

Bulletin

Igud Yotzei Sin

Association of Former Residents of China

November - December 2006 ♦ Vol LII ♦ Issue No. 390 English Supplement

Reunion of Landsmen at the “Beit-Ponve” Club



Listening to the reports by the participants in the Seminar on the history and culture of the Jews of Harbin. The Seminar was held in Harbin, China in June, 2006.

Contents

2. Themes of the day.
4. People and Events.
5. In Memory of Misha Kogan.
6. Camp Doctor.
8. Tientsin Jewish Synagogue.
9. Boker Tov Shanghai.
11. Heroism in the Jewish Holocaust.
12. Harbin Betari.
16. Our Landsman Abroad.
17. Tribute to Lily Frank.
18. Nostalgia vs Historical Reality.
21. Personal Encounters.
24. Manchuria My City.
26. Kaifeng – Jerusalem.
27. Jewish Boom.
28. International Forum in Harbin.
31. Pacific War and the Jewish Refugees.
32. A Sentimental Journey Home.
34. The Invention of Harbin.
36. Books.
37. Jewish Life in Shanghai 60 Years Ago.
38. Legends of Chinese Jews.
39. Chusan Road Chatter.
40. Shanghai's Jewish Ghetto.
41. Welcome Back.
43. The New Israel's Messenger.
45. Refugees Return to Hongkew.
48. Searching and Researching.
51. Back to China.
52. My Trip to Harbin.
54. Letters.
58. The Road called Life.
61. The Chineseness of China.
63. Is there Life After Death?
66. The Jews of Harbin.
67. Donations.
71. In Memoriam.
74. Obituaries.
88. From the Album of the Past.

THEMES OF THE DAY

T. Kaufman

55 - 50

This year we celebrate two significant stations on the road of the progress of our organization: the 55th birthday of Igud Yotzei Sin (Oct.1951) and 50 years since the first issuance of the IYS scholarships (Hanukka, 1956).

It was 55 years of unceasing fruitful social effort within the atmosphere of the complicated Israeli reality. During this period of time most of the other "landsmanshaft" organizations in Israel shut down despite their being larger and wealthier than we. They were supported their affiliates in New York, their old brothers from the Poland and Lithuania. They have published an illustrated book dedicated to their congregations. Today their activities amount to no more than an annual get-together on the Holocaust memorial day to recite the Yizkor in their synagogues.

Most of these congregations received reparations from the government of Germany. Some of them grant their younger generations scholarships for academic education. Some used these resources to build a home for the aged. Igud Yotzei Sin never received any monetary support, be it from the Israeli government, municipal councils, or any political party, some of which offered their help. We wanted to stay committed solely to the interests of our own sector, that of the immigrants from China. And we are proud of it.

Despite all difficulties, we succeeded. We owe this success to the generosity of individuals and organizations in our own midst – in the USA, Australia, Japan, Canada, Hong Kong, and here, in Israel. We

owe this success to the relentless devotion of our social workers, who volunteer their time and money in proportion to their ability to do and give as much as they can to help our needy and perpetuate our past and future.

There are some, who ask: "Why Igud Yotzei Sin?" "Who needs Igud Yotzei Sin?" Those who ask this, forget that there are yet scores of immigrants from China, people of our own age, many of them left all by themselves, many of them are infirm and ill, some need hearing aid, some have to repair their leaking roof. During the 55 years of its existence, IYS took care of a thousand of such of our former Chinese landsmen. Now there are 99 of our men and women, whose life depends solely on us – and you. This is our *raison d'être*. This is the reason for our being here. Those who ask questions have the right to get the answer.

In 1956, IYS granted its first scholarship. Fifty years later, in 2006, 150 such scholarship were granted to our children, grandchildren and great grandchildren to continue their studies in the Israeli universities. With our academic education being as expensive as it is, this is a significant assistance, effectively lifting a heavy burden off the shoulders of the students and their parents.

"Bulletin". the mouthpiece of Igud Yotzei Sin, is being published in three languages (Russian, English and Hebrew), for the past 53 years. Our organization had initiated the establishment of the Israel-China Friendship Association. The Harbin

*Tuesday, December 19, 2006 at 04:00 p.m.
At Bet Oved Ha-Iriya
4 Pumbeditha Street, Tel Aviv
An All-Israel gathering of Former Residents of China
Scholarships will be awarded after the lighting of Hanukka candles*

*IGUD YOTSEI SIN - ISRAEL CHINA FRIENDSHIP SOCIETY
At the Jerusalem Cinematek - Binyanei Hauma, Jerusalem.*

On Thursday, December 21, 2006 at 5.00 PM

In the framework of the festival of Jewish Documentary Films.

The Documentary Film: "Jews of Harbin - Yesterday & Today"

The evening is under the kind patronage of the Honorable Ambassador of China to Israel

Mr. CHEN YONGLONG

55 - 50 (cont.)

Jewish cemetery, the only one to remain intact in China after the Cultural Revolution, was restored and renovated. The synagogues and the Jewish historical sites in Harbin and Shanghai were repaired and reconstructed, perpetuating our economic and cultural presence in China. Our archives in "Bet Ponve" and the Hebrew University in Jerusalem are used by the international scientists to prepare their works. This, too, is a part of our answer to those who ask questions.

The issue is financial, as usual. Recently we sustained a heavy loss. One of our most generous supporters, Issia Magid, left us, and there is no one to replace him. There are many wealthy immigrants from China, who contribute considerable sums to various Israeli institutions, leaving us completely out. We value their generosity towards the Jewish needs

in Israel and abroad and never pretended to major donations. However, an allotment of 10-15% of their total charity, would assure our future existence.

The late Issia Magid contributed to the Hebrew University millions of dollars, but never left Igud Yotzei Sin out of his sight. His contribution to our needs consisted of fifty to a hundred thousand US Dollars per annum, but there are too few (if any) people with a heart as great as his.

When we speak of assistance to IYS, we speak first and foremost of Asya Kogan of Tokyo, without whose generosity it is difficult to imagine our existence. In Israel they are Danny and Musia Berkovich, our long time friends and contributors. Generous philanthropists of the younger generation are Aaron Belokamen of Los Angeles and Dodik Familant of Monte Carlo. Substantial annual

revenue comes also from the two memorial funds, those of Alexander Meisin of San Francisco and Ethel Dan of New York, who were considerate enough to have allocated in their will and testament a life-time support of our organization.

And, of course, hundreds of former residents of China, most of them living in Israel, contribute, each according to his possibility, often more than others, financially superior to them.

The Igud leadership can boast of a group of men and women in their 60's and 70's, such as, Yossi Klein, who contribute much of their time and energy for the benefit of our organization. There are also many amongst our younger generation, who show interest in the past and the future of the Igud. All this adds to our optimism and belief in our right to exist, and exist we can only with your participation.

People and Events

T. Kaufman lectures in Givatayim

On September 5, Teddy Kaufman gave a comprehensive lecture on "The Jews in China in the 19th and 20th centuries", at the Givatayim Central Library. The lecture and the questions by the public lasted for over an hour and a half.

Deputy Ambassador of Japan visits Bet Ponve

Deputy Ambassador of Japan, H.E. Ruita Mizuchi and spouse visited Bet Ponve and met with T. Kaufman, who presented the guest with the documentary material, concerning the assistance by General Higuchi to the refugees from Germany during the WWII.

The Bar Yosef (Roisberg) and Goder families celebrate

On August 30 of Kibbutz Ogen, a wedding took place of Ortal Goder and Oded Naftali. The bride, daughter of Alia and Dan Goder, is the granddaughter of Rachel and Eliahu Bar Yosef (Roisberg). Igud Yotzei Sin send their best congratulations to the newlyweds and their families, wishing them many years of happiness.

Felicitations

Rachel and Yona Kligman congratulate their great grandson, Jonathan with his Bar-Mitzva and send their best wishes to Chava and Asya Abramsky, relatives and friends for the Jewish New Year.

The wedding of Hila (Elena) Yudin

On August 28, in Petah Tikva, a wedding took place of Hila (Elena) Yudin and David Zorin.

Hila, whom we all know as Lena, occupies the post of the technical secretary of the Igud Yotzei Sin for the past nine years. Present at the wedding ceremony were over 40 members of our organization and many friends of the newlyweds.

Igud Yotzei Sin congratulates Hila and David and wishes them many years of happy family life, health and welfare.

A happy event at the Schlifer family

The Pardo family of Zichron Yaakov celebrates the entering the IDF officers course of their elder daughter, Maya. Their son, Mayan, too, prepares to join an elite army unit in the near future. The Pardo family and the grandparents Tanya and Reuven Schlifer are proud of their young generation.

Social Workers at the IYS Offices

Every Wednesday (and, if need be, on other weekdays) Joe Levoff and Benny Tzur may be approached at the IYS offices at Bet Ponve where they work as voluntary social officials, thus contributing to the success of our activities.

Generous gift by Danny and Mousia Berkovich

Mousia and Danny Berkovich made a gift of NIS 20,000 to the IYS Social Aid Fund for the coming High Holidays. Igud Yotzei Sin is deeply grateful to the donors for the generous contribution.

A happy event in kligman's family

Our friends and fellow countrymen Rachel and Iona Kligman recently celebrated a happy event Bar-Mitzva to their grandchild Jonathan, now 13. IY Sin congratulated Rachel & Iona and the Kligman family on the happy occasion.

Our sincere wishes to all. Health, prosperity, happiness.

Isi Shani reaches 90

Isi (Izhak) Shani, husband of Ruth Shani, formerly of Hongkew, Shanghai, recently celebrated his 90th jubilee. Isi belongs to the splendid generation of Israelis who passed a life time of service to their country. Isi had been a halutz in Afikim, an officer in the

Hagana and Zahal, and, later, served as an ambassador of Israel in the South American countries.

Behind this lengthy and important career, dissembles a charming personality of a highly cultured person, empathetic towards all who met him on his long path of activity.

We wish Isi and Ruth a healthy and happy longevity – till 120!

T.K.

Mara Brodsky celebrates 90

On August 22 Mara Brodsky, formerly of Harbin, celebrated her 90th jubilee. Mara is an old time activist of our Haifa Branch.

Igud Yotzei Sin send Mara our heartiest congratulations and wishes her and her family health and satisfaction – till 120.

Celia Nirim

Celia Nirim is happy to share the news of the joyous occasion of the birth of her great grandson Liam, son of Revital (Nirim) and Adir Shichman, born in Melbourne, Australia

Generous donations on the occasion of the 90th birthday of Isi Shani

At the request of Isi Shani, who recently celebrated his 90th jubilee, a sum of NIS 3,200 was donated to the IYS Social Assistance Fund in lieu of the birthday presents.

Igud Yotzei Sin sends their heartfelt gratitude to Isi and Ruth for their desire to assist our organization.

Eti Ginansky celebrates 70

On July 9 Eti Ginansky celebrated her 70th birthday at the weekly brunch in Bet Ponve, Tel Aviv. Present at the event were Eti's family and a group of her IYS friends.

Eti was presented with the traditional chocolate birthday cake.

Igud Yotzei Sin congratulates Eti and family with the joyous event.



Portrait of Misha Kogan
by artist L. Smushkovitch

To the Misha Kogan Scholarship Fund

US\$ 25,000

**In memory of my dear
parents**

Asya Kogan (Tokyo)

November 2006



Abram Kachanovsky



Tatyana Kachanovsky

I love you and always miss you.

Asya

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

Chapter 9, Section C

The snow season has started. Every once in a while we are struck by terrible snowstorms that rage for three to four days. One cannot see anything outside; we cannot venture out of the barrack because of the danger of being swept away by the wind or buried by the snow. In order to get to the toilet, which is situated outside the barrack, one has to hold on to a thick rope that was stretched from our door to the door of the toilet. Before the rope was stretched, some people lost their way, were swept away by the storm, then buried by the snow and died. Now we hold tightly on to the rope while the storm shrieks and wails and echoes all through the barrack. Dear God, how can one fall asleep on a night like this! Often the storm does not subside for days, and even after the storm has subsided it is impossible to leave the barrack for days as the snow is piled up everywhere and no one can pass either on foot or by vehicle.

One of the prisoners committed suicide by cutting his throat with a piece of glass. A commotion erupted in the barrack, everyone was talking about the suicide – “He was tired of living” “He had a sordid life...” Then suddenly from the top bunks someone shouted: “What are you all cackling about, aren’t you all tired of the life here? You don’t have the will power to put an end to your wretched lives... he had the courage to put an end to his life and must we judge him in a negative light for that?” Yes, this wretch had the strength to put an end to his life; he lost faith in himself, in humanity and everything else.

One day the women were moved to a special area of the camp, at some distance from the men’s quarters. While the women were quartered nearby scandals occurred: night hunts,



fistfights, and the barbed wire fence that separated the women’s area from the men’s was easily scaled. Men used to be found in the women’s barracks and women in the men’s barracks. A special area of the camp was prepared and nearly 2000 women were moved there. The children who stayed with the women were moved to special children’s barracks. I was appointed to be the resident doctor of the women’s area and was provided with a clinic in the basement of one of the barracks. I received the patients in a small room and behind a partition in this room my bunk was located. The patients who were in need of longer hospital treatments were sent to the civilian hospital in Karabas where a separate room was allotted for the inmates of the prison. The doors and windows were barred with iron bars, and in front of the door an armed sentry was stationed day and night. The men were not permitted to enter the women’s area except those specifically authorized, and of course me. Of the 2000 women, about half are “political” who were sentenced according to paragraph 58. The other half were “criminal”, mostly for theft but some among them for murder. The “politicals” were billeted in separate barracks from the “criminals”. Never

a night passes that I am not awakened and summoned to give first aid to someone. When I am summoned to the barracks of the “politicals”, the reasons are usually for illnesses such as heart attack, high fever, gall pains or liver problems and so on. On the other hand when I am summoned to “Shanghai”, that’s the name of one of the barracks of the “criminals”, the reason, very likely, is to tend to serious wounds resulting from fist fights or brawls. The nurse who accompanies me carries the bandages, iodine and drugs to stop serious bleeding, and so on.

One night I was summoned to “Shanghai”. A serious brawl took place. The “prefect” of the barrack, an elderly woman, who is serving her third term for various “good deeds” – theft, robbery and even poisoning – meets me and the nurse very cordially and reports about several wounded women. The barrack is in uproar. The “prefect” bangs on the table and succeeds somewhat in quieting the situation. She then shouts to her flock: “Girls, do not dare to take anything from the doctor, nothing is to be stolen from him – do you understand? If not I’ll skin your hides with my own hands, understood?” She then turned to me saying “ Don’t worry doctor, nothing will be taken from you”.

The “prefects” speech impressed me very much, and although we tended to the wounded for several hours, nothing was “taken” from either the nurse or me. This is real discipline I thought to myself.

One of the barracks in the women’s area housed women mainly from Latvia; they were imprisoned for belonging to the Latvian Nationalist Movement. This barrack also housed women from the Ukraine mostly for the aid they rendered

to the anti-Soviet gangs of Bandera*. These gangs, on entering various villages, used to take horses and food from the farmers by force. After they left the village and the Soviet authorities returned, the whole village including the women were charged with giving aid to the gangs and sentenced to 20 – 25 years in prison.

Quite a few of the political prisoners were nuns and other religious women who spent much of their time in prayer. From time to time they led the whole group in prayer, and every Saturday evening they hold a general festive prayer. Once I happened to be present at one of those prayer sessions. The whole barrack participated. They sang all together in harmony, creating a solemn atmosphere all around. On Christmas the festive atmosphere was even greater. Yes, Christmas was a big day for the prisoners, in their sordid lives in the camp – a holiday, a spiritual uplifting, joyful and happy faces hugging each other with wishes for Christ's resurrection.

Every day at a regular hour the women gather on a slope at the perimeter of the camp to meet their steady boyfriends, fiancées, and husbands (The women refer to their men as "mine") from the men's area who gather at a certain distance. They wave to each other and carry on a conversation by a sign language and shouting, some of them using a sort of horn voice enhancer made of paper, or a rusted samovar smoke pipe. I tried many times to look at them when they conversed but could never understand anything. They, however, were completely proficient in their sign language, and with the aid of head movements, lips and fingers and other parts of the body they could easily understand each other.

Once every ten days the women go to the bathhouse, which is situated in the men's area. Heavily armed guards escort the women. Guards also surround the men's barracks in order to prevent any meetings between the men and their girl friends. Hundreds of men, however, who long to see their wives or girl friends, or just to look at a woman's face, gather on the other side of the barbed wire fence to watch

– nature is stronger than the guards or their weapons.

*Leader of a gang that fought the Soviet Authorities in the Ukraine

Chapter 9, Section D

Among the 2000 women prisoners I cannot find any woman of the Jewish faith. I search everywhere for Jewish inmates. I am aware that many hide the fact of their being Jewish. "Life is easier" for non-Jews. I suspected some of being Jewish but no one ever admitted to this. One day a young girl of about 18 years old came to the clinic. She was not feeling well. I examined her and prescribed a medication, but the girl does not leave the clinic; she looks around her then asks hesitatingly:

"Doctor, are you Jewish"

"Yes I am Jewish"

"I am Jewish too" answers the girl, "I am from Georgia, of the Mountain-Jews" Her parents were born in Georgia and live in the Dagistan region. The girl speaks Russian fluently, and also speaks a little of her mother tongue, the Tatic language. Her parents, as do most of the local Jews, cultivate silk. They adhere to the Jewish traditions, celebrate the Jewish holidays, especially the Passover. There are about 300 Jews living in their village and they even have a Rabbi. The girl knows very little about Judaism and about the Jewish people.

"Why were you arrested?" I ask her.

"Under which paragraph?"

The girl becomes confused and a blush spreads over her cheeks. She was confined with the criminals, in the "Shanghai" barrack.

"You are Jewish from a good Jewish home, it is not fitting for a girl like you to be involved in such matters, and to be found among those criminals. You must change your ways after you are released, even now in prison, you must try to be honest and straight".

The girl bursts out in tears and answers humbly:

"I am ashamed of myself, I am sorry that I told you I am Jewish and caused you pain. I have no redemption, I am lost forever" and with a tearful face she runs from the room.

After several days I am called at night to the woman's "Shanghai" barrack. Again a brawl took place and there were several injured. I came, accompanied by a nurse; we started to tend to the injured. I asked the prefect about the girl without mentioning that she was Jewish, as no one knew about this. The prefect told me that several days earlier she was injured very seriously by one of the inmates, she lost a lot of blood and was sent to the hospital. I never saw this Jewish girl again and I don't know what befell her.

One day in accordance with a decree declared by the camp authorities, they began to send the women to hard labor – to a brick factory and also to work in a quarry. The road to these sites was long, taking at least two hours. Many women tried to evade this work giving all kinds of excuses; the main excuse was running to the camp doctor asking to be released due to illness. This was a most trying situation for me. One woman, for instance, is lying on her bunk claiming she cannot get up, what should I do with her? She was imprisoned for nothing, rotting in prison for several years, not getting enough to eat and now she is being sent for hard labor. Working with no compensation for her labors. There was a time when the workers were receiving something for their work. But Stalin, in 1948, established "special prison camps" for prisoners sentenced under paragraph 58, where the meager salary they received was revoked. There are many cases in which the prisoners wound themselves on purpose or poison themselves in order to be exempt from going to work. In the prison jargon it is called "Masterka". The most used and tested method is to thread a needle, dip the thread in some dirty puddle or dirty sand, insert the needle under the skin of the hand or leg and to guide the thread under the skin for some length of the hand or leg. The result: an inflammation with pus and abscess. Many do it; sick women are often brought to me with abscesses, pus and inflammation of the hand or leg. The hand is red, swollen with high

(continued on page 8)

(continued from page 7)

fever and very painful. In cases like this the patient must be hospitalized immediately. The camp commanders, however, are suspicious and question me whether this is not a case of self-inflicted injury. I insist that this is an urgent case for hospitalization and the abscess must be opened. The commanders are not satisfied and ask again: "Is this not a case of masterka?" I do not enter into any arguments; the woman is very ill and is in need of urgent hospitalization. I am questioned very often by the camp commanders on these matters.

On the basement level of the clinic barrack next to my room lives a woman prisoner who is in charge of economic administration. One evening she fell ill and I was summoned to help her. When I came to her room I found her bedridden with high fever. One hand was swollen and inflamed and she is groaning with pain. "What happened?" I ask her. She confessed to me that she committed a "masterka" on herself.

"Why did you do it? You are not working at hard labor".

"I'm fed up" she replies, "This is a good excuse. I'll rest in hospital for a couple of days; if not I'll put an end to my life". I went to the guard and told him that the woman must be sent immediately to the hospital and added that the matter is urgent. For three days I was questioned by the various camp commanders about her, how could this have happened, could her illness be self-inflicted.

"I do not know, perhaps this was caused by an infection or a lesion on her skin, I do not know for sure, all I know is that I found she has an inflammation with pus, high fever and is in need of urgent hospitalization" I answer the interrogators. They are not happy and are not satisfied. If this was a case of self-infliction they could charge and try her again and sentence her to an additional period of imprisonment.

Self-infliction is the most used method in the camp, but many other ruses are tried by the wretched souls suffering from violence and duress by the authorities.

Tianjin (Tientsin) Jewish Synagogue

A restoration proposal

The former Tianjin Jewish Synagogue is one of the three existing synagogues in China. It witnessed China's reception of Jewish refugees. The other two synagogues in Shanghai and Harbin have been restored or rebuilt.

Tianjin is only 120km from Beijing, the population of Tianjin is more than 10 million. The second highway and high speed train line between Beijing and Tianjin are being built, in the future it takes only 30 minutes by train from Beijing to Tianjin.

The rising of Tianjin Coastal New District attracted the attention and investment from all over the world.

If the former Tianjin Jewish synagogue can be restored or rebuilt into "Jewish History Museum" (working title). it will attract international attention, especially the overseas visitors and tourists. It will become a friendship bridge between Jewish people and Chinese people which has the value of history, culture, international cooperation and tourism.

The establishment of Tianjin Jewish synagogue.

It was built by Tianjin Jewish Union in 1939, occupied an area about 600 square meters, the total construction area of the two floors in the main building was about 1000 square meters, the height of the lower floor is about 18 meters. It is located at the political and cultural center of Tianjin.

Change of property right.

In 1955, most of the Jews in Tianjin immigrated to Israel. Tianjin Municipal Government decided to change a Catholic church into a college, therefore bought the Synagogue from the Jewish Union in order to compensate Catholic Church authority. Since then the property right of the building has been owned by Tianjin Catholic Church authority.

The modification and damage of the building.

1. Modification

During the Cultural Revolution the building was used for other purpose, annex was built. Afterward, the main building and annex was rented for restaurant business, a second floor was added inside the building.

2. Damage

In the last decades, due to the widening of road and the subway construction, the main building leaned slightly, the annex leaned severely and the walls cracked.

Our suggestion:

Considering the severe damage of the synagogue, there is no point to renovate and reinforce on the original base, we suggest that the synagogue to be rebuilt.

The property right of the synagogue and land can be purchased from Tianjin Catholic Church authority. The adjacent two small buildings and can be purchased as well, the annex can be built on the site.

We would extend our proposal to the Jewish society, organization, business and individual that a joint team can be established by American Jewish organization, Israeli Jewish organization, Tianjin Historical Cultural Preservation Association and Tianjin Museum of Modern History, to work on the fund raising in order to rebuild the Tianjin Jewish Synagogue.

Please feel free to contact us and give us your advice. Thank you

Hang Ying

Tianjin Historical Cultural Preservation Association-Director

Tianjin Museum of Modern History - Honored Curator

Add: 314 Hebei Road, Tianjin 300050, China

Tel: 86-22-23300558, 13602093022

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E-mail: tour@public.tpt.cn

Boker Tov, Shanghai

Jewish and Israeli studies in China have taken off, even if the authorities dictate the number of Students per class.

"It was Napoleon Bonaparte who brought me to the Jews. I know it may seem a bit strange but it's true."

Sitting in his vast office off the elegant, tree-lined Huai Hai Road in the former French Concession area of Shanghai, Professor Pan Guang, head of the Center of Jewish Studies Shanghai (CJSS), explains the connection. As a master's student in history after China's 1966-76 Cultural Revolution, he studied Napoleon's campaign in the Levant. "While researching Napoleon's capture of Jaffa in 1799 and his siege of Acre," says Pan, "I read how he granted the Jews equality." He also learned that Napoleon had prepared a proclamation which, more than 150 years before the creation of Israel, aimed to set up an independent Jewish State in Ottoman Palestine if he had succeeded in conquering the area.

"I already knew Jews because we had Russian-Jewish refugees as neighbors when I was a child in Shanghai in the 1950," he says. "As I studied, I realized that Zionism, which had been so criticized in China until then, was after all nothing more than the national movement of the Jewish people, just like there was a national movement of the Chinese people."

Pan, now 58, plunged into the subject, and in 1988 founded the center as part of the state-backed Shanghai Academy for Social Sciences. The center describes itself as "the most influential research institution in China on Jewish and Israeli studies," and the long list of personalities who have visited it, and whose photos line it's walls, include Chaim Herzog, Ezer Weizman, Yitzhak Rabin, Ariel Sharon, Hillary Clinton and Gerhard

Schroeder. Pan explains that the CJSS, of which he is dean, churns out books and treatises about Israel and Jewish in general, and that its six permanent staff members, all graduates of Chinese Universities, regularly participate in exchanges of scholars and information with Israel, the United States, Australia and elsewhere.

Pan himself made the first of his four trips to Israel in 1991, explaining China's position and suggesting ways Israel might better its ties with China to the educators and officials with whom he met. "I am proud that I was among the first to visit Israel and that, in a small way, I helped to establish the official ties which have existed between our two countries since 1992," he says.

At an International convention of 1500 Asia scholars from August 20-24 organized by the Shanghai Academy for Social Sciences, the CJSS was scheduled to offer a seminar called "Jews in Asia—Comparative Perspectives." Lecturers were expected from universities in Israel, India and Japan, as well as from institutes outside Asia like the London School of Economics and Harvard.

"Shanghai was home to some 30,000 Jewish refugees during World War II," explains Pan, "so there is a store of sympathy here for Jews, because people made parallels between the way Jews had been treated and what we in China underwent at the hands of the Japanese during the same period. Madam Sun Yat-sen, the wife of China's first president, led a demonstration outside the German Consulate here in 1933 to protest against the first Nazi measures against

Jews." Later, Pan relates, "China welcomed the creation of the State of Israel and Israel was the first country in the Middle East to recognize the People's Republic of China. But the Korean War brought everything to an end because Israel did not want to displease the United States by moving further towards relations with us.

Research on Jewish subjects was allowed under the Communist regime, which took power in 1949, but anything to do with Israel was long taboo, principally, says Pan, as a result of Soviet influence. His field of study was the Jews who came from the Middle East along the Silk Route about 1,000 years ago and settled in small numbers to trade in such central China cities as Kaifeng. Nearly 1,000 descendants of Jews still live in Kaifeng, and some are now reawakening to their past identity and seeking to return to Judaism. Pan also researched the subject of Jewish refugees into China seeking to escape from Czarist Russian and later from Nazi persecution, many of whom settled in the International Settlement quarter of Shanghai.

Their sagas are recounted, and illustrated by many hitherto unpublished photos, in books produced by the CJSS like "The Jews of China" and Jews of Shanghai," translated into English, French, German and soon Hebrew. Other works, published so far only in Chinese, include "Jewish Civilizations," "Revitalization of the Jewish People" and "Shanghai Jews since 1840."

One fascinating focus of CJSS research is the inordinately high percentage of Jews from among the several hundred Western Communists

and leftists who came to the aid of Mao Tsetung's Communist forces in their wars against rival Nationalist forces and later against the Japanese before and during World War II. The commander of the medical corps of Mao's People's Liberation Army (PLA) was a Dr. Jacob Rosenfeld of Vienna, who died in Jerusalem in 1952, while a volunteer unit was commanded by Drs. Stanislaw Flato and Jano Kaneti, respectively Polish and Bulgarian Jews. Less ideologically motivated was Morris (Two Gun) Cohen, a Cockney Jew who served as bodyguard to Sun Yat-sen and may have dabbled in gun smuggling on the side.

"Some of the old volunteers never left and took Chinese Citizenship," says Pan. In 2001, the Chinese People's Political Consultative Council, a sort of upper house with about 12,000 members, included 11 representatives born abroad. Five of them were Jews. One of the five, Israel (Eppie) Epstein died in Beijing in June, aged 91. Epstein arrived with his family in China as refugees from Poland following World War I, and went to work in the English section of the government media after the 1949 Communist takeover. President Hu Jintao personally attended his 90th birthday party. Brooklyn born Sidney Shapiro, another council member, still lives in Beijing. The 90 year old lawyer, who was trained as a Chinese language specialist by the U.S. Army during World War II, settled in Shanghai in 1947; he is best known as the translator into English of the Chinese classic "The Outlaws of the Marsh."

Ties between Israel and China effectively began after the short war between China and Vietnam in 1979, when Israel began secret sales of weaponry to China, whose equipment had often proved to be no match for the modern Soviet weaponry used by the Vietnamese. The official establishment of diplomatic relations in the same period between Washington and Beijing also opened

doors for Israel, Pan says. (The United States has increasingly frowned on Israeli arms sales to China, however, and has compelled Israel to cancel its sale of Falcon early warning radar planes. Washington is now demanding Israel advise it of all its arms dealings with China after what the U.S. says were untruthful Israeli replies to questions about the sale of Harpy attack drones, which the U.S. maintains could be used against Taiwan or even American forces.)

When the CJSS was established in 1988, Pan says, it was acceptable to study basic Jewish history and culture, but the government was still wary of allowing too much about Israel for fear of unsettling relations with Arab states. "We set up an exhibit about the Holocaust in 1991, a year before diplomatic ties, and thousands of people came to see it. But our center was criticized by people who told us that the Israelis 'were doing the same thing to the Palestinians.' My reply was that if they had material which showed that Israel had in any way done to the Palestinians what the Nazis did to the Jews, then they should set up their own exhibit, which of course never happened," he says. Pan now also teaches MA-level courses on Jewish history and Sino-Jewish relations at Shanghai's prestigious Fudan University, but his classes are limited by the authorities to only about five students a year. (According to the Israeli Foreign Ministry there are several dozen Chinese students taking courses at any one time in Israeli universities, mostly on the post-graduate level. China generally pays their airfare and Israel picks up the tab for their stay.)

The JCSS specializes in Israel and Zionism as well as the history of Jews in China; there are other parallel institutes elsewhere in the country such as at Nanjing University (with courses on Jewish history, the history of anti-Semitism and Holocaust studies) and Shandong University (offering Jewish philosophy and

religion). Jewish connected studies are also offered at Kaifeng University, at the Harbin Academy of Social Sciences, and at Beijing University, which offers a BA in Hebrew.

One Hebrew graduate is 23-year-old Zhang Yinan who now works at the JCSS. She introduces herself in fluent Hebrew – "Yesh li haverim po meyisrael," I have friends here from Israel – and says the Hebrew name she was assigned during her studies was Ayalah. Nine students are allotted space in the four-year BA, which is taught by an Israeli and a Chinese tutor, Zhand explains. "But it is given only every four years. That means that only when a class completes the full cycle is a new class organized." Her dream is to get a scholarship to study in Israel for a full academic year. "I like pita and humus and I want to float in the Dead Sea," she says, adding that her subject of research is the Greek incursions into ancient Israel.

Why did this modern young Chinese woman choose to study Hebrew? "In fact, my father, who teaches strategy at a naval academy, has always been fascinated by Jews and Israel and he chose for me, I then developed an interest in the subject myself," says Zhang, who thinks she may try to join the Chinese diplomatic corps in the future.

Although China, and especially prosperous Shanghai, seem to have plunged headlong into wildcat capitalism, the state still plays a major roll in deciding who studies what, perhaps one way of establishing some order in what must be the organizational nightmare of an educational system for a population of 1.4 billion people. Wang Shuming, 30, an assistant to Prof. Pan, readily admits that when he applied to study history and politics, he was told he could do so under the proviso that he study Israel and Jewish subjects. "I knew very little about that but I learned and now I'm more than

continued on page 11

Heroism in the Jewish Holocaust and the Chinese Anti-Japanese War

War Literature: A Comparative Study of our Mutual Experience

Dr. Zhong, Zhiqing, Associate Research Professor

Institute of Foreign Literature, the Chinese Academy of Social Sciences, Beijing

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

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

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

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

as a new state could survive and build a new nation after a historical catastrophe facing new threats...

Under this social discourse, the tendency to legitimize only those who fought in the ghetto uprisings or with the partisans predetermined the main tone of the Holocaust in the Israel national remembrance. Emphasis was placed on heroic resistance rather than humiliation, on marking the instances of uprising and resistance during the Holocaust period rather than remembering the millions who died in mechanized forms of slaughter. Heroism of the Jewish fighters during the Holocaust even became a National-Zionist lesson to educate younger generations to struggle for a new Jewish state. By comparison, strengthening patriotic education became an emergent need for the new Chinese State. Patriotism has a long tradition in ancient Chinese history and Chinese narrative. The meaning of Patriotism was developed by Chinese intellectuals and social elite for generation after generation, and was signified mainly to fight heroically against the invaders and struggle for national independence during the War of Resistance against Japan. Countless heroes sacrificed their lives and dedicated themselves to guarding the national land against foreign invasion. Their heroic deeds and spirit could be utilized in educating the younger generations to love the newly established independent state.

Turning to the characteristics of literary heroism in these two national literatures, the similarities lie in the normal perception of heroism.

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

Boker Tov, Shanghai

continued from page 10

interested in the subject, especially since I was lucky enough to study at Tel Aviv University for five months, coming back home earlier this year," he says. Part of an exchange program, Wang says that he "brought back 30 kilos (66 pounds) of printed materials."

Pan who is well known to Israeli diplomats in China and to the growing "new" Jewish expatriate community in Shanghai, says his center has academic relations with Bar-Ilan, Haifa and Tel Aviv universities and the Hebrew University in Jerusalem. "I am interested in many subjects concerning international affairs and have done work recently on counter terrorism, where of course I meet Israeli specialists. But Jewish studies is my personal interest. Right now I am trying to help organize international ceremonies here that will recall the presence of Jewish refugees in China 60 years ago. There is still a lot we can do," he says. "Even if sometimes we have to be a bit discreet so as not to upset Islamic countries that go crazy when they hear the word Israel."

A Harbin Betari - one of the Pioneer builders of Israel

By Michael Rinsky, ("The Secret")

Arieh Madorsky belongs to the generation of iron willed, stiff necked sons of the Jewish nation, who crossed the endless spans of Russia from its Western border to the Oriental brink, cultivating the new Klondike, Manchuria, and then, answering the irresistible call of blood, mastered the same distance from East to West to defend, populate and turn the barren desert of the his ancient motherland into a blossoming garden.

Into the blue yonder

Dark and hapless was the life of the large orthodox Madorsky family in the narrow borders of the Russian Pale at the beginning of the 20th century. The Russo-Japanese war and the subsequent pogroms of 1905 triggered a response even in the midst of the most timid and unresponsive of the downtrodden Jewish communities. Many weighed anchor and left for the overseas newly promised land of America. Others decided to take advantage of the Tzar's promises of freedom and advantages to those who were willing to transmigrate to the Eastern borders of the Russian Empire. But there were also the brave and the free, who made up their mind to once and for all part from their cruel foster mother Russia and build their future

on the free soil of China, where a new city, Harbin, rapidly grew to become the center of the new KVJD Railway, which would link St. Petersburg and Moscow to the shores of the Japanese Sea.

One of such brave men happened to be Israel Madorsky. He and his family covered the road several thousands kilometers long -- from the small town of Rogachev in the Western Russian Mogilev Province to Harbin. It was not easy for an orthodox Jew like Israel Madorsky to fit into the "Klondike" frame of the then Harbin lifestyle, and provide for his large family. But, usually, the brave are also lucky: Israel found work with the administration of the fast growing Jewish community, HEDO. The children grew and each one



There only were "straight A's" in Madorsky's school-leaving certificate, except for military training where he had a "B".

found his source of existence. The eldest, Abram, found employment with one of the many foreign trade and industrial concerns, the Anglo-American Lopato Tobacco factory. He married Sophia Levin of Vilno. Their first child, died in his infancy in 1920, and it was only eight years later, in 1928, that Arieh, the hero of our story, was born.

The new Soviet authority secured its power in the KVJD only after the victory of the "Reds" over the "Whites", at the time when the majority of the Russian population in Harbin consisted of the "White" emigrants from Russia. Since the main source of employment of the



Flood in Harbin in 1932



Engineer Arye Madorsky in 1950

Russian speaking public in Harbin were the Soviet owned enterprises (the largest of which was the KVJD), a question arose as to the nationality of the Russian-speaking residents. According to the Soviet-Chinese agreement, only the Chinese and Soviet citizens could be employed by the KVJD, which forced many of the Russians to accept Soviet citizenship. Others chose to retain their status of the "stateless Russian migrants", which gave them more freedom of commercial maneuvering. Such were also the Madorskys. At that time, due to the firm policy adopted by the Chinese authorities towards violence and crime, the "White" anti-semites did not yet dare to demonstrate their hatred for the Jews to its full extent.



Arye in 1944



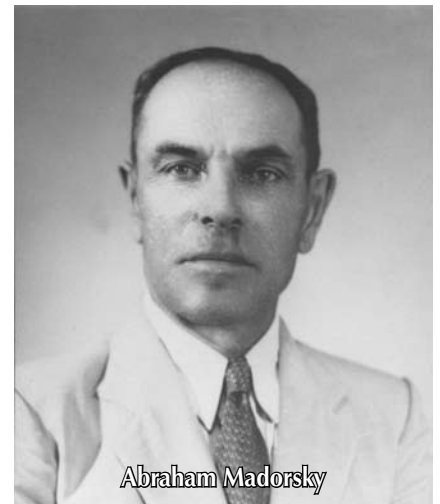
Sofia Madorsky

At the time, Manchuria was a region of confrontation of interests of many countries, chiefly of the USSR and Japan. However the other World powers, too, did their best to penetrate the region: in Harbin there were 16 consulates and agencies of various states. Many giant foreign concerns opened their offices in the center of the Manchurian market with limitless resources and possibilities. One of such concerns was the Lopato Anglo-American Tobacco Factories, immune to harassment from the authorities and the emigrant blackmailers.

The Japanese occupation

When the Japanese virtually occupied North China in 1932, creating a puppet Manchu-quo Empire, and Germany at the other end of the world was on the verge of the Nazi putch, a Russian Fascist Party was established in Harbin. The Japanese authorities looked through their fingers at the increasingly aggressive and blatant anti-Soviet and anti-Jewish actions of the "Whites": they supported the Japanese effort to "squeeze" the Soviets out of the KVJD. Bureau of the Russian Emigrants, headed by gen. Kislytzin, was established to control the actions of the "Whites", at the same time keeping the Japanese authorities out of sight.

Unsatisfied by just harassing the Soviets, The Russian Fascists began to blackmail, kidnap for ransom, rob and murder rich Jews. The whole



Abraham Madorsky

world was shocked by the abduction and murder in 1933 of a talented pianist, Semion Kaspe, son of a wealthy Jewish jeweler. The Russian Fascist party took the responsibility for committing the crime, However, in spite of their conviction by the Chinese court, the case was appealed, and the Japanese authorities reversed the sentence, setting the culprits free. The Kaspe case convinced many Harbin Jews that "it's time to go on", and the Harbin Jewish community began to wane. Those who remained, strengthened their means of self-defence.

The Harbin "Brith Trumpeldor (Betar)"

In 1923, Zeev Jabotinsky established in Poland a Jewish youth movement "Brith Trumpeldor (abbrev. "Betar)". A branch of the movement was opened in Harbin in 1929. (Some time later a sports organization "Maccabi" was created for those opposing the political program of Jabotinsky). The challenges of Betar were manifold: first and foremost -- Aliya and the upbuilding of Eretz Israel, and defense of the Jewish communities in Diaspora from anti-Semitic groups. In Harbin, the former was effectively obstructed by the British White Paper, while the latter was effectively implemented by the "Betarim" against the Russian hooligans. Arieh Madorsky participated in many of the recurrent street clashes between the



Arye as a student (second left) in front of the Japanese cinema "Harbin Kaikam"



Arye is in the center below



Sergeant Arye Madorsky on Independence Day, 1953 before the military parade

Betarim and the Russians. (It is to be noted that the "Maccabi" sportsmen were just as active in the self-defense operations).

Under such tension, it was a complicated problem to smoothly operate the every-day normal functioning of the Harbin Jewish community. For example, when an anti-Semitic slogan appeared on the front page of the Russian fascist newspaper "Nash Put" ("Our Way"), the chairman of the community, Dr. A. Kaufman, after strenuous negotiations with the Japanese authorities succeeded to have the provocative slogan taken off the page.

Arieh tells yet of another typical incident. At a neighboring Russian village, Triokhrechieh there was a Cossack encampment, notorious for its anti-Semitic dwellers. Once three Cossacks strolled along the main street of Harbin, meeting on their way a couple of Betarim, one of them a well known boxer champion, Vulka Krugliakov. The Cossacks could not withhold their feelings at the sight of the "dirty Jews", and, after a few curses, they decided "to proceed". One Betari was sent for aid, but when the assistance arrived, they had little to do: Vulka knocked the trio out single handed.

The Madorskys

Notwithstanding the complications,

Abram and Sophia Madorsky managed to give their children academic education. After having graduated from the prestigious Commercial School and the English College with a BA in English Literature, the elder sister, Rachel, left Harbin for Tientsin to join her prosperous relative, the Hanins. There, she married, and migrated to Australia in 1951.

Arieh studied in the Jewish Talmud Torah, from which he graduated after completing a six-grade course of studies in Hebrew and Russian. The knowledge of Hebrew will yet be of great avail for the future engineer-khalutz in Eretz Israel. While in Harbin he continued his studies

at the Commercial School, where, upon his graduation, he attained the honors of being listed on the "Golden Plaque" of the School (equivalent to being granted the golden medal for his exemplary academic record (full marks for all and every subject studied). [It is to be noted that the Japanese in their preparation for what then seemed to be an inevitable war with the USSR, formed two White Russian Emigrant military units, where all the Russian speaking foreigners, including the Jews, were to serve under the Russian officers and the Japanese High Command). Dr. A.I. Kaufman, however, argued with the highest Japanese authorities in Tokyo,



Arye in the Betar team in 1943 (third left)

making it clear to them that the Jews all over the world consider Palestine, and not Russia to be their Motherland, and that they would fight to oust the British from the Middle East rather than for anything else. This argument was equally fitting with the Japanese global interests, and they agreed to strike the Jewish participation in the anti-Soviet war effort clause from out of the decree. -- E.P.]

When the Red Army took Harbin close to the end of the Pacific War all the Harbin Russian-speaking community, including the Jews enthusiastically welcomed the new invaders. The euphoria, however, began to speedily evaporate with the earliest arrests and deportations to the Soviet Gulags of the Harbin residents. (To mention in parentheses, one of the first to be arrested, was Dr. A.I. Kaufman, who was freed many years later by the efforts of the first Israeli ambassador to Moscow, Golda Meir, and migrated to Israel.—E.P.)

The builder of his own land.

The Madorskys realized that in order to survive and enjoy basic human rights under the Soviet occupational regime a Russian speaking resident of Harbin had to be an owner of the Soviet citizenship. They complied.

Their compliance was based on pure logic: when the Harbin Polytechnic Institute renewed resumed its activity in 1945, Arieh Madorsky took up his studies at its faculty of building engineering. With the establishment of the State of Israel, he had an irresistible urge to go to Israel at once, but reasoned that he will bring more good as an accomplished expert. He forced himself to stay -- until granted an official diploma of a building engineer, and only then, in 1950, made his Aliya to Israel.

Arieh's dream finally came true: he was given a bed in the Shaar Ha-aliya "maabarah" (transition camp) and a "teudat zehut" (ID), and became a full fledged citizen of Israel. He soon found work as a road building inspector



In Eilat in 1953. Arye is first left.

of the Public Works Department inspector of road building. In a few months his parents joined him, and they settled in Haifa.

For two years (1952 – 1954) Arieh served in the Engineering Corps of the Israel Army, Southern Command (in Eilat). At that time he married a young sabra, Tamar, and soon became a grandfather to Orli. In 1956 he participated in the Sinai Campaign. Slowly, but surely, he climbed the steep career ladder, until his discharge from the army, and then, for many years, was employed by the Israel Ministry of Defense as a Division Director. He is also an author of a number of instruction books on the "Building Economy". When the waves of the Russian Aliya reached the shores of Israel, Arieh Madorsky became closely involved with the seeking of employment for the newly arrived

Russian engineers and architects.

In the meantime, his daughter, Orli became a lawyer and married a Tel-Aviv barrister, opening a combined law office in Tel-Aviv. His second daughter, Dana, is a surgeon in one of Tel-Aviv's hospitals. Her husband is an electrician, and Arieh's youngest son is a computer program technician.

In early 1990's Arieh Madorsky had retired from his position, but not from work. He thought he was too young for that, and continued working in his initial capacity -- an inspector of construction works.

Looking back, Arieh expresses his satisfaction with his eventful life: his childhood in the far away romantic Harbin, and then, working in the country he helped to build for his people and himself.

(From the Russian – E.P.)

Dinner honoring Lily Frank and Jehan Sadat

As mentioned in her letter, Lily Frank was recently honored by the State of Israel Bonds, Women's division with a newly created Guiding Light leadership award. A gala dinner with the participation of over 350 people was held in Montreal at the oldest and most prestigious synagogue. The dinner was very successful and 7 million State of Israel Bonds were purchased in Lily's honor. Dr. Jehan Sadat was outstanding. The

report about the dinner appeared in the Canadian Jewish news and can be received "on line" by entering Google and typing in "Lily Frank". The picture in the report, however, is not a great one and a different picture will be sent here by Lily.

Lily would like to convey her love and appreciation to all her friends. Many messages were sent to her by the leadership of the Canadian Jewry on this occasion.

Grocer comes from within

Report by Sue Mitchell

Woolworths has turned to another long-serving executive, liquor and petrol director Naum Onikul, run to its \$30 billion supermarkets business.

Mr Onikul takes over as director of supermarkets from former supermarkets head Michael Luscombe, who is set to succeed Roger Corbett as chief Executive when he retires in September.

Mr Onikul joined Woolworths in 1987 as operations manager in the NSW supermarkets division and over the past 19 years has held a variety of senior management roles, including general manager NSW supermarkets from 1992 to 1998, general manager of the Victorian Safeway operations in 1999, chief general manager Woolworths supermarkets from 1999 to 2000, and from 2000 to 2002.

The 59-year-old executive has been

director of Woolworths' freestanding liquor and retail petrol operations, which generated combined annual sales of about \$5 billion since 2002. Mr Luscombe, who was appointed Woolworths' chief operating officer last week in preparation from becoming chief executive, said: "Naum is a highly experienced retailer and a well respected member of the senior management team".

"As a director of supermarkets his considerable expertise will help further the growth potential of the business as we move forwards", said Mr Luscombe, who now has responsibility from the

'Naum Onikul is a highly experienced retailer and well respected manager.' Operation divisions of Woolworths-supermarkets' BIG W. Dick Smith, liquor, petrol and the Progressive Enterprises supermarket

The New Zealand grocery market has been the centre of attention as

Woolworths' largest competitor, Foodstuffs, offered \$NZ153 million (\$129 million) for a 10 per cent blocking stake in NZ general merchandiser. The Warehouse Group, which is adding groceries to its stores to boost foot traffic.

Foodstuffs had lifted its stake to only 5 per cent when its offer closed on Thursday, but Foodstuffs chief executive. Tony Carter said the supermarket cooperative might acquire more Warehouse shares on-market over the next six months to reach its 10 per cent target.

Warehouse chief executive Ian Morrice, opening the first of the retailer's combined supermarket and department stores on Thursday, predicted a 5 per cent fall in grocery prices as Foodstuffs and Woolworths fought for market share.

The Weekend Australian Financial Review Australian Financial Review.

and in U.S.A.

TEARS OF ZION Divided We Stand

By Ya'acov (Yana) Liberman

"Ya'acov Liberman has used his personal knowledge of Israel's political scene to write a most interesting book in the 80-year disagreement between the two main schools of thought in Israel today, Likud and Labor. The difference in outlook over the years has led to bitter strife and rarely to cooperation. [in Tears of Zion] Liberman ... show[s] his skill as an archivist, researcher, and writer... [and] provides deep insight into [Israel's current] political situation."

- **Harry Hurwitz, Head of the Menachem Begin Heritage Center, Jerusalem**

"A must read for anyone interested in

a comprehensive view of the political situation in Israel. At long last, a clear picture of the political views of those on the Right in Israel."

- **Rabbi Marvin Tokayer, author of fugu plan**

"Ya'acov Liberman has been both a participant and an observer of Israel's turbulent politics... His book, Tears of Zion is both a condemnation of Israel's Left and a plea for Jewish unity. Readers of liberal persuasion, such as myself, will bridle at many things Liberman has to say, yet in the end, will respect him for his sincerity, scholarship, and commitment to the Jewish People". - **Donald Harrison,**

San Diego Jewish Times

"A highly recommended reading for all who seek the facts about the internal struggles in Zionism." - **Shlomo Benderly, Educator Emeritus, Jewish Community**

Ya'acov (Yana) Liberman, an accomplished author and activist, was born in 1923 in Harbin, China. It was there that he adopted Jabotinsky's Zionist-Revisionist philosophy. He is the leader of the Betar Youth Movement, chairman of Israel's Herut party's organizational from Shanghai. Today he lives with his family in San Diego, CA.

Sadat's widow brings peace message to Lily Frank's tribute

By JANICE ARNOLD - Staff Reporter

MONTREAL - Jehan Sadat, widow of the first Arab leader to make peace with Israel, pleaded for all sides to overcome misunderstanding and mistrust in the current standoff between Israelis and Arabs, and between Muslims and the West.

She also chided Israelis for being too sensitive to criticism.

"If you are a Westerner, you must understand that not all Muslims are terrorists; if you are Arab that not all Israelis are occupiers, and if you are Israeli that every criticism and disagreement is not a prelude to another Holocaust," she said at a State of Israel Bonds dinner in honour of Lily Frank, a Zionist activist for over 50 years.

The almost 350 guests present at Congregation Shaar Hashomayim gave Sadat a standing ovation after her speech.

Sadat and Frank first met at the raucous 1980 United Nations women's conference in Copenhagen and became fast friends.

Frank, then national director of Canadian Hadassah-WIZO, a position she would hold for 40 years, was impressed by the courage of Sadat, then Egypt's first lady. Sadat stood her ground after all the Arab delegates walked out on her to protest Anwar Sadat's signing of the Camp David accord two years earlier.

Four months later, Sadat hosted 60 Canadian Hadassah members at the presidential residence at Giza, a gesture of hospitality and warmth that no one at Hadassah has forgotten, Frank said.

Today, Sadat, 73 and a grandmother of 11, is a senior fellow with the Anwar Sadat Chair for Peace and Development at the University of Maryland, where she lives for half the year. She continues to be an advocate for women's rights and the underprivileged in the Arab and Third worlds.

"In honour of my husband's memory,

I appeal to my Muslim and Jewish brothers and sisters everywhere to end the bloodshed... To [U.S.] President [George W.] Bush, you will be a world leader in the history books by bringing peace between Palestinians and Israelis. Let us forget the past and build anew... in a partnership of equals living together in mutual respect."

Sadat said she would never have believed at the time of the accord's signing that 28 years later the region would still be in conflict.

"I realize recent events have caused many to give up the idea of peace as wishful thinking or political rhetoric, but I have never abandoned hope."

The half-British Sadat urged Arabs and Israelis to recognize their common humanity. "People are people. Let's not forget we are all created in God's image."

As serious as the threat of terrorism and war is, Sadat said that hunger, illness and injustice in the world is more pressing, and she urged the fortunate to address these urgent problems.

Her husband, who was assassinated 25 years ago, was killed by those "too angry and ignorant" to envisage peace, she said.

"Although he was applauded by the world, he faced harsh criticism and personal attacks at home for his peace advocacy. The cabinet and the government told him he was risking his position and life. Nobody supported [his going to Jerusalem], except me and his family," Sadat said.

"Yet he never hesitated nor had a second thought, even though he was aware of the enormous task and grave risk. His moral compass was that strong."

She noted that he gave his Nobel Peace Prize money to the poor of Egypt, despite her telling him that the family could use it. "He said, 'Money comes and goes, but friends are forever.' He was right, of

course."

For Frank, the evening was the crowning of an extraordinarily full career dedicated to Israel, which began during her childhood in Shanghai and intensified after her family made aliyah in 1949, then found its greatest expression in her decades with Hadassah, which she left last year.

Speaking without notes, Frank addressed the audience as intimates, frequently making them laugh as she reminisced about the history she has witnessed and people she has met.

"Every single minute of my life, for better or for worse, I have been blessed to do what I love most, being part of an incredible people and an incredible country, the State of Israel," she said.

Making friends with people as varied and that she admires as much as Sadat and former Montreal Canadians hockey star Jean Beliveau, who also sat at the head table, has enriched her life, she said.

She gave special recognition to former Canadian Hadassah president Neri Bloomfield, who attended the event despite health problems, calling her "my dear friend for 50 years through good and not-so-good times."

Frank said her total dedication to Israel was sealed in the exciting pioneering days of the state, when it rapidly absorbed tens of thousands of Jews, and by working with legendary Zionist figures such as Rebecca Sieff, founder of World WIZO.

That passion remains undiminished, Frank said. "This tiny little country, with its few people, has given to the world way out of proportion to its size... [despite] never having a single day of peace since 1948."

She was presented with Bonds Women's Division's Guiding Light Leadership Award.

The dinner generated \$7 million in bond sales, organizers announced

Nostalgia vs. Historical Reality

Prof. Dan Ben-Canaan

Presentation at the International, Forum on Jewish History and Culture in Harbin

June 19-20, 2006

Heilongjiang University - School of Western Studies - English Department

History research, followed by educational outreach programs, uses historical facts in order to preserve and learn from them.

Historical study, when being conducted through a romantic and selected outlook of a period, may give rise to a general and sometimes distorted view of people and events. It promotes nostalgia. A nostalgic notion of what was, rather than historical reality and truth.

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

The legacy of the Harbin Jewish community is visible until today in several sites around the city. However, in order to understand the active Jewish experience in Harbin, one must grasp the meaning of their daily existence - choices they made, aspirations they had, and actions they took as individuals.

Collection of all historical facts, all historical realities - of individual as well as communal existence - Will help in the unveiling of their as well as the community's story, thus fully preserve their past.

What do we know today about each individual's actual daily experience? What do we know today about his or her life within the individual homes? What do we know about

their individual daily existence and how it contributed to the being of a community? How did they communicate and interact with others? How and where did they get their books or daily groceries? What were the subjects discussed at the barbershop? Where did they get the Challah bread for their Shabbat dinner? Where did they get a wedding dress or what were the games they played? How did they get the means to satisfy their daily needs? What were their thoughts, aspirations, hardships, celebrations, and sorrows? How was an idea for an architectural design of a building born? What was the thinking process behind the decision making and why? Why was there a need for a "Free Soup Kitchen" or "Women Charitable organization" if all Jews in the community were well-off? And, why did they choose Harbin to be a destined home for each individual, for each family within the macro Jewish and non-Jewish community? These are but few of the questions one must ask before making a statement about the past - a particular or general past.

Many articles were written on the subject of Harbin's Jewish community. But few if any, notate in details the existence of an individual's daily life.

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

It is followed by Teddy Kaufman in his preface to the album 'Jews of Harbin', "We, who were either born in Harbin, or came to live there for some time and are now dispersed all over the globe, still bear in our hearts the memories of our Harbin, because each of us has a Harbin of his own". And, in a recent letter, Theodore V. Orosz of Valley Stream New York wrote "Our visit to Harbin was really the highlight of our trip to Asia. I had heard so much about the place for so long, but could never really get a "fix" on things because it was so remote, physically, and conceptually. Now it is all real for me."

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

Should those who engage in research minimize their efforts to uncover historical facts by summoning up a past as nonexistent - the state of not existing, nonentity or unreality?

And what can one learn from other's secrets of the heart?

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

tendency, direction, or orientation, favored by some.

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

Nevertheless, a researcher should perform a delicate surgery of each individual's heart to uncover and understand the meaning of a collective past existence. Not painting a general nostalgic picture in black and white of what may and or not have been.

Historical facts come to illuminate aspects of the human experience -- including deep and rigorous scholarship, pioneering ,and innovative pedagogy, and a commitment to serve society or societies-- if we are to create a better understanding.

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

Prof. Jing Wang of suggests that

"...materials that have to do with history, culture, society, and many other subjects that humanists and social scientists teach...are bound to generate controversies because no two audiences are alike..."

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

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

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

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

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

Realism is commonly defined as a concern for fact or reality and rejection of the impractical and visionary.

"Historical reality" refers to the real facts and events of the past as they occurred historically, whether they were external or internal to the subject confronted by them.

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

It helps reader enter into the experiences and feelings of those who lived in the past. It helps develop critical thinking through comparison of past and present, and gives perspective on both periods. It brings a feeling of the continuity of time; sees the present in context of past and future. It helps understand that there are not only political, social, and economic changes over time, but that there are universal needs and desires of individuals that are the same throughout different time periods. And, it helps us see the interdependence of all people.

The general frame of reference makes a distinction between two levels of scientific information, that is, descriptive/explanatory information - knowledge/insight into historical reality, and procedural information - skills to attain knowledge/insight and ~ to evaluate its validity.

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

History remains an irreducible component of human societies, and

that you cannot understand their total development without a reference to their reality of existence and values. Because I have seen a tendency to rely on nostalgia, on the feeling of longing for the past, often idealized and unrealistic, and because there is an inclination to look sentimentally at the past while generalizing or omitting many aspects or parts of its existence, a researcher should promote, utilize, and depend on historical realism.

I am not historian. I come from the disciplines of journalism and the handling of information. I suggest that the study and research of Harbin's Jewish life, or any other subject, should be done with a journalistic and narrative approach.

Journalism is a discipline of collecting, verifying, reporting, and analyzing information gathered regarding current and past events, including trends, issues, and people. The purpose of a journalistic work is to inform-not to impress, beautify or distort. Going through a logical process of questioning; what, why, who, when, where and how, its products are often described as the "first draft of history" that should be understood by all readers.

History, in order to educate and live on, is not a matter of secrets of one's heart. Nor should it be summed up as nonexistent.

It is natural that if the past is to matter at all, if it is to enrich our lives on any level, we must be aware of its nature, its shifting meanings, and its vulnerability to present needs. That awareness is the goal of this and future works.

I therefore propose the establishment of a new bi-quarterly journal to be published by the Heilongjiang Academy of Social Sciences. The journal should be a stage for contemporary studies as well as a platform for narrative accounts.

It should help uncover the mysteries that are within many hearts, and bring to light a full and real account of the Jewish community's existence

in Harbin and its contribution, if any, to the development of the city.

Thus, those who are interested in the subject will understand history's realism and not fall into misconceptions aroused by nostalgia or on the path to irrelevancy.

We must be the guardians of the soul of the life of the Harbin Jewish community. And it is that soul, that sense of duty to ourselves and the community, that the role of verifier and authenticator, through fairness, accuracy, independence and integrity, makes us unique. It's our ability to be useful, to make people know and think that will help the past endure. While we figure out the best of the past, we also guard the future.

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

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

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

Prof. Jing Wang, Head, Foreign Languages & Literatures MIT. Chair, MIT Critical Policy Studies of China

- Asian Newsletter May 6, 2006.

Irony, Nostalgia, and the Postmodern / Linda Hutcheon Ph.D., University of Toronto / January 19, 1998

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

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

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

See Prof. Francis Fukuyama article that forms the afterword to the second

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

*Harbin, Sunday, 11th December, 1927 (17 Kislev 5688)
Establ. 1919. #50*

"THE JEWISH LIFE"

(Siberia-Palestine)

Weekly magazine, concerning Jewish matters world wide and, particularly, in the Far East

The Chinese Government sends greetings to the Zionist Organization in connection with the tenth anniversary of the Balfour Declaration

We hereby render the full text of the greetings by the Central Chinese Government (Peking) in connection with the tenth anniversary of the Balfour Declaration sent to the Zionist Organization, signed by the

Minister of Foreign Affairs:

"We are honored to confirm receipt of your letter of October 3, 1927, in which you notify us that the tenth anniversary of the Balfour Declaration will be celebrated on November 20. We have the honor to declare that the Chinese Government identifies with the Zionist idea of establishing in Palestine of the National Home for the Jewish people.

We are very happy to hear that in Palestine your people was successful in the area of constructive creativity.

PERSONAL ENCOUNTERS

By **CARL HOFFMAN**

The little-known story of Manila's Jews

A survivor relates how refugees found a haven from the Holocaust in the Philippines amid a small but active Jewish community

Max Weissler, 76, relaxes on the veranda of his comfortable apartment in Hod Hasharon and gazes at the serene, tree-shaded suburban vista that stretches beyond his balcony. His thoughts, however, are not focused on the verdant, sunlit landscape of the Sharon but on the Philippines, World War II, and the horrific destruction of Manila by fire and artillery shells in February 1945.

His knowledge of the subject is intimate and personal, drawn not from history books but seen through the eyes of a then-teenage Jewish refugee from Germany - one of perhaps 1,000 Jews that had fled Europe and escaped the Holocaust by being admitted to the Philippines and welcomed by its government and people.

Born in a small village near the town of Oppeln in Upper Silesia - now part of Poland but then in eastern Germany - Weissler was eight years old when a local policeman warned his father of his impending arrest, a few days after Kristallnacht in November 1938. The family, who had been the village's only Jews, fled to Denmark but were not allowed to stay.

Weissler recalls, "The Danes soon realized that we weren't there as tourists. They gave us the choice of returning to Germany on our own or being put on a train headed back there. My father said he'd be arrested if we went back, so we were given a little time to find another country to go to." Weissler's father went to the US Embassy in Copenhagen, received one entry visa to the United States and went ahead to the Philippines, then a US possession and outpost in the Far East. Weissler and his mother returned to Germany, to wait for arrangements

to join him.

While many people remain unaware that some Jews were fortunate enough to find a haven from the Holocaust in the Philippines, others are often surprised to discover that these Jewish refugees were able to join a small but thriving Jewish community that was already there.

Prosperous and well established, the community could date its beginnings to the final decades of the Spanish colonial period, when Leopold Kahn and three friends known to history simply as "the Levy brothers" arrived in Manila in 1870 from Alsace and established a jewelry store called La Estrella del Norte. Other Jews - mostly from Turkey, Egypt and Syria followed in the next three decades and set up small import businesses.

It was the Spanish-American War of 1898, however, that brought Jews to the Philippines in significant numbers, as an emergent young United States came to wrest the archipelago then known as the Pearl of the Orient Seas - from Spain. Jews were well represented in-the US army, and some decided to stay on in the country when their service was over. The war also brought other Jews of a more entrepreneurial bent, who descended on Manila to provide the American soldiers with goods and services ranging from the sale of uniforms and medals to constructing a bicycle race track and Manila's first opera house. Many more Jews arrived after the American victory, establishing Manila's first department stores, importing the first automobile to the Philippines and establishing Manila's first car dealership and radio station, among

other contributions.

The community grew with the arrival of more Americans, as well as Russian Jews fleeing, the Bolshevik Revolution and the subsequent Civil War. An ornate Moorish style synagogue and community center were built along William Howard Taft Avenue in 1924, and a Jewish cemetery was consecrated a year later. Manila's Jewish community grew and prospered, along with the Philippines, under a succession of benevolent, if somewhat patronizing, American governors running what they regarded as a pleasant, sleepy, backwater US colony in tropical Southeast Asia.

In the mid-1930s, however, new circumstances were to have major repercussions in the lives of Max Weissler and more than 1,000 Jews from Europe.

In 1935, the Philippines's status was officially changed from colony to commonwealth, with a locally elected president and representatives. The US transferred various powers to the new commonwealth government, including the right to set its own immigration policies.

Thus, amidst the rise of Nazism and the escalating persecution of Europe's Jews, Commonwealth president Manuel Quezon announced that any Jew fleeing to the Philippines would be permitted to stay.

Ironically, while an allegedly anti-Semitic State Department was barring Jews from entering the US, its erstwhile Philippine colony was admitting them by the hundreds. President Quezon went so far as to propose that part of the southern island of Mindanao be made a haven for Europe's endangered Jews.

Weissler recalls, "My father got to the Philippines and made arrangements to bring my mother and me over as well." The two finally left Germany in December 1940, heading east in an unheated Russian plane to Moscow ("It was cold and I was in short pants," he recalls), then a Russian train across Europe and Asia to the Manchurian border, and then a Japanese train to Harbin, on which armed Japanese soldiers made all passengers close the curtains and not look out the windows during the entire trip.

"I suppose they were building secret military installations in Manchuria," Weissler says.

He and his mother spent several days in Harbin, cared for by the city's flourishing Jewish community before embarking on a plane to Kobe, Japan, where they spent several days with the wealthy Jewish community there. A tortuous series of boat trips on Japanese freighters followed, until they finally reached Manila and joined Weissler's father in February 1941.

But there was a problem of affidavits. President Quezon was willing and eager to take in thousands of Jews. He even had places set aside for Jewish refugees to settle. There was, however, a policy that only refugees with an affidavit from the established Jewish community showing that they had useful professions, some funds and the ability to support themselves were allowed to enter.

This, says, Weissler, kept a lot of people out.

He insists that the requirement for these affidavits originated neither from the Philippine Commonwealth government nor from the US State Department but from the Jewish community itself.

"The community didn't want to be responsible for people without professions or means of support. My father had no profession and thus no affidavit, but we came anyway and got in without the Jewish community's approval," he says.

Weissler remains bitter as he remembers both his family's struggle and that of others unable to enter.

"I think these are points that must be

be brought up. I want to tell you that our own people can be the worst. I am a Jew and proud of it, but we have too often dug our own graves." Once settled, the family's life gradually fell into a relatively comfortable groove. They lived in the stately, tree-shaded Malate district of Manila, not far from the synagogue. His parents started a small but successful bakery business selling cakes and pies from home.

Max, at 11 years old, attended a private school and delivered his mother's pies by bicycle. Along with other Jewish refugees who continued to arrive, the Weisslers had reason to feel safe and secure in their new home.

Then, on December 7, 1941, the Japanese bombed the US naval fleet at Pearl Harbor.

Japanese bombers appeared in Philippines skies on December 8 destroying the US air fleet at Clark Field and running bombing raids on Manila. As the Japanese naval fleet drew closer, General Douglas MacArthur declared Manila an open city and began withdrawing American forces on December 26. President Quezon and the rest of the Commonwealth government were evacuated to Washington, becoming a government-in-exile.

On January 2, 1942, the Japanese marched unopposed into Manila. A short time later, young Weissler witnessed the public humiliation of US troops as the defenders of Corregidor were herded by the conquering Japanese through the streets of Manila to join the Death March of the remaining soldiers from Bataan.

"I saw the Japanese march the American GIs down Dewey Boulevard; screaming at them and prodding them with their bayonets. If an American collapsed, he was bayoneted to death right where he fell," he says.

The Japanese took control of the Philippines and began what was to be a three-year occupation and rule of the country under a puppet native government. Jewish immigration to the Philippines stopped, and Japan's German allies demanded, that the Japanese regime take immediate measures against Manila's Jews.

Utterly mystified by German anti-Semitism, the Japanese made no distinction between Jews and other foreigners.

Foreigners from "enemy" countries like the US, the UK and Australia were taken to the University of Santo Tomas and housed in makeshift prison barracks for the war. Foreigners - including Jews - holding German and Austrian passports, however, remained in their homes undisturbed. Thus for German and Austrian Jews and those from countries allied with the Nazis, life continued more or less as before. The synagogue continued to function, with a rabbi and a cantor (both refugees from Germany) performing their duties on a full-time basis.

Weissler, who celebrated his barmitzva in the synagogue in 1943, says, "The Japanese did not molest us. They actually treated us well. For example, a lot of things were scarce. It was wartime. We couldn't get wheat flour, so my parents had to make their cakes with cassava flour and camote flour. But the Japanese saw to it that the community had wheat flour on Pessah to bake matza. They even used to bring the American and English Jews by bus from their barracks at Santo Tomas to the synagogue to celebrate holidays with the rest of the Jewish community." With many of the pre-war schools closed, Weissler's father enrolled Max at a Catholic school called St. Paul's College, where the teachers were nuns.

Soon, however, the nuns were replaced by Japanese army officers, "so we learned more Japanese than anything else. For us kids, to learn Japanese and be instructed by an officer with a samurai sword was a big deal. We even learned Japanese army songs," Weissler laughs.

The Weisslers moved to a street closer to Manila Bay, where the parents opened a bake shop and Max sold cakes and pies along Dewey Boulevard. The family got by as the war dragged on.

In January 1945, US planes began returning to Philippine skies, dropping leaflets and packages of American cigarettes, signaling their steady

advance toward the islands. American forces appeared at the northern outskirts of Manila on the evening of February 3. On February 4, American tanks came crashing through the walls surrounding the University of Santo Tomas, freeing the foreign internees. The battle for Manila had begun.

At his war crimes trial in 1945, General Tomoyuki Yamashita, nicknamed "The Tiger of Malaya" and commander of Japanese forces in the Philippines, testified that he had tried to declare Manila an open city as the Americans had done three years before. He withdrew his forces and abandoned Manila. The city was immediately reoccupied, however, by some 30,000 Japanese sailors and marines under the command of a Japanese navy admiral whose orders were to defend the capital to the last man. Their resistance was ferocious. Japanese and American forces fought house to house. At Rizal Stadium, where the New York Yankees had played exhibition games before the war, fighting between Japanese and American soldiers went literally from row to row.

Not far away, the Weissler family sat huddled in their apartment, with all the jalousie windows closed tight.

"A truckful of Japanese soldiers got stuck on our street and couldn't get through. I reached up and opened the window just a little, and the Japanese fired their guns into our apartment," says Weissler.

As the Americans advanced, the retreating Japanese sailors and marines embarked on a massacre of the civilian population and a frenzy of destruction, tossing hand grenades into houses, herding civilians into hospitals and hotels which they then set alight, blowing up buildings and setting fire to everything in the path of their retreat. This, combined with American artillery shelling, reduced the once beautiful city to rubble. Little remained, Weissler relates, except sections of concrete walls.

When the fighting stopped on March 3, more than 100,000 Filipino civilians had been killed, and Manila had become the second most

heavily destroyed city of WW 11, after Warsaw. The synagogue was in ruins, many members of the Jewish community were dead, and the Weisslers found themselves living in a burnt-out concrete garage, along with some of their Filipino neighbors.

Amid the almost total destruction of the Weisslers' neighborhood, the victorious US army set up a local command post. Max, then 15 years old, supported the family by collecting leftover food from some of the officers and GIs, while Max's mother made a bit of money by laundering the soldiers' clothes. The family built a small shack near the site of their former home out of scrap wood and galvanized metal.

Conversant in Japanese, Weissler also began to work for the army as an interpreter, assisting in the interrogation of Japanese POWs - a step that changed his life.

"The relationship between my parents by now was not good. The army asked if I wanted to move with them to Clark Field, away from Manila. They were rounding up Japanese prisoners all over the islands and needed interpreters, so I went away with them. Then they moved farther north to round up more Japanese stragglers who didn't know the war was over, and I went with them again." Through friendships and contacts made at that time, Weissler soon landed a job with the military in Okinawa, working with an otherwise all Filipino crew on tugboats, barges and assisting in day-by-day shore operations.

"I was considered a Filipino 5' civilian. I got paid \$40 a month. I sent two-thirds of that back home to my parents in Manila."

Weissler's parents, meanwhile, had reopened their bakeshop on the same site. The shop survived the death of Weissler's mother in 1950 and closed with his father's death in 1954.

With the outbreak of the Korean War, Weissler - at that point an American GI - was sent to the US for eight weeks of training, followed by two years of work with the United States Army in Pusan (Korea) and Yokohama (Japan). Following his discharge in Yokohama,

Weissler pondered his options: return to Manila, move to the US or stay in Japan, where he was employed as a port manager with the US navy.

"Around that time, I had made contact with a girl in Israel," he recalls, glancing at, Esther, his wife of more than 50 years. "She was a nurse in Beersheba. I invited her to come to Japan. Within a year we were married." After a four-year sojourn in the States, where Max went to college and Esther worked as a nurse, the couple settled in Israel in 1961.

Recently retired after years of work with the Israel Ports Authority and private port contracting, Weissler - now a grandfather of six - reflects often on his life and good fortune. He wants Israelis and Jews throughout the world to know that he and more than 1,000 others like him owe their lives to a small Far Eastern country that was eager to take in Jewish refugees from the Holocaust when almost every other country in the world was turning them away.

As Philippines Ambassador to Israel Antonio Modena said recently, "Our only regret, is that we couldn't save more."

Searching and Researching

Juri Alperovitch

I have written in your site about Haim A. Zimmerman.

He was my cousin's grandfather.

I am searching for my ancestors and it would be good if you could give me the source for information about Haim Zimmerman. I know about the Haim Zimmerman 's grandson - Isaak Moiseevich (Morisovich) Zimmerman (doctor) but cannot find out how to contact him. Perhaps you have some information about this ?

Email: juri.alperovitch@alcatel.lv

Manchuria - My City

Riva Basin

*Dedicated to my Husband Sema
To whom Manchuria belongs as
well.*

*And to our children and grand
children*

With Our Love

I was born in Manchuria, a province of northeast China, with borders with Siberia and Mongolia, in a little remote city named Manchuria. In this remote part of the world, at the beginning of the century, a group of Jewish immigrants from Russia settled. among whom were my parents, all escaped from the Tsarist dictatorship and the virulent anti-Semitism that was rampant in Russia.

In this period of time Russia and China were building the East China Railway that connected Siberia with Port Arthur and was a source of employment for the population.

In spite of the harsh weather conditions, where the winter temperature went down to -40C, plus other physical adaptation difficulties, the Jewish community commenced to build its institutions. In a short period of time the Synagogue, the Jewish School, the Mikve, the Chevra-Kadisha, and a kosher food store were established and the Jewish community life flourished.

Manchuria looked beautiful under the white blanket of snow, which sometimes reached a depth of two meters, and in clear weather the sky was covered with thousands of sparkling stars. The yard of every house was decorated with a snowman that melted only when spring came. Near every house a large pile of snow was heaped together and water was poured over it, which froze immediately turning the snow into ice. On this heap the children used to slide down with their sleds, which

was a happy and healthy sport. Also among the winter pastimes ice-skating was very popular.

The Hebrew language was taught in the Jewish school while the rest of the subjects were taught in the Russian language, the teachers were Russian, refugees from the Russian revolution, most of whom were very highly educated. The graduates of this school were accepted into the Russian College without any entrance exams.

As strange as it may sound for that period of time, various group classes were held in this school. The group of ballet and physical exercise were managed by a German gentile who was adopted by the community. He was a wonderful person and all the children loved him and participated in his group classes with pleasure. In addition to his two group classes that he was managing he also organized a choir.

During the Lag Baomer holidays picnics were organized in the Manchurian country side and I am at a loss for words to describe the beauty of this country side, a kaleidoscope of flowers of all the colors imaginable.

The Schools library had books in the Russian and the Yiddish languages that serviced the entire community, during holidays, like Purim, Chanukah and others the parents used to organize festivities and the pupils of the school participated in plays.

The winter days were very short and at 4 o'clock in the afternoon the family used to gather around the "samovar" drinking tea and home made bakery items.

The children used to prepare their lessons; mother was busy with handwork and father with reading

books. In the evening the whole family used to gather around the table and father used to read to us books in Yiddish; Shalom-Aleichem, Mendele the bookseller, and so on.

Permit me to return to the railway line. I do not intend to go into the economics and other aspects of this project, but to mention the importance this railway played in the lives of the settlers in Manchuria. The railway station was a source of attraction for sightseeing trips, a place to meet people and spending time. The train, arriving from Russia used to bring tourists, refugees, and business people. The arrival of those people caused much interest among the local residents. Some of those who arrived remained in Manchuria, and many continued their journey to Central China, USA, and a part of the Jews to Palestine.

In the hearts of many maidens of Manchuria lingered a hope to meet a bridegroom. As a child I once had a chance to enter the first class department of the train. Up to today I remember the red velvet seats, the luxurious carpeting on the floor and the crystal chandeliers.

My entrance to the train occurred in a special event, the management of the railway presented a free ticket to an elderly Jewish person, 90 years old, in order to visit his ailing son in Russia.

In the vicinity of the Railway Station a theater was built. All the cultural life of the city took place there, all kinds of groups, ballet and the Harbin Opera performed there. There was another theater in the public gardens. A special place in my memory is reserved for this special place.

In these gardens the summer camps for the children took place and

in the evenings we used to dance on the dance floor dances like the waltz, polka, krakoviak and later the foxtrot to the music of a band of wind instruments. Up to today it is still not clear to me why a model of the Eiffel Tower was erected to a height 15 meters and copper water sprinkler in the image of Dionysus.

Most of the Jewish residents living in Manchuria and my father among them traded in furs. The furs came from animals that roamed in the steppes of Mongolia and in the forests. Twice a year in the winter and in summer my father used to hire carriage owners who were Chinese and Mongolian, which he loaded up with flour, tea, and textiles. These carriages used to travel into the interior of Mongolia and into the outer areas of Manchuria and used to return laden with furs. These furs came from wolves, foxes, squirrels etc.

The furs were dried on wooden frames. Sorted and then dispatched to Europe and America. As children we used to celebrate the return of this convoy loaded with furs, which used to arrive to our yard.

In the yard we had a cowshed, chicken coop, a vegetable garden, and a play corner for the children. In the center of the yard there was a cellar that was used for keeping food cold in the summer. This was a structure built underground, in winter it was filled with ice blocks that were carved out of the local lake, the ice used to last through the whole summer and was used as a cooler. In the yard there was also a well. The water from the well ran into the water system of the house by way of water pipes with the aid of a water pump which was operated manually by hand. But the biggest area of the yard was utilized for the unloading and storing of the cargo that arrived.

Visualize to yourselves a long procession of carriages harnessed to horses and camels entering the yard, and our astonishment and amazement at the sight of the Mongolians that

drove the carriages, who sometimes were accompanied by their wives and children. The Mongolian wives attracted much interest; they arrived in pouches loaded with silver and coins. In a successful season, father used to distribute to us children Mongolian silver coins.

My father was the owner of an American car "Chandler". This car was one of the few cars, in whole of Manchuria. After my period in Manchuria I always looked for a car manufactured by "Chandler", but up to this very day I never found one.

two people were needed to start the engine of the car; the driver pressed on the gas paddle and the "helper" rotated the crankshaft, when the car finally ignited and started to move, the noise was something terrible. Father took us several times, in this car, to visit Mongolian villages, that were situated close by, the din it made caused the Mongolian children to run away shouting "satan".

The Mongolians excelled at hospitality. They used to invite us to a tent that was made of a woolen material, and treated us to a Mongolian bitter tea that was poured into flat wooden cups.

The trips to distant areas of Mongolia were tailed with many dangers, gangs of Chinese, armed with rifles (These robbers were called "Hunchuzi") used to attack the convoys of horse or camel driven carriages and used to rob them in the style of the "Wild West". Sometimes the robbery used to end up in murder.

An interesting instance which I remember, about a Jewish child aged 10-11 who was given a stolen horse to sell in the market place. The child was apprehended and sentenced to a jail term of 10 years. He was released from the prison at the age of 20 and was entrusted to the care of my father. The boy of course was not suited for a normal life and could not adapt himself to normal daily life. It is interesting, however, that in prison he learned Esperanto, as there were

no books in other languages available in the prison.

In 1929 the Russians occupied part of Mongolia. At this exact time father was with a caravan in the area. He was arrested and placed in a Mongolian prison; his cargo and money were confiscated. After he was released from the prison, it was difficult to recognize this broken person.

Not all of the Jews in Manchuria traded in furs; some had factories for processing furs and also sewed fur coats for the local population. In addition to this there were Jews who had shops in the commercial center, this was actually just one street and was named after Pushkin

(Pushkinskaya Ulitsa). It had all kinds of stores: Stationary and books, shoes, textiles, haberdashery and others. Some stores belonged to Jews, some to Chinese.

Other Jewish residents of Manchuria were tailors, Shoemakers, bakers, owners of carriages and so on.

Opposite our house lived a Jewish tailor (he was in no way "Pierre Cardin"), and worked at repair jobs, in Yiddish we called him "latutnik" from the Yiddish word "lates"- patches. This tailor had 10 children eight of who died from various illnesses and epidemics, his wife lost her mind and he remained alone with two children, completely helpless.

My mother took the smaller child, who was eight years old, to us and he grew up with us.

In 1933-34 The Russians sold the railway to the Chinese and offered to anyone, so desiring, to return to Russia. This tailor had relatives in Russia and decided to join his relatives. The parting from his child was very difficult, and as happened with many others all traces of the tailor were lost, as if the earth swallowed him up.

I feel obliged to say a few words about the Chinese population living in our immediate area, they were good people, kind hearted and took

(continued on page 26)

KAIFENG, JERUSALEM

A Documentary by Noam Urbach

SYNOPSIS

Kaifeng, Jerusalem, a full-length documentary filmed over six years in Israel and China, follows the descendants of the Chinese Jewish community in the ancient capital city of Kaifeng on their quest to recover their Jewish heritage. It examines the community's odd political situation, in which both China and Israel—each for its own reasons—refuse to recognize them as Jews.

The film focuses on the Jin family of Kaifeng—Shlomo, Dina, and their daughter Shalva—who managed to leave China for Israel in 1999, with the assistance of a Christian Zionist group. With no official status in Israel, but with dogged persistence and a unique brand of Jewish identity, the Jins try to communicate their extraordinary circumstances to the Israeli establishment and to educate the authorities as well as the public. The family endures many trials and tribulations. At one point Shlomo is even picked up by the police as an illegal migrant worker.

Insisting that they are already proper Jews, the family at first refuses to “convert.” Later, however, they go through the entire process, accepting that Kaifeng Jews must retrieve their Jewish background if they want to rejoin the Jewish people and make aliya. As Shlomo becomes more devout, he clings on to his original mission—to open the gates for the rest of the Kaifeng Jews.

In 2005, after completing the official conversion process, Shlomo and Dina visit Kaifeng, where he fulfills his dream of teaching other Jewish descendants about Judaism. While that dream is fulfilled, the prospects that the rest of the Descendants will be able to return to Judaism and Israel remains bleak.

This truly international story is told using interviews and footage of a type that is extremely difficult to shoot in China. The film will affect how Jews and non-Jews everywhere perceive the “lost” Jewish communities all over the world and raise questions about what constitutes the global Jewish identity.

THE DIRECTOR

Noam Urbach has completed an M.A. in East Asian Studies at the Hebrew University of Jerusalem. His thesis focused on recent developments related to the Kaifeng Jews. Urbach directed and photographed the documentary short “Sorry, Selichot,” broadcast on Israel’s Channel One in 2004. He currently lives with his wife and son in Jinan, China, where he studies and teaches Hebrew and Jewish Studies at Shandong University.

BUDGET AND FUNDING

The overall budget for this film is US\$130,000. Now that filming is near completion we are ready for the post-production stage. For this we need funds and are seeking appropriate partners both for financing and for distribution and/or broadcast. Donations are highly encouraged.

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www.KaifengJerusalem.com

Manchuria - My City (Continued from page 25)

part in our Jewish life. The merchants with whom our parents traded were reliable and honorable people, all deals were finalized with a handshake and concepts like promissory notes or checks were not considered.

All the Chinese merchants were known by their sir names with the addition of “Mister”: Mister Wong, Mister Lian, Mister Pow. The postman, Mister Ma used to wave a letter for us before he entered the house. He, of course, received a glass of tea and we had an interesting conversation. The teacher who taught the Chinese

language in the high school was a kind and good person. Up to today I remember him with some compassion how the Russian roughneck students abused this kind person.

And, last but not least, the Chinese person who lived in our yard whom we called “Ivan”. He was part of the family and performed many tasks in the house. He was responsible for the storehouse, the yard, draw water from the well in the yard; he was the one who took my brother and me to school holding us by the hands. On the way back home from school he

used to take us into a Chinese theatre, which performed continuously from the morning to the evening. His devotion to our family was hard to describe. When my big brother left to study in Belgium it was Ivan’s dream to visit him one day in Belgium.

This eventful life in Manchuria continued till the Japanese occupation of the city, the Jews began to scatter among the various big Chinese cities. Our family settled in Harbin
Translated from the Hebrew by B. Tzur

Jewish Boom

How many Jewish communities can boast of boosting their membership ten times over in just five years?

The Shanghai Jewish community, mostly composed of Americans, Australians and Israelis, numbered about 100 people in 2000 but counts 1000 people today, and it expects to have five times that number by 2010. This boom comes in the wake of the extraordinary prosperity that has made Shanghai the financial and economic powerhouse of the new world economic giant that is China, drawing tens of thousands of Western businessmen and entrepreneurs to the city.

In the 1940s, there were some 20,000 East European Jews who had escaped Nazi persecution and found refuge in Shanghai, but nearly all of them fled to the United States, Israel or Hong Kong when Mao's Communist forces took over China in 1949. Today, visitors are warmly welcomed at the Shanghai Jewish Center (1720 Hong Qiao Road, Villa 1, Shang Mira Garden, www.china.jewish.org) for services and kosher meals on Friday evenings and Saturday lunchtime. The center is located in a four story villa in the modern Gu Beh neighborhood and contains a Jewish nursery school and, from this year, the first classes of a primary school. The prayer hall only has space for about 100 worshipers, and community president Maurice Ohana, a Moroccan-born Frenchman, says he is working with authorities for more frequent access to the majestic Ohel Rahel synagogue, which is located elsewhere in the city.

Built in 1920, Ohel Rahel has been under state control since 1952. Thanks to a request by former U.S. First Lady Hillary Clinton, since 1999 Chinese authorities have allowed Shanghai's Jewish community to use the synagogue, which can seat 700 people, five times a year during major Jewish holidays. The synagogue was built with funds donated by Sir Jacob Sassoon when his family, and other millionaire families of Baghdadi Jewish origin like the Kadoories and the Harpoons, played

a major role in the local economy, having settled in the port city from the 1840s onwards, after Britain secured rights there by force. Ohel Rahel is now inside a compound housing the Shanghai regional government's educational authority, which makes access to visitors difficult unless it is on a Jewish holiday. The center of Jewish Studies Shanghai (www.cjss.org.cn) can organise visits with English speaking guides to Ohel Rahel as well as to other major sites linked to the cities Jewish past.

There were once seven synagogues in Shanghai. Ohel Rahel followed the Sephardic rite, and Russian refugees who fled their country at the time of the Bolshevik revolution prayed at the Ohel Moshe synagogue. Other main Jewish sites include the Cathay (now Peace) Hotel on the famed Bund waterfront, which was a symbol of the Sassoon family's influence and wealth and was said to be one of the most magnificent hotels in all of Asia: and the Marble Hall, now the Shanghai's Children Palace, the spectacular mansion of Sir Elly Kadoorie and his family from 1924 - 1949.

There is also a monument recalling the presence of Jewish Holocaust refugees in the Hongkou neighborhood, where many lived during World War II. Among those who survived the war in Shanghai were Zerah Warhaftig, Israeli minister for religious from 1962 to 1974, Yosef Tekoah, Israel's longtime ambassador to the United Nations, and former U.S. Treasury secretary Michael Blumenthal. The father of Israeli Deputy Prime Minister and newly appointed Finance Minister Ehud Olmert was also in Shanghai during the same period.

In Beijing the Jewish Community Center (King's Garden Villa, 18 Xiao Yun Road, D-5A Chao Yang District, tel, 86-10-6463-1321) caters to members who tend to be diplomats, language students as well as business people. Both the Shanghai and Beijing community centers are run by Chabad, but as Shanghai community

president Chana says: All shades of Jewish religion are represented, from reform to ultra-orthodox, and everyone gets along.

Searching and Researching

Maria Perry

I am a Eurasian and was raised in the Judaic tradition by my mother. I have to tell you; my family lived all over the world, from Japan, Hawaii, the UK, Switzerland and? numerous countries, and I now reside in France.

This is my question: since childhood, my mother and grandmother (who passed away when I was 6) always claimed we were Jewish. My godfather is Jewish, and was raised in the community, but now as an adult I'd like to have proof of this.

Our family name was changed at least twice because of immigration and war, and I am not sure today what our real family name was. All I know for sure is that my maternal grandfather met my grandmother in Burma and they subsequently lived in Shanghai. Do you think that it is possible to find traces of my family?

Email : mouseime@yahoo.fr
Tel : 0688737292

Leonard Madison MD

My grandfather and his brothers came to the United States from Harbin, China in the late 1800s. The last relative who was born in Harbin was Ethyl Matusoff (or Matusow) who arrived in San Francisco from Shanghai in 1946. Any information about this family would be greatly appreciated.

Email: gm3320@mindspring.com
Address: #4 Woodcreek Lane, Frisco, Texas, USA 75034

International Forum on the history and culture of the Jews of Harbin

Matanya Ben Avraham

Harbin, 16 -20 June, 2006 (A comprehensive report)

An International Forum on the history and culture of the Jews of Harbin was held in that city for four days of lectures and debates in June, 2006. Actually, it was the second seminar on the subject. The first event of the sort took place in August–September, 2004, and was initiated by the Heilongjiang Academy of Social Sciences in close association with the Israel-China Friendship Society and Igud Yotzei Sin in Israel. While the invitations to the first event were sent in the name of the Mayor of the Harbin Municipality, this time they were signed by the governor of the Heilongjiang Province, since Harbin is the capital of this largest province of China.

The second Forum was organized by the Heilongjiang Academy of Social Sciences, Israel Embassy in China, Israel-China Friendship Society, Igud Yotzei Sin, CCP (Chinese Communist Party Committee) of the Daoli (formerly, Pristan) district, and the “Moderne” Co., Ltd., which includes Hotel “Moderne” and other undertakings.

The sponsors of the Forum were the Heilongjiang University (School of Western Studies), Oriental Cultural Co., The International Peking Communications Co., The North Eastern Radio station. 72 Chinese delegates and 31 delegates from other countries took part in the Forum.

18 Israeli participants were: Teddy Kaufman (head of the delegation), Rasha Kaufman, Yossi Klein (deputy head of the delegation), Ora Namir (former ambassador of Israel to China, Dr. Avigdor Shahan, Judith Bein, Harry Bravinsky, Amram Olmert (former agricultural attaché

at the Israeli embassy in Beijing, and brother of the Premier minister of Israel) and his wife, Regina Olmert, Shmuel and Hannah Miller, Ella Alon-Goldreich, Akiva Usherovich, Etti Amir, Arieh Sharon (chairman of the Alon-Amikam district council, Eiran Rosen (member of the Alon district council), Prof. Dan ben Canaan of the Heilongjiang University, now residing in Harbin, Israeli ambassador to China, Yehoyada Haim (hon. Guest of the Forum).

Six delegates from the USA: General US consul in Shenyang (Mukden), David Cornblit and wife, Yaakov and Leah Liberman (San Diego), Dorik and Tamar Rojansky (New York).

One delegate from Australia: Prof. Avrum Ehrlich (lecturer at the Shandong University).

One delegate from France: Dr. Sabina Breuyard (Director of the Turgenyev Library, Paris).

Five delegates from Russia: Gurevitch, Lev Grigorievich (dep. Governor of the Jewish autonomous area), Toitman, Lev Grigorievich (chairman of the Birobidjan Jewish community), Tzap, Vladislav Abramovich (painter, exhibited his works at the Forum), Morosova, Tatyana Anatolievna (journalist), Mindlina, Alla Naumovna.

The participants of the Forum were met by the Forum organizers at the Harbin airport and were transferred to the five-star hotel “Shangri-la” at the end of the former Politseiskaya Ulitza, Chinhe district.

The leaders of the Israeli delegation arrived in Harbin from Tel Aviv on June 15, Ora Namir arrived in the morning of the same date from Australia. They were met at the airport

by the president of the Academy of Social Sciences, Professor Tsui Wei and a group of the Forum organizers. Ladies were presented with flowers. The same evening President Tsui Wei entertained the Israeli delegates at a banquet, where he and Teddy Kaufman spoke.

On Friday, June 16, the delegation was present at the opening of the international 17-countries (Israel included) Dairy Conference. The Israeli ambassador, Yehoyada Haim, Ora Namir and Teddy Kaufman were included in the Conference honorary presidium. At the end of the official part of the ceremony, the Israeli delegation departed to visit the Harbin Jewish cemetery.

The visit lasted for over three hours, and at 17:00 the participants were back at the “Shangri-la” Hotel.

This was the first, unofficial visit of the cemetery. To our great surprise, at the gates of the cemetery a large group of journalists and photographers were waiting for our arrival. In spite of the shortage of time, Teddy Kaufman said the “El Maleh Rahamim” prayer and recited Kaddish at more than 20 graves. In the evening, the delegation were entertained at a banquet, given by Professor Tsui Wei, where he and Teddy Kaufman greeted the participants.

Saturday, June 17, was one of the unforgettable days for the Israeli delegation, who attended the opening of the renovated building of the New Synagogue and the photographic exhibitions, depicting the history of the Jewish presence in Harbin since the beginning of the 20th century to its voluntary cessation in the early 1950's.

Arriving at the synagogue we saw a dense crowd within and outside the building. The ceremony took place in the former prayer hall full to capacity. The halls and the balconies of the second and the third storeys, too, were full of people.

The speakers were: Ms. Li Yangji, director of the Heilongjiang Provincial information department, Israeli ambassador, Yehoada Haim, chairman of the Israel-China Friendship Association and Igud Yotzei Sin, Teddy Kaufman, deputy governor of the Heilongjiang province, Chen Yuidong, deputy mayor of Harbin, Shi Wenxi, and the US Consul-general in Shenyang, Dr. Kornblit. The former ambassador of Israel in China, Ora Namir, and the former ambassador of China in Israel, Pan Zhanglin, cut the ribbons at the entrance to the exhibition.

The Israeli delegation presented gifts to the newly opened Jewish Center: Teddy Kaufman brought the original invitation, printed on silk, to the opening of the New Synagogue in 1921, and a miniature Torah scroll he received on his Bar Mitzvah. Yossi Klein brought a silver shield with the synagogue building and the ten commandments etched on it. Judith Bein brought the prayer shawl of her late father. Dr. Sabina Breuer delivered to the Center's library her research work on the Kaspe Case.

The first floor of the exhibition is dedicated to Albert Einstein, Dr. Yaakov Rosenfeld and Israel Epstein. The main permanent exhibition occupies the second and the third floors of the building. It is difficult to assess how much toil, knowledge and money were invested in it. Here, the whole of the history of the Jewish presence in Harbin is represented in detail by hundreds of photographs and documents. The captions and explanations are rendered in Chinese and English.

Since it takes at least two to three hours to inspect the whole of the exhibition, we have returned to the hall after

the official ceremony was over, and stayed there for three additional hours, viewing the photographs and listening to Teddy's comprehensive comments and explanations.

From the New Synagogue, we went to the former Jewish Soup Kitchen and the Home for the Seniors. There, too, Teddy gave us detailed information about the history and work of the two institutions. It should be noted that on the walls of all the former Jewish institutions, (The Chief – "Old" - and the New synagogues, Soup Kitchen, the Home for the Seniors, The Jewish School, The Jewish Hospital) explanation plaques in Chinese, English and Hebrew are fixed for the benefit of passers-by.

Our group turned towards the "Old" Synagogue at the corner of the Artilleriiskaya and Konnaya streets. The exterior of the building is renovated and the side walk paved with a stone Magen David at a few meters intervals. The renovation works of the interior is still in progress. However, it is not yet known, what the function of the renovated building is planned to be.

In the former Jewish School Teddy gave us a detailed history of its history: in 1921 it hosted the Far Eastern Zionist Congress, and, for some time, it was the temporary home of the First Glazunov Musical School, etc.

Then we visited the Commercial Assembly Club. Here, too, the exterior was renovated, while the renovation works of the interior are still in progress. It is planned to become an entirely new construction. Teddy gave us a 40-minute detailed account of the First Commercial School, which he attended and which was situated in this building. It is planned to function as the seat of the Academy of Sciences.

Our next stop was at the former Jewish Hospital, now treating exclusively ocular diseases. We were met by the director of the Hospital and her deputy. We went up the stairs to the office of the former Chief Physician of

the hospital, Dr. A. I. Kaufman.

As a nostalgic detail, I may add that a few steps away from the hospital, at the corner of Kitayskaya and Birjevaya streets, stood the legendary "Tatos" shishlik restaurant of no less famous Armenian proprietor, Tatos Ivanovich Ter-Akopian, of which we are notified by a Russian-Chinese-English stone tablet, fixed to the wall of the building. It's a pity that our dense schedule did not allow us a short visit there.

We reached the "Hotel Moderne" just in time for the banquet arranged by the hosts for the participants of the Forum. Mr. Liu Pu-xian, Director of the "Moderne Co., Ltd" greeted the guests. T. Kaufman presented him with the historical photograph of the Hotel published in the "Evreiskaya Jizn" and the Russian language press in 1930's. Teddy gave us a full account of the role, played by the hotel in the past history of Harbin and its Jewish community.

After the banquet the Forum participants visited the 17th Harbin International Trade Fair. The first day of the Forum was concluded by a banquet, hosted by the Secretary Yu Xiaodu. He and Teddy spoke.

On Sunday, June 18, at 8.30 A.M., Ms. Li-yanji, Director of the Department of Information of the Heilongjiang Province, officially opened the Forum. The governor of the Province, Mr. Chen Yuidong read the greetings by the President of Israel, Mr. Moshe Katzav and Mr. Amram Olmert delivered the greetings of the Israeli Prime Minister, Mr. Ehud Olmert and the Chinese ambassador in Israel, Mr. Chen Yonglong.

Also spoke Ambassador of Israel in China, Dr. Yehoyada Haim, chairman of Igud Yotzei Sin and the Israel-China Friendship Association, Teddy Kaufman, deputy mayor of Harbin, Shi wenxi, Deputy governor of the Jewish Autonomous Region, V.S. Gurevich, US consul-general in Heilongjiang Province and Shenyang (Mukden),

(Continued on page 30)

(Continued from page 29)

Mr. David Kornblit, chairman of the Birobijan Jewish community, Mr. L.G. Toitman, the mayor of the Daoli (Pristan) District, Shi Yaoxin, President of the "Moderne" Concern, Liu Ruixian, and Chairman of the Peking Oriental Cultural Company, Chen Biuhua.

After the greetings, a collective photograph of the Forum participants was taken, and the lecturers proceeded to present their papers. During the event a total 18 papers were presented, eight by the Chinese and 10 by the foreign speakers. (seven from Israel, one from the US, one from Australia, and one from France).

The following were the themes of the papers delivered by the participants:

"My Mission In Beijing", by Ora Namir;

"From "Yevreiskaya Jizn" in Harbin to the "Bulletin" in Tel-Aviv", by Teddy Kaufman (before delivering his paper, Teddy eulogized late Professor Tadmor);

"The Historical Significance of the IYS Archives", by Yossi Klein;

"The Beginning of the Jewish Exodus from China", by Yakov Liberman;

"The Expedition of the Lost Tribes of Israel to China", by Dr. Avigdor Shahan;

"The Wondrous Harbin", by Sabina Breueur;

"The Chinese-Jewish Friendship Plans", Prof. Avrum Ehrlich;

"The renovation of the Tientsin synagogue and the establishment of the Jewish Cultural Center in Tientsin by Shmuel Miller;

"My Harbin Childhood". By Judith Bein;

"The Amikam Settlement", by Arieh Sharon;

"My Mission in Israel" Amb. Pang Zhanglin;

"The Bridge of Friendship between the Chinese and the Jews", by Prof. Tzui Wei;

"The Jewish Participation in the Development of the Contemporary China", by Prof. Fu De (Shandong);

"Jewish Heroism during the Holocaust, and the Chinese Heroism during the Japanese Occupation", Mr. Zhong Zhou;

"The Zionist Movement in Harbin", Prof. Li Shu Xiao;

"The Influence of the Japanese Occupation on the Jewish Life in Harbin", Mr. Zhang Wang (Shanghai);

"In Memory of Israel Epstein", Prof. Fu Mingjin;

"Jewish Participation in the Struggle Against the Contagious Diseases in China", Ms. Ren Haibo (Henan);

A video of Israeli Prime Minister Ehud Olmert greeting the Forum (in English);

Conclusive speeches by President of the Academy, Prof. Tzui Wei and Chairman of ICFA and IYS, Teddy Kaufman.

In the evening the participants were entertained at a banquet hosted by mayor of the Daoli (formerly, Pristan) District, Mr. Shi Yangxin. At the banquet spoke Prof. Tsui Wei and T. Kaufman. The banquet was followed by a performance by young acrobats. In the morning of June 19, the group left for a visit at the Harbin Jewish Cemetery. The event lasted for over three hours and deeply impressed the participants.

A few words about the cemetery: we could not recognize the site, which we visited last in September, 2004. It is difficult to describe how much work was done during these two years: a stone-and-cast iron fence was built around the plot; a two-meter-wide Magen David of black marble stands at the entrance and a three-language plaque informs you that this is Harbin Jewish Cemetery. On the left stands a small synagogue, on the right -- a monument with the words of gratitude (in Hebrew) by the premier, Ehud Olmert for the care taken by the Chinese people of the Jewish consecrated place, inscribed in four languages – Hebrew, Chinese, English and Arabic.

This time we visited the cemetery

twice: for the first time, on June 16, we could not enter the synagogue, since no flooring was yet laid on the muddy ground. Now the renovation was complete. A large table stood at the center of the hall, adorned with a menorah. During the first visit, Teddy mentioned to the man in charge that a Jewish custom demands water for washing hands at departure. Now we found a number of basins full of clean water and cups to satisfy this demand. The cemetery is spotless, stone slabs were laid between the graves and the central path was paved and leveled. In spite of the rain, all the graves of the parents and relatives of the present were found and identified. The prayer El Male Rahamim was recited at the grave of Rabbi A. M. Kiselev in memory of all those buried in the cemetery.

Amram Olmert and Teddy Kaufman prayed at the grave of Amram's grandfather and the parents of the late Raya Fein. Teddy Kaufman said El male rahamim at the graves of eight of his relatives: mother, sister grandfather, two grandmothers and an uncle. Then he recited the prayer Kadish at 25 additional graves. At the end, the group assembled in the synagogue where Teddy gave us an hour-long lecture on the history of the Harbin Jewish cemetery. He spoke Hebrew, which was translated to Chinese by our permanent interpreter, Ms. Yi. Teddy thanked the man in charge of the cemetery for his care of the site, and the participants took a group picture as a souvenir of the visit. Worth mentioning is the fact that we were accompanied during our visit to the cemetery by three television and radio crews from Harbin, Peking and Shanghai stations, and the members of the printed media.

At 2 p.m. the group returned to Harbin for another banquet, arranged by the personnel of the Academy of Social Sciences and the Research Center of the Jewish presence in Harbin. Teddy Kaufman and Yossi Klein thanked the hosts for their hospitality.

In the afternoon the group visited "The Russian Village" in former Zaton, on the left bank of Sungar, and the Ice Palace, a miniature replica of the famous annual Ice Sculpture Festival. In the evening the participants were guests at a banquet, hosted by the general secretary of the Harbin Chinese Communist Party Committee, Du Yuxin. The speakers were Du Yuxin, Prof. Tzui Wei and T. Kaufman. The speeches were followed by a musical program.

The morning hours of Tuesday, June 20 were dedicated to a an-foot excursion through the streets of the former Pristan district, with Teddy Kaufman giving a running lecture of various historical sites on the way. In the afternoon the participants had a few hours of "free time", which they have utilized for buying souvenirs and gifts.

At 6 p.m., at the "Shangri-la" Hotel a banquet, hosted by the deputy mayor of Harbin, Mr. Shi Wentzin. The speakers were the deputy mayor and T. Kaufman. The mayor of the Daoli district signed a friendship agreement for cooperation and exchange of delegations with the chairman of the Alon-Amikam district, Arie Sharon and member of the Council, Eldad Rozen.

At noon, June 21, in the famous Harbin restaurant, "The Dziao-tze (pelmeni) Center" a farewell lunch was served and the last group of the Forum participants left for the airport. At 3 p.m. the group took off for Peking.

This was indeed an unforgettable event, fully reported by the Chinese electronic and printed media. Teddy Kaufman was interviewed by seven TV and radio companies from Harbin, Peking, Henan and Shanghai, and a dozen of newspapers.

Throughout the four days of the Forum we were surrounded by the boundless care and hospitality, and, most of all, warm friendship of our hosts.

Those days will remain unforgettable!

Taiheiyo Senso to Shanhi no Yudaya nanmin

By **Maruyama Naoki**

The Pacific War and the Jewish Refugees in Shanghai
Hosei Daigaku Shuppanyoku, 2005.216x155 mm. 312 pp. ¥5,800.
ISBN 4-588-37703-5.

Though Japan was once allied with Nazi Germany as a member of the Axis, it did not persecute Jews. Moreover, it actively accepted Jewish refugees from Europe and got them safely to third countries.

This book is an interesting study of Jewish history in East Asia, a focus of interest among scholars in recent years; it primarily explores the Jews in Shanghai.

Over 20,000 Jews made their way to Japan or Japanese-occupied territories in the first half of the twentieth century.

This was a new experience for Japan, which had only been a modern state since the Meiji era (1868-1912). While the military and the Foreign Ministry had a tendency to use these refugees for diplomatic leverage, fundamentally the government treated these people as refugees from a humanitarian perspective. As their numbers grew and the global political situation went downhill, it became extremely difficult to send them to the United States

Even so, Japan did the opposite of many Maruyama Naoki other

countries and continued to accept the Jewish refugees into the territory it occupied up until the outbreak of the Pacific War.

Drawing on a wealth of materials and offering penetrating insights, this book begins by examining how the Jewish community was formed in Shanghai after the Opium War and continues the narrative up to the Jews potting their escape from Shanghai as China slid into civil war after World War II. The work is valuable resource for understanding what lay behind the personal decision of Sugihara Chiune to save the lives of many Jews from the Nazis.

Maruyama Naoki, born in 1942, Professor at the Faculty of Law of Meiji Gakuin University researches international relations with a focus on the Middle East.

Presented his paper, "Japanese Japanese-Americans, and Jewish Americans: A Historical Study on Their Perceptions and Relations," at the 2000 annual conference of the Japan Studies Association in Honolulu.

Japanese Book News Number 46.9

Tuesday, December 19, 2006 at 04:00 p.m.

At Bet Oved Ha-Iriya

4 Pumbeditha Street, Tel Aviv

***An All-Israel gathering of Former Residents of China
Scholarships will be awarded after the lighting of
Hanukka candles***

A Sentimental Journey Home

By Moshe Likhomanov

Harbin is where I was born and lived for the first ten years of my life. In my memory it remained to be a small shabby town, and my recollections of it are rather ambivalent. Those were the stormy days of the Japanese occupation, and, later, the “liberation” by the Soviet Red Army with all the honey and the sting of it. Then came the Mao Zedong communist regime, and, late in 1949, the beginning of the great “Chinese Exodus” of the Jewish communities of Harbin, Mukden, Tientsin, Dairen, Tzingdao, and Shanghai.

I remember well “the Jewish part” of our life in Harbin: “Talmud Torah” – the school I attended, our teacher, Israel Nadel, who taught us Hebrew and Scriptures. I remember well the “New” Synagogue and all the frolicking in its yard during the Pesach and the High Holidays. I sharper than most of my reminiscences of Harbin, I remember a day in April, 1950, when we left our home at the Korotkaya Street and boarded the train for a two-days-and-a-night journey to Tientsin – our first short stop on the way to Israel. Was I sad to part with Harbin never to return? No, I felt no regret or nostalgia. They will come much later in my life. But on that April morning I was immersed up above my head in the new world which opened before my eyes.

Nostalgia knocked at my heart 42 years later, when we first heard that Israel had established diplomatic relations with China, and now it will be possible to make “a sentimental journey” back into my distant childhood and places I left without giving it a thought.

How simple it is now to reach Harbin. It is no more a city “at the end of the world”. You enter a travel agency, and in a few minutes you walk out with a flight ticket in your pocket.

We touched down at the runway of the international airport of Beijing, passed customs procedures and walked out into a spacious reception hall, where my sister, Dina, her husband and daughter met us, as scheduled, after they landed from the United States to meet us and go Harbin as one family.

The reunion was thrilling and, once over, we boarded an Air China plane which brought us to our destination in just one hour forty minutes. We compare this light and easy leap over the distance of a thousand kilometers as crow flies with the exhausting journey to Israel 56 years ago! First, the train trip to Tientsin. From there a six-day journey by ship to Hong Kong and a five-stop flight to Israel.

The hour is 7:30 P.M. The setting sun sends its slanting rays onto the sepia toned ground far underneath us, making it appear as a 1:1 relief map with quicksilver threads of rivers and blots of lakes. For the first time my heart skips a beat: “Sungari! My Sungari!” My excitement grows as we begin to lose altitude, approaching Harbin

A squeak of the wheels over the runway cement. The Harbin airport is 24 kilometers away from the city. We await the arrival of a professor of the Research Center of the History of the Jewish Presence in Harbin of the Heilongjiang Academy of Sciences, who will show us around the historical sites of the city. The professor, with a somewhat surprising name of Grisha, speaks fluent Russian. He invites us to enter a spacious taxi van which takes us to the luxurious Holiday In Hotel in the Pristan (now Daoli district), right in the center of the former Jewish residence area. By now, it is quite late in the evening, and we make an appointment with Grisha to meet next morning for a

preliminary “acquaintance” with our past.

The first thing next morning, I open wide the window and look from the tenth floor at the city. I can’t believe my eyes: I see a forest of high risers. Here and there, stand small houses of grey bricks, sad remnants of the past. No doubt, they, too, will soon disappear to make space for the young giants of concrete and glass shining in the morning sun.

Our first excursion began on the central street of the Daoli district, formerly Kitayskaya ulitza. Now it’s a mall with a mixture of old and new buildings. The old ones look new after having undergone a general “face lifting”, and here we reached the Korotkaya street where we used to live. The side of the street where our house stood is now completely “shaven off”. Just a few dilapidated buildings remained. It won’t take too long for them to disappear, too... We took some pictures of each other, posing in front of them to perpetuate our nostalgia. It was a “must” picture, a sort of a “I was there” document.

On the other side of the street, in all their glory stood, proud and erect, the young steel-and-glass giants. What could express more vividly the two generations, separated by the narrow gap of the Korotkaya (Russian for “Short”) street?

From the Korotkaya street we proceeded to the near-by “New synagogue”. Having realized that the building is a five star attraction for the growing Jewish tourism from the lavishly spending United States of America tourists, the municipality renovated the building from top to bottom at a great expense and a typically Chinese care for detail. Now it functions as a museum of the Jewish presence in Harbin and is planned to become a sort of Jewish

Center for cultural activities, viz. seminars, forums and get-togethers of the former Jewish residents of the city now dispersed all over the world.

The former prayer hall was transformed into a permanent exhibition hall of old photographs, amongst which my sister found a photo of our parents' wedding photographed by my mother's uncle, a legendary Harbin photographer, Yaakov Lifshitz. Could we resist the urge to be photographed next to the picture? Of course, not!

I mentioned to our hosts that the original colour of the ceiling was a star-spangled blue. My remark was duly jotted down in a note book, and I was thanked and a promised that the ceiling will become blue again, and the stars restored. And you know, what? I have not a doubt that so will it be. Before leaving the museum, I have entered in the visitors' book my impressions and appreciation of the great work the organizers have done. I meant it, too.

At the end of the tour, we were invited by our hosts to a tasty and plentiful lunch at a classical Chinese restaurant, where, after a hearty "chih bao-la!" and "tzai tzian", we made an appointment for to-morrow morning, and went for a stroll on our own.

The Kitaiskaya Mall is well remembered by all of us. We had no problem finding our way around, since the division of the side streets, falling into the main thoroughfare remained unchanged. The main azimuth points, too, remained the same even though the new high risers reshaped the cityscape beyond recognition. Here, for instance, is the famous "Hotel Moderne". The pastry shop and café "Mars" which was (and still is) situated right opposite, specializes now in Russian cuisine. And here is the historical Russian-established department store "Churin" and, across the street, its no less celebrated Japanese rival, "Matzuura". Both are still crowned by similar domes, and both do great business. The atmosphere at

the mall is gay and joyful. People, dressed in colourful summer gowns (no more the old blue blouse-and-pants combinations!), walk around, enjoying their ice-cream cones. Heavy fines have taught them the benefit of using the municipality-provided urns for discarded wrappers and bottles, although spitting is still as popular a sport as ever.

On the sidewalk near the "Moderne" a stage was constructed, where a trio performed some Western-style "pop" piece of loud music. An audience of youngsters sat around the tables, placed in front of the stage, sipped their drinks and sang to the tune of the obviously popular piece, loudly applauding the trio. We entered the hotel, which was recently renovated. In a corner of the lobby a young pianist softly played a tune from the old film "The Love Story". On the wall hang the oil portraits of the former owners of the hotel, the Kaspe family, whose son, Semion Kaspe, a young pianist, was kidnapped and murdered by the Russian fascists in 1933.

From the "Moderne" we went to visit the old Jewish hospital, which did not undergo any changes, except for its deviating from practicing general medicine to dealing exclusively with eye disorders.

The peak of our first day excursion was, naturally, the river Sungari (the original Manchurian name of the now, Chinese, Song Hua – "The Pine Flower". In the course of the past half century the river has considerably shrunk. In "my days" it was over a kilometer-and-a-half wide between the Pristan embankment and the "Solnechnii Ostrov", the Sun Island. Now it is hardly half the width, with a new archipelago of islets, emerging from the water here and there. The old railway bridge, perpetuated on the postal stamps of the time, is still there. Another, modern, bridge for pedestrian and motor traffic across the river was recently built a couple of kilometers up stream. The former shabby river foreshore

was transformed into a beautifully ornamented embankment with trees planted alongside and benches inviting weary tourists, like us, to have a rest and enjoy the tranquility of the river, slowly carrying its ever yellow waters to meet the Hei Long ("Black Dragon" -- Amur) in the far away North.

The old Yacht Club building was recently renovated and a tall memorial was erected on the embankment, to perpetuate the memory of the flood fighters, who relentlessly defended the city, but were helpless to stop the rising waters from inundating the whole of the Pristan district in the summer of 1932.

Next to the monument, a broad area was allotted for physical fitness activity. Here, every morning, before going to work, hundreds of sporty Harbiners gather to practice their Tai-chi or dance to the recorded Shtraus waltzes. If you are ever in Harbin, don't miss this one!

Early next morning, as arranged, we met our hosts at the hotel lobby and were taken to the peak event of our journey -- a visit to the Harbin Jewish cemetery.

Until recently, when the British returned Hong Kong to China, the Harbin Jewish cemetery was the only one to accidentally survive the "Cultural Revolution" and the devastation it brought about to the traces of the "Yang gui-tzu" ("overseas devils' ") presence in China. Originally, it was situated in the Novii Gorod district, but, with the fast development of the city, it was transferred (a story in itself!) to a forlorn plot far from the city (which, incidentally, saved it from the "red guards' " bulldozers). With the passage of time and total neglect, it was covered with wild vegetation and all but erased from the human view, till the first meeting of Teddy Kaufman with the Harbin authorities early in the 1990's. Teddy reminded them of the existence of the cemetery

(Continued on page 35)

The Invention of Harbin

Sabine Breuillard - a French Scholar

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

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

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

Despite the cacophony of styles, the enormous disparity of characters of the city, all these people manage to preserve their way of living. A kind of hyper-modernity is blurring the historical references, erasing the limits between the old Harbin and the new one. And as a result everything seems to spin around you like in a kaleidoscope.

The incredible variety of architectures destabilize the occidental walker, accustomed to more rigor, more self-discipline and more consistency of style.

This overflow of styles betrays the city's own past, as Harbin was first a city of pioneers, a “colonial” or a “semi-colonial” city, modeled on western cities, with a strong Russian profile, while wanting at the same time to be the “Paris of the East” and the “Saint

Petersburg of the East”.

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

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

The main point is to explain to the tourist how, for years and in fact since the beginning, the people of Harbin, mainly in the Russian concession, have been willing to play a kind of virtual reality game by trying to live in the same way, as one would do in Russia or in Europe. This game is what

is called in Japanese a “mitate” which means “a glance that institutes”, a process, which invites you “to see or be as if it were”. So in a Chinese garden the little cascades and miniature mountains are the “mitate” of the Chinese landscape. In this way, the Russian stereotypes have been transported in this city as they were. Techniques of construction, structures and ways of thinking, architectural and behavioral forms, specific modes of occupation of space, customs and habits, cuisine and gastronomy, all of this has been transplanted on the Chinese territory. This is very strong in Daoli, which was where the Russian concession was located, but you can find some elements of this in Fujiajian (Daowai) the Chinese part of Harbin, because the architects of some of the buildings there were also Russians. Today the “mitate” is still active but in a more special fashion. There are three ways to play this game of “see as if” or “do like”. The first is to restore an old building while filling it at the same time with other meanings. For instance, both, Saint Sophia's cathedral and the synagogue are restored, but transformed into museums. Here lies one of the controversial aspects of the reinvention of Harbin. While one may be critical of such decisions, we must keep in mind that the former dwellers of Daoli, Russian Jews and Russian Orthodox, left Harbin more than half a century ago already.

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

summarizes in itself the historical, political and ideological changes that shaped the town. It is in some way the historical memory of Harbin.

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

So, in a way, in the new Harbin, old references are still around but they now play a new game.

In any case, the best way to understand the old and the new Harbin is to go and see the museum of the city's history in Saint Sophia's cathedral and to visit the new museum of urbanization and city planning in the center of town.

However, the most representative place of the conflict of styles and epochs in Harbin is the Central Square located at the top of the main avenue leading down to Harbin's railway station. It is the best example of the struggle between various political and historical influences, which took place in Harbin since its foundation. In a sense no real order seems possible in Harbin, as each political order always wanted to impose its own point of view, to leave its mark, while disregarding any sense of perspective, any broader view of landscape, and finally any sense of beauty. This square is a kind of challenge to aesthetics.

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

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

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

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

Such a restoring of Harbin's Central Square will not only mean the return of a new "genius loci" for Harbin, but will also be the realization of two famous principles enounced by two famous Chinese poets: Zong Bing's principle "the landscape has a material form, but at the same time it tends to the spirit", and Xie Lingyun's principle, one of the first Chinese

"poet-paysagist" (shanshui shiren): Which can be summarized like this, "It is taste that creates beauty":

Quing yong shang mei / shi mo jing shei bian

A Sentimental Journey Home

Continued from page 33

A Sentimental Journey Home and suggested that its renovation and maintenance may boost the attraction of the American Jewish tourism to Harbin, of which the city economy was then (and still is) in a dire need. He suggested that in such case he and his organization in Israel and abroad may be of substantial operational assistance in this direction. The Chinese is a quick-to-understand people, and It did not take long to make them perceive the situation.

Teddy succeeded, and there are no words of sufficient appreciation and gratitude to him for this feat of preservation of the memory of our fathers and mothers for the generations to come.

The wild shrubbery was removed, the paths were swept and pebbled, the cemetery area was fenced, a new little prayer house was built at its entrance, and words in Hebrew, Yiddish, Russian, English are heard again amongst the graves.

In deep silence we walked the narrow paths, stopped here and there to read the familiar and unknown names chiseled in the stone, and walked on. We were caught up in an indescribable, unforgettable experience, and it was difficult to leave the place to its lonesomeness again. The journey back to the city was a silent one.

We knew that at this point our sentimental journey home was over. No matter how fascinating, the rest will somehow be alien. Just another tourist holiday trip. And so it was. We enjoyed it immensely, but will you be interested to listen to the rest of it? I doubt it. Perhaps another time.

(Edited from the Hebrew – Emmanuel Pratt)



Books

CHINAjewsBOOK06

Jewish tales: Key to Chinese success

A series of Chinese children's books called The Secret to the Jews' Success portrays Jewish legends alongside morals

Tali Raveh, Beijing: The Chinese have been asking themselves why so many Jews are so successful, and they believe they have found the answer. That answer is being presented in a children's series of 10 books called The Secret to the Jews' Success. Each book tells a short Jewish tale alongside the moral of the story, teaching the Chinese how to succeed in life.

One of the tales tells the story of a large farm where a young Jewish worker is also employed. The young Jew works very hard and completes his work within two hours. When coming to receive his pay the other workers complain that they had spent the entire day working while the Jew had only worked for two hours.

The owner of the farm says he is not interested in the hours of work but rather in the production. The moral of the story is that the Jews succeed due to their perseverance and hard work, and therefore it is recommended to follow in their footsteps and not be lazy.

Respect your elders

Another tale unfolds the plight of a young man whose disappointed father bequeathed all he had to his servant, while the son is allowed to choose just one thing.

Turning to his rabbi for an explanation the son is told that his father did the right thing because had the father not bequeathed his property to the servant

the servant may have never shown him the will.

The rabbi also tells him that the one thing he should choose is the servant – this way everything will ultimately be his. The moral of the story is that the Jews are smart because they respect their elders and take advantage of their knowledge.

Another tale reaches the conclusion that the Jews' developed thought process enables them to resolve problems by analytical thinking.

Yet another story tells how the Jews don't take any work lightly; how they cooperate with each other and how they are willing to sacrifice themselves.

Professor Aaron Shai a lecturer on East Asian Studies at the Tel Aviv University says he is not in the least bit surprised by these books, "the Chinese have always held us in high esteem," he says.

Jews first settled in China after the destruction of the first temple. In the 19th century Jews also arrived from Iraq and became highly successful. At the turn of the 20th century a wave of anti-communist Jews arrived in China from Russia following the Bolshevik Revolution, among them was the prime minister's family.

In the 30's, Jewish refugees such as Saul Eisenberg who fled the Nazi regime, came to China and went on to become very successful.

Admiration for the Jews

Shai says the encounter with these successful Jews led to the Chinese admiration for them. Another reason for their admiration, he adds, is the similarity between the dispersion of the Jews and the Chinese around the world.

Both communities are dispersed throughout five continents and both are highly successful in commerce, and very particular about their children's education. The similarity between the Jews' family honor and the Confucius heritage also created admiration for the Jews.

So far, 5,000 books have been published in China and they are highly popular among Christian Chinese communities. Wai Wan, a high school teacher says that had the publisher invested more in advertising the books they would have been even more popular. Wan says the books are relatively more expensive than other Chinese children's books.

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Jewish Life in Shanghai 60 Years Ago

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Betar Picnic

ON Sunday, June 16, an extremely successful Betar picnic was held.

Before the appointed hour, the S.J.C. was crowded with betarim of dargoth Beth and Giml and their guests burdened with bundles, cases and even a samovar.

With high spirits the Betarim awaited the bus, which took them to the location five miles outside the city. The road was not an easy one and the bus encountered many difficulties, but the betarim, singing Betar songs, were reluctant to hear that their destination had already been reached.

This feeling, however, lasted till the hike to the location commenced. The "parade" was led by the "samovar", followed by other equipment. If not taking into consideration the difficulties encountered by some in crossing a bridge, built at a moments' notice by the Betar Engineer Batalion: "Gdut ha Ionis" and marvelous work exhibited by Chinese children, while rescuing the misplaced volleyball from the creek—everything went smoothly.

The location provided enormous facilities, a wide open space, fresh air, sun and shade.

Immediately upon reaching the destination the boys exposed their figures to the sun, while the girls commenced preparations for what was later termed "a delicious meal."

The first part of the day passed under the accompaniment of exciting shouts of members of teams competing in various games, pyramids and athletics, and the tooting of the boiling "samovar".

Then came the meal, deliciously prepared by the darga Beth Committee of girls and boys, who were the masters of ceremonies at the strictly non-ceremonious picnic.

This was followed by songs, revealing the true spirit of the picnic, as all participants, joined in the singing of Betar Palestinian songs, devoted to our heroes and Homeland.

As the sun-rays diminished in their power, an organized hike to the near-by airfield was suggested.

Equipped with a camera and goodwill of the "fatigued" the enthusiasts proceeded to the field, where they were allowed to examine damaged Japanese planes, sit on and in them, and even take some of their parts home as souvenirs.



Beth and Gimel Unite in Shekel Drive

ASIDE of the regular Monday session of the Beth and Gimel groups, the two elder dargoth of the local Ken are united in their all-out effort to achieve results in the coming shekel and election campaigns.

Inspite of the various difficulties, caused by the technical delay in regard to shekalim distribution by the Executive Shekel Committee, unprecedented enthusiasm is witnessed through the organization as its members are given the first big opportunity to serve the cause of Political Zionism after the termination of the world hostilities.

Betar UZR Club Opened in Hongkew

IN the central district of the once "designated" area in Hongkew, a large and well decorated, Betar and UZR Club stands today.

The newly decorated Club, displaying portraits of Hertzels, Jabotinsky and Trumpeldor, the map of Eretz Israel, and pictures of Halutzim in the Plugoth Avoda, was packed to capacity, on Sunday May 19, when the opening ceremonies took place.

Among those who addressed the gathering, were Haver L. Tomchinsky (chairman of the Far Eastern Executive of the UZR), Gen. Morris Cohen (guest of honour) haver A. Gurvitch and haver J. Hasser (representatives of the executive) haver Ulrich and others.

The traditional Mizuza ceremony was officiated by Gen. Cohen, who was presented with the Mizuza from one of the purchasers—J. Hasser. The other donators of the mizuza where haverim L. Tomchinsky and A. Gurvitch.

Upon the conclusion of the official part of the program—haverim, and their friends proudly exchanged opinions over this extremely important event in our community.

(Contributed by Joe Levoff)

Legends of the Chinese

Jews of Kaifeng

(continued from the previous issue)

15. Rejecting the Imperial Envoy's Proposal

An Imperial Envoy's visit brings bad luck to the Zhao family. Why?

Following the Yong Le period of the Ming Dynasty, when Zhao Cheng was granted an imperial edict permitting him to change his name, the Zhao clan evolved into a family of noted officials. The number of relatives who obtained prestigious titles or official posts grew so numerous that a popular saying originated: "Officials from the Zhao family are like six dou [about 1.5 bushels] of sesame seeds – beyond count".

Around the year 1820, however, the family suddenly lost its celebrated status.

As Zhao Xiangru, a descendant of the Zhao clan, tells the story, this is what happened:

In the early nineteenth century, in keeping with family tradition, an elder Zhao was serving as a county magistrate, a local official in Kaifeng. One day, an imperial envoy of the Qing Dynasty, whose surname was also Zhao, passed through Kaifeng on an inspection tour of Central China. While there, he came upon a large, beautiful cemetery, about two acres in size, lying in the northern suburb of the city. The carved tombstones were as large and numerous as forest trees. Well-tended grass and colorful flowers made a graceful fairyland, a place full of air and light, propitious for the honor of great men. On seeing the cemetery, the imperial envoy, a man who believed strongly in signs, said to himself: "A truly wonderful sign. This family must be extraordinary, its children lucky and fortunate beyond belief. If the dead are

so honored, what must the world of the living be like!"

He sent his servants to find out who owned the cemetery and was happy beyond expectation when he learned that it belonged to a family with the same surname as his: Zhao.

Politics in a feudalist, patriarchal society like Qing China were no so different from what they are in our own day, and the imperial envoy believed in and practiced a philosophy that proclaimed the value of one hand washing the other; that is, of officials establishing mutual ties and relationships wherever possible, so as to do favors for one another. He expected to be received favorably, when he made his courtesy call on his Kaifeng namesake.

"Magistrate Zhao," he asked, after the introductions were over, "may I make a request?"

"Yes, please, Your Excellency," Zhao answered politely.

"You and I must have belonged to the same clan five hundred years ago since we have the same surname. Let us join hands to form an associated clan."

The Kaifeng Zhao was amazed. "Your Excellency," he answered, "we do not really share the same surname. Zhao is indeed a distinguished appellation, but it is not my family's original name. It was bestowed on my family as an honor by the Song emperor. We are especially grateful for this honor because we are really not native Chinese. We are Jews. Therefore, you and I belong to different races. Our faiths are not the same. Moreover, we have different habits and customs. It is not possible for us to form an associated clan, but I think we can be good friends."

The imperial envoy was dumbfounded.

He had approached the magistrate on impulse, never thinking that his flattering proposal might be rejected. He was dismayed, disappointed, embarrassed. What an insult! He had lost face. His anger roused, he began nursing thoughts of revenge on his journey back to the imperial court.

Upon his return, he initiated an ugly rumor about the magistrate, saying to the emperor: "With my own eyes I have seen that the cemetery of the Zhao family in Kaifeng is too grand. It is full of princely airs and imperial dignity. It rivals the royal burial sites. This could be a threat to our dynasty if we fail to do something about it."

When the emperor asked what he thought should be done, Envoy Zhao replied: "I believe that the best way to restrain the living is to suppress the memorials for the dead."

Soon after, a series of mishaps occurred to members of the Kaifeng Zhao family. First, Magistrate Zhao was dismissed from office for no reason at all. Then, a tall Chinese temple was built in front of the cemetery, cutting off the view of its beauty from the nearby road and thus reducing its status.

Ultimately, the temple so encroached on the land of the cemetery that the Zhao family was forced to relocate its burial place to another, less glorious location.

And since that day, the Zhao family has declined.

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

Thank you



CHUSAN ROAD CHATTER

Issue 390

IYS Hongkew Division

Editor: Kurt Maimann

Chinese angel from Dachau

Dr. Qin Fei-tze is a popular name in the midst of medical students in China for his instruction and reference books, which are "a must" in the medicine faculties of the Chinese Universities. Also well known is the story of his having saved a group of Jewish inmates of the notorious Dachau death camp during his sojourn in Germany in 1940's. Recently Dr. Qin celebrated his 92nd birthday.

He is married and, despite his venerable age teaches medicine at the Wu-Han (Hubei province) university. At the age of eighteen he began his medicine education at the Rockefeller institute in Peking, and in 1936 left for Germany to qualify as a senior surgeon. There he married a German girl and was employed by the Munchen General Hospital. There, too, for the first time, he became a witness of the Nazi inhuman persecution of the Jews and became involved in their rescue. One of his feats is well known to his students.

In the summer of 1945, as the war was about to be over, some 40 sick inmates of the nearby Dachau death camp were brought under German convoy to the hospital where Dr. Qin worked. In spite of his anxiety at a possibility of the German officer sense a trick, Dr. Qin stated that the people were down with typhoid and needed to be urgently quarantined. The officer, anxious for his life, was quick to agree to leave the sick at the hospital and hastily retired. The "typhoid stricken" were placed in the cellar, where they stayed, with the Germans at a distance, till the cessation of the hostilities and the capitulation of the Third Reich.

Many years have passed since then, and it was only in 1985 that the government of Germany decorated Dr. Qin for his noble deed.

Dang Xing-ling, one of his numerous students relates about his teacher's popularity in the midst of the growing generation of Chinese physicians. He says: "Never have I met a man who would not venerate Dr. Qin for the books he had written, for his care of his students and for his humane attitude towards the persecuted. He himself does not mention his past, but we know all about him."

It is of popular knowledge that China was the only country in the world who opened her gates to save hundreds of thousands of Jews. But it is less known of the Chinese, saving Jews on the territory of Europe. And yet, Dr. Qin fei-tze was not the only one to do so. Another well known episode is the issuance of thousands of entry visas by the Chinese consul in Vienna, Hu Fanshan, whose rescue activity surfaced only in 1997, when he was awarded the title of Righteous Among the Nations.

While the Chinese as a whole are not at all unconcerned with the Holocaust, they look at it under a point of view of a people who themselves have experienced similar trauma. For example, Mark Song, student of philology, says, "I know very well what happened to the Jews during the WWII, but what I cannot fathom is the reason why did Hitler chose the Jews and not any other nation for destruction. At any rate, we, the Chinese, suffered just as badly at the hands of the Japanese as you at the hands of the Germans. In

particular, I have the Nanking blood bath in 1937."

Song protests also against the Japanese attitude at present towards the Chinese: "The Germans, at least, have expressed their regret at having perpetrated the atrocities and paid out reparations as a nominal compensation for the damage and loss of property and valuables by the victims, while the Japanese haven't admitted their guilt, to say nothing about the reparations!"

"Such is the general opinion of the vast majority of the Chinese," says Irene Iber of the Hebrew University, Jerusalem, "they are interested in the Holocaust at large, but cannot understand it. What they appreciate in the Jewish people is 'wealth and power', as they were accustomed to be told, and not the essence of the anti-Semitism, which is a total enigma for them."

"Bulletin" in 2007

Four issues of the "Bulletin" are to be published in 2007:

No 391 (dedicated to Pessah) to be published on March 1, 2007.

Articles, essays, documents, advertisements to be published accepted not later than February 20th, 2007.

No 392 to be published 1st June 2007, articles and advertisements accepted up to May 15th 2007

No 393 (dedicated to Rosh haShana holiday) to be out from press on August 20th 2007, articles and advertisements accepted not later August 1st 2007,

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

Articles and advertisements accepted not later than November 10th 2007

Shanghai's Jewish 'ghetto' looks to reinvent itself

By Simon Montlake

Tilanqiao's history could be its salvation amid the frenetic makeover sweeping China's most cosmopolitan city.

The frenetic pace of China's urban makeover isn't for the faint-hearted or the historically minded. Almost overnight, old city quarters are razed to make room for factories, high rises, and highway-fed malls.

Perhaps no city has remade itself with such fervor as Shanghai, the coastal showcase for the new capitalist China that is rising from the ashes of its communist past. Large chunks of downtown have been turned over to developers, with old residents dispersed to distant suburbs.

But one neighborhood that has survived is Tilanqiao. Once known as Little Vienna, its remarkable story may prove to be its salvation as Shanghai weighs the value of historical preservation against the profits of wholesale redevelopment. In the late 1930s, more than 20,000 Jews fleeing Nazi rule arrived in Shanghai. Drawn by its open-door policy, they joined earlier waves of Jewish migrants to the city. Later, during Japanese occupation, Jewish refugees were confined to Tilanqiao's brick tenements, but spared further repression. But after the war, and the communist takeover in 1949, the city's Jewish population dwindled to nearly zero.

Today, as China becomes increasingly open and interest revives in this oft-forgotten history, a new generation of Jews has begun to call Shanghai home. An Israeli-born rabbi - Shanghai's first rabbi to lead prayers here in four decades - runs a Jewish center with hundreds of members from China's most cosmopolitan city.

Some in this community are trying to stop the former "Jewish ghetto" from falling to the sledgehammers. One \$2 billion proposal on the table, backed by foreign investors, is to create a retail and entertainment district with "Jewish

characteristics." Boosters say that if it's done right, it could match the success of "Xintiandi," a much-praised remodeling of another old Shanghai neighborhood by Ben Wood, the architect who revived Boston's Faneuil Hall and New York's South Street Seaport.

On their side is the growing number of foreign visitors to Shanghai who join a daily tour of Jewish heritage sites (www.shanghai-jews.com) that includes the tenements, which are now occupied by thousands of poor Chinese. Most acquired their homes from Jews who left China after the war to start new lives in Israel and the US - among them Michael Blumenthal, the former US treasury secretary.

Today, it's often those Jewish emigrés' children, or grandchildren, who come to Shanghai to retrace their family history, a task made easier by the original street numbers still displayed on the grimy communal units. Others make the journey for broader reasons of faith and shared history. Bruce Harrison, an attorney from Baltimore whose grandfather escaped Russia to make a new life in America, recently came to Shanghai after visiting Jewish quarters in Spain, Morocco, and Austria.

"It's all part of the diaspora. It's a connection to people who are no longer here," he explains.

The tour's evolution reflects this diaspora. It was started in the late 1990s by a Brazilian Jewish woman, then taken over by the wife of an Israeli businessman. Today the tours are run by Dvir Bar-Gal, a gruff, green-eyed Israeli journalist who's lived here since 2001.

In recent years, Mr. Bar-Gal has retrieved dozens of inscribed headstones from former Jewish cemeteries. Many turned up in house foundations, or being used as laundry washboards. He hopes to find

a museum to display his collection.

Bar-Gal has also been drawn into the debate over how to revive the dilapidated Jewish quarter without erasing its past. He worries that a glitzy makeover could sap the area's authenticity, already depleted by decades of communist indifference.

Before it reopened in the 1990s, the Ohel Moshe synagogue, one of only two that remain, was used as a mental hospital.

China doesn't officially recognize Judaism, making it difficult to worship in Shanghai's synagogues. But the flow of tourists to Ohel Moshe, which charges \$6 admission, has drawn the attention of city planners. "What do Chinese people know about Jewish people, history and culture?" asks Bar-Gal, an eyebrow cocked. "Jews are smart. Jews are rich."

While the refugees in Tilanqiao arrived penniless, earlier Jewish migrants had climbed the economic ladder in Shanghai. Ben-Gal begins his tour at the Peace Hotel, an Art-Deco creation that was reputedly the most luxurious in Asia when it opened in 1930. Owner Victor Sassoon was the scion of a Baghdadi Jewish family that had arrived in the 19th century. By the 1930s, as Shanghai became the Wall Street of Asia, their riverfront land was worth more than its equivalent on New York's Fifth Avenue. Such buildings are the finest legacy of Shanghai's Jewish past, says Sylvain Bursztejn, a French film producer. By contrast, the grimy tenements were only a temporary way station for refugees. Mr. Bursztejn, who is making a movie set in Shanghai's Jewish past, is sure that these riverfront properties will endure. "They belong to Shanghai, and they will not be destroyed," he says.

Welcome Back & Come Back Often

- To my "fellow townsmen": former Jewish refugees in Shanghai

The first time I heard about Jews was in my childhood. When Japanese army occupied my hometown, my family took refuge in Shanghai of the Su Zhou River where many Jewish refugees lived. Many years later when was studying in the Shanghai Theatre Academy, I went to see the doctor in the Hua Dong Hospital next door, and learned it was originally Country Hospital built by Jews. The Eye & Ear Hospital was also a Jewish hospital. When the play I wrote was staged in the Shanghai Arts Theater, I learned it was called Lyceum Theater when Jewish actors performed there in the 1930s. Another few years later, I moved to Nan Yang Road. A couple of blocks away, between Beijing West Road and Xin zaRoad, there were a row of three-story Western-style houses with red bricks and high steps, with the Bureau of Education Hall next door. They used to be Jewish houses and synagogue. Bit by bit, the words "Jews" and "Jewish" attracted my attention and entered my life. More than 10 years ago, when I went back and visited the Tilanqiao Prison where I spent years as a political prisoner during the Cultural Revolution, I discovered that the rows of Western-style red brick houses across the street were also former Jewish houses. Years of curiosity turned into a desire to write. Therefore from 1994 I started to research about Jews living in Shanghai during the first half of the 20th century, how they came, how they lived, how they interacted with people in Shanghai, and how they influenced this city.

As my research went deeper, I discovered a colorful world full of rich culture, indomitable spirit, and great passion. Among those Jews, there were adventurers such as Sassoon, Haroon, and Kadoorie, who came

to pursue business opportunities, enjoyed incredible success, and became highly influential tycoons in Shanghai. However, what touched me more deeply are those Jewish refugees, 30,000 of them, who escaped Hitler's massacre during the World War II, endured great hardships, and came to Shanghai by sea or across Eurasia. Penniless, but full of wisdom and indomitable spirit, these Jews built "Little Vienna", a prosperous community in an area of Hongkou that used to be slums. They lived memorable five to 10 years here, together with people in Shanghai, who were also oppressed and massacred by Japanese invaders. The friendship between Jews and Chinese grew through the years into an everlasting bond connecting these two people from past to the present. Now 60 years later, at the time of celebrating the 60th anniversary of anti-fascism victory, we folks in Shanghai welcome you, former Jewish refugees, back to your second hometown. We cry the happy tears of reunion between fellow townsmen, friend in adversity.

From curiosity to discovery, from understanding to appreciation, through 10 years of research, accumulation, and planning, I completed a motion picture script "Love on the Ark" last July (2004). The main plot is the story of a Chinese man and a Jewish woman who met and built a deep love in the trials and tribulations of war. With a setting in Shanghai during World War II, the story portrays the life of Jewish refugees in Shanghai, how they survive and triumph with the reception and support of local people.

It also reflected the friendship between Chinese and Jews, established on the common ground of two people both

blessed with thousands of years of cultural inheritance, but trampled by fascists in the East and West; developed through their relying, helping, and inspiring each other during the troubled times by the Huang Pu River; and deepened by sharing the taste victory together.

Now I am expanding the content of the story to write a 20 episode TV serial "Jews in Shanghai". The scripts are half way done; and soon to be completed. These two works created with my 10 years worth of effort, reflect the brotherly love between Chinese and Jewish people who shared joy and sorrow in the turmoil of war, underline the timeless theme of "love overcomes hatred; peace replaces war!" I wish to present my completed works in the near future to the Chinese, Jewish, as well as all peace loving people in the world.

My past research was mainly based on historical data and materials, not having the chance to interview Jewish refugees in person. Today I am fortunate enough to meet with you, but probably will not be able to obtain an interview during your busy schedule.

If you are willing to help, I would appreciate your sharing of personal experiences by letter or e-mail (see my contact information at the bottom of this page). It can be any interesting, inspiring, or memorable stories happened during your life in Shanghai, no matter how little they are, either within the Jewish community, or between Jewish and Chinese people during that time. If you have existing articles or books based on your own experiences, please send a copy or let me know where I can obtain one. I will use them to enrich my works. Thank you in advance for your assistance. Here I would like to wish my "fellow

townsmen" good health and fortune.
May the friendship between Chinese
and Jewish people last forever!
With love and best regards,
Geng Kegui
Your "fellow Shanghai townsmen"
November 10, 2005 in Shanghai
About the author:

Mr. Geng Kegui is a National First
Class Playwright Graduated from the
Shanghai Theatre Academy in 1960,
he is a professional playwright in the
field of stage play, film and television.
He is the Honorary President of China
Dramatic Literature Society, and
the President of Shanghai Dramatic
Literature Society. He is also the
Shanghai TV Station Specially Invited
Playwright.

He has written more than ten stage
plays such as "The iron Man on Steel
Island", "A Paean of Light", "The Second
Act", "The Second Handshake",
"Welcome Back, Sir", "Lady Artist",
"Dr Sun Yat-Sen and Madam Soong
Ching Ling", "Dreamlike Reunion",
"Across the Border", etc.

and more than 80 episodes of radio
and television serials such as "Dr.
Sun Yat-Sen and Madam Soong Ching
Ling", "A Special Officer", "Operation
WP", etc.

Address: Lane 1650 Jin Xiu Road, Bldg
15, Room 1602, Shanghai 200127,
China Tel/Fax: 021-50591158
Mobile: 13127900803
Email: gengke@yahoo.com.cn

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Oct 25 - Oct 28

Kosher Lunch Sandwiches

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http://english.ccpit.org/Contents/Channel_415/2006/0928/13121/content_13121.htm

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Pudong, Shanghai, 200120 China

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The Jew - doing the epidemic prevention work for China

Zeng Haibo Hunan TV Station

From 1919 to 1949, the Jewish doctor,
Politzer (1885-1968) worked in China
for some 30 years. Ten of these years
he spent in Harbin. He had the most
brilliant experience while in Harbin.
Teaching, got married there, had a
child. He was treating and healing
patients from the scourge of the
plague and cholera.

Politzer graduated from the famous
college of medicine in Vienna
University. In 1919 he arrived in
Harbin and did some research and

worked with Chinese specialist
Liande Wo in studying and preventing
the plague. In 1926 the International
Union published the therapy of the
plague by Liande Wu and the English
version was edited by Politzer. At
the same time in Harbin, Politzer
started to research about cholera. He
cooperated with other people and
wrote some books and essays about
the plague and cholera. He was well
known in medical science both in
China and abroad during this period.

After 1937, Politzer travelled around
China preventing the plague. From
1941 to 1945, he lost contact with his
family. After the revolution of China,
Politzer and his family went to the
Headquarter of WHO in Geneva, and
then he left for the USA. In 1968 he
passed away at the age of 86. It can
be said that Politzer spent his most
essential life in Harbin for those ten
years that he was there. The things
he did for the Chinese and Harbin
people will be remembered forever.

The New Israel's Messenger



Vol. IX No. 2

IYS Sephardi Division

Editor: Sasson Jacoby

A Tribute

SIR JACOB SASSOON, Bart. **1844-1916**

For almost a century, Jews who have made Hong Kong their home have worshipped in the beloved Ohel Leah Synagogue which was generously donated by Sir Jacob Sassoon and named in honor of his mother Leah. The synagogue was built in 1901-1902 on land purchased in trust for the Jewish community by Sir Jacob and his brothers Edward and Meyer in 1900.

Sir Jacob was born in Bombay in 1844, where he spent much of his working life expanding and diversifying the merchant activities of his branch of the Sassoon family. The family business embarked on trade with China, from its Bombay base, in the 1840's and came to support operations in Hong Kong, Shanghai, London, Manchester, Karachi and Calcutta.

Sir Jacob was known throughout his life as a man of great generosity and warmth,

And as a gifted businessman. Based in Bombay, he became chairman of the firm E. D. Sassoon & Co. founded in Hong Kong by his father Elias David. He is remembered as an observant Jew who showed great concern for, and generosity towards, the small Jewish community living in Hong Kong during the late 1800s and early 1900s. He married Rachel Isaacs and they had only one child, a son, who sadly died at an early age. Sir Jacob's father, Elias David Sassoon, laid the foundations for more than

a century of Sassoon prominence in trade, shipping, banking and real estate activities in China and Hong Kong, when he arrived in Canton in 1845. He was sent there by his father (Sir Jacobs grandfather), David Sassoon - The Baghdad born family patriarch and founder of the Bombay-based D. Sassoon Sons & Co.



David Sassoon was a respected business figure and philanthropic mentor of Sir Jacob and other members of his family. He embraced a long family of support for, and contribution towards, Jewish and Indian charities – a tradition that had its roots in the origins of the Sassoon merchant dynasty in Baghdad. The family had been financial advisors to the Pasha in Baghdad and lived there until Jews were made unwelcome in the 1830s. After living in Bombay the family initially traded in opium and cotton, eventually expanding their interests into shipping, banking and real estate, including the operation of a regular steamer service between Calcutta and Hong Kong.

The foresight and generosity of Sir Jacob, his father Elias David, and other family members in acquiring land for worship and community purposes and funding construction of the present day Ohel Leah Synagogue, has immeasurably benefited the Jewish community of Hong Kong and will do so for many years to come.

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Israel's Messenger 70 years ago

(1936-2006)

SILVER JUBILEE OF THE CHINESE REPUBLIC

By Rabbi MENDEL BROWN, B.A.

The Silver Jubilee of the Chinese Republic is a noteworthy and historic event in the annals of the young Republic. It marks the re-birth of an ancient nation that has experienced most of the possible vicissitudes of existence and which, like the Jewish nation, had in days of antiquity a brilliant and distinctive civilization of its own and has also endured untold persecution and suffering. However, man's destiny is progress, and a nation schooled in adversity possesses



RABBI MENDEL BROWN

courage and faith in its continued survival. It becomes inspired by memories of its splendid past, and with renewed energy and vigour a new idealism is manifested and the nation henceforth becomes gradually rejuvenated mainly through the efforts of its distinguished patriotic sons, who open a new chapter in the sphere of the human spirit of national progress.

Such an outstanding personality whose name will ever be associated with the new republic was the late Dr. Sun Yat-sen. He became the founder and leader of a new movement which aimed at national revival and wrote a treatise which he called "The Three People's Principles." Despite the opposition and setbacks he encountered in the initial stages, he succeeded in laying the foundations of the National Movement.

The birth of nationalism took place in Canton, from which centre the ideals, aims and doctrines of the new party spread to all parts of China. In Canton there was established the Whampoa Military Academy where cadets and many students imbued with national ardour, received their military training, and formed the nucleus of the Nationalist Forces. It was at this academy where General Chiang Kai-shek received his military scientific training and was subsequently appointed Commander-in-Chief of the newly organised army. From here he began his successful military campaign and within a comparatively short period, he established himself master over the Central Provinces, and later dominated Northern China as well. Today we are witnessing a unified China emerging from chaos, and the general desire for national unity is becoming more apparent to responsible leaders of the Chinese people.

Remarkable progress has been made within the past few years in aviation, railway and high-way construction, banking, currency reform, political administration, education and social welfare of the nation. New China is rapidly completing her unification and General Chiang Kai-shek who is taking a personal hand in this important and vital task has shown exceptional capacity for statesmanship and a spirit of broad tolerance. He is being ably supported by capable colleagues who are striving for the maintenance of peace and the development of the Country's economic resources.

We Jews rejoice in seeing a powerful central government becoming firmly established, and are happy to record that friendly relations have always existed between us and the peace-loving Chinese Nation. May their efforts at national revival and consolidation meet with the success they so richly deserve!

Good Wishes for China's Silver Jubilee

"THE JEW MUST EVER RESPECT CHINA FOR HER RELIGIOUS TOLERANCE", SAYS A NOTED JEWISH POETESS

Miss REGINA MIRIAM BLOCH has struck a fine chord in her Jubilee message to the Chinese Republic. She is one of the few of the noted daughters in Israel whom we have asked to write a few lines in commemoration of the happy celebration this month. We are pleased to give prominence to her tribute to China and Chinese art and culture. Her message follows:—



Miss MIRIAM BLOCH

DEAR MR. EZRA, — My cordial good wishes for your Silver Jubilee Number and the quarter century celebrations of the Chinese Republic. I have the utmost love and admiration for Chinese literature and art, and "The Simple Way" of Lao-Tze is one of my very few bedside books. The Jew must ever respect China for her religious tolerance, her antiquity and patience, which are part and parcel of our own sacred traditions, and the culture of her immemorial teachings, which laugh at dictators and tyrannies and inscribe the names of poets and philosophers in the Forest of Pencils.

Long may Judea and Cathay flourish!
Believe me, yours cordially,

REGINA MIRIAM BLOCH.

LONDON, August 31, 1936. 88 Duke's Avenue, Chiswick W4.

GREETINGS TO THE CHINESE REPUBLIC

From DENZIL EZRA

On this happy occasion of the Silver Jubilee of the Chinese Republic I take great pleasure in extending my heartiest congratulations and best wishes to the National Government.



Mr. DENZIL EZRA

A score and five years ago the old Manchu regime was overthrown and superceded by this new democratic government. After years of unceasing efforts on the part of some of the revolutionary leaders, especially within the last decade, China is now under the able control of a strong Central Government, whose Presidents and Ministers, like Generalissimo Chiank Kai-shek, Dr. H. H. Kung, and many others, have laboured so devotedly in their respective tasks. They have now actually achieved this gigantic work of bringing the various provinces and more than four hundred million people into one great nation—all bent upon improvement, physically, morally and economically, through reconstruction, education, managed currency, river conservancy, and numerous forms of other remarkable enterprises.

As a close friend and well-wisher of the Republic of China and her statesmen, I express the hope that the country may continue to forge ahead and enjoy greater peace and larger success in the years to come.

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Matook and Jackie Nissim visit Shanghai 2006



1. Pudong, Shanghai
2. Ohel Rachel, Shanghai
3. Ohel Rachel, Shanghai
4. Sassoon House - Peace Hotel, where M. Nissim worked 1940-1943
5. Yellow Mountain - Jackie and Matook
6. Yellow Mountain

Matty and Jackie Nissim in China

Greetings to all!!

Our trip to China was **fantastic!!!**.

In brief, we did the following:

In Shanghai, we went to the Kadoorie Children's Palace and across the street was Mat's home, what remains of it. The government has 3 of the upstairs bedrooms as "offices"??

The remainder of the home--rooms are locked except for the card room, which was unlocked and now is sleeping quarters for several people.

The servant's quarters have been converted into a Chinese restaurant.

In short, his beautiful home was in a sad state...

The next day we were met by a member from the Center For Jewish Studies, Pan Guang was out of town, but, we were taken to the Ohel Rachel Synagogue (The Chinese Government unlocked the doors for us). It brought back lots of memories for Mat. We then went to the Jewish

Studies Center where we were met by five Professors who video taped and tape-recorded an interview with Mat which lasted for more than an hour.

The above is how we spent the first two days in Shanghai. We stayed at the Peace Hotel, on Nanjing Road, which was the old Sassoon House. Mat used to work on the second floor. It is across the street from the Bund. The new building structures in the area are "out of this world"! They are really beautiful at night when all lit up especially when viewed from the 11th floor garden of the hotel.

The next 8 days we went to the quaint old villages (now within huge cities) of Zhouzhuang, Suzhou, Hangzhou, Tunxi and then up to Huangshan Mountain (Yellow Mountain as in the movie Crouching Lions etc.) The tour was spectacular!!!! On the mountain we walked more than 1000 stairs to get

to our hotel and then sight-seeing the next day we managed several more thousand but so well worth it for the views of the fog swirling through the mountains as you have probably seen in Chinese paintings.... and so on....

When we returned to Shanghai we went to the Chabad Center there for Shabbat. Rabbi Greenberg does an outstanding job and between the "locals" and the visiting Jews there were 80 plus in attendance that day. (Evidently, the Friday night before there were more than 100 for a Sephardic evening.) Following lunch, the Rabbi asked Mat to speak briefly about his life in Shanghai. He did a beautiful job and many came up to him afterwards to ask questions. It really turned out to be quite an emotional experience.....

So, here we are back in Walnut Creek and we have not had any Chinese food yet!!!

Appeal to Readers

This is an appeal to all former members of the Sephardi Jewish Community in Shanghai to send in accounts of their return visits and personal reminiscences of their life in China for publication in the New Israel's Messenger section. All such accounts and reminiscences, preferably accompanied by photographs, would be most welcome and would certainly be of great interest to other readers.

Photocopies of previous issues of the New Israel's Messenger will be available on request by our readers. A list of the articles published in this section of the Bulletin will soon be provided so that they may select whatever is of interest to them.

Extracts from the columns of the original Israel's Messenger will also be regularly published so as to stir memories and recall days gone by.

This section, now in its ninth year of publication in the Bulletin, was ably edited by the late Sasson Jacoby who had maintained many contacts with former members of our community in Israel and abroad. In order to continue his work and his ties with this community, readers are urged to contribute towards making new contacts. We intend to publish the names and addresses so far known to us and would welcome information regarding other former members not included in this list in order to widen our readership.

Refugees Return to Honkew, Shanghai 2006



1. Evelyn Popielarz Rubin w/Seema Rivkin Zimmerman in front of former Shanghai Jewish School.
2. Entrance to former Ohel Rachel synagogue with sign advertising the exhibit.
3. Former Chusan Road.
4. Evelyn, with 3 of her children, Marilyn, Sheryl and Sheldon in front of 498/8 Chang Yang Road (Ward Road) - former ghetto residence in process of being torn down.

Searching and Researching

Liu Yue (Louie)

Tianjin Museum of Modern History
- Director

Tianjin Historical Cultural
Preservation Association

My name is LIU Yue (Louie), my Jewish friends from different countries recommended me to contact your organization. I work for Tianjin Museum of Modern History which is specialized in the researches on the colonial history of Tianjin. The Jewish history in Tientsin is one of our research projects. Within the last few years, we received a lot of Jewish visitors who tried to trace their family history. We also interviewed a few Tientsin Jews in the US, among them you many know Isabelle Maynard the author of China Dream and Ronald Levaco the film director of Round Eyes in the Middle Kingdom.

I heard that there will be a Tientsin Jews Reunion in Tel-Aviv in the coming December, I would be very grateful if your organization can invite me to partake this event and do some interviews afterward. All the costs will be on our own account.

Look forward to your reply, thanks so much.

Website: www.discovertianjin.org

Tel: 86-22-2312 1980

Cell: 86-13502000358

Reply by Sam Muller

To Mr. Liu Yue: I have been given your earlier mail of the 6th August and the one below through the courtesy of the Igud-Yotzei Sin. I am a Lao Shien, born in Tianjin in 1928 and lived in Tianjin till 1947, I am today working in China and one of my main activities is in Tianjin, I work with TEDA and others in Tianjin. I travel to Tianjin frequently and will be there the coming September

The reunion is scheduled after

we have finalized with the Tianjin Municipality some issues that we have requested including the restoration of the Synagogue on 50, Nanjing Road. So it cannot be this December I have met Mayor Dai Xiang Long, together with the Israeli Ambassador to China about two months ago, and we are following up the matters we discussed.

I am sure you know Ms. Anna Soong, who published the book Jews in Tianjin, she is fully aware of our intentions. I would be happy to meet with you and discuss these issues. I am planning to arrive in Beijing about 27th August my cell phone in China is 135-2211-9799. Best Regards,

Elise Wolfson

My Father, Percy Paish Montrose was the headmaster of the Jewish School in Tianjin from 1928 - 1930. He came out from England on a contract for the two years. We have letters saved by his family from that time but would love to hear from anyone who has knowledge or perhaps memories of that period who may remember my father. Any photos would be great too. Together with my brother and husband, I am going to China at the end of October this year and will visit Tianjin. Do you have an address of the site of the Jewish School? My Father sadly died in 1964.

Email Address:

elise.wolfson@talk21.com

Phone Number: 0208 399 7484

M. Starkey Australia

I am trying to find out where my grandfather, Moses David Irliar, comes from and where the name Irliar originated. He arrived in Shanghai somewhere between 1902/1905 and died there in around 1924 being buried in the Baikal Road Cemetery.

Grandmother and mother both died whilst I was young and I have not been able to decipher faded writing on a photo of his tombstone. Any help would be much appreciated.

Email: mlstarkey@bigpond.com

Address: 71 John Tebbutt Place,
Richmond, NSW 2753, Australia.

Daniel Shreiber USA

My father's uncle (Shreiber) lived in Harbin around 1911 and later on moved to the US. He was born in Tomsk, Siberia. Looking for his relatives.

Email: dadash111@yahoo.com

Address: 21 Sarah Ct., Newport
News, VA 23606

Tel: 757-930-1113

Sergio Lopez Donaire.

Hello! My name is Sergio Lopez Donaire. I was born in 1989 and I am 17 years old now. I am American since I was born in Harlingen, Texas USA. But my family is from another country Honduras. My mother Santa E. Lopez Donaire, came from her native country Honduras to this country as an immigrant in 1987 I think. After a while, she met my father whose name I think is Lee Want. I am not sure about his last-name but I am sure about his name. He might be like 67 years old right now or at least around that age. What my mom has told me is that when they met each other, he was married with someone else. He has three children probably. At that time he was having problems with his wife, and since he was married he couldn't take the responsibility of another baby (Me). Now I am trying to contact him. He used to live in Brownsville, Texas. I don't know if he is still there. I think his family live in Minnesota, MN. He used to work with cars or something

like that. When he met my mom she was like 40 or 41 years old. Now she is 58 years old. That is all what I know about my dad.

Email: yailsondonaire@hotmail.com
Address: 35 Highland Avenue,
Morristown NJ.
Tel: 07960 (973) 998 9212

Diana Wolff

I am writing as the director of a synagogue's school. We are doing research on the Jewish community of China and in particular are interested in recipes and practices associated with Shabbat in China. Can you please help us? We are looking for recipes which would reflect the influence of China on a Shabbat meal.

Email Address:
dwolff@agudasachim.org
Phone Number: 614-237-2747

Michael Bloom

I am the son-in-law of Boris Bresler. As I look over his papers and the copies of the IYS BULLETIN (thank you), I am more aware of the change in surname of many families from Odessa to the Diaspora. I have heard from various members of my family that our family name in Odessa was Baradov or Baratoff or something like that; when the family emigrated to the US (around 1895), they came through Montreal, so I am not able to access the Ellis Island records which the US government has put together. I know that IYS and its many friends are well informed about these issues. I would appreciate it if you could put me in touch with someone who can help me resolve this puzzle.

Email Address: cbsmeb@mac.com
Phone Number: 925-820-7664

Simon Alexander

All being well my wife and I are going to China next month. We live in London England and will be arriving in Beijing on Wednesday 27th September. We then go to Xian (where we will be over Yom Kippur) followed by a few days cruise on the Yangtze and then Shanghai

for two days, from where we fly to Hiroshima, Japan, on Sunday 8th October. We are "secular" Jews. We have many relatives in Israel and are very interested in the history of Jews everywhere. We would be grateful if you could provide us with or tell us where to find any information on Jewish presence (past and present) in Beijing, Xian and Shanghai.

Email Address: simon@cubelar.com
Phone Number: +44 20 8904 2948

Jane Litwack

Is there a list of people who fled to Shanghai from Vienna in 1939? Is there a cemetery listing for 1940-1942?

Email Address: litwack@videotron.ca
Phone Number: 1-514-481-6686

Mikhail Lidsky

Hi, I am now working on a book on piano playing history, and I am very much interested in learning about the lives of Vera and Uriel Goldstein.

When did they leave Harbin? Where for? Where settled? Also, why Vera is called Dillon (Vera Isayevna Dillon) in their former students' recollections?

Email: mikhail@lidsky.ru
Address and Phone: Flotskaya str. 13-5-816, 125581 Moscow Russia

Selma Neubauer

Oscar Wagman came from Kolki, Russia (now Ukraine) in 1911; he came to Philadelphia, PA. In 1917 he became a naturalized American citizen. In 1919 he was granted a passport, and purchased a ticket to take a train to Vancouver, and board a ship to Japan and China. He was in the horsehair business in Philadelphia with his brother, Nathan Wagman. His trip to Manchuria (Mukdan) was to import horsehair. In later years he opened a factory in Tientsin, where the hair was processed and shipped to Philadelphia. I have a great deal of information about him; I have all his passport applications. I want to know who was in China when he made his first trip. I believe that the person or people had to be friends or relatives

from Kolki.

The Orliansky brothers were importers of furs and animal products in Tientsin; two other brothers were in the same business in New York. I believe they had a connection to Oscar Wagman whose business was called "Standard Import Company" and was registered as an English company. I have some information about the Orliansky's, but would like to know more about them, their business in China, and their connection to Oscar Wagman in Tientsin.

Email: Selman@aol.com
Address: 1250 Greenwood Ave.,
Jenkintown, PA 19046,
Tel: 215-887-5377

Jules Feldman

I am searching for relatives - the descendants of a KABALKIN family who lived in Harbin, China. According to notes I received: Sheva, the daughter of Gershon and Hanna Tsipa COHEN/KAHN of Dankara, Latvia was married to a Mr KABALKIN and they lived in Harbin, China. They had a son Yitschak and a daughter (first name not known to me). I will be grateful for any leads that will help me find descendants of these relatives.

Email Address:
jfeldman@yizrael.org.il
Phone Number : 04-6598308
Thanks,
Jules Feldman

Sonja Muehlberger

To Ms. Petra Tabaczynska
I believe I found your grandfather Max Hirsch on the List of Foreigners of 1944 of Shanghai and also on the list of those who left Shanghai on July 25th 1947 with the "Marine Lynx" from Shanghai to Europe. Your grandfather is listed for Regensburg. I found Max Hirsch listed in the 1944 Pao Chia-List of Shanghai-Hongkew which is published on a CD-Rom belonging to our book "Exil Shanghai" and also on a list of returnees to Europe. He left Shanghai with the same ship as we did, the

"Marine Lynx" which left Shanghai on July 25th 1947 and he might have come to Regensburg in Germany on Aug. 21st 1947. Pls. contact me for further information.

Email: Sonja.Muehlberger@online.de
Address: Scharnweberstr. 57, 12587 Berlin

Frank and Nadia Ognistoff

We thank you very much for the photos that you have sent and it will remain in our memories of our trip to Israel and the warm greetings that we received from you and Igud. Our request, if possible, is to find out the names of those that are buried in our Jewish cemetery in Harbin. My grandfather and grandmother, Ognistoffs, were buried there. If it is easier, maybe the website address can be sent to us. We are in touch with Joe and Dora and hoping for a good progress.

50 Avi Ginsberg

My name is Avi. I will be in China for a while. I have discovered some of my relatives are from Harbin. One of them is documented on this website. Another is buried in the cemetery in HuangShan. I wanted to know if it was possible to contact the people at the Harbin Social sciences department in China. I also wanted to know how to find the graveyard. I will be making this pilgrimage on behalf of the Ginsberg family. My Great Aunt is 90 and she requested me to do this. These are her aunts and uncles buried on the cemetery. My family name is Ginsberg. Sometimes spelled Ginsburg or Ginzburg. The other name is Belsky, and Smoliak. Many of my relatives died in Harbin. The others went to the United States and some to Israel. But I do not know them. I have some of the old pictures from China, I can send them if you like. I know my great grandfather, Jacob Ginsberg spoke Chinese. You have documentation of a Fruma Ginsberg. I believe she is my Great-great Aunt. This is what my

great Aunt Rosella from Brooklyn tells me. She said it was her father's sister. My address is in China. My Aunt Roe lives in Brooklyn. She is the only one left alive and she does not recall any addresses in China. She was born in the US. I think my family came over to the US early. To California....then quickly went to NY.

I was born in Israel during the 73 war. My parents were living on a kibbutz. I came to the US when I was an infant. Can you tell me a way to get in touch with the people at the Social sciences academy in Harbin? My Chinese is good enough to talk to them.

Email Address:

idoesnotexist@yahoo.com

Phone Number : 713-723-8859

Glenn Mayer

Looking for any information at all about Israel Meerovich Inna or Enda Meerovich Leo Meerovich Arthur Meerovich. Israel and family lived in Hailar. Family believes Israel was killed in Hailar and the rest of the family fled to Harbin and stayed with relatives until immigrating to the USA approx 1930. Any information would be appreciated.

* * *

Hi, I was reading on a web site that stated there was records about the community in Hailar. From 1900 to 1928 I believe. I am trying to trace my family origin and have little information to work with. My Grandfather was born in Hailar and he lived there for a time with his mother, father and brother. According to family it is believed Israel Meerovich was shot and killed and my great grandmother and her two sons had to escape to Harbin where they lived with Israel's brother. Her name was Enda or Inna. The two sons born around 1907 were Leo and Arthur Meerovich. They eventually immigrated to the United States I assume around 1930 or earlier. I want to find records of any type if at all possible. I would appreciate any assistance or directions you could provide. Thanks so much

Address: 753 Mills Ave., San Bruno California. 94066, USA

Email: glenn_mayer@yahoo.com

Howard Sedlitz

Searching for family name of MELLOMENT or MALAMANT (not certain of spelling) who went as fur traders to Harbin from Mogilev Podolskiy, Ukraine in early 1900s. Some descendants might have settled in Berkeley California. Please write if any details are known or sound familiar.

Email: West24th@aol.com

Address : 351 W. 24th St. #17h, New York NY 10011, USA

Tel.: 212-229-1043

James Hannum, Director European Immigrant Heritage

I am a professional genealogist visiting Shanghai to research the FROHMAN / FREIMAN and MELAMIS families.

I am interested in engaging the services of an experienced Jewish-Chinese genealogist on a paid basis to help in the research and analysis of these families. I am writing to your association in the hope that you may help me locate a suitable person for this position. This project requires someone who is available a good number of hours per week. The work will be at research facilities in either Israel or the US, and require strong case analysis abilities.

Our subjects are a Russian Jewish couple, David / Dan FROMAN / FREIMAN and Olga MELAMIS. They were in Harbin in 1914, where their daughter Sprincey was born. We are in Shanghai now researching their deaths here 1920-1962. Perhaps you have researched these families in the past five years? If you know of someone who is available to discuss the above, please send me his/her contact information and I will call them to discuss it further. Thank you for any help you can offer.

Mobile Phone, China (+86)134-0202-0593

BACK TO CHINA - AGAIN!

By Ya'acov Liberman

China! Yes, again. And yes - Harbin Can things change in the course of two years time, since our last reunion in the city of our birth, mirth and maturity? No. Not much. However, the second visit renders an opportunity to see more and observe better all the things you passed by in the ecstasy of your first "return". A major example of this would be the very mode of expectations.

During the first return trip to Harbin, one focuses on what is not there any longer. In doing this, you become totally obsessed and partially disappointed: The shops you know, the playground of your youth, the sport fields on Kommercheskaya and Aptekorskaya Streets (where I was crowned "Champion Sprinter of Harbin 1940), the many popular restaurants, the grocery shops and yes-our homes on Birjevaya, Artelleriskaya, Pekarnaya and so on -- all of these are no more. Neither is the Jewish Bank, the Talmud Torah and the Jewish Hospital, which my father, Sema Liberman, helped create and over which he presided for more than ten years.

And yet there stands the Kitaiskaya Street, the Kommercheskoe Uchilische building, the Mars Restaurant and the famous Modern Hotel. These trigger nostalgia. All of this stimulates sentimentality and a tsunami of memories.

All this aside, however, perhaps the most significant part of this "second visit" is in the realization that we are not alone thinking and dreaming of those wondrous days during the first three decades of the 20th century.

Today, there are scores of Chinese scholars and historians that are devoting many long hours each day as they dig out and reconstruct as much

of the Jewish yesterday in China as is humanly possible.

These devoted men and women, with the blessing and material aid from the Government, are engaged in preserving such historic relics as the Jewish cemetery, the "old synagogue" and the "new synagogue", which is now totally reconstructed and transformed into a museum depicting Jewish life in Harbin and its historic contribution to the cultural, social and economic growth of the city as a whole.

Perhaps the most significant aspect of these activities is in the wide interest they trigger among the media as well as the Chinese population, at large.

This second seminar on Jewish history and culture in Harbin, has been attended by over one hundred Chinese academicians and well covered on every TV channel, radio station and newspaper of the city.

During our visits to the cemetery, synagogue or the various sites such as the former Jewish school and the Talmud Torah, we were greeted by warm smiles and applause from hundreds of ordinary men and women on the streets.

The enthusiasm with which this project of renewal, recovery and reconstruction of Jewish life in China, is completely genuine. The warmth with which our past is being recalled by the current citizenship of Harbin is reflected not only in the speeches of their leaders, but also in the generous material participation of the authorities concerned.

Millions of dollars have been allocated to the restoration of the "new synagogue" alone. Millions more went to the creation of the only Jewish cemetery left in China. Here, on the premises, a beautifully serene

facade has been created with paved roads leading to flowered gravesides with resurrected grave stones brought from the old cemetery compound. At the entrance to the cemetery grounds stands a gigantic black marbled Magen David.

The entire work of reconstruction has been closely coordinated with Igud Yotzei Sin - the Tel-Aviv based association of all former members of the Jewish communities of China in Harbin, Tientsin and Shanghai.

Frankly, I am not certain if fortune will be generous enough to give me an opportunity for yet another "return" to the city of my birth, but I can honestly say that both of my previous visits to Harbin were unforgettable as an experience, and remarkable in resting the gnawing nostalgia which we all experienced upon leaving the shores of China some sixty years ago.

Not only were our lives in China good, productive, and happy, but also our return visits have been memorable, sentimental, and unique.

For all who made this possible --- Thank you!

**Tuesday, December 19,
2006 at 04:00 p.m.**

**At Bet Oved Ha-Iriya
4 Pumbeditha Street,
Tel Aviv**

**An All-Israel gathering
of Former Residents
of China**

**Scholarships will be
awarded after the
lighting of Hanukka
candles**

My Trip to Harbin

By Dina Vincow

I have dreamed about this many a time. I dreamed about walking on Kitaiskaya Street in the direction of Korotkaya Street, where we lived until the spring of 1950 before our departure for Israel. In my dreams I could never find either the street or sometimes the house itself and usually wake up right then.

My brother Moshe and I decided that we will go to Harbin on June 30, 2006. In order to do that, I and my husband Gershon and our daughter Michelle travelled from Syracuse NY and he and his wife Pnina came from Kiryat Motzkin, Israel. We met in Beijing and together boarded a plane for Harbin. We arrived in Harbin late in the evening. The ride in the taxi on the way to the Harbin Holiday Inn hotel with the driver who could speak only Chinese (and I never learned any) was somewhat unreal. We saw a lot of lights and well lit buildings and there was nothing familiar about them.

Prior to coming to Harbin I realised how little of Harbin I really saw and knew by age 16, when we left for Israel. Everything I knew and needed while living there was in the Pristan area and a small part of Novii Gorod not far from Churin where my father's photo studio was. My father was in charge of the studio that belonged to my mother's uncle Jacob Lifshitz, the known Harbin photographer, after the uncle moved to Tientsin. Later on my father became the sole owner of the studio. The only other sections of Harbin that were familiar to me were Zaton - the "dachas" area across the Sungari river and another vacation place - Slovianski Gorodok, where we rented a room for the summer when I was seven; I remember that we took the tram to the last stop in

order to get there.

Before coming to Harbin I read about how much everything had changed, and yet there was this small hope that I would find and see things that would bring me right back into the distant past. Magically, like those flashbacks on the movie screen, I would be able to see and recognise the familiar buildings and the places that I could see in my mind's eye, walk the streets, revive old memories and somehow relive the past a bit.

We spent our first night at the Harbin Holiday Inn. The next morning we walked to Korotkaya Street. The hotel was merely a couple of blocks away from my former home. We lived on Korotkaya 5 in apartment 3. My father Lev Moiseevich Lichomanov was also the manager of a dental supply business owned by the Basin family. After they departed for the United States sometime in 1938 or 1939, they left the business for my father to manage. We lived in the same apartment where the business was. As we approached the street from Kitaiskaya side we saw that the right side (our side) of the street was completely rebuilt, the street itself repaved and widened somewhat, possibly to match Shirokaya street on the other side of Kitaiskaya, but the left side remained untouched. The corner house with its balconies looked so familiar that I remembered the name of Mrs. Segal who lived there then. Strangely, even a little detail like that stirred my emotions and helped me to bring back the images of the past: I am sitting on our balcony and watching the people on the street. There used to be a taxi station at that corner. During the war the taxis ran on gas generated by burning wood blocks. I remembered the smoke that

bellowed forth when they were about to start the car.

I also remembered another difficulty with the air. There were windy days when the air was full of dust and the trash that was freely strewn on the sidewalks flew in the air and my mother would cover my entire face with a transparent scarf to protect me from breathing-in the dust. We did not think much of these matters then, but I remember my genuine surprise when while still in Harbin I found out that in Europe they actually have trashcans on the streets.

On the "old side" of Korotkaya Street I found another thing of the past - a sign: "Plunging Baths" They were located exactly across the street from where our house was. I recalled seeing this sign while sitting on our balcony and wondering about it. I still do not know exactly what these "Plunging Baths" were and if they are still functioning today. The gates into the courtyard are worn out and everything that you can see beyond the gates is very old and dingy. The rest of the buildings on the street are very dilapidated. It is clear that this side will be subject of rebuilding soon.

Walking down Korotkaya Street we very soon came to the New Synagogue Museum. This brought back a lot of memories; when as a little girl I walked this street to this Synagogue with my father on holidays. Somehow the walk then seemed a lot longer. The building of the New Synagogue holds a lot of personal significance for me. This is the building to which my father first came with his cousin Jacov Zhukoff when they first arrived in Harbin in 1930, having just crossed the border between Russia and China. They came to the Synagogue in order

to make a connection with the Jewish community. In this Synagogue my father met my mother's uncle Jacob Lifshitz who was a leading member there. This encounter later led to an invitation to come to her uncle's house where my father met my mother Sophia Abramovna Birulin. When the uncle left town my father inherited uncle's prestigious seat at the eastern wall on the right side and as a little girl I sat there with him. My parents were married in this Synagogue and it is very appropriate that today, in the museum, there is an enlarged picture of their wedding.

Around the corner of Korotkaya on Arteriskaya Street is the building of the "Soup kitchen"- all that remains of the Jewish buildings complex that also housed the Old Age Home, the "Shochet's place", the matzah bakery, and the apartment where my friend Lea, the Shochet's daughter, lived. I looked around the new court yard reconstructing in my minds eye the missing familiar sights and remembering the many hours that I spent hanging out around that place with Lea. I have very vivid memories of walking to that place with a chicken and delivering it to the Shochet for slaughter. It was a scary task but somehow I was reassured by my mother and by the manner in which Lea's father Shochet Litvin, handled the ritual that it was the right thing to do and so it was not a traumatic experience.

The route to school for me was to proceed along Arteriskaya Street to Konnaya, merely a few blocks away from where I lived. Sometimes Lea came to pick me up and we would walk to our school (Talmud Torah) together. Going home from school there were usually three of us: myself, Lea and Mara Goldberg. I am very saddened by the news about his recent passing. As I stood at the corner of the former Konnaya Street not far from the building of the Old Synagogue, I pictured my school Talmud Torah that is no longer. So many good memories

of my childhood are connected with it. One of them, however, is not a very pleasant one. On a few occasions as we walked home from school we encountered some Russian boys, students in the Russian elementary school. Their school, in my time, was housed in the building of the former Jewish High School (The beautiful building located next to the Old Synagogue). We dreaded the sight of these boys, and made sure to stay on our side of the street, trying to avoid them. They knew who we were and they shouted anti-Semitic slurs and threatened to throw stones at us. This was my direct personal experience of the anti Semitic sentiments expressed by the White Russians of Harbin.

We spent three full days in Harbin. We walked on Kitaiskya Street back and forth, remembering the significance of the various streets, like Yamskaya where the Mazin bakery was. It was also the location of Russian -German hospital (Rusko-Nemetskaya Bolnitsa) in which my brother was born. We found the few preserved buildings, such as - the Jewish Hospital now an Eye Clinic (walked in for a moment trying to remember what it looked like, when at the age of four I had some dental treatment there). We also entered the building of the Old Synagogue and I was saddened by the changes in it, the way the beautiful interior of the sanctuary is now divided into three floors filled with partitions and adapted to for the purposes of some mundane use.

We walked the walk that I made every morning when I was a student in the Pink School on Komercheskaya Street, remembering the cold in the sub zero temperature. We found the building that looked much darker today both on the outside and on the inside. The guard at the gate let me enter the building itself for a moment. I stood in the hallway trying to encompass all that that place meant for me when I was a student there, compressing the memories of a big part of my adolescence into a few moments.

Fifty-six years is a very long time, but in some places in the world things may not have changed as much as they have here in the city of my birth. The crumbling of some of the old buildings, without possible upkeep, that now stand unoccupied, and the many new tall apartment buildings have to do with all the developments that took place in the history of this city. One can marvel at the new Harbin and for that matter at the new China with all the changes for the better. Harbin has modern tall buildings, elegant stores and beautiful parks. It has a lot of people, whose lives from the outside look a lot better than the lives of the people in the time of my childhood. I am very glad that I had this chance to come back to Harbin; see its rebuilding and embellishments, like that beautiful park on the Sun Island, and witness the carefree mood of the people enjoying summer evenings in the park near the river Sungari, flying kites and dancing to music. I am very impressed with the city of Harbin of the present, but naturally, I am nostalgic about my quiet, untidy city, with the broken sidewalks, impossibly cold winters and dusty summers. That city is now only a special memory. Many thanks to Teddy Kaufman and Yossi Klein for their efforts to arrange the hospitality of the members of the Academy that is researching the history of the Jews of Harbin. We were hosted by its President, Professor Qu Wei, and his knowledgeable associates, the very friendly and gracious Grisha, Svetlana Galya. They took time from their busy schedules to guide us, invited us to beautiful meals and drove us around the city. It is very gratifying to learn that the contributions of the Jews who lived in Harbin are remembered and valued today in the People's Republic of China.

Please Note
Our new E-mail is:
igud-sin@013.net

Letters

Peter Berton **USA**

To T. Kaufman: Just received the latest issue and was happy to see my paper presented at the Florida Symposium. Thank you for the quick turnaround. You can also put it on the web. Was so sad to hear of Nehama's passing. Fredik Geiman and I visited her in Jerusalem only a couple of years ago, but sadly after Mosya's.

Let me share with you some thoughts about the Harbin exhibit. I was trying to bring it to the Skirball Center in Los Angeles, a magnificent facility with a museum, art store, good restaurant and many auditoria where a lot of events take place, jazz, klezmer, lectures, classical concerts, all sorts of bar and bath and other celebrations, Columbia Alumni meet there. But the Judaica curator, Grace Grossman (I donated the black and gold Harbin Album to their library after she had a chance to see the kind of photos that would be available) looked into the matter and eventually said that a photographic exhibit is not the way to go, they want actually artifacts, e.g. I imagine Torahs and other religious objects, birth, marriage and death certificates, trophies won by Jewish teams. Of course photographs of the cemetery, synagogues, Jewish schools, hospitals and banks are ok since you cannot move them. Is there a chance that the Harbin Torahs in the Synagogue of the Jewish Communities in China, and some other original stuff could be assembled, on loan of course? I can loan my Talmud Torah graduation certificate, and so can many other Harbintsy in Israel and abroad. It is of course a formidable task that only Igud can undertake. Such an exhibit could not only tour Israel, but also Canada, U.S., Australia, and even Russia. May be there is an angel who could underwrite this endeavor.

I just heard from Sasha Shapiro (son of Constantine and Lydia and grandson of Abram Chernetsky, and brother of Ariel (Ryuka) and Joseph (Yozhik) who as you may know was killed in Vladivostok by some burglars. Sasha, whom you should remember from Harbin and Israel, is a very prominent lawyer, served as President of the Japan Society in New York, and this week in New York there is a ceremony of awarding him on the occasion of his 75th birthday some kind of "Order" from the Japanese Emperor. I got an invitation to the ceremony, but it is too far to go. If you are interested, I could ask his brother Jacob who is going to attend to write up a short note on the ceremony and may be on the Shapiro family for the Bulletin.

Did you know Abram Chernetsky well? Anyway, I got distracted, Sasha visited Harbin a couple of years ago, and for the past three years has been trying to organize the Harbin Photo Exhibit in New York. So far without results, although I hear that Yeshiva University has expressed an interest. Sorry this has turned into a long megilleh. My very best to you and Rasha.

Jonathan Goldstein **USA**

Two small thoughts on Zaika's Harbin Exhibit:

[1] I am 99% sure that the last time I was in the Eisenberg-built synagogue in Tokyo, I saw the inscription on one of the Sifrei Torah, and it said it was from Harbin. That could be a centerpiece item for a Harbin exhibit of real items rather than photos.

[2] A second part of the exhibit could be original published items from Harbin: Rabbi Kisilev's Mishbere Yam Der Vayter Mizrech, Evreskaia Zh'izn, etc. as were exhibited at the 1992 Harvard Conference and its exhibition catalog.

Just a suggestion.

Cathy Kohlman

I am the daughter of Paul Glesinger, an Austrian Jew who went to China in approximately 1937 (age 18 or so), married my mother, an American, in 1948 and left China when the Communists took over in 1949. I recently found out about this newsletter and website through Susan Ransow, a dear friend of my father's from China whom I've known all my life, and would love to hear any other stories of my father's younger years in China. He was a wonderful person and father. Sadly, he died 20 years ago but I still think of him almost daily.

Email : ckohlman@us.imshealth.com

Address : 299 Jan Drive, Harleysville, PA 19438

Tel. : 215-256-6011

Frédéric Viey

To T. Kaufman,

A thousand thanks for your response following my email of last 13 September.

I send as of now a letter by mail to the Mayor of Tianjin to request that the building of the old synagogue remain a place for the culture.

The Jews of France discover finally the history of the Jews of China, as well at the time of Song as in the XIX and XXeme century. This year we had the occasion to see work of renovations which were made in Harbin, in particular in the Cemetery. I had the occasion to make kaddish for all the members of the community buried in this place. I am a historian and I occupy myself since long years to reveal in French the history of the Jews of Kaifeng. I am a historian and I seek all that was written in French by scientists or authors while passing from the Jesuits to Alliance Israélite Universelle. I already met Professors Xu Xin of Nanjin and Zhang of Kaifeng. I am preparing another voyage for 2007. Would it be possible to meet some of your members in Harbin or Tianjin in 2007?

I am interested by your publications on this subject. Do you think that it would be possible one day to make an exhibition on the Jews from China in Paris? I have contact with the Chinese Embassy in Paris. It could help us.

Dear Mr.Viey,

Thank you for your message.

The subject of Tianjin Synagogue is being addressed by the Association of Former Residents of China and the Israel China Friendship Society - both organizations are located and functioning in Tel-Aviv, Israel. As a result of our actions, coordinated with the Israeli Ambassador to China, the Synagogue building in Tianjin was declared by the Tianjin Municipal Government as a "Preserved Building" (Monument Public).

We are not aware of any formal petition on subject.

Per your request, following is the address of the Mayor of Tianjin:

H.E. Dai Xiang Long

Mayor of Tianjin

Dagulu, He Ping District

Tianjin, PRC Zip 300042

Please advise whether any additional information is required.

Best regards,

Teddy Kaufmam

The President

Joe Lerner

Dear Teddy Kaufman:

Congratulations on the publication of your book
"THE JEWS OF HARBIN LIVE ON IN MY HEART".

The book was published simultaneously in Hebrew and English.

I have read both books and wish to review it.

In stylistic planning, the author uses very intellectual and exact language concerning the fate of the Jews of Harbin, China. It is richly detailed, and, a fascinating account of the Jews of Harbin. I know it because I was there. I was intrigued by the text, reading with increasing interest and emotion the panorama of experience Teddy Kaufman had gone through. The writing has an immediacy that seldom fails to evoke the reality. Many people have led interesting lives. But unlike Teddy Kaufman, not all the authors have the ability to translate this experience into a text that not only informs and entralls, but also in every way captures the attention of the reader.

Once again, may I express my hearty congratulations and best wishes on the publication of your book. I wish you, Teddy, and Rasha, a very Happy New Year (5767). In wishful thinking, I wish you to continue the good work of the BULLETIN Igud Yotzei Sin and to keep it alive, Ad Ha-Mashiah!

Address : 33 Wilberton Road, Toronto, ON, Canada M4V 1Z2

Tel.: (416) 485-0883

Xu Buzeng

Dear Teddy,

Haven't heard from you for quite a long time. How are you?

My book on the Jewish culture elite in Shanghai is hopefully to be published here in the not too long future. It is about 250-300 pages, with numerous illustrations (photos, etc.). It describes their remarkable contributions and their harmonious relationships with their Chinese colleagues friends and pupils. Two of them had Chinese wives.

I hope I can have the honour to obtain your consent to write a foreword for my book. As the chairman of the Igud Yotzei Sin and concurrently that of the Israel- China Friendship Society, you are the best and the most authoritative person.

Enclosed please find an introduction to my book for your reference in writing your foreword in case you deign to grant the honour.

The other dignitary who has written a foreword for my book is His Excellency Mr. Wang Shu, the former Chinese ambassador successively to the Federal Germany and to Austria. As the Jews narrated in my book were mostly from Germany and Austria, Mr.Wang is another very suitable person.

Thank you for publishing my article on the Russian Jewish composer Aaron Avshalomov, in original English and its Russian version by Mr. (or Ms.) Liubman.

I am sorry to tell you I have not so far received the set of No. 387 Igud Yotzei Sin Bulletin (Russian, English, Hebrew) and the Voice of Friendship Newsletter No. 55. The second part of my English article on Avshalomov is due to be published in the No.387 English supplement. As to the next set No. 388 Igud Bulletin and the Voice of Friendship Newsletter No. 56, I have already received them.

I am deeply concerned with the recent Israel-Lebanon conflict and hope for a quick and peaceful settlement, with an effective cease-fire.

My wife joins in wishing you and Rasha all the best!

Introduction

This is an introduction to my book on the Jewish culture elite in Shanghai, for your reference in writing a foreword. In my book I have introduced Einstein's visits to Shanghai in 1922 and their widespread and profound influence on China's physics.

The Archbishop Schereschewsky's translation of the Holy Bible into literary Chinese and his founding of the St. John's College which expanded into the prestigious St. John's University, one of the two largest universities in old Shanghai. Among its graduates were Mr. Fradkin, Dr. Katznelson, Mr. and Mrs. Wainer (Rasha's sister and brother-in-law), and Mrs.Nirim.

I have introduced four Jewish musicians – Foa from Italy, Avshalomov from Russia (it is my honour to have my article on him published in your widely-read Igud Bulletin), as well as Wittenberg and Fraenkel from Germany. I have described their contributions to Shanghai's music in their respective fields

I have depicted two graphic artists – Schiff from Austria and Bloch from German, and their rich art legacy to Shanghai with their caricatures and woodcuts. Bloch got married to a Chinese lady Lilly Cheng Disiu, deaf and dumb from childhood like himself. Karl Duldig was a sculptor from Austria. He was the only exception in my book in that he fled not to Shanghai, but to Singapore. There he met the famous Chinese writer Yu Dafu who worked as a newspaper editor. Yu offered Duldig great help, introduced him to make statues for the millionaire brothers. When Duldig left for Australia, Yu wrote a letter of recommendation for Duldig to the overseas Chinese there.

Jakob and Louise Fleck, husband and wife, were Austrian film directors, fled to Shanghai after their release from concentration camp. They directed "Children of the World", the only feature film ever directed by foreigners in the century-long history of Chinese movies.

Gottlein revived the puppet show on Shanghai stage which had disappeared since the Sino-Japanese war broke out there in 1937.

Shippe a writer and journalist from Germany and Rosenfeld, a gynecologist and urologist from Austria, after having lived and worked for sometime in Shanghai, went to join the communist-led Chinese army in their war against the Japanese invaders. Shippe died a heroic death in the battlefield. Rosenfeld served in the army for eight years, and was promoted to the rank equivalent to that of a general. He died of heart attack in Tel-Aviv and was buried there. Monuments have been erected to the memory of both of them, which are deemed great honour for foreigners in China.

Shoemyen (Somjen) from Austro-Hungary was an architect who participated in designing many magnificent buildings in Shanghai from 1923 to 1934, including the Shanghai Jewish School, the Sun Sun Department Store, the Grand, Cathay, Capitol and Cosmopolitan Theatres, and several banks.

Hamburger from Germany was a civil engineer who came to China in 1935, taught at several universities in Shanghai and elsewhere, worked many years in the Shanghai Public Works and co-translated and published seven technical books from German into Chinese. He got married to a Chinese lady, and was one of the last Jews to remain in Shanghai, till 1968, two years after the outbreak of the Cultural Revolution. He emigrated with his wife to Dresden, Democratic Germany, still to teach at the

Technical University there, in spite of his retirement age.

Halpern from the Medical School, Vienna University came to teach at the National Medical College in Shanghai at its invitation in the early 1930s. As the pioneer of psychiatric science in Shanghai she became the department head of psychiatry in several major Shanghai hospitals. She went to Canada and died there soon after. (By the way, she lived at the King Albert Apartment as Rasha did)

Klara Blum was born in a German speaking Jewish family in Roumania. She became a leftist writer in German. While working in Moscow she fell in love with a Chinese dramatist Zhu Niangcheng who, on returning to China, mysteriously disappeared. At the end of the Second World War she came to Shanghai, in expectation of meeting Zhu someday, but in vain. She decided to settle herself in China, teaching German in universities in Shanghai, Nanjing and Guangzhou, naturalized as a Chinese citizen, and joined the All-China Writer's Association. She languished for Zhu and died in despair in 1971. During Gorbachev's reign in the Soviet Union numerous unjust verdicts were rehabilitated in 1989 and Zhu's case was one of them. He was suspected of spying, arrested in 1938, sent to a labour camp in Siberia and died in 1943 in another Soviet Gulag. But the news came too late for Klara Blum.

Chi Chi Zhang

I am a film writer/director. Originally, I am from Shanghai. Now I am a US citizen living in Hollywood. When I grew up I heard a lot of stories about Jews in Shanghai from my grandparents who had many Jewish business friends then. I am fascinated by these historical events and I want to make films about them. While I was reading one of your articles about Jews in Shanghai titled The Saga of the Jews of Shanghai by Joseph Cohen, I thought that he failed mention one real important historical background story. He didn't say anything about how the Jews getting the visas to Shanghai from Austria. It is not because Shanghai living standard was low nor it didn't required entry visa. It is because a man named Dr. Feng Shan Ho had gave out about 7000 visas against his superior's order.

I enjoy your site very much and I hope that I can get further assistance as my project progresses.

Email : [HYPERLINK \"mailto:chinema@aol.com\" chinema@aol.com](mailto:HYPERLINK \)

Tel : 3105703456

www.tagworld.com/chichizhang

David Familiant

Dear Teddy ,

I have just received your book "The Jews of Harbin" and want to thank you for the dedication and for thinking of me. Shana Tova to you , the family and all our China friends.

I do not know if you realize that I am a first cousin of Wladimir Soskin, the son of Nahum Soskine, whom you mention, with the rest of the Soskine family in your book. My mother's maiden name was A-Mark (Raya), and she had several sisters amongst whom was Fanya Budnevitch, who was a dentist in Harbin, and emigrated to Israel, and lived in the China Shikun. Another sister was Celia Naimark, and she was married to Nahum Soskin, who incidentally died in Israel, and is buried there. He died during a visit to us and the family.

Wladimir Soskin, who will be 88 next month, and in great shape, and I are very close, and see each other often. He lives in Paris and has a house in Provence (Opede).

I would very much like him to have your book. Could you please send him a copy directly or through me, and perhaps add him to your mailing list.

His address is: 21 Ave Bld. Richard Wallace, Neuilly sur Seine 92200, Paris.

Further to my previous email on Wladimifr Soskin, I just wanted to clarify, that my mother's maiden name was Raya Naimark. She unfortunately passed away before my second birthday, and as you may recall was on the list of tombstones that were listed for the Jewish cemetery in Harbin. Her father was Samuel Naimark, who I believe had a hardware store in Harbin. He died in Israel at the age of 100. My mothers sisters in Harbin were Fanya Budnevitch, the dentist, whose daughter Ruth , emigrated to the USA before the war, where she gave performances as a pianist. Celia Soskin, who was married to Nahum Soskin. They left Harbin in the early 30's for Germany and then moved to France where they had a hotel on the Riviera, in Juan-les-Pins. She passed away in the early 50's.

With best regards, and Gmar Hatima Tova,

Dody (David)

Address: "Le Roccabella", 24 Avenue Princesse Grace,

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The Road Called Life

Ludmila Nikitina, a member of the Journalists Union of Russia, Irkutsk district

Who are you, Aaron Davidi?

It's lunch time at a military base. The volunteers are heading for the canteen. An elderly man has stepped politely aside to let them pass by. Aaron Davidi, the founder of the movement "Volunteers for Israel", is just a stranger to most of these people.

A native Israeli, Dr. Aaron Davidi turned 75 in January 2002. His parents, fleeing from Jewish pogroms in Ukraine, had come to Palestine years before he was born. They set up their tent a short way off from Old Yaffo. Their meals consisted of bread and water. A crowbar came handy to keep intruders away. Such was the austere housewarming of the Promised Land.

It was a long while ago. Aaron Davidi grew up to a completely different life. He served in the air combat units, graduated from college, worked at a Cultural Center in the Golan Heights.

In 1982, during another armed conflict in the Golan Heights, Mr. Davidi came up with the idea of "Volunteers for Israel". The first recruitment group was sent to the US. The project proved a success. They brought 650 volunteers to Israel. That was the start of the movement.

By now, 70 thousand people have become a part of "Volunteers for Israel", "Sar-El" in Hebrew. They do what they can to help their motherland. They are driven by the conviction that Jews are responsible for each other. Israelites by blood, the volunteers come here from all over the world to share in the present of the country and identify with its future. This door was opened by Dr. Aaron Davidi. If you come to Israel

through "Sar-El" and are happy to be involved in the life of your people as a volunteer, you give your unwitting thanks to this man. The government of Israel decorated Dr. Aaron Davidi for his commitment to the project "Sar-El" and his loyalty to the volunteer movement.

The road that never ends

The State of Israel, founded on May 14, 1948, is a unique place where people of the Jewish faith can discover their motherland. Such was the decree of God. This is our home. This is our right to happiness. This is our five-thousand-year-old history, our past and our present, and therefore, our future.

The Golan Heights are one of the most picturesque places in Israel. This piece of land, so small compared to vast expanses of Russia, was to become the breeding ground for the volunteer movement.

The state border runs across the Golan Heights dividing Israel from Lebanon and Syria. For decades Syria, backed up by Hezbollah guerillas in Lebanon, has been using this geographic proximity to escalate its aggression against the people living on the land given to them by their God. The Golan Heights are a crucial strategic point for the national security of the State of Israel.

The Golan Heights border between Israel, Syria and Lebanon was legalized in May, 1981. The Israeli Prime-minister Menachem Begin addressed the Knesset with a speech. As a result, a bill was authorized saying that laws, jurisdiction and the executive authority of Israel apply to all the territory of the Golan Heights. More than 18,000 settlers who live there follow closely the current

events in the country. Their views, moods and attitudes are a reflection of the public opinion in Israel. They are in the focal point of Israel's modern history. It is only natural that the volunteer movement started here, in the Golan Heights.

Due to the military actions at the Golan Heights there was a risk of losing crops in the spring of 1982. All men took up arms. It was then that Dr. Aaron Davidi recruited a group of Israelis and sent them to the US. They came back bringing along the first 650 volunteers (mitnadvim). The volunteers did all kinds of agricultural labor and provided help at the military bases. Thus the movement of voluntary aid, "Volunteers for Israel", was born.

In 1985, "The Volunteers Army", Sar-El's sisterly organization, was formed. "The Volunteers Army" has been engaged in the problems of absorption and provided help to the new repatriates. In 1990 the Israeli Ministry of Defense launched a rehabilitation project so that handicapped people from the Israel Defense Force might join the volunteer movement. Working for the Army gives them confidence and comfort.

Handicapped children in Israel also give their support to the IDF. The volunteer work is their connection to the world and a practical confirmation of their active social role.

In 1987, the first volunteers from Belorussia, the Baltics states and other republics of the former Soviet Union arrived in Israel. Over the next four years more than 4,000 volunteers from the countries of that region worked and are still working at Israeli military bases.

In January 2002, volunteers from the republics of the former USSR, with assistance from the Jewish Agency,

received a unique opportunity of studying Hebrew directly at military bases.

The program "Sar-El", which runs for three weeks, offers the volunteers an opportunity of assimilation in Israel. They meet Israeli soldiers at the bases. They work in close contact with civilian Israelis.

Over the weekends the volunteers get a chance to see their kids, relatives and friends. And at the end of their stay, in the form of gratitude and reward for their dedicated work, the Jewish Agency "Sokhnut" gives them an unforgettable present, a big tour around Israel.

Major Oded celebrates Shabat

Falling in love with Beit-Oded, an army hotel for volunteers, is inevitable. The volunteers can spend their weekends here. They can comfortably wait for their flight before finally leaving for the airport. At Beit-Oded, volunteers from France, Canada, the USA, Morocco and other countries also get acquainted with each other and make friends. Volunteers from all over Israel gather here for Shabat.

The broken challah. The wine. The candles lit in honour of Shabat. The prayer. Songs in Hebrew, English, French, Russian... Here we all understand each other.

In Beit Oded I got to know an artist from France, Zhenya Velaga. On a December night in 2001, we both wandered along the quay in Tel-Aviv watching the eternal unrest of the Mediterranean in all its boundless glory and greatness. At the beautiful port of Yaffo we experienced the moments of eternity. And we talked without a stop. Zhenya is Russian. She used to live in Israel. Then she moved to Strasbourg, France. Zhenya has nine kids. Five of them were born in different countries. In Jerusalem she met her true love, her husband and the father of the kids. Her daughter lives in this eternal city.

Zhenya has been coming to Israel as a volunteer from France for many

years now because this country has attracted her since she was young.

Zhenya gave me a copy of one of her paintings, a view of a restless sea. Tonight the rolling waves of the Mediterranean have turned into our collective memory, our spontaneous sense of unity and security, the sense of the land of our own. Beit-Oded is the name of our common home. It is called in memory of Major Oded Hermoni who was killed in the Yom Kippur war.

In Beit-Oded there are 10 rooms, cable television, a club. They serve meals three times a day. Fruit, coffee and tea are available all the time.

Strict hotel clerks, Israeli soldiers, will give you a warning. If you're late getting back here before midnight, you had better brace yourself for an all-night kick-around in the unforgettable port of Yaffo. After all, this is army life.

Some changes have lately taken place in Beit-Oded, the army shower rooms are now totally remodeled and modernized.

I love Beit-Oded for its strictness and restraint, for the joy of new meetings, for the gifts of life – new friends.

This word sounds like music

"Fellas" - this word sounds like music to the people who have long passed the age for such an address. Just imagine you are 45, 50 or 60 and again all of a sudden "Fellas"!

Madrikhim at "Sar-El" get a special training. They must speak Russian, be good psychologists and, most of all, love their job.

The job of a madrikh is very hard and it takes a lot of responsibility. Madrikhim are snowed under thousands of "whys" from adult people who discover Israel for themselves.

Where do you purchase telephone cards, how do you get to see your children, how do you reach your friends, where can you exchange currency or send a letter...? This jacket is too big, these pants are too tight – would you mind checking for

another pair? How do you operate this washing machine?

Madrikhim stay with their "mentees" for 24 hours a day. Each group of volunteers is the best and the unforgettable.

These likable young instructors are serious and responsible at the core. Their warmth and dedication are reciprocated by each group of volunteers. They teach and learn at the same time. Their partly forgotten Russian needs a good brushing-up. Many of them were brought to Israel when they were still kids.

Quiet, judicious, they are grown-ups and yet they are only youngsters, kids with a well-developed sense of responsibility. Kids who serve in the IDF. Kids who work with Russian-speaking groups. Natasha Feygan, Natasha Gaysherik, Katya Reyling, Masha Segel, Ella Dolinskaya, Yulya Zhdanov, Yulya Brodskaya, Sveta Borisov and so on and so forth.

"Fellas!.." This word sounds like music.

A heart torn apart

In March, 2001, I came to Israel with the program "Sar-El". In fact, I came to fall in love with the program.

Ever since I have often returned to Israel where I left my heart with "Sar El"...

Sketchy memories from my childhood, like a mosaic built up to fascinating colorful pictures. Remember? There are such kaleidoscopes, roll them before your eyes and you get a new pattern.

... My grandmother, skinny, with gray hair and fiery locks down her temples, berates us in Yiddish. My grandmother disapproves of my older cousin's boyfriend. He is half-Polish, half-Russian. As for me, still a bit of an angular teenager, I feel sorry for my granny, for my cousin, and am constantly experiencing some vague anxiety.

The inner, unintelligible voice calls me with all persistence... I would go, run, tread in the hot dust of the

(Continued on page 60)

We buy China Jewry items!

We are looking for books, magazines, documents, photos, objects and anything else connected to the Jewish communities in China. Shanghai, Harbin, and any other place. We buy materials in all languages.

Also interested in any old items related to Jewish life, history, culture and religion, Eretz Israel, early Zionism, Holocaust etc.

Eran 077-9622211

The Road Called Life (continued from page 59)

infinite roads, rush along the smooth highways... This feeling hasn't let down for all of my life.

... I remember stories from my grandmother about Baby Yar. When a kid and a teenager I would often come to Kiev and run around that ordinary-looking field. I could easily imagine a close relative of mine walk along that field with her two kids towards death. Hanna Matusovskaya, her son was 9, her daughter was 5.

In the Stalingrad battle my granddad, Lev Pugachevsky, went missing. My Mom's brother, Isaak Pugachevsky, was killed in the Crimea. The place of his burial is unknown. In a picture he looks so young and handsome. My uncle, Arkady Pugachevsky, fought on the third Ukrainian front, he was wounded and decorated with medals. My great grandfather was a tailor. He did not want to run away. The Nazis tied him to the tail of a horse which was whipped all around Belaya Tserkov, the small beautiful town of my childhood. A river called Ros flows across Belaya Tserkov and it gave name to Russia and the

Russians.

When I was 4, my father, Nikolas Nikitin, took our family to Siberia where I was brought up. But my soul all the time longed for Belaya Tserkov. Perhaps, because there my great grandfather's blood, the warmth of his body, is scattered all over the place.

I remember when I was a kid my Mom scolded me for calling a girl from our neighborhood a "Zhid". "And what about you?" – she couldn't help taunting me. "You are a Zhid!" Constantly jumbled curly hair, raven-black eyelashes, and the infinite feeling of loneliness, estrangement from the childish plays of my peers.

For long years I was getting closer to something I have just started to become aware of, with a half of my life already behind me. Vague anxiety, solitude, a constant expectation of a tragedy, my devotion to my children are my Jewish roots. My way to the Jewish Community was long and full of obstacles. But I made it and I came to stay.

I love Mother Russia. Yet there has always been the Promised Land... My

roots and my past are here. There is no present without them, less so the future.

Two of my three sons live in Israel. The youngest, Andrei is 21, and the middle one, Nicolas, is 24. My children are my dearest treasure. As I am writing these lines I cannot help crying, even though I am in no way sentimental. My whole adult life was not just "existence". Rather a stand-off, a long-term defense of my and my kids' honor, self-respect and our right to live our lives as we wish. I cherished my kids as I brought them up all by myself. And then I had to give them away.

Life is not that easy on us. But they are my own children. They have excellent roots. And they are as hardy as their mother.

My eldest son lives with his family in Irkutsk, Russia. I believe that he will be able to make the right choice. Everyone follows a life path of his own.

My heart is divided in two.

(Translated from Russian by Lev Boiarski)

The “Chineseness” of China

(I think it is high time we should define a few issues, and light a torch in our journey into the deep cave of the Chinese chronicles, legends, folklore and philosophy.

For many westerners, a Chinese can be recognized as such by his facial features. This judgement is much too superficial, in the full meaning of the word, just as David Ben Gurion's simplistic definition of “who is a Jew?” boiling down to a formula: “any one who considers himself being Jewish”, leaving the question of “what is Jewishness?” unanswered.

In our today's stretch of the journey, let us try to delve into the issue of the “Chineseness” of China, if there exists such an animal.

Unlike the Jews, the Chinese never had to nor did they in fact consider their “Chineseness”. They took it for granted, even though throughout the ages of its cultural development, China has changed beyond recognition from what it was 3000 years ago. It could, for instance, be argued that whatever happened within the boundaries of China during that long period of time was and is Chinese. That, however, would not be the whole truth and nothing but the truth, since the boundaries of China were ever unstable, constantly expanding and contracting. There was even a brief period, during the Mongol conquest, when it could be said that China, as such, ceased to exist (in contrast to the Manchurian domination, under which China was its “Chiniseest”).

Nor is it safe to define China as a “country of the Chinese,” without being sure how many people did in fact qualify as Chinese. There were also many who lived outside the boundaries of the Celestial Empire, who may well be described as Chinese. In the 20th century the number of such people rose rapidly and steadily. With the coming to power of a regime, committed to

world socialist revolution, the debate on the subject became increasingly delicate. In short, no simple description is enough.

However, in our to-day's stretch of the journey, because and despite of all the above mentioned contradictions, let us try to delve into the issue of “Chineseness” of China, if there exists such an animal. -- E. P.)

For well over two thousand years, bureaucratic monarchy had ruled China, while large parts of the vast country were dominated by nomadic tribal aristocracy, developing dissimilar, often conflicting political systems. In short, no simple description of “Chineseness” is enough, but no matter what else could define it, one quintessentially “Chinese” trait remained constant: a remarkable sense of continuity that made the Chinese civilization increasingly distinctive over the centuries.

The first documented awareness of China surfaced about two thousand years BCE This happened in Central China, where the Yellow River makes a wide swerve towards North East to stain the blue waters of the Bei Hai Gulf.

By then, the Chinese had already erected the basic principles of moral and political authority, by which they were guided right up to the beginning of the 20th Century, when it changed its outward appearance from the traditional feudal (Imperial) dynastic rule to the nationalist and then socialist regimes, and its religion -- from ancestor worship to heathenism and virtually to free-thinking agnosticism.

What was uniquely “Chinese” from the very dawn of the Chinese history, was the Chinese written language, the only tool, which could unite into one nation a multitude of multi-dialect tribes, populating a vast territory, who could not have understood each other otherwise. Even in our time, an

inhabitant of one part of China often has to resort to pen and paper, or a palm of his hand and finger, in order to signify the needed character, which would clarify the misunderstanding between him and an inhabitant of a distant province.

The most noted man to promote the written language to become a unique means for education and intellectual and spiritual crystallization of the Chinese self consciousness, was doubtlessly Confucius (5th – 6th century BCE). Four centuries later, the Chinesescript was finally standardized by Li Ssu (early Qin period), to serve as a precision government instrument for two millennia to come. The extent that China was able to sustain its supremacy in so vast a region for so long a period confirms better than anything else the superiority of that “Chineseness”.

One of the most traumatic experiences in the history of China was a 92-year Mongolian rule of the country and most of the historians express their wonder that it did not permanently leave its imprint on the Chinese future. However by then the Chineseness was so deeply rooted in the Chinese consciousness, that in the end it were the invaders who were threatened by being assimilated in the Chinese culture rather than the Chinese were in danger to be dissolved in the Mongolian midst.

This is what happened precisely, when China was again ruled by foreigners, the Manchurian “Golden” dynasty, Ch'ing. Instead of subduing the Chinese morale and self esteem, the Manchus brought new vigour to the country, extended its northern, southern and western boundaries to its to-day's maximum and were finally swallowed by Confucianism. In fact, never was China as self confident of its inner strength as during the last Imperial dynasty. What brought it

Continued on page 62

At Beit Ponve



Avi Podolsky is 70

A modest celebration at the premises of Igud Yotzei Sin. Seated from right to left are: A. Podolsky, Y. Klein, T. Kaufman. Standing: D. Gootman, R. Veinerman, G. Brovinsky and N. Steinberg



Mary Kamionka is 70

Mary Kamionka celebrated her 70-th birthday at the club "Beit-Ponve". In the picture: T. Kaufman with Mary (second right), her husband, her daughters and her son



At the get-together at "Beit-Ponve" reports were made about the seminar in Harbin in June, 2006



Chinese journalists from the Xinhua Agency accredited in Jerusalem interviewed T. Kaufman

The "Chineseness" of China (Continued from page 33)

down during the course of the 19th century was an unknown till then power, based on superior science and technology. Against that mere "Chineseness", however confident, was no match. The Chinese leaders could not be persuaded by the few far sighted intellectuals to re-assess the nature of Chineseness until a half a century later, but then it was too late to save the Confucian state. For China, the first half of the 20th century was 50 years or internal and external years of belligerence. The Chinese Communist party, the vanguard of the new Chinese millennium, locked in a clinch

with Kuomintang, the guardians of Chinese tradition, did not affect much the general trend of affairs, with the poor never questioning their Chineseness and the rich never abandoning their efforts to modernize, be it even at some expense of their regard for their self-image. The ultimately victorious Chinese communists found themselves between the hammer of Marxism and Leninism and the anvil of Maoism. The new regime abandoned the latter at the collapse of the Cultural Revolution, and discarded the former at the close of the 20th century. It is yet to be seen what shall be evolved

in the future. Regrettably, the narrow framework of this column does not allow to exhaust deliberation over all the aspects of the development throughout the ages of the "Chineseness" and "non-chineseness" of China, but one can hardly elaborate on the famous remark by Li Hong-zhang, a celebrated statesman of the Ching period (19th cent.) and one of the first emissaries of the modern China to the Western World, commenting on the European notion of the seemingly unchangeable history of China: "For those, standing at a distance, waterfall appears to be petrified."

Is there Life after Death?

By Fredy K. Seidel

I recently attended a reunion of former refugees who survived the Holocaust in Shanghai, China. They had escaped to Shanghai when the darkening clouds of the events to come were gathering on the political horizon in Germany and lived out the Holocaust and World War II in Shanghai. At that time most of the refugees were from Central Europe, but overwhelmingly from Germany and Austria.

The reunion was attended by 112 people, 45 of us were actual "Shanghailanders", as we like to call ourselves, people who actually lived in Shanghai. Of these 45, fifteen of us were born in Shanghai, myself included. The rest of the attendees were "spices", (the "Significant Others") of the Shanghailanders and Second and even Third Generation. We have had reunions in the past, but this reunion was different because we were back in Shanghai, the city of our refuge, our second home and in my case, the city of my birth and much of my youth.

Most of us survivors were interviewed by the news media. I myself was interviewed for Chinese News on television six times and another full hour for a documentary about Jews in China (all just because of my good looks!!!). Since I had witnessed the changeover of governments and was in Shanghai till 1952, three or four years longer than most other refugees, and certainly of those present at the reunion, it seems that I was somehow of special interest to the news media. The interviewers were young people, eager to learn what had happened in those years and I was willing to tell, with no holds barred!

In October of 1949 the civil war between the Communist and the Guomindang finally came to an end

and in mid 1950 the new Communist Government started to purge China of the low and mid-level civil workers from the previous government who were unable to get to safety in Formosa, as Chiang Kai-shek's retinue had done. They were left behind and had to stand trial for "crimes against the people" and literally bite the bullet. I didn't to mince words about the horror of those early days after the communist takeover. In those heady days, nobody was safe in China. Especially in Shanghai where a lot of people were entrepreneurs. Now they were considered "capitalists" and thus "enemies of the people". Many of them were arrested and tried at the public race course, in full public view, without defense lawyers pleading their cases for them. Pictures of these trials were published in the China News. I remember quite vividly the fearful faces of the accused and the young party members standing with loaded guns behind them pointing those guns at them. The lucky ones were sent to the salt and coal mines in Poland. Many others just didn't want to put up with such "punishment" and committed suicide. Nobody was safe then. The streets were literally littered with dead bodies.

But I also had a lot of honest praise for the system. So, nobody will follow me around and kidnap me!

One of the realities is that China, as so many other countries, was a conglomerate of different ethnic groups (i.e., Yugoslavia, Ethiopia, Afghanistan etc), with hundreds of different warlords, each with their own agendas and pulling in different directions. Under those circumstances, even though sometimes it seems cruel to the peasants involved, the government has to force the people to do things they otherwise wouldn't

if the government wants to improve the lives of the majority and provide a better life for the people. It has to create one unified country and every body has to sacrifice for the good of that country so that the country can make a leap from the Middle Ages to the 20th century (then). One of these actions the government had to take was to unify the country and create one language instead of four hundred dialects so the people from one north could communicate with those from the south, or vice versa and also east and west. The peasants also had learn to read and write. But most people prefer the status quo, which is usually no change at all. They prefer to stick with what they know they have, rather than change for a better future that threatens them. The same problem applies to relocating people. How can the government build housing for hundreds or thousands if the peasants want to remain living in the huts that could free up the space to build large housing complexes? Something has to give. And this was the surprise. The government has delivered – big time. It may have taken them fifty years or in my estimation the events of Tiananmen Square may have triggered the change, but it has happened. Nobody remembers at what cost in human lives, but the people in the cities i.e., Shanghai, Beijing, Souchow, definitely now live a better life and enjoy a better life-style.

Until the Communists arrived in Shanghai in 1949, the streets were swarming with beggars. People were throwing newly born babies, wrapped in newspapers into the garbage cans. People defecating in the streets was a very common occurrence, or emptying their potties with human

Continued on page 64

Continued from page 63

refuse into the street curbs, until some gush of water would swish the refuse away. This all changed with the new government.

The new government conscripted most of the beggars, gave them uniforms, fed them and voilà, no more beggars and clean streets! Impeccably clean, that is.

Is there life after death? Absolutely! Never in my wildest dreams would I have thought 54 years ago that I would ever return to this city?! Nor did I have the desire to come back, since the Shanghai I had experienced was what I euphemistically called the “Sewer of the World”, the giant Grave-yard of the World?

Well, Shanghai has changed. It is now a city brimming with life, a bustling city, reminiscent of Fritz Lang’s movie “Metropolis”. The freeways weave through, in between and around the many sky scrapers, of which there are more than in New York, Los Angeles, San Francisco and Chicago combined. Was this the Shanghai I had left behind in 1952?

The skyline looks somewhat tacky, but so what? This is China! At night it pays to go to the top of the old Park Hotel and watch the light shows from the different skyscrapers as colorful neon lights glide up and down the side of the buildings and fascinate the Chinese (and the tourists). The Park Hotel itself is a throw back to pre-WWII, built by Sir Victor Sassoon, the fabled Sephardic Bagdadi millionaire Jew, who built it in the style of grand British Architecture. Hard to believe that this was Communist China!

So much has changed and yet when one looks a little closer it hasn’t really changed all that much. Some of the old villas in the French concession on Avenue Joffre and Avenue Petain, as well as the British concession, including the British Embassy with its Union Jack flying high and proud, are still there (or back again!). The Cathay Theatre, the Broadway Mansion, the General Post Office,

the Garden Bridge, Souchou Creek, and yes Hongkew and our Ghetto are still partially intact, albeit only a small fraction of it. And the old, fabled Nanking Road is still a Mecca for department stores now as it was in the 1940’s and 50’s and the Bund is still the showpiece it always was.

Taxi-drivers wear white gloves and remarkably, are honest – a rarity anywhere in the world! They do not hustle the meter and tipping is forbidden. (However, nobody returns the tips when they get them).

Oh! and the people still hang their clothes out the windows!!

But something remarkable has happened to the people. Aside from wearing all Western clothes and no more traditional Chinese clothes, the people have enough income to enjoy a night out on the town together with their families and they have money to buy new cars! Now they laugh and don’t seem to carry the burden of everyday survival as they once did.

They seem almost carefree, which is a far cry from how it used to be 54 years ago, when we left Shanghai.

The traffic is still congested, except instead of rickshaws and pedicabs there are now motorcycles galore and motor vehicles, in addition to the million bicycles. But everybody stops when the traffic lights turn red and indicate the minutes and seconds left till the lights turn green again. No jaywalking permitted! And everybody observes this rule, otherwise “GULAG, here I come!”

The air still smells unmistakably Shanghai, just as it used to smell in 1952, when the Government was using coal to fuel their military vehicles and buses (you smell it the moment you get off the plane in Putong Airport).

Yes, the Shanghai Jewish School is still there, although slightly renovated and altered. The Synagogue, Ohel Rachel on the SJS grounds is still there, complete with the Aharon Kodesh and a Bima which is stashed away into a corner. Even the women’s balcony

is still in tact, although downstairs in the men’s section the benches have been replaced with collapsible chairs. It could definitely be used tomorrow if someone wanted to. A big Apartment building now stands where the Mikvah used to be.

From what we know from history books and certainly through our own experience, the Chinese were always favorably inclined towards the Jews. And even the Japanese could never be accused of being anti-Semitic. Goya, the Japanese Police Commandant of Hongkew during World War II, could be accused of having a Napoleon Complex, but never of being an Anti-Semite. So it should come as no surprise that wherever we went we were welcomed, more, than welcomed.

Again there is a Jewish presence in Shanghai. Rabbi Greenberg of the Shanghai Chabad House estimates that there are approximately four new Jewish families arriving every week and making Shanghai their current home. In fact, the Chabad House has published a Jewish Cookbook with the English recipes translated into Chinese! And there is Kosher meat now available in Shanghai. What a Change from the Olden Days!

When the last Jews left Shanghai in the 1950’s (myself in 1952) the official policy of the government was not to meddle with us, not to interfere with us, and to treat us courteously. However, the authorities hinted that no foreigners, Jews or non-Jews, were really any longer welcome. Communism as we found out was the state religion, nothing else. Since officially China is still a communist country, albeit now with a capitalist twist, it does come as a pleasant surprise that Shanghai now has an Institute for the Study of Jewish Culture. Some of their students speak better Hebrew than most of its visitors, even though the students never went to Israel to study there. The Institute has published several books, the latest “Jews in China” in

which they detail the many Jewish communities that have made China their home at a time when there was no State of Israel. Presently there are about 3,000 Jews in Shanghai, mostly conducting business with China in one form or other.

The Ohel Moshe Synagogue in Hongkew, the former site of the Jewish Ghetto has been converted into a Jewish Museum. This was where my father was a cantor and my friend Robert Goldman and I sang in his choir. It certainly doesn't look the same any more. It seems that at one point or other the building was torn down and then rebuilt in a slightly different shape and very different format. No more ladies' balcony, no Aharon Kodesh, no bima. I had heard that it was turned into a Jewish Museum, but I expected the old synagogue and therefore was somewhat disappointed to see the building transformed. I am glad that at least it has become a Jewish Museum keeping alive the memory of our years there. I gave the curator a picture of my father in a cantor's robe. I hope he finds a place to hang it for future visitors to see.

Some of the services my father held here were to my mind some of the greatest services, anywhere. Yes, of course, I am partial! Someone once said a cantor should sing like a bird. The music has to come from within, from the heart. That was my father. He sang from the heart with love and devotion. No musical notes. Just from the soul. Everybody knew the melodies and everybody sang their hearts out to join my father, Robert and me. That was Kavanah! (a pleasure or treat). In fact, Robert and I sang à cappella to my father's tunes. My father had spent hours training us for this task. And to this day those melodies still ring in my ears every Shabbes when I go to shul.

Back to the reunion. Why the fascination with the Jews? Because the Chinese people think that all Jews are smart and all Jews are rich. I didn't

argue with them. At least somebody thought I was smart! I was told that the Chinese identify with us and our history.

But as modern as Shanghai seems to have become, once one crosses the old Garden Bridge into Hongkew-District one steps back in time into the old, poor Shanghai where not too much has changed.

The Shanghai Municipal government wants the United Nations (UNESCO) to declare the Hongkew Ghetto a World Historic Heritage Landmark. Presently there is a little monument in Hongkew which declares (in Chinese, English and Hebrew) the fact that here in Hongkew 20,000 Central European Jews found refuge during the Holocaust in an area the size of a large football field. Because of my experiences, especially during the Communist purges (before the Cultural Revolution) I had a lot of misgivings about going to Shanghai. I was eleven years old, when my family left, but I was fascinated by the new Shanghai, still with some of the glitter, with the millions of people, yet all civilized in their behavior towards each other. Shanghai is still the biggest city in the world.

When we originally left Shanghai, we had to first go to Germany to jumpstart our efforts to come to the United States. But when we had left Shanghai I was always fond of the many skyscrapers that braced the Bund and the many neon lights that invited shoppers to their department stores on Nanking Road. For most of my life I longed to see those lights again, to see the Bund again. And here it was happening, live and in color. And in the flesh, so to speak.

Well, today, as we saw during this reunion, Shanghai is no longer an amalgam of chaos and anarchy. It is a civilized place where 18 million people live, work and observe the rules and where Designer Stores vie for local customers, not tourists. How did the refugees manage to cope then?!

All of a sudden I was proud of my birthplace. And everybody that had lived in Shanghai during the war years waxed nostalgic and only remembered the good things and/or how they coped and survived, nevertheless. That is the peculiar thing about nostalgia – we block out the unpleasant memory or see the humor in how we coped at difficult times. We are proud that we succeeded despite it all. I guess that is why we like to rhapsodize about how good things were in the past, when in fact they weren't and how things have changed.

One thing was clear and sure. We were all grateful to the Chinese People for having been tolerant enough to let us eat part of their pie, when they didn't even have a full slice. What a wonderful people, what a wonderful city and what a wonderful reunion! Yes, there is life after death!

At "Beit-Ponve"

65



Mrs. Ora Namir, the former Ambassador of Israel to China, talks at "Beit-Ponve" about her participation in Seminar in Harbin in June 2006.

Books

Teddy Kaufman The Jews of Harbin Live on in My Heart

Кaufman, - Синагога
Harbin, - Synagoga



Igud Yotzei Sin is pleased to announce the publication of the historical account of the Jewish presence in Harbin "The Jews of Harbin Live In My Heart" by Teddy Kaufman (In English). The book is a comprehensive documentation of the life pattern of the Harbin Jews and their contribution to the economical and cultural development of the city. It also owes its unique value to the fact that the author was an associate of the activities of the "HEDO", (The Jewish Community of Harbin), and includes his personal reminiscences of the turbulent 1930's – 1940's.

Bat Ami Melnik, the Hebrew editor of the book, writes:

"Teddy Kaufman, born in Harbin in 1924, is chairman of the Igud Yotzei Sin, formerly an activist in the Harbin Jewish community, and son of one of its leaders, Dr. A. Kaufman. At the suggestion of his close friend and deputy chairman of the IYS, Yossi Klein, also formerly of Harbin, Teddy Kaufman put his reminiscences on paper. The book unfolds before the reader a broad panorama of historical events which took place in Manchuria and the capital of its Jewish settlement, Harbin, from the downfall of the Chinese rule, through the stormy period of the Japanese occupation, and up to its self-dissipation with the emergence of the Communist regime. In his book, T. Kaufman opens a window overlooking another fascinating facet, at times tragic, at times gay and humorous, of this unique Jewish community".

The book can be obtained at the Igud Yotzei Sin offices at 13 Gruzenberg St., Tel-Aviv

Tel. 03-517-1997. Cost: NIS40, proceeds for the IYS Social Welfare Fund.

DONATIONS

SOCIAL AID FUND

USA

From	Mrs. Illo HEPPNER in memory of her husband Ernest G.HEPPNER	US\$	18
"	Ruth and Zalman AGRAN in lieu of flowers for the Social Aid Fund	"	100
"	Esther and Paul AGRAN in lieu of flowers for the Social Aid Fund with their best wishes to their friends and relatives	"	180
"	Lea and Yaacov LIBERMAN towards the IYS Social Aid Fund in appreciation of the publication of Teddy Kaufman's book "The Jews of Harbin live on in my heart"	"	50
"	Jenny NEMIROVSKY in memory of her late husband NATHAN	"	50

With gratitude to all our friends and relatives who sent prayers our way during Joe's illness.
Donation to the Social Aid Fund of Igud Yotzei Sin

US\$ 1800

The WAINERS

AUSTRALIA

According to tradition, prayers were conducted at the Rookwood cemetery, Sydney, on Sunday 1st of October, 2006 in memory of our departed. We extend our gratitude to Emil SCHWARTZ for the prayers he conducted. Our thanks to all the contributors.

The total amount collected was A\$ 3921.-

From	Mr & Mrs Michael TRIGUBOFF	A\$	1000	From	Mr & Mrs A.MOUSTAFINE	A\$	50
"	Mrs Lucy RAYHILL	"	350	"	Mr & Mrs A.RODFELD	"	50
"	Dr Sam SAKKER M.B.E.	"	250	"	Mrs Bronia SCHEER	"	50
"	Mrs Rosa HEETMAN	"	130	"	Mr & Mrs R.SHAW	"	50
"	Mr & Mrs B.SHTEINMAN	"	120	"	Mrs Estelle TRACTON	"	50
"	Mr & Mrs B.FREIMAN	"	100	"	Mr Mark TROITSIN	"	50
"	Ms Tania KANT	"	100	"	Mrs Leah VERENDER	"	50
"	Mrs Bobbie MAKAROFF	"	100	"	Mr & Mrs George VORON	"	50
"	Mr Michael REDHILL	"	100	"	Mrs Hannah STERN	"	45
"	Mr Jack STOLIAR and family	"	100	"	Mrs Rahil ROBYN	"	36
"	Mr George TSIPRIS	"	100	"	Mr Jack AGRANOVSKY	"	30
"	Mr & Mrs D.UDOVITCH	"	100	"	Mrs Riva FRENKEL	"	30
"	Mr Joseph LEVIN	"	80	"	Mrs Debbie RADVIN	"	30
"	Mrs Janna RADOM	"	80	"	Mrs A.RUF	"	30
"	Mr & Mrs R.SAMARQ	"	70	"	Mr & Mrs J.TRACTON	"	30
"	Mrs Leah ONIKUL	"	60	"	Mrs Nehama ALTCLASS	"	25
"	Mr & Mrs J.BORDER	"	50	"	Mr & Mrs M.ESKIN	"	25
"	Mrs Linka GREIDINGER	"	50	"	ANONYMOUS	"	20
"	Mr & Mrs Leo GOOREVICH	"	50	"	Mrs Asya RAHMAN	"	20
"	Mrs Hanna KOSMIN	"	50	"	Mrs Bluma KOTZ	"	20
"	Mr & Mrs Efim KROUK	"	50	"	Mr & Mrs D.TROBE	"	20
"	Mrs P.MOSHKOVITCH	"	50	"	Mr A.TROITSIN	"	20
From	Mrs Bella SHANNON in memory of her husband GRISHA on his second Yahrzeit	A\$	1000				
"	Frieda SMOLIANSKY in memory of her husband BERT	"	150				

CANADA

Annual contribution towards the IYS Social Aid Fund

From	Lily FRANK	Can\$	125	From	Janna POLOTSKY	Can\$	80
"	Mika HMELNITSKY Kerner	"	125	"	Abe ULAINÉ	"	700
"	Leon LIFSHITZ	"	100	"	Mussia WEREK	"	200
"	Lily and Dov LIFSHITZ	"	100				
From	Mrs. Natalie WILSON towards the IYS Social Aid Fund					US\$	40
"	Nadia and Frank OGNISTOFF towards the IYS Social Aid Fund					"	50
"	Mika HMELNITSKY KERNER in memory of her beloved mother Ronichka Hmelnitsky					Can\$	275
"	Janna POLOTSKY in memory of her brother Evsei POLOTSKY					"	50
"	Lydia POLOTSKY in memory of her husband Evsei POLOTSKY					"	80
"	Mr. John VAINSTEIN towards the IYS Social Aid Fund					"	50
"	Lily FRANK in ever loving memory of her beloved parents Riva and Philip FRANK					"	50
"	Lily FRANK in memory of her beloved friend Vera YAPPO					"	25

ARGENTINA

From	Mrs. Gladys SAMSONOWITSCH in memory of her father Emmanuel SAMSONOWITSCH and grandfather Gregory SAMSONOWITSCH					US\$	500
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ISRAEL

From	TEL AVIV Branch of IGUD YOTZEI SIN towards the IYS Social Aid Fund for the Chanuka Holiday					NIS	2500
"	Tsvika AHARONI, grandson of Bella and Dov (Boris) MIRKIN, on the occasion of his graduation from the Hebrew University in Jerusalem towards the Igud Yotzei Sin Social Aid Fund					"	200
"	Rachel and Yona KLIGMAN in honour of their great grandson YONATHAN on the occasion of his Bar-Mitzva					"	200
"	Lily and Zvi KOROSHI on the birth of their great grandson BOAZ, son of Mor and Raz Bar Haim, grandson of Ida and Uri Shmuelson					"	250

From Timna LILACH
In honour of her father Yitzhak NADEL and his wife Isabella NADEL
NIS 300

"	Michael FLEISCHMANN in memory of his dear son ZEEV and wife IRA on their Yahrzeits					"	2000
"	Michael FLEISCHMANN in memory of his mother Bertha Matveevna FLEISCHMANN					"	500
"	Eli ALGOR in memory of his parents Roza and Sava GROHOVSKY					"	1000
"	Lily FOLAD in memory of her mother Anya ODER					"	250
"	Esther and Ron VEINERMAN in memory of their husband and father Albert VEINERMAN					"	400
"	Zina SILBERMAN in memory of her husband Lasar FAIN-FELDMAN					"	50
"	Israel ROSENBLATT in memory of his father Moshe ROSENBLATT					"	180
"	Aya ROSENBLATT in memory of her husband Moshe ROSENBLATT					"	100
"	Vera BEGUN in memory of her parents Haya Sarah and Mordehai BEGUN and her sister and brother-in-law Rosa and Yakov USHEROVICH					"	100
"	Pnina TRAIER in memory of her father Yana (Yakov) BRANDT					"	200
"	Menahem MISHORI, Malka OREN and family in memory of their wife, mother and grandmother Rachel MISHORY on her 5th Yahrzeit					"	180
"	Alina KRINKEVITCH in memory of her dear DECEASED					"	200

From	Itta BARANOVSKY in memory of her dear parents GERTSMAN, her mother-in-law and father-in-law BARANOVSKY and dearly beloved son Moshe BARANOVSKY	NIS	200
"	Rivka SCHMERLING in memory of her sister Ella MATZOVER	"	1000
"	Yakov ROSENBLUM in memory of his father Arie ben Yakov ROSENBLUM	"	300
"	Yona PONIMONSKY in memory of his father-in-law Zياما SHIFRIN on the occasion of his Yahrzeit	"	100
"	Jeanne TIKOTSKY in memory of her dear mother Mira KANER	"	180
"	Judith BAIN in memory of her mother Sopha KARLICK	"	180
"	Itta UDALEVITCH in memory of her mother Dvora GAIZLER	"	300
"	Tema BLUM in memory of her parents Golda and Moshe ZANTLAUFER	"	180
"	Shulamith EVEN in memory of her mother Sarah MORGULEV on occasion of her Yahrzeit	"	180
"	Shulamith EVEN in memory of her father Mara MORGULEV	"	100
"	Eva SHAFRAN in memory of her dear husband Boris SHAFRAN on his Yahrzeit	"	200

In lieu of flowers

From	Mr. & Mrs. A.ABRAHAM	NIS	100	From	Isabella and Yitzhak NADEL	NIS	300
"	Elya BAHIR	"	180	"	Isai PIASTUNOVICH	"	200
"	Marianna BARLY	"	500	"	Sima RAYCHER	"	200
"	Garry BROVINSKY	"	500	"	Carmela ROZEN	"	200
"	Shulamith EVEN	"	360	"	Judith and Israel SANDEL	"	180
"	Inna GLOBIN	"	250	"	Zelda SHAHAM	"	100
"	Miriam HALPERN	"	180	"	Dov SHAMIR	"	150
"	Yosef JACOBSON	"	100	"	Renata SHANY	"	120
"	Ilana KIMELMAN	"	100	"	Rivka SCHMERLING	"	200
"	Abe KISLEV and family	"	250	"	Ilana & Micha SILBERSTEIN	"	500
"	Emmanuel KENIG	"	250	"	Miriam TADMOR	"	200
"	Mr. & Mrs. Raphael LUDIN	"	180	"	Benjamin VEINERMAN	"	500
"	Mr. & Mrs. Kurt MAIMANN	"	250	"	Aviva and Gershon ZALTSMAN	"	100
"	Paul MILLER	"	250	"	Meefa ZILBERG	"	300
"	Gaby NACHTOMI	"	150				

SYNAGOGUE FUND

USA

From	Mrs. Dora MEDAVOY towards the Synagogue Fund	US\$	25
"	Raissa GOLDIN in memory of her son Osia FRENKEL on his Yahrzeit	"	90
"	Raissa GOLDIN in memory of Nehama ELRAN	"	50

ISRAEL

From	Vicky MICHAELI in memory of her husband Moshe MICHAELI on his Yahrzeit	NIS	100
"	Shoshi MAIMON (Lilchuk) in memory of her grandfather Noah LILCHUK	"	50
"	Iza and Esther YARCHO towards the IYS Synagogue Fund	"	100
"	Michael FLEISCHMANN in memory of his grandfather reb Baruch FLEISCHMANN	"	500
"	Leonfried HEIMANN in memory of his uncle Mordechai HEIMANN	"	100
"	Israel ELRAN in memory of his father Moshe ELRAN	"	250
"	Sara and Dani ROSS in memory of their dear DEPARTED	"	100

SCHOLARSHIP FUND - ISRAEL

From	Leah KLURMAN towards the Scholarship Fund in memory of David KATZ	NIS	70
"	Iza and Esther YARCHO towards the Scholarship Fund in memory of Aharon YARCHO for the Chinese students in Israel	"	500
"	Celia NIRIM on occasion of the birth of her great grandson LYAM towards the Scholarship Fund in memory of Moshe NIRIM	"	1000
"	Sara and Dani ROSS towards the Scholarship Fund in memory of Eli ROSENBERG (ROSS)	"	100

IN MEMORIAM

Professor Haim Tadmor

T. Kaufman

(Speech at the Forum Harbin June 2006)

Two years ago, here in Harbin, a seminar was held on the history of the Jews of the city. To my regret, two of the participants of this seminar are not with us any more: Israel Epstein, who will be eulogized by my Chinese colleague, and the Harbin-born Professor Haim Tadmor, one of the foremost Israeli scientists.

Haim Tadmor passed away on December 11, 2005 and was interred in Jerusalem.

Much was written about Haim Tadmor, and much will yet be spoken of this world-renowned Assyriologist and historian of the Ancient Near East.

Haim's road was a long one – from being a pupil of the Harbin "Talmud Tora" school to vice-president of the Academy of Sciences of Israel. This was a man of extraordinary intellect and abundant knowledge. He was kind, loved and respected by all who knew him and who was lucky to meet him in his lifetime.

It was only about two years ago, in September 2004, that Haim, his wife Miriam and son, David, a lawyer, took part in this seminar's deliberations on the history of the Harbin Jews. Haim's paper and remarks at the seminar, his active participation and his visit to the Harbin Jewish cemetery, where his father is buried, deeply impressed all who were close to him. All his life he was a true friend of China and the Chinese people.

The Hebrew Encyclopedia, published in Jerusalem, dedicated an extensive article to Haim Tadmor and his work. I would like to quote an excerpt of this article:

"Tadmor, Haim (Fima Frumstein) -

- 1923, Harbin, China – 2005, Jerusalem, Israel), Israeli Assyriologist and historian of the Ancient Near East. In 1935 settled in Eretz Israel. Studied in the Hebrew University, Jerusalem, where, in 1954 he was accorded the degree of Doctor of Sciences after having defended his thesis on "Chronology of the Ancient Near East"). After qualifying at the Institute of Oriental Studies at the University of Chicago, he began to teach at the Hebrew University, Jerusalem. (1958). Tadmor is one of the leading experts on the history of the first millennium, B.C. He has extensively contributed to the research of chronology, historiography and social institutions of the Near East, including Eretz Israel. Application of comparative method enabled Tadmor to shed new light on the Genesis chapter of the Bible, based on the Near East cultures and eventually becoming their anti-thesis. Among Tadmor's major works is his research on the inscriptions of the Assyrian and Babylonian kings and his "Commentary on the Book of Kings II". In his works he interprets the ancient texts in their cultural-historical context, paying special attention to their genre specifics.

Tadmor was a co-author and co-publisher of a fundamental collective work "The History, historiography and interpretations: research on Biblical and cuneiform literature (1983); publisher of the fifth volume of "The Worldwide Jewish History", dedicated to the Persian period; one of the co-authors of "History of the Jewish People" (both works were later translated into Russian).

In 1971 – 1982 Tadmor became the

chief editor of the "Encyclopedia Mikrait" ("The Biblical Encyclopedia"). From 1972 he was the scientific adviser, and since 1976 -- a member of the editorial board of the Russian-language "Concise Jewish Encyclopedia". He was also elected to the post of Vice-President of the Academy of Sciences of Israel."

Professor Tadmor was highly valued and was involved in the activities of Igud Yotzei Sin and the Friendship Society, Israel-China. After the appearance of each new issue of our mouthpiece "Bulletin", he phoned me and stressed the importance of this publication for the research of the history of the Jewish presence in China.

Each encounter, each conversation with Haim was a joyous event, full of content, wisdom and warm sentiment of friendship and sincerity.

He was an eminent scientist, a prominent social activist of our academic world, but first and foremost, he was a wonderful person,

Mara Goldberg - at 72

On July 6, Mara Goldberg, formerly of Harbin, passed away in Haifa. He was 72.

Mara came to Israel in 1950. On his mother's side he belongs to the well-known Gourevich family. In Israel Mara graduated from the Haifa Technion and worked at the "Raphael". He was closely connected with the IYS.

Mara was buried in Haifa. The ceremony was attended by his family and by many friends and colleagues. He left wife, Mira, daughter and son with families.

Zichro livraha.

Betty Trachtengerts

At this moment I can feel my mother's shadow flying over us looking at my family and all of you her friends, my friends and we all gathered together in our sorrow of missing her here with us, but yet I am sure she feels fully liberated, good in spirits and satisfied that after her 97 and a half with us of going to my father, brother, her parents in the next stage.

My mother was a person that I and my family will never forget. She was a person who felt that she knew what she was doing and where she was heading. She never could differentiate from the two simple words in our vocabulary, the words were NO and YES. Yet she always sought a solution with her logical mind and her ability of strong convictions, beliefs and trying to find solutions during her long marriage with my father and the period of about 20 years after his death. She fought together with my father for a better and easier life. Our lives were spared because we lived in China and were free of the Holocaust that raged in Europe, a life that gave more privileges and pleasures and communal experiences. She benefited this opportunity to give a good education, a good standard of living, friendship to our family from which we benefited.

Our life in China through the Japanese period, The Nationalist period, the Second World War, then the conquest of mainland China by the Communists left us with three good options, Israel, USA and Australia our good destiny was going to Australia sure the best privileged option we had. My mother together with my father founded a Disposal store business, located ourselves in the Eastern Suburbs, became strong components in our Jewish Community and began a life with the Help of the Shem in the Jewish community and the family. My mother's interests were always with her Children, other people's children, life of the community, Israel. She then joined WIZO, which has lasted for over 40 years of her

life. Her work and dedication to WIZO, its ideals its solutions to the people and children became her big priority in her life. WIZO has acknowledged her devotion to the cause of Israel by giving my mother the highest recognition. This she always cherished and fought for its fruition.

She saw that the main merit of family life, our life, is being Jewish and support for Israel was to foster pay and encourage her grandchildren, great grandchildren in having a Jewish education in a Jewish School and always belonging to a Synagogue and Jewish life. That was part of my mother. It's the best way of life which I always followed.

The biggest shock and disappointment of her life was the death of my brother Bobby. This left a scar that she found hard to come to terms with as she said why him and not me. Nevertheless with my close association and love I endeavored to give her my love and understanding to live and best enjoy what years she would have left.

Her commitment to life was a positive one that living, giving and enjoying where ever possible was a necessity. The last few months were difficult as her health went hay-wire and controlling this situation at her advanced age was very difficult. She played her part of the game by giving me a chance to control her situation to the best of my ability. This control was mainly due to the help of my wife Naomi.

I must say she never missed an opportunity to please her family and her beliefs. Last Pessach she and our family were invited for the Pessach celebration to Avi's and Michelle's parents place. She knew it was hard for her to attain to this demand but she would not pass this occasion, we carried her there. She participated loved it and enjoyed it. She wanted to make it this year for the Rosh Hashanna and Yom Kippur, but she never made it this year. Love for my children and great grandchildren was for her a way of life.

She now has joined a different way of life with people she knows, respects and feels comfortable with. Life continues, and we the living, respect and cherish her ways and now is our time to say, we are going to cherish her memory and learn from her good ways.

Jesse

Mara Grossman - at 83

Mara Grossman, nee Yablonsky, formerly of Harbin, passed away in San Francisco at the age of 83.

Mara was born in Harbin, graduated from the First Harbin school of Commerce in 1939. There she married Lusia Grossman. The couple left for Australia, and, some time later, migrated to Los Angeles, USA.

Throughout the following years, Mara and Lusia were active members of the Far Eastern Association in South California and Israel.

Mara was a remarkably amicable person loved and appreciated by her numerous friends. She was an invaluable social worker who had accomplished much for our associations in Los Angeles and Israel.

Another dear friend, a link to our past, had left us. May her memory be blessed.

T.K.

Mary Bayiar (nee Beim)

With much to our regret we received news of the death on 11th September 2006 to one of our former fellow townswoman from Shanghai- Mrs. Mary Bayiar (nee Beim).

Mary was born on the 20th November 1935 in Shanghai. Her parent Riva (nee Zatz) and Abrasha Beim. Mary studied in several Shanghai schools: Public School for girls, Shanghai Jewish school Soviet school. In December 1949 Beim family and their children - Mary and Esther arrived by ship "Wooster Victory" (second run) to Haifa. Beim then followed a difficult life path at the immigration camp "Shaar Aliya" later "Maabara Atlit" & Ramat Ishay. I well ber Abrasha, as one of our active

correspondents and a helper just after the iguds birth in Ramat Ishay.

Mary continued studies at first in an Agriculture school at nagalil ' then she passed a full course on medical nursing and obstetrics became a nurse and midwife she reached offices rend while serving in the IDF.

During her military service Mary met her future husband Maurice Bayiar, an aviation socialist. The young couple settled in Lode where she lived the rest of her future years. After ending studies at a special course of social nurses specialists Mary took this job, unilretiemnt continuing to work in Lod & Ramle.

Mary & Maurice had 3 children Irit, Avihat, Rinat.

All grew up have own families & children to the erfjoyment and care of their clders.

Mary was a devoted wife loving mother and grandmother.

The Bayer had always been a solidarity, friendly to all family. Their apartment was open to friend, children and grandchildren, enters family.

Mary, her sister Esty came to "Bet Ponve" eight years ago there they once again met the former shanghai children Mifa Zilberg (Godberg), Rasha Kaufman(Zegetman),Iva Law and man other. The tow sister started to attend the regular Sunday club meetings a t"Beit Ponve".

Mary was a vety active members, always asking what help is needed and she was ways ready to give such help. She attended all social activities helpd at "Beit Ponve" no matter the time or a meeting with foreign guests, a holiday celebration. She spent plenty of time doing work in sending the "Bulleting " maill, always working in quiet, even silent mood.

She was respected and loved by the "Beit Ponve" men bars her sudden death Mary and Maurice visited the usual Sunday meeting as they had done for years.

Marys funeral was held at the lods' new cemetery with many people attending the sad went- friends fellow

workers nerd children their friends. A wreath from the lysin was placed at herbiest resting place.

We lost one of our respected heelers and fellow women close to our Association and who never separated from her china past to the very end. Memory to our Mary shall live with us for many, many years.

T. Kaufman

MARA GROSSMAN

Grossman. Mara passed away on August 16, 2006. Born in Harbin, China, January 30, 1923, daughter of the late Nisim and Maria Yablonsky. Married her late husband, Elias, in 1952 and enjoyed a loving and happy 53 years of marriage. Great lover of the arts and a practicing artist in a number of media. Survived by brother-in-law Moses Grossman and his wife Verle; cousins Marjorie MacMahon, Mary Smith, Dorothy Carl, and Gregory Grossman, and his wife Joan; nieces Deborah and Pamela, nephews David, Daniel and Boris; she is also survived by ten grand nephews and nieces and many loving friends. Services were held at Mt. Sinai Memorial Parks-Hollywood Hills, Sunday, August 20, at 12 noon. May her soul rest in peace.

MY FRIEND MARA GROSSMAN

Little did I know that I would be writing this obituary so soon after Lusia's passing to honor my dear friend. She has left a void in many people's life, especially mine. I was with Mara throughout Lucia's illness hoping to make it a little easier for her to unload her sorrow. But after Lucia's death, she really lost all interest in living. She kept on saying "now that Lusia is not here, there is no reason for me to live".

Mara was an exceptionally talented woman, did a lot of sculpturing, needle pointing and a terrific cook, we had some wonderful meals at their home. Though Lusia and Mara had no children they were surrounded with an incredible family of nephews and

nieces; she was very well taken care of and was put to rest with dignity.

I was fortunate enough to see her in San Francisco a few weeks before she closed her eyes. She recognized me, squeezed my hand and whispered thank you.

Rest in peace my dearest friend; you will be in my heart forever.

MIRA MRANTZ

Mara Grossman

A devoted wife, aunt, daughter and friend, Mara traveled a world-encompassing journey of homemaking in many places – from her birth city of Harbin China, to Sydney Australia, then on to San Francisco and then her final home in Los Angeles California – all shared with her eternal life love and partner, Lusia Grossman.

Mara shared many gifts in all our lives, especially through her love of the arts, travel, and animals. Her expression of the very arts she admired brought forth her own beautiful artwork in a variety of media. She was also a passionate world traveler, and shared a lifelong love of and compassion for animals. She was devoted to her pets, most notably Booby and Fiefka, her beloved dog and cat.

She derived enormous pleasure from her family and friends with many memorable meals and bilingual conversations shared at her table. She was active in American Friends of Magen David Adom (ARMDI) and the American Far East Society of Southern California. She was cherished by many and gave her love freely in return.

She will rest in peace beside her beloved Elias (Lusia) Grossman at Mt. Sinai Memorial Park and near her dearly loved mother Maria Yablonskaya at Forest Lawn, both in Hollywood Hills.

With deepest sorrow we announce the passing of our dear

Mara (Margolia) GROSSMAN

Passed away on August 16, 2006 in San Francisco

Mourned by brother-in-law MOSES and his wife VERLE,
cousins Marjorie MACMAHON, Mary SMITH, Dorothy CARL,
Gregory GROSSMAN,
nieces DEBORAH and PAMELA, nephews DAVID, DANIEL and BORIS

The GROSSMAN FAMILY

With deep sorrow we mourn the death of our dear friend

Mara GROSSMAN

and extend our deepest sympathy to the entire GROSSMAN family.

She will be missed. May she rest in peace.

Esther and Paul AGRAN
Mira and Phil MATERMAN
Mira MRANTZ
Joe MRANTZ

74

We mourn the passing of our lifelong friend

Mara GROSSMAN

and express our heartfelt condolences to Moses and Gregory GROSSMAN
and their families

Olga and Isai KAUFMAN
Aron SLOUSTCHER

With deep sorrow and regret we announce the passing of

Alex (Abe) KAPLAN

in July, 2006 in California
May he rest in peace

Isaac, Larisa and Vova DASHINSKY
Grandsons Rusik, Aleksey, Valentin

With deep sorrow and regret we announce the sudden passing
of our beloved

Mary BEYAR

(nee Beim)

on Monday, September 11th, 2006, aged 73
Dearest wife, mother, mother-in-law, sister, sister-in-law,
grandmother and auntie

Maurice BEYAR
Lotem, Nadav DUANI
Avihai and Ronit, Chen, Ran, Omer BEYAR
Rinat and Itzik, Sapir, Tomer HAYIK
Esther (nee Beim) and Meir GINANSKY
Shmulik and Tally, Roey, Amit GINANSKY

May she rest in peace

Our hearts go out to MAURICE, ETTI, ORIT, AVIHAI, RINAT
and their families

on the untimely passing of our beloved

Marinka (Beim) BEYAR

and grieve with them on the loss of their wife, mother, grandmother and
our beloved cousin.

May her memory be for a blessing.

Dora and Gabe LEE
Lili and John DILLON and family
Ronie, Helene MRANTZ and
Jessie, Dorel, Stuart, Eli and Ari BOGOM-SHANON
Michael, Michelle and Ashley SHANNON

The BOARD of DIRECTORS of IGUD YOTZEI SIN is saddened by the passing of our dear member and good friend

Mary BEYAR

(nee Beim)

and extend heartfelt sympathy to MAURICE and family and to Esther GINANSKY and family

Deeply saddened by the passing of my old friend

Mary BEYAR

(nee Beim)

My heartfelt condolences to her husband MAURICE and to her sister Esther GINANSKY (nee Beim) and their families

Joe MRANTZ

Lily and Zvi KOROSHI express heartfelt condolences to our dearest friend Etti GINANSKY and family, to MAURICE and the family on the untimely death of

Mary BEYAR

May she rest in peace

Rasha and Teddy KAUFMAN, Bella and Avraham GOLDREICH mourn the passing of good old friend

Mary BEYAR

and express profound sympathy to MAURICE with family and ETTI, MEIR and their family

We are deeply saddened by the untimely death of our dearest friend

MARY

and extend our heartfelt condolences
to her husband MAURICE and children,
her sister ETTY and family

BEGUN Vera & Haim

BERGMAN Raya

BRACHA Haya

EVEN Shulamith

FAIBUSOVITCH Tamara

FLEISCHMANN Michael

GUTMAN David

KAMIONKA Mary & Ronit

LADYJENSKY Valery

LOWE Eva

NACHTOMI Gaby

OLSHEVSKI Genia

PISETSKI Mira & Isai

RECHES Alya

ROSENBLATT Aya

SHMUSHKOVITCH Tina & Grisha

SHTAINBERG Nelli

TIKOTSKY Jeanne

ZILBERG Meefa

ZORIN Hila

We announce with deepest sorrow the passing of our beloved

Anne KOFFLER

October 23, 2006

Beloved wife for 48 years of Dr. Nicholas KOFFLER

Devoted daughter of Frances GREENBERG

Cherished mother and mother-in-law of

STEPHEN and MARCELLA, PAMELA and RUSSELL,
RICHARD and LAUREN

Adoring grandmother of

NICHOLAS, KAYLA, WILL, GEORGIA, SETH, DAISY, and LIONEL

Caring, nurturing aunt of

Kenneth and Gregg LINSKY, Andrea LINSKY, Jennifer LINSKY

Great aunt to

Jagger and Sage LINSKY

You filled our lives with Beauty and Love. You will always be in our hearts.

Joe and Dora WAINER send their deepest condolences
to Frances GREENBERG, Nick KOFFLER and family
on the tragic loss of their beloved

A N N E

Our sincere condolences to
Frances GREENBERG, Nick KOFFLER and their family
on the untimely death of their beloved

A N N E

Angelica and Mike KLEBANOFF

Sincere sympathy to FRANCES, NICK and family
on the loss of their beloved

Anne KOFFLER

With love,
Luba TUCK

Our heartfelt condolences to NICK, FRANCES,
and to all the loving children, grandchildren, nieces and nephews
on the passing of

Anne KOFFLER

We celebrate her life as we remember a very special lady

Rose and Norman PEISER and family
Susan and Mark BRITANISKY and family

With deep sadness we extend our sympathy to FRANCES, NICK
and the entire family on the loss of

Anne KOFFLER

We mourn with you this terrible loss

Golda LAZAROVITCH
Esther SNODGRASS

With deep sorrow we express our heartfelt condolences
to dearest Frances GREENBERG, Dr. Nick KOFFLER, and family
on the passing of their beloved daughter, wife, mother, grandmother and aunt

Anne KOFFLER

Rissia IONIS and family
Bella BERKOVITCH and family

We are saddened by the passing of

Anne KOFFLER

and extend our condolences to her mother FRANCES, husband NICK,
their children and grandchildren

Lillie and Henry BERK

Our heartfelt sympathy to dear

FRANCES, NICK, STEVEN, PAMELA, RICK, and their families
on the passing of their beloved daughter, wife, mother, and grandmother

Anne KOFFLER

Bella RECTOR
Ida SCHVETZ and families

The Association of the former residents from China in Israel IGUD YOTZEI SIN
is very saddened by the passing

Anne KOFFLER

Sincere condolences to Frances GREENBERG and Nick KOFFLER
and their families

In loving memory of

Anne KOFFLER

With love and sympathy to NICK, FRANCES, and to all of her wonderful family

Bertha ELKIN and family

Our heartfelt condolences to
Frances GREENBERG, Nick KOFFLER and their families
on the tragic loss of their beloved

A N N E

Rasha and Teddy KAUFMAN

Our sincere and deepest sympathy to TED and his family
on the loss of his sister

Ilona FLINT

(nee Bell)

Raissa GOLDIN
Golda LAZAROVITCH
Dora MEDAVOY
Mira MRANTZ
Esther SNODGRASS and family

We are deeply saddened by the passing of our niece and cousin

Ilona FLINT (nee Bell)

and express our heartfelt sympathy to TEDDY, BARBARA and family

Olga, Naomi and Angelica KANER

In memory
of a wonderful person and our dearest friend

Sophie BARD

Heartfelt sympathy and condolences from

Misha FLEISCHMANN, GEORGIA and MAYA

We are deeply saddened by the death of dear

S O P H I E

and express our heartfelt condolences to MONIA, PAUL, MONICA and
their families

Olga and Cy KAUFMAN
Rasha and Teddy KAUFMAN

Ezra TOUEG

Passed away on November 23. Ezra was the husband of Rebecca Toueg, our active public worker and one of the editors of the English version of the Bulletin. Igud Yotzei Sin deeply mourns the death of Ezra and expresses condolences to Rebecca and her family.

In loving memory of our cousin

Leo DMITROVSKY

who passed away on November 8th, 2006, in New York

Our condolences to his wife LAURA, his son STEVEN and his family,
his sister DEBBIE and her family

Henry and Lillie (Dmitrovsky) BERK

We are deeply saddened by the passing of our dear friend

Galochka BRAUN (Royter)

and express our heartfelt condolences to MORIS, JACK and the family
She will be missed. May she rest in peace.

Isaac, Volodia, Larisa DASHINSKY

Lily GANDEL

Jenny KAPLAN (Tunik)

Jeanne TIKOTSKY

We are deeply saddened by the passing away of our dearest friend

Galia BRAUN

and extend our heartfelt condolences to her husband MORRIS,
son JACK and daughter-in-law

Asya RAHMAN

Hannah STERN

Mary and George VORON

With deepest sorrow in our hearts we sadly announce the passing away of

Freda NISSENBAUM

On Sunday, 19th, November 2006

Beloved wife of GRISHA, mother of daughters JOYCE and HILARY, sister of TONY and SARAH, grandmother and great grandmother.

A beautiful woman, kind and loving, a champion runner, music and dancing was her life. Always ready to help people in need.
Rest in peace, dearest one. You will never be forgotten in our memory.

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

Freda NISSENBAUM

and expresses profound sympathy
to GRISHA and daughters with their families and sisters TONI and SARAH

Freda Nissenbaum

Passed Away

Freda Nissenbaum, our compatriot from Harbin and Shanghai, passed away in Hadera on November 19 at the age of 85.

All the years Freda was an active member of Igud Yotzei Sin. She was a person who was always surrounded by friends and loved by all who knew her.

The funeral took place at the cemetery of Hadera on November 22. Numerous friends arrived there to pay their last respects to Freda.

Rasha and Teddy Kaufman laid a wreath from Igud Yotzei Sin.

The deceased left behind husband Grisha, daughters Joyce and Hilary with the families and sisters Toni and Sarah.

The memory of Freda will remain forever in our hearts!

Rachel PERSOFF

The wife of the late Isai Persoff, from the Jewish Community of Tientsin,
Passed away on November 11, 2006.

Mourning her death are
her children: Judith Marom (Judy Persoff) and Inon Perry (Falik Persoff),
her grandchildren: Michal, Anat, Amnon, Gali and Daphna,
her great grandchildren: Omri, Yael, Tamar, Aya and Na'ama.
her sisters-in-law: Mania Henigsberg (Persoff), Donia Fuks (Persoff),
her brother and sisters: Leo, Freda and Emily
and all her loving family

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

Sophie BARD

and express our deepest to MONIA and family

Flora and Bob FREIMAN
REVA, MIRIAM and PETER

From The Album of The Past



The Kroll family and friends, in the garden of their home, Harbin 1928

From the book "The Jews of Harbin live in my Heart" by Teddy Kaufman
Tel-Aviv, 2006

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

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

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(from the by-laws of the Association)

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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.