which in turn, held the Conference of Jewish Communities in the Far East three times from 1937-1939 in Harbin. Each conference was attended by several hundred of Jewish representatives from Tianjin, Shanghai, and other Chinese cities; and from Kobe, Japan. A decision was reached at the 1937 Conference that all the Jewish communities in China would be combined into a single overall autonomous association. It would cover all religious problems; all educational, cultural, social, and economic activities; support orphanages; care for refugees from Central Europe; and register all Jews and all the Jewish organizations in the Far East.

The Harbin Jewish Community suffered a heavy blow at the end of WWII when Russian Red Army declared war against the Japan and entered the city. Dr. Kaufman and other Jewish leaders were arrested, charged with anti-Soviet activities and forcibly taken to the Soviet Union. Although, the Community survived, many started to leave if they could.

### **Adjacent Jewish communities**

Beside Harbin, there were a number of small Jewish communities established in various cities in the early 20th century in Northeast China and Inner Mongolia, such as Hailar, Manchuli, Dalian, Mukden, and etc. All of them were connected with the Harbin Jewish Community either economically or socially.

The Jewish settlements from Russia concentrated in Hailar and Manchuli, two major cities of Inner Mongolia at the beginning of the 20th century. Most of them were merchants of foreign trade and forestry. Places of worship were set up in Hailar in 1910 and in Manchuli in 1912. A couple of hundred Jews resided in two cities. Representatives from Hailar took part in the Far Eastern Conference of Jewish Communities held in Harbin in 1937 and 1939. Manchuli Jews run a private school. It was situated at the railroad station of Manchuli. Four school days a week, it included four grades and counted 80 students and five teachers.

The first Jews who came to Dalian were Russian soldiers. Among them was Joseph Trumpeldor who was captured by the Japanese in the Russo-Japanese War of 1904-1905. He became the first Jewish officer to be decorated by the Tsar for his bravery. He stayed in Harbin after his release and made aliyah.

Jewish settlers from Russia came to Dalian in 1900. They were few in numbers, but Jews began to trickle to the city from Harbin after the Russo-Japanese War of 1904-1905. On

December 8, 1929, the Dalian Jewish Society was inaugurated and chief motives for the organization were religious duties, charitable activity, and cultural work. The Jewish Society of Dalian had 58 members in 1929 and 180 in 1940.

### **Tianjin Jewish Community**

Jews might have settled in Tianjin as early as 1860s when the city became an open port for foreign trade. However, there was no Jewish organization until 1904 when the Tianjin Hebrew Association was founded. The Community consisted mostly of Russian Jews. As a result, the Association was registered with Russian Consulate in Tianjin and considered as an organization of Russia. The population of the Community grew rapidly after the October Revolution in Russia in 1917 and again after Japanese occupation of Northeast China in 1931, when many Jews came from Harbin. In 1935, Jewish population of Tianjin reached some 2,500, probably the highest figure in its history.

Most Jews in Tianjin engaged in commercial activities, especially the fur trade. There were more than 100 fur firms owned by Jews in the city. Furs were obtained in Northeast China but sorted and processed in Tianjin. Fur products were chiefly shipped to American and European markets. Tianjin Jews were also involved other export business. Though most Jews in the city were secular and business oriented, they fasted on Yom Kippur, held family seders, observed the specific diet of Passover, and attended services on the High Holidays. Every household celebrated the major freedom festivals of Hanukkah and Purim. They also marked Lag B'Omer.

The Tianjin Jewish Community was an integrated society. They had a communal committee to take care of needs of its members. Jewish cemetery was created in 1904. Leo I. Gershevich, a fur merchant in Tianjin, served as the community leader for

many years. Under his leadership, a Jewish school was established in October 1925 to provide a religious and secular education. There were 132 students at the school in 1934. In 1928 a Jewish club was founded and soon became the center of the communal life. It housed a library with a few thousand volumes of books and reading rooms. A benevolent society and interest-free loan fund relieved the poor and helpless, and set them on the road to self-support. For the community's first three decades, worship was conducted in a small rented apartment. The Tianjin Jewish Community started a fundraising activity for a synagogue in 1937 and finally built their own house of worship in 1939. Rabbi Levi was in charge of the synagogue. Today, the building still remains standing and the Star of David is clearly seen.

Zionist activities played an important role in the community organizing any young people. A few hundred Jewish refugees from Europe were accepted by the Community during WWII. A grand gathering was held in front of the synagogue upon the news of the founding of the State of Israel in 1948. The Community had a very strong tie with the Harbin Jewish Community. Their representatives had participated in all three Conferences of the Jewish Communities in the Far East in Harbin.

The Tianjin Jewish Community also served Jews in nearby area such as Qingdao and Beijing. Though no Jewish organization was ever established in Beijing, a Jewish association was founded in Qingdao. Most Jews in Qingdao were Russian origin though the first Jews were mainly German citizens who came as merchants, bank employees or diplomats at the end of the 19th century. The population increased after the October Revolution in Russia. In 1920 Jews formed a congregation for religious activities. They had a synagogue of their own.

For many years F.M. Torabinskii, a Russian Jew, served as the head of the congregation. In 1940 there were 221 Jews who resided in Qingdao. After WWII, American Navy warships were stationed in the city. Quite a few Jewish servicemen joined the Community and its services. In the 1950s, all Jews left.

## **JEWIS IN POST-WAR CHINA**

The surrender of Japan brought some hopes for Jews in China. For the European refugees, the first positive change was the complete resumption of communication with the outside world and the flow of much-needed money into the community. The arrival of the American armed forces provided jobs and opportunities for them. Moreover, they were able to move around and had opportunities to go to a third country to join their family or relatives. The majority started plans to leave. It was quite natural for them to do so because they had never planned to come to China, in the first place. They ended up in China simply because they did not have any other choices. Countries such as the United States, Canada, and Australia became their destinations if visa could be obtained. However, the doors of most countries were still not open to them. The founding of the State of Israel appeared to be an opportunity. In 1948, right after its establishment, Israel opened an office in Shanghai to welcome Jews to Israel and about 10,000 Jews found a new home there.

For the Sephardi and Russians, China had been home for a generation or more. Many of them considered staying on. Some started to invest and others started to rebuild their business. But their hopes were short-lived. Civil War broke out between the Nationalists and the Communists in 1946. Those well-established Jewish families in the city, such as the Sassoons and the Kadoories, had transferred their business elsewhere, the Sassoons to the Bahamas and the Kadoories to Hong Kong.

By the time the Communists took over the power of the country in 1949, most Jews had already left China. However, a few thousands remained and lived in Chinese cities for another 10 years before their final departure from China. By the mid-1950s the total number was less than 1,000. Because of the declining of Jewish population, various Jewish organizations established early on were either diminished or merged. The Council of the Jewish Community, which was first created in Shanghai in 1949 after the founding of the People's Republic of China and registered with the Foreign Affairs Department of the Shanghai Military Committee on September 1, 1950 as a voluntary charitable organization for the welfare of China Jewry, took over the responsibility of administrative work in connection with the repatriation and resettlement of Jews residing in China to all parts of the world when the American Joint Distribution Committee closed its Shanghai office in 1951. The Council became the instrumental organization of the remaining Jews responsible for their welfare. By July 1956, the centralized management of the properties and the internal affairs of both the Ashkenazi and the Sephardic Communal Associations, which had been handling its own affairs separately for the last 50 years, had finally merged into the Council's office. The Council not only represented the Shanghai Jewish community but also represented the Jewish communities in Tianjin and Harbin. It was in charge of the general budget and migration affairs of those communities and its annual reports include all the communities. It took over the complete responsibility of the welfare of remaining Jews in Tianjin after the liquidation of the Tianjin Hebrew Association in 1958. In Shanghai, the New Synagogue on Chao Yang Road, which was built in 1941, served as the only living synagogue in Shanghai for years.

However, because the expense of maintaining the large premises in the face of dwindling attendance and growing financial need among the local Jewish population could no longer be justified, it was decided to dispose of the synagogue building. The transaction was concluded in July 1956 and the buyer was the House and Land Control Bureau of the Chinese People's Government. The reason to sell it to the Bureau was the Bureau offered high price. Several Torah Scrolls and a quantity of religious books owned by the local community were shipped to the Ministry for Religion of Israel as a gift.

The Jewish population in Harbin District was 153 by the end of June 1959, the largest Jewish community in China then. The Harbin Jewish Community was the only one that was able to keep its synagogue building by the end of 1950s. Daily services had continued to be held in the synagogue with large attendance for the Sabbath and holidays prayers by 1959. Children's parties on Purim and Hanukkah were still organized. The Jewish Community of Harbin finally stopped functioning on November 20, 1965, which marked the official end of the 100 years community.

In Tianjin, there were 130 Jews remaining, including children, in 1955. Due to the shrinking population and difficult financial status, the Association decided to sell its synagogue building in 1955. The deal was closed in May 1955. With the anticipated departure of all Jews in the Tianjin District, the liquidation of the Tianjin Hebrew Association was suggested early in 1957. On September 27, 1957 application to close down the Association was filed with the local authorities and a notice published in the Tianjin newspaper. The liquidation was completed in January 1958. This brought to an end of the Association that had existed for over half a century. Before the final

close of the Association, one Sefer Torah was sent to Israel and useful archives were sent to the Council in Shanghai for safekeeping and future reference. The welfare of the remaining Jews was taken over by the Council.

Jewish culture activities, such as publishing newspapers, organizing performances, came to a halt. The Shanghai Jewish Club, which was first established in 1930s and served as one of culture centers for Shanghai Jewry, closed its doors on December 31, 1955. Over 30000 selected books from the Club's library were shipped to the Ministry for Education and Culture in Israel as a gift. However, a reading and recreation room was created in the Shelter House, making newspapers, magazines and remaining books accessible to every Jew in Shanghai.

We could see clearly that the Jewish Diaspora in Modern China, which had lasted for about 100 years, faded away gradually by the end of 1950s. By 1966 when China started its Cultural Revolution, only a few elderly Jews remained and eventually died in China. The practice of Judaism in Mainland China ceased completely.

### **CONTEMPORARY JEWISH DIASPORA IN CHINA**

However, the history of Jewish Diaspora in China does not end in the 1960s. Since 1979, thanks to China's reform and "Open Door Policy", of which the goals were to attract foreign investments to China and to establish ties with the rest of the World, especially with the Western countries, Jewish presence in China revived. With more and more Jews coming to work, invest, study, and live in China, the practice of Judaism once again become part of life in Chinese society.

In 1995, Friday night services began to be held regularly every week at the Capital Club of Beijing. Sabbath prayer books and a Sefer Torah were donated to the community, which

enable the community to celebrate all major holidays. On both the High Holy Days and the Passover Seder, the community can expect to have 200 present. Other important landmarks for the community include its first bar mitzah in 1996 and its first b'rith millah in 1997. This community is headed by Roberta Lipson and Elyse Silverberg, two Jewish businesswomen, and affiliated with the Progressive movement of Judaism. In 2001, Rabbi Shimon Freundlich from Chabad-Lubavitch movement came and settled in Beijing. His mission is to build and lead the center of Chabad-Lubavitch of Beijing, an Orthodox congregation there.

Jews began to return to Shanghai in the 1980's. In the mid-1990s, they got organized and established the contemporary Shanghai Jewish Community. Rabbi Shalom Greenberg from Chabad-Lubavitch in New York arrived in Shanghai to serve this community in August 1998. Rabbi Arthur Schneier, President of the Appeal of Conscience Foundation from New York, donated a Sefer Torah to the community that same year. The size of the community is 250. Regular Shabbat services and kosher meals have been implemented, as well as, child and adult education classes, bar and bat mitzvah training and social brunches. On the first day of Rosh Hashanah, in September 1999, a Jewish New Year service was held at the Ohel Rachel Synagogue for first time since 1952.

Jewish Community in Hong Kong Jewish Diaspora in Hong Kong is a unique case and needs to be addressed separately because Hong Kong had been under the British rule from 1842 to 1997, when it reverted to Chinese sovereignty. The beginning of the Hong Kong Jewish Community was more or less similar to that of the Shanghai Jewish Community. The leading members of the community, such as the Sassoon family and the Kadoorie brothers, lived and invested in both cities though with

more of a presence in Shanghai. The first Jews arrived in Hong Kong in 1843 and 1844, the years immediately following the ceding of Hong Kong to the British under the Treaty of Nanjing, which brought unprecedented access to China for foreign merchants and the promise of security. A small community of Jewish merchants, by and large from Bombay and Calcutta with Sephardic origin, was taking shape as early as the 1860s. The number of Jews in Hong Kong reached 71 in 1881. By 1900, there were about 150 Sephardi living in Hong Kong. Ashkenazi started to arrive in the 1880s and 1890s when the pogroms broke out in Eastern Europe.

The communal life started shortly after Jews settled in Hong Kong. The Jewish cemetery in Hong Kong was first established in 1857. In 1870, the first synagogue was set up in a rental house on Hollywood Street. In 1881, a new synagogue in memory of Sir Jacob Sassoon's mother, Leah, replaced the older one. On Yom Kippur of 1896, 67 attended the service.

In the first ten years of the 20th century, three things were done to lay a solid foundation for the future of the community. First, the Ohel Leah Synagogue was constructed in 1901 as a gift for the Hong Kong Jewish Community from the Sassoon Family and consecrated in 1902. The Synagogue is still in use today and has become a city landmark. Secondly, the communal cemetery was enlarged in 1904 to meet the need of the community with assistance of Sir Matthew Nathan, the only Jewish Governor of Hong Kong. Thirdly, a Jewish recreation club was created for all Jews with the donation from the Kadoorie family in 1905 and enlarged in 1909, which symbolized a community-focused spirit.

The community did not grow quickly as most Jewish merchants were attracted to Shanghai, which was developing dramatically and proved to be a better place for



business investment from 1910 to 1936. However, the Japanese occupation of Mainland China in the late 1930s caused many Jews to leave Shanghai, Tianjin, and Harbin for Hong Kong. But this refuge was short-lived when Japan occupied Hong Kong in 1941. The following four years was the darkest page in the history of the Hong Kong Jewish Community as community leaders were detained and put into camps and business suffered. However, the Hong Kong Jewish Community recovered after WWII and remained steady over the following 30 years. The 1980s witnessed a rapid growth and development of the Hong Kong community, with newcomers making up 64% of population by the end of the decade.

An open acceptance of Jews from many parts of the world characterized early Jewish life in Hong Kong. The community did not employ a rabbi until 1960s though it benefited from the services of visiting rabbis over the years. Observant members of the community, including Lady Muriel Kadoorie's father, David Gubbay, often conducted services. The first officially appointed rabbi arrived in 1961. In 1985, Rabbi Mordechai Avtzon from Chabad Lubavitch was invited to serve the community for one year and after finishing his term, stayed on in Hong Kong to create a center for the Chabad-Lubavitch movement in Asia.

In 1969, a Hebrew school was set up in Hong Kong to promote Jewish education. By 1973, school attendance had grown to 80 children. In 1991, the Carmel Jewish Day School was established to give a full-time education option for the community's children.

In recent years, Hong Kong's growing population has led to a natural diversification in the religious life of the community. There are now four congregations, which have their own rabbis and places of worship. They are Orthodox Ohel Leah Congregation,

the Chabad Lubavitch Congregation, the Progressive United Jewish Congregation, and the Conservative Shuva Israel Congregation.

Religious links between Hong Kong and China have enjoyed a revival since the mid-1980s, following the revival of Jewish Diaspora in China. The Ohel Leah Synagogue was quick to support these activities by serving as a source for Pesach supplies and various educational materials.

Also since 1980s, the Hong Kong Jewish Community has strengthened its tie with Israel. The Community center becomes a "home" for Israeli diplomatic and business representatives in Hong Kong. The Jewish community redeveloped the site of the Jewish Recreation Club and turned it into a modern Jewish Community Center in the early 1990s, serving the entire Jewish community of Hong Kong.

When Hong Kong reverted to China on July 1, 1997, the Jewish Community, who have played an important role in its development and contributed to its enterprise, its professions and its civil life, remain committed to the territory. According to the law a good many of the Hong Kong Jews have become Chinese citizens or have long-term residence rights. There were 2,500 Jews living in Hong Kong according to the statistics of the Israeli embassy, as of February 1998. It is estimated that about 5,000 Jews live in Hong Kong in 2000.

### ***Jewish Community in Taiwan***

Jews began to appear in Taiwan after the retreat of Chiang Kai-shek and his forces to Taiwan in 1949. The first Jews were those who served in the US army stationed in Taiwan in the 1950s and Jewish religious services were first organized and held in the military compound. In the 1970s, as the Taiwan economy boomed, more and more Jews came to live or work in Taiwan. A Jewish community was first established in Taipei in 1975. Yaacov Liberman, who was born in

Harbin and went to Israel in 1948, was elected as the community leader. The Communal Center is located in a rented villa in Tienmou, a residential suburb of Taipei where most Jews lived. In 1989, the resident Jewish population was 148 from a dozen countries such as Australia, Canada, England, France, Germany, Israel, Panama, South Africa, Switzerland, and the United States. Although a few families were permanent residents, a majority was businessmen or employees of various companies, who conducted and supervised businesses in Taiwan.

Besides Shabbat services at the Community Center, the Community also provides for visitors and those who stay in downtown regular Shabbat services every Friday evening, Saturday morning and afternoon at the President Hotel in Downtown of Taipei. Prayer books, prayer shawls, kosher wine, Havdalah candles, and spice boxes are kept in the hotel permanently. A monthly bulletin is published with material on all holidays and other religious activities. The Community is a member of the Asia Pacific Jewish Association.

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# The New Israel's Messenger



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### 18 July 2012

Dear former members of the Sephardic Jewish Community of Shanghai,

As a recently elected member of the board of the Sephardic Division of Igud Yotzei Sin, I want to bring alive the history of the Sephardic Jewish Community of Shanghai that performed such a great and prominent role in the history of China Jewry.

We owe it to our grandparents, parents, children and grandchildren who should be made aware and proud of their heritage. In order to preserve the history of the Shanghai Sephardic Jews and keep it alive for future generations, I would appreciate receiving stories of your life in Shanghai encompassing the days of your youth, your experiences during WWII, and the follow-up years up until the period when we all had to leave the land of our birth and venture out into new territory. We would also like to know about you and your families after China.

It is important for us to contribute in preserving the great history of the Shanghai Sephardic Jews. I am certain that many of you have

interesting tales and anecdotes to tell and share of your days during your life in Shanghai, once known as, Paris of the East.

A little about my background, my name is Flori Isaac Cohen. My mother is Mozelle Toeg Isaac – sister of Isaac Hayim Toeg, active members of the Shanghai Sephardic Jewish Community, and on the Committee of the Shanghai Jewish School. My marriage to Isaiah Meyer Cohen took place in the Ohel Rachel Synagogue in January 1951. This was the last wedding held in that famous synagogue, which was expropriated by the Chinese authorities in early 1952, when the Torah scrolls were removed from the Holy Ark in the presence of my family and other members of the Sephardic Jewish community.

In July 2012 I had the opportunity to visit Shanghai with my family, over 50 years from the time I left. The changes I saw were astounding, especially all the skyscrapers in the once desolate Putong area. Still standing were Ohel Rachel Synagogue, the Jewish School, the Toeg residence where we lived, Marble Hall, the Lyceum Theatre and more. It was a memorable trip for my family who

learned firsthand tales of my youth and saw our homes, schools, the Ohel Rachel Synagogue and more..

In conclusion, I want to mention that the Sephardic Section of Igud Yotzei Sin – Association of Former Residents of China, is in need of assistance in order to jointly participate in the social activities of IYS to help those in need and to be able to continue the yearly scholarships granted to offsprings of former China residents, who are studying at various Israeli Universities. In this regard I would greatly appreciate your favoring us with a contribution towards our good causes.

Your stories and contributions should be mailed to:

Attn: Flori Cohen  
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P.O.Box 29786 Tel Aviv 61297, Israel  
The stories may also be sent by email to: igud-sin@013.net  
Or directly to me at:  
floenco@netvision.net.il

I thank you all in advance and look forward to hearing from you.  
Shana Tova and with very best wishes.

**Flori Cohen**

# War-end Message to the Sephardic Jewish Community

Shanghai, September 1945

**Dear Members of the Sephardic Jewish Community,**

Now that peace has been given to the whole world by the grace of Divine Providence and now that Jews have withstood the gravest assault upon them, I take this God-given occasion of thankfulness to congratulate each and every person. At the same time I am furnishing you with a brief report of matters concerning the Community and of duties performed for its welfare during the bitter forty-four months of the war. (in the Far East, Ed.) in the first place it is with much regret that I have to state that we lost three great leaders and benefactors of this Jewish Community:

**MR D.E.J~ ABRAHAM  
SIR ELLY KADOORIE  
MR R.M. JOSEPH**

In them we truly sustained an irreparable loss.

On the other hand I have the pleasure to mention that I have been fortunate enough, from the time I took over the leadership of the Community until now, to have been able to give relief to all those who were in need. This was managed to a small extent through promises of payment after the war and some donations, and to a large degree by loans to be paid after the cessation of hostilities, It was difficult to find the money, but I thank God that I succeeded to the very end and that at no time had I to stop giving relief, salaries and medicines. Heartfelt gratitude especially goes out to Mr. A.J. Hayim and Mr. Ellis Joseph and his brother, the late Mr. R.M. Joseph, for the priceless help I received from them financially and morally.

My thanks also are extended to all others who made donations, cash loans,

and promises of payment after the war. Special honour goes to the Shanghai Jewish Joint Distribution Committee for their financial contribution in the late phase of the war.

I wish to record how much every one of us should be grateful to the whole of Mr. I.A. Toeg's family, who helped in one form or another, as well as to Mr. I.A. Toeg's sister, Mrs. Mozelle Isaac.

I am highly appreciative of the unremitting services and sense of responsibility of the members of my Committee composed of Mr. I.A. Toeg, Honorary Treasurer, Mr. Arthur Sopher, Honorary Secretary, Mr. Theodore Sopher and Mr. S.I. Jacob. I am also grateful to the "Investigation Committee" composed of Mr. S. Sudka, Mr G. Raymond and Mr. S.J. Moalem, who had to interview individually ail those who applied for relief.

My thanks are also accorded to the Shanghai Ashkenazi Jewish Community who, when the Japanese Military Authorities took the premises of the Jewish School, Beth Aharon Synagogue and the Ohel Rachel Synagogue, were kind enough to put at our disposal a room in their Synagogue for our daily prayers, and in their hospital quarters housed all the teakwood benches and chairs of the Ohel Rachel Synagogue.

Thus, by the aforesaid aids, did it become possible for me and my Committee to relieve the distress of 202 persons out of a total Community of 370, outside of the Camp.

To give an idea of the degree of work my Committee and I had to undertake, I mention the fact that at the time we took over the management of the Community in April 1942 our monthly budget

amounted to about \$10,000 - as against our last month's budget of a sum in excess of \$110,000,000 - (Shanghai dollars).

Touching the subject of the wider aspects of relief, it is with regret that I have to state that the youth of our Community, especially of the poor class, are mostly not a credit to us. I therefore urge our leaders to pay more attention in future to our youth. The boy or girl must be taken in hand from the moment of school leaving till the time he or she is settled. Higher education must be given to those who deserve it and a profession to others, and care given to them from the school leaving time till 25 years of age.

The Ladies Benevolent Society; if and when it re-functions, must take charge of cases of sickness and it should be the task of a sub-Committee to look for work for those out of employment.

The best help is not the money which undermines the stimulus to work and inclines people to become dependent and to be mere parasites. Our policy should always be to make the poor self-reliant and self-supporting.

Concluding, I would state that my Committee has incurred obligations in loans payable in US Dollars and Swiss Francs and I trust that the Community will rally round my Committee in an enthusiastic effort to collect enough money to meet the indebtedness due to Sephardic Jews, Ashkenazi Jews, and to the Chinese. I am confident that members of my Community, in gratefulness for their safe release from this war, will do their duty in full.

GOD BLESS YOU ALL!

M.E. Dangoor President

Published by Dr. Naim Dangoor CBE  
The Scribe

# Edward Isaac Ezra

From Wikipedia

Edward Isaac Ezra (born 3 January 1882 in Shanghai; died 15 December 1921 in Shanghai) was a wealthy Jewish businessman, who was the first Chinese-born member of the Council, and who was at one time "one of the wealthiest foreigners in Shanghai". According to one report, Ezra amassed a vast fortune estimated at from twenty to thirty million dollars primarily through the importation of opium, and successful real estate investment and management in early twentieth century Shanghai. Ezra was the largest stockholder and the managing director of Shanghai Hotels Ltd., and its major financier, and controlled such hotels as the Astor House Hotel in Shanghai.

## Family background

Edward Isaac Ezra was born in Shanghai, China on 3 January 1882, the oldest of the nine children of Isaac "Ned" Ezra (died 1892), one of the first Jewish merchants in Shanghai (and had Ezra Road named after him) and his wife, Flora Abraham (died 1899). He was the older brother of Rachel Ezra Levy (born 1884 in Shanghai; married Nissim Simon Levy; died 2 January 1968 in Hong Kong); Ellis Isaac Ezra (born ca. 1885); and twins Isaac Isaac Ezra (born 8 February 1892) and Judah Isaac Ezra (born 8 February 1892); and four other sisters. In 1907 Ezra married Mozelle Robinson Sopher (born 1890 in Shanghai; died August 1979 in Hong Kong), and they had two children, Cecil (born 1908) and Denzil (born 1914).

## Business activities

In 1896 The Central Stores Company, which was largely financed by Ezra, took over the Central Hotel (later the

Peace Hotel) on the southern corner of Nanjing Road and the Bund. From 1900 Ezra had diversified his economic activities, adding large-scale real estate investments, construction, and management. Ezra was considered one of Shanghai's major landowners. Ezra "erected - on the land bounded by Nanking, Kiujiang, Szechwan and Kiangse Roads - 1,000,000 taels worth of residences that enjoyed modern amenities. The family interests included hotels," including the Astor House Hotel. By 1915 Ezra had generated enough wealth to be able to sell a choice property in the most desirable part of the Hongkou District on the northern bank of the Suzhou Creek directly across Huangpu Road from the Astor House Hotel, to the United States for their consulate. By 1920 the Astor House Hotel was making a handsome profit under his leadership.

Ezra was the managing director of Shanghai Hotels Limited from 1907, chairman of the Far Eastern Insurance Company, chairman of the Shanghai Gas Company, chairman of the China Motors Ltd. Additionally, he held large proprietary interests in, and was president and chairman of, the China Press and the Evening Star newspapers.

In 1913 Ezra was elected the first president of the Shanghai Opium Combine. At the same time Ezra was leading the legal cartel, he was also organizing illegal underground opium smuggling and distribution network, involving his younger brothers, twins Isaac Isaac Ezra and Judah Isaac Ezra, and some Chinese associates. When it was exposed, Ezra was granted immunity from prosecution by testifying against Paul

Yip, his Chinese partner, who received an 18-month prison sentence.

In 1917 Ezra purchased The China Press newspaper from its founder, American journalist Thomas Franklin Fairfax Millard.

## Social activities

Ezra's relationship to the Sassoon family by marriage, and his immense wealth allowed him both social standing and political position. His own home on Joffre Road (now Huaihai Lu) in the French concession was an indicator of his wealth. According to Paul French, "Ezra was extremely rich and lived in considerable style in the Ezra mansion" with "Louis XV furniture throughout, a ballroom for 150 dancers, a music room to seat an audience of 80 in comfort, and elegantly designed French windows giving out on to 25 acres (10 ha) of gardens."

In 1900, Ezra also helped organise and fund the Society for the Rescue of the Chinese Jews, which aimed at restoring Kaifeng Jews to Orthodox Judaism. Ezra was the president of the Shanghai Zionist Association from its founding in 1903. Ezra was the vice-president of the Jewish Communal organisation of China, and vice-president of the Synagogue. Ezra was an active member and past Master of the Lodge Saltoun, and attained the highest degrees in freemasonry. Ezra was a member of the Shanghai Club; the Shanghai Race Club; the Masonic Club; and the Cercle Sportif Francais.

From 1912 to 1918, Ezra was one of the nine-member Shanghai Municipal Council that administered the International Settlement. Despite

continue on page 46

# CELEBRATION OF LIFE MURIEL, THE LADY KADOORIE 1915 - 2011



Muriel, The Lady Kadoorie, was a woman of great charm and devotion. Born Muriel Gubbay in Hong Kong in 1915 to the famous Gubbay family, she was the only daughter of David Sassoon Gubbay who was a distinguished Hebrew scholar and an authority on comparative religions.

A prominent member of the Jewish Community, David Gubbay led the Ohel Leah Synagogue's voluntary choir and sang at the opening of the Synagogue in 1902. His love for music had a great influence on young Muriel who would become an accomplished pianist.

Muriel met Lawrence Kadoorie through her grandmother who befriended Lawrence's mother, Lady Laura Kadoorie when she first arrived in Hong Kong in the late 1800s. After an endearing courtship, Muriel and Lawrence married in November 1938. A short honeymoon was spent in Indo-China and the couple soon returned to build their family in Hong Kong. They had two children, Rita and Michael.

When World War II broke out, Rita was 18 months old and Michael 6 months. The family was first interned in Stanley Internment Camp in Hong

Kong, then Cha Pei Civilian Camp in Shanghai. The war years were hard, and Muriel had at heart her beloved children. She later reflected: "your first thought was to look after your babies, to do everything you possibly could and try and live as normally as possible."

Lawrence was the first P.O.W. to return to Hong Kong after the war in 1945. Muriel stayed on in Shanghai with the children at Marble Hall, the Kadoorie Family's home and the centre of all Allied activities in Shanghai in the immediate postwar years.

During this time, she entertained foreign diplomats, the British Red Cross, Generals and soldiers with piano recitals and arranged entertainment for the wives. She joined Lawrence three months later when women were allowed back into Hong Kong.

During the ensuing refugee crisis, in which Jewish refugees passed through Hong Kong from China in transit to the rest of the world, she spent long hours with Lawrence ensuring the refugees were comfortably settled in The Peninsula Hotel, their temporary home, and attended to their baggage at the go-down.

An active philanthropist, Muriel was particularly keen to further the prospects of young girls in Hong Kong; and in earlier years this extended to teaching the piano to young girls in Kowloon and later to her patronage of the Girl Guides and Brownies. She was the Patron of the China Coast Community and visited the residents regularly. A keen music lover, she was a strong supporter

of the Hong Kong Philharmonic Orchestra, the Asia Youth Orchestra and the Chopin Society.

She took a personal and keen interest in the Kadoorie Farm and Kadoorie Agricultural Aid Association, and was very much enthused by their organic produce. Muriel's philanthropy encompassed her support for higher education.

In 1998, she funded the Kadoorie Biological Sciences Building at the University of Hong Kong in her husband's memory. Lady Kadoorie was conferred the Degree of Doctor of Laws, *Honoris Causa*, by the University of Hong Kong in 1999.

The Rt. Hon. The Lord Kadoorie died in 1993, leaving Lady Kadoorie a widow. She remained at the family home in Kadoorie Avenue and passed away peacefully on 5th December 2011, aged 96. Muriel, The Lady Kadoorie was surrounded by the loving support of her two children and their families.

She will be deeply missed by her children, Rita and Michael and their spouses, Ronald and Betty, together with their grandchildren, Andrew, Deborah, Natalie, Bettina and Philip, and great grandchildren, Milo, Misha and Esme.

Lady Kadoorie was given an Honorary Degree in 1999 by the Hong Kong University. Here are some extracts from a Professor Chan, who wrote and delivered the following citations, (adapted):

"...The Kadoorie name is well-known in Hong Kong: there is Kadoorie Avenue, where incidentally Lady Kadoorie lived, and the Kadoorie Farm and Kadoorie Agricultural Aid

Association, the University Kadoorie Agricultural Research Centre, the facilities of which were initially donated by the Kadoories.

Lady Kadoorie took a personal and genuine interest in the Farm and her enthusiasm for organic produce of the Farm was obvious. The Kadoories were initially motivated by a desire to help indigent farmers. Lady Kadoorie's grandson, Andrew McAulay, manages the project. Lady Kadoorie was clearly an advocate of environmental reform and concerned about the increasing pollution of our city.

Lady Kadoorie was aware of those who suffered financial need. Lord Kadoorie was approached by the Dean of St John's Cathedral to donate funds for the establishment of the China Coast Community, which would provide a home for many who might otherwise be homeless.

She took a personal interest in the



home and visited it regularly. She is also a dutiful and hardworking Trustee of the Kadoorie Charitable Foundations, which engages in multifarious works of relief and philanthropy, including 14 projects in Mainland China.

Lady Kadoorie had two areas which interested her particularly: music and

children. An accomplished pianist when younger, she was a keen lover of music, and talked knowledgeably and with warmth about individual performances.

She was also patron of the Hong Kong Soong Ching Ling Children Palace. She certainly did not trumpet forth her good works, far from it; indeed such is her modesty that she downplayed all the good work she had done.

Although Lady Kadoorie had travelled a great deal, she considered Hong Kong, her birthplace, her home, and has devoted time and energy to local causes.

In her humility Lady Kadoorie insisted she was just an "ordinary" person; in fact the scope of the family philanthropy has raised her out of the commonplace into the rare. She has lit up the lives of the less fortunate with her many acts of kindness and of love."

**Jewish Times Asia - Feb 2012)**

## Edward Isaac Ezra (Continued from page 44)

an obvious conflict of interest in relation to his opium business, Ezra refused to resign from the Council. In 1919 Ezra resigned from public life because of a gambling scandal involving his brother, Judah, who had paid the favourite team to lose in a baseball tournament in 1918.

### Death

Ezra died of a cerebral hemorrhage at the Shanghai Nursing Home after collapsing in his office at Kiukiang Road about noon on Thursday, 15 December 1921, aged only 39, in abject poverty and isolation, abandoned by his former colleagues. Ezra was buried at the Baikol Road Jewish Cemetery in the Yangpu District after a service conducted by

Rabbi Hirsch.

Ezra's premature death accelerated the decline of the family's prestige and wealth. According to Douglas Valentine, "Left to their own devices, the degenerate Ezra brothers squandered the family fortune and by the mid-1920s had decided to trafficking in illicit drugs." After 1925 Judah and Isaac both moved to San Francisco, where they were among the very first to import narcotics from Asia to the United States. The Ezra brothers formed a connection with Italian Mafiosi Antone "Black Tony" Parmiagni, Charles "Lucky" Luciano and Frank Costello, Jewish gangster Meyer Lansky, and with Ye Ching Ho (Pinyin: Ye Qinghe),

also known as Paul Yip (or Paul Yi), an agent of Chiang Kai-Shek's Kuomintang and with the approval of Chiang's Nationalist government, "which relied on opium profits for its survival". In May 1933 the Ezra brothers were arrested in California for distributing narcotics on the West Coast of the United States.[ Despite their guilty pleas and co-operation with authorities in testifying against their confederates, they were fined \$12,000 each and were imprisoned for twelve years, thus "bringing their family's fortunes to an abrupt and dramatic conclusion." After their release from prison, the Ezra brothers were deported.

# The Jews of Shanghai

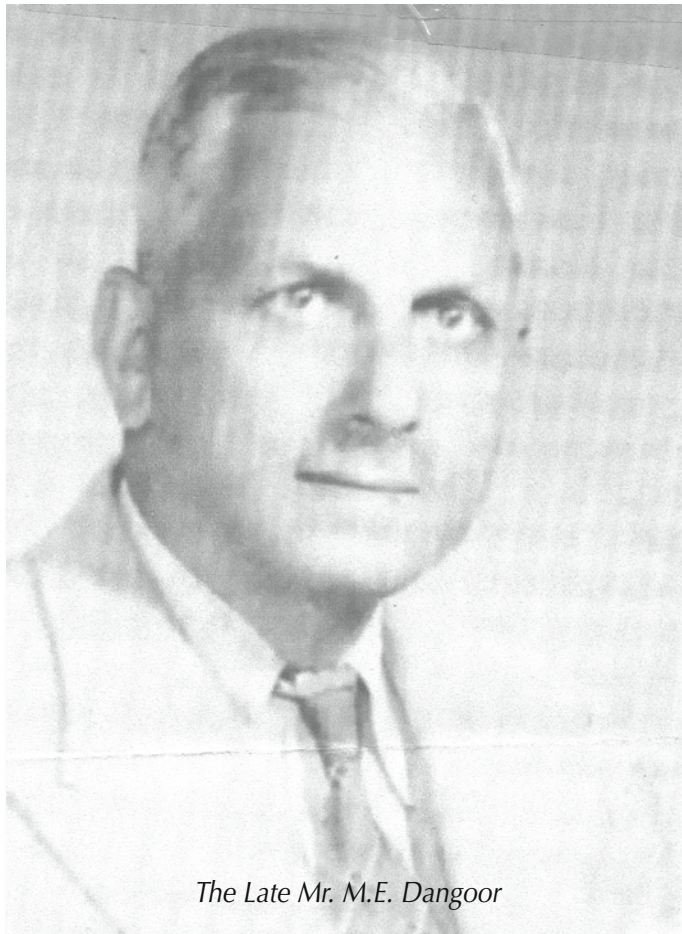
**Mr. M.E. Dangoor**

IN 1946 with the Chinese Communists sweeping the country the Jews of Shanghai prepared to leave. Baghdad Jews first came from India in 1844, when David Sassoon decided to open a branch in China, in the wake of the British-provoked Opium Wars (1839-1842) which opened China's doors to Western trade. In the intervening 100 years the Sassoons, along with the Hardoon and Kadoorie families, had made vast fortunes in commerce, banking, land speculation, transportation and construction.

Their activities greatly contributed to the growth and development of both Shanghai and Hong Kong. After 1910, the Baghdadi community was officially organised as the Shanghai Jewish Community Association.

Early in the 20th century magnificent synagogues were built: Ohel Rachel, by Sir Jacob Sassoon named after his wife Lady Rachel of Bombay and Belt Aharon (torn down in 1981) by Silas S Hardoon. The Ezra and Hardoon families started the Shanghai Jewish School shortly after 1900, and influential Jews founded the Shanghai Jewish Club.

On the eve of the Second World War Shanghai was the only place in the whole world that did not impose restrictions on Jewish immigration and the community increased to over 26,000. The following is taken from a report on the Jews in Shanghai by the late M.E. Dangoor, then president of



*The Late Mr. M.E. Dangoor*

the Sephardi Community:

For 70 years Jews in Shanghai were all of Baghdad origin. The Jew had a splendid reputation among the Chinese and was honoured and well respected. Between 1917 and 1925, 5000 Jews came from Russia and Siberia and in the thirties 20,000 German and Austrian Jews arrived. When all the doors of the world were closed to them only Shanghai allowed them in without a passport. The Sephardi Jews were the most prosperous as they came to China for business reasons and not as refugees; but the others soon made good.

At the beginning of the war there were three distinct communities: 800 Sephardi, 4500 Russian, 20,000

German and Austrian. Each had its own committee, synagogues, rabbis but shared hospitals and other amenities. A year after the commencement of the war with Japan, the occupying Japanese put all British, American, Dutch and Belgians in concentration camps and the rest remained free, except that those who belonged to countries who were at war or severed diplomatic relations with the Axis countries, had to wear red arm-bands.. A few months later all German Jews were compelled to live in Hongkew (the East End of Shanghai) ghetto. This was done at German instigation. Before the end of the war the two Sephardi synagogues were taken over by the Japanese for storing ammunitions and they put anti-aircraft guns in the Jewish cemetery. in 1942 I was elected president of the Sephardi Community, which position i held till May 1946 as I was preparing to leave. All through the war 1 had to give the Japanese monthly statements of income and expenditure and was called from time to time to various departments and subjected to searching questions about the community. The Russian Jews remained free to do business but the Sephardi Jews, being mostly so-called "semi enemies", were much restricted. The British among them were put in concentration camps; the others were left free but had to wear a numbered red arm-

band, giving in Japanese the name of the country which they belonged to. During the war I had to help 210 Sephardim by monthly donations. I had to borrow from Sephardi and Russian Jews and also from Chinese. Just before the war about 250 Polish Jews belonging to "Meir Yeshiva" arrived in Shanghai. It was supposed to be one of the most important Yeshivas in Poland. They had a Rabbi as head of the Yeshiva and many leaders. They all used to study the Talmud the whole day and I understood that sixty or seventy of them could recite the Babylonian Talmud by heart.

The Sephardi Community gave them a Synagogue "Beth Aharon" for their studies. After the war this Yeshiva was allowed to go and settle in America. The Joint Distribution of America used to send to all German Jews

monthly help. From the beginning of the Japanese war till the end the United States Government allowed the Joint to send through Switzerland US\$30,000 monthly. Also another American Orthodox Society used to send monthly help to the Yeshiva. The German Jews were helped splendidly by the Joint. They had their Communal Kitchen, Hospital, Maternity Hospital, Synagogues, etc. Just before the war Mr. Horace Kadoorie, the son of Sir Elli Kadoorie, collected and gave money, mostly from the Sephardis, and built for them a school in Hongkew for 600 children, which at the same time became a Communal Centre for games, concerts, and many other communal activities.

In 1944 the Presidents of the German and Russian Jews were taken to the - "Bridge House" a place where

they kept "selected" prisoners and subjected them to horrible questioning and mental and physical drilling.

After four months the President of the Russian Jews was released. He was a tall, hefty and strong man. When I saw him after his release he was weak and could not even walk properly. He was an absolute wreck. I thank God, I was spared being taken to the "Bridge House". I believe that one day when the foreigners will be able to come and go freely and Shanghai will again be the fifth port in the world, an important Jewish community will establish itself there. The Jews have helped immensely in the greatness and the building of this splendid city "The Paris of the East"

**Published by: Dr. Naim Dangoor CBE**  
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*Pupils of the Baghdadi and Ashkenazi communities  
in the yard of the Shanghai Jewish School, 1935  
(courtesy of Simha Flegg, Jerusalem)*



# Shalom, Shanghai

By Liu Dong in Tel Aviv

It's been 65 years since Nina Admoni left Shanghai, a place that holds so many troubled and happy childhood memories for her and thousands of Jews around the world. "It's been so long since I left my 'home' to Shanghai. The people there, the place where I lived, are so close to me, it's like it was yesterday in my mind," the 80-year-old Israeli told the Global Times during an interview in her home in Tel Aviv, Israel. Admoni was one of thousands of Jews who sought shelter in China to avoid being murdered by Nazis during World War II.

## A community of 30,000

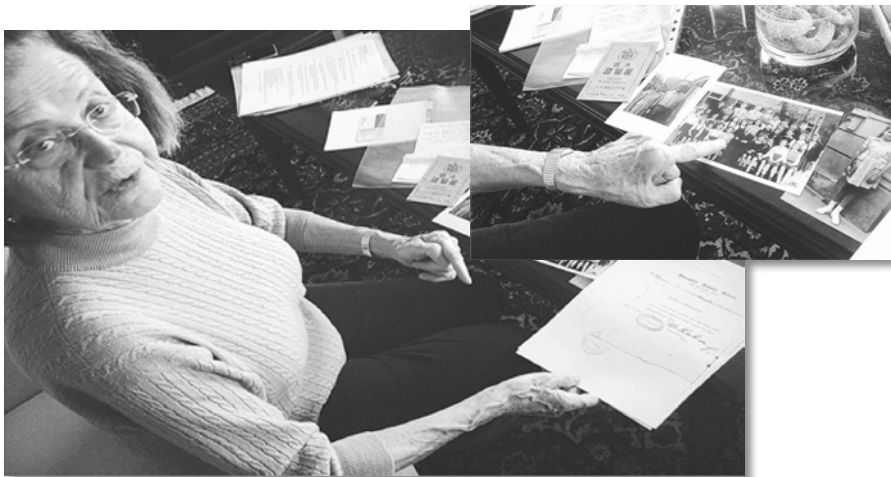
According to the Center of Jewish Studies Shanghai (CJSS), some 25,000 Jewish refugees from Europe streamed into Shanghai between 1939 and 1941. Shanghai's Jewish community, which dates back to the 19th century, numbered 31,000 during the 1940s. Born in Warsaw in 1932, 7-year-old Admoni, along with her parents who were surnamed Wurtans, were forced to leave their home after Germany invaded Poland in 1939. "We were

travelling along the narrow roads and would have to run for cover in the ditches whenever we heard planes approaching," said Admoni, recalling the horror of German planes attacking a line of refugees. Following an exhausting and harrowing week-long train trip to Lithuania, Admoni's family was able to obtain a transit visa from the Japanese Consul. Her family and other refugees finally arrived in Kobe, Japan where they were anything but welcome. As an ally of Germany the Japanese expelled all 2,000 Jewish refugees who had landed there. Denied visas to the United States and other Western countries that refused to accept the desperate refugees, the Jews travelled to Shanghai, which was one of the world's largest open ports where visas were not required. Admoni's family and other Jews decided to settle in what they had hoped would be a safe haven in Shanghai.

## No visa required

Admoni's family arrived in Shanghai in August 1941, to find a dynamic, cosmopolitan city, parts

of which were governed by various nations that occupied so-called international concessions in various neighborhoods around the city. With the help of existing Jewish communities and local citizens, Admoni's family moved to a "nice" apartment at No. 925 Joffre Road (today's Huaihai Road) in the French Concession. "When I arrived in Shanghai, local Chinese people gave us a lot of help," Ruth Simon, whose family fled to Shanghai from Germany and Austria in the 1930s, told the Global Times. "I still remember a Chinese man named Mr Wu, who knew my father through business. He arranged for us to live free in a decent place when we first arrived in Shanghai. We appreciated that so much," said Simon. Many of the refugees were highly talented as was Simon's neighbor Alfred Wittenberg who was over 60 years old and a well-known violinist. Wittenberg fled Germany and settled in Shanghai in 1939 where he lived until his death in 1952. "I can clearly remember him playing the violin every day, even when the bombs were falling on the ghetto," said Simon. Shanghai government records show after the war Wittenberg was hired by one of his Chinese students, Tan Shuzheng, who served as deputy director of Shanghai Conservatory of Music. Wittenberg worked as a professor at the conservatory until his death. Admoni and Simon and many other Jewish children attended the Shanghai Jewish School as they settled into a new life in their second home. "We can still remember when we were uncontrollable in school; the common punishment was forcing us to study monologues from Shakespeare's plays. We can all recite most of Hamlet and Julius Caesar today in our sleep. We also



A young Ruth Simon poses with her father's Chinese business associate surnamed Wu in Shanghai in the 1940s. Photo: Courtesy of Nina Admoni  
Nina Admoni at home in Tel Aviv telling stories about her childhood in Shanghai. Photo: Liu Dong/GT



*Members of the Association of Former Residents of China, Israel-China Friendship Society, have their picture taken with a reporter (second from left) from the Global Times. Photo: Courtesy of Liu Dong*

had to write the name and address of our school 500 times: ‘Shanghai Jewish School, 544 Seymour Road,’” laughed Admoni. Less than six months after arriving in Shanghai, Admoni and her family were again forced to live the nightmare they had tried to escape in Europe. In December 1941, the Japanese attacked Pearl Harbor and moved to brutally occupy Shanghai.

### **Confined to a ghetto**

Three top Nazi German officers arrived in Shanghai in July 1942 to persuade the Japanese occupiers to exterminate the Jews in Shanghai. The Japanese ordered all Jews in Shanghai to move to a designated area, Hongkew, in today’s Hongkou district in Shanghai. Jewish people are not allowed to leave the area without a pass from a Japanese officer.

By the end of 1943, the one-square-mile area had been turned into a teeming ghetto with a population of 100,000 Jews and Chinese. “During this time of suffering our Chinese neighbors in Hongkew held no animosity toward the stateless Jews. On the contrary, they felt a common bond with us and whenever possible, they would give us a hand,” Admoni recalled. Admoni said she often played with her Chinese friends and neighbors sometimes would come

to their home to teach her mother how to cook Chinese food. In August 1945, after the US dropped two atom bombs and Japan’s surrender, the war was over. Jews and Shanghainese alike cheered the end of the dark days. By autumn that year the Shanghai Jewish community started to learn the horrific details of the Holocaust. Every Jewish home fell into a deep sorrow that touched their Chinese neighbors’ hearts who shared their loss and offered condolences by visiting their homes and synagogues where prayer meetings were held in memory of those who had perished. “As we began to learn of the extent of the tragedy we realized how lucky we had been to find this haven in Shanghai. Regardless of our complaints we had not even once gone really hungry,” Admoni said. In 1947, Admoni’s family and thousands of Jewish refugees said goodbye to their Chinese neighbors to join relatives in the United States. Admoni met her husband, Nahum Admoni, in Berkley, California and they emigrated to Israel in 1954. Admoni worked in different positions in government and later became the Executive Director of Israel-America Chamber of Commerce and Industry until she retired in 2005. Despite the passing of so many years, Admoni said she’ll never forget Shanghai. She has twice visited Shanghai in 1992

and 2011 and she plans to return with her family again this year.

### **Visiting old neighbors**

I saw my old house in Hongkew is still there. It was so touching when I talked with the Chinese people who now live there. It was the best time of my childhood in Shanghai,” the old woman said. “When I said goodbye to them, we both had tears in our eyes. We once lived together under Japanese rule and this shared experience made us like one family,” said Admoni. “It is a history that we can’t forget, and Jewish people should always remember that China lent us a hand when we needed it most,” said Prime Minister of Israel Benjamin Netanyahu at a celebration commemorating the 20th anniversary of China-Israel diplomatic relations in Tel Aviv on January 24.

### **Preserving history**

A series of cooperative activities including forums, exhibitions and design competitions were held between students from Shanghai Tongji University and Tel Aviv University. They were offering suggested designs for the Sino-Jewish Innovation Center that will open in April and is dedicated to preserving the cultural heritage and the Shanghai neighborhood where many Jewish refugees lived. “We are working to protect the heritage and to promote the city’s new development today,” said Professor Moshe Margalith who heads the Tel-Aviv Institute and chairs UNESCO Modern Heritage. Wang Jun, chief researcher of the Urban Planning and Design Institute at Tongji University, said that their heritage work would include many modern elements. Pan Guang, director of CJSS, who has studied Jewish history in China for several decades, said it was amazing to have such a place in Shanghai dedicated to preserving the memory of Jews. In 2011, during Admoni’s second visit, she was surprised to find a

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# Revolutionary Associations

by Rene Goldman, Professor Emeritus at the University of British Columbia



This year's month of February marked the centennial of the completion of China's first revolution of the 20th century: the founding of the Republic of China, the first republic in Asia, by Dr. Sun Yat-sen.

An idealistic revolutionary, Sun (known in China and Taiwan as Sun Zhongshan) believed that for China to become a modern, democratic, progressive country, respected by the world, the declining Qing dynasty founded by the Manchu invaders in 1644 had to be overthrown and replaced by a republican form of government.

But Sun's concerns for the future of his country ran deeper. Like many Chinese reformers and revolutionaries of his time, he was influenced by the pernicious doctrine of social Darwinism, which viewed the world as an arena of international rivalry and struggle, in which only the fittest among the nations survived.

China had suffered so many humiliating defeats in its confrontations with the West and Japan that it seemed its very survival was in question. This led Sun, among others, to view the his-

torical fate of the Jewish people as a mirror of what might await China: exile and persecution. Sun bemoaned China's lack of cohesion and his prescription was for them to follow the Jewish example of possessing a firm sense of nationhood.

Sun strongly admired Zionism and, over the years, he had contact and formed relationships with several Jews. For more than a decade from his places of exile in Japan and North America, Sun led the Kuomintang, the Chinese Nationalist Party that he founded. His followers attempted almost yearly uprisings in coastal cities of China in the hope that any of these could become the spark that would light up the revolutionary conflagration.

In 1908, the empress-dowager Cixi, who for half a century had ruled the empire with an iron hand, died, leaving on the throne an infant emperor and a weak regent.

Three years later, on 10 October, 1911, the garrison of the inland metropolis of Wuchang rose in revolt and revolution spread across the south.

Sun returned to China and was proclaimed president of the Republic of China in the southern capital Nanjing (Nanking). However, the north and Beijing remained firmly under the control of the dynasty and its most powerful army, commanded by the opportunistic general Yuan Shikai, who inflicted defeat on the revolutionaries and then negotiated a settlement: in exchange for Yuan forcing the monarchy to abdicate, Sun would yield the presidency of the republic to him.

Yuan's next move was to stage a coup and make himself president for life in 1913 and emperor in 1915.

However, Yuan's death the following

year saw China break up into regions ruled by opposing warlords while, in Beijing, a weak government and president maintained a semblance of unity.

Back in Canada, in 1912, the adventurer Moishe (Morris) Cohen, the unruly son of a London East End Gabbai, had been inducted into the membership of the Calgary branch of the Kuomintang by the Chinese friends he had made in the course of his activities, in Saskatchewan and Alberta, activities that landed him in the Prince Albert penitentiary.

Cohen was the only Caucasian to earn that mark of trust, and he had previously won distinction for his bravery and competence as a sergeant in the Edmonton Irish Brigade during the WWI.

After WWI, Cohen embarked on a new life of adventure in China, where he was introduced to Sun, who made him his chief bodyguard.

In 1917, Sun had established a revolutionary government in Canton, from where he hoped to gather forces to fight the northern warlords and finally reunify China under the leadership of the Kuomintang.

In the course of a foiled attempt on Sun's life, Cohen suffered a wound to his left arm; this inspired him to train himself to shoot from both hands, hence earning the sobriquet, "Two-Gun Cohen."

Cohen greatly admired Sun, and the Chinese leader's ascendancy over him seems to have changed him into a well well behaved, moral man. Cohen mourned Sun's 1925 passing like one grieves for a father. He thereafter served both Sun's widow and the Kuomintang in various missions, earning an honorary generalship in the process.

In 1922, Sun was driven out of Canton by his warlord ally and found refuge in the French concession of Shanghai. On a previous stay there, Sun had met representatives of the Jewish community, notably N.E.B. Ezra, publisher of the Sephardi Zionist newspaper *Israel's Messenger*, and David Rabinovich, publisher of *Nasha Zhizn*, the organ of the Russian Jewish community.

In a letter published after the Balfour Declaration in *Israel's Messenger*, Sun assured Ezra of his wholehearted support for the Zionist movement, which he identified with China's struggle for national emancipation.

Grigori Nahumovich Voitinsky, agent of the Communist International (Comintern) organization, was also present in China around that time. In Shanghai since 1920, Voitinsky established relationships with radical young professors and students and persuaded them to found the Chinese Communist Party in 1921.

In 1922, the Comintern adopted a strategy of alliance between European communists and revolutionary nationalists in Asian countries that were colonies (India, Indonesia) or semi colonies like China, in order to break the encirclement of Soviet Russia by Western and Japanese imperialism.

To implement Vladimir Lenin's "two-stage revolution" theory for Asia (which stated that national liberation and the proletarian socialist

revolution could be only achieved following industrialization and the modernization of government), the Comintern dispatched Adolf Abramovich Yoffe to Shanghai.

There, he and Sun crafted a formal agreement known as the Sun-Yoffe Declaration of 1923, whereby the two men agreed that Soviet Russia would provide assistance to China even though it was not ripe for a Soviet-style revolution. No sooner was the agreement signed, than a coalition of minor warlords occupied Canton and invited Sun to return and re-establish a revolutionary government.

At Sun's request, the Comintern now sent to Canton a most experienced veteran revolutionary, Mikhail Markovich Gruzenberg, alias Borodin. Borodin, a native of Riga, had for years been active in leftwing movements in Chicago. He became Sun's chief advisor.

At Borodin's urging, Sun reorganized the Kuomintang into a disciplined party following a Leninist model, and created a revolutionary army led by the party, for which Russia provided instructors (chiefly general Vassili Bluecher, alias Galin) and weapons. In addition, Borodin helped Sun to make his ideas more coherent in the form of an ideology based on three principles: nationalism, democracy and people's livelihood (welfare statism).

Disappointed with the failure of the West and Japan to support his movement, Sun heavily relied on the Soviet alliance. He did, however, resist the more radical suggestions of Borodin, such as confiscating the land of the landlord class.

In May 1925, Sun was invited to Beijing by a coalition of warlords who sought to negotiate for a peaceful reunification of China. Sun died soon after his arrival of lung cancer.

By the following year, the Kuomintang's revolutionary army undertook its northern expedition to reunify China but, by then, Borodin was bested by the army's commander, Chiang Kai-shek, who, notwithstanding his graduation from the Moscow military academy, turned by force against his communist allies and expelled Borodin and other Soviet advisors from China.

After establishing his National Government in Nanjing, Chiang claimed Sun's mantle, and enshrined his predecessor as "Father of the Nation" in an elaborate mausoleum. His government did not, however, pursue Sun's pro-Zionist promise: in the United Nations vote of November 1947, which decided on the partition of Palestine, its representative abstained.

China's consul-general in Vienna did nevertheless save thousands of Jews by issuing visas to China before the war broke out.

**Jewish Times Asia -April 2012**

## *Shalom, Shanghai (continued from page 50)*

photograph of herself in an exhibition at the Shanghai Jewish Refugees Museum, where the Ohel Moshe Synagogue once stood, which was the center of the Jewish community in Shanghai during World War II. "I told everyone who came to see the exhibition about my story and that I was the little girl in the picture," she said. With the help of the Consulate of Israel in Shanghai, the Shanghai Jewish Refugee Museum has built a database containing the personal

information of some 15,000 Jews who lived in Shanghai during the war. The database allows people to find where the refugee families lived during their stay in Shanghai. Last May the Shanghai Jewish Refugee Museum and the German Ministry of Culture jointly sponsored a large scale exhibition in Berlin and Hamburg detailing the lives of Jewish refugees in Shanghai during the World War II. A similar exhibit will be held this month in Israel. Chen Jian, head

of the Shanghai Jewish Refugees Museum, told the *Global Times* that it is a traditional virtue of Chinese people to be open, hospitable and tolerant, not only of Jews but also of people from other nations. "By commemorating this history today, we cherish it and are inspired by its spirit, which can help us look toward a brighter future between Chinese and Israelis," Chen said.

Leah Garber contributed to this story.

**Global Times - February 13, 2012**

# Russian-Jewish Harbin before World War II

Chizuko Takao (Rikkyo University)

## Imperial Russian Jewish Policy and the Uniqueness of Harbin

Harbin, a city founded by Tsarist Russia in 1898 as a construction headquarters from which to build the Chinese Eastern Railway (Kitaiskaia Vostochnaia zheleznaya doroga, hereafter CER) soon became the central place in the Russian Far East. Manchuria, in the early 20th century, was a border region between conflicting powers. Frontier characteristics and political crises resulted in an influx of settlers before, and refugees after, the Russian Revolution, resulting in a striking diversity of religions and ethnicities. In Harbin, in the first half of the 20th century, besides the Russian Orthodox churches, there were many non-Orthodox Christian churches, including Catholic, Lutheran, Armenian, Old Believer, Baptist, Seventh Day Adventist, and Molokan houses of worship. A first wooden mosque had been constructed already in 1901, and a synagogue in 1903. Harbin's Russian population is often generally lumped together as "Russians", but there were peoples other than ethnic Russians, such as Jews, Ukrainians, Armenians, Germans, Tartars, Greeks, Georgians, Poles and Karaims. In contrast to the Russian Far East, where very few Jews were allowed to reside (for example, 267 in Vladivostok, 358 in Nikolaevsk, and 610 in Khabarovsk in 1901), a municipal census conducted at Harbin on March 9, 1913 (N.S.) found 5,032 Jewish residents, accounting for more than 10% of the "Russian" population in 1912. In the short decade since the construction of the CER, Harbin had become the largest Jewish center in the Far East. Russian Jews were attracted to this city because there was no discrimination

in education, residence, and administration, unlike that institutionalized in Russia proper. As is well known, Tsarist Russia imposed residential restrictions called the "Pale of Jewish Settlement", and the overwhelming majority of the Jewish population in Russia was concentrated in the Kingdom of Poland and the 15 western provinces of Russia proper. In the reign of Alexander II, under his liberal integration policy towards the Jews, residential permits for outside the Pale of Settlement began to be given, first to guild merchants and then to artisans, and educational restrictions against the Jews were lifted. However, after the assassination of the Tsar and waves of pogroms in 1881, Russia's Jewish policy turned reactionary, and so new residential, economic, and educational restrictions for Jews were introduced.

In a frontier zone like the Far East, Jewish policies were influenced more by the policies of local authorities than by those of the central authorities. According to N.I. Dubinina, Priamur Governor-General Nikolai L. Gondatti (1911-1917) was a "monarchist with a liberal face" who was "democratic and associated with every social stratum". Gondatti, often evaluated as an advocate of foreign investment in the Russian Far East, aimed to promote the development of trade, fishery, railways and industry. However, the "Jewish question" seemed to be an exception for him. As for the settlement of Jews into the Russian Far East, Gondatti imposed stricter measures than the central authorities, often disregarding potential benefits for the local economy. When the Russian government relaxed the

residential restrictions and permitted immigration of refugees into the Russian interior in the summer of 1915, when the government had difficulties in coping with a large number of Jewish refugees within the Pale, Gondatti imposed a new limitation that made it mandatory for Jewish refugees to apply for special permits to migrate to the Far East. Immigration of a large number of Jews into Harbin was possible because the utilitarian requirement outweighed the official policy of maintaining consistency with the anti-Jewish laws of the Russian Empire. Under the policy of Finance Minister Sergei Witte, who placed importance on the prosperity of the areas along the railway lines and the economic promotion of the Russian Far East, anyone who had capital and a spirit of entrepreneurship was welcomed in Harbin. In March 1898, the Committee of Ministers gave the CER the right to issue passports. With this, it became legal for Jews to reside in the railway zone as an "exemption" in cases where it was acknowledged that such Jews could contribute to the benefits of railway construction. Initially, many of the Jews in Harbin immigrated from neighboring cities such as Vladivostok, Blagoveshchensk and Khabarovsk, and they were engaged in the supply of construction materials and supplies for railway workers. Jewish capital at Harbin played a pioneering role in the promotion of local industries such as forestry, oil extraction, flour milling, alcohol distillery, etc., as well as the development of resources. A socialist and ethnographer, Moisei Krol, noticed when he arrived in

1918 in Harbin that “almost all big commercial enterprises in Harbin were in Jewish hands”.

Spurred on by the Russo-Japanese War, immigration of Jews into Harbin was further promoted. During the war, about 250,000 military personnel gathered in Harbin forming a Russian military base. Some military-goods suppliers, medical service workers and soldiers (Jews accounted for 4% of the total number of soldiers) remained in Harbin after the war. Moreover, as many Jewish communities in the Pale were destroyed by pogroms during the 1905 Revolution, some Jews returned to Harbin with their families. In Harbin, institutions and facilities that made it possible for Jews to live their national and religious lives were rapidly constructed. By about 1914 the Jewish community in Harbin had established fully-equipped religious and community facilities such as synagogues, schools (elementary education and Hebrew language schools), a public library, Hevrah Kaddishah (burial brotherhood), a cemetery, a mikvah (ritual bathhouse), an old age home, Gmiles Hessed (interest-free loan system), and charitable organizations, forming the leading national and religious groups in Harbin.

### **Identity of Jews in Harbin: Religion, National Consciousness and Language**

In late imperial Russia, as the new generation of Russian Jews increasingly lost their traditional religious identity through secularization, modern national identity and Zionism as a political movement became the unifying forces for Jews in Russia. The Jewish community in Harbin was no exception. The political and social upheavals, reactionary movements after the 1905 revolution, and the wave of anti-Semitism that culminated in the 1911-13 ritual murder accusation (the Beilis Affair), stimulated a sense of crisis and strengthened the unity of the Jewish

communities of Harbin.

“Harbin Jewish Community (Kharbinskaia everjskaia obshchina)” later renamed “Harbin Jewish Religious Society (Kharbinskoe everjskoe dukhovnoe obschestvo)” was founded in 1903. In December 1909, the first by-laws entitled “Private Rules of Jewish Religious Organizations in Harbin” were established. After the Russian Revolution, many refugees crowded into Harbin. As a result, the organizations of the Jewish Community in Harbin were further consolidated. A soup kitchen for daily meals was established in 1918, and a free clinic and a nursing home for kinless elderly poor people were established in 1920. The expenses of all of these facilities were paid by donations and the Community membership fees.

According to the by-laws of the Harbin Jewish Community newly registered in April 1920, the Community managed “all problems in Jewish national lives”. It was defined as an organization to protect the “national interests” of Jews, and had wide-ranging authority, including Jewish education, public health, and charity, aid to refugees, birth registration and administration of the Jewish cemetery. The by-laws stipulated that all male and female Jews who were more than 17 years of age living in Harbin and its vicinity were qualified as members of the Community, and that all problems were to be decided by a majority vote of the Community Council (obshchinnyi sovet) whose members were elected by the Jewish Community members. The administration of the Jewish Community in Harbin was democratic, and at the council meetings there were fierce debates over a wide range of issues between the ruling Zionists and the Bundist opposition. Dr. Abraham Kaufman was the president of the Harbin Jewish Community from 1919 to 1945.

Unlike the Jewish communities of

modern Europe, which administered only religious affairs, the authority of the Harbin Jewish Community extended to Jewish national life in general, including secular affairs. It is interesting to note that the membership qualification had a proviso that “Jews who belong to any religion other than Judaism (Evrei, prinadlezhashchie kakomu-liboneiudejskomu veroispovedaniuu) are not regarded as members. This indicates that some converted Jews preserved their Jewish national identity.

The anti-Jewish legislation of Imperial Russia, including residential restrictions, was basically religiously motivated, and it was possible for Jews to break free from such anti-Jewish laws by converting to Christianity. In Imperial Russia, the number of Jewish converts to Christianity was no large in the 19th century. Furthermore, Jews converted to Christianity for pragmatic reasons such as intermarriage, occupational reasons, seeking higher education and acquisition of residence permission, rather than for purely religious motives. It was inconceivable that Jews would convert to Christianity in a city like Harbin, which was religiously tolerant. However, tragedies caused by conversion are recorded even in Harbin, and whether it was right or wrong to bury converted Jews in Jewish cemeteries became an issue in the Harbin Community. The problem of conversion contrasts the liberal Harbin that was described as “Happy Khorvatia” and the anti-Semitic realities of Russia proper. A young Jewish man who took the entrance examination of the St. Petersburg Technology Institute turned Lutheran without telling his parents in Harbin because he had no confidence that he would win admission under the 5% Jewish quota, and thus he passed the examination. This young man died of an illness when he came back to Harbin, and just before he was due to be buried in a Jewish cemetery it

was discovered from his passport that he was not Jewish. Aaron Kiselev, a rabbi of the Harbin Jewish Community, said, "Those Jews who were converted can never be allowed for any reason to be buried in Jewish cemeteries unless otherwise they again turned Jewish by completing all the necessary procedures," and refused permission for his burial. Despite his family's petition that his burial in a Jewish cemetery be allowed, the authority of the CER handled this case as an "internal matter of the Jewish community", and eventually the young man was buried in a Lutheran cemetery.

About 90% of the Jews in Harbin were from Russia. Almost all of the 20 Jewish newspapers and journals published from 1918 to 1930 were written in the Russian language. Der Vayter Mizrekh (Far East) was the only newspaper in Yiddish. In an interesting episode, Rabbi Kiselev once preached a sermon in Yiddish, but since many of the congregation could not understand the rabbi, the synagogue was thrown into an uproar, and the rabbi was finally obliged to speak in Russian after all. According to G. V. Melikhov, Harbin was a multi-ethnic city united by the Russian language and Russian culture. No matter what ethnicity people belonged to, Harbintsy (Harbin Russian as they call themselves) had Russian culture as their common roots, and they were proud of it. In this sense, Jews were surely Harbintsy. Around the same time in New York, the main destination of immigration for Russian Jews, newspapers written had great influence, and Yiddish pop culture prospered. Contrary to this situation in New York, the affinity with the Russian language and Russian culture emerges as the salient characteristic of Jews in Harbin. David Wolff noticed the fact that in contrast to Jews in New York, a high percentage of Jews in Harbin used the Russian language as their

mother tongue, and concluded that the reason why so many Russian Jews were attracted to Harbin was that the city was impervious to anti-Semitism but still remained within the framework of Russian culture.

In Harbin too, the process of Jewish religious acculturation took place. Teddy Kaufman, the son of the long-term leader of the Harbin Jewish Community Dr. Abraham Kaufman, witnessed how much of the Jewish religious rites in Harbin were affected by the customs of the Russian Orthodox Church. Kaufman cited interesting "incidents" during prayers in synagogue. The Jewish practice of making donations called "Maot Hittim" (wheat flour money) is to make it possible for poor people to buy wheat flour for matzoth (unleavened bread) before Passover. But the gabbai who was in charge of the charity fund for the Harbin synagogue had little knowledge of Judaism, and had asked for contributions on a sheet headed "Donation to the Needy - a Red Egg for Passover". He was blissfully unaware that he had substituted an "Easter egg" for matzoth and flour.

Jewish society played a pioneering role in various aspects of economic, social and cultural life in the city of Harbin, and built close relations with Russian society. Jews and Russians could mingle freely at the city's public, cultural and commercial facilities such as hospitals, theaters, libraries and schools. In Harbin there were several Russian language Jewish newspapers, and Russian daily newspapers and weekly magazines won many Jewish readers.

### ***Disintegration of Harbintsy***

In the chaos after the Russian Revolution and Civil War, about two million people emigrated from Russia. The Russian diaspora had spread throughout the world. Most headed for the western part of Eurasia such as Paris, Berlin and Prague, but part escaped into China, particularly into Harbin. The number of "Russians" drastically

increased in Harbin after the end of the civil war and reached 150,000 in 1922, when Harbin became the largest center of Russian émigrés in the Far East. After Japan's puppet state of "Manchukuo" was founded in 1932, Harbin was continuously ruled by Japan for 13 years.

The Russian diaspora in Europe gradually became assimilated into the cultures and languages of the host countries, whereas Russians in Harbin had almost no contact with the surrounding Chinese culture and so did not lose their Russian identity. Similarly, Harbin Jews showed non-assimilation tendencies. Russian-Jewish journals were published in Harbin during the inter-war period and well into the Second World War. By contrast, the Russian-Jewish intellectual movements in Europe were gradually disrupted as the number of Russian speakers decreased, and Jewish journals written in the Russian language died out by the middle of the 1930s. Harbin became a unique enclave of Russian-Jewish culture.

However there was a disintegration of Russian society in Harbin in the 1930s. The Yad Vashem Archives in Jerusalem house testimony from Jews who spent their childhood in Harbin and Shanghai under Japanese rule. Such witnesses suggest that there was a rift created between Jewish and non-Jewish society in Harbin. Mark Lure, born in Harbin in 1923, said as follows: My family was assimilated but Jewish characteristics remained. In our home, we made knaidel (dumplings made from matzo as an East European Jewish dish), and went to synagogue during Passover. My family was not religious at all. But about 90% of my friends were Jews, although I did not select friends according to nationality. I encountered anti-Semitism only twice in my life in Manchuria. For example, there were many quarrels between children of Soviet employees and those of Whites in Harbin. I heard some children of

Whites shouting “zhid”. I knew I was a Jew. Of course I got angry, but I did not have much self-consciousness as a Jew at that time.

According to Nomi Synclaire, born in Harbin in 1921, there were almost no exchanges between Jews and the “Whites” and there were “many anti-Semites”. Another interviewee, born in Harbin in 1925, had the experience that her mother was falsely accused by “Whites” of being a spy and was imprisoned for four days. “Since about that time, our family began seriously considering leaving Harbin,” she said. Characteristically, the recollections of Jews who spent their childhood in Harbin in the 1930s link the words “Whites” and “White Russians” to anti-Semitism. Harbin had been described as a “paradise” for Jews. However, the Russian Revolution and the international upsurge of anti-Semitism after the Bolshevik seizure of power in Russia had a great impact on Jewish society in Harbin. The anti-Semitic Jews-Bolshevik bogey spread into Harbin too. Since the 1920s, especially in the 1930s when Japan became a major local actor, Jewish society underwent hard times because of the economic depression and rampant anti-Semitism. As we saw, while Harbin Jews had ethnically and religiously distinct identities, they acculturated to Russian culture and coexisted with other “Russians” in Harbin. However, ten years after the revolution in November 1927, anti-Semitic flyers were distributed on the street in Harbin, windowpanes of synagogues were broken, and other anti-Semitic incidents took place. Among others, the greatest threat to Jewish society in Harbin was the move of some White Russians to form fascist organizations.

The chief factors behind the popularity of fascist organizations in Harbin were the economic disparity between those who had lived in Harbin since before the revolution, and those who came as refugees after the revolution, and

also because of overpopulation and the particularly high unemployment rate among youth.

For the Jews, Harbin was no longer a “safe haven”. After the creation of the puppet state of Manchukuo in 1932, Harbin Jews became a favorite target of kidnapping by the members of the Russian Fascist Party. In particular, Simeon Kaspe, a pianist of French citizenship and the son of the owner of Hôtel Moderne, the most prestigious hotel in Harbin, was kidnapped and killed in 1933. His father was first sent a demand for ransom, but on refusing, was sent his son’s ear instead. The mutilated body was discovered a little later. This kidnapping and murder case, called the Kaspe affair, shook the Jewish community in Harbin, and also created an international sensation. The affair was shrouded in mystery. According to John Stephan, the Japanese military police and the local police in Harbin had a keen interest in the money of the Jews in Harbin, and planned to get ransom by kidnapping Jews. It was members of the Fascist Party who actually kidnapped and killed Simeon. In October 1934, six suspects including a Harbin police officer name Martynov, who was a member of the Russian Fascist Party, were arrested. In March 1936, they were brought before the district court in Harbin and sentenced to death. However, the Supreme Court in Shinjin (now Changchun), the capital of Manchukuo, reversed the decision, and the convicts won acquittal in February 1937, and were “deported” to Dairen (now Dalian). In the Archives of the Japanese Ministry of Foreign Affairs, there are many documents concerning the Kaspe affair in reports from the consul general and the local police agency in Harbin. This is because the case was widely reported by newspapers abroad, as Simeon Kaspe was a French citizen, and Japanese embassies in the United States and European countries inquired of the

Japanese Ministry of Foreign Affairs about this affair. Naoki Maruyama points out that the Kaspe affair caused American public opinion to criticize Japan, and Japan needed to take measures to improve its image. Indeed, Japan learned a bitter lesson from the affair.

While Japan was racking its brains amid the international attention, Jews in Harbin also could not help but take extreme caution to cope with the affair. When the funeral for Simeon Kaspe was held on December 5, 1933, Jewish stores in Harbin shut down completely to express condolence for the victim. This was regarded as being criticism aimed at the Japanese authorities. The Manchurian Daily News (Manshu Nippo), a Japanese-language newspaper published in Dairen, criticized the Jewish stores that closed on the day of the funeral. According to the paper, Dr. Abraham Kaufman, the leader of the Jewish community in Harbin, behaved outrageously and made violent speeches in the streets against the Manchukuo authority. A fascist newspaper in Harbin also reported that Dr. Kaufman made a speech as a strong protest against the “negligence of the authorities to allow such a cowardly crime and not to protect residents from murderers”. Both Japan and Kaufman must have felt that prolonging this enmity would never benefit them. In February 1935, Morito Morishima, the Consul General in Harbin, met with Kaufman, who asked Morishima to prohibit the publications of the Russian Fascist Party from carrying anti-Semitic articles. The meeting was reported by three Russian-language newspapers in Harbin under the headline “Japan Consul General Morishima Criticizes Attack on Jews”, and Morishima judged that the meeting had a certain effect on improving the situation. Interestingly enough, as opposed to Morishima who promoted “settlement” with the Jews, Hanroku Nagaoka, the



vice consul in Harbin, expressed his opinion that following such a policy to support Jews, who were merely a minority among Russians in Harbin, was not desirable from the point of view of government, as it would alienate Russians. In spite of the fact that there was a split within Japanese diplomatic circles concerning its "Jewish policy", kidnappings of Jews ceased after 1936.

### **Japan and its Jewish Policy**

The friction between Russian fascists and Jewish society was not the only rift in Harbin Russian society. Under the Soviet law of December 15, 1921, those who emigrated abroad illegally were deprived of their Soviet citizenship. As a result, a large majority of Russians abroad became stateless. Many Russians who lived in the CER railway zone acquired Soviet citizenship, since the CER after 1924 could employ only Soviet and Chinese citizens. After this date, Harbintsy were largely categorized by citizenship into Soviet passport, Chinese passport and émigré status (stateless). Out of the total Russian population in Harbin at the time when Manchukuo was founded in 1932, 26,224 were stateless and 31,837 had Soviet citizenship. According to Harbin police data in the mid-1930s, out of 7000 Jews in Harbin, 4500 were stateless, 1200 had Soviet passports, 350 had Polish, 160 had Lithuanian, and 150 had Chinese passports.

Mara Moustafine, who was born in Harbin of a Jewish mother and Tartar father, recalled how her family and other relatives were torn by the citizenship divide. Most of her relatives acquired the stateless status, but her grandfather chose to maintain his Soviet citizenship:

The 13 years under the rule of Manchukuo were hard times for the residents of Harbin. This is because people who had lived together for many years were suddenly classified into either White émigrés or Soviet citizens, either Russian Orthodox or

Jews. My mother's family was among those who retained Soviet citizenship throughout the Japanese occupation, as my grandfather insisted that being stateless - "a citizen of nowhere" - was too risky in the face of Japanese aggression. The price was the Japanese takeover of his meat business and my mother's exclusion from school ...

In December 1934, the Bureau for Russian Emigrés (Biuro po delam rossijskikh emigrantov, hereafter BREM) was established under the guidance of the Japanese Military Mission in Harbin. From then on, Russians living in Manchukuo were allowed to conduct activities only in organizations registered at the BREM, including political, social and religious organizations, clubs, schools, and others. By early 1935, 188 organizations were registered with the BREM. One of the purposes in creating the BREM was to control Russians in Manchukuo and to settle the frictions between them. A recent study indicates that by creating BREM, Japan also intended to give up their Soviet passports and register as stateless émigrés in BREM. The bureau increased its importance over time, according to the recollection of one Russian émigré:

In Manchukuo, BREM had a branch and representatives in each of the cities and residential areas where émigrés resided. Russians called BREM "our consulate" as a joke. Initially, the registration was voluntary. Over time, however, it became difficult for us to get a job without a BREM card, and became impossible to work at all in state organizations.

Every Russian over 17 years of age was required to register with the BREM by filling out a detailed questionnaire, and could then receive an identification certificate necessary for getting a job. The BREM supervised not only Russians but also all other ethnic groups such as Poles, Georgians, Armenians, Ukrainians, Tartars, Jews and others.

The relationship between BREM and Jews is one of the mysteries that have still not been clarified. According to Olga Bakich, Harbin Jews joined the BREM by 1936. However, many of the officials of the BREM were the leaders of the Russian Fascist Party that was headed by Konstantin Rodzaevsky. It must have been painful indeed for Jews to appear in person at the Fascist-dominated BREM, which controlled all aspects of Russian life in Harbin. Some documents indicate that the Japanese authorities acknowledged the problem and began to treat Jews separately from other Russians.

In December 1937, 21 Jewish representatives gathered in Harbin from Tianjin, Dairen, Mukden, Hailar, Qiqihar, Kobe and Harbin, and the first Far Eastern Jewish People's Conference was held with 700 participants. At the conference, Jews declared their all-out cooperation with the national policies of Japan and Manchukuo. The conference elected seven members of the newly created Far Eastern Jewish Council from the representatives of the cities, and Abraham Kaufman was elected as the chairman. According to a Japanese source, this council was created as a nonpartisan organization that represented Jews in the Far East and that played the "same roles as that of the BREM". From that time, Japan promoted its policy of protecting Jews under its rule.

Japan's Ministry of Foreign Affairs Archives holds the records of three Jewish families in Manzhouli who did not wish to apply for émigré status at the BREM office in Manzhouli, even though they had decided to give up their Soviet citizenship after the CER was sold to Japan in 1935.

In order to change our citizenship to émigré status, it is necessary for us to do procedures at the BREM. However, when we saw the attitude of the BREM officers to the Jews, at every occasion they cry "Down with the Communist Party" and then shout

“Down with the Jews”. Unfortunately, we are the Jews whom they want to defeat. We know thoroughly that the White Russians hate us most and attempt to defeat us. For us, doing procedures to change our citizenship at the BREM is equal to surrendering to the enemy. Anyone who has any pride will not do that.

These families decided to move to Harbin in the summer of 1939, where they could go through the registration procedure without applying at the BREM.

In contrast to the growing rapprochement between Harbin Jews and the Japanese authorities, the Russian Fascist Party faced a crisis under pressure from the Japanese side in the late 1930s. In March 1938, Konstantin Rodzaevsky was

appointed as the head of BREM after the former head General Baksheev resigned because of illness. According to a white émigré source, this unexpected appointment was welcomed by the Harbin Russian community. However, soon after the appointment, Rodzaevsky was forced to resign by pressure from the Japanese authorities. The source of the pressure was Kiichiro Higuchi, who was the head of the Harbin Military Mission, and who requested Rodzaevsky to liquidate the Russian Fascist Party and to concentrate on the BREM work. Rodzaevsky was dismissed after he declined Higuchi’s request, and publication of the Russian Fascist Party’s anti-Semitic daily newspaper name *Nash Put’* was prohibited.

After the Russian Revolution and

civil war, Harbin became a major political and cultural center of the Russian diaspora. Japan encountered a diversified Russian society with its complicated divisions according to religion, ethnicity, political ideas and citizenship. In Harbin, Japan also encountered for the first time a large number of Jews, and the question of the Japanese treatment of Jews attracted international attention after the Kaspé affair in 1933. As this study shows, Japan’s “Jewish policy” took shape amidst the chaos of the late 1930s. Further studies will be necessary to elucidate questions of Russian-Jewish relations and the evolution of anti-Semitism with the Russian émigré community in Harbin.

## SHANGHAI

58 **By Peter Berton**

While much of the city’s Jewish Quarter has disappeared in the years since the end of World War II, the Ohel Moshe Synagogue is a constant reminder of how this Chinese city saved tens of thousands of Jews fleeing the Holocaust.

Built by Russian Jews in 1927 in the Hongkou district in northern Shanghai, the synagogue was the primary religious destination for the Jewish refugees who flooded into the city.

While its facade has not changed, the building now is the Shanghai Jewish Refugees Museum. It is the first stop for many visitors seeking information about what the Holocaust scholar David Kranzler called the “Miracle of Shanghai.”

About 20,000 refugees settled around the synagogue, in an area called the Restricted Sector for Stateless Refugees but more commonly known as the Jewish Ghetto. The 2.68 square kilometers, or about a square mile, which was cordoned off by the Japanese who controlled

the city, also was home to 100,000 Shanghainese, who welcomed their new neighbors, according to Jian Chen, the museum’s director.

“After the end of the Pacific War in 1945, the European Jewish refugees slowly left Shanghai,” Mr. Chen said.

“However, they always looked upon Shanghai as their second home, calling the city their ‘Noah’s Ark’.”

The museum’s second and third exhibition halls display the stories of 20 Shanghai Jews in words and pictures.

Sometimes visitors tell those stories themselves, according to Dvir Bar-Gal, 47, a journalist who was born in Israel and has been conducting walking tours of significant Jewish landmarks in Shanghai since 2002.

“Today we had a lady who lived for 10 years in the ghetto,” Mr. Bar-Gal said. “Three days ago, a student in Shanghai came on the tour; his grandpa was a barber here and we discovered his photo on a wall.”

A favorite story involves Hans Cohn, who was 13 when he and his family

arrived in Shanghai. He had his bar mitzvah at the Ohel Moshe and eventually became a cantor in the San Francisco area. But by the time he returned to Shanghai, throat cancer had robbed him of his singing voice so he told his story in the museum’s main hall with the help of an automated voice box.

The area surrounding the museum is called the Tilanqiao Historic District, which contains the only well-preserved living quarters used by the refugees. At a glance, these may look like typical, older Shanghai streets, but it takes only a little imagination to picture what life was like with as many as 30 sharing a room.

One notable spot in the district is the intersection of Chushan Road, now called Zhoushan Road, and Huoshan Road, one block south of the museum, an area once known as “Little Vienna” for its European-style cafes, shops and nightclubs.

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**June 26, 2012**

# Letters

**Peter Witting**  
**Yarralumla, Australia**  
**[pwitting@bigpond.net.au](mailto:pwitting@bigpond.net.au)**

Thank you for another excellent edition of your Bulletin for April-May 2012.

With reference to the photo on page 81, "Tresinger School Shanghai", I wish to point out that the name of that school was "Freysinger's Elementary and Middle School". This school was founded by Ismar Freysinger, a German pedagogue, who is standing on the far left-hand side of the photo. The school was located in Dalny Rd., near the corner of Tonshan Rd., Hongkew. My sister Marion and I attended that school for some time but I cannot identify ourselves in the photo. Mr. Freysinger also instructed me for my Barmitzvah in 1941.

Further, with reference to the article on page 77 "New Archives Presented in Hong Kong", I was wondering whether some or all of the photos could be viewed on a website. If so, could you perhaps publish the website address?

I would also like to mention that subsequent to attending the Freysinger School, my sister and I attended the Shanghai Jewish Youth Association (SJYA) School founded by Sir Horace Kadoorie.

(Ed. Note: This photo appears in Bulletin 407 and is connected to the story on Laura Margolis by Erica Lyons - page 79,)

**Pan Guang**  
**[gpan47@yahoo.com](mailto:gpan47@yahoo.com)**

Dear Teddy and all Friends

I hope this letter finds you all well.

Please let me know if Alex Feldman is still alive, if yes, could you please let me have his email address. If not, is it possible to contact members of his family?

**Liora and Shlomo Dankner**  
**[harbinboy1@aol.com](mailto:harbinboy1@aol.com)**

Dear Gala Hantian

We would like to express our gratitude to you and your colleague for the warm hospitality and the professional tour you provided us during our visit to Harbin.

For me, to visit the place where my mother was born and grew up was like a dream come true.

We were happy to learn during our visit to China that the good relationship between the Jewish and Chinese peoples of the past still exists.

No doubt, you and your colleagues have helped to preserve the Jewish heritage in China and are contributing to this long-lasting good relationship between the two countries.

As discussed, please find attached some pictures and a brief outline about my mother and her family during their life in Harbin. (Ed. Note: A short history and photos of the Schoustcher family are on page ).

**MARINA SCHLAU CUNNINGHAM | [cunningham@mail.montclair.edu](mailto:cunningham@mail.montclair.edu)**

Dear Teddy Kaufman

My cousin, Leo Regev, just visited you at your office and discussed our recent reunion in China. I am the granddaughter of Lev Rogovin and daughter of Bela Rogovina Schlau. I am presently in the process of putting together material for a project (book or article) that I am doing on my uncle Mikhail Rogovin, who was executed in 1937 in Kazan, Russia. I have received extensive materials from Memorial, as well as the former KGB offices in Tatarstan.

I need to get in touch with Anna Sung who wrote a book on Tianjin Jews and refers to the company owned by my family. I know that she is a reporter in Oregon but do not have her email or any other address. I would really appreciate if you could supply me with this information.

Thank you, and thanks for all your work with your great and informative publication.

**Liora Grofer-Dankner**  
**lioradankner@gmail.com**

Dear Teddy,

On returning to Tel Aviv we want to thank you for the assistance you gave us in our visit to Harbin last April. For many years I desired to visit the regions of my mother's childhood (Sosana Sloucher) in Harbin, and to tour her favourite places. With your help I succeeded in locating some of them, eat the special ice-cream and walk along "Kitaiskaia Ulitsya", and at the end reached the Sonogari River, adjacent to which lived my mother's family.

I was excited to visit the Museum commemorating Judaism (?), and to be identified amongst the others. The picture of Dudi Aaron Sloucher in the Beitar uniform, the picture of my mother's favourite piano teacher, Valentina Geshgornia (?), whom I met in New York, as well as the picture of the black winged piano made by J Baker - we have a similar piano in our home in Atlit.

I was warmly welcomed by Galia the academic representative of Social Sciences in Harbin, who sends you her warm regards.

It was impossible not to linger with the authorities in China cooperating with the Academy who are trying to preserve the Jewish Heritage in Harbin by recovering and renovating Jewish institutions, such as the cemetery and many others sites.

There is no doubt that the contacts and activities of The Associations of Former Residents of China in Israel, allowed and created the terms for such blessed activities, which undoubtedly also contributes to the important relations between China and Israel.

We wish you and all of members of the Association health and years of productivity.

**Marina Shlau Cunningham**  
**Executive Director**  
**Montclair State University, NJ**  
**cunningham@mail.montclair.edu**

As someone who lived in Shanghai until 1957, I am perplexed at your history of the Shanghai Jewish Community that cuts the history off in 1949. There is no information about the hundreds of Jews who remained how the new Communist regime affected them, how they were being pressured to go to the USSR and how the Chinese government stopped granting exit visas to those still remaining until the intervention of David Marshall, Foreign Minister of Singapore. In fact Mr. Abraham from the Sephardic community was still in Shanghai in the mid fifties.

As an organization that speaks for the history of Chinese Jews you should be more careful in selecting writers who have researched historical facts. In the description of Russian Jews of Shanghai, you describe them as gamblers, drinkers and debauched, thus providing a reason for few intermarriages with Sephardim. Come on! Actually, there were many cultural differences including separate synagogues, language and probably the economic factor played an important role. The Sephardic Jews in general were much wealthier and had British passports, while most of the Russians were stateless or had Soviet passports. Culturally, they were very Russian. While some Sephardic and Russian Jews had business and social welfare connections, the truth was a social divide that precluded intermarriage. Most of the Sephardic Jews had money in Hong Kong and continued to live well after they left China, while the Russian Jews had to begin over as refugees in Australia, South America and Canada.

**Xie Jianping**  
**xie\_jianping@hotmail.com**

Dear Mr. Kaufman

I saw your address in the Israel-China Friendship Society - 20 Years. and I want to congratulate you on the 20th anniversary of the establishment of ICFS in person. During the years working with Israeli affairs, I learned a great deal about Jews, and the history of my city Harbin. I am proud of my exclusive hometown Harbin with its not long but unique history related to Jews.

Please allow me to repeat your words: "I hope to see all of you at our meeting on the day of the 25th anniversary of the Israel-China Friendship Society".

Shalom

P.S. I recognized many friends from the Bulletin!

**LEONID WITKOWSKY**

**SIEGEN, GERMANY**

**watkowski@gmx.de**

Dear Teddy Kaufman, dear Members of the Board and dear employees of the Association, if I had just read or heard about the real effectiveness and good works of the Association, it is likely that I would not have taken it seriously. But things are different.

From the first issue of the Bulletin of the Association, which I have been getting from you as a gift since 2000, I realized that the Association, its life and business are a continuation of the story of Harbin life and of my parents who did not have time to tell me their life story in detail.

Much of what I have read in the Bulletin is in tune with what I know from my mother and father. But there are important things that are new to me.

**There are several factors:**

1. Dad and Mom did not know about the margins of big politics, which they later experienced after returning from Manchuria to the USSR.
2. In the territories dominated by the Soviet Union there was such an atmosphere and such rules that it was not only impossible to take one's national origin into account, but there were also repeated reprisals for it, so it was only natural that my parents tried to alleviate the problems that I encountered not only in my youth, but even as a child.
3. Besides, my parents did not know about life in Manchuria after their departure in 1935.

**Thus, the good deeds of the Association were:**

1. In 2000, with the help of the Bulletin of the Association I found my cousin Solomon Berman. My mother Leah Berman was the sister of his father Samuel Berman.
2. In 2004, with my assistance, my cousin Solomon Berman found his cousin Mark Nemik in Israel. Mark Nemik, a nephew of Solomon's mother Luba Berman (nee Borodavkin), who, tragically, is no longer alive.
3. Miracles continued when in the summer of 2011, through the efforts of Teddy Kaufman, the transferred grave of my grandfather Shlomo Ben Naftul Berman was found in Harbin.
4. However, the assistance of the Association did not end there. In September 2011 I sent a letter to Teddy Kaufman with the issue, which is not customary in the Association. The question concerned a possibility to obtain some compensation from the Claims Conference for my second cousin, a person of Jewish descent who suffered under the Nazi occupation. You published my letter in Russian and English, and about a week later my brother got a notice about the progress of the case. In the end it was decided to pay compensation.
5. Another great event for me was the article "To memorialize loved ones," in Bulletin number 406, which was published by the Association for the 50th anniversary of the Synagogue in Memory of Jewish Communities in China. Now I know that the names of my parents and close relatives will be engraved on a plaque in the synagogue of the Association, and a memorial prayer for them will be recited.

I strongly believe that many members of the Association have likewise received effective support from Teddy Kaufman and members of the Association.

Despite his busy schedule, Teddy called me up several times in Germany, telling me interesting news and giving me valuable advice.

I bow to Teddy for having consolidated the Association, which supports and promotes the principles that were laid in the foundation of the former Jewish communities in Manchuria.

To indicate the unusual things and phenomena the words "miracle" or "miracles" are usually used. Science often operates with the notion of "Accident" and therefore there is an effective "Theory of Probability." Science has a precise definition of randomness: "Randomness - its pattern is the unknown." The success of the IGUD YOTZEI SIN Association is focused on tireless work, which is devotedly done by the members of its Board of Directors chaired by Mr. Theodore Kaufman and all the employees.

G-d and Providence accompany this activity. It is the regularity of the good deeds that lead to the miraculous results of the Association.

With deep and sincere heartfelt recognition and respect,

**Leonid Watkowsky**

**To: Marina Shlau Cunningham**

Dear Marina,

I am addressing some of the issues mentioned in the letter you sent to the Igud Yotzei Sin.

As someone who was born, educated and raised in Shanghai, I was quite surprised at the tone of your letter. I concur with you on one issue that of the cut-off date of the history of Shanghai Jewry, which is definitely not 1949.

I am from the Sephardi Jewish Community of Shanghai. I left Shanghai together with my husband and baby son on 25th December 1951. My mother and two sisters left in the spring of 1953. True Ruby Abraham and family and a few other members of the Sephardic community remained till the mid 1950's.

My family and I visited Shanghai in July 2010 and I was surprised to read on the plaque of the Ohel Rachel Synagogue that it was handed over in 1948. This is absolutely incorrect and I pointed this out to Rabbi Shalom Greenberg and to the Chinese official who accompanied us. I informed them that I was married in the Ohel Rachel Synagogue in January 1951 and the reception took place in the auditorium of the Shanghai Jewish School, which was attended by many members of the Sephardic community and many from the Russian community who were friends and colleagues of my mother and my family. This was the last Jewish wedding held in the Ohel Rachel synagogue before it was expropriated by the Chinese authorities in the spring of 1952. It was a sad day when the remaining members of the Shanghai Sephardi community, among them members of my family, witnessed the Torah scrolls being removed from the Ark, and Mao Tse Tung's picture hung over it. I think that the incorrect timeline was given by people who left Shanghai around 1948-49, and who thought that most of those who remained probably also left around that period. Many books were written by people who lived in Shanghai and some of them gave wrong cutoff dates for the end of Shanghai's Jewry.

With regard to your criticism of the manner in which Russian Jews of Shanghai were described, I too came across this on the website of the Association of Former Residents of China, in an article entitled: "The Chronology of the Jews of Shanghai from 1832 to the present day".

As to the Russians drinking and gambling, it is true that Russians like to drink and sometimes gamble, but then so do the British, French, Germans and many from other nations. Many things were written in this article and whoever wrote it was only indicating some of the differences in values between the two communities in Shanghai. The Russians were never to the best of my recollection ever treated badly by the Sephardi community of Shanghai. They were never "debauched" as you stated in your letter – this is a rather strong word to use.

For the record when Russian Jews began arriving in China in the mid 1930's and settled in Shanghai, they were warmly welcomed and received initial assistance from the established Sephardic community. In time the Russians established their own cultural and religious institutions and enjoyed a flourishing Jewish life in Shanghai. By 1939 the Russian Jews had built their own Ohel Moshe synagogue in the French Concession rivaling the Sephardic Ohel Rachel and Beth Aharon synagogues in the international concession.

As for inter-marriages between Sephardic and Russian Jews, true there were not many but then again people of different cultures tend to hold on and keep to their own. For your information, my father's sister married a Russian gentleman and they were very happy during their lifetime and had three wonderful children and grandchildren. My family and I had many Russian friends in Shanghai and I still keep in touch with some of them. My mother was involved in activities for the Shanghai Jewish School together with many from the Russian community, who became very close friends.

I hope I have given you a better perspective of the actual situation in Shanghai between the Russian and Sephardic communities. Perhaps we will have an opportunity to meet one day and discuss this in detail. With best wishes

**Flori Cohen | Chairperson Sephardi Division Igud Yotzei Sin | floenco@netvision.net.il**

## SEARCHING and RESEARCHING

**Sigfrid Preuss**  
**peressrony@walla.com**

I am Rabbi Ronny Peress. My late father was Gunter Preuss, also known as Uri Preuss, His uncle who arrived in Israel from China in 1950, was Sigfrid Preuss. For a film that is being made about my family, I am seeking information about Sigfrid Preuss, who was born on 1st April 1879, somewhere in Germany, and at some unknown time reached Shanghai, from where he left for Israel in 1950 and went to the Ein Shemer Refugee Camp

Sigfrid died in September 1953. I have recently located his grave, which is in a sorry state in Karkur-Pardess-Hanna. With the intention of erecting a stone on the grave, I am now trying to find some information about his life, so that it can be inscribed on his grave.

It is possible that he had family and friends somewhere in the world, if so I would really like to get in touch with them and to learn more about his life.

I would appreciate hearing from anyone who has some information on Sigfrid. I can be contacted at the following address:

**Rabbi Ronny Peress | Karkur-Pardess-Hanna | TEL: 04-6231843 or 054-4331843**

# Symbols of Peace - The Dove and the Waxwing 20 Years of Diplomatic Relations Israel-China Joint Issue

## Symbols of Peace: The Dove and the Waxwing 20 Years of Diplomatic Relations, Israel-China Joint Issue

A white dove bearing an olive branch is one of the most recognized symbols of peace. This symbol stems from the biblical story of Noah and the Ark featured in the book of Genesis, when Noah sends the dove to find land after the flood. The dove, which returned to the ark bearing an olive branch, symbolized that the flood was over and that peace had come to the world.

Legend has it that in ancient times a crow rescued the Chinese emperor. As a token of his gratitude for restoring his safety and saving his life, the emperor turned the crow into the "bird of peace", now known as the "waxwing". This bird represents the Chinese people as a people who strive for peace, hope, serenity and prosperity.

Both the Chinese and Jewish peoples stem from ancient cultures which have much in common. Archeological remnants from the 8th century CE attest to the existence of trade between the Jews and the Chinese.

The Jewish community in Kaifeng, originally established around the 12th century, enjoyed equal rights and its members were never discriminated against or plagued by Anti-Semitism. During World War II China issued over 30,000 visas to Jewish refugees from Europe, allowing them entry to the city of Shanghai. This gesture strengthened and deepened the friendship between the two peoples and it shall never be forgotten.

The histories of both the Chinese and Jewish peoples are long and rife with suffering but their quest for peace and happiness has never ceased.



2012 marks the 20th anniversary of the establishment of diplomatic relations between Israel and China, relations that have become stronger and more diverse with the passing years. During the course of these 20 years, trade between the two countries has developed rapidly and the number of Israeli companies in China and joint ventures continues to rise. The majority of this trade is in the realm of information and telecom technologies, agro-technology, water and ecology.

The Israeli stamp features a white dove – the "dove of peace" and the Chinese stamp features a waxwing – the "bird of peace". Each stamp also features an element from each country's national flag: a Star of David and a pentagram.

**Merav Brenners, Israel and He Haoyuan, China**

סמלים של שלום: הינה והציצנית  
20 שנה ליחסים הדיפלומטיים  
הנפקה משותפת ישראל-סין  
Symbols of Peace: The Dove and the Waxwing  
20 Years of Diplomatic Relations  
Israel-China Joint Issue  
אדר התשע"ב • 3/2012 • 892



# The Best Years of Her Life

By Dave Bender, Hao Fangjia

This article was written in November 2010. Sadly our very dear friend Sara Ross passed away this year on May 4  
See page 65 "In Memory of Sara Ross"

Sarah Ross, a 96-year-old Jerusalem citizen, is eyewitness to the birth of two modern nations, both led by ancient peoples: China and Israel. She grew up as a Jewish refugee in Shanghai during World War II, and has lived in Israel since 1948. Sarah's experiences symbolize a hardy connection between the two countries. On the walls and in the cabinets of her tidy, simple home, her extensive collection of Chinese furniture, wall-hangings and paintings, vases and small statues, embody her memories of life in Shanghai.

Sarah sits in her wheelchair and watches the dimming of the day from her bedroom window. She wears an embroidered green satin Chinese robe, which reminds her of her days in Shanghai. "The best years of my life I spent in China, because people accepted us in a very friendly way," Sarah recalls, smiling, of her early years.

Sarah and her family moved to China from Russia in 1915 when she was one year old. Her father was a horse-breeder and trainer, a skill that helped the family to settle and prosper in their new home. Ross grew up in Harbin, a city in northeast China, where she met and married her husband, a Russian Jew born in Harbin. After that the couple spent an event-filled decade in Shanghai until they moved to Jerusalem.

Some of her statues have been chipped and broken over the six decades, but she keeps them anyway. They are like old friends to her, who have shared the same travails. "You see, it still is very beautiful," she says as she gently handles a tiny, cracked blue-glazed lion, "they are



just old, like me" ... "In China, we lived safely", Sarah summarizes the war years. She notes that the Chinese welcomed the Jewish refugees, and that she and her family felt at home in her adopted country.

Shanghai took in 30,000 Jewish refugees who managed to escape the Nazi onslaught – more than Canada, Australia, New Zealand, South Africa and India combined. Sarah would have had numerous occasions to meet many people from around the world in her role as an agent of a photography studio. She gained practical experience at the photo agency, skills that would serve her well in the near future.

After the war ended, Sarah and her husband began working as photographers. The couple continued their nascent careers after moving to Israel. In a lucky stroke, both were soon hired by the Israeli government to photograph events at the Presidential Residence. They photographed the first five Israeli Presidents. "It was very, very interesting. They are people who are now like a legend," Sarah says.

Her photos show a panoply of world leaders that visited Israel, both in

war and peacetime. Many of the pictures catch the officials at ease and at unrehearsed moments, a sign of Sarah's photographic skill.

Sarah recalls one occasion soon after she began taking photographs. An official watching her covering an event was impressed by her abilities behind the lens and asked, "Hey, newcomer, where are you from?" "I am from China! From Shanghai!" Sarah smiled and proudly replied. Her Chinese connection again came to the fore when she was tasked with photographing the first Chinese Ambassador to Israel, Lin Zhen. She says her heart was pounding in expectation.

I was happy, and I told my husband, "I am going to take that photograph", she recalls, showing off a personal photo of her and the Ambassador, encased in an ornate frame in her living room. When she later presented Lin Zhen with the photos, she wrote on the back of one of them, "I never dreamed that, after 30 years, I would photograph the Ambassador of the country where I happily lived all my life!"

(From Points East, November 2010)



# IN MEMORY OF SARAH ROSS

Our dear countrywoman Sarah Ross died in Jerusalem on May 4. When a person reaches an extreme old age, and Sarah would have been 98 years old this year, it is a great loss for everyone who was close to Sarah, who was her friend, her pal and her acquaintance. She was a very special and remarkable woman, smart, intelligent, sociable, lovable, and liked by one and all. It is so hard to write about Sarah in the past tense - she was! She was so good and it is so sad that she is no more.

One can, and must write and speak about people like Sarah. In our Chinese street in Israel and in the Jewish street in our past in China, there were not many people like Sarah. Sarah's past in China was connected with a number of cities where Jews lived: Hailar, Harbin, Chanchun and Shanghai. Sarah and her husband Eli devoted their lives to photography, which for many years became their profession. In Shanghai, they had their own studio. They left China for Israel with their son Danny, settled in Jerusalem and began a new life, also in the same profession, which had become an integral part of their existence and their great love. Eli and Sarah were the official photographers of the President's Residence in Jerusalem. During their work in the Israeli capital six presidents took turns: Yitzhak Ben-Zvi, Zalman Shazar, Ephraim Katsir, Chaim Herzog, Yitzhak Navon and Ezer Weizman. Sarah, at first together with Eli, and then alone after Eli passed away, followed almost all daily events in the First House in Israel. She published three albums of photos - two in English and one in Russian. They chronicled not only

the life in the First House in Israel, but in the State of Israel in general. Sarah was not only the official photographer of the Presidents of Israel, but also the photographer of our small community of immigrants from China - Igud Yotzei Sin. For 40 years, free of charge, without receiving any reimbursement for her transportation and the processing of films, Sarah captured the history of Igud Yotzei Sin in photographs. Most of her pictures were printed in our "Bulletin". Sarah had constant and longstanding relations with two groups of inhabitants of Jerusalem. One of them came from China to work at the Israeli Office of the Chinese Xinhua News Agency, representatives of the Chinese press and television, and the second - a larger group - new immigrants from Russia who came to Israel in the 1990's, among whom were journalists, writers and cultural figures. Both groups were always welcome in Sarah's apartment. Of particular note is Sarah's work and participation in the Society for the Protection of Animals. Her love of animals was boundless. She was active in trying to save and protect pet dogs in Jerusalem and was actively involved in collecting donations for the maintenance of animals. It was a tradition on Sarah's birthdays to get together at her home. It was a day of open doors: from 10:00 a.m. Until late in the evening friends came and went - a lot of friends, friends of the Chinese and Russian immigration, as well as Chinese people living and working in Israel. Many of them came every year, wanting to congratulate Sarah on her birthday. So it was year after year, for very many years. Tables were laden with platters of sumptuous

food prepared by Sarah and Galya Gorenstein, her loyal friend who for many years had been near her. Each of our visits to Sarah became a holiday, meetings with her were full of impressions of this extremely interesting, lively, witty, hilarious and always young woman. Sarah loved music, Russian songs and romances. She possessed a good singing voice, and the house often sounded with her performance. It is difficult, in fact next to impossible to forget Sarah, as she was a person full of life, with her friendliness towards people and her sense of humor. On Friday, May 4th, at 10 o'clock in the morning the phone rang from Jerusalem. Galya informed me about Sarah's demise. The funeral took place at 4.15 p.m. on the same day at the Givat Shaul cemetery in Jerusalem.

To collect all Sarah's friends was almost impossible. Sarah's son and grandchildren, and some of her friends, as well as a dozen new immigrants from Russia and three of us: Seva Podolsky, Rasha and myself, who represented Sarah's Chinese past, accompanied her on her last journey. Her son Danny said Kaddish, and Sarah's body was buried near the grave of her beloved husband Eli. Thus ended the earthly road of our dear compatriot. Another dear name is enclosed in the black frame of nonexistence, but she lived, lives and will live in our memories. Sarah Ross's image will remain with us for many years to come.

May the memory of Sarah Ross be everlasting!

**Teddy Kaufman**

# OBITUARY

The BOARD of DIRECTORS of IGUD YOTZEI SIN  
mourns the passing of our long time friend

**Sarah ROSS**

and extends deepest sympathy to her entire family

The BOARD of DIRECTORS of ISRAEL-CHINA FRIENDSHIP SOCIETY  
mourns the passing of

**Sarah ROSS**

and extends heartfelt condolences to her entire family

Tima and Rina LITVIN and their children mourn the death  
of a friend of many years

**Sarah ROSS**

and express heartfelt condolences to her family

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

**Rina LITVIN-BIBERMAN**

and extends heartfelt condolences to her family

We mourn the passing of our dear friend  
**Yehezkel (Ysya) UDOVITCH**

We extend heartfelt sympathy to his family  
Tina and Grisha SHMUSHKOVITCH

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

**Yehezkel (Ysya) UDOVITCH**

and extends heartfelt condolences to his entire family

With deep sorrow we mourn the passing of

**Menahem MISHORY**

and extend heartfelt condolences to his daughter MALKA and her family

Zelda FRIEDMAN  
Lyka KAGANER (Australia)

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

**Menahem MISHORY**

and extends heartfelt condolences to his entire family

We are deeply saddened by the passing of our dear friend

**Menahem MISHORY**

and extend our heartfelt sympathy to his family  
Tina and Grisha SHMUSHKOVITCH

## **John Boris LEVIN**

Born in Stansye Yablone, Manchuria, on December, 1919, and raised in Harbin, China

Died at the age of 92, in South San Francisco, California, on February 10, 2012

Mourned by his son, David LEVIN and family, nieces Nadine MAY and Ruth MAGINNIS and families, and by many friends and co-workers.

Predeceased by his wife, Aimee Siminoff LEVIN.

May his memory be a blessing

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

## **Vera BEGUN**

and extends heartfelt condolences to her entire family

The BOARD of DIRECTORS of IGUD YOTZEI SIN  
mourns the passing of our long time friend

## **Isai PIASTUNOVICH**

and extends deepest sympathy to his family

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

## **Sarah NITZAN (nee Kremer)**

and extends heartfelt condolences to her entire family

# OBITUARY

**John Boris Levin, 92 born in Stansye Yablone, Manchuria in December 1919, died in South San Francisco, California, on February 10, 2012.**

**Mourned by his son David Levin and family; nieces Nadine May and Ruth Maginnis and families, and by many friends and co-workers. Pre-deceased by his wife Aimee.**

**May his memory be blessed!**

John Boris Levin also known as Benjamin or "Yonchik", died on February 10 at the age of 92 after a number of health problems. Born in Stansye Yablone (Apple Tree Junction), Manchuria in December 1919 to Anna and Boris Levine, he was raised in Harbin, and educated in Tientsin, China. His mother died when he was five, and his father later married Pearl, who raised him like her own child. He and his sister, Esfir (Fira), immigrated to San Francisco in 1938 to attend college. He married Aimee Siminoff, but was soon in the Army, becoming a citizen and a member of the Richie Boys (a group of translators in military intelligence) and becoming one of the first in the Army to enter Berlin, then in Soviet hands. He did not want to talk about the war, but acknowledged that he was at D-Day.

John tried desperately to get his parents out of Harbin after World War II, but had to wait years while they went to Israel and finally obtained U.S. visas.

After his return to San Francisco, he took a job with the Post Office and later worked for the Bank of America. He was both artistic and an excellent craftsman, painting (he started in San Francisco as an art student), adding new elements to each house they lived in.

He and Aimee had two sons, David and Michael, and three grandchildren, Mark, Natasha and Matthew Levin. He was a very loving husband and father, supporting his family emotionally as well as financially. He took care of his grandchildren with great enthusiasm.

John was an active member of Bnai Brith, City of Hope, and many other

charitable groups. He volunteered with the "J" (a local Jewish newspaper) and Jewish Family and Children's Services and had many friends there, as well as at Sherith Israel, and at Beth Israel Judea.

After Aimee's death, he spent a lot of time with his loving and caring son David, Dave's wife Ruth Auerbach, and grandson Matthew, who blessed his last years with affection and attention. His nieces Nadine May and Ruth Maginnis and their families also greatly mourn his loss. In his last months, he was also supported and comforted by Rabbi Me'irah Illinsky, as well as by many members of the Auerbach and Maginnis families and many close friends.

We all loved him deeply.

May his memory be blessed!

## ***In Memory of Mark Abramovich Nemik***

Mark Abramovich Nemik was Head Doctor in the District Hospital of Rybinsk. He made an important contribution to the development of public health services in the the Rybinsk district and in Krasnoyarsk. The memorial plaque was donated by the district's medical employees. Former colleagues, pupils, friends and patients of the unforgettable Nemik gathered at the opening ceremony for the memorial plaque. Dr. G.V. Barkova, head physician of the Central District Hospital, and S.M. Kolesov, head of the district, opened the solemn ceremony. G.A. Anisimov,

Chairman of the District Council of Veterans, Ju. S. Miklin head of the town of Zaozyornyi, L.S. Volkova, former director of the medical school, L.S. Volkova, and many other heads of medical institutions, as well as Mark Abramovich's former students eulogized him.

This event was especially touching for Mark Abramovich's son, Boris Markovich Nemik, Deputy Minister of Public Health Services of Krasnoyarsk. For him, his father remains a guiding star in his life. He arrived for his father's memorial service together with his wife Dr.

Marina Alekseevna, and his son Dmitry (a third generation of Nemik doctors).

Mark Abramovich Nemik remains in the memory of many people as a high-ranking doctor; he was awarded an Order and several medals for his untiring efforts in the field of medicine. Until his last days he never stopped communicating with his community, constantly calling former colleagues with interest in their affairs and their lives. For these people his memory will now be preserved forever.

**Lyudmila Beletsky**

# DONATIONS

## SOCIAL AID FUND

### USA

### SAN FRANCISCO

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

From	The FAR EASTERN SOCIETY of SAN FRANCISCO for the ROSH HASHANA	US\$	1,000
"	Mr. and Mrs. Norman SOSKIN for the IYS Social Aid Fund	"	600
"	Esther and Paul AGRAN for the IYS Social Aid Fund	"	150
"	Mary WOLFF in lieu of flowers for the ROSH HASHANA	"	50
"	Golda LAZAROVICH	"	40
"	ANONYMOUS	"	30
"	Ruth MAGINNIS	"	75
"	Mr. and Mrs. Isai KAUFMAN for the IYS Social Aid Fund	"	200

### USA

From	Matook R.NISSIM towards the Sephardic Section of Igud Yotzei Sin	US\$	1000
"	Bertha ELKIN in memory of Elizabeth OPPENHEIM	"	100
"	Yaacov LIBERMAN in memory of his mother Gisia LIBERMAN	"	36
"	Esther BATES in memory of Martin (Bihovsky) BATES and the BIHOVSKY family	"	50
"	Dina VINCOW in memory of her parents Sophia Abramovna and Lev Moiseevich LICHOMANOV	"	250
"	Robert MATERMAN in memory of his parents Abraham David ben Pinchus and Deena bat Lipe MATERMAN on their Yahrzeits	"	360
"	Paul AGRAN in memory of his brother Jack AGRANOVSKY	"	100
"	Geoffrey, Rivka Sue and Miriam Minyi NEWMAN for IYS Social Aid Fund	"	36
"	Eve GROYER-STERN (formerly Katsup in Shanghai): "Keep up the good work"	"	40
"	Ada PIVO in memory of Teddy KAUFMAN	"	500
"	Tania SALTER in memory of her parents Zina and Joseph ROBINSON	"	36

### In lieu of flowers for the ROSH HASHANA

From	Mr. & Mrs. R.BERG	US\$	200	From	Ludmila KIRSHENSTEYN	US\$	50
"	Basil G.BERNSTEIN MD	"	100	"	Balfoura F.LEVINE	"	25
"	Sol BIRULIN	"	100	"	Joe MRANTZ	"	200
"	Rolf DAVID	"	50	"	Archie OSSIN	"	250
"	Kurt DULDNER	"	500	"	Peter SCHULHOF	"	50
"	Bertha ELKIN	"	75	"	Luba TUCK	"	180
"	Lena FRIEDEL FELD	"	18	"	Dina VINCOW	"	250
"	Manny HIRSCHL	"	30	"	Matlee YADIN	"	100
"	Anne HUDSON	"	200	"	Varda YORAN	"	500
"	Isaac R.JACOB	"	50	"	Celia and Sanford WAINER	"	36
"	Isaac KEREN	"	100				

### HONG KONG

From	Mrs. Mary BLOCH for the Igud Yotzei Sin Social Aid Fund	US\$	5,000
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## CANADA

From	Nadia and Jack OGNISTOFF and Eleonore TREMBLAY in memory of their beloved husband, father and father-in-law Frank OGNISTOFF	US\$	100
"	Al RAYSON in lieu of flowers for the IYS Social Aid Fund	"	150
"	Peter BEM in memory of his mother Franka BEM, who resided in Harbin and Shanghai during World War II	"	75
"	Lessy KIMMEL for the IYS Social Aid Fund	C\$	100
"	Lily LIFSHITZ for the IYS Social Aid Fund	"	36

## AUSTRALIA

From	Mr. and Mrs. Harry TRIGUBOFF for the IYS Social Aid Fund in lieu of flowers	A\$	3,500
"	Mr. and Mrs. David LEVITAN in lieu of flowers	"	1000
"	Dr. Samuel SAKKER in memory of Teddy KAUFMAN	"	200
"	Nora KROUK for the IYS Social Aid Fund	"	500
"	Asya DEANE in memory of her parents Sarah and David FROUMSON	"	100
"	Anta LEVITAN in memory of her father David DINABURG	"	100
"	Vera KARLIKOFF in memory of Davida KROLL	"	100
"	Mr. & Mrs. Alexander SAMSON, PhD, for the IYS Social Aid Fund	US\$	200

## GIFT

according to the will of the late Liya GUREVITCH from her son Richard GUREVITCH  
towards the Igud Yotzei Sin Social Aid Fund  
for the work in assisting elderly people from China

A\$ 2,500

71

## In lieu of flowers for the ROSH HASHANA

From	ANONYMOUS	A\$	70	From	Hannah STERN	A\$	30
"	Dr. Solomon BARD	"	250	"	Rene TSUKASOFF	"	55
"	Ruth and Morris ESKIN	"	30	"	George and Mary VORON	"	100
"	Zina KOMONSKI	"	60	"	E.WITIS	"	150
"	Sopha SAKKER	"	100				

## ISRAEL

From	Giora and Ilana LESK in memory of Danny and Musia BERKOVITCH towards the Igud Yotzei Sin Social Aid Fund	NIS	20,000
"	Marianna BARLY towards the IYS Social Aid Fund in memory of her parents Dr. Ernst and Gertrude MICHAELIS	"	5,000
"	Flora and Bob FREIMAN towards the IYS Social Aid Fund	"	2,000
"	Jenny and Teddy PIASTUNOVICH towards the IYS Social Aid Fund	"	1,000
"	Baruch ROSENSTEIN towards the IYS Social Aid Fund	"	1,000
"	the MEMBERS of the "Ora Club" (Tel Aviv) towards the IYS Social Aid Fund	"	240
"	the members of the Sunday Club in honour of Ety GINANSKY's Birthday	"	240
"	Lily INDEK (Australia) towards the IYS Social Aid Fund	"	100
"	Musia ROSENBLUM in memory of her son Shlomo ROSENBLUM	"	300
"	Rachel VECKSLER in memory of her husband PAVEL and son RAPHAEL	"	180
"	Golda TOLEDO in memory of her father Gershon (Grisha) PESELNICK	"	100
"	FREIMAN family in memory of Mark SAKKER	"	300
"	Alina KRINKEVICH in memory of her dear RELATIVES	"	400
"	Eli RAPID in memory of his wife MALI	"	500
"	Leonfrid HEYMAN in memory of his beloved wife HENRIETTA	"	270

From	Teddy PIASTUNOVICH in memory of his father Arie PIASTUNOVICH	NIS	200
"	Vera YOSELEVICH in memory of her aunt Rina BABUSHKIN (Zubitsky)	"	400
"	Genia LEYMANSTEIN in memory of her PARENTS	"	180
"	Minia TSEM in memory of his dear PARENTS and wife TAMARA	"	180
"	Baruch LEVITIN in memory of his father Alexander (Shura) LEVITIN	"	120
"	David GOOTMAN in loving memory of his dear parents Mary Davidovna and Hertz Abramovich GOOTMAN	"	300
"	Israel KARNY in memory of his parents Mina and Mark KRIMCHANSKY	"	600
"	Hannah and Sam MULLER in memory of Teddy KAUFMAN	"	180
"	Rivka EZRAHI (nee Shmulevich) in memory of Teddy KAUFMAN	"	150
"	Shoshana ARAMA, in memory of Teddy KAUFMAN	"	100
"	Pesia AHARONI in memory of Teddy KAUFMAN	"	150
"	Olga H.DIESTEL towards the IYS Social Aid Fund	C\$	108

### ***In lieu of flowers for the ROSH HASHANA***

From	Leah ALPER	NIS	300	From	Orit KOMBALIS	NIS	200
"	Abraham BARANOVSKY	"	200	"	Linor LANKIN	"	500
"	Yosef BOMASH	"	180	"	Pnina and Moshe LICHOMANOV	"	150
"	Gary BROVINSKY	"	300	"	Timna LILACH	"	200
"	Ilana BURSHTAIN	"	300	"	Tamar and Arie MADORSKY	"	200
"	Liora DANKNER	"	120	"	Boris MATLIN	"	180
"	Abraham FRADKIN	"	500	"	Fania and David MINDLIN	"	250
"	Hezkeyahu DVIR	"	100	"	Gabriela NACHTOMI	"	50
"	Miriam FRATELIS	"	200	"	Alexander NACHUMSON	"	100
"	Vivi FRENKEL	"	180	"	Isabella NADEL	"	300
"	Mark and Sarah GENDLIN	"	100	"	Celia PAYAS	"	100
"	Eugene GRAUSE	"	100	"	Yona PONIMONSKY	"	100
"	Riva HOFFMANN	"	100	"	Tania PRISH	"	200
"	Rika and Oded HON	"	100	"	Dr. Sima REICHER	"	200
"	Ita HOROL	"	80	"	Carmela ROSEN	"	150
"	Emmanuel INGERMAN	"	200	"	Alter ROSENBLUM	"	150
"	Eli KAMA	"	100	"	Judith and Israel SANDEL	"	200
"	Luba KATZ	"	200	"	Miriam SHAHAM	"	200
"	Prof. Daniel KATZNELSON	"	360	"	Ruth SHANY	"	200
"	Dina KEDAR	"	180	"	Tania SCHLIFER	"	100
"	Tamar and Shmuel KISLEV	"	300	"	Dalit SHIKMAN	"	200
"	Sima and Abraham KISLEV	"	250	"	Hannah and Yehezkel YACOBY	"	100
"	Pnina and Yosef KLEIN	"	500	"	Aviva and Gershon ZALTSMAN	"	150

### ***SYNAGOGUE FUND AUSTRALIA***

From	Lika KAGANER in memory of the victims murdered in Hailar, China, on the 9th of August, 1945	A\$	40
From	Hezkeyahu DVIR in memory of his parents Henrich and Ida DAVIDOVITCH	NIS	200
"	Shulamit EVEN in memory of her parents Sarah and Mark MORGULEV	"	300
"	Riva HOFFMANN in memory of her husband Alfred HOFFMANN	"	100
"	Genia KAUFMAN in memory of her brother Abraham SAMSONOVICH	"	180
"	Elia GODER in memory of her father Eliahu BAR-YOSEF	"	100
"	Riva HOFFMANN in memory of her sister Luba FISCHBAIN	"	100
"	Shulamit EVEN in memory of her father Mark MORGULEV	"	180
"	Lily KOROSHI in memory of her beloved grandmother Ita KRUGLIAK	"	100
"	Esther YARHO in memory of her parents Iza and Aharon YARHO, and in memory of her grandparents Esther and Abraham YARHO and Enya (38th Yahrzeit)) and Michael (47th Yahrzeit) KONDAKOFF	"	360



From	Esther YARHO in memory of her uncle Shlomo (Monia) (43rd Yahrzeit) YARHO	NIS	100
"	Miriam SHAHAM in memory of her father Yakov BRANDT	"	100
"	Arie MADORSKY in memory of his sister Rachel ROGAN	"	100
"	Bobby BERSHADSKY in memory of his mother Raya RISKIN	"	90
"	Clara SCHWARTZBERG in memory of her husband Benjamin SCHWARTZBERG	"	500
"	Esther VEINERMAN in memory of her mother Elena Abramovna SHMULEVSKY	"	200

**SCHOLARSHIP FUND  
ISRAEL**

From	Genia OLSHEVSKY towards the Scholarship Fund in memory of Arie OLSHEVSKY	NIS	1,500
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**AUSTRALIA**

From	Lika KAGANER in memory of Yasha's schoolmate and dear friend Teddy KAUFMAN towards the Scholarship Fund in memory of Yasha KAGANER	A\$	100
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*Jewish Wayfarers in Modern China, Tragedy and Splendor*

**by Matthias Messmer**

The book focuses on the many extraordinary contacts between East and West in China during the 20th century. Through a collection of short biographies situated in the context of Chinese and Western history, it offers a panoramic view of China as experienced by many different persons of Jewish origins during their sojourn in the Middle Kingdom.

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**Jewish Times Asia - June 2012**

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***Some Reviews on the book: "Jewish Wayfarers in Modern China"***

"Jews in China doesn't sound like an obvious topic at first blush but Messemer has compiled an extensive, admirable and fascinating, collection of vignettes of a displaced people surviving and living through the most tumultuous time in China's history".

Tom Grunfeld, Empire State College  
"In the pages of the amazing and unique book men and women come alive who arrived in China for longer or shorter periods of time. Hailing

from Europe and elsewhere, there were merchants and journalists, physicians and writers, adventurers and communists, and refugees from Nazi Germany. They witnessed one of the most turbulent periods in Chinese history, their lives forever affected by what they saw and experienced. In vivid portrayals the author masterfully allows us glimpses of such women as Emily Hahn and Ruth Weiss, or men like Harold Isaacs and Theodore White

and how they viewed 'their' China. Many like Willy Tonn regretfully left the China they had come to consider their own. Others like Israel Epstein and Sidney Shapiro remained in the country which they loved and where they felt they belonged. This is a superbly stipulating book."

Irene Eber, Louis Frieberg Professor East Asian Studies, The Hebrew University of Jerusalem

# Jewish Shanghai of the Past

## 7TH SHANGHAI ( INDEPENDENT ) ROVERS

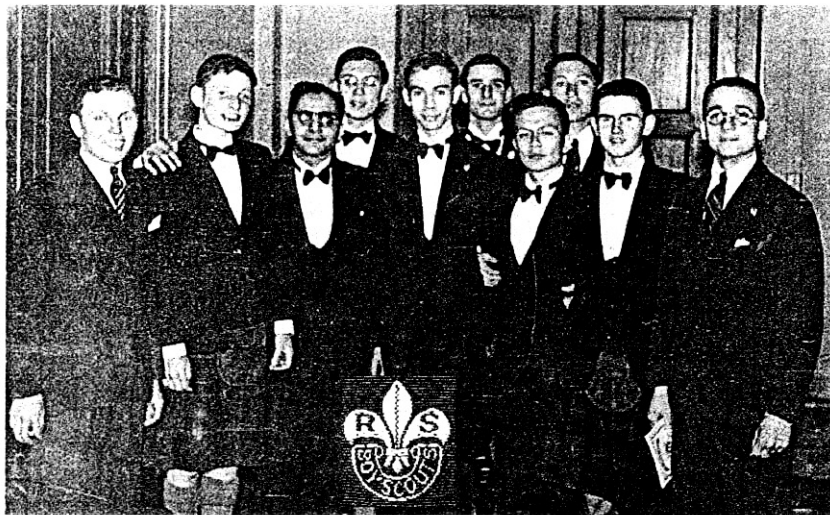
1938 -1941

( Composed of former\* senior members of various groups including the 2nd ,3rd ,5th ,9th ,and 14th.

Publishers of *THE TOTEM*, Official Organ of British Scouts in Shanghai. From 1938 to 1941.)



It is apparent that this initiation ceremony was held on the same day as an S.V.C.meeting of the Shanghai Scottish.  
L to R: Rovers: Eugene Novgorodoff,(\*14th) Richard Wyatt,(\*9th) Stanley Baylis,( \*2nd) R/M. Albert Kliene,(\*9th)  
Richard Memelsdorf,(\*9th) R.S.L.Paul Kaye,( \*2nd) Richard Knox,(\*9th) J.B.Tata(\*3rd) Jack Goldenberg,(\*5th )  
Paul Chryst (\*14th)



The 7th Independent Rovers, were the organizers of an Annual Ball 1939-1940, to raise funds for the British war effort, in WWII. Another group, the 5th Jewish Rover Crew had a similar event in 1940, and contributed the funds they collected to the British Red Cross.

L to R: E.Novgorodoff, R. Memmseldorf, J.B.Tata, R.Wyatt, P. Kaye, A.Kliene, E Jitts, E. Weidman, R Knox, S. Baylis

Note: There were also earlier groups designated 7th The 1st.Russians, became the 7th circa 1925-1933 (see p 32.) and the American Sea Scouts attached to the Y.M.C.A. were the 7th from 1933-1935. (see Tsingtao Camp p. 4.)

The 7th Rovers, being in some ways related to the 9th ( i.e. people, place and time, ) are featured in "*The Dragon Scouts*."

# Pessach Trip 2012 to Emek Hefer



# *Liora Grupper Dankner - Spring Trip to Harbin*

