



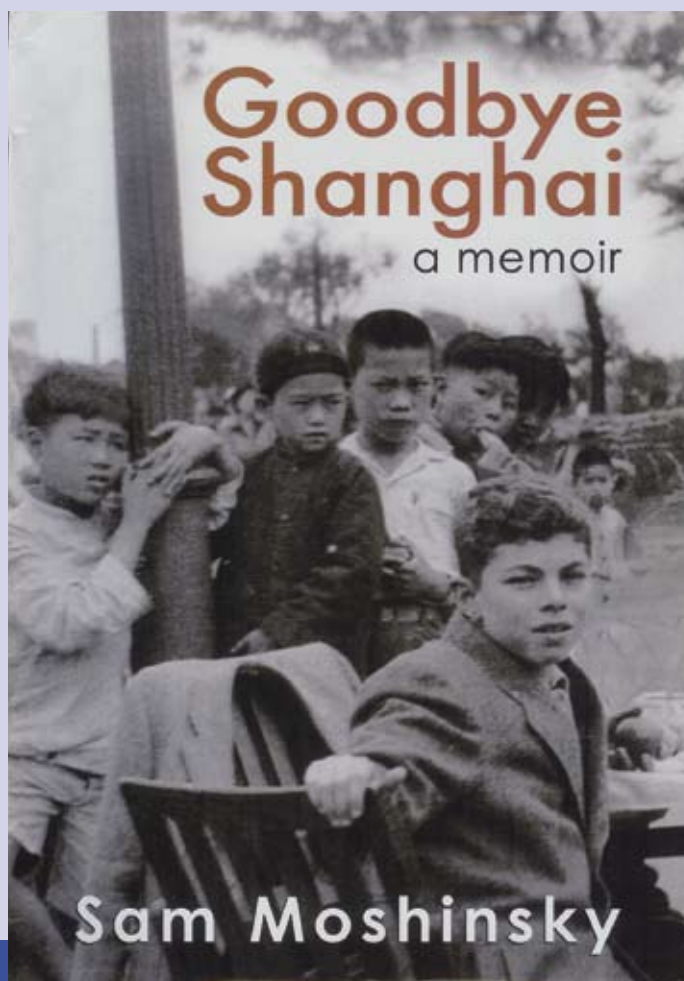
Bulletin

Igud Yotzei Sin

Association of Former Residents of China

November-December 2009 ♦ Vol LVI ♦ Issue No. 400 English Supplement

55 years 1954-2009 400 Bulletin Issues



A new book published in Australia by a
Shanghailanders Sam Moshinsky

Vera Karlikoff at "Beit Ponve"



Vera thanks for the reception



T. Kaufman talks about Vera



Yossi Klein greets the guest



Tamara Faibusovich thanks Vera for her support



Mifa Zilberg (right) presents Vera with a bunch of flowers



In the "Beit-Ponve" club (left to right): A. Rosenblat, J. Levoff, B. Tzur, M. Fleischmann, T. Piastunovich, A. Podolsky and G. Brovinsky

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The Board of Directors of Igud Yotzei Sin in Israel is honoured to invite you to the traditioinal reunion of former residents of China and the ceremony of the presentation of scholarships to students. The event will take place on January 7, 2010, Thursday, at the Einav Cultural Centre (Merkaz Einav le-Tarbut) at # 71, Ibn-Gebirol Street, on the roof of Gan Hair, Tel Aviv. The doors will be opened at 5 p.m. for the reunion of friends and a light refreshment will be served. Then, at 6 p.m. the doors of the hall will be closed and the ceremony will start. Pay attention! The date is new and the place is new!



Portrait of Misha Kogan

by artist

L. Smushkovitch

To the Misha Kogan Scholarship Fund

a Donation of

US\$ 40,000

from

Asya Kogan (Tokyo)

in commemoration of

Misha's 90th birthday

and 25 years since his death.

December 2009

THEMES OF THE DAY

T. Kaufman

For 55 years 400 Journal editions

It is 55 years since the edition of the first issue of Igud Bulletin, and today we are publishing the 400th issue of the Association of Former Residents of China Bulletin.

I remember well that first issue of the Bulletin, typed on hectograph. I remember as well all those who participated in the creation of our printed material that represents today the voice of emigrants from China and Diaspora.

It is our duty to recall all those, who directed the publication of the Bulletin for 55 years. Those are D.Rabinovich, V.C. Zlotnikov, M.I. Kliaver, Professor B.Bresler and B.Mirkin. During many years, E.Pratt (M.Pirutinsky), C.Lyubman, I.Dashinsky, Y.Ladyjensky, S.Jacoby, R Toueg, J.Sandel and J.Bain collaborated in the Bulletin. Also, we should remember many others, who assisted us during various periods of the existence of the Bulletin.

Publication of the Bulletin in three languages - Russian, English and Hebrew and the annex "Voice of China Israel Friendship" in English (already 17 years) is not a simple and easy task.

What is the merit of Igud Bulletin? First and foremost, it is the connection with the emigrants from China. Thanks to the Bulletin, tens of people found their relatives and friends. Important role of the Bulletin is the preservation of the unusual past of the Chinese Jewry. The Bulletin preserves the memory of those who passed away. The Bulletin recounts the activity of our organization and life of Chinese emigrants worldwide.

The Igud Bulletin earned respect not only among our compatriots, but among scientists, historians, journalists and publishers. One can

find references to the Bulletin in many periodic editions and books about Chinese Jews and China in general. The circulation of our journal is low, but those 500 copies, which we send abroad, reach 200 destinations on the world map.

Publishing the 400th issue of the journal, we can look back with pride and satisfaction, on the long way and numerous mentions about our work give us new strength to continue our work.

COMPATRIOTS MEETING

January 7, 2010 in Tel-Aviv, there will be Israel-wide annual meeting of the compatriots - emigrants from China and traditional ceremony of presentation of scholarships to the siblings of China emigrants. This, as always, is a major celebration for all of us. Let us believe that we shall have strength and the will to continue with this tradition.

NEW HONORABLE MEMBERS OF THE ASSOCIATION OF FORMER RESIDENTS OF CHINA

The Igud has elected unanimously three new honorable members of our Association. Those are:

The Center of Harbin Jews History Studies, the Academy of Social Sciences of Heilongjiang Province (Harbin).

The President of the Academy for Social Sciences of Heilunzian Prince, the founder and long-standing Director of the Center of Harbin Jews History Studies, professor Qu Wei (Harbin).

The long-standing chairman of the Far East Society in San-Francisco, Isai Kaufman at his 90th year birthday.

All new honorable members of Igud contributed to the preservation of the Jewish past in Harbin and help our compatriots in Israel. Their names add to the register of the respected people

who have earned this honorable title.

NEW BOOKS ABOUT CHINA AND ITS JEWS

Lately we have received new editions about Chinese Jews and China in general, which merits our attention.

"From the Far East to the Middle". The edition Scientific-research Center "Russian Jewry abroad" (v. 19) directed by M.Parhomovsky. The book is dedicated to the Chinese Jews history and the line of prominent personalities on the Jewish communities in Chinese cities. This is a fundamental work in Russian, that merits being in every family of our compatriots from China.

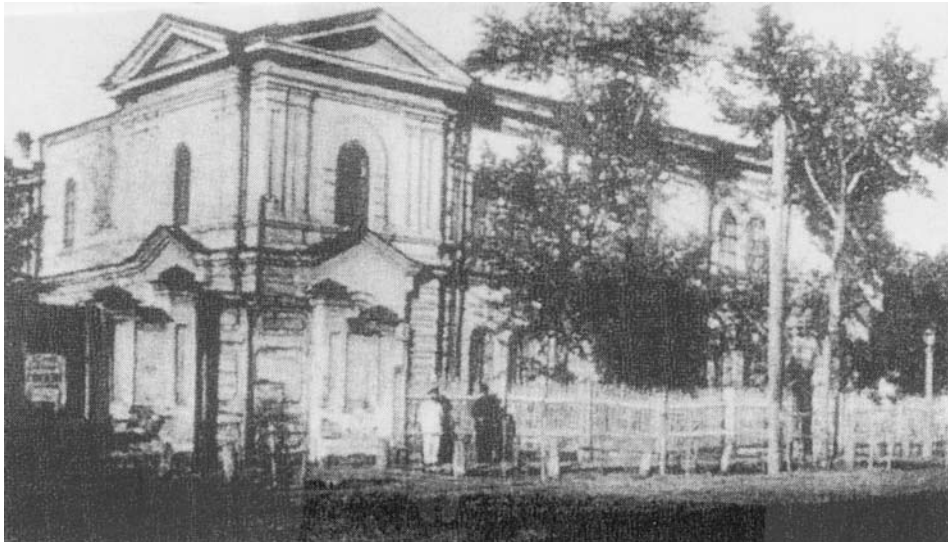
"Israel-China". The book is by Professor Josef Shalhevet, the first formal Israeli representative in China, who headed the Israeli academic mission in Pekin two years before the establishment of diplomatic relations between the two countries in 1992. This book is not only a historical document. This is a gripping story of life of the first Israelis in new China. The book is in Hebrew and all those interested in China and the interrelations between our country and the Heavenly Empire, should read it.

FUTURE PLANS

Part of our work program in 2010 is organizing and carrying out in Harbin a conference, dealing with the history of Chinese Jews. This a joint undertaking of Limmud FSN, supported by the Jewish Agency, Academy of Social Sciences of Heilongjiang Province, Association of Former Residents of China and Israel China Friendship Society. The Conference is planned for September, 2010 in Harbin. This enterprise is a continuation of the three previous conferences that took place in Harbin in 2004, 2006, and 2007.

From The Album of The Past

Tientsin Jewish Hospital - 1937



The Jewish hospital at the 66th Street in the former British Concession established in 1937 was mainly for the Jews, but it also treated Chinese patients. Every day up to one hundred people received medical treatment here.

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

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

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

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

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

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People and Events

Professor Victoria Romanova

In the far away Siberian town of Habarovsk, lives and works our close dear friend Victoria Romanova.

Victoria (Vika) for many years is engaged with the history of Jews in the Far East, China and particularly, in Harbin. Victoria visited Israel for the first time ten years ago. She worked in archives of Igud. Then, we met her at the first Seminar of the History of Harbin Jews, which took place in Harbin in 2004. This year Victoria came here again on a short visit, just for a week, with the same goal - to work in the archives and study the history of the Harbin Jews during the hard period of the Japanese Occupation of Manchuria (1931 - 1945).

During all this time, Victoria published many works on the history of Harbin Jews. This year she participated in two seminars, dedicated to Harbin Jewry. One of these took place in Heidelberg, Germany. The second, organized for the German students, took place during three weeks last July in Harbin.

Victoria, as an historian, chose the hard work of restoring the and commenting on the history of Harbin Jews. This invaluable investment into the cause of preservation of the unusual past, particularly of the up-keeping the community of Russian Jews on Manchurian land.

We, the friends of Victoria, trying to assist her in her priceless, for us, work, send her our love and heartfelt wishes for success in her activity. Let her keep the energy in realizing the basic work of the history of the Chinese and Far East Jewry.

A lot of success and meeting in Tel-Aviv in the near future!

T.Kaufman

GENEROUS DONATION OF ASYA KOGAN

Asya Kogan has donated an MRI (magnetic resonance imaging) device to the Assaf Harofe hospital in Zerifin. The MRI device provides accurate scans that make

possible early diagnosis of diseases.

A SYNAGOGUE COMMEMORATING THE JEWISH COMMUNITY IN CHINA

At the synagogue commemorating the Jewish community in China (at 31 Hagolan St. in Tel Aviv), prayers were said for the holidays of Rosh Hashanah, Yom Kippur and Sukkot. In addition to the regular worshippers, residents of the Ramat Hahayal (formerly Shanghai) neighborhood also attended.

"BEIT PONVE" GUESTS

Social organization "Limud FSU" is very active to introduce the Jewish youth in the CIS (former Soviet Union) to Jewry and to Israel. The directors of this organization, Haim Zesler and Vika Elkina visited "Beit Ponve" and met with T.Kaufman and Y.Klein.

They discussed the idea of organizing a seminar in Harbin in 2010, dedicated to history of Harbin Jews, for the Jewish youth of Ukraine and Russia and particularly of Birobidzan. For this end, it is suggested to unite "Limud FSU", the Association of Former Residents of China (Igud), the Israel China Friendship Society and the Academy of Social Sciences of Heilunjiang province. T.Kaufman and Y.Klein assured that the Igud and the Friendship Society shall offer the utmost support for the organizing and carrying out the seminar.

PHOTO EXPOSITION, DEDICATED TO HONKIU

13 to 19 October, in Ashdod, took place a photo exhibition, dedicated to life of Jewish emigrants in Shanghai (1933-1945). The exhibition curator Mishele Hassonn has brought the exhibits from Paris.

Book - The Album of Sarah Ross

Teddy Kaufman

In October, a book was published in Jerusalem – the album of Sarah Ross, our friend from Harbin and Shanghai – "50 Years with a Camera in the Home of Israel's Presidents." The book was printed

on high-quality paper in the form of an album in Russian.

This is an historical book about the exceptional work of Sarah and her late husband, Eli Ross (Rosenberg). Its 165 pages include illustrations and content presenting the history of both the President's House and the author and her husband – talented photographers who documented the nation's history in photographs. The pictures and text illustrate not only historic moments in the work of Israel's five presidents, but also extol the professional accomplishments of Sarah and Eli Ross as photographers. The book is also functions as a memorial for Eli as a person, for whom photography was not only an art, but also the meaning of life.

Sarah Ross has an honorable role among former residents of China in Israel. Everyone who knows Sarah respects and appreciates her. For almost 40 years, Sarah was a journalist photographer for the Bulletin. With her camera, she immortalized many events held by the Association of Former Residents of China in Israel, which in time became history. All the meetings, celebrations, conferences, exhibitions, and receptions were photographed with Sarah's camera. She has now turned 94, and we, her friends from Harbin, new immigrants from the former Soviet Union, and representatives of China in Israel (journalists and those working at various jobs in Israel), warmly bless Sarah, as a talented photographer and a sworn lover of Jerusalem and Israel. With all our hearts, we wish her health, and that she be allowed to see with her own eyes the growth of our homeland and the success of its people and her many friends – friends of Sarah Ross, a noble woman.

Vera Karlikoff at «Beit-Ponve»

On October 18, Sunday, our «Beit-Ponve» club had its first regular Sunday get-together after the autumn holidays. Vera Karlikoff, our former compatriot from

Shanghai and a long-standing friend of Igud Yotzei Sin from Australia, was hosted as an honorary guest at the get-together.

T. Kaufman greeted Vera and talked about her permanent support of our Organization. Then Yossi Klein and Tamara Faibusovich, too, greeted Vera. Vera was presented with a bunch of flowers.

Then T. Kaufman congratulated three members of the Sunday club: Gabi Nahtomi, Mira Piasetsky and Aya Rosenblat with their birthdays.

Present at the get-together were also members of the Board of Directors of IYS: G. Brovinsky and T. Piastunovich, as well as our activists Joe Levoff and Benny Tzur. The get-together passed in an exceptionally warm atmosphere. The Ladies' Committee treated the guests with tasty refreshments and meat-balls.

Japanese Tourists To Visit Ponve House

On February 9, 2010, a group of tourists from Japan is expected to visit Ponve House. The group includes members of a club established in memory of Sempo (Chiune) Sugihara, a true friend of the Jews. It is well known that Sugihara, the Japanese consul in Kovno, Lithuania, at the beginning of WWII, issued exit visas to Jewish refugees, thereby saving thousands of people from death.

Jonathan Stow will head the Japanese tourist group. Theodore Kaufman will give a lecture to the guests about "Japanese Friends of the Jews." This will be the second tourist group from the Sugihara memorial club to visit Ponve House.

A Meeting with Representatives of the Chinese Broadcasting Authority

In the framework of the opening of "China Today," a Chinese Hebrew-language website, Teddy Kaufman, Yosef Klein, Ronnie **Weinerman**, and T. Piastunovich met with representatives of the Chinese international broadcasting authority Sia Tzinsyan, vice chairman, Ein Lichin, deputy manager, and Vivi Tzaze.

A Meeting with Editor-in-Chief of "Ming Pao," a Hong Kong Newspaper

At the invitation of the Israel Ministry of Foreign Affairs, Paul Cheung, editor-in-chief of Ming Pao, visited Israel. Ming Pao, one of the most important newspapers in China, is published in Hong Kong.

On October 21, Cheung, accompanied by Nadav Ashkar, a representative of the Israel Foreign Ministry from the department for East Asian relations, met with Teddy Kaufman, Yosef Klein, and Ronnie **Weinerman**. **The conversation lasted two hours. Cheung, considered one of the most influential editors in China, expresses his political opinions on all events in the country.**

"Goodbye Shanghai"

A new book about Shanghai Jewry has been added to the bibliography for Chinese Jews: "Goodbye Shanghai," by Sam (Samson) Moshinsky. The book is not only about the history of a Jewish family in Shanghai, but also provides a brilliant picture of the remarkable city in which the author was born, studied, and lived.

The book includes many photographs reflecting life in Shanghai. The book is very readable, and will undoubtedly arouse the interest among our friends who formerly resided in that city.

MEMBERSHIP BANQUET GIVEN BY FAR EASTERN SOCIETY OF SAN-FRANCISCO

As usual, once a year Far Eastern Society of S.F. organizes a friendly Banquet at the famous Chinese Restaurant "Peking".

Our Organization is not the same now, as it was few years ago. We don't have as many active members as before, but we are trying to be active as much as it is possible.

Once a year our Board of Directors organizes complimentary Banquet and invites all the remaining members to attend it and enjoy each other's company. We have to be thankful to our President Isai Kaufman for organizing this affair and, on behalf of all the members of our Organization, our Honorary Secretary Mrs. Gutia Katseff expressed gratitude for his devotion to our Organization. Gratitude is also extended to his wife, 01ga Kaufman who always participate and helps her husband in all his initiations for the benefit of our Organization.

It was a wonderful get-together. The Restaurant provided many assorted dishes, Mrs. Kaufman provided many different cookies and the Members were delighted.

Date of affair:

October 11th, 2009

G.K.

The Twenty-Second Annual Michele Berton

Memorial Lecture on Japanese Art

TOKYO TOWER: FROM PAGODAS TO THE TOWER AS LANDMARK LIGHTING MONUMENT

Miya Elise Mizuta, PhD

Lecturer in East Asian Languages and Cultures and Art History, University of Southern California

Sunday, December 6, 2009

Los Angeles County Museum of Art

The Michele Berton Memorial Lectures on Japanese Art were conceived to advance research on Japanese art and to communicate these findings to a broad audience. The annual lectures deal with the entire range of Japanese art from the earliest times to the contemporary scene and embracing all media. The lectureship was established in 1988 at the Los Angeles County Museum of Art by the family of Michele Berton, who was for many years a docent at the museum. A one-time resident of and frequent visitor to Japan, Michele Berton felt a special affinity for that country and her Japanese friends and had a deep understanding of Japanese culture. Michele Berton late wife of our countryman Prof. Peter Berton from Harbin.

Mazal Tov!

Bat Mitzvah of Granddaughter of Mira Mrantz

May 30th was one of the happiest days in my life, and I would like to share this particular day with my friends. My daughter Anya, granddaughter Tami, future granddaughter Rachael and myself were called to the Torah to be Bat Mitzvah. It also happened to coincide with Shavuoth and the services were absolutely magnificent. It took us 10 months to get ready for this incredible day. It has been a challenge for me to study the prayers, to learn the Torah, at this late age, but I did it.

Becoming Bat Mitzvah is very meaningful to me because it signifies my belief in traditions of the many generations before me. It is a tribute to my parents and the fact that I was able to stand at the bimah and chanting the Torah with my daughter and granddaughters meant a lot to me. My five great-grandsons were present and standing in front of the bima watching their "baba" being Bat Mitzvah. How lucky can one be???

HAPPY EVENT IN EVEN FAMILY

In the family of our compatriot from Shanghai, Shulamit Even (nee Morgulov), a happy event occurred. June 14, 2009, in Cleveland (Ohio, USA). The daughter, Ashrit Edit Even and Daniel Shulman got married.

The Association of Former Residents of China congratulates the newly married, Shulamit Even and family on this happy occasion and wishes happiness, health and prosperity until 120!

HAPPY EVENT IN GOLDREICH FAMILY

In the family of our compatriot from Shanghai, Bella Goldreich (nee Segerman) and her husband Abraham, a happy event occurred.

Bat-Mitzva of their granddaughter Moly Roklin. Molly, the daughter of Sandra (nee Goldreich) and her husband Evan Roklin, who live in Los Angeles. The celebration in Herzlia was attended by entire family from Israel, New York and Los Angeles.

The Association of Former Residents of China congratulates the Goldreich and Roklin families on this happy occasion and wishes happiness, health and prosperity till 120!

GALINA SUNDALEVICH IS 80

Galina Sundalevich, the widow of our compatriot Igor Sundalevich, is 80 years old. Galina is an active member of the women committee of the Igud and takes part in Sundays meetings in Beit Ponve. On August 16, on regular Sunday meeting, the Galina's birthday was mentioned. Her daughter Tania and grandson Daniel participated as well. T.Kaufman congratulated Galina, wished her happiness and long life, and she was presented the birthday cake. Galina thanked the organizers of the occasion.

A Birthday for Sarah Ross

On October 14, Sarah Ross celebrated her 94th birthday in her apartment in Jerusalem. In honor of the event, her friend and acquaintances from China, new immigrants from Russia, Chinese journalists, and her friends from work gathered together. The guests included Vera Karlikova (Voron), who visited as a tourist from Australia.

Theodore Kaufman saluted Sarah, and wished her health and long life (until 120).

Prof. Alex Katznelson - 90 Year Old

Our friend from Shanghai, Prof. Alex Katznelson, has turned 90.

Alex is a well-known physician and surgeon. He worked for many years

on the talented staff of physicians at Tel Hashomer Hospital. Alex has won many prizes and honors. Today, he is an honored resident of Ramat Gan.

The Association of Former Residents of China in Israel salutes Alex and the entire Katznelson family, and wishes him health, happiness, success, and long life (until 120).

TEDDY KAUFMAN IS 85

September 9, the members of the Board of Directors of the Igud and the Friendship Society, celebrated the birthday of Teddy Kaufman.

More than 50 persons gathered in the Chinese restaurant "China Sea". Among the honored guests were Charge D'affaires of the Chinese Embassy, Mrs. Zhang Xiaoan, former Israeli Ambassador in China Mrs. Ora Namir and representatives of Russian-speaking community, connected with the activity of the Association of Former Residents of China: Director of the center of scientific research "Russian Jewry abroad", Michael Parhomovsky, editor-compiler Rena Parhomovskaya and Isaak Resnik, Journalist Michael Rinsky, who wrote several articles about the Jews of China.

Y.Klein made an introduction. He addressed the gathering recounting the personality of T.Kaufman. The following speakers were Mrs. Zhang, Mrs. Ora Namir, Mrs V.Priver and Mr. Parhomovsky.

Michael Parhomovsky, his wife and Isaak Resnik presented to T.Kaufman recently issued current book, dedicated to the jews of China "From the Far East to the Middle". T.Kaufman expressed heartfelt thanks to the meeting organizers, Y.Klein and R.Veinerman. He talked about his work in Igud and about those, who contributed to forming his personality and making him a social activist.

This friendly meeting lingered for some time in exceptionally pleasant spirit.

Mazal Tov!

Sam (Samson) Moshinky's 75th Birthday

Sam (Samson) Moshinsky, our friend from Shanghai, celebrated his 75th birthday in Sidney, Australia in July 2009.

Sam Moshinsky occupies a place of honor among our friends in Australia, with a record of many years of activity in Jewish and other community organizations. He has received awards for his services to the community and the state.

The meeting in Sidney was devoted to both his 75th birthday and the publication of his book, "Goodbye Shanghai." The abundantly illustrated book is an asset for the history of the Jews in Shanghai, and will undoubtedly arouse great interest among our friends, particularly former residents of Shanghai who were members of the Jewish community in the city.

The Association of Former Residents of China in Israel congratulates Sam and his family on his 75th birthday, and wishes him health, wealth, and success (until 120).

Issai Piastunovich's 90th Birthday

Issai Piastunovich, our friend from Harbin who lives in Nahariya, has celebrated his 90th birthday. Issai has been a member of the Association of Former Residents of China in Israel for many years, and is a regular contributor to social welfare funds for former residents of China in Israel.

Teddy Piastunovich's 75th Birthday

Teddy Piastunovich, an active board member of the Association of Former Residents of China in Israel, has celebrated his 75th birthday.

We warmly congratulate Teddy, his wife, Jenny, and the entire family on this joyous occasion, and wish them health, happiness, and success (until 120).

85th birthday

In honor of Teddy's Birthday a donation of one thousand dollars was made by Asya Kogan to the Social Aid Fund (M. Kogan Social Aid Fund). From the bottom of my heart I wish you lots of health joy, and everything the best, and of course to continue your work for many, many more years to come together with Rasha.

**With all my love
ASYA**

IN LIEU OF FLOWERS:

SOCIAL AID TO LANDSMEN

Dear Friends,

Pesah is approaching, and Igud Yotzei Sin continues to give to the recipients monthly social aid. According to our data for June 1, 2009 we grant monthly social aid to 60 needy landmen. Mostly, they are elderly, lonely or ailing people. The situation of many of our landmen is very grave, and without IYS' assistance they would not be able to make ends meet. In recent years, the number of contributors has dwindled, both in Israel and abroad, and, therefore, the sums of money that we get for the Social Aid Fund have become considerably smaller. Our social aid totals US\$ 100,000 per a year. Herewith we apply to you with a request to donate to the Social Aid Fund in lieu of flowers to Pesah and to other holidays, birthdays, anniversaries, weddings and other family occasions, or any other festive dates. We will also send a proper notification to the person in whose honor the donation is given. We are aware that our contributors will derive great satisfaction from participating in the noble cause of helping our needy. Flowers wither soon but a good deed lasts long. Your help will make the days of elderly and lonely persons brighter.

Please, send your donation to the following address:

Igud Yotzei Sin

P.O.B. 29786

Tel Aviv 61297

With friendly regards and all the best wishes for Pesah!

Board of Directors of IYS

Preserving the Memory of Shanghai Jews

By Sam Riley

The names on the list each have their own story - a watchmaker, an architect and a teacher are just some of the thousands of professions represented. A 1-year-old child is another name and another life saved on a list of almost 15,000 lucky escapees from the Nazi death camps and other horrors of the World War II Holocaust. The list is a remarkable addition to a new database of Jewish refugees who were provided shelter in Shanghai in the 1930s and 1940s. Earlier in the year, the Israeli Consulate General in Shanghai put a global call out for information to help compile the Shanghai Jews Database, which will record information on approximately 30,000 Jewish refugees. Despite suffering under Japanese occupation, Shanghai took in thousands of Jewish refugees from Europe at a time when many countries were denying their entry. Shanghai's Hongkou District Government, with the help of the Israeli Consulate, is compiling the database. The database kicked off with 600 names in early June, but just two weeks later a list of almost 15,000 names was received from the Israeli Consulate in Austria.

Kate Hass and her husband Henry are an example of the huge network of people around the world who have offered to provide information for the database. The couple live in Tacoma, Washington, in the United States. In 1938, when Henry was three months old, his parents fled Berlin. Henry's 94-year-old mother Gerda still lives near the couple and they have documented her escape from Europe and her life in Shanghai.

The Hass family spent more than a year trying to find a way out

of Europe, before sailing from Marseilles in France to Shanghai. The couple have since returned to Shanghai and visited the one-room home in Hongkou where Henry and his family lived. "When my husband arrived he could not speak a word for five minutes," Hass writes in an e-mail. "Additionally, the woman living in the room with her husband told us that in 1947 her parents had taken over the room from the white people who had been living there. "When my husband told her that he had lived there with his parents, the woman burst into tears with joy that she was meeting the "little boy who had lived there".

The Shanghai government will also search a variety of local historical documents to find information on the city's Jewish community. "The database is something very unique. It doesn't exist in many places around the world and it preserves the memory of a community that is no longer here," says Israeli Consul General Uri Gutman. "Nowadays Jews that live here are expatriates and newcomers and professionals who came in the last 10 years or so, and there is no collective memory. We hope that this database will become a unique historical document."

The database will list the age, country of origin, profession and route the person took out of Europe. It will also provide information on where they lived in Shanghai and the country in which they later settled. Gutman says he hopes the database will eventually be available on the Internet.

Three waves of Jews came to Shanghai. The first arrived in the mid-19th century and were mainly Iraqi

Jews. The next wave arrived in the early 20th century from Russia.

The already established Jewish community in Shanghai made it an attractive choice for the third wave of Jews fleeing persecution in Europe in the late 1930s-1940s.

In addition to the 15,000 names, Gutman says he also received information from Jews around the world, including communities in Australia, the US and Europe.

The database is one of a number of cooperative projects between the Israeli Consulate General and the Hongkou government. Last year the consulate renovated an activity center in Huoshan Park for the elderly, providing a range of gym equipment, a library, musical instruments and some new facilities. Money was donated by Israeli businesses to an aged care facility in the northern part of the district, including flat-screen televisions and air-conditioning units.

"This is a way of us repaying the generation who absorbed the Jewish refugees, lived side by side with them, and made them feel welcome," Gutman says.

In a cooperative effort with local officials, the Ohel Moshe Synagogue has been painstakingly restored and earlier in the year hosted its first wedding. The synagogue and surrounds will house the Shanghai Jewish Refugees Museum, which will include the database.

(From the Shanghai Daily)

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

Chapter 14 Section A

Our journey has finally reached its end. We were brought to Putma in the Autonomous Republic of Mordovia, A region that has many hard labor camps, on it's soil. All the camps there are known for their infamy, due to the harsh treatment of the prisoners and the hard labor that they are subjected to. From the railway station we were led by foot to one of the camps where We were housed in an old wooden house with an attic. We were twenty people, bunked on folding bunks, which were attached to the walls. We wallowed there for two days, and fed only bread and tea, nothing else. The house where we stayed is part a transit camp from where the prisoners are dispatched to various camps in the Putma area. We, comprising a group of about 50 prisoners, are being sent to a camp holding only foreign prisoners. All are claiming that from there we will go free. The number of prisoners in that camp amounts to about 600 people, mostly stateless. I was put in a room near the hospital; it seems to me that I will be assigned to work there. In my room two other doctors are housed a Czech and a doctor coming from Harbin, a good friend of mine from years past. He was arrested in 1948, brought to the Soviet Union and sentenced to 25 years of hard labor for spying. This person was never in his life, involved in any political activity, or public matters. However, when he was arrested he decided to plead "guilty" to all the charges he was accused of as he was afraid of being tortured during his interrogation, in addition to that there was no point in fighting the authorities as his sentence was set well in advance of his trial



and his interrogation. He is suffering from high blood pressure, and in one of the camps a medical commission decided to free him as his ailment is untreatable in camp conditions. However the court authorities because of the "severity of his crime" that he committed and considering that he "confessed" to being a "spy" did not approve this decision. For the last eight years he is being transferred from camp to camp and is now in Putma. In Putma there are about ten Jews of various origins, 5-6 from Poland, one from Czechoslovakia one from Hungary and three, including myself, from the Far East. Every evening we all meet and spend an hour or so together in discussions on Jewish matters, on the lives of Jews in our countries of origin and remembering our loved ones. The time I spent in this camp was not long. Within a few days I was transferred to another camp, where I stayed for two weeks and then again transferred to a third camp not far away. The last two camps were not designated for foreigners but for Soviet nationals only, mainly criminals. All the camps in Mordovia are full to the brim, and all the camps in the Putma

area are situated not far from each other. Watch towers with armed guards in them are positioned everywhere, in any direction one looks a watchtower can be seen.

In the last camp that I was brought to I was appointed to be the doctor of the central hospital. The hospital director assigned to me a small room - in the barrack where the x-ray room was situated. This hospital had also departments for internal illnesses, surgery, tuberculosis, neurological ailments, venereal diseases and even a mental sicknesses ward. The camp population is very large and there are many prisoners who are sick. The men's area is situated close to the hospital with a stone wall separating it from the women's area. Even with the stone wall separating the men from the women, close contacts are maintained between these two areas, the men and the women climb on to the roofs of their barracks, exchange greetings with each other and set dates for meetings between themselves, while the camp overseers and the guards are running between one barrack and the other trying to send them off the roofs, but with no success, no one goes off the roof. This happens every day. Only during a snow storm or a strong wind the contacts do not take place. Sometimes those prisoners are placed in cells of solitary confinement for disobeying orders. But even the solitary confinement does not intimidate them. They continue to meet.

Every work camp has a prison section, and it never is empty. The scandals and the fistfights never end. There are many prisoners who cannot reconcile themselves with other people living

around him, there are others, not a few, who shirk physical work. As salary for work the prisoners receive a few kopeks only. The prisoners work in house construction and quarrying peat. The work is very straining physically and the monthly salary remaining net to the worker, after various deductions for food and clothing, comes to not more the one and a half rubles.

The prison authorities make contracts with the mines and peat quarries organizations in the area, to supply them daily with a certain number of workers and receive for each worker the sum of 30 - 50 kopeks per day. Some of the camps make quite good profits from these deals, especially during the years when the prisoner did not receive any salary for their work. These transaction between the mines and the prison authorities did not remain a secret for long and as a result disputes and even fist fights occurred between the Soviet slave agents of these organizations and the prisoners. In 1956 hundreds of young people started arriving into the camps. The Soviet authorities declared war on occurrences of hooliganism in the big cities especially Moscow and in Leningrad. The situation became so serious that at nights and even in the evenings the thugs attacked people walking on the streets, molesting them and in cases where the people showed any resistance the hooligans could even commit murder. In the beginning the authorities acted with leniency towards the hooligans, the police used to incarcerate them over night in the local police prison until their drunkenness abates. When this didn't help they were later sentenced to two weeks imprisonment with various labor duties, but this punishment too did not stop them from continuing with their hooliganism and the acts of hooliganism even increased. Because of this the thugs were then brought before courts and charged with paragraphs 78 (hooliganism) and 79 (hooliganism with violence) with sentences of a year or a year and six

months imprisonment. Hundreds of these young thugs began to arrive at the labor camps. They roamed around the camp with arrogance and began to act with contempt towards the political prisoners, calling them fascists and anti-revolutionaries while they, the thugs, were "real Soviets". Many were members of the "Comsomol". One of them even wore the Comsomol badge on the lapel of his coat. The camp authorities demanded that he take off this badge, but he did not heed their demands. Many of them these thugs are addicted to various drugs; they bother the clinic personnel for more and more drugs:

"Bring me Opium, codeine, morphine, caffeine, anything, bring, bring" They ask, beg and sometimes even threaten.

Section B

I do not find any Jews in my camp, except for one elderly pharmacist who is working in this field in the camp hospital. On the reason for his imprisonment, he once told me the story: One day he went to the city of Astrakhan to visit his relatives. On his return home he was carrying with him a small packet of dried fish, a gift from his relatives. On the way a search was carried on his belongings, they found the dried fish. He was charged and triad for smuggling and sentenced to seven years. In time I also discovered another Jew - The barber of the camp. He once offered to come to me every morning to shave me in order to avoid that I should stand in a queue at the barbershop with all the others. Once, during a conversation he suddenly said: "I'm Jewish, but nobody knows about it".

"Why do you hide the fact that you are Jewish?" I asked.

"It is very difficult for a Jew to find work. I once worked as a barber in the Kremlin, I performed my job well and was considered an expert in this profession. But someone else supplanted me just because I was a Jew. Because of this I "arranged" for myself new set of papers as a Russian

the son of a Russian and since then I have no problems".

"An how did you come to be in the camp?" I asked.

"Well, I was with friends, we drank a little to much and I got a little wild, because of my light-headedness and senseless behavior I did what I did. I'm a family man, I have a good wife and we have a nice boy, while I, just went off the tracks"/

I found an additional two more people who confessed to being Jewish and were also hiding the fact of their Jewishness. They too, did this due to work problems.

The camp authorities organized evening classes to teach the prisoners to read and write. It turned out that out of all the young prisoners 110 of them did not know the alphabet, and many of the others could hardly write their names. The others are not capable of teaching in these evening classes. The authorities are obliged to seek the help of the "enemies of the people" the political prisoners, among them a lawyer "a traitor to the motherland", a journalist "counter revolutionary" and a economist "an enemy of the people". The students are not very enthusiastic for these classes and only a few of them attend. The department of culture and education of the camp

Also organized courses on Marxism-Leninism and the history of the communist party. Up to now political prisoners were not permitted to participate in these courses, but this time it was decided that they should participate in these "holy scripture" courses. The lecturer reads a paragraph from the textbook but no one shows any interest in what he's reading. The number of participants is very small and very soon the authorities dropped the whole idea.

My workload is increasing by the day the head doctor of the tuberculoses ward, who is not a prisoner but "free", Went on a half years leave and I was appointed to work in his place. The doctor of the dermatological and also the neurological wards completed his

prison term and was released from prison, and these two sections were also added to my responsibility. So now I have four wards under my care, I am collapsing under the work pressure imposed on me. In the evenings I have to deal with the x-ray department, as the x-ray expert also went on a two months leave. I am especially vexed by the neurological patients. Many of them are pretending to be sick and it takes a long time until we can really find out if he is really sick or pretending, meanwhile I have to put in a lot of work around this patient in filling various forms. On the other hand there are cases where a patient attempts to commit suicide or stops taking food, and many attempt escaping. Not a day passes without some incident, and not a minute passes without some fight. Among women too, there are many neurological cases and many times I am summoned to the hospital in the women's area of the camp, not all women can live with the brutal regime of abuse and torture of the camp authorities. Some times I cannot understand how people can stand and live with all this. Innocent people, healthy, are arrested on fabricated charges are turned into invalids for life and others who even perish while still young.

The hospital in the women's area has no x-ray facilities and once a week on a set evening the women who are in need of x-ray treatment are brought to my hospital. They are brought to the men's hospital under heavy guard, but this, not to guard them from escaping but to guard them from the men. However, nothing helps. An hour or an hour and a half before the women come the men gather near the gate to the men's area and wait. When the women arrive the men break through the row of guards, intermix with the women and march with them to the men's hospital. No one can separate them, some even break into the barrack where the x-ray is situated.

The guards shove them away but all is futile they cannot push them away

from the barrack. And only when reinforcement guards arrive to help them, they manage to push them out and lock the doors from the inside. The men remain standing outside, at times for two or three hours, and wait until the women come out, then they walk with them back to the gate.

This camp also has its "swallowers". Just within the last week three women swallowed a needle and were brought to have their stomach's x-rayed. One of the women, an intelligent Person claimed at first that this was just an accident, but at the end confessed to me that she did this on purpose in order to injure herself. When I rebuked her for this she answered: "You tell me yourself doctor, is there any point in this life?" And I admit that one cannot judge any victim of the tyranny and the despotic and coercive treatment they receive at the hands of the authorities.

Section C

One day it was rumored that a board appointed by the supreme council of the Soviet Union will be arriving at the camp in order to review anew the cases of all the political prisoners without any exceptions. This review was the result of a decision of the 20th convention of the communist party, in which the "personality cult" was denounced. In that period many millions of innocent people were incarcerated. The rumor also stated that several such boards were appointed which will visit various camps all over the country in order to carry out this review.

And indeed, in May of 1956 a commission comprising five people headed by a lieutenant Colonel arrived at our camp in the Putna region.. On their arrival a special barrack was placed at their disposal and they commenced with their work. One after the other the political prisoners are summoned (The commission does not deal with the cases of the criminal prisoners as their cases are reviewed yearly by the amnesty commission). The board interviews daily about a hundred people. They ask for their

name, family name, age, nationality, according to which paragraph was the prisoner charged and sentenced. They admonish the prisoner for the offence he committed and are not satisfied when the prisoner claims he is innocent and imprisoned faultlessly. They prefer to hear the prisoner admit his crime and that he wants to return to the right path. One of the prisoners, who at present is serving as the medic of our camp, a former lieutenant colonel in the Red Army. He spent all the war years at the front. After the war however, he was sentenced to 25 years imprisonment. His turn to appear before the board arrived. After the formal questions, the chairman of the board said to him: "You should be ashamed of your self, a lieutenant-colonel in the Red army and a spy"

The Lieutenant - Colonel answered:

"I never was a spy in my life... I fought for my Motherland ... I was arrested illegally and I was not even given the opportunity to defend myself. I was captured, incarcerated in a prison and sentenced to twenty- five years for "spying" allegedly. This is a fabricated charge which not only insults my honor but also the honor of my regiment and that of our entire army"

These truthful words were not received gracefully by the committee, and instead of clearing him completely only reduced his sentence by ten years to 15 years instead of 25. After the hearing this lieutenant colonel regretted very much his outburst.

"I was advised to say the truth as I am not guilty of any crime, but I see that it was my mistake to accept this bad advice," he later told me with tears in his eyes. "If I would admit to being a spy they then would have let me go free"

"But how can one agree to accept such a guilt on himself?" I asked him "you are a lieutenant colonel in the army and an honest person, how can you admit to a crime you did not commit?" "I was sure" the lieutenant colonel said "that the committee would look into my case and come to a conclusion that the

charge placed on me was groundless, but it seems that this committee is the continuation of the former "threesome" that I remember disappointingly. At the present count, I have another two years to serve in this prison and with the discount for the time of my workdays; I will go free in another eight to nine months. It's not about myself that I am disappointed but about all that's going on in our country, my heart pains on seeing what's going on around me."

The board sat in our camp for four days. Myself and some other people were not called to appear before them yet. This causes me to become a little anxious. I approached the camp administration office to find out the reason for this delay. The office superintendent calms me - he says that my name was included with all the other prisoners in the list that was presented to the board but my papers did not arrive yet from Moscow, when the papers will arrive I will be summoned by the board, even if they will be sitting in another camp I will be sent there.

I had no other choice but to wait until the papers will arrive from Moscow, and indeed after five days I was summoned to come to a camp adjacent to ours where the committee was at that time sitting. However, the next day I was returned to my camp as the papers have not arrived yet from Moscow. Why was I summoned no one can explain. After another five days I was again summoned to still another camp, many other prisoners from various camps whose papers too were supposed to arrive from Moscow arrived to this camp too. As soon as I arrived I was called by the superintendent of the sanitary department who offered me to start working in the hospital, I told her that I came to this camp for a day or two only in order to appear before the committee where I am hopeful that they will release me from the prison and if not I must return to my camp where I am responsible for four medical departments at the central hospital. I stayed in this camp for nine days and worked in the hospital and

again was not summoned to appear before the board: "The papers have not arrived yet", and was returned to my former camp, also this time no one could explain why I was summoned in the first place.

All this happened at the end of June in 1956. My hopes to appear before the committee were shattered. The rumors say that very soon the committee will finish it's function in the camps of the Putma region. Approximately, 50 percent of the prisoners summoned, were freed by this committee, or had their sentences reduced. The director of our hospital, although he was a little prejudiced against Israel was sympathetic to me and tried to placate me "very soon you too shall be freed, now think - it is now already eleven yours that you are in prison add to this the two years you will be credited with for your work, this adds up to thirteen years, this leaves another twelve years to go, then you will be credited with three days for each day you worked, this means you will have to serve another four years only" - "Only" he says.

The month of July has gone by, so has August and I'm still not being called before the board. I came to the conclusion that this board is not dealing with my case at all. It must be that my "crime" is too serious and it is not within the authority of this board. To handle my case. My life in this camp is going on with no changes with no hope and not a positive ray of light in my direction. A life, which I have no desire to endure. At the end of September the hospital director calls me to his room, seats me on the sofa next to him, looks around in all directions to be sure we are alone, only Joseph Vissarionovitch Stalin is eyeing us from his picture hanging on the wall.

"I want to congratulate you ... you are free" says the director and shakes my hand. "I am telling you this in secrecy ... Instructions to free you were received from Moscow... I congratulate you, friend, from the bottom of my heart,

you deserve freedom, but do not tell a soul that I told this to you".

I thanked him and left the room, there was no happiness in my heart nor did I feel any elation. It could be that I did not believe those good tidings yet. How could I believe and whom to believe?, I suffered many disappointments upto now already.

Section D

On the next day I was summoned to the camp office, one of the officers informed me "According to the instructions of the chairman of the Supreme Council of the Soviet Union of the 14th of September I am to be released from my place of imprisonment". The officer hands me a paper and tells me to sign it, he does not, however, permits me to read the paper.

"Sign that you were informed of your release, and that's all"

"But I want to know on how it was decided to free me"

"You were freed after the charge against you was cancelled" The officer answers

"Where do you intend to go?" As of the end of 1955 the practice that was in effect for tens of years, according to which released prisoners were exiled to some of the most remote regions of the Soviet Union, in Siberia or Kazakhstan, where they had to live the rest of their lives, under the supervision of the security authorities, this was now cancelled.

"I want to go the Israel"

The officer looked confused as if he did not understand fully what I said.

"Where?"

"To Israel" I repeated. "You must have in your files a request sent here by my relatives in Israel"

"We have no such request for you, why do you want to go to Israel?"

"I am a Jew and I want to return to my motherland. My family too is living there".

This officer knew me very well; many times I visited his home and treated his family members when they were ill.

"Isn't your motherland Russia?"

"Let's not discuss this subject, citizen commander, after eleven years of torture in the prisons and the camps of this "Motherland" just for the reason that I am Jewish and am conscious of my national identity... yes I want to go to Israel".

"You are not permitted to go abroad, only anywhere within the borders of the Soviet Union"

Replies the officer after he got over his confusion.

"Well, in this case, I want to go to Moscow" I replied, Where, I thought it would be easier to get an exit permit to Israel and I also knew that some of my relations live there.

"You cannot go to Moscow," replies the officer.

"Does this mean that I actually cannot go to all the places?"

"You can, except to Moscow, Leningrad, capital cities of the republics, Hero cities, and sea ports."

Except, except, except, this totaled 52 cities. Those famous "exceptions" reminded me of the days of the Czar. When the officer became aware of my perplexity he said,

"If you want you can go to the region near Moscow"

"Very well I will go there," I answered in disappointment.

"Where exactly in the Moscow region?" Asks the officer.

"It's all the same to me, I do not know the region, and I just want to be near to Moscow"

The officer studies some map then the train schedule. He then says:

"Go to Voskresensk, do you agree?"

"Let it be Voskresensk, it's the same to me"

"Fine, so come to me tomorrow morning to get your papers and on the same day you can travel"

I left the office a "free man" in principal, however I am still in the camp and do not feel the change that occurred to my life. I still did not digest the fact that I am actually free.

On the next morning I received my papers, a document proving my identity, date of birth, nationality,

and that I am stateless, That I was serving a sentence of 25 years and that according to instructions of the "supreme council" I was released from prison. The document is signed by the camp commander. It also says that this document cannot be used as a passport. The second document I received says that I am traveling to Voskresensk in the region of Moscow.

I exited the camp gate and found myself on the outer side of the barbed wired fence. Eleven years of my life have been left in the camp behind. Goodbye to prisons and camps and not au- revior, but inside my heart I do not feel and sensation of happiness. I am standing alone like in a desert. A little further down I see railway tracks and close to them are several small dismal shacks painted in a whitish gray color, where should I turn to? Left? right? Which was the direction to freedom? The sentry standing by the gate explained to me:

"Here on the other side from where you are standing is the train stop, where are you traveling to? Putma?"

"Yes Putma"

"Then stand there and wait"

"But where is the station?"

"Which station? The train stops down there, sit over there and wait, very soon it will arrive and stop"

I crossed the rail tracks and am sitting and waiting, and indeed after a half hour the train arrived. For the first time after eleven years I am traveling not in the prisoners wagon but in an ordinary passengers wagon. I am traveling to freedom. This was on the 27th September 1956.

On the same day I arrived at Putma. At the railway station I met some tens of released prisoners from various camps. The Moscow bound train is scheduled to arrive only on the next morning. For a small payment I found a place to sleep, in hut in a village nearby. On the next morning I boarded the train for Moscow. I was hoping that there was some truth in the official propaganda on the humane treatment by the authorities of refugees who were separated from their families due

to the ravages of the war and that I will receive a travel permit to Israel. On arrival to Moscow, I left my belongings at the railways station for safekeeping and proceeded in to the city. I bought myself some clothing and on the earliest train I went to Voskresensk, which is situated about 50 kilometers from the capital. On arrival at Voskresensk I immediately went to the police station. The police commander looked at my papers and said to me in all honesty: "This is the first time that I see such papers, I'm very sorry but on the strength of these papers I cannot issue you a passport... My advice to you... go to Moscow and approach the district police...I really do not know how to deal with this matter"

"But what should I do?" I replied, "I was referred to your town, where should I live here? I cannot sleep in the streets".

"Near here there is an hostel, you can stay there mean while, and if, for some reason, they will not agree to accommodate you, tell them that I sent you. However, my advice to you is, yet today go to the district police in Moscow". As advised by him I went first to the hostel, and to my surprise I was provided with a bed in one of the rooms, without any requirement to show them any papers. On the next day I went with by the first train to Moscow. The thing that surprised me most of all were the number of beggars afflicted with various physical defects - Blind, missing limbs, and other disabilities that roamed the railway station asking for handouts, it was said that most of them were veterans of the war for the motherland.

I came to the district police station. Hundreds of people are sitting in the waiting room; all of them are waiting for the same reason, to apply for a passport. I waited for approximately five hours until I was received. I entered the room of one of the officers, he listened to what I had to say, he read my documents and I could easily see that my request to get a permit to reside in Moscow or in the Moscow region

aroused his wrath against me. He takes my documents and asks me to go out of his room and wait in the waiting area. After several hours a clerk comes out of one of the rooms and reads out a list of about fifty names, adding "your request is denied" My name too was included among the names he read out. I am not permitted to reside in Moscow or in the area around it. I entered the room of the officer who took my documents. It was already seven in the evening.

"Where can I spend the night? I asked. His vulgar response came very quickly.

Tonight you can sleep here on the floor, and tomorrow morning you get out of Moscow, make yourself scarce, disappear!"

I did not heed his suggestion and took the last night-train back to Voskresensk. In the hostel I was permitted to stay for several nights. On the next day I returned to Moscow and started calling on various institutions that might help me. First I called on the ministry of internal affairs. An officer with the rank of captain received me, I tell him the situation I find myself in. He does not know what to advise me to do.

"Give me an exit permit to Israel" I tell him "I am stateless, all my family lives in Israel, In Moscow I am not allowed to live, I was directed to come to Voskresensk, but there too the police do not let me stay".

"This is not within my authority, I do not deal with these matters" the captain replied.

"What am I to do? I am not permitted to live in Voskresensk, even though I was directed by the authorities to reside there. I might also be forbidden to live in other places too, I place myself in your hands to direct me where I can stay, and this is within your authority.

"Go back to the police" the officer, advises me. It is quite clear that he is at a loss on what to advise me to do.

Perhaps the only other alternative is to arrest me again, sentence me to a period of time and in this way to solve my dwelling problem.

I left the interior ministry with nothing.

I did not listen to his advice to return to the police and instead went to "Ouvir", the institution that deals with the affairs of foreigners and also issues exit-permits for travel abroad. As mostly foreigners visit this institution the arrangements there are more pleasant. At the entrance one does not see any guards, the waiting room is more spacious and cleaner, comfortable settees, quiet prevails and no humdrum of people, people go in to various rooms in turns only. My turn came to enter the room of the director of "Ouvir". The director asks me politely:

"What can I do for you?"

"I want to go to Israel, to my family, I would like to ask your advice what should I do for this purpose and which documents must I present?"

"To Israel? We have many pending requests for travel permits to Israel, but this problem has not been solved yet and will not be solved in the near future".

"I am stateless, my family lives in Israel, I am not permitted to live in Moscow, I was directed to go to Voskresensk but the police there too want me to leave".

"You cannot get an exit permit to Israel... at present exit visa's to Israel are not issued" said the director "I advise you to approach "Gulag" (The head administration of all work camps) and request a change of your destination to some other place according to your decision, tell them that I sent you".

I had no other alternative and went to "Gulag" not without fear and a heavy heart. I approached the big building which houses the head administration offices of all the work camps of Mother Russia. I decided to request to be given a permit to live in Karaganda. A region where I was incarcerated in several work camps and in some even twice. These places are familiar to me thoroughly. In the "Gulag" one is not permitted to enter any offices but only in a very small room adjoining the entrance. An armed soldier who is sitting in the room asked for the reason for my visit. When I told him, he reported this to someone

by telephone and a few minutes later some officer stepped out from one of the rooms. He does not enter the waiting room, as the room is too small to hold all of us at the same time. He listened to what I had to say, noted down something in his notebook and left. Ten minutes later another officer appeared, also to him I had to repeat my reason for being there and added that I want to change my assigned place of residence to Karaganda. He took my documents, which I carried and left, I remained standing in the small room, with no place to sit. The time Passes and gloomy thoughts cross my mind as I stand in the all-powerful "Gulag". Why did I come here? Who knows I might be sent back to one of the camps? But suddenly a door opens and at the door appears a person dressed in a uniform of a general and followed by two officers.

"Who are you and what is your business here?" The general asks.

"I was ordered to wait for an answer to my request," I said

"What is your family name?" When I answered He added, "everything is fine, you will soon get your documents back"

And so it was, within ten minutes, "everything was fine" The officer brought me my identity document and the other paper where the name "Voskresensk" was erased and under it written "Katakana".

I remained in Moscow for another few days. One morning I went to Vishnin Alley, and also on the next day I felt being drawn to this alley again so as to look at one of the buildings there. With hurried steps I passed the building so as not to attract the attention of the two sentries standing by the entrance door of the house. I gave a hurried look at the copper plaque attached to the door of the house with the inscription "Embassy of the State of Israel". Tears fill my eyes and happiness fills my heart but sadness and pain too.

**Translated from the Hebrew
by Benny Tzur**

East Side Story: Sidney Shapiro of Beijing

By Bernard Edinger

How many Chinese parliamentarians pepper their speech with Yiddish and have gefilte fish delivered to their door? And by the wife of Israel's ambassador to China, no less?

Brooklyn-born Sidney Shapiro, 90, is one of a handful of foreign-born members of the Chinese People's Political Consultative Council, a sort of advisory legislative upper house for the world's most populous country.

"I love good Jewish food – and great Jewish jokes," declares Shapiro, sitting in his modest Beijing home, a four-room cinderblock structure not far from the Forbidden City. "I was recently invited for Shabbat dinner to the home of Israel's ambassador to China, Yehoyada Haim, and his wife, Shoshana. They serve a great gefilte fish and I told them so. Well, this very morning – surprise! Mrs. Haim came to my home unannounced to bring me more gefilte fish. She also brought kubbeh, a Middle East dish I had never tasted. Who's complaining?"

Shapiro was cut off from most things Jewish when he arrived in China almost 60 years ago, and his identity might have remained strictly in the culinary sphere had it not been for fairly constant reminders and, in the end, a knock on the door. In the early years the reminders came in the form of other Jews in his "Far East Side" neighborhood.

"Eppie [Israel] Epstein was also a member of the Council but he died earlier this year," Shapiro relates, citing one example. Like Shapiro, Epstein was a staunch defender of the

Chinese Communist cause to which he devoted most of his adult life.

"Jews have always been persecuted," Shapiro observes when asked why so many gravitated to causes like the Spanish War and the Chinese revolution, "so they have a natural sympathy for the underdog."

The knock on the door that heightened Shapiro's consciousness came much later, after China's traumatic Cultural Revolution and its rapprochement with the United States. "Shapiro?" a visiting American said to him one day. "A good Jewish boy like you must know something about Kaifeng and the Chinese Jews."

"In fact, I was ashamed to say I knew nothing," Shapiro recalls. "So I undertook a trek, visiting 12 cities around China to research and meet Chinese specialists who knew the subject. We came up with *The Jews of Old China*. The book established that while Kaifeng had the largest Jewish community in China (and virtually the only one known in the West), there was a time when many Chinese cities had small Jewish populations.

In his autobiography, *I Chose China* (Hippocrene), Shapiro says that his discovery of Chinese Jewry did not make him a practicing Jew. Nevertheless, "a sense of Jewishness was thrust upon me, I became more aware of myself as a Jew ... and the respect of Chinese scholars for Jewish achievements through the ages stirred and strengthened my pride in being one little ripple in the Jewish cultural stream."

Sitting at home, he adds that the

Chinese "... very much admire Jews in general and the three foreign personalities they are most likely to mention are Moses, Jesus and Einstein."

It was culture and language more than politics that drew Shapiro to China. A practicing lawyer in New York when the United States entered World War II, he volunteered, hoping to be sent for French-language training. The Army sent him to learn Chinese instead. He became hooked on the language, but even though he served in intelligence as a code-breaker, by the time war ended in 1945 he had not had the chance to use Chinese in any real life situations.

He sailed to Shanghai in 1947, planning to stay for one year, and got a job with an American law firm. Then life intervened. He met a Chinese actress by the name of Fengzi ("the Helen Hayes of Chinese theater" according to his description), whom he married. In his memoir he describes how he and Fengzi were radicalized by the misery in Shanghai – the corruption, the brutality of the Chinese regime and the Western powers that supported it, and the enormous gap between rich and poor – prompting them to support the People's Liberation Army.

The revolution behind him, Shapiro settled into a Chinese life. He and his wife raised a daughter, Yamei, who became a doctor. He worked for the Foreign Language Press as a translator, mostly of Chinese novels into English, and also did a bit of film acting, usually in the role of an American villain. One of his recent

China and Israel - Science at the Service of Diplomacy

by Joseph Shalhevet

In April 1990, Israel opened a scientific liaison office in Beijing as its first official representation in China. Prof. Joseph Shalhevet, who three months before had finished his term as head of the Agricultural Research Organization and the Ministry of Agriculture chief scientist, was appointed as manager of the Israel Academy of Sciences and Humanities liaison office in Beijing. The Israel press of the 1990s reported that thanks to Prof. Joseph Shalhevet's actions and the confidence he inspired among the scientific community in

China, a relationship of trust was also created between Israel and China on matters outside the academic sphere, which led to diplomatic relations and the opening of embassies in Israel and China.

The book describes:

Prof. Shalhevet's personal experiences as the first official Israeli representative in China, and the surprises in his first encounter with China and the Chinese; The initiatives taken to promote understanding and relations between

two distant peoples;

The state of science in China, with an emphasis on agriculture, medicine, and environmental protection; The development of trade relations between Israel and China, and how to do business in China;

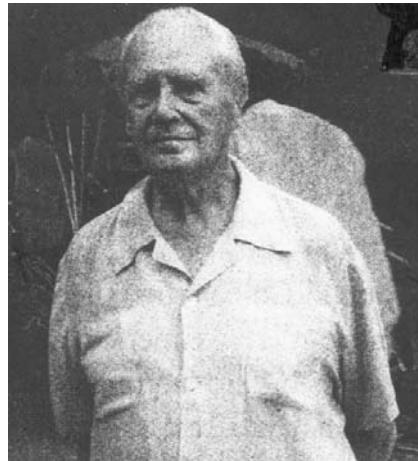
The importance of China's relations with the Palestinians, and how this affected Chinese-Israeli relations; Chinese Jewry in the past and present, and the situation in China in various fields during his period of service there.

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East Side Story: Sidney Shapiro of Beijing (Cont. from page 18)

translations is a biography of Deng Xiaoping, the leader who introduced the principles of market economy to China. It was Shapiro's role as a translator and promoter of Chinese literature that, more than anything else, earned him a seat on the People's Council.

Though he lived well by Chinese standards, Shapiro could never afford a car. To this day he tools around Beijing on his bicycle, which helps explain the good health he has maintained into his 10th decade. He became a Chinese citizen in 1962, and at the peak of U.S.-Chinese hostility he may have been in hot water had he tried to go home. He finally made it back to see his parents in 1971 and has made several trips to the States since; He first visited Israel in 1989.



Today, Shapiro maintains contact with Beijing's expatriate Jewish community and expresses admiration at the enterprising spirit of some who have established themselves as China opens its doors – and its expanding economy – to outsiders. "There are some young American women here

who are very active in Jewish affairs and who do a booming business with a private medical clinic they opened for the fast-growing foreign expatriate community," he says. He also receives a steady stream of Jewish visitors – residents and tourists – fascinated to hear about his eventful life.

Judaism has found its way into Shapiro's home in a deeper sense. His granddaughter recently came back from studies in the United States with an American husband. "And would you believe it?" Shapiro says incredulously. "Stella's non-Jewish husband is hooked on Orthodox Judaism, and he is taking conversion classes with the Chabad movement here in Beijing!"

(From *Hadassah Magazine*,
December 2005)

Sir Matthew Nathan: Hong Kong's Jewish Governor

By Alfred Luk

Nathan Road in Kowloon, Hong Kong is the major thoroughfare of Hong Kong and locals sometimes refer to it as the Golden Mile for its bustling commercial activities flanking its two sides. Nathan Road was originally named Robinson Road after its early Hong Kong governor. In recognition of the monumental achievement of another Hong Kong governor, Sir Matthew Nathan, the British Colonial Office made the switch from Robinson Road to Nathan Road.

In spite of the popularity of Nathan Road, few locals as well as the former residents of Hong Kong know little about the protagonist of the Nathan Road, Sir Matthew Nathan. Reports of his governorship in Hong Kong are often trivial and revealed very little of his immense achievement in Hong Kong and his character.

Unlike his predecessors as well as the Hong Kong governors after him during the British administration, Sir Matthew Nathan did not rise steadily through the ranks of British colonial administration, and had little experience as colonial governor before assuming the governorship of Hong Kong. He was trained as an engineer and held the position of major in the Royal Engineers. Among all the governors of Hong Kong, he was also the only Jew and the youngest governor. He was only thirty-nine years old when he took office in 1904.

In spite of his youth and perhaps inexperience, his legacy in Hong Kong is long lasting and illustrious. He advocated technical training in Hong Kong and his efforts contributed enormously to the foundation of the Technical Institute of Hong Kong.

His technical training as an engineer also played a pivotal role in his contribution to the development of Hong Kong's transportation system and development, particularly Kowloon. During his reign as governor of Hong Kong, he pressed for the widening of existing roads and laying down more roads and mileage in Hong Kong - and mainly in Kowloon - than most Hong Kong governors before 1950. Kowloon at the time was virtually undeveloped, settled by a small community of Europeans, Portuguese-Asian Mestizos from Macao, a small community of native Chinese, and a large contingent of British Armed Forces, mostly Sikh soldiers stationed in the Army Barracks in Chatham Road, Kowloon.

The acquisition of the New Territories in 1890 increased the area under British Administration in Hong Kong to several fold of the original cession of Hong Kong Island, part of the Kowloon Peninsula, and Lantau Island. To reach out to the vast tract of newly added land from Hong Kong Island, Nathan felt the impending need of the railroad and a well-developed network of roads.

The planning of a railway line from Hong Kong to China was already proposed before Nathan's governorship began in 1904. However, the few companies which could finance the project reached a stalemate with the British colonial office when they attempted to monopolize the railway line. Nathan intervened when he assumed office, and arranged a loan, which was more reasonable without surrendering the ownership. Nathan was nearly obsessed with the construction of

the railway line from Hong Kong to the border separating China and Hong Kong proper. Not only did Nathan brilliantly help to handle technical problems confronting the construction of the Kowloon-Canton Railway, he was equally at ease in resolving the financial impasse facing the funding problem of the railway. This was thanks to his liaison role, in which he was sometimes acting between the lending companies and the British Colonial Office, and at other times between Chinese and British officials.

The proposed railway line linking Hong Kong to China was named the Kowloon-Canton Railway and it was comprised of two sections, the Chinese section that ran from Kwanchow to the border of China and the Hong Kong section that ran from the border of China and Hong Kong to the southern tip of Kowloon Peninsula. He offered his technical advice readily to the construction and engineering teams whenever the construction encountered a technical problem. Inevitably, the construction of the railway line needed tunnels to allow its penetration into the mountain range separating Kowloon and the New Territories, as well as the leveling of the small hills posing as barriers for the progress of the railway line. Dynamite and conductive wires were needed for the explosion in order to remove the massive rock face. The delivery, security, and placement of the dynamite and accessories required a lot of coordination in terms of transportation, licensing, and engineering, which were largely facilitated by Nathan. Without

Nathan's assiduous efforts in overseeing the initial construction of the Kowloon-Canton Railway, the railway line would definitely not have been completed as planned. Nathan even offered his technical advice to the construction of the Chinese section, suggesting that the railway line bypass Weichow, thus saving enormous amounts of time and money. The completion of the Kowloon-Canton railway was not realized until 1910, three years after the departure of Nathan.

To capture the opportunity of the strategic position of the Kowloon Peninsula and enhance the efficiency of the Hong Kong section of the Kowloon-Canton Railway, he persuaded the British colonial administration to modify its original plan of locating the Ferry and Railway terminal in Yau-M-Ti and to move it to the southern tip of the Kowloon Peninsula, the shortest distance from Kowloon to Hong Kong.

After the Royal Engineers of Hong Kong heeded to his proposal to place the Kowloon-Canton Railway terminal at the southern tip of Kowloon Peninsula, which was later called South Tsim Sha Tsui, Nathan proceeded to further suggest a land fill project to enlarge the area of the southern tip of Kowloon Peninsula, where the railway terminal building would be constructed. His plan was to make the southern tip of Kowloon Peninsula the grand hub, accommodating the ferry terminal, the train terminal and the bus terminal, all in a small tract of land. All of his proposals concerning the placement of the Hong Kong side of the Kowloon-Canton Railway and the grand union of bus, ferry and railway terminals were fulfilled. The success of transporting both people and cargo through Kowloon, to and from Hong Kong Island and the New Territories for nearly a century, is owed largely to the brilliant location of the terminals in Tsim Sha Tsui. In Nathan's era, it might have seemed to be a huge

gamble to undertake the enormous project of the Kowloon-Canton Railway as well as the construction of the associated terminals and the enlargement of the designated area in the tip of Tsim Sha Tsui.

By 1920, when another Jewish coreligionist, Kadoorie (a household name in Hong Kong), decided to build the renowned Peninsula Hotel, one of the most important Hong Kong landmarks, the importance and the development of the Kowloon Peninsula terminals were confirmed and reassured. The Peninsula Hotel is located only a couple of blocks from the hub of the ferry, bus, and train terminals in the southern tip of the Kowloon Peninsula.

Nathan proved his amazing financial genius on yet another occasion. In 1904, when Nathan took office, Hong Kong had a oversupply of lower face value silver coins. The amount of 5 cent and 10 cent silver coins being circulated far exceeded the need of the Hong Kong population. This phenomenon greatly depressed the value of the coinage. Nathan immediately ceased the further supply of these coins to allow restoration of Hong Kong coinage to its proper value. He even demonetized small amounts of the lower value silver coins in order to stem the slide of the Hong Kong coinage.

In 1906 a violent tropical storm attacked Hong Kong and the destruction was devastating. Many of the commercial as well as residential areas lay in ruins, the death toll and injuries tallied to more than 20,000. Nathan sensed the urgency of establishing a signal station to warn Hong Kong residents of approaching storms. During Nathan's governorship, a signal station was placed next to the Hong Kong Observatory, which stands on the top of a small hill overlooking Tsim Sha Tsui and Victoria Harbour. For nearly the whole of the 20th century, the signal station proved absolutely vital in providing advance warnings

of approaching storms to Hong Kong residents as well as to the boats and ships that dotted Victoria Harbour.

Also, during Nathan's governorship, Hong Kong's tram service began operation. Its first line ran from Kennedy Town to Shau Kei Wan in 1904. During his tenure as governor, Nathan was honorary president of the Hong Kong Judaic Society and he helped negotiate the lease that expanded the Jewish cemetery in Hong Kong.

Nathan did not complete his term as Governor of Hong Kong; he left after three years of service in 1907. He was criticized as being unsociable because he did not attend many of the tea parties, charity balls, and the lavish dinner parties, as well as the church services so typical of the British elite in Hong Kong during the colonial era. It is quite understandable that being Jewish, he should be excused for not attending the Church of England Sunday services. The Sunday church service was indeed an important social event for British high society members in Hong Kong to get acquainted and enhance friendship in a rather informal ambience. As a bachelor, he had the disadvantage of not having a wife to accompany him in charming the ladies of the British ruling class in Hong Kong. Instead, he would indulge himself in his leisure to resolve the growing transportation and settlement problems confronting the young colony. It was rumored that he was being unfairly reported as being out of touch with the upper class of the British residents of Hong Kong and he was subsequently victimized by a vicious gossip against him.

Given the short interval of his service and the hostile social atmosphere, Sir Matthew Nathan was nonetheless able to lay claim to a vast accomplishment. He laid down the concrete foundation for the future development of Hong Kong's long and successful development of its transportation and import/export industries.

(From Points East, July 2009)

Schnorientalism: The Tao of Jews

By Nick Frisch

As even the most tenuous speaker of Chinese can tell you, travels in that country mean having the same Inevitable Conversation over and over. And over.

"Oh!" the locals will pretend to swoon. "Your Chinese is excellent!"

"No, no," comes your polite or honest reply. "It's really nothing."

"Where are you from?" "What is your salary?" "Are you married?" "What do your parents do?" "What are you doing in China?"

Of the literally hundreds of times I've gone through this routine, one exclamation - usually around the "Who are your ancestors?" part of the conversation - has come up often enough to raise an eyebrow: "Oh, Jewish! Very clever! Very good business!" So nu?

Full disclosure: I am not, strictly speaking, Jewish. Not that my Chinese interlocutors care; I can explain all I want about a New York upbringing, guilt, bagels and Reform recognition of patrilineal descent, but such nuances often get lost in a response as deafening as it is sudden: "Very clever! Very good at business!"

"But," I protest, "those are other Jews. Really! I'm terrible at business! I'm not here to despoil you from my position at the apex of the world economy! I want to study history and -"

"So clever!"

"No, Woody Allen -"

"So good at business!"

"But Trotsky -"

"Sigh."

Nor are the Chinese alone. During World War II, a cabal of Japanese generals styled as "Jewish experts" designed the secret (and ultimately

unrealized) "Fugu plan" to harness the Jews' financial sorcery by rescuing Jews from Europe and resettling them in China's occupied northeast. (The arms of the Japanese were never entirely open to begin with: The plan took its name from the Japanese blowfish, the delicacy that is lethal if incorrectly handled). On a Mongolian train, and inquisitive Buddhist gentleman pointed to my brain with an effusive thumbs-up.

This much is clear: Most of Asia lack the "killed our Savior" chip so firmly lodged on Western Christendom's shoulder, and shares such values as education and prosperity. "Controlling the world's banks," the thinking goes; "What's wrong with them? We would if we could." Money might be part of the explanation. It's certainly true that many East Asian well-wishing phrases for holidays heavily emphasize "wealth" and "prosperity" where Westerners might invoke "love" and "happiness". But in China, Jewish cachet seems especially pronounced, and there's a good deal more to the Jewish story in China, and the Chinese stories of Jews.

Anecdotal evidence abounds for some strange Jewish-Chinese cultural axis across the ages. Unprompted, an ethnic Chinese woman in Vietnam compared her people to the Jews; another in Thailand did the same. Within China itself, the city of Wenzhou's business-savvy reputation has led to such book titles as "The Fearsome Wenzhounese: China's Jews", a sentiment echoed in my Beijing classroom and in casual conversations beyond. Bookstores

abound with "Financial Success the Jewish Way" and similar titles. Even back in the States, a Chinese friend en route to a lecture referred to the speaker as "some Jewish guy".

"Well," I asked, "how do you know that?"

"He has a Jewish name."

I bristled: "What do you know from Jewish names?"

Her response was as irritating as it was bulletproof: Goldman Sachs, Lehman Brothers, Solomon Brothers ... Sigh.

Moreover, it seems like my friends were more or less correct that their Chinese diaspora constitutes the "Jews of Asia." From Hanoi to Bangkok to Jakarta and beyond, the merchant classes are overwhelmingly peopled with well-educated ethnic Chinese whose connections to the homeland and each other - the "Bamboo Network" - constitute a huge business advantage. They are also, like the Jews, periodically expelled (from Vietnam) repressed (under Indonesia's Suharto) and rioted against (in Malaysia, Thailand and really everywhere else). Like Jews, they are fiercely proud of their heritage, assimilating somewhat while maintaining temples that assert identity. With so many similarities - which extend to the immigrant clichés of "Eat, Eat" and demanding that their sons become doctors - it shouldn't be too surprising that Chinese people find a certain resonance vis-à-vis Jewish with whom they come into contact. And with so many roving Jews over the past few millennia, the odds were decent that at least a few would wander into one of the

world's most powerful and ancient civilizations. And wander in they did.

The first recorded settlement of Jews in China dates from the ninth century, when some Silk Road merchants schlepped into the Song Dynasty capital of Kaifeng and settled down. Inter-marriage led to near-total assimilation, and the synagogue was lost to the sands of time (and floodwaters of the Yellow River), but despite the loss of nearly all Judaic languages, books and customs, some in Kaifeng still consider themselves Jews. China's reasonably benign policies towards statistically insignificant and politically low-profile minorities (for example, not Tibetans) have even led a dozen or so descendants to file for official minority status, which brings special protections and exemptions.

The next notable Jewish jaunt in China came with the 1840s, when a Baghdad-born Sephardi named Elias David Sassoon moved to Shanghai from British Bombay. The Sassoons made a fortune in matzo - just kidding! It was opium - and invested in the Shanghai real estate market, then better known as "rice paddies". By the early 20th century, patriarch Victor Sassoon was throwing bashes, building a world-class hotel and quipping with the best of them: "There's only one race greater than the Jews, and that's the Derby." His chutzpah notwithstanding, anyone who laid eyes on Shanghai's opulent waterfront architecture would be hard pressed to disagree. Other Sephardic families, like the Hardoons and Kadoories, also dominated business interests whose footprint remains, despite the past few years' redevelopment frenzy.

Pogroms and the Bolshevik Revolution of 1917 brought floods of Jewish and/or Russian refugees to Shanghai's open port, with a similar flow passing through the far northeastern city of Harbin. Later, as the Holocaust engulfed the Jewry of Europe, a few

courageous Chinese and Japanese consular officials defied orders from home and granted desperate Jews passage to Shanghai. The city's Japanese occupiers interned some 20,000 Ashkenazic Jewish arrivals in a ghetto but refused requests from their German allies to kill or hand them over, owing perhaps to the ultimately unsuccessful Fugu plan. With the war's end in 1945 and the approaching communist takeover of 1949, Shanghai's Jews began to leave the country. The wealthy Sephardic Jews fled for British Hong Kong (which sports a Kadoorie Avenue to this day), while the Ashkenazic refugees mostly left for England, Australia, the United States, and the emerging State of Israel.

Over these near-dozen decades of heavy Jewish presence in Shanghai, not a few ethnically Chinese Jews were sired. (Among these is my nonobservant Jewish step-grandfather's London acupuncturist, a fact that bore the following exchange: "What time shall we say next week, Dr. Chang?" "Sorry, Mr. Cohen, it's the High Holy Days." "What?" But by the mid-1950s there was scant remainder of Shanghai's disparate but flourishing Jewish community besides a handful of Chinese Jews in the outlying district of Hongkou - that and one of Asia's earliest and most dramatic skylines, a testament to the Sephardic Jews' ruthless business prowess and a powerful symbol of what Jews meant to the Chinese collective memory.

Besides businessmen and refugees, China has played host to another Jewish paradigm: the radical bourgeois intellectual. Joining the Chinese Communist Party as a foreigner required direct approval of the Politburo's highest ranking members (Mao Zedong and friends) and among the few outsiders who joined the party, became Chinese citizens or were permitted to live in China, the Jewish presence sticks out like a sore thumb. Sidney Shapiro,

Sidney Rittenberg and Israel Epstein were the best known, and while none of these lefty expatriates was particularly influential either as a Jew or a communist, their mere presence in Beijing reinforced a panoply of clichés enunciated in everything from Woody Allen's "Annie Hall" to Allen's wife. (Rittenberg, who now runs a corporate consulting firm, seems to have lost some of his Red zeal, though that probably has as much to do with the 16 years in solitary confinement as with his Jewish acumen). While the foreigners were comfortably put up in the Beijing Friendship Hotel (or, depending on the political winds, doing hard time), the Chinese people suffered one catastrophe after another, so impoverished and battered by half-baked economic schemes and destructive political campaigns that when Mao's death finally ushered in market reforms, moneymaking was ready to swing back into fashion. Kvelled Deng Xiaoping, "To get rich is glorious"; with China's opening, legions of foreign investors - including you know who - poured in.

Interestingly enough - but how, you might ask, does this all connect to the "very clever" routine? Or, for that matter, Jews' own clichéd predilections for mah-jongg, mu shu and the odd Asian girlfriend?

Throughout Chinese history, the actual Jews were sufficiently few and high profile that they're not hard to trace. Chinese conceptions of Jews today - and vice versa - aren't always as clear. One important concept in Chinese society is diwei, or status, and it is expressed by forms of address, protocol in table manners and myriad other everyday social interactions. Besides chatty curiosity, the purpose of the Inevitable Conversation is to gauge your diwei through the normal indicators (salary, education, marriage status). Intelligence and moneymaking ability are highly respected, and if Chinese people know you are Jewish - even if you insist you're here to

study literature and observe rare tree ants or overthrow capitalism - it may nonetheless give your diwei a boost. Challenge this all you like, but they'll just shrug" "Well," they say, "I was simply always told that Jews are smart and good at business." And indeed they were; moreover, it's a prejudice irrelevant to their everyday lives, not to mention that any Jews whom an average Chinese might meet are liable to be students or businessmen - not exactly the demographic to subvert the "Clever! Good at business!" stereotype.

Said students and businessmen, moreover, are illustrative of the disconnect between China's Jewish past - littered with scholars and schnorrers, rich and poor, roustabouts and refugees, colorful types like Morris "Two-Gun" Cohen - and China's staid Jewish present. The modern Jewish population is largely severed from the past: almost entirely expatriate, secular, and indistinguishable from other foreigners. Visible assertions of Jewish identity are generally restricted to the odd Chabad House or event at the Israeli Embassy, while China itself - pork juice in your vegetables, sir" - is not very hospitable to observant Jewish tourists. Outside of a few major cities, you won't find a minyan for hundreds of miles in any direction, unless you count Israeli backpackers, who are probably too stoned to pray anyway.

The Jews of Kaifeng are the only remaining link - a tenuous one - to China's more distant Jewish past. And they weren't even known as such; instead the Chinese called them "Blue-Hatted Hui" or just another type of Chinese Muslims (not such a stretch when you consider that both groups eschew port, worship one God, wear tiny hats and Abraham-affiliated).

As China's modern Jewish landscape is fairly barren, so are historical sites just that: historical, with scarce culture or community that can claim direct descent back to the earliest

Jews in China. Players of the "Oh, is he/ she/ it Jewish?" parlor game will find anecdotes galore - Kaifeng, Shanghai, Rittenberg, "We're the Jews of Asia!" and more - but you can't connect the dots. If you weren't playing the Jewish parlor game, you likely wouldn't notice a thing, except a Shanghai synagogue or two.

Skepticism firmly in mind, a friend and I stumbled across the Shanghai Jewish Studies Center. We could hardly believe what we found: a Hebrew-speaking Chinese girl, a recent college grad, with an interest in Judaism that tended irresistible towards fetish. The conversation was Manhattan-meets-Brooklyn, Upper West Side vs. Crown Heights.

"Hi! Thanks for coming! Sorry, my English isn't so good. How's your Hebrew and Yiddish?"

"Uh," we stammered, dumbfounded, "we ... don't ... speak..."

"I've been to Israel twice. How many times have you been?"

"Actually... we've never ..."

Before we could steer the conversation back to Trotsky, Freud and Heeb magazine, she had already revealed her ambitions to marry a Jewish guy and move to Israel, and as we perused the contents of the office, she explained how she had learned Hebrew at the only university in China that teaches it. Seeing a Chinese with such an acute interest was equally informative and mystifying; because, really, what the hell? Here we'd been trying our best not to read too much into anecdotes, to avoid the "Who's Jewish?" parlor game myopia, and then this girl hit us in the face with so many inverted stereotypes that we were rendered speechless (too speechless, in retrospect, to get her phone number).

So what's really going on here? Lifetimes of research and the writing of weighty tomes should precede any final pronouncement, and it would surely be a disservice to two of the world's most ancient cultures to render a crude summary. But

here goes: Jewish history in China is interesting but not too special; after all, Jews scattered all over the world and id all sorts of interesting things. Taken together, the parallels and encounters are undoubtedly striking; but the connection between China's Jewish past and Jewish present is dubious. The American Jewish love affair with mah-jongg and mu shu - to say nothing of the famous lefty Jews living in Mao's Beijing - lacks any meaningful connection to Kaifeng or Shanghai. The Jewish clichés of preordained doctor or lawyer careers are common to many American immigrant cultures, to say nothing of "Eat! Eat!" So nu? I'm not sure - but, if the Jewish parlor game is your thing, you can certainly do worse than China. In fact, you may want to visit anyway: the chow mien is excellent and there's mah-jongg every night.

(From *Forward*, February 8, 2008)

Nick Frisch is a writer in Taipei. He studied Chinese language and history at Columbia University.

Shanghai Memoir

Ellis Jacob, *The Shanghai I Knew: A Foreign Native in Pre-Revolutionary China* (ComteQ Publications, 2007, 151 pp. \$18.95 pb).

Ellis Jacob was born in 1931 in Shanghai, China. Before World War II he attended a British elementary school and an American high school. During the war, when British and American citizens were interned and their schools closed down, he attended the Shanghai Jewish School. His book reflects a period in which Shanghai went through constant changes in government, Japanese occupation, bombardment, wild inflation, liberation by Chinese and American forces, and then submission to Chinese Communist rule in 1949. He has researched the history of his native city to place his memoirs in historical perspective.

Turkic Ashkenazim

By Daniel J. Frim

Askenazic Jews have a nearly forgotten connection with China. During the Middle Ages a Turko-Mongolic tribe known as the Khazars converted en masse to Judaism and established a primarily Jewish empire extending from the Ukraine to Central Asia. In addition, neighboring Turkic tribes, such as the Avars and Cumans, are believed to have converted to Judaism as well, and genetic research suggests that these Turkic proselytes account for approximately 25% of the Ashkenazic Jewish population. Although the Jewish Khazars, Avars and Cumans did not reside in China, their Turkic cousins, the Uighurs, continue to do so to this day. Furthermore, according to Turkic legend, all Turkic peoples originated in the northwest region of China known as Xinjiang. Finally, medieval Chinese sources mention the name ko-sa, suggesting to some scholars that the earliest Khazar tribesmen lived in the areas surrounding Xinjiang before migrating westward to southern Russia.

But what have Ashkenazic Jews inherited from their East Asian ancestors? Indeed, at first glance, they appear to be an entirely European people. For example, their language, Yiddish, is composed primarily of Germanic words, and they share many of their more superstitious beliefs with their Slavic neighbors. There is an Ashkenazic custom, however, which may have Turko-Mongolic roots. The practice of placing pebbles upon grave monuments is one of the most widely recognized Ashkenazic traditions of mourning. However, despite the common nature of this practice, its original meaning has always remained a mystery. It may be explained, though, through comparison with the burial practices

of the Turkic people.

Across the Eurasian steppe, from western China and Mongolia to Poland and Hungary, lie thousands of burial mounds known as kurgans. Many of these kurgans were built by Turks, and they frequently contain not only human remains, but those of horses as well. In addition, these burial mounds are often surrounded by stones, known as balbals, each of which is believed to represent an enemy killed in battle by the deceased. Presumably, these balbals were regarded as a sign of great honor. However, when Turks converted to Judaism, rabbinic law limited their burials to small, modest graves. Nevertheless, perhaps they continued to view balbals as an essential part of a respectable burial for a warrior. If so, as their graves grew smaller and less elaborate in accordance with rabbinic law, their balbals would have gradually shrunk as well, until they were replaced by mere pebbles. When the descendants of the Turkic Jews ceased to remember the original meaning behind balbals, they would have begun placing pebbles on all gravestones, just as Ashkenazic Jews do today, instead of restricting them to the graves of warriors.

There is some evidence, albeit sparse, for the Turkic origins of this Ashkenazic custom. The first man to have recorded the tradition was the Austrian Rabbi Shalom of Neustadt in his 1395 work entitled *Minhagei Maharash*. Although few Turkic Jews settled in Austria, Rabbi Shalom of Neustadt established a yeshiva in the Bulgarian town of Vidin. This would have given him the opportunity to observe the customs of Jews with Turkic ancestry, because they are known to have established communities in Bulgaria. Furthermore,

in Chelarevo, Serbia, archaeologists have discovered a large cemetery that, although clearly Jewish, also exhibits Turkic characteristics such as horse burials. Therefore, some archaeologists have surmised that the individuals buried in the Chelarevo cemetery were Jews of Avar descent, who died in the late eighth or early ninth century. Significantly, the graves are strewn with fragments of brick. Some of these brick fragments are decorated with Jewish motifs, such as menorahs, shofars, and etrogs. This may suggest that the Avar Jews buried in the cemetery were already attempting to Judaize their originally pagan customs of placing balbals around graves.

Ashkenazic Jews have a significant, yet hardly remembered historical connection with the Chinese. Their ancestors, the Turkic peoples of southern Russia, originated in Xinjiang, the northwest region of China. Furthermore, although more archaeological evidence is needed to confirm this theory, it is quite possible that the Ashkenazim have preserved a cultural link with their East Asian ancestors in their custom of placing pebbles upon grave monuments. Hopefully, awareness of this historical connection will help foster understanding between two of the world's most distant, yet similar peoples: the Jews and the Chinese.

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(From *Points East*, November 2008)

Jewish Community of Seoul, South Korea

Seeds have been planted and a new Jewish community has been grown. The countries of South Korea and Israel have much in common. They both achieved independence in 1848, with Israel first on 15 May 1948 and South Korea following shortly after on 15 August. From there both nations faced challenges and battles for international recognition and also were forced to defend themselves in wars against hostile neighbours.

In 1962, Israel and South Korea established full diplomatic relations and Israel opened a residential embassy in Seoul in 1964. It was in 1969 that a Korean ambassador, who resided in Rome, first presented his Letter of Credentials to the President of Israel. In 1978, due to reported budgetary constraints, Israel closed its embassy in Seoul. In 1992, Israel reopened its residential embassy in Seoul and in 1993 Korea opened its residential embassy in Tel Aviv.

According to the 2006 American Jewish Yearbook, there are only 100 Jews living in South Korea and this community is largely transitory and military or defense industry based. The first Jewish settlement in Korea was, in fact, a group comprised of US military during the Korean War in the 1950s. Today the community has been expanded to include Jewish business people from around the world as well as a small community of English teachers, journalists, students and visitors.

The chaplain on the U.S. military base in Yongsan leads Shabbat and festival services. While civilians are permitted to attend services there, the military base in Yongsan is not a convenient location for Seoul's civilian Jewish population. Also the military's security requirements are such that participants must produce passes and sign in,

making the practicality of attendance a problem for more observant Jews.

The along came Israeli Ambassador Yigal B. Caspi who requested that Chabad-Lubavitch establish a permanent presence there after encountering Chabad representatives during the annual summer 'peace corps' visit to the region - and the new center was born. He spoke highly of the movement's ability to reach out to Jews of all backgrounds and to connect them to one another. That was all it took. The rest is history.

Chabad emissaries, Rabbi Osher and Mussy Litzman, along with their toddler, arrived in Seoul just before Pesach in 2008. Rabbi Osher explains that he was in the middle of serving his required army duty in the Israeli Defense Forces when he was asked to be the rabbi for the Jewish community in Korea. Chabad headquarters sent a special letter of request in order to ensure that he would be able to go. One week later, the young family was on its way.

The container which held the matzah and kosher wine, essentials for Pesach, was sent only one month prior to the festival and the timing of its arrival was less than certain. In the eleventh hour the container arrived in Korea, and despite the fact that the required inspection and taxes had not been secured beforehand, they managed, on the morning of the first Seder, to have their holiday essentials in hand. With timing issues under control and the essentials covered, over 40 Jews came to services for Pesach held in the Western co-op residence in downtown Seoul.

By way of background, both Rabbi Osher and Mussy Litzman studied in Kfar Chabad. The village of Kfar Chabad, located just outside Lod and

about 8 km from Tel Aviv, serves as the Chabad-Lubavitch headquarters in Israel. Kfar Chabad was founded by the sixth Lubavitch Rebbe, Rabbi Yosef Yitzhak Scheersohn, in 1949. Mussy Litzman also worked at Kfar Chabad college and her father serves as editor of Kfar Chabad magazine.

Rabbi Osher is no newcomer to world travel and adventure. After studying in Kfar Chaba and at 770 (Chabad headquarters) in Brooklyn, between 2001 until his marriage in 2005 he traveled the world visiting hundreds of Chabad emissaries in 35 countries. This is where the real learning for this new post took place. The couple has been very busy building a Jewish community for Seoul. Lag B'Omer was celebrated Israeli style, complete with hummus, pita and falafel. And now, as part of the couple's preparation for their first Shavuot in Korea, there are now Kosher dairy products made in Korea for their community year round. Rabbi Osher purchased a cow and every few weeks they journey to a farm near North Korea in order to bring back 60 litres of kosher milk. They use this fresh mild to make yoghurt, soft and hard cheese, butter and pasteurized milk, enough to distribute to those in the community who request it.

Their newly established Chabad House is located in Itaewon, a neighborhood which has the highest concentration of westerners in South Korea. When they need one or two more men to make a minyan, Rabbi Osher himself hits the streets. He says that despite the small Jewish population of Seoul, he is always able to find Jews on the main street willing to participate when asked.

"Once we even met the American ambassador, Alexander Wershbaw," Rabbi Osher fondly recalls.

"The High Holidays were very uplifting

IGUD Yotzei Sin in Israel

The Association of Former Residents of China in Israel

The goals of the Association of Former Residents of China (IGUD) are:

- To maintain worldwide contact among the various communities of former residents of China.
- To publish a quarterly Bulletin in three languages covering a wide range of current topics and photographs of historic value.
- To arrange visits by volunteers to elderly and needy former residents of China on a regular basis and to provide much needed monthly monetary assistance to augment their pensions.
- To grant scholarships to students (sons, grandsons and great grandsons) of former residents of China studying in recognized institutes of higher learning in Israel. The scholarships are handed once a year to some 150 students.
- To maintain cultural contacts with visiting scholars and journalists from leading universities and media researching the history of the Jews in China from the early Tang Dynasty to the present era.

The IGUD is staffed by volunteers



www.jewsofchina.org

who contribute their own time and money to maintain the activities of this worthwhile organization.

The IGUD does not receive monetary support from the government or any NGO.

All activities are supported by generous contributions. Your donation, large or small, will be gratefully accepted.

We accept all major credit cards. The transactions are guaranteed secure. Your name will be entered in the donor list unless you wish to remain anonymous.

Please visit our website www.jewsofchina.org and click on the donation tab. There you can select the credit card you wish to use and the amount of your donation.

Jewish Community of Seoul, South Korea (cont from page 26)

and moving. Over 100 Jews showed up to the services," he proudly states. This also coincided with the brit of the couple's newborn son. The brit milah fell on the first day of Rosh Hashana and its celebration was the first for Korea. The hall in the Hamilton Hotel in Itaewon was full of Jews from around the world that now live, work, and study in Korea. Five days following his

own son's brit, they traveled to perform a brit for another Jewish boy born into the community.

Now that the buzz of the High Holidays has died down, they are hard at work on new projects. They have been in touch with a shochet to come to do the first ever shchita in Korea. Rabbi Osher has big plans and sees a bright future for the Jewish community in Seoul.

They are looking forward to moving to a bigger place and to establishing a kindergarten to serve the needs of the increasing number of Jewish children in the area. Their young family is growing and with it the future of Jewish life in South Korea is growing.

(From Jewish Times Asia, November 2008)

Chabad Hong Kong and Kowloon

Chabad Hong Kong first opened its doors in 1987 following the appointment of Rabbi Mordechai and Goldie Avtzon as shlichim by the Rebbe himself. Driven by the Rebbe's vision, this dynamic couple left the comfort of their home community to set out for Asia to service the needs of Jews in Hong Kong and beyond.

Rabbi Mordechai and Goldie initially oversaw the entire L.I.F.E. (Lubavitch in the Far East) network, which spans eight Asian countries. In each of these countries, active centers are thriving thanks to the spark that the Avtzon's brought east with them back in the 1980s. Today many countries within the LIFE network have Head Shlichim of their own.

The Avtzon's also head Chabad China, the most rapidly growing branch on the LIFE tree which now boasts nine centers throughout China alone. Day to day though, the Avtzons, like the shlichim throughout Asia, are busy running their own Chabad House, Chabad Hong Kong, which provides daily minyanim, Shabbat services and large-scale holiday and festival worship services and special programming. Every Friday night the Avtzon's host many guests at their Shabbat table in their home.

These dinner guests are local residents, tourists, business travelers and students. Visitors are encouraged to contact Chabad and take part in these meals. Both Rabbi Avtzon and Goldie take the time to really interact with their guests and make them feel at home. It is their warmth and openness that have attracted so many of Hong Kong's visitors and permanent residents to Chabad.

For the community at large, irrespective of individual religious affiliation, the Avtzons have been involved in a number of central programs. In 1990, the Avtzons joined together with other

community leaders to found Carmel School, Asia's first and only Jewish Day School. Rabbi Avtzon still sits on the school's board and has watched it grow from its infancy to a leading academic institution educating a student body of over 250 students, ages Pre-K through Grade Eight. They also run Chabad's Camp Gan Israel of Hong Kong, which just celebrated its 14th season. The camp attracted over 95 children to its three week program where children had fun while discovering more about their Jewish heritage and Jewish values.

As Goldie Avtzon explains: "Children often think that Jewish observance is restricted to the synagogue, school and a particular Jewish event. Our goal is to bring Jewish observance into "me time" too." Other dynamic programs geared for children include: Helping Hands, Chabad's Youth Zone, Friendship Circle, and Bar and Bat Mitzvah clubs.

Helping Hands is a chesed program designed for children ages 7-11. It allows participants the opportunity to engage in projects that help others, thereby increasing awareness of key Jewish values. Chabad Hong Kong stresses education as a lifelong, ongoing experience. They provide a wide array of learning opportunities, including one-on-one learning for all levels and interests.

On Tuesdays, Goldie runs Lunch 'n Learn: Food for the Body Food for the Soul. This group engages in in-depth discussions and lively debates on an endless number of interesting topics and themes. She also recently initiated a Cup-of-Torah program, a learning opportunity geared for busy moms while their children are in school. AURA also provides women with unique inspiration and social activities.

All of Chabad Hong Kong's

programming is characterized by warmth and inclusiveness, drawing on participation from permanent Hong Kong residents of diverse backgrounds. They are currently in the final stages of completing a renovation project at their Chabad House, but a make-over and the rapid expansion of the LIFE community will not change them at all in the ways that count.

Kowloon

Kowloon is part of the Hong Kong Special Administrative Region (SAR). It is located just north of Hong Kong Island, separated by Victoria Harbour. Nathan Road, the main thoroughfare of this densely populated urban area, was named in honor of Hong Kong's Jewish Governor, Sir Matthew Nathan, who held the position in the early 1900s.

Traffic between Hong Kong Island and Kowloon flows steadily, with access by way of the MTR; the Star Ferry; or by bus, taxi or private coach via tunnel crossings. There are throngs of business people who use Kowloon as their hub, based on the location of their business or because of easy access to mainly China directly from Kowloon. Chabad recognized the growing need to have a Chabad house located within Kowloon in order to allow visitors to easily find such a resource there rather than have to cross over into Hong Kong.

Chabad Kowloon was first established in 2005 as a branch of Chabad of Hong Kong. Although its main objective was initially to cater to overseas visitors, both tourists and business people, Chabad Kowloon has truly begun to take on a LIFE of its own. In July 2007, Rabbi Shlomi Tabib and his wife Racheli, originally from Bat Yam Israel, were appointed by Rabbi Avtzon and arrived to permanently

lead this growing Jewish community. They now also enlist the service of two assistant rabbis in order to fully serve this community's needs.

The facility is located in the heart of Kowloon in Tsim Sha Tsui right in the middle of the busiest neighborhood for tourism, businesses, shopping and nightlife. Rabbi Shlomi had worked for Chabad in Western Europe, mainly in Germany and Belgium, prior to his posting as the shlichim for Kowloon. While in Europe he was based within close proximity to the diamond district, making it easy for him to now related to the throng of Jewish diamond dealers and jewelers that frequent the Hong Kong region for business.

Rabbi Shlomi reported that they have a growing core of families residing in Kowloon that frequent their shul as well as over fifty additional overseas

visitors for each Shabbat. While most of these visitors are from Europe, they have seen Jews from around the world come through their shul. They have larger groups for major holidays and festivals. For Pesach they held their first seder for over seventy people and their succah on top of their building shows just how well they have adapted to their urban lifestyle.

The couple also provides Shabbat meals as well as weekday daytime meals, though they do not provide a full menu service. They also do not charge for the meals and instead rely on donations. They run a very popular lunch and learn program on Wednesdays that also appeals to Jewish residents from across the Harbour on the Hong Kong side whose places of business is in Kowloon.

Racheli Tabib, when not busy catering to the needs of their many guests, serves also as a teaching assistant at the Jewish Community Centre's preschool in Hong Kong's mid-levels.

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Chabad of Kowloon

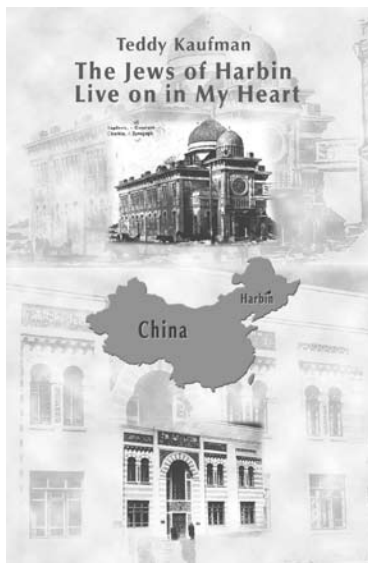
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(From Jewish Times Asia, September 2008)



Rabbi Shlomi and Racheli Tabib



Building a succa in Kowloon

A Millennium of Prosperity on the Banks of the Yellow River

Michael Freund

It is twilight in the Chinese city of Kaifeng, and as darkness descends upon the streets, a bustling night market comes to life. Locals gather, sampling an array of food items from dozens of carts and stands that line the boulevard, while others examine various forms of clothing and knickknacks being offered for sale.

Pork, it seems, is everywhere, as this staple of the Chinese diet is snapped up by hungry shoppers despite the pungency of its odor and the questionable standards of culinary hygiene that prevail. Vendors hawk it in a surprising number of shapes, sizes, and even colors, and however off-putting it might be to a visitor from Israel, the dish's popularity among the Chinese appears at first glance to be universal.

Well, almost, that is.

For Shi Lei, 31, who was born and raised in Kaifeng, his family's tradition of refraining from eating pork stretches back generations. As a proud descendant of the Jewish community that once thrived here along the banks of the Yellow River, he is keenly aware of the customs and heritage that his forbears cherished.

"They keep certain kashrut practices", he says in fluent English, adding, "My great-grandparents' family, for example, didn't eat pork out of respect for our ancestors, and they would also pluck out the sinews or tendons from the animals' meat before eating it."

Shi Lei is no longer taken aback by the surprise expressed by many Western Jews when they learn that their brethren lived and prospered in China, or even that their presence

there stretches back a millennium, if not more.

"As a little boy, my parents and my grandparents informed me that I am of Jewish descent," he recalls. "But because I was so young, I didn't know what it really meant to me. As I grew up, I began to learn more about my background and the Jewish people, mostly through reading."

That is how he became intimately acquainted with the precious legacy that was carefully passed down from father to son over the generations in this faraway corner of Asia.

The first Jews are believed to have settled in Kaifeng, which was one of China's imperial capitals, during the Song Dynasty (960-1279) or perhaps even earlier. Scholars believe they may have been merchants from Persia or Iraq who made their way eastward along the Silk Route. With the blessing of the Chinese emperor, the Jews established themselves in the city, where they found an environment of tolerance and acceptance, in sharp contrast with much of the rest of the Diaspora.

In 1163, Kaifeng's Jews built a large and beautiful synagogue, which was subsequently renovated and rebuilt on numerous occasions throughout the centuries. At its peak, during the Ming Dynasty (1368-1644), the Kaifeng Jewish community may have numbered as many as 5000 people.

Concerned, perhaps, about their community's sense of collective memory, the Jews of Kaifeng decided to erect steles (stone monuments) on which they inscribed the history of their sojourn. Two of the steles

which altogether were erected in 1489, 1512, 1663, and 1669, now sit in the Kaifeng Municipal Museum, a lasting testimony to the Jewish life that once thrived there.

As Chinese scholar, Xu Xin notes in his book, *The Jews of Kaifeng, China*, the steles provide an interesting glimpse at medieval Jewish life in China, including the observance of important holidays such as Yom Kippur. The 1489 stele, for example, says that on the Day of Atonement, Jews would close their doors for a whole day, and give themselves up to the cultivation of purity, and cut themselves off entirely from food and drink, in order to nourish the higher nature. "On that day," the inscription continues, "the scholar interrupts his reading and study, the farmer suspends his work of plowing or reaping, the tradesman ceases to do business in the market and the traveler stops on his way. Desires are forgotten, attainments are put aside, and all apply themselves to preserving the heart and nourishment of the mind, so that through direction there may be a restoration of goodness." The second stele, from 1512, records that on Yom Kippur Kaifeng's Jews "close their doors and meditate all day."

By the 17th century a number of Chinese Jews had attained high ranks in the Chinese civil service, but along with success came the blight of assimilation, which took an increasingly heavy toll on the community and its cohesion.

By the mid-1800s, the Chinese Jews' knowledge and practice of Judaism had largely faded away. The last rabbi of the community

died sometime in the first half of the 19th century, and the synagogue building was all but destroyed by a series of floods which struck the city and in 1840s and thereafter.

Against all odds, Kaifeng's Jews struggled to preserve their Jewish identity, passing down whatever little they knew to their progeny. In the 1920s, a Chinese scholar named Chen Yuan wrote a series of treatises on religion in China, including "A study of the Israelite religion in Kaifeng". Yuan noted the decline the community had endured, but took pains to recall that the remaining descendants still tried as best they could to observe various customs and rituals, including that of Yom Kippur. "Although the Kaifeng Jews today no longer have a temple where they can observe this holy day," Yuan wrote, "they still fast and mourn without fail on the 10th day of the month." Nowadays, there are still several hundred people - perhaps a thousand at most - in this city of over 4.5 million who are descendants of the Jewish community.

All of these Jewish descendants belong to one of the seven clans, each identified by its surname and family trees that stretch back for centuries.

Legend has it that when the Jews first arrived in Kaifeng, the Chinese

emperor, unable to pronounce the Jews' Hebrew-sounding names, bestowed his surname and the surnames of six of his ministers on them. These seven names - Zhao, Li, Ai, Zhang, Gao, Jin and Shi - were used by Kaifeng's Jews throughout the centuries, and it is to the Shi clan that Shi Lei traces his own family roots.

Several years ago, Shi Lei traveled to Israel, where he spent time studying at Bar Ilan University and the Machon Meir Yeshiva to further expand his Jewish horizons. After returning to Kaifeng, he went to work as a national tour guide, putting to good use his mastery of the English language and his knowledge of local lore. In the home of his beloved late grandfather, Shi Lei opened a mini-museum dedicated to telling the story of Kaifeng Jewry, and in his spare time he now teaches Hebrew, Jewish history and culture to other members of the Kaifeng community.

In recent years, a handful of other Kaifeng Jewish descendants have come to Israel, thanks to Shavei Israel, the Jerusalem-based organization that works to strengthen the connection of Diaspora Jews to Israel. All have undergone a formal return to Judaism under the auspices of the Chief Rabbinate and some have settled in Jerusalem.

"Although we have been living in Kaifeng for a thousand years, the Jewish community here hasn't forgotten its Jewish identity," Shi Lei said. "In a word, the Kaifeng Jewish community is today in the process of re-learning the Jewish customs and traditions that were once forgotten. There is a growing interest, especially among young Kaifeng Jews, to learn more about their Jewish heritage," he said, attributing this development to the community's increasing contact with the rest of the Jewish world.

Asked about the upcoming observance of Yom Kippur, Shi Lei grew solemn at the mention of the sacred day. "Yom Kippur is the holiest day of the year and it is a day of atonement," he said. "On this day, God will forgive us and purify us, and we will be cleansed from all our sins before Him. In Kaifeng, on that day, we'll stay together and discuss its meaning and significance," he said, while noting that perhaps one day, "if the Kaifeng synagogue will be rebuilt, then every Jew in Kaifeng will be able to become more aware of our people's traditions."

Michael Freund serves as Chairman of the Shavei Israel (www.shavei.org).



Kaifeng's Jewish descendants in Israel



The Jewish Cemetery outside Kaifeng

Letters

Izumi Sato

Japan

Dear Mr. Teddy Kaufman,

Thank you very much for contacting Prof. Pan Guang and Prof. Xu Xing from your side. They both wrote to me last Thursday and Friday. Without your introduction, I would not have been able to make an appointment with them.

On September 1st, I will meet with Prof. Zhou Guo Jian first in the lobby of my hotel, and he will take me to the Center of Jewish Studies Shanghai, where Prof. Pan Guang also will wait for me and answer some of my questions and they will prepare lunch for me before giving a tour. As Prof. Zhou originally wrote to me that his tour starts at 1:30 p.m., starting from my hotel lobby, I understand that this is a very special arrangement to include their Center of Jewish Studies and a luncheon arrangement.

As for Prof. Xu Xing, he will come to my hotel lobby and will take me to the Institute of Jewish Studies in his university, starting from 8:30 a.m. on September 3rd. He even offered me to reserve a train back to Shanghai at 4:30 p.m. so I assume that this is also a full whole day program. I will learn what kind of programs they have in each institute and would meet with their students there. If I go there as a personal trip, I would not have been able to make any academic contacts with the local scholars. So I am grateful to you for your assistance.

Mr. Kiyomasa Kawakita may write to you from Paris. I told him that the pictures of his uncle and aunt when they were in Shanghai and a picture of the grave of their Jewish friend would be very helpful if he wants to find out about their relations.

I would like to thank you in advance for your assistance to Mr. Kawakita, such as printing his inquiry in your Bulletin.

Since it is already Sunday, Shavua Tov to you and best my regards to Mrs. Rasha Kaufman, the staff and the members of Igud Yotzei Sin.

David Familiant

Dear Teddy,

I do not know if you are aware, but the home of Naum Soskin, my uncle, has been completely restored in Harbin by the local authorities, with several plaques recognizing the contribution of the family and the Harbin Jews. I thought this may be of interest to you.

I have no idea who initiated this work, and if you have any idea, my cousin Wladimir Soskine and myself, would be very interested to find out.

Best regards, and Shana Tova.

Xu Buzeng and Zheng Feng

China

Dear Rasha and Teddy

Thank you for your message telling us Mr. Iftach Ben Yehuda will come to Shanghai. He is welcome here. We will host him and are glad to be of help to him. Our address and phone number (86 21 62176626) remain the same.

Sanford (Sania) and Celia Wainer

Dear Teddy and Rasha,

We hope you are both well. I attach some pictures on my recent exhibit at our local Tamarac Library. You may recognize your book and two books by Jack.

Best regards to our Bella and your Bella and Arram.

I attach a contribution to the General Fund and Happy New Year wishes. Shalom

Shuzhen Ge

Nanjing, China

Dear Friends:

I am a PhD candidate from Nanjing University, China. My Chinese supervisor is Xu Xin, who is the director of the Diane and Guilford Glazer Institute of Jewish Studies, Nanjing University. I entered the State of Israel at the end of the January, 2009, and have a one year stay as a visiting research fellow at Tel-Aviv University. My supervisor here is Dina Porat, Head of the Rosenberg School of Jewish Studies and of the Stephen Roth Institute for the Study of Contemporary Anti-Semitism and Racism, Tel Aviv University.

My PhD. dissertation is about "Holocaust Denial". The uniqueness of my work is that I am explaining the Holocaust and the role of denial of it to Chinese audience for whom the idea of re-writing history for ideological purposes is not unthinkable. My work will be important in opening the Chinese eyes to it and could probably make the Holocaust research in China more comprehensive and intact.

I wish to be a member of China-Israel Friendship Association and also want to apply for the scholarship of the Association. Since I am very interested in Jewish Studies I would like to be active in this field. It's my dream to be a teacher in an University or College after my graduation and teach subjects about Jewish, to continue academic research and to transmit the new acquired knowledge in China.

THE LIBRARY OF CONGRESS
ASIAN & MIDDLE EASTERN DIVISION

Dear Mr. Kaufman:

It is my pleasure to acknowledge, with many thanks, receipt of the material mentioned below. We deeply appreciate your kindness in sending this material to the Library of Congress.

Gail Shirazi
Senior Acquisitions Specialist
ISRAEL & JUDAICA SECTION (LS/ASME/IJ)

Shanghai Story Walks
By: Yvette Ho Madany

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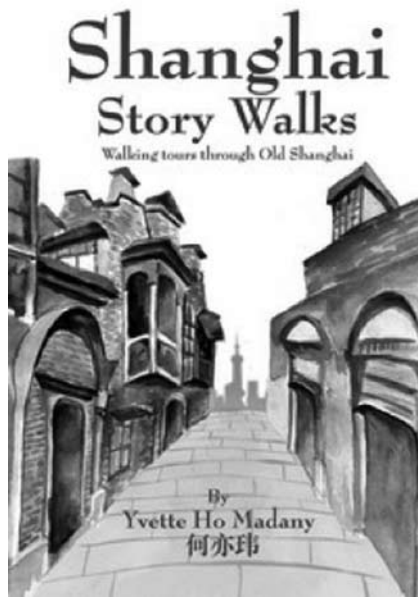
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"This book is a great way to rediscover this city's culture and heritage from someone whose family witnessed and experienced it first-hand." Peter Hibbard - author of *The Bund, Shanghai: China Faces West* Step back into Old Shanghai with these scenic and history-laden walks and re-live the opulent lives of its elite. The hopes and dreams of taipans,



politicians, actors, spies and dreamers can still be seen in the city's landmarks, grand, gracious and gaudy, as our guide, Yvette Ho Madany, brings the lost city back to life.

Who is Yvette Ho Madany? Yvette Ho Madany ??? was born in Shanghai and educated in the US. For the past two years, she has conducted charity walks for foreigners in Shanghai to benefit migrant children and still writes for Shanghai's expatriate magazines. She and her family now live in the US. All of her book royalties will be donated to charity.

Who is Yvette Ho Madany?

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Letters

Archie Ossin, USA

Dear Teddy,

This issue was full of surprises for our family. First there were photos of the Kovtun and Ossinovsky families, and we found that very exciting. Much more to our surprise, however, was a letter from Lyana Lucas on page 62. The grandfather she speaks of in her letter is my uncle Robert Issacovich Kovtun. He is pictured below in 1937 with his sister, who is my mother, Safa Issacovna Kovtun Ossin. In the center is my sister Esther. At the time this picture was taken, Esther was five years old, and Robert and his family were visiting my parents in Shanghai. I was born three years later, in 1940.

In the late 30's the Soviet Union invited all expatriates back to their homeland, promising them jobs and a good life. Many returned. In our family, two of my aunts, Lubov (Luba) and Gita (Gala) and one uncle, Robert and their families returned. As outlined in detail in Mara Moustafine's book, "Harbin Files: Secrets and Spies" many of the expatriates were considered politically undesirable and were subsequently murdered by the NKVD. That is what happened to my Uncle Robert. Luba and Gala ended up in Riga, Latvia. My sister told me after the war Luba and Gala somehow knew what happened to Robert and they searched to find his family but were never able to resolve anything.

Issac and Rachel Kovtun had six children, and starting from oldest to youngest they were: Lubov (Luba), Gita (Gala), David, Robert, Sarah (Sara), and Freda (Fenya). Prior to the start of WWII, with the Japanese attack on Pearl Harbor, David Kovtun, Freda Kovtun and Robert's mother Rachel Kovtun were in the United States and lived in Washington State. Sarah lived in the French Concession in Shanghai and Luba and Gala were in Riga, Latvia. After the war, my mother, Sarah, my sister, Esther, and I sailed to the United States and arrived in San Francisco in early November 1945. My parents were able to get Luba and Gala out of Latvia in around 1960 and they then moved to San Francisco.

Today all of Robert's siblings are gone, but the children of those siblings and their families all live in the United States. Note that Luba had one son, Jan, who died in Russia in 1939. Gala never had any children.

Although we are scattered all over the United States, we are closely connected. Including husbands and wives, there are 33 of us in California, 7 of us in Washington State, 10 of us in Florida, and 2 of us in Massachusetts. David had three children, and they and their families live in California, except for one grandchild and his wife who live in Boston. Freda had one child and she and her family live in Seattle. Sarah had two children, Esther and her family who all live in California, and me, Archie. My family all live just outside of Orlando, Florida, except for one son who attends a medical school in Israel.

Our family is very interested in connecting with our uncle's family. Please forward this letter to Lyana Lucas, and please convey to her on our behalf that we would like to contact them. If they agree, please send me their contact information, and I'll make the connection.

I'm assuming they all speak English, but if not, we can speak Russian and Spanish as well, and my sister speaks French. Also Teddy, I would appreciate six copies of the English Supplement of this Volume LVI, issue #399. I will send you a check in the mail to cover the postage.

Please convey my regards to Rasha, and to Yossi Klein whom I met on my trip to Israel earlier this year. My sister, Esther, also sends her best to you and Rasha.

Happy New Year to all, and we hope for a healthy and peaceful year.

Email: archie@crowneatlantic.com

Naoki Maruyama

Japan

Dear Mr. Teddy Kaufman,

I hope you are very well. Thank you very much for your book. As inspired by your book, I have been in Harbin from August 31 to September 4. During my stay (I stayed at Hotel Modern, a room where once Chaliapin stayed!), Prof. Zhang Tie Jianf took me to many historical sites including the Harbin Jewish cemetery where I prayed at the graveside of your grandfather. I forward Prof. Zhang's regards to you.

Cao Jian

The Hebrew University of Jerusalem

Dear President Teddy Kaufman and Chairman Yossi Klein,

I'm very pleased to tell you that I have just got the official confirmation from the Authority for Research Students, the Hebrew University of Jerusalem, that I have passed the evaluation of my doctoral thesis and have got the doctoral degree from the Hebrew University. The diplomat will be granted at the end of this year.

My wife and I want very much to thank you for the great help, including the annual scholarships, from you and the Society during all these years of our studies and stay in Israel for MA and Ph.D! We plan to stay here for another few months and then leave this beloved country next year. We hope very much to meet you again at this year's annual meeting of the Israel-China Friendship Society in Tel Aviv during Hannuka holidays.

With much respect, gratitude, and good wishes from the bottom of my heart,

Varda and Shalom Yoran

New York, USA

Dear Rasha and Teddy,

Thank you so much for participating in my birthday celebration. I keep re-reading what you wrote in my book, and I'm touched each time afresh. Yours is the only one in Russian!

We wish you as much pleasure in your new apartment as we're having in ours. We'll see it, God willing, the next time we come to Israel, most likely sometime within the next few months. Thank you so much for your donation in my name to the Igud. It's such a worthy cause, and I'm proud that it will benefit by your kindness.

Lily Newluck

Harbin, China

Dear Teddy Kaufman,

I was so happy to talk to you on the phone that day. We were on vacation for seven days because of the National Day. Sorry that I did not have enough time to contact you since I came back to China. I send our pictures by attachment again. ...

The big achievement for the Journey to Israel is that I had the chance to meet you and some Jews who lived in China during the Second World War ... I finally understand that nothing can stop the friendship between the Jews and the Chinese. ... You are my relatives in Israel.

By the way, I am doing something to help the enterprises coming to China, especially Harbin. Please kindly contact me if you know of some enterprises that want to enter the Chinese market. I will do my best to help them.

My youngest brother is Managing Director of the Beijing Tongren Medical Company which belongs to Tongren Hospital. All of the ministry's medical insurance is in his hospital, he has good relations with all of the ministry and also with a few governors such as those of Jiling Province, Heilongjiang Province and Shanxi Province, so we have enough ability to help big or medium enterprises to come to China and get good benefit in China. I also have a very good project, which I will translate and then send it to you. ...

Email: lillynewluck@163.com

Yanbin Jia

China

Dear Mr. Kaufman,

I am a PhD candidate of the Jewish Research Center in Nanjing University, China. My tutor in China is Professor Xu Xin. I am now at Tel Aviv University, because I have been accepted into the Graduate Studies Year Program at the Overseas Students School of Tel Aviv University for the 2009/2010 academic year. My research field is the Cultural Zionist Thought of Ahad Ha'am. My supervisor here is Uri Scott. I wish to apply for the scholarship of the China-Israel Friendship association ... When I come back to China, I will do my best to spread Jewish culture to the Chinese people.

Email: jiayanbin1980@gmail.com

Mark and Susan Britanisky

Dear Friends

It saddens us to say that our Daughter, Lt. Colonel Jeanne E Hutchison has passed away. She was our ray of sunshine from birth to her time of passing. Jeanne will be buried at the West Point Military Academy Cemetery in a place of honor on Tuesday, March 3 after funeral services starting at 1 PM (1300).

Jeanne has touched the lives of many people in her nearly 25 year career and association with the United States Army. There are high ranking military officers as well as family and friends coming from all over the U.S and from other parts of the world to honor her for this one last time. She will remain in a place she called home and a place where her heart was.

Her illness was sudden and lasted three weeks. She was a fighter and fought it to the end. Finally with her family around her she peacefully slipped away. We are finding it very difficult to adjust to her passing. Her life and career were soaring upward and reached an abrupt stop, without much warning and to everybody's surprise.

We would like to thank you for your heartfelt prayers and support during our ordeal.

With love and affection,

Sabine Breuillard

Dear Rasha and Teddy,

Sorry for writing you just now, I wanted to write to you in January, but by the end of December, it happened to me an accident : I fell on the street from a high level (a double side walk), and fractured my left wrist in 2 places : a very bad fracture ! I have been even operated, they put a metal piece on my bone... it is very painful ... now after a month I can take off the plaster, but it is still very painful, and very hard to move my wrist and fingers which are blocked: they can't move or with great difficulty...I shall have to work hard in order to recover the plain movement of my wrist and fingers...

So ... I have decided to use the occasion of the Chinese new year to write to wish to you both an happy new year.

How are you now? I hope you are doing well. What are the projects for your association this year?

Did you see the new book of Liu Shuang : The history of the Jews of Harbin ? And the new book of Alexander Zhicheng Wang about : The Russian musicians in Shanghai, 1920s-1940s ?

I send you a photo I took in Kirghiztan, this year on the lake Issyk-kul, where people say Lao Tseu came ; it's supposed to be his statue...

Best regards

PS. Do you have the e-mail of Alexander Zhicheng wang and of Liu Shuang too ? I was told that Liu Shuang has received a new function in Harbin

Ren Fumao

Dear Friends,

It is time to say farewell to you now. My wife and I plan to leave for Beijing on

March 26, 2009. My successor, Mr. Zhao Hongxin, is coming on March 6, 2009. Mr. Zhao is

young, intelligent, and capable. We know each other for many years. I hope he will get the same support and assistance from you as I have got from you.

It has been more than five years since I started my work here in Israel. Five years is not a short time for me. I appreciated

very much for all the kindness, support and friendship you showed to me during all those years. I will remember all those good

times we had together, and value our friendship more than anything else.

I will write as soon as we are settled and hope to hear from, too. You are welcome to come to Beijing to visit us any time

at your convenience.

First Secretary

China Embassy

052-6903252

Sonja Muehlberger (née Krips)

The German General Consulate and the Shanghai Jewish Refugees

Museum in the old Ohel Moshe Synagogue in the former Ward Rd. will open an interesting exhibition on March 1, 2010. There are also talks also with the Berliner Jewish Museum and also with the Hamburger Senate for cooperation. If anyone of you would like to help please feel free to contact Rita Tian (Tian Xiang Jun) or Chen Jian, the Curator of the Museum.

Theme of the Exhibition:

Nostalgia for Shanghai—Second Hometown for former Shanghai Jewish Refugees Contents of the xhibition nclude:

-Collections of items used by Shanghai Jewish Refugees (they also call themselves Shanghailanders), ncluding photographs, passports and visas, marriage certificates, residence certificates, and other related ocuments or artworks.

-Collection of photos, videos and other related documents of the three Jewish refugees' Shanghai reunions n 1994, 2005 and 2006. Also, this exhibition will include the experiences of Chinese who were neighbors of the Jewish refugees. Former Jewish Refugees will be invited to share their experiences. If they annot come to Shanghai, a video of greetings or reflections is also highly appreciated. Information about their reunions in USA, Germany, Canada, Australia or any other countries is welcome too.

-Edited interviews of former Jewish Refugees and their Chinese neighbors will be arranged for display.

-The current lives of the Shanghailanders around the world: It is hoped that the respected consulates in hanghai as well as the related museums and institutions around the world could help to collect the related information. The exhibition is aimed to act as a window into the past, present and future of the Shanghailanders as well as a bridge of friendship between the Chinese and Jewish peoples. This Museum hopes to make it an informative and interesting exhibition to our visitors. Up to now, we have collected some items and documents from the Shanghailanders, but it's not enough. So we sincerely hope to get your help. Would you please pass the information to people who are interested.

Chen Jian

Curator of Shanghai Jewish Refugees Museum

Dear President Kaufman,

We have returned to Shanghai safely and thank you for the warm greetings by you and your colleagues.

We are glad to know that you are willing to help us deliver our museum's brochure to the Israeli travel agencies and send us the photography copies of the approximate 100 former Shanghailanders. It will be highly appreciated if anyone or any organization can send us the artifacts, photos, videos or certificates copies about the Shanghai Jewish refugees. We will treasure and keep themwell. Please remember me to Mr. Klein and Mr. Veinerman.

I will send the museum brochures to you within this week and thank you very much for your help in advance.

Take care and keep in contact.

Dina Vincow (Lichomanova)

Dear Teddy,

I have learned from my brother Moshe that you are celebrating a special birthday today. Gershon and I would like to join in and send you our warmest wishes for this occasion. May you and Rasha have many many happy celebrations ahead of you, and for all our sakes may you have the strength and the energy to continue the important work of Igud Yotzei Sin for many many years to come.

Chen Minghua

Hangzhou, China

I am writing you to know if you can help me to find places to study Hebrew and Jewish Culture, History, Religion in China or in Israel.

My name is Chen Minghua, with multilingual capacity (English, French, German, Russian, Greek and some Latin). My graduate major was Thermal Power Machines while my postgraduate major was engineering thermal physics, all at Tongji University, Shanghai, China. My past career was mainly concentrated on electricity power, IT, solar and other renewable energies, quality assurance, and I was employed by major multinationals in the past years.

Since 2000 I was running my own business also in the above areas, and since 2001 I am stationed in Hangzhou, China as a permanent resident. In 2004 I was affiliated with the local Christian church, and since then I am extremely attracted by this religion. Although I have learned of the Bible and the Christianity since my early years at the University, but I could not realize how important the religious life and the faith in GOD may be to us, so that I have decided to change my career and academic direction to Jewish studies, as the Hebrew and Jewish people and the nation of Israel are considered by me one of the two greatest nations of the world ever since – the other being Greek, whose studies I will continue.

My purpose is not just to learn Hebrew but, as I said before, to learn her culture, religion, and the Israel Nation and her People. Why they have so much impacted on the world history, why they have achieved so much in almost all areas of the science, business, finance, politics, economics, culture, arts, etc. It's amazing that a small population has done so much in her history, while her people were oppressed by other nations over the past thousands of years, and were scattered over the entire globe. It's simply amazing! Such a small nation has contributed to the human development more than all others except the Greek, who has similar population and has done equivalent achievements.

I want to find out the answers to these questions in my studies. I want to learn from the Israeli people. Perhaps not, but I will try. The first step is to find places for Hebrew studies and to get to know some people from Israel and other countries with Jewish background.

Tel: 0571-8169-1576

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Leonard Madison MD

Dear Mr. Kaufman,

My second cousin Ethel Matusoff was born in Harbin, China in 1922. She left Shanghai in 1947 for the United States but died before I made connections with her. I know there was a family in Harbin but have not been able to find documentation on the internet. I heard from a Golda Miller that she grew up with Ethel in Harbin but her memory was not helpful as to the Father's name. If there are any records you have access to that would help in my search for the MATUSOFF family in China I would be so grateful.

Dr. Jonathan Goldstein

Dear Raoul Findeisen,

To publicize your forthcoming volume honoring Hebrew University Professor Emerita Irene Eber's contributions to sinology, may I suggest that, in addition to the Hebrew University's own publicity office, the following individuals and institutions be contacted: Sino-Judaic Institute, c/o Rabbi Anson Laytner, Rabbi Marvin Tokayer, Professor Emeritus Al Dien, and Dennis Leventhal; Igud Yotzei Sin and Sino-Israel Friendship Association, c/o Teddy

Kaufmann; Israel-China trade association, c/o Ambassador Emeritus Zev Suffott Israel Ministry of Foreign Affairs, c/o Eyal Propper and Dr./Ambassador Emeritus Moshe Yegar Haifa University, c/o Prof. Yitzhak Shichor Tel Aviv University, c/o Prof. Aron Shai Jewish People Policy Planning Institute/Jewish Agency, c/o Dr. Salomon Wald. University of Southern California Professor Emeritus Peter Berton Harvard-Yenching Librarian Dr. Raymond S. Lum

I am copying this email to all above and would urge you to contact each person individually. Eyal Propper at the Foreign Ministry can provide you with appropriate contacts in China, Taiwan, Japan, South Korea, Singapore, etc. With all best wishes for the success of the volume, and looking forward to meeting you in Israel in December.

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Dr. Alex Schneider

Harbin - The Job of Disseminating Knowledge in Orthopedic Rehabilitation Processes

The MATAT company sent my wife, Chana Schneider, who is in charge of the orthopedic rehabilitation department at Beit Levinstein Hospital in Ra'anana, to the Heilongjiang Rehabilitation Hospital in Harbin from July 3, 2008 until July 18, 2008, to disseminate her knowledge on the subject of orthopedic rehabilitation. Since the school I manage, which belongs jointly to Kfar Shmaryahu and Hof HaSharon, was on vacation at the time, I went with her.

After the opening ceremonies, attended by the management of the hospital and the district rehabilitation center, Chana served as a specialist consultant at the hospital, which functioned as a regional rehabilitation center. Her schedule included supervising, examining, and treating patients (31 cases) suffering from spinal column injuries, fractures, CVAs, and Guillain-Barre syndrome. 23 physicians from the hospital and 11 other hospitals in the region accompanied the treatment, as well as physiotherapists, nurses, and other therapists. The treatment was followed by discussions for the purpose of analyzing the cases and drawing conclusions.

At noontime, Chana gave eight three-hour lectures on orthopedics and rehabilitation of amputees to an audience of 70 people (consisting of physicians from the hospital and 11 other hospitals in the region, as well as physiotherapists, nurses, occupational therapists, and other therapists).

On every visit, an enormous desire to learn Western methods of treatment and improve their implementation in the hospital was evident. Traditional Chinese treatment was combined with

Western methods (this combination yielded good results), with the aim of bringing the hospital to a leading clinical and academic position in its field.

The subject of orthopedic rehabilitation and rehabilitation of amputees is not sufficiently developed, and is greatly needed, following the earthquake in Sichuan, resulting in enormous interest in the hospital, and in other hospitals in the region.

Chana found a well-managed hospital, with a staff that was dedicated and responsible, had a real desire to learn, and greatly appreciated what they learned from the visit.

Chana's activity at the hospital was classed as an overwhelming success. The Chinese said that her level of accomplishment, her willingness to work hard, and the long hours she spent at the hospital during her visit had greatly impressed them.

In the closing ceremony, Chana was awarded an honorary diploma appointing her a professor of rehabilitation, and inviting her back to the hospital.

For Chana as a representative of the State of Israel, the Beit Levinstein rehabilitation center, and the MATAT company, the visit was extremely successful, and made a significant contribution to the hospital and the Chinese people.

In addition, during the two weeks that we stayed in Harbin, my wife, and especially myself, as the second generation of immigrants from China (the Schneider and Krimchantsky families) were exposed to a series of particularly emotional experiences. I was invited to visit two schools in Harbin. At one of them, I conducted

a workshop for the teaching staff on the subject of multiple intelligences, an important topic in advanced education. I was also invited to appear before students and lecturers in the medical school in Harbin. My lecture dealt with Israel, its history, and its society. The audience listened to a one-hour lecture, followed by a lively discussion, in which I was asked excellent questions, indicating the high level of the audience, which demonstrated interest and empathy towards Israel.

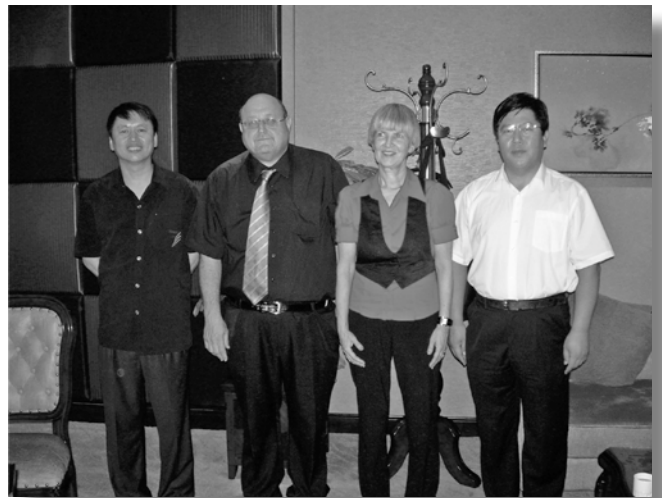
The rector of the university expressed a great desire to contact a medical school in Israel.

As part of our tour of Harbin, we also visited the Jewish museum, located in the synagogue. We discovered a photograph of Yaakov Krimchantsky, father of my uncle, Mark Krimchantsky, who was the cantor of the synagogue for many years. In a meeting with representatives of the Jewish institute in Harbin, I gave them photographs of the Jewish community pitching in to help victims of the 1932 flood. I collected some of the photographs, which they did not have, from my uncle, Israel Karny (Krimchantsky), who found them in Yaakov Krimchantsky's estate. The representatives of the Jewish institute were very friendly, and expressed a strong wish to stay in touch, noting the intense involvement and contribution of Teddy Kaufman in promoting the preservation of the heritage of Harbin Jewry.

For me, the trip was to a large degree a revisiting of my roots and an exposure to the rich Jewish world in China before the revolution. It was an unforgettable and very profound experience.



The farewell banquet at the end of the mission



Chana and Alex with the hospital manager on their right and the vice-president of the district organization for external relations



Harbin – the opening ceremony of the visit



Chana in front of the hospital



Chana giving treatment, accompanied by physicians and staff members



Dr. Alex Schneider lecturing about Israel at the University of Harbin medical school

The New Israel's Messenger



Vol. XI, No. 3

IYS Sephardi Division

Editor: Rebecca Toueg

Donation to the Babylonian Jewry Heritage Center

August 31, 2009

Mr. Matook Nissim
931 Snyder Lane
Walnut Creek, CA 94598
USA.

Dear Nissim,

Thank you for sending a donation of \$10,000.

This contribution will assist us in designing the site called "The Far East" in the name of Grace and Jacob Ballas, which is scheduled to be placed on the second floor.

Every amount, large or small, is welcome and blessed!

Sincerely Yours,

Mordechai Ben Porat

Kadoorie Agricultural School Celebrates its 75th Anniversary

In November 2008, in honor of the 75th anniversary of the Kadoorie Agricultural School, Michael Kadoorie, grandson of the founder, Sir Elly Kadoorie, visited the school located at the foot of Mount Tabor. With great emotion, he reviewed the special assembly of the 1,600 pupils and stood at attention near the historical stone plaque dedicated to his grandfather and written in three languages: Hebrew, Arabic and English. His grandfather had originally intended to build a school in which Jewish and Arab pupils would study agriculture together. But when this was not feasible, he built two identical schools, one in the Galilee and other in Tul Karem.



Sir Michael Kadoorie visits the Kadoorie Agricultural School in Israel

Hechal Ezra - Kehilat Zion

Sephardic Community of Hong Kong

The Kehilat Zion synagogue, also known as Hechal Ezra Synagogue, was established in 1995 by Syrian businessmen from New York and the Shecheber Sephardic Center of Jerusalem to serve the Jewish community of Kowloon, Hong Kong. While there were already existing synagogues for the permanent community of Hong Kong, the business district of Kowloon continued to house throngs of Jewish travelers in need of a place to pray on the Kowloon side.

The synagogue is located in the heart of Tsim Sha Tsui East, a popular business and shopping district on the Kowloon side of Victoria Harbour. It is also just a short walk from many 5-star hotels. The synagogue is now considered “home away from home” by the many businessmen from around the world that visit Hong Kong. In addition to the businessmen, the congregation also hosts large numbers of backpackers and tourists.

Initially, the Shecheber Sephardic Center (SSC) sent Rabbi Zion Cohen of blessed memory to help start a synagogue in Kowloon. An office space, provided by Eddie Sitt and Jack Mamiye, was converted into a modest synagogue. After the passing of Rabbi Cohen, about two months after the project began in October 1995, Rabbi Netanel Meoded was sent by the Sephardic Educational

Centre in Jerusalem to serve the Jewish community in Hong Kong and he took the leadership role into his hands.

A large part of the mission of the SSC, started in 1980 by Rabbi Sam Kassim and Rabbi Eliahu Shamoula, is to reach out to smaller or neglected Sephardic communities throughout the Diaspora by sending them dedicated rabbis and teachers well versed in all aspects of Torah and community relations so that they may help revive the community. Over the last twenty years, they created more than one hundred and forty synagogues in locations worldwide. In the near future, Kehilat Zion is planning on opening additional Sephardic synagogues in the East.

Under Rabbi Meoded attendance has grown. They currently have 1000 registered members, 200 of them from the local community. There are regular minyanim for Shaharit, Minha, and Arvit prayers during the week. On Friday nights the synagogue hosts up to 270 people, as proven during the recent Canton Fair in April 2007.

The community members at first were a largely Sephardic group, but over the years they have diversified, attracting Ashkenazi, Hasidim and Lithuanians who have been drawn to worship there regularly as well. The synagogue has been sustained through the generosity of its members, both local and from afar, from the Syrian community

in New York and the Shevet Achim community of Panama.

Two months ago, Hechal Ezra moved across the hall to a new location in order to better serve the increasing number of worshippers it attracts. The new area is more than double the size of the old space. The newly expanded “Far East Torah Center” was established in memory of the late Gabriel Shecheber by his children. They offer weekday and Shabbat services and meals free of charge for weekday morning worshippers as well as for Shabbat guests. Rabbi Meoded and his wife, Yael, regularly host Shabbat guests in their own home, where they experience a Syrian meal, spirited song and pleasant conversation with Jews from around the world.

Mul Hayam is Kehilat Zion’s restaurant, established three years ago. It caters to tourists, business people, and the local community looking for a savory, Glatt Kosher meal in Kowloon. The restaurant cuisine features a combination of traditional Jewish, Middle Eastern, European, and Asian food, prepared daily with the freshest ingredients by Chef Ricky Chui. They are also able to provide take-away meals and packed food for business trips. Arrangements can be made to have frozen meals for the convenience of continued travel in the East.

(From Jewish Times Asia, June 2007)

Shanghai Memoir

Ellis Jacob, *The Shanghai I Knew: A Foreign Native in Pre-Revolutionary China* (ComteQ Publications, 2007, 151 pp. \$18.95 pb).

Ellis Jacob was born in 1931 in Shanghai, China. Before World War II he attended a British elementary school and an American high school. During the war, when British and American citizens were interned and their schools closed down, he attended the Shanghai Jewish School. His book reflects a period in which Shanghai went through constant changes in government, Japanese occupation, bombardment, wild inflation, liberation by Chinese and American forces, and then submission to Chinese Communist rule in 1949. He has researched the history of his native city to place his memoirs in historical perspective.

Abstracts of articles published in The Jews in Asia: Comparative

Perspectives,

edited by Pan Guang (CJSS Jewish & Israeli Studies Series, Vol. 1, 2007).

Maisie Meyer - "Spanning Oceans: Solid Links Between Baghdadi Jews in India and China" (pp. 2- 33).

The Baghdadi Jewish communities in British India and China were part of an extensive diaspora of Arabic speaking Jews who fled from the Middle East to escape political and religious harassment. In search of trading opportunities they traveled as far a field as India, the Orient and England. There was constant interaction between these Jews who were closely linked by a common ancestry, religious traditions, their distinctive cuisine, and not least their common commercial interests.

The strong familial business ties, at least in the beginning, between the Indian and Chinese communities and the fact that impoverished Baghdadis found employment in

the large firms established by their coreligionists, were the keys to their success and cohesiveness. An exceptionally large number were employees of David Sassoon, the patriarch of the Baghdadi Jews of Bombay, who laid the foundations to preserve their traditions and identity. Sassoon employees generally went on to establish their own export and import businesses and several were immensely successful. The Sassoons, Ezras, Eliases, Gubbays, Shahmoons, Kadoories, and Hardoons rose to an unparalleled level of commercial achievement. Their wealth enabled them to reach the pinnacle of social eminence and their philanthropy earned them recognition in the wider

community.

The most striking similarity between Baghdadi communities in India and China was the paramount importance they placed on being identified as British or Europeans. It moulded the very structure of their lives and determined their destiny. There are conspicuous parallels and contrasts in the way Baghdadi communities in India and China ran their communal institutions, their approach to the Zionist Movement, their treatment of the B'nai Israel in India and the Kaifeng Jews in China, the impact of passionate nationalism, their experiences during World War II, and ultimately the demise of these vibrant communities.

Pan Guang - Jewish Communities in Hong Kong and Shanghai Since 1840 (pp. 84-95).

Sephardi Jews arrived in China as a result of the Opium War and the subsequent upsurge of trade with Britain. Coming to China from British-controlled places such as Bombay, and Singapore, most of them were merchants and businessmen with British citizenship....As external trade centers open to foreign countries, Hong Kong and Shanghai became

their leading bases for business. They soon exhibited their commercial talents, taking advantage of their traditional contacts with various British dependencies as well as the favorable geographic location of Shanghai and Hong Kong to develop a thriving import-export trade from which they quickly amassed a great amount of wealth. ... They were also

engaged in public welfare and charity work within the community, building synagogues, establishing schools, and providing aid to Russian Jewish immigrants and European Jewish refugees. They supported the Zionist movement, and in order to safeguard their own interests, occasionally became involved in Chinese politics.

Zhang Zhongli - The Sassoon Enterprises in Shanghai and their Role in the Development of Shanghai in the Early 20th Century (pp. 96-99).

Sassoon family members, as British Jews active in Bombay's commercial and industrial life, were also early participants in the economic and cultural life of Shanghai since the 1840's. After earning extraordinary profits

from the opium trade, they turned to land investment and became the real estate tycoons of Shanghai. After World War II, they also involved themselves in Shanghai finance, public activities and manufacturing

fields. Questions such as why the Sassoons decided to focus their interest on Shanghai, and what role they played in Shanghai history are all meaningful subjects for re-examination today.

SHANGHAI JEWISH SCHOOL.

REPORT OF THE COMMITTEE.

The Committee of the Shanghai Jewish School beg to present the Report ending 31st December, 1908. The School has had an excellent year, the educational work connected therewith having progressed satisfactorily. Want of funds, the excess of expenditure over income, has prevented the Committee from carrying out many necessary and desirable improvements. The insufficiency of our income has been a great drawback in the good and useful work undertaken by the School. The Committee make an earnest appeal to the Jewish Community for increased support. The School has and is accomplishing good work in educating children who would otherwise, in many instances, never be able to attend any School at all—some of our past Pupils are now earning their living in local Firms and gaining respect by their good conduct and close attention to work. It is the Committee's intention to educate the children in such a manner as to enable them to earn their livelihood and be a credit to the Jewish Community in particular, and Shanghai in general. So far, our past Pupils have justified our expectations, we trust therefore, the Community will support us in our endeavours, to make the little ones, under our care, useful citizens of Shanghai.

The Committee take this opportunity of most gratefully and sincerely thanking the Shanghai Municipal Council for their annual grant of Tls. 500.

The Committee also desire to thank Miss Patterson for her Report on the School, which has been most useful.

The Committee feel they are greatly indebted to Miss Perry, B.A., Head Mistress, for her able and conscientious work. The School under her devoted care has greatly improved and the Com-

mittee feel most grateful to Miss Perry for work, so well rendered. To the other members of the staff, the Committee also wish to offer their best thanks.

Our voluntary teachers continue to carry out their self-sacrificing duties; the thanks of every well-wisher of the school is certainly due to these ladies for performing such good and noble work, so regularly all the year round.

In conclusion, the Committee desire to state the School is always open to inspection and the Head Mistress will be delighted to receive visitors, at any time during the forenoon. A visit to the School will be a surprise and revelation to many; no one will fail to note, the eager manner the little ones attend to their studies.

The thanks of the Committee are also due to Mr. A. E. Moses for so kindly auditing the accounts, and to Mr. S. A. Hardeen for his continued interest in the School.

D. K. J. ABRAHAM.

President.

EDWARD I. EZRA,
Hon. Sec. and Treas.

REPORT OF HEAD MISTRESS.

I have the pleasure of presenting my report on the work of the Shanghai Jewish School during the year 1908. The attendance is very satisfactory especially of Forms IV and II as will be seen from the average daily attendance. It was decided to ask a disinterested party to look over the work done during the year, and Miss Patterson very kindly and thoroughly examined the whole School and sent her report in detail. There is a marked improvement in English both written and spoken and now almost every child understands the language and speaks it, whereas in former years, the greatest difficulty lay in making them follow what is being said to them. Some of the pupils in Form IV are working for the Preliminary Cambridge Examination although they have been hardly two-and-a-half years and knew not a word of English when they joined. One boy, Solomon Shainen, began from the very beginning and made such rapid progress that through the kind assistance of Mr. Simon A. Levy, he was sent to the Public

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School to complete his education as we have no classes beyond Form IV. In other subjects besides English the progress is fully satisfactory but there is much room for improvement. In the afternoon Hebrew branch in which both the teachers and the pupils take no little interest. Our greatest thanks are due to Mr. S. J. Solomon who spends his leisure hours to teaching the advanced pupils Hebrew as it should be taught, and the earnestness and zeal with which he performs his task cannot but encourage the children to work in a similar spirit. The School accommodation is very limited and children are obliged to go home for tiffin and some on account of long distances do not return in the afternoon and then neglect needle-work which is essential to girls. I cannot close my report without thanking the whole staff for their support, especially the voluntary teachers who devote two hours every day towards the education of children who have to make their living in life. Without their generous help, the School which is so absolutely necessary in Shanghai would have to be closed, and the fate of the children thus thrown on their own resources, many be better imagined than described.

M. PERRY.

Tsingtau **Stolz & Kind** *Shanghai*

Monuments: in Marble—Syenite—and Granite.
Tsingtau-Stones: for Building purposes.
Artificial Marble * Leaded Glass * Mosaic Works.

5-3-09 12m.
41a SEWARD ROAD 41a

From Kaifeng to Kibbutzim

Ben-Gurion Airport was the setting for an unusual scene late Tuesday night, as seven young Chinese men wearing kippot arrived via Uzbekistan to make aliya. The newcomers, who were brought here by the Shavei Israel organization, are all descendants of the Jewish community of Kaifeng, China, which flourished on the southern banks of the Yellow River for more than 1000 years.

It marked the first time that an organized group has moved here from Kaifeng.

"I am very excited to be here in the Holy Land," said Yaakov Wang, one of the new immigrants. "This is something that my ancestors dreamed about for generations, and now, thank God, I have finally made it."

Wang said he eventually hoped to become a rabbi, so that one day he could help other Kaifeng Jewish descendants to learn more about their heritage. Wang and the other young men will spend their first few months

in the country learning Hebrew at an ulpan in a religious kibbutz in the North, after which they will prepare to undergo conversion.

From the airport, the group went straight to the Western Wall, where they recited the "Shehehiyanu" blessing with great emotion, and then burst into a chorus of traditional Hebrew songs.

"It took more than two years to get the necessary permission from the Interior Ministry to bring them over, but it was well worth the wait," said Shavei Israel chairman Michael Freund, who is also a Jerusalem Post columnist. Freund said he hoped this group's arrival and absorption would serve as a pilot, and if successful would open the door to bringing more potential olim.

"This is an historic event," he said, adding that "Kaifeng's Jewish descendants are a living link between China and the Jewish people, and it is very moving to see the remnants of this

community returning to their roots."

At its peak, during the Middle Ages, Kaifeng Jewry numbered about 5,000, but widespread intermarriage and assimilation, as well as the death of the community's last rabbi, brought about its demise by the middle of the 19th century.

According to Freund, there are still hundreds of people in Kaifeng who cling to their identity as descendants of the city's Jewish community. In recent years, a growing number have begun to express an interest in studying Jewish history and culture. The building where the synagogue stood is now a hospital. In the basement, there are still signs of a mikve.

Of the approximately 1,000 descendants of the Jewish community, about half, if given the opportunity, would make the move to Israel, Freund said.

(From The Jerusalem Post, October 23, 2009)



KAIFENG JEWS arrive at Ben-Gurion Airport. (Shavei Israel)



CHUSAN ROAD CHATTER

Issue 400 IYS

Hongkew Division

A Survivor Recalls Grueling Ghetto Life in Wartime China

By Doreen Hemlock

Joel Balgley's boyhood memories of Shanghai during World War II still bring him to tears. Japanese guards almost choked him to death. Bombs fell during his bar mitzvah. In monsoon season, he walked in sewage up to his neck. And he can't forget the Chinese woman who was so hungry she ate bark off a tree but still died of starvation. Tens of thousands of Jewish refugees like Balgley found safe haven in China's largest port city during the Holocaust, posting some of the highest survival rates anywhere in the world. But life for the Europeans who fled there was anything but safe and comfortable.

Balgley, 73, a retired teacher now living in Pembroke Pines, recalls horrors so wrenching he kept them from his family until he finally shared his burden in a 1997 taped interview for the collection of the Holocaust Center at Florida International University.

"I never talked to the children about it. I just couldn't," Balgley said during an interview from his Century Village home. "When you do talk, you just start crying."

Balgley was 11 when he arrived in Shanghai in 1942 after a harrowing journey from his home in rural Poland through his native Lithuania, across Russia and Siberia to Japan and then on to China. Along the way, he saw

thousands of Jews trapped, dying or dead. Consigned for three years to a slum section of Shanghai occupied by the Japanese, his extended family of six shared a single room. They had no running water, no toilet and no heat. Food was scarce and the Japanese guards often were merciless, even with children.

Refugees need ID cards and approval from guards just to enter and leave the Hongkew ghetto, Balgley said. One day, when he got lost coming home from school, Japanese guards choked him, "and only a second before I was gone, they revived me. And they kept going back and forth like that," he said. "Another time, I had my head split open for the same reason. You had to stay where you were supposed to stay," Balgley recalled, his voice cracking.

One especially cruel and feared guard, who called himself "King of the Jews", scoffed at a Jewish man who asked permission to visit a hospital, insisting the man didn't need to go. Then the guard grabbed a pot of boiling water from the stove and poured it on the man from head to toe. "Now," the guard told the scalded man, "you have to go to the hospital".

Bombings took place regularly, and Balgley remembers explosions during his bar mitzvah. Looking up from

his torah reading, he noticed about half the congregation gone - run off to bomb shelters. Sometimes the Japanese would fire machine guns at night to hurry people from their homes to bomb shelters. Balgley said he got into the habit of sleeping fully clothed, even with his shoes on, so he could scurry.

What food and water was available often was foul. Diarrhea and stomach ailments were so common that scores died of dehydration. Balgley recalls his mother "cooking everything for an hour." Even with aid generously sent from Jewish organizations in the United States, he was starving. Once, his tongue split into chunks from beriberi, a disease caused by lack of vitamins. "It was very, very painful". During the monsoons, the sewers would back up, bringing up waste from toilets. "I remember waling with water up to my neck and all that stuff floating around."

Chinese people in the slum suffered too. Balgley recalls seeing mothers sitting on the street with their children crying and begging, so desperate for food that they stripped the bark from trees and took bits of cotton from inside a blanket. Many died.

Japanese officers were also cruel to the Chinese. To prove their prowess as swordsmen, Japanese officers would line up Chinese and see how

Fraenkel Introduced the Composition Systems of the Second Viennese School to Shanghai

by Xu Buzeng

Wolfgang Fraenkel (1897-1983) simultaneously studied violin, piano, and music theory at Klindworth-Scharwenka Conservatory at Berlin while he practiced law. Until his arrest and internment in a concentration camp, he had served as a judge. After his release in 1939, he came to Shanghai where he joined the Shanghai Municipal Orchestra, (now the Shanghai Symphony Orchestra), and taught at the National Conservatory of Music (now the Shanghai Conservatory of Music). Blessed with a photographic memory, he proved an extremely versatile musician in both composing and performing. He played in the string section of the orchestra and was able to switch with ease from violin to viola or vice versa whenever an additional player was needed.

His knowledge musical repertoire was unsurpassable. A violinist (Miss Leonore Valesby who later emigrated to Argentina) once wanted to play Mozart's Violin Concerto No.3 in G Major with the Shanghai Municipal Orchestra but had only the piano score and needed the full score to play the accompaniment. The distraught violinist turned to him for help. Having neither the full nor the petite score, he, depending solely on his memory and his profound knowledge of orchestration, wrote out the entire score for the orchestra by hand. Afterwards his orchestration

many of their heads they could slice off in one swing. "This I saw myself," Balgley said, looking down at the floor. "It was a form of punishment: You had better obey our orders or else heads will roll -literally". Still, the Jews strived for a semblance of normalcy. They attended synagogue,

was checked against that of Mozart's original score, and there was remarkably little difference between the two. At the Conservatory he taught composition as well as theory revolving around harmony and counterpoint. He was the first in China to introduce his pupils to the new composition systems and bold theories of the time, such as Arnold Schoenberg's Treatise on Harmony and Ernst Kurth's theory of linear counterpoint. Leading his pupils into new areas, hitherto unknown to them, he expanded their minds. He had a profound influence on Ding Shande, Song Tong, and Qu Xixian, who later became foremost composers in China. In 1947 he also taught at the National Conservatory of Music in Nanking (now Nanjing) once a week.

The treatise *Non-functional Music* which he had written in Germany during the 1930s but was barred from publication because of his Jewish authorship., was thoroughly revised and enlarged into a full exposition. In Shanghai he wrote for mezzo-soprano and orchestra with ancient Chinese poems on Spring as text. The authors of poems were Li Bo and Meng Haoren of the Tang dynasty, and Su Shi of the Song dynasty. In Shanghai he conducted the China Symphonic Orchestra of talented Chinese musicians organized by Li Delun who later became the

studied the torah, and published a Yiddish newsletter. But as in Europe, the fear of mass extermination stayed with them, even from afar. Rumors circulated that the Nazis had asked their Japanese allies to execute Jews in gas chambers in China and to blow Jews up on ships. Almost 50

conductor of the Central Philharmonic in New China.

In 1947 he emigrated to the U.S. and settled in Los Angeles. He resumed his composition activities and successfully completed a great number of compositions in various forms.



Joel Balgley – Then and Now



years later, those dreadful memories continue to stalk Balgley. Whenever a police car nears, he halts his car. "Why are you turning off the road? my wife will ask me," Balgley said. "So the fear of the law is still in us." (From **OUTLOOK, South Florida Sun-Sentinel, December 19, 2004**)

Growing up in Tientsin

From the Memoirs of Benjamin Kabuliansky



Benjamin's father, Abraham Kabuliansky

(several tungdzer) would buy 'manto' and a bowl of tea or just hot water. Recently I came to know that the Haihe River has become much narrower and big ships don't reach Tianjin. While the river was a central place for commerce and activity amongst all residents of Tianjin, for the Jewish community the Jewish communal organizations were clearly central as well. The synagogue I recall was probably a temporary one, which I went to with my father. It was not the one so often pictured in journals and books. Because our family was not really religious, I probably only visited the synagogue several times a year on Jewish holidays.

As to the TJS and the Kunst Club, I can still recollect some events. First of all, I have to say that I never studied in the TJS, but remember that my mother, G.J. Kabuliansky (nee Gershevich) was very active in the formation and development of the Jewish school in Tientsin. I remember that while my sister Annie and I studied in the Tientsin Grammar School, our mother devoted a lot of time to the improvement of teaching standards at the TJS. At home I could often hear about the splendid work the school staff was accomplishing. In the photo below, taken in October 1935, we can see the pupils of the TJS with their teachers and members of the School board (among them my uncle L. Gershevich and my mother, the lady wearing eye-glasses in the 4th row). In spring, Jewish children were usually taken to the outskirts of Tientsin where they celebrated the Lag B'omer holiday in the woods. Here we played all sorts of games and took part in different competitions. Children also took part in concerts organized in the Jewish club. I

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This story evolves from my personal experience and depicts (I believe) a pattern of behavior, or mode of thinking, characteristic of a considerable number of Jews who lived in Tientsin [now Tianjin] in the 1920s and 1930s, irrespective of their post-China destinies. Of course, my youthful thinking has been broadened throughout the years that followed.

The Jewish community of Tientsin consisted of approximately 3.5 thousand people in the 1930s. It was headed by Leo Gershevich. There were a number of Jewish communal institutions established. The Tientsin Jewish School (TJS) was opened in 1925, the Jewish Club "Kunst" in 1928. One of the most remarkable characteristics of the Jewish community in Tientsin is that, in a relatively short period of time it managed to create conditions, allowing Jewish children to obtain initial school education, and provide conditions for the cultural and religious activity of grown-ups.

My father, up to the year 1935, worked in a fur trading company as

an accountant. Our family lived on Dublin Road in the 1930s not far from the Tientsin Grammar School, which I attended along with my sister. I liked to watch the long pontoon boats being propelled along the narrow canal using poles; the Chinese boatmen were skilled in their craft. Across the Haihe River there was a drawbridge allowing the passage of vessels underneath. I am sure that there are still some Tientsiners who remember that fateful day when a mishap brought the bridge into motion in the morning, when it was full of pedestrians and vehicles. There were some serious casualties. It was a place that would make for colourful childhood memories. I liked to go to the bund on the river and watch the stevedores unload ships, which came inland from port Taku. This was at times a disturbing observation even for a boy, as I would watch a toiler, clearly underfed and weak carrying heavy loads out of the ship's hold. He would get a counting stick for each journey from a foreman, and after receiving his meager pay

personally enjoyed going to the club library during the period from 1932-1936. It was from here that I had access to dozens of books in English, mostly the classics written by Charles Dickens, Jack London, Jules Verne and others.

Jewish children in Tientsin studied in several different schools: the majority of kids attending the Tientsin Jewish School (TJS) belonged to those families who could not afford to pay the fees charged in the other schools. And what was most important for the Jewish children was that there was practically no anti-Semitism. This was in harmony with the environment away from school: this seems to be in agreement with the common notion that China was traditionally tolerant to the Jews.

Most of the families belonging to the middle class and the rich ones sent their children to the American School, the Tientsin Grammar School (TGS) and the St. Louis and St. Joseph colleges. My sister, Annie, and I studied in the TGS which was located in the English Concession. All basic subjects were taught in English by native speakers. The high standards of teaching allowed children to take the Cambridge Junior Local Examination, and a year after that, the Cambridge School Certificate Examination. Children of many different nationalities studied together here for 10 years. Providing the best possible education was a priority in the majority of Jewish families. Our family was not an exception.

My parents managed to pay the school fees all those years, prioritizing and economizing on less important expenses. The only other preference, demanding additional savings was the much anticipated annual summer vacation in Peitaiho. Peitaiho, located in the China's Hebei Province, was a popular retreat for Tientsin's residents at the time. We loved going to the seaside as a family!

My oral Chinese began with my amah. I even knew several rhymes, one of which began with the words:

"a little mouse went to the market ..." At this stage, my family and I automatically accepted the Chinese name given to me by my amah. It was Siau Bina (Small Ben). When I was about ten, my parents wanted me to learn writing and invited a qualified Chinese teacher, but I failed utterly: the most difficult character, which I "saddled" was that designating "ma" (horse).

My next teachers were rickshaw pullers, waiting for clients on the corner, not far from our rented apartment in Elgin Avenue N383 (English Concession). I would come up to them and say "Ning hau". They had a habit of squatting and their heads and mine were on the same level - this allowed us to have a very nice chat. I clearly remember that some of them would pat my knees (I wore shorts). This was only one of the first signs of affection of Chinese people in respect to children, which I observed again and again. Here I should note that the language in my presence was totally respectable. As to some words involuntarily pronounced by rickshaws "in action" on the streets, describing "family relationships", these, I am sorry to say, were firmly implanted into my vocabulary. Our parents thought that we, children, should not take a ride with a rickshaw, considering that

it would be humiliating for the latter. However, when they themselves did hire a rickshaw, it was thought to be acceptable, since these toiling people "had to make a living".

My parents allowed me to communicate with people on the streets and I did so, practically without any restraint. When I got older, I often came to a neighboring workshop to repair my bicycle. This was a great occasion for an exchange of views in Chinese. The interesting thing about my 'machine' was that it really was a lady's bike. My sister swapped it with me for a fountain pen, which I had received as a birthday present. You can imagine the quality and reliability of my vehicle.

In this way, during more than 10 years, I received an important part of my own education in the streets. I spoke to hundreds of Chinese people, young and old. Here are just some cases, which I happen to remember most of all: I spoke Chinese in Tientsin shops and with grocers in Peitaiho who carried their fruits and vegetables in huge baskets. Living there in summer, I would get up early in the morning, run to the seashore and watch fishermen coming in on their boats with a catch of flat fish and huge crabs. I was always with the fishing rod and thought that this gave



The Kabuliansky family leaving China

me the privilege to drop a word or two, and expect a short answer from those people, busy selling their take right on the spot, and loading their baskets with fish to be carried around and sold all over Peitaiho.

Any money saved by me was used for a donkey-ride; striking a deal with the donkey driver demanded fluency in the language, and more often than not, we were allowed to take the donkeys, promising to bring them back to the donkey-drivers at a certain time. In Tientsin, in one of the recreation grounds together with the local Chinese children, I flew a kit, and gazed with envy at a beautiful sample of a hawk “piloted” by some lucky boy. Of course, at my age, the only educated person whom I had a chance to speak to in Chinese was an oculist in a Peking hospital. I was so grateful to him for helping me to get rid of the squint I had.

Whenever I came to the office where my dad was working (he was an accountant-bookkeeper in a fur-trading company) I stole the opportunity to speak with the Chinese employees. Several times I attended dinners, rather - feasts, on the Chinese New Year. Here I really came to truly know the meaning of Chi Boula (‘I’m quite full’). But most of all, I was eager to see these people being invited to our home by my parents for the Jewish holiday, Hannukah, because I knew that I would be presented with “Hannukah Gelt” - coins worth 1 Yuan each (not so bad for pocket money). There were many opportunities to mix with the Chinese in social and business interactions.

Our lives were rich with communal activities and a vibrant community. As children, we played with not only members of our community but with local Chinese as well. The only Chinese name I remember is that of a youth by the name of Ma-Ting-Yu, who helped us around in preparation for our departure to the Soviet Union in 1936. He was about three years older than I. We were friends for several

months and our favorite activity was wrestling around the apartment (sometimes Chinese style).

We were surrounded by Jewish friends and relatives. Out of the ten children born in Siberia in the Jewish family of Gershevich (my mother’s family), five found themselves in Tientsin, China at the beginning of the 20th century. This included the elder brother, Leo, another brother Moses, their sisters Sarah, Tsiva and my mother. Leo had three children: Norman, Vera and Fishel (Fisha). Fisha moved to Israel from Tientsin in 1933 and served for many years in the Israel Defense Forces. Vera later lived in Canada. Tsiva married Ilya Fligil who was, for more than 20 years, the Vice-President of the Tientsin Jewish Community and was also a member of the Kunst Club. I remember several other Jewish families - good friends of my parents: the Bihovskys, the Epsteins, and the Jacobsons.

In pre-war China (1934-1936) I witnessed several events involving the Japanese military. In about 1934 or 1935, the Japanese had already been pushing from occupied Manchuria into Northern China. That year my father was jobless. The fur company where he had worked went bankrupt. Our mother was already in Peitaiho, organizing the vacation boarding for several families, including ours.

Our father saw us off from Tientsin. I and my sister Annie who was two years older than I, were sitting in a hard-seated carriage. Not far from us were several Japanese soldiers with baskets full of pigeons. About two hours after we left Tientsin, something horrible happened: all of a sudden, there was a terrific blast and the train stopped. We soon found out that between our carriage and the steam engine, there were two carriages, and in one of them there was a huge explosion, which killed many people and injured a lot of others. Most of them were Chinese.

A woman came into our carriage and asked for some dressing; my sister

found a couple of bed sheets in our suitcase and gave them to the woman for bandaging the wounds. Through the window I saw the horrifying results of the carnage. Very shortly, the Japanese soldiers wrote several messages and sent them off with the carrier pigeons. Then they climbed up the telegraph poles and probably sent a message by wire. The train reached Peitaiho several hours behind schedule.

Our mother was among those meeting the passengers; everyone was, of course, deeply agitated about what had happened. As far as I remember, the main version explaining the explosion was that this train was the first to open a new service on the Tientsin-Mukden route. Many people were against it, considering it to be an intrusion into North China. The bomb, which went off in the carriage, was apparently meant to provoke tension. In another incident, once while I was riding my bike in Tientsin, on the other side of the road there was a quarrel between a Japanese officer and a rickshaw about the price charged by the latter. The officer unsheathed his sword and struck the rickshaw with the flat side of the sword. What a humane act!

In either 1934 or 1935 together with a group of boys we drove donkeys and reached the dunes north of Peitaiho. We were approached by a detachment of Japanese military men on horseback. I don’t remember in what language they began asking questions, which we couldn’t answer. Then they drove to the north in the direction of Shanghaiwan, and we returned safely home.

My childhood in Tientsin soon ended. We returned to the Soviet Union in 1936, the rough times of that period quickly brought my sister and me to maturity ... but this is another story.

Tientsin, though just a part of my past, remains very much alive for me. It is the heart of my childhood memories and an important part of Jewish history.

(From Jewish Times Asia, October 2008)

Tamarac Resident Recalls Jewish Life in China

By David A. Schwartz

While Eastern European Jews were dying at the hands of the Nazis, thousands of Jews who escaped to China's thriving Jewish community in Shanghai survived, living relatively undisturbed under Japanese occupation. "They saved everybody," said Sanford Wainer of Kings Point in Tamarac. Wainer was born in China and lived in Shanghai through the end of World War II. He has never been back, but in May he put together a small exhibit "Jewish Life in China from Marco Polo to the Present Time" at the Tamarac Branch Library.

Adolf Hitler sent an emissary to the Japanese general in Shanghai telling him to kill the Jews. But the general went to the Russian Jewish community and asked for a donation to the Japanese Red Cross, Wainer said. The community paid the money and Jewish refugees, most from Germany and Poland, were allowed to live. They were forced to spend their nights in Shanghai's Hongkou ghetto but could leave during the day. "We were lucky [the Japanese] did not bother us."

Wainer's parents came to Harbin in northeast China from Russia around 1910. Like many Jews, they left to

escape the pogroms and service in the Russian army. Wainer was born in Harbin in 1925. After his father died, he moved with his mother and brother to Tientsin (now Tianjin) and in 1940 to Shanghai.

Most people don't know that Jews have lived in China for centuries. Jewish traders traveled with Marco Polo when he established the "Silk Road", and Jews settled in Kaifeng in the 10th through the 16th centuries. Sephardic Jews settled in Hong Kong and Shanghai in the middle of the



Sanford Wainer of Kings Point in Tamarac

19th century. Russian Jews began their emigration to China in the late 1800s, with most settling in Harbin. The city had a population of about 50,000 Jews between 1890 and 1952, and was the most cultured European-style city in northeast China, he said.

More than 25,000 European refugees fleeing Hitler settled in Shanghai during World War II, Wainer said. Now hundreds of Jews live in Shanghai where they are traders and diplomats. By the end of the war, the Jews in China saw Mao Zedong and the Chinese Communists coming south. "They knew there was no future for the European people and the Jews. Everyone emigrated where they could. Many went to Israel, Australia and the United States, and some to Canada." Wainer came to the United States in 1947 on a student visa.

People came from Kings Point and from Pompano Beach, Coral Springs and Delray Beach to see Wainer's exhibit, said Paul Wells, the library's adult program coordinator. He said he would ask Wainer to bring the China exhibit back next year.

(From *The Forum*, Ramarac, Lauderhill and North Lauderdale)

Visit the Website of Igud Yotzei Sin
www.jewsofchina.org

The website contains a wealth of information on

- ❖ The chronology of events of the Jewish presence in China
- ❖ Publications (transcripts of conference speeches). Valuable material for researchers plus books
 - ❖ Biographies
 - ❖ Links to other sites of interest
 - ❖ The Harbin Huang Shan Cemetery
 - ❖ Family search forum
 - ❖ Photos (some rare photos published for the first time)

Searching and Researching

Randy Erger Geschwind

A friend of mine forwarded an article to me in which your information was given. I am writing to you because my mother lived in Shanghai during the war years. She and her parents escaped from Frankfurt, Germany and the only port of entrance available to them was Shanghai, China. I was wondering if perhaps you knew them or know anyone who may have known them. My grandparents' names were Elli and Erwin Mamlok and my mother's name was Marion Mamlok. I only know that my mother was a little girl when she arrived in China and that they spent approximately 10 years living in the ghetto because she was around 6 when they left Germany and around 16 when she came to Brooklyn, New York. I also know that she attended a British day school when she lived in Shanghai. If you could provide me with any information, I would be grateful because unfortunately my family is deceased and I know very little of their experiences. Thank you in advance for anything you can tell me.

Jeanette Bersh

I am a friend of Lily Klebanoff Blake and she encouraged me to write to you. I am looking for Bershadsky relatives that we know were in China. I found the following <http://www.jewsofchina.org/JewsOfChina08/SendFile.asp?DBID=1&LNGID=1&GID=589> with the Bershadsky name as well as yours and I wonder if you can direct me to their family so I can ask them how and if we are related. Thank you for any help you could give me.

Mor Binder

I am looking into Baeff family history. I know they migrated from Russia. My Grandma was Rachel Baeff and my grandfather was Jacob Baeff, I believe. I would really like to know if there

was a name change somewhere along the way. Is there any way you can assist me with this? Perhaps direct me where to look?

Thanks so much.

Program Director

Chabad House of the North Shore
97 Killeaton Street, St. Ives 2075
Tel: 9488 9548 f. 94888142

Timothy Lerner

Jerusalem, Israel

I am looking for records of a man by the name of Benno Klein who resided in Shanghai from World War II until the end of 1951. He is from Vienna, and his sister was buried in the Shanghai International Cemetery. His mother was Borth Klein, and sister was Karlar Klein (not the sister buried in the cemetery). It is rumored that they emigrated to the US in 1954. I am also looking for records of charitable Jewish Unions in Shanghai that would have helped Jews residing in Shanghai until 1958. Any information you can provide would be most helpful.

Address: P.O. Box 541 Jerusalem 94001

Email: Naphtalitsl@yahoo.com

Tel: 972-2-5367560

Sarit Mayer

I would like to have information about Tsingtao. My father was born there. I am looking for more information about his family: Rabbi Isaac Itzhak Mayer and his wife Miriam Mayer. Home address in Tsingtao was: Hungshan 13.

* * *

Thank you very much for trying to help me with the information. I would like to add more information about my family, maybe it will bring something. My father was born in Tsingtao in 1935 as the only child to his parents. His name was Yerachmiel Mayer (Miky). They left Shanghai in 1948 and 1949 and came to Israel.

I know that in Brooklyn N.Y. there are family members from our family, very orthodox. I have no contact with any one of them.

Michael Abram Basin (formerly Bassin).

My family lived in Harbin China and left for the US in 1939. I was born there in 1929. My father was Abram Leiba Izikovich Bassin (born in Chernigovaya Gubernia in 1885) and my mother was Faina Elievna Bassin (maiden name Volfson), born in Odessa in 1902. I read Riva's article and it sounded like we might be related. Is there anything that you can do to get more information on her and/or on any other relatives Bassin, Volfson and Agranofsky)?*

My wife and I visited Harbin in 2004 and spent three days with members of the Chinese-Jewish Friendship Society. Very informative. They were great. They told me about Teddy Kaufman. Unfortunately, we didn't know him when we lived in Harbin.

The attachment was a contact made with you by our friend, Gerry Gross in the UK. She made one error in her E-mail. My father did not die in Harbin, he died in Los Angeles in 1952. My mother died in Los Angeles in 1999. All four of my grandparents died in Harbin, and we visited their graves in the relocated cemetery. Anything that you can do to help would be greatly appreciated.

*I am in contact with Paul Agran (Agranofsky), a cousin, and his wife Esther. They live in Chicago and we communicate regularly.

Gerry Gross

Dear Joyful Noise,

My friend Michael Basin's father fled to Harbin from Chernigov and died there in 1931. Michael has just come across Riva's article about Manchuria Memories, and thinks he is probably

related to him.

Can you advise if Riva is still alive please?

Address: 1Stumperlowe Hall Road,
Sheffield S10 3QR

Tel: 0114 230 8396

Email: GGross3587@aol.com

Joy Katzen-Guthrie

Hello Gerry,

I do not know Riva personally, but since Riva's location is noted as Israel within the Manchuria Memories article, I would recommend first contacting Igud Yotzei Sin, the Association of Former Jewish Residents of China, which is located in Tel Aviv. Their address and phone are Igud Yotzei Sin, Ponve Center, 13 Gruzenberg Street, "BEIT PONVE", 13 Gruzenberg Str., Tel-Aviv, P.O.BOX 29786, Tel. (03)-5171997 Fax: (03)-5161631. Their web site is: <http://www.jewsofchina.org>, and the last e-mail I had on file for them was igud-sin@013.net.

The President of Igud Yotzei Sin, Teddy Kaufman, was a resident of Harbin along with his family, and he may be able to assist you personally. I believe this resource would be the very best for informing you of Riva and assisting you in putting Michael in touch with her.

I wish you and your friend much success in this search.

Adam Savran, USA

I am an American Jew visiting Harbin looking for information about my ancestry. My grandfather was a Jew from Harbin. I am trying to get in contact with the Jewish Research Center of the Heilongjiang Academy of Social Sciences because they have information about archives, etc. If you or anyone else has an e-mail address or telephone number for these people it would be greatly appreciated. Thank you.

Sharon Handler

I am the second generation of Holocaust survivors. Neither my father nor his twin brother were

willing to share their experiences with us. Unfortunately neither of them is now with us. I inherited from my uncle a wealth of documents from the time of the Holocaust and am now working on building their history. I have donated the original documents to the Yad Vashem Museum in Jerusalem and am now working from the photocopies they made me. My uncle, Emil Wiehl, spent nine years in Shanghai. I understand that you have information and send out a quarterly. I am interested in hearing if you can help me in any way. Thank you in advance.

Email:

mike.sharon.handler@gmail.com

Lloyd Townley, USA

To Peter Berton:

I found an article you wrote which makes reference to Vladimir Trachtenberg. I am sure this is the man who married my grandmother in Harbin in around 1921 or 22. The details may not be of much interest to you, but in a nutshell, my Russian grandfather, Nicholas Zawadsky, had been studying violin in Kiev with my Russian grandmother Nina Engelgardt, a mezzo soprano. Nicholas' mother encouraged them to board a train in June 1917 (or so) just after the first phase of the Revolution. My father was born in Omsk, half way across. I understand that it was Zawadsky's mother who somehow convinced border guards to let them into China. They settled in Harbin, but within a year or two, my grandparents separated. I would not be surprised to learn that my grandmother felt stifled by her mother-in-law.

I met an old Russian man in Perth about 15 years ago who remembered hearing my grandmother perform as the nurse in Eugene Onegin in about 1922. He had seen Onegin 23 times in London, New York and everywhere else, and could remember every performance. He claimed my grandmother was the best nurse he ever heard. It was he who told me that Trachtenberg was quite

famous, and that he had established a conservatorium of music in the north of China. I have some notes somewhere from that conversation.

My grandmother Engelgardt came with Trachtenberg to Sydney, Australia in about 1961 or 62, when I was 8 or 9 years old, just after the Cultural Revolution. They settled in Strathfield, a Russian community in Sydney. Trachtenberg taught violin at the Sydney Conservatorium of Music, although when I wrote to them 10 years or so ago, they could not find records of his name. My grandmother continued to sing and produce Russian operas in Sydney until she died, in about 1971. Trachtenberg had already died. They had no children, though I think he may have had a sister in Sydney, and I remember meeting her family at gatherings over the 8 or so years that I had a Russian family.

My grandfather Zawadsky changed his name to Tonoff in Harbin ... apparently a play on words. He liked the idea of his name referring that he was "out of tune". My father was therefore Tonoff through his years in China (to about 1930), then in Hong Kong (until the liberation at the end of the Second World War). When he came to Sydney, my dad changed his name again to Townley ... leaving me today as the only Townley related to me.

My grandfather was also a good violinist. He played in pit orchestras in Beijing in the late 20s, and continued to teach in Hong Kong, although he supported himself as a photographer. He stayed in Hong Kong supporting his mother until she died in about 1953, the year I was born. He was then (finally) offered a job as Principal Violinist with the Rio de Janeiro Symphony Orchestra. He died on board, the night before the ship reached Rio. There was an inquiry, but no conclusion was reached ... as to whether he tripped, fainted, or was pushed down stairs. Such is life.

Most of my ramble above has nothing to do with Trachtenberg. I understand that he had a very fine collection of sheet music, which probably evaporated in Sydney in the 70s, unless it ended up in the hands of someone who appreciated its value. My mother's family was Australian ... but I feel much more Russian, or at least European, than Australian. I used to sing, and I love music ... no doubt it's in my Russian blood.

If by any chance you have any information that relates to my story, I'd love to hear. I'd be very interested to read more about Trachtenberg's efforts in China, or about my grandmother's career as an opera singer in China.

Email: lloyd@perthict.com

Professor Chongko Choi

Seoul National University
Korea

Dear Chairman Teddy Kaufman,
I am a Korean professor of legal history who is currently teaching at Tel Aviv University. I am interested in the history of the Jewish-Korean relationship. It is not much researched yet. I want to know whether there are any documents on the Jews in

Shanghai and Harbin who had any contact with Koreans. From 1919 till 1945 there was an exile government of Korea under the Japanese rule in Shanghai in the Hongkeu district. There is a possibility that Jews had some contacts, officially or informally, with Koreans in exile. Basically Jews and Koreans were in the same situation at that time, probably now also sympathetic to each other. If you could give me any information I would be very grateful. You could introduce me to some older former residents of China who might remember. Once more, I appreciate your great activities and programs and wish good luck to you and your association!

I heard about your association through Mr. Joran Sender and his son Omri who is attending my class. I attach a draft of my speech on "History of the Jewish-Korean Relationship".

Email: chongkochoi@hotmail.com

Dr. Greg P. Leck Bangor, PA, USA

I would like to ask the favor of placing a small notice in your paper to see if any of your readers recall two residents of Old Shanghai.

The first is Nathaniel Rabinovitch, also known as Nate Rabin. Born in Latvia, he emigrated with his family from Harbin to the USA in 1928, but was deported. From 1932 he lived in Shanghai, where he was an enforcer for various criminal gangs and the Japanese. He was arrested by the Chinese Nationalists in 1945 and sentenced to a jail term.

The second is Samuel Teitelbaum, who arrived in Shanghai in 1940. He apparently compiled a criminal record in the United States before arriving in Shanghai, but obtained the post of US Marshal for China by falsifying his fingerprints. He was later arrested and convicted of making false representations and of embezzling US property. He was sent to the McNeil Island Federal Penitentiary in the USA in late 1941.

Any recollections your readers may have would be appreciated, though I am particularly hoping to learn where and when these men died.

Thank you for your assistance.

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Harbin Symphony Orchestra Recording in Tokyo, 1939

By Peter Berton

A few months ago I received an email from someone I did not know, telling me that he was interested in the musical career of Hidemaro Konoye, the brother of former Prime Minister Fuminaro Konoye. By the magic of Google, he came across my recollections of the Harbin Symphony Orchestra's tour of Japan and Korea in March 1939 (published in the IGUD Bulletin). In that report, I mentioned that Hidemaro Konoye conducted our orchestra when we were in Tokyo. Konoye studied conducting and composition in Germany, and he was one of the first to conduct Gustav Mahler's symphonies in Europe. I

related what I knew about Konoye to my correspondent, who happened to be a retired high school teacher in Los Angeles. It turned out that he has a collection of about one hundred thousand records going back to the 78's, and the latest CD's and DVD's. In the course of our correspondence, he told me that he had a recording by the Harbin Symphony Orchestra, and was curious when and where the recording was made. I replied that the recording was made in the NHK studios in Tokyo in March 1939. It turned out that he obtained the record as part of a collection and that there was nothing to identify the record,

except for the following:

Columbia Recording
Harbin Symphony Orchestra
Conductor: Sergei Schwaikovsky
Christmas Eve Overture by Rimsky-Korsakov

Nobody knows why it was erroneously labeled Christmas Eve Overture when it was in fact the Easter Overture. The record also contained a short piece called Dubinushka (A small wooden bat). Two tracks, twenty minutes in total.

He made several CD's of the 78 recording, one of which is now at the Igud Yotzei Sin headquarters in Tel Aviv.

People of the World Inscribe the Bible



A Taiwanese Bible

The Bible Lands Museum, Jerusalem has opened a unique display of Bibles. The project initiated by the Bible Valley Society together with the Israel Ministry of Foreign Affairs is a global initiative wherein hundreds of thousands of people unite together to hand-inscribe Bibles in their native languages.

On display in the museum is a selection of complete inscribed Bibles representing a variety of languages and nationalities including Chinese, Tamil, Taiwanese and Finnish. The display is enhanced with selected artwork from the project. Children of the World Paint the Bible that was originally exhibited at the Bible Lands Museum, Jerusalem in 1999.

To date, thousands of people from

31 countries have participated in this project. Each community hand-inscribed 23,127 verses of the Bible, the goal being to complete the inscribing of 100 Bibles in 100 languages. Among the countries participating in this project: Panama, Costa Rica, Brazil, United States, Argentina, Denmark, India, Hong Kong, Taiwan, Greece, Israel, Poland,

Singapore, Finland, Canada, England, Germany, Switzerland, Latvia, Ukraine and more.

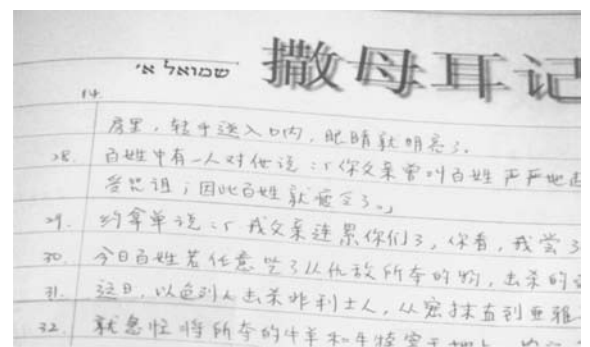
This unique undertaking builds bridges of understanding between people united by a shared love and reverence for the Bible. This one-of-a-kind display demonstrates the living relevance and broad outreach of the Bible today, and is therefore most appropriately on display at the Bible Lands Museum, Jerusalem, where the history of the Bible comes to life for people of all faiths and nationalities.

The Bible Lands Museum, Jerusalem is a jewel in the crown of Jerusalem's museum row. It has inspired and educated hundreds of thousands of visitors from around the world. An interactive time capsule – the Museum exhibits thousands of artifacts illuminating the shared cultural history of the people of biblical times in the lands of the Bible. The daily lives of our ancestors, the origins of communication, trade and commerce, spiritual and religious ritual, art and architecture are revealed through the artifacts on display.

Visitors interested in participating in People of the World Inscribe the Bible can arrange to inscribe a biblical verse in the Museum.

(From Jewish Times Asia, Sep. 2009)

Chinese translated text of the Bible



Jewish Community of Japan in Tokyo

By Aimee Weinstein



Festival Celebration in the Tokyo Centre

kind to the Jews, about whom they knew and understood little.

The Jewish community of Tokyo, however, got its start from more pedestrian origins: military, business, industry and education. Jewish businessmen recognized opportunities for trade and work within Asia as a whole and Japan specifically, so they moved their families to the island nation in hopes of success, both personal and professional. These were businessmen of many nationalities: Russian, German, American, and Australian - all coming together to form a community.

Some of those initial foreign Jewish residents included the man who is credited with introducing horse racing into Japan. Many traders were Jewish and helped re-open trade with Japan after the war, restarting long-stalled markets and reviving shipping in and out of the island country. Jewish professors came to Japan to continue their research and revive intellectual

Tokyo is a bustling, modern city with a proud heritage of juxtaposing old and new, sacred and business, public and private. A huge city set into a small country, Tokyo is at its heart dedicated to preserving the past while maintaining its commitment to being a player on the international scene.

Up until Admiral Perry arrived in Shimoda, south of Tokyo in the 1860s, Japan was closed to the west, making it a thoroughly homogenous society. With the advent of globalism, Tokyo must open itself to change and foreign presence.

Though a few Jews lived in Japan prior to 1930, in the beginning of modern Jewish history in Japan the Jews arrived mostly from China via Russia, where they were persecuted. Due to the homogeneity of the Japanese people, all of the Jews in the country are imported - either via business interests or by marriage. Those first Jews settled mostly in Southern or Western Japan at first, populating the city of Kobe.

During WWII, the legendary Japanese emissary, Chiune Sugihara, Japanese

consul to Lithuania, made his historic decision to write transit visas for over 2000 Jews to go through the port city of Kobe to an unknown end point. Many Jews settled in Kobe rather than travel on. Though there were a small number of Jews before that point, they mostly made their mark on the city after the war. Japan reportedly was



Purim at the JCI



Youth education programming

life in the war-torn country. Japan was quick to recognize the formation of the State of Israel in 1948 and established diplomatic ties with the newly formed country, including hosting a diplomatic corps of ambassadors, which further contributed to the community of Jews in Tokyo.

In the beginning, religion had little to do with it; the Jewish community of Japan (JCJ) in Tokyo was more of a social club. Yiddish was the common language spoken and activities consisted mostly of card games, parties

to celebrate certain holidays and even casino nights. The community acquired a building in the centrally located Hiroo section of Tokyo and was officially dedicated in April 1952. There was a social hall, a library, a billiards room and even a pool. It wasn't until later, about 1968, that the synagogue along with a mikveh was added.

The first spiritual leader of the JCJ was Chaplain Major Herman Dicker, who came to Tokyo with his wife Eileen in

the late 1950s. He and Hilda Naim, wife of Israeli ambassador Asher Naim, formed the first religious school in Tokyo in October 1956. They started with nearly 50 children between the ages of six and twelve, all of whom learned Hebrew and became familiar with the prayer book, holiday worship and modern songs.

In time, the building accommodated a restaurant, and the Russian population of Tokyo flocked there for familiar tastes, Jewish or not! The community hosted diplomats and guests from across the globe. American Secretary of State Henry Kissinger, Israeli Prime Minister Golda Meir and Israeli General Moshe Dayan visited the JCJ as well as Japanese Prince Mikasa, who was very interested in Jewish affairs and attended the building dedication.

The JCJ was always involved in the spiritual life of American soldiers stationed in Japan. There have been joint seders, accommodation at the times of the High Holidays and cultural events to make foreigners feel at home in a foreign land. All of the events held at the JCJ were designed to help Jews from across the globe feel like they were connected to each other and their religion while they lived in a place that of itself had little or no Jewish history.

Things that Jews need and on which they depend for their spiritual life, such as folk dancing opportunities or Jewish learning seminars happened because of the commitment of business leaders to creating an atmosphere in which Jewish life can thrive despite the culture outside of its walls.

The life of the Jewish community has gone through much iteration due to the diversity of the people who worship within the community. There have been controversies and debates, all of which contributes to the vibrancy of the community because as Jews everywhere know, the synagogue or Jewish community without diversity of opinion is not a community at all - cohesiveness counts, not collectivity.



The Jewish Community of Japan



Construction of the new center, 2008

The current President of the JCC, Daniel Turk, comments that often the view of the community depends on the viewer. He explains that members with children view the religious school as the center of the community. More observant members view the opportunity to attend services to be the most important aspect of the community. Single people view social events to be important so they can meet other Jewish singles. Dan, an American, is married to Yuki, a Japanese. Yuki was instrumental in forming the Japanese Jewish Women's Group (JJW), which consists mainly of Japanese women married to Jewish men.

Some of the women have converted to their husbands' religion, but all of them are interested in knowing more about the faith that is so important to their spouses. The JJW holds classes and other events to aid the women in their quest for knowledge.

Now the JCC has about 120 member families, and a myriad of activities on a weekly basis, including various adult education classes, Hebrew classes, and

social and cultural activities. There is a mikveh and chevra kadisha to care for the varying needs of the community. The religious school, run by Marsha Rosenberg, is home to seventy-one children age three to thirteen. There is a b'nai mitzvah program as well as monthly family Shabbat services and opportunities to participate in local Japanese charity projects.

The congregation is currently between rabbis, having recently accepted the resignation of the current rabbi due to personal reasons. The religious community is actively searching for his replacement, no small task given the diversity of the community. They hope to have many applicants so that the position can be filled soon.

The Jewish Community of Japan is now undergoing an exciting transformation:

a new building. The original building was constructed before 1950, and was then torn down and rebuilt in 1976. Starting in May 2008 the building was razed to the ground in preparation for the reconstruction so the congregation will exist in temporary quarters for slightly more than a year while the new building is constructed. The funds for the new construction were obtained mainly through a large and anonymous donation, with the JCC's own funds and donation from the congregants making up the shortfall. The new building will be light and airy focused on the needs of the entire community. It is scheduled to be finished by September 2009, and given the Japanese reputation for commitment and efficiency, next year the Jewish Community of Japan will worship in crisp new quarters designed to last the community well into the future.

It's an exciting time to be a member of the JCC in Tokyo, a vibrant and increasingly diverse city.

Location Details

Tokyo Jewish Community Center

(Temporary address)

5-4-22 Minami, Aoyama

JCC Office (C103), Tokyo, Japan

Tel. (813) 3400- 2559

Email: office@jccjapan.org.jp

www.jccjapan.org.jp

(From Jewish Times Asia, October 2008)



Youth activities



Mikveh



Books

The Jews in Asia: Comparative Perspectives

Jewish and Israeli Studies Series, Vol.1

Center for Jewish Studies Shanghai, 2007

Editor: Pan Guang

Reviewer: Anthony A. Loh, Vanderbilt University

This book comes out of an international symposium by the same name held in Shanghai, but it is actually the result of more than two decades of a labor of love, a tour de force, on the part of Professor Pan Guang, the chief editor of this volume, who helped establish the Center for Jewish Studies in Shanghai (CJSS) in 1988. With CJSS as the official host of the symposium, Pan carried the level of scholarly activities and international exchanges on the subject to new heights. It may thus be said that this collected volume is as much the product of a unique combination of Pan's scholarship, organizing skills and collegial relationships with scholars around the world. The volume is the first in CJSS Jewish and Israeli Studies Series, an interdisciplinary publication which promises more to come.

This book of essays is important in three major ways. First, as mentioned, it is the result of a China-led initiative in bringing together, for the first time and on such a large scale, an impressive array of international and Chinese scholars on the Jews of Asia. China is providing the kind of academic leadership that is needed to get this work done. Without it there would be no such collective work.

This is a sign that China is coming into its own.

Secondly, this book, which is long overdue, profoundly complements the scholarship on Jewry in the West and in other parts of the world. Collective scholarship on the Jews of Asia is relatively rare to start with. This is the beginning of a dedicated effort to balance the scholarship, which has hitherto favored Western Jewry. By going forward, this work stands to contribute substantially to the general body of literature in the field of Jewish studies. For instance, it shows that while the Jews of Asia share similar characteristics as Diaspora Jews elsewhere, they also display unique characteristics not found elsewhere.

Thirdly, at a time when the world is experiencing perhaps the greatest increase in anti-Semitism since World War Two, this work stands to counter that phenomenon by offering a positive and sympathetic perspective of the Jewish experience. Some contributors to the volume offer, for example, some original insights on similarities between Jewish and Chinese cultural experiences. It should be noted that the project is inspired by a noble ambition. The idea, as Pan relates in the introduction, is that since half of the noted China experts in the U.S. are Jewish scholars, it is only fair for China to return a service by bringing to the world a better understanding of the Jews in Asia.

The substantive richness of the volume cannot be overstated. The variegated essays are engaging, tantalizingly drawing the reader into some exotic and far-flung locales of Asia.

Readers will find themselves given a fascinating kaleidoscope of the Jewish communities in Asia, which, until this volume, have remained largely a mystery to most. By contrast, the reader is now given a panoramic view of these communities, all in a single volume.

I personally hope that this invaluable book will be translated into Hebrew. I believe it will be embraced in Israel. It certainly should reach beyond the English-speaking world.

(From Points East, July 2009)

China's Interaction with Israel and the Jewish People (2009)

Dr. Shalom Salomon Wald

China is largely uncharted territory for Israel and the Jewish people. The Chinese slate is blank with regard to Jews. No holy book exists where the Jews are condemned for killing God's son or rejecting Allah's prophet. The Chinese word youtai (Jew) has no negative connotations. For the Chinese, Jews and Israel are the same. Besides the Hindu world this is the only major civilization where the Jewish people can start from neutral or even positive position.

Dr. Shalom Salomon Wald has a PhD in economics, sociology and the history of religions. He worked with the Organization for Economic Cooperation and Development (OECD) in Paris from 1964 to 2001. He joined the Jewish People Policy Planning Institute (JPPP) in Jerusalem at its foundation in 2002. In 2004 he published a book entitled *China and the Jewish People: Old Civilizations in a New Era*.

A Chinese Saga

By Hadassah Bat-Haim

On the morning of July 6, 1913, Shaw Bah Tien sat in his private room waiting. The atmosphere in the house was tense. His beloved wife, Ni, was about to give birth. He had never been a father and was a little unsure of the procedure. They had not been married very long. It had been an arranged marriage, of course. Their horoscopes had been evaluated carefully, family backgrounds investigated, and the elders were satisfied, although in other circumstances, in other times, the obstacles might have formed a barrier. Shaw Bah Tien was descended from a line of nobility. Nothing had remained of his family's fortunes after the fall of the monarchy and subsequent uprising, so a little social leniency was welcomed. The family of Ni had been merchants and traders, a social class that he would hitherto not have been encouraged to join. But her family were big landowners, very respectable, with children brought up in a traditional way, so the advisers were optimistic.

Neither of the young couple had been educated in the modern way, which later became accepted in some parts of China. Bah Tien could read and even wrote poetry in an elegant hand, though he could not use an abacus. Ni could neither read nor write. As a baby, her feet had been bound to prevent their growth so she could barely walk and was usually carried in a sedan chair, according to Chinese tradition. She could do exquisite embroidery and outstandingly beautiful flower arrangements. A perfect wife!

At last, the midwife came into the room holding a small red bundle. "It's a girl," she announced. The young couple had hoped for a boy, but there was time and girls were often assets, bringing home husbands and children when the time came.



The house was large, standing in a pleasant garden in the city of Hang Chou. Apart from the many pagodas and temples, it looked out onto a large lake. Many visitors came to participate in water rides, fishing, canoeing, and to enjoy the tranquility. The grounds of the family house were extensive enough for other members of the family.

The estates and farm provided all their needs. Pigs and poultry were available for meat, and there were fruits and vegetables in abundance. Clothes were ordered, discussed and designed by a dressmaker, and material was brought for their approval from the city. There were always other children around, and they played together while their amahs (nannies) sat and gossiped. There were so many little ones that a tutor was engaged to teach them the rudiments of learning. The only dissension within the family was over Mie Tien's feet.

Though the leaders of the revolution had declared equality for women, this view was held in mistrust by the elders - who solemnly warned the infant's parents that by depriving her of this unique attraction, they would be spoiling her chances of marriage

and condemning her to be regarded as a servant or peasant. However, Mie Tien's grandmother was adamant. She had endured that agony all her life and had even inflicted it on her own daughter when all her instincts told her that it was wrong. But now she was a grandmother, and grandmothers have great authority in China, so Mie Tien went with unbound feet as did her sister who was born some years later.

After kindergarten there was school, and a long walk early in the morning with a servant. The same servant brought hot food at noon and came to take her home in the evenings. High school was different. Too far for a daily journey, she joined friends and cousins at a residential high school and - again at her grandmother's insistence - later attended a Christian missionary school, where she had her first encounter with "foreigners" - as anyone non-Chinese was called. They were regarded with curiosity and respect, and it was here that Mie Tien had her first encounter with English.

The first invasion from Japan did not affect them. As far as possible, the family carried on as usual. But rumors of land seizures and urban brutalities made them very uneasy. Mie Tien left. Her parents stayed, holding onto their land and giving up the yield as demanded.

The nearest refuge was Hunan. The Christian missionary school was still functioning, and Mie Tien found a place with them. After a year, she moved again, as it seemed likely they would be evicted or even imprisoned. It was still possible to be admitted to Peking University. Dodging from school to school, Mie Tien managed to pass the entrance examination. But she had no money. Whatever she had brought from home, however

carefully hoarded, was finished. The place in the dormitory was free, but food - though very inexpensive - was not. Books had to be bought second, third, or fourth-hand. Later, she learned that her own money inherited from her grandparents had kept her parents and sister alive unmolested, with bribes and gifts to the Japanese. Her missionary time stood her in good stead.

She had not heard from her family for almost four years, and this was her constant worry. Should she go back and try to be with them? She was advised not to look for them or she herself might be detained. By this time, the war in Europe had started. Jews were fleeing persecution in Germany and flooding into Shanghai, where no entry permit was required. Then she heard that an English translator was required at a Hunan hospital. A young German doctor had started work. Full of hope, she went for an interview and found a shy young man anxious to understand his patients. There was one obstacle - Dr. Victor Karfunkle did not know a word of English, so their first sessions went mainly by gestures and smiles.

Mie Tien had an ear for languages and soon picked up enough German to explain the patients' needs. Karfunkle absorbed a little English. Mie Tien became involved with the family. His father, a dentist, had spent some time in prison and narrowly escaped a concentration camp by walking across the border into Czechoslovakia unnoticed and penniless. His first wife remained in Europe; his second wife relied heavily on her stepson's pretty translator.

Having cleared the language hurdle, the two young people decided to get married. Karfunkle had acquired Chinese citizenship, so a civil contract was straightforward. By this time the Japanese, who were preparing for their great adventure in Pearl Harbor, were no longer a presence. Mie Tien found out that her father had died and the two women, lonely

and unable to contact Mie Tien, had bought a six year-old girl to have a young presence in the house. Mie Tien's sister married a teacher and moved away, taking her mother. She and her husband were later swept up by the Cultural Revolution, when all schools were closed. They were taken to forced labor camps, their home was confiscated and given to an official, and the elderly mother was left to fend for herself. Their old sprawling commodious home in Hang Chou was claimed by their adopted orphan as her own. As she had married a local commissar, this was not disputed.

Victor and Mie Tien - now renamed Diana - were registered with the Jewish Agency in Shanghai. Diana took lessons from a rabbi and became very interested in a culture almost as old as her own. Her official conversion was completed before the birth of their first son, Reuven. After the second son, Joachim, was born, they were told there was a place for the whole family in a Jewish Agency transport. Three weeks later, they arrived in Israel.

The boys, then aged two and four, had no difficulty with the language, but Karfunkle needed an interpreter for a while. He ultimately managed with as much as he needed but complained that Mandarin had been easier to learn. Eventually the family settled in Nahariya. Victor was immediately absorbed into the medical services, and in a rickety old jeep soon became familiar with the uneven paths and rough roads leading to villages and kibbutzim in the Galilee. For more than 30 years (although with a better car) he treated, comforted and reassured patients in scores of small settlements. This aroused his interest in archaeology and the house is full of reminders of trips that he and Diana with the boys took into the ancient history of the land they had come to. They bought a house with a large garden. They had with them Victor's stepmother who had accompanied

them from Shanghai and also his birth mother who joined them from Europe. Karfunkle built each of the elderly ladies a cottage on the grounds of the house they acquired, where they were looked after and fed, cosseted and cared for by Diana for many years.

Diana, who had written stories for magazines when she was a student, now took to journalism. She found a weekly news magazine Newsdom printed in Shanghai and became so incensed by the inaccuracies in reporting about Israel that she wrote fiery refutation and eventually had a weekly column correcting and explaining the news from Israel. She had to write by hand, as the 6,000 Chinese characters had not yet been converted into a mechanically usable form.

In time, news arrived of the family living in Israel in Shanghai. Her sister had resumed work teaching, but her brother-in-law - his body broken by the brutality of forced labor - never worked again. Diana got as far as Hong Kong but was warned against continuing to the mainland, as she would never get out. However, with a travel group, she later managed to meet them and say goodbye to her mother, who was in her 90s.

Two years ago, Victor Karfunkle died at age 89. Diana is now 93. The spacious house is still full of her late husband's archaeological finds, fossil rocks sent by Joachim, who is a geologist in Brazil, and tranquil Chinese scenes that mingle on walls and shelves. The boys work abroad, but there are grandchildren and great-grandchildren nearby. Diana tends her fruit trees, makes jam, walks in the part with her caregiver, and greets visitors with a smile and instant offers of hospitality. Surrounded by her memories, she is content. It has been an eventful life, and her memory is clear about most of it. Indeed, there is a great deal to remember.

(From The Jerusalem Post, December 2, 2005)

China, the Jewish People and Israel: Geopolitical Challenges

By Shalom Salomon Wald

In Canada, as well as in all other industrialized countries, China is increasingly making the news. Interest in the red giant reached a peak during the Beijing Olympics in August 2008 and the anti-Chinese demonstrations in the West that occurred before. One of the main geopolitical changes of the 21st century will be a long-term transfer of global economic, political and military power from the West to Asia, first to China and later on also to India. These two nations are re-emerging as great powers - positions they have held during long periods in the past. China is already a crucial factor in the economy of virtually all countries of the world. It is one of the five veto-holding powers of the UN Security Council, and its collaboration is essential for the solution of all of the world's major problems, from global warming to the food and energy crisis to nuclear proliferation. This transfer of global power will also have far-reaching consequences for the Middle East, Israel and the Jewish people in general. In 2004 the Jewish People Policy Planning Institute in Jerusalem published a monograph 'China and the Jewish People - Old Civilizations in a New Era' by the author of this article, indicating some of these consequences:

China's energy needs and its fast growing involvement in the Middle East and the wider Muslim world: China is one of the largest importers of oil from all Muslim countries (Middle East, Africa, and South-East Asia). These countries' trade and economic relations with China will soon be as important as their relations with any Western country.

But oil, trade and investments are not the only pieces on China's Middle Eastern chessboard. A battalion of Chinese combat soldiers is standing in Southern Lebanon as part of the UNIFIL contingent. China's voice is increasingly listened to in the Muslim world at a time when Western influence is declining there. China has been a neighbour of the Arabs and Iranians since time immemorial.

China's Muslims: China's Muslim population is variously estimated at thirty million to fifty million people. Many of them live in China's "Far West", the Xinjiang Autonomous Region that is adjacent to Muslim Central Asia. Many of the borders, such as those with Pakistan, are relatively easy to cross. Moreover, Saudi Arabian and other Middle Eastern influence and investments are clearly visible in the architecture of thousands of mosques all over China. Currently, China's Muslims are increasingly attuned to the wider Muslim world. They are a source of serious, though never publicly admitted concern to the Chinese authorities, who have to watch their reactions to events in the Middle East and to Chinese policies there. Tensions do exist and occasionally a laconic communiqué, as in summer 2008, reveals clashes with, and acts of terrorism by Chinese Muslims.

Chinese-American tensions: For the Chinese, the United States is by far the most important country. It is their single largest export market, the source of their largest currency reserves, the creator of most of the science and technology they need, the main ally of Japan, the key to the solution of the Taiwan question and more. But

the United States is also feared for its military and naval bases all around China, its presumed meddling in China's internal troubles, for example in Tibet, its permanent criticism of China's human rights record and the anti-Chinese sentiments of a large part of the American people. In turn, the United States fears China and is increasingly ill at ease with the challenge of China's rise as a major political and economic rival. In the past, great powers have challenged the United States militarily - Imperial Germany in World War I, Nazi Germany and Japan in World War II, the Soviet Union during the Cold War - but never economically. Now China does just that. American criticism of China is fueled by a fear of this emerging super-power no less by concerns about human rights and democracy.

And this is where, in the Chinese view, the Jews enter the picture. The Chinese believe in the power and influence of American Jews, expect them to remember that many Jews found a safe haven in Shanghai during World War II while the rest abandoned them, and hope that Jews will contribute to a better understanding between China and the United States. There is a complex, triangular relationship between China, the Jewish people and Israel. One of the determinants of China's policy towards Israel is the belief (or illusion?) that Jews have a dominant position in the United States. This is also why China, including its media, reacted with anger to anti-Chinese statements by prominent American Jews in spring 2008, particularly a call by 168 rabbis, to boycott the

Beijing Olympics, based among other things on a grossly flawed and gratuitously insulting comparison between today's China and Nazi Germany. But American Judaism is not the only target of Chinese interest. There are other influential Jewish communities in countries that are important to China, and the vibrant Canadian community is not the least significant of these. Canadian Jews too could make their concerns about Israel, Iran and other matters known in Beijing. They have an advantage as Canada, in contrast to the United States, does not see China as a great power rival. Also, Canadian Jews are not unpatriotic when they converse with China as Jews - the Canadian Constitution encourages minorities to assert their identity.

China's relations with Israel: China's attitude toward Israel is obviously influenced by all three of these factors. But they are not the only determinants of China's Israel policy. In January 1950 Israel was one of the first non-Communist countries to recognize the People's Republic of China, three months after its establishment. Chinese policy advisers still mention this to Jewish visitors as a way to express Chinese gratitude. China established normal diplomatic relations with Israel only in January 1992. In between were periods where China gave strong vocal (though only limited material) support to Israel's Arab enemies. However, already in the 1980's Israel provided China secretly with agricultural technologies and even military hardware at a time when both countries faced severe military threats from the same hostile country, the Soviet Union. Since 1992, the links between China and Israel have grown in all sectors except for the military links that the United States forced Israel to break off in 2000. China has said that it wants all its links with Israel to continue and improve: it is as if it wanted to convey the message that, as an emerging super-

power, it is in nobody's "pocket" and will acknowledge no dependence, not even on oil producers.

Thus, China has to cope with several conflicting policy objectives, and its attitude towards Israel and the Jewish people in general must also be seen in an older historic and cultural context. China is, apart from Hindu India, the only great living civilization that has never known any anti-Semitism, largely because Christianity and Islam had no influence on Chinese mainstream culture. In China there are no holy books where the Jews are blamed for rejecting or killing God's son, or his Messiah, or his Prophet. There are many, until recently often positive stereotypes about Jews: they are rich, intelligent, influential, successful but sometimes crafty, and Jews can be great friends of China. Former U.S. Secretary of State Henry Kissinger who initiated the historic encounter between President Richard Nixon and Chairman Mao in 1972 is revered in China to this day. Also, many respect Israel's achievements in agriculture and technology. This has given Jews and Israel a small, temporary advantage in China, a bit of "soft power", which is a useful asset to have in dealings with any great power. However, the Jews will keep this asset only if they make their history and culture better known in China and support the dedicated Chinese university scholars who teach and write about Judaism. A Jewish cultural policy could also utilize other tools: movies, TV, exhibitions. The Canadian Jewish community should support such endeavours.

And how about human rights in China? Surely Jews cannot ignore this issue, which is a source of concern to Canada. However, they must be realistic about what they can achieve as Jews in the short term and think twice whether it is necessary to put forward their Jewish affiliation when they protest against human rights violations by a country where Jews were always well treated. Moreover,

they should be aware that China perceives all Western human rights protests as part of a broader hostility and treats them as an external security problem and not as a moral issue. Is this so different from the way Israel reacts to foreign accusations? Bible and Talmud insist that the same law must be applied to everyone, without distinction. But this is not the way China is sometimes being treated. It is singled out for criticism while human rights violations by other countries, small or pro-Western, are ignored or treated in a low-key manner. All this does not mean that Jews can do nothing to further human rights in China. But they can do it only culturally, indirectly, and over the long-term. Chinese elites are open to foreign ideas, and the Jews attract their interest. What explains the Jewish influence in the West? What makes Jews tick? When it is explained that their holy books proclaim the sanctity of human life, demand independent and equal justice for all and defend the rights of the poor against the rich, the Chinese can hear the message. No need to mention China.

(From *The Canadian Jewish News*, September 25, 2008)

Dr. Shalom Salomon Wald is a Senior Fellow at the Jewish People Policy Planning Institute.

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

Thank you

The Sungari River Flood and the Jewish Community in Harbin

By Nava Blum and Elizabeth Fee

Between the late 19th century and mid-20th century, Harbin, a multicultural city in northern China, was the largest political, economic, and cultural center for Jewish people in East Asia. During that period, Russian Jews migrated to Harbin in several waves, in part to escape the pogroms, deportations, and restrictions they faced in Czarist Russia, in part to follow the economic opportunities provided by the building of the Trans-Siberian Railway connecting Moscow and Peking (now Beijing). Russian Jews were railway workers, merchants, suppliers, businessmen, and professionals. In Harbin they could live with full civil rights; they built a thriving community, and at one time, 12 of the 40 Harbin city councilors were Jewish - although Jews probably did not make up more than 10% of the population.

Flood, famines, and epidemic diseases were recurrent threats to life in China. Conditions deteriorated further when the Japanese invaded Harbin in September 1931 and settled in as an army of occupation. The next summer, floods compounded the problems faced by the

city's residents.

Here, we focus on the Sungari River flood of 1932, a devastating time for the residents of Harbin. That August, 21 days of constant torrential rains converted Harbin, a city with a population of about 100,000 people, into a gigantic lake. The Chinese residents who lived in the lower part of the city were forced to abandon their houses and became homeless. Three thousand Chinese were reported missing, and 250 were found dead. Because flooding ruined the harvests, food was scarce. The water was contaminated, and many died of cholera.

Not a single death was reported in the Jewish community. During and after the flooding, community leaders immediately organized the delivery of bread and water to families in need, physicians made rounds by boat, and Betar, the Jewish youth organization, moved Jews living in flooded areas to the synagogue and the cemetery, both located on high ground. Volunteers assisted the elderly and the sick by bringing them food from a central soup kitchen until the water receded some five weeks later.

Avraham Kaufman, MD, the head of the Jewish community and of the Jewish clinic, led the fight against the cholera epidemic. All members of the Jewish community boiled the contaminated water before using it all summer and ate only boiled and peeled vegetables and fruit. Every family had a jar with little crystals of "kalium hypermang" an antiseptic used to wash grapes. Doctors educated all community members in the best methods to prevent cholera and other diseases. The Jewish doctors used their boats to visit and treat Chinese cholera patients all over the city.

In this photo we see the Jewish pharmacy during the flood and the boats that helped transfer people and supplies.

Despite the community's social cohesion and success in coping with the floods and with the threat of cholera, the number of Jews in Harbin dwindled during the Japanese occupation, and most fled south, first to Shanghai, and then to the United States, Australia, Canada, and other destinations. Later, the community reestablished itself in Israel.

(From the *American Journal of Public Health*, May 2008)

About the Authors:

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The Jewish Pharmacy in Harbin

Halpern the Pioneer of Psychiatry in Shanghai

By Xu Buzeng

Fanny Gisela Halpern (1899-1952) was born of Jewish parents in Krakow, Poland. Her father was the surgeon general of the Austrian army. She was graduated from the University of Vienna and her tutor was Julius Wagner-Jauregg, the Nobel laureate for medicine in 1927. In 1933 she was invited to teach to psychiatry and neurology at the National Medical College of Shanghai by its president Dr. Yen Fuqing. Later she also taught at the St. John's University Medical School and the Women's Christian Medical College, both in Shanghai. She was concurrently the head of the psychiatry department of the Red Cross Society Hospital (the teaching hospital of the National Medical College of Shanghai), the General Hospital, the Lester Chinese Hospital, the Chun-Shan (Sunyatsen) Memorial Hospital and the St. Lucke's Hospital. All of them were the major hospitals of Shanghai.

In the early 1930s in Shanghai the mentally disordered persons were generally kept in their homes; the general public was not aware that they could be treated and should be brought to a psychiatrist. First to recognize the need for training Chinese physicians in psychiatry was Dr. Yen Fuqing. When Halpern arrived in Shanghai in 1933 she was charged with the responsibility of developing this pioneer work. Thus, at Shanghai modern psychiatry was first introduced into East-central China and later this city became the most active center for the development of the mental hygiene movement in China.

In June 1935 the Shanghai Mercy Hospital for Nervous Diseases was opened at Beiqiao (meaning North

Bridge), midway between Shanghai and Minghong, in the South-western suburb. It was Shanghai's first psychiatric hospital with 300 beds in 11 buildings with a church in the center. It was built with the contributions from the Municipal government of Greater Shanghai, the Shanghai Municipal Council (International Settlement) and the French Municipal Council (French Concession) and the donations of local philanthropists headed by Loh Pah-Hong. Halpern was appointed medical director of this history-making institution. It became the teaching hospital of the National Medical College. The Foreign Mission sisters of St. Dominic of Mary Knoll and the brothers of Charity from Trier, Germany, became the nursing staff. In this up-to-date institution Halpern succeeded in introducing modern care and therapy. Patients were soon arriving from the whole of China and the Far East.

Thereafter, Halpern lectured widely, organized study groups and addressed scientific, educational, religious, social and charitable groups, disseminating information, influencing public opinion, and promoting preventive and remedial methods.

At the conference of the Chinese Medical Association at Canton (now Guangzhou) in November 1935, Halpern presented a paper on problems of psychiatry in China, from medical, social, and legislative viewpoints. She then offered a resolution which was passed that brought about the creation of a committee to study the problem of psychiatry in China. Specialists from different parts of China made up this

committee with Yen Fuqing as chairman and Halpern as secretary. At its first meeting in February 1936 the initial step was taken toward drafting legislation relating to insanity for presentation to the Nationalist Government. Unfortunately the outbreak of Sino-Japanese War in August 1937 prevented completion of this ambitious program.

In 1976 the delegation of Austrian scientists headed by Franz Seitelberg, the chancellor of the University of Vienna visited Shanghai. The hosts and guests recalled with gratitude and pride Halpern's great contributions to Shanghai's psychiatry.

The Mercy Hospital where Halpern was the first medical director has since the founding of the People's Republic in 1949 undergone great expansion to have a medical staff of 1300 and nearly 2000 beds. Halpern's close-associate Dr. Su Zonghua and her pupil Dr. Xia Zhengyi, later became respectively the president and honorary president of the Shanghai Mental Health Center, as the Mercy Hospital is now renamed.

Visit the Website of Igud Yotzei Sin

www.jewsofchina.org

The website contains a wealth of information on

- ❖ The chronology of events of the Jewish presence in China
- ❖ Publications (transcripts of conference speeches). Valuable material for researchers plus books
- ❖ Biographies ❖ Links to other sites of interest
- ❖ The Harbin Huang Shan Cemetery
- ❖ Family search forum
- ❖ Photos (some rare photos published for the first time)

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THROUGH THE COURTESY OF THE FAR EASTERN SOCIETY OF SAN FRANCISCO

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"	Leopold BORODOVSKY in memory of his mother Nina BORODOVSKY	"	10
"	Nadia EHRlich FINKELSTEIN in memory of her beloved mother Debora OSSINOVSky EHRlich	"	100

From Mrs. Asya KOGAN for the Far Eastern Society of San Francisco
US\$ 1000

66 USA

From	Robert MATERMAN towards the Igud Yotzei Sin Social Aid Fund	US\$	1000
"	Robert MATERMAN in memory of his beloved parents Dina and Abraham-David MATERMAN	"	360
"	Jenny NEMIROVSKY in memory of her late husband Nathan NEMIROVSKY	"	30

In lieu of flowers

From	Helen AUGUST	US\$	100	From	Terry F.ROHE	US\$	20
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"	Joe MRANTZ	"	100	"	Michael YANOWITCH	"	200
"	Bella RECTOR	"	108	"	Seema ZIMMERMAN	"	100

AUSTRALIA

The Board of Directors of IGUD YOTZEI SIN and Jesse and Naomi TRACTON, who conducted the 2008-2009 I.Y.S. ANNUAL APPEAL in Australia, wish to express their sincere thanks to all contributors.

TOTAL A\$ 1250.-

We continue to list below the names of contributors in order of generosity (in alphabetical order).

From	Mrs. Bella SHANNON	A\$	1000	From	Mrs. Zina KOMONSKY	A\$	50
"	Mr. & Mrs. Moris BROWN	"	50	"	Mr. & Mrs. Peter NASH	"	50
"	Mrs. Amalia GOLDBERG	"	50	"	Olga SCHWARTZ	"	50
From	ANONYMOUS towards the IYS Social Aid Fund	US\$	1200				
"	FRIENDS on occasion of David UDOVITCH's 89th Birthday	A\$	550				
"	Stella and David UDOVITCH on occasion of DAVID's 89th Birthday	"	500				
"	Nora VINSON in memory of her mother Rose HABINSKY	"	18				
"	Roy and Gloria STEWART in memory of Gloria's dearest parents Solomon Davidovitch and Eugenia ZIMMERMAN	"	30				

CANADA

Annual Appeal towards the IYS Social Aid Fund

From	John VAINSTEIN	C\$	50	From	Lily FRANK	C\$	125
"	Abe ULAINE	"	1000	"	Lily and Dov LIFSCHITZ	"	120
"	Mika KERNER	"	500	"	Jeannette POLOTSKY	"	80
"	Musia WEREK	"	200				
From	Lily LIFSCHITZ in memory of Raya and Sam VAINER					US\$	100
"	Natalia WILSON towards the IYS Social Aid Fund					"	75
"	Lessy KIMMEL in memory of David and Lucy ASHKENAZI					C\$	100
"	Jeannette POLOTSKY in memory of her brother Evsei POLOTSKY					"	35

JAPAN

From Isumi SATO, Associate Professor of the Faculty of Humanities at Toyo Gakuen University towards the IYS Social Aid Fund YEN 40,000

ISRAEL

On the occasion of Teddy KAUFMAN's 85th Birthday

Donations towards the Igud Yotzei Sin Social Aid Fund. Total: US\$ 6400.- and NIS 8740.-

From	Dora and Joe WAINER (N.Y.)	US\$	5400	From	Pnina and Moshe LICHOMANOV	NIS	150
"	Asya KOGAN (Tokyo)	"	1000	"	Cecilia and Leonid LYUBMAN	"	360
"	ANONYMOUS	NIS	850	"	Bat-Ami MELNICK	"	200
"	Yehudit and Uri BEIN	"	300	"	Rena and Michael PARKHOMOVSKY	"	300
"	Pnina and Bobby BERSHADSKY	"	180	"	Jeannette and Teddy PIASTUNOVICH	"	200
"	Daniela and Gary BROVINSKY	"	200	"	Avi and Natalie PODOLSKY	"	270
"	Bernard DAREL	"	200	"	Edna and Rafi RASHINSKY	"	200
"	Michael FLEISCHMANN	"	250	"	Itzhak REZNICK	"	150
"	Abraham FRADKIN	"	500	"	Michael RINSKY	"	300
"	Miriam and Daniel FRIEDMAN	"	360	"	Yehudit and Israel SANDEL	"	350
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"	Dina KEDAR	"	180	"	Ran VEINERMAN	"	300
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"	Joe LEVOFF	"	100				

From	Aya ROSENBLAT, Mifa ZILBERG, Mira PISETSKY, Eva LAU, Lily KOROSHI, Mary KAMIONKA, Ety GINANSKY, Rasha KAUFMAN, Celia MAIMANN, Genia OLSHEVSKY in honour of Gabriela NACHTOMI's Birthday	NIS	220
"	Genia OLSHEVSKY, Lily KOROSHI, Eva LAU, Aya ROSENBLAT, Rasha KAUFMAN, Celia MAIMANN, Mifa ZILBERG, Ety GINANSKY, Mary KAMIONKA in honour of Mira PISETSKY's Birthday	"	220
"	Fira KANER in memory of a dear husband, father and grandfather Sioma KANER	"	200
"	Luba TSINMAN in memory of her cousin Esther LERMAN	"	200
"	Niusia HANIN in loving memory of her dear husband DAVID and daughter NADIA	"	150
"	Niusia HANIN in memory of her late RELATIVES	"	100
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"	Yona PONIMONSKY in memory of his wife Genia PONIMONKY	"	120
"	Menachem MISHORI, Malka OREN and family in memory of their wife, mother and grandmother Rachel MISHORI on her Yahrzeit	"	180
"	Miriam TADMOR in memory of her husband professor Haim TADMOR	"	200
"	Musia ROSENBLUM in memory of her husband Leova ROSENBLUM	"	300
"	Flora and Bob FREIMAN in memory of Mark SAKKER	"	300
"	Linor LANKIN in memory of her father Eliahu LANKIN	"	500
"	Aya ROSENBLAT in memory of her husband Moshe ROSENBLAT	"	100
"	Israel ROSENBLAT in memory of his father Moshe ROSENBLAT	"	180

From	Yona PONIMONSKY in memory of Ziama SHIFRIN		NIS	120
"	Jeanne TIKOTSKY in loving memory of her dear mother Mira KANER		"	360
"	Luba BRUNNER in memory of Iza YARHO		"	300
"	David GUTMAN in loving memory of his dear parents Mary Davidovna and Hertz Abramovich GUTMAN		"	300
"	Joe LEVOFF in memory of his father Zelick LEVOFF		"	100
"	Judith BAIN in memory of her mother Sopha KARLIK		"	150

In lieu of flowers

From	Mr. & Mrs. T.PIASTUNOVICH	US\$	100	From	Gabriela NACHTOMI	NIS	150
"	Leah ALPER	NIS	150	"	Eva SHAFRAN	"	100
"	Gary BROVINSKY	"	500	"	Tatiana and Edward SHEINGEIT	"	50
"	Shulamit EVEN	"	180	"	Boris MATLIN	"	180
"	Flora and Bob FREIMAN	"	300	"	Sarah and Shlomo NITSAN	"	100
"	Luba KATZ	"	200	"	Israel PISETSKY	"	200
"	Abraham KISLEV and family	"	500	"	Rita RESHEF	"	100
"	Shmuel KISLEV	"	500	"	Renata SHANY	"	350
"	Rachel and Iona KLIGMAN	"	200	"	Tania SCHLIFER	"	100
"	Abraham KLIGMAN	"	150	"	Clara SCHWARTZBERG	"	400
"	Joe LEVOFF	"	400	"	Aviva and Gershon ZALTSMAN	"	150
"	Rina and Haim LITVIN	"	300	"	Meefa ZILBERG	"	360
"	Celia MAIMANN	"	200				

SYNAGOGUE FUND

USA

From	Raissa GOLDIN in memory of her son Yosef FRENKEL	US\$	90
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ISRAEL

From	Luba TSINMAN in memory of her dear parents Rabbi Yehuda Zelig and Dina SLUTSKER and the late RELATIVES	NIS	500
"	Luba TSINMAN in memory of her dear husband Abraham TSINMAN	"	300
"	Luba TSINMAN in memory of Rabbi Aharon Moshe KISELEV on the 60th Anniversary of his passing	"	500
"	Nina YARHO (Karaganda, Kazakhstan) in memory of her late husband Adolf Yakovlevich YARHO	"	400
"	Alex AUSWAKS in memory of Shlomo AUSWAKS	"	130
"	the ABRAMOV family towards the Synagogue Fund	"	100
"	Abraham KISLEV and family towards the Synagogue Fund	"	250
"	Shalva BRODSKY in memory of her husband Vova (Vladimir) BRODSKY	"	100
"	Shulamit EVEN in memory of her mother Sarah MORGULEV on her 5th Yahrzeit	"	180
"	Judith MAROM and Inon PERRY in memory of their mother Rachel PERSOFF	"	200
"	Riva HOFFMANN in memory of her father Itzhak SOKOL	"	150
"	Tema BLUM in memory of her parents Golda and Moshe ZANTLAUFER	"	180
"	Isai PIASTUNOVICH in memory of his late wife Fania PIASTUNOVICH	"	100
"	Esther GINANSKY in memory of Mary BEYAR and Riva BEIM	"	200
"	Shoshana MAYMON (Lilchuk) in memory of her father Shimon LILCHUK	"	100

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"	Mr. & Mrs. T.PIASTUNOVICH towards the Scholarship Fund in memory of Ella and Lev PIASTUNOVICH	NIS	900
"	Sarah UMANSKY towards the Scholarship Fund in memory of Gary UMANSKY	"	7000

DONATION

ON THE OCCASION OF TEDDY KAUFMAN'S 85TH BIRTHDAY

A donation of US\$ 5400.-

is made in honor of our beloved brother-in-law Teddy KAUFMAN

100 x 18 - to wish him a happy 85th Birthday and a year of good health

100 x 18 - to acknowledge his wonderful work for Igud Yotzei Sin

and last but not least

100 x 18 - to thank him for his love and devotion to Rasha, Bella and

Dora Segerman, their husbands, children and grandchildren

We stand in awe

Love,

Dora and Joe WAINER

A Memorable Piece of Mail

By Ralph Harpuder

As a philatelist interested in Judaica, yours truly occasionally comes across once in a while an interesting historic letter or a cancelled envelope mailed from an exotic part of the world bearing a Jewish background.

One such item I recently discovered and acquired from an auction house was an envelope mailed from Shanghai in 1948 by the spiritual leader of the former Russian community of Shanghai, Chief Rabbi Meir Ashkenazi.

The first wave of Jewish migration to Shanghai (1843-1920) consisted of Sephardic Jews from Baghdad and Bombay. Rabbi Ashkenazi, whose name appears on the return address of the envelope, takes us back to the second wave (1920-1937). It was marked by the migration of thousands of Russian Jews that fled the pogroms in Russia and came via Northeast China to Shanghai.

The six Sun Yat-sen stamps on the envelope were issued by the Nationalist Party's Republic of China (ROC) in 1945 and 1947. This was a time when a large contingent of Jewish refugees from Europe and Central Asia were still living in Shanghai. The Nationalist ROC governed all of China before it lost control of the mainland in 1949 to the Communist People's Republic of China (PRC).

Rabbi Ashkenazi is remembered as a legendary figure by most Shanghailanders. Before and during World War II he spearheaded relief efforts for thousands of European Jews who had taken refuge in Shanghai. He was in the forefront of all humanitarian Jewish communal activities, both religious and secular. One of the first things he did was to organize a building committee for a new synagogue, the rented quarters having become too small for the growing Ashkenazi congregation in Shanghai. His efforts came to fruition in 1927 when the Ohel Moishe congregation moved to its new home at 62 Changyang Road, formerly Ward Road. The complex housed the Talmud Torah and Yeshiva, both supported by the Russian Ashkenazi Jews and headed by Rabbi Ashkenazi. Both were well attended by students from all the elements of Shanghai, both religious and non-religious, with a new pair of leather shoes awaiting many of the needy students every year as a reward for attending regularly afternoon Hebrew classes. Matzos were also baked on the premises and distributed during Passover to families in the Hongkew Ghetto.

In 1928, the Russian Jews invited Rabbi Ashkenazi (who was a member of the Chabad-Lubavitch movement, and the first Lubavitch rabbi in

Shanghai) to lead their community. He accepted and retained the position until his departure to New York in 1949.

The return address on the back flap of the envelope shows that the Rabbi may have resided on the street Cardinal Mercier in the upscale Shanghai neighborhood of French Town. Most of the better class among the Russian Jews and others were living in that part of Shanghai. The Japanese authorities issue a Proclamation stating that all stateless Jews had to move into the "Designated Area" i.e. the poorer section of Shanghai. Those refugees who arrived prior to 1937 and had not yet been declared stateless, were exempt. Among the latter were Rabbi Ashkenazi and the Jewish entrepreneurs who were prospering in Shanghai long before the Japanese arrival.

By the end of the war, Rabbi Ashkenazi was one of approximately 24,000 Jews living in Shanghai. The majority were from the third wave of migration (1938-1942) that had escaped from persecution in Europe. With the founding of the People's Republic of China in 1949, the Jewish community dwindled, with many emigrating to Israel, the United States and Australia.

(From *The Israel Philatelist*, August 2009)

Discovering the Pita

The "Jewish potato pancake" was recognized in Harbin as the best merchandise.

Ruslan Krivenko from Birobidzhan returned from Harbin with the prize for the best merchandise. In

Harbin, the northeastern capital of Heilongjiang, an international exhibition took place in the summer. Ruslan brought the "Israeli potato pancake," as it is called in Birobidzhan, to the exhibition.

As he himself said, to get the Chinese excited about food is an impossible

task, but they were impressed by what he did. They called it "yashla-da," meaning a Jewish potato pancake, and opened an Internet site on the same day.

According to Krivenko, he reached an agreement with a Harbin industrialist to jointly open a bakery in the city.

We are saddened by the passing of our dear friend

Rochelle FINKELSTEIN

and express our heartfelt sympathy to her daughter SANDRA and her family

Jose BEERBRAYER
Lillie BERK
Bella BERKOVITCH
Rissia IONIS
Clara IVANOFF
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Gutia KATZEFF

Olga and Isai KAUFMAN
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Louise OSTROFF
Sophie PERLSTRAUSS
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Nina STERN
Mira TARNOPOLSKY

The BOARD of GOVERNORS of the FAR EASTERN SOCIETY of SAN FRANCISCO
is saddened by the passing of a longtime member and friend

Rochelle FINKELSTEIN

and extend heartfelt sympathy to her daughter SANDRA and her family

In memory of

Frances GREENBERG

who devoted so much of her time and energy with her work for the "Igud".

She was a wonderful person and she will be very much missed

Dora and Joe WAINER

The BOARD of DIRECTORS of IGUD YOTZEI SIN and the COMMITTEE of the
ISRAEL-CHINA FRIENDSHIP SOCIETY
are deeply saddened by the passing away of our dear friend

Rena KRASNO

(nee Rabinovitch)

and extend heartfelt condolences to her family

It is with deep sadness and loving memory that we mourn the passing of our beloved mother, mother-in-law, grandmother, sister and aunt

Emma SINGER

(nee Golubitsky)

With deepest love from your children BOBBY (wife BARBARA),
DIANA (husband BRENDAN),
grandchildren JESSE, ANNA, JENNIFER and AMANDA,
sister Regina CANNING and nephew DAVID

We deeply mourn the passing of our dear friend

Emma SINGER

Our deepest sympathy to BOBBY, DIANA, and the entire family
May she rest in peace

Bella, Janie BERKOVITCH
Lily FRANK
Mika, Daniella KERNER
Rissia IONIS
Lily, Dov LIFSHITZ

Irene MESTER
Janna POLOTSKY
Abe ULAINE
Sandra YAPPO

We mourn the passing of my dear aunt

Annia SHISHKIN

and extend condolences to her daughters Edie LOWENSTEIN
and Natalie GAVORA and their families

Ted (Teddy) and Irene BARON

Sarah RODFELD (nee Zatz)

Passed away on 21st October 2009, 3rd Cheshvan 5770
in Sydney, Australia

Beloved wife of AARON, mother of ROBERT & ROSLYN,
mother-in-law of LYNETTE,
Grandmother of DANNY, GABRIEL & JOEL
She will be in our hearts forever

It is with great regret that we found out about the passing away
of our dear cousin and great aunt

Donia FUXS

(nee Persoff)

We extend our heartfelt condolences to Judy MAROM (nee Persoff),
Ynon PERRY (Persoff) and their families

Eleonore OGNISTOFF Frank, Nadia, Jack OGNISTOFF and
Paul and Donna ROSENBLUM

The BOARD of DIRECTORS of IGUD YOTZEI SIN deeply mourn the passing of

Miriam TADMOR

and extends heartfelt sympathy to NAOMI and DAVID and their families

The BOARD of DIRECTORS of IGUD YOTZEI SIN and the ISRAEL-CHINA
FRIENDSHIP SOCIETY are saddened by the passing of

Bat Sheva SHERIF

and extend heartfelt sympathy to her family

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

Shmuel (Milia) TANDET

and extends heartfelt sympathy to his family

We deeply mourn the loss of our dear friend

Shmuel (Milia) TANDET

and extend our heartfelt condolences to MIRIAM, ARIEH and their families

Rasha and Teddy KAUFMAN

We are deeply saddened by the passing away of our dear friend

Dan GOODRIDGE

and extend heartfelt condolences to his brother Vadia GOUREVICH,
his wife NORA and his entire family

Irene and Teddy BARON
Angelica and Mike KLEBANOFF
Sandy and Martin LEVINE
Dora and Joe WAINER
Varda and Shalom YORAN

We deeply mourn the tragic passing of our good friend

Dan GOODRIDGE

and extend our sincerest condolences to NORA, VADIA and the children

Mary and George VORON
Rosa GERSHEVICH

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

Danny GOODRIDGE

and extends heartfelt sympathy to NORA and her family
and VADIA and his family

Rasha and Teddy KAUFMAN deeply mourn the loss of

Danny GOODRIDGE

and extend heartfelt condolences to NORA and her family and VADIA and his family

We are deeply saddened by the passing away of our dear classmate and friend
of youth in Harbin

Danny GOODRIDGE

and extend heartfelt condolences to NORA and family

Mark LEEF (USA)

Isaac DASHINSKY (Israel)

Kostia YAO (Russia)

Morris BRAUN (Australia)

Raya and Boris KARAEV (Russia)

It is with great sorrow that we mourn the loss of our beloved

Shmuel (Sammy) POLIAK

on the 15th of November, 2009.

The funeral took place at the Hachorshim cemetery

He will remain in our hearts forever

His wife ZOFIA, sons and daughters-in-law: ROY and DINA, DROR and TALI,
grandchildren: AMIR, NETA, EREZ, YUVAL

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

Shmuel (Sammy) POLIAK

and extends heartfelt sympathy to his family

I am deeply sorry at the loss of my very dear lifelong friend

Sammy POLIAK

and convey heartfelt sympathy to ZOFIA, ROY, DROR and their families

Joe PITTEL

Rasha and Teddy KAUFMAN are deeply saddened
by the passing away of their dear friend

Sammy POLIAK

and extend heartfelt condolences to ZOFIA, ROY, DROR and their families

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

Rochelle FINKELSTEIN

and expresses heartfelt sympathy to her daughter SANDRA and her family

Heartfelt sympathy and condolences to MONICA and MICHAEL, MONIA
and the whole BARD family on the tragic loss of young

ANTONIA

Michael FLEISCHMANN

In Memory of Sammy Poliak

Teddy Kaufman

Our friend, Shmuel (Sammy) Poliak, passed away on November 14.

Sammy was born 81 years ago in Shanghai to the well-known Poliak family. His mother came from the Walloch family. Sammy graduated from an English school, and was an active member of the Beitar movement in Shanghai for many years. He arrived in Israel in December 1948 with the first Beitar group from Tientsin and Shanghai, and was inducted into the Israel Defense Forces.

After completing his military service, Sammy began working in civil aviation at Ben Gurion Airport. He took part in a number of international conferences on civil aviation problems in various countries around the world.

In March 1955, Sammy married Zofie, and the couple had two children, Roy and Dror. Sammy enjoyed the great love and concern of his family, including his wife, his sons, and his four grandchildren. Sammy was

involved with the Association of Former Residents of China in Israel for many years.

I want to say a few words about Sammy as a Jew, Zionist, lover of the country, devoted husband, and loving and concerned father and grandfather. He was always proud of his family, and gave each of them all this love, devotion, and attention. Sammy was well mannered, outgoing, and had many friends, who regarded him as a pleasant, extroverted, and warm person. He read a lot, and took an interest in everything. Talking to him was always interesting.

Sammy became ill over the past year, but his sudden end could not have been foreseen. He died as a righteous man – on Saturday, in his sleep – the peaceful death of a dear man. It is very bad that he has left us. May his memory be blessed.

Batsheva Sharif, the Poet, Has Passed Away

Batsheva Sharif, the poet, has passed away in Jerusalem. The funeral took place on July 15, 2009.

Batsheva was involved with China

for many years. Her poems were translated into Chinese and published by a number of publishing firms. She also stayed in contact with the Association of Former Residents of China in Israel and the Israel-China Friendship Society. In recent years, Chinese translations of her books were distributed to Chinese students when the Israel-China Friendship Society gave out scholarships at a traditional Hanukah ceremony. Batsheva represented Israel at a number of international conferences in China and other countries.

At the next meeting of the Association of Former Residents of China in Israel on January 7, 2010, Mordecai Segal, Batsheva's husband, will present the latest collection of his wife's poems in Chinese.

We have lost a brilliant poet, who did much to foster close relations between Israel and China. Batsheva was a friend of the Association of Former Residents of China in Israel and the Israel-China Friendship Society. We mourn the death of a brilliant poet and a loyal friend. May her memory be blessed.

In Memoriam

Martin Bates

Martin “Marty” Bates (originally Bihovsky), a retired applied mathematician, died of cancer on August 22 in his Kenmore home. He was 83.

Marty was born in Brooklyn on November 23, 1925. When he was two years old, his family moved to Tien Jian, China, where they engaged in the fur-trading business. In 1937, at the time of the Japanese invasion of China, the family returned to Brooklyn. After graduating from Boys’ High, Marty enrolled in the Navy’s V-12 program and was sent to Cornell University where he studied engineering, math, and physics. After his discharge, he obtained a Master’s Degree in mathematics from Cornell. He came to Buffalo in 1950 to work at Bell Aircraft, and several years later joined Sierra Research Corporation, then a fledgling engineering firm, where he worked until his retirement in 1997. In 2001, he was inducted into the Niagara Frontier Aeronautics Hall of Fame to honor his work, including collision avoidance mechanisms for aircraft, stability and control analysis for helicopters, and navigation aids. A soft-spoken man with the self-deprecating sense of humor, Marty was respected by all who knew him for his intelligence, dedication, and quiet determination. When he wasn’t busy auditing PhD-level math courses at the University of Buffalo, he loved to spend his free time in state, county, and local parks, collecting and identifying wild fungi. Just three weeks ago, he was scrambling over an embankment at Emery Park in search of chanterelles. He was very active in the Buffalo Jewish community, particularly at Temple Sinai, where he previously served as president, was well-known for welcoming newcomers to the community, and was the force behind its “Tzedakah

Garden” growing vegetables which were donated to local soup kitchens. An avid environmentalist and a generous supporter of liberal causes, his life embodied the “reduce/reuse/recycle” paradigm.

He is survived by his wife of nearly 63 years, Esther Bates; two sons, Ron Bihovsky and David Bates; a daughter, Becki Bates; and four grandchildren: Eric Mohrman, Michael Bihovsky, Sam Bates-Gambitsky, and Aviva Bates-Gambitsky. He was predeceased by a brother, Abraham Bates, and a sister, Edith Ballin. Donations may be sent to Temple Sinai in Amherst.

Harris David

Harris David was married to Rose, the daughter of Genya and Mara Dobrovsky from Harbin. They came to Israel in 1949 and settled in Ramat Yishai, but decided to emigrate to the US. There Rose met Harris, who was a dedicated lawyer and a judge who fought for the underdogs in society. Rose and Harris have two sons: Elliott and Jona. Harris fought for his life with bravery for eight years, but succumbed to cancer in April 2009. We, the family, share with Rose, Elliot and Jona the sadness and sorrow for Harris’ death.

Emma Gurevits, Mira Goldberg, Rosa and David Oren Mira and Shuki Halmer and families

EMMA SINGER

In Montreal passed away our compatriot from Harbin and Shanghai Emma Singer (nee Golubitskaya).

Let her memory be cherished!

Born and raised in Harbin, China, she moved to Shanghai as a young woman where she met and married Samuel Singer, with whom she immigrated to Canada in 1952. With their two young children, Bobby and Diana, they made their home in Montreal. When Samuel died in 1990, Emma devoted her life to her family,

bringing much love and joy into all our lives. We will always treasure the time that we were blessed to share with her.

Misha Kogan Was Born 90 Years Ago

Teddy Kaufman

On January 1, 2009, it will be 90 years since our friend, the late Misha Kogan, was born.

Misha has a place of honor in the gallery of Chinese Jews, whom fate has scattered all around the world. From a young age, he linked his fate with Japan. After graduating from the trade school in Harbin, Misha traveled to Tokyo, where he graduated from the famous Waseda University. Thus began his romance of many years with Japan. Later, Misha became one of the leading industrialists in the Land of the Rising Sun.

Assia Kogan, Misha’s widow, began perpetuating his memory when he died by contributing generously to Assaf Harofeh Medical Center in Zerifin, and to funds for providing social aid and scholarships to immigrants from China in the Association of Former Residents of China in Israel.

Everyone who knew Misha in Harbin, whether through school, Beitar, in Tientsen, Israel, or Tokyo, will keep his memory alive in his heart. They will remember him as a man, an emotionally involved Jew, a sensitive employer, and a friend to many of us. May his memory be blessed.

DANIA GUDRICH (GUREVICH)

August the 30th, in Australia, Sydney, passed away our compatriot from Tiansin, Dania Gudrich (Gurevich). The deceased left his wife Nora (nee Magid), children and brother Vadia Gurevich in USA.

The Igud is grieved by his death and expresses its sincere condolences to the bereaved family.

In Memoriam

Rena Krasno 1923-2009

by Audrey Friedman Marcus

Our beloved friend and colleague, Rena Krasno, passed away on October 28, 2009, a little over a month before her 86th birthday.

A unique and brilliant individual, Rena worked hard all her life, studied daily, charmed all who met her, influenced countless individuals, spread love and caring wherever she went, and provided inspiration to the many people whose lives she touched. Our loss is incalculable.

Rena Krasno was born on December 4, 1923 in Shanghai, China, the daughter of David, a writer, and Aida, a businesswoman. She earned a Certificat D'Etudes, Brevet Superior, at the French Municipal College, and Baccalaurate (Philosophy section). Before departing for Israel in 1949, she studied for three years at the Faculty of Medicine at the Jesuit Aurora University.

In Israel, Rena met and married her husband of 60 years, Hanan Krasno. She and Hanan had two daughters, Dafna and Maya. They lived in seven different countries because of Hanan's business, including Korea, Germany, and the Philippines. Rena, fluent in six languages, became a simultaneous interpreter for international organizations such as UNESCO, the ILO, FAO, and the Olympic Committee. Wherever she lived, she contributed in meaningful ways to the community, becoming Honorary Chancellor of Austria in Seoul and starting a library project in the Philippines.

Somehow she found time to give hundreds of speeches, appear in several documentaries, write numerous articles, and publish nine books, five of them for children. She was working on three more at the time of her death. Her book *Strangers Always: A Jewish Family in Wartime*

Shanghai, first published in 1992, remains a staple of Shanghai lore to this day. She stayed in touch via email with hundreds of friends around the world and received frequent visitors who wanted to learn from her and hear her fabulous stories. She traveled to China several times where she was feted and honored and gave presentations.

In recent years, Rena devoted a great deal of time to the Sino-Judaic Institute. She served on the board, was the Public Affairs Officer, a member of the editorial board, and a frequent contributor to *Points East*. She also devoted considerable time to SJI's China Archive at the Hoover Institution of Stanford University to which she donated many of her papers.

I met Rena in 2003. When I learned she knew German, I invited her to translate my late husband's diaries, written when he was a refugee in Shanghai. As she worked on the translation, we became friends and decided to write a book together based on the diaries. The result was our book *Survival in Shanghai: The Journals of Fred Marcus 1939-49*, which was published in December 2008 by Pacific View Press.

Rena became my wise friend, my mentor, and my role model. Her optimistic and indomitable spirit, her positive outlook on life despite her health problems, and her warmth and generosity will always remain with me.

While all who knew her will deeply mourn Rena's passing, we must also celebrate her life by emulating her example every day: being a caring and concerned friend, acting in loving ways to our families, studying and learning new things, and always, always telling stories.

Rena Krasno

Our dear friend from Shanghai, Rena Krasno, has passed away in Los Angeles. She was the daughter of David Rabinovitch, one of the founders of the Association of Former Residents of China in Israel and its vice-chairman, and the editor of the "Bulletin."

For many years, Rena was an active member of the Sino-Judaic Institute in San Francisco, and a board member and editor of the "Points East" newspaper. She participated in a series of seminars held in the city on the history of the Shanghai Jewish community. She wrote books about Shanghai, its Jews, and Jewish connections with China and the Chinese. Rena frequently lectured about the past of Shanghai, and that of the Jews in the city.

During all these years, Rena kept in touch with the Association of Former Residents of China in Israel and the Israel-China Friendship Society.

The funeral took place in San Francisco on November 1 at the Los Gatos Memorial Park Cemetery.

The deceased left a husband, daughters and their families, and a sister in Israel, Alla German (Rabinovitch).

Let her memory be blessed.

Julia Plotnikov

Ella Berger, fellow student from Sidney, Australia

On June 10, 2009, Julia Nikolayevna Plotnikov, one of our fellow students, passed away after a short and sudden illness. Her husband, Mikhail Vitaly Plotnikov, passed away 13 years ago. Marina, her daughter in Israel, informed me of her death.

On behalf of all our fellow students, I share in the sorrow of her daughter and younger sister, Sonia, who lives in Odintsovo, Russia.

May the memory of our dear friend Julia be blessed.

BOB SHTEINMAN - EULOGY

Bob Shteinman was a true individual and a great character who has left a significant legacy to the Sydney Jewish community and most especially the Zionist movement.

Bob will long be remembered by the community for his involvement with the Betar youth movement and his role as one of the founders of Masada College. The very name of the school was his suggestion.

Bob was a very charismatic man, and it seems that those from his generation, male or female, cannot reminisce about him without mentioning his strikingly handsome looks and charm.

Boris Lazarus Shteinman was born in Harbin, China in 1929, the only child of Zinaida Hootoransky - formerly of Chelyabinsk, Siberia - and Lazar Shteinman, originally of Odessa, in the Ukraine. Lazar and Zina had independently relocated to China from Russia following the Communist Revolution of 1917. When Bob was six they moved to Tienstin where Lazar established a successful dry goods store.

From an early age Bob's individual streak showed itself when he was expelled from Tienstin Jewish School, apparently for brandishing a knife and threatening to do certain things to a teacher named Nachman, who happened to be observing from a doorway. (Many years later the adult Bob visited Mr Nachman in America, taking care to make amends.) At Tientsin's Catholic school, Bob encountered some anti-semitism and so resolved to be the best scripture student in the school. He eventually convinced his parents - and the school - to be accepted back into the Tienstin Jewish School.

Bob's life in China was privileged but also adventurous. The cinema was a beloved pastime, but more

profound was the Jewish youth movement. Betar played a central role in the life of the Jewish youth in Tienstin and particular in Bob's life. He would recall how on the eve of Rosh Hashana the Rabbi would march down the main street towards the synagogue leading the Betar marching band. Through the movement Bob received both a love and knowledge about Zionism and Jewish history, as well as the qualities of respect, loyalty and Hadar that stood him in good stead all his life.

Bob Shteinman's experience of war was thankfully benign, certainly when compared to that of his generation in most other parts of the world - including China. Bob, then a worldly youth, set fire to a German newspaper publisher that identified itself by hanging Nazi swastika flags on its outside,. Apprehended by the police, Bob was released into the care of his exasperated father. A generation later his children would refer to him as the "Torch of Tienstin".

Following the retreat of the Japanese many US servicemen visited Tienstin, and the Jewish soldiers among them were surprised and delighted to accept Shteinman hospitality in that remote corner, as Zina would open the house to feed and entertain them. Bob greatly enjoyed the company of these older Jewish Americans and as a consequence of spending so much time with them Bob spoke with an American accent for the rest of his life.

Then came the civil war between the Chinese Communist and Nationalists. Again, there was little impact on foreigners at first, although Bob had amazing stories of being stranded in a train with his parents for a couple of days on the way to summer holidays at the coast, stuck

in crossfire between warring militias. On another occasion, he was in the cinema, which he loved to attend, where in the climax of the British war movie Gunga Din, machine gunfire from the dress circle felled people sitting three rows ahead of him.

Eventually the communists got the upper hand, and it was clearly time to leave. In 1947, at the age of eighteen, Bob travelled ahead of his parents to Australia, accompanying family friends Joe and Harry Triguboff. As soon as he was settled in Sydney Bob completed his matriculation and began studying Chemistry at the University of Sydney.

Bob became the first Betar Mefaked (leader) in New South Wales under the auspices of the founder of Betar in Sydney, Hans Dreyer. Already steeped in Betar knowledge and traditions from his time in China, Bob was able to effectively build and lead the movement. His chanachim from that time hold in him in very high esteem. Many had escaped Europe and lost their family, or were child survivors of the Holocaust, and this lean and confident leader, exuding a deep sense of pride and Zionist fervour, was of great comfort and inspiration.

One chanich now living in Israel, Danny Rosing wrote on hearing of Bob's passing:

"His charm, enthusiasm and warm personality was infectious and influenced all of us who grew up in Betar under his guidance."

In that emotional era surrounding the establishment of Israel not all parts of the Jewish community were welcoming of Betar, but Bob and Hans were confident in their beliefs. Notwithstanding his strongly held ideological views, Bob always maintained friendships and cordial

relations with those from the other side of the political spectrum. Indeed, some are here today.

Bob's father Lazar established one of Sydney's first army disposal stores in Sydney in the Haymarket area. Bob was a first rate salesman. Customers seeking nothing more than a belt would walk out overloaded with a full set of camping gear, and more. As Russian Jewish émigrés from China arrived Lazar would find employment for them, and with Bob, would teach them the business. They would then set up their own disposal stores around the corner, such that the Chinatown/Haymarket area became known for its cluster of army disposal stores. Bob used to refer to the shop as the "University of Dispozology". Lazar was generous in this way and taught Bob that one's "name" - as in "reputation" - was everything. Bob lived his life by that wisdom and made certain that his children absorbed the same vital lesson.

By 1955 Bob had saved enough to travel the world for an extended period. He spent a year in Israel, including work at the Haifa Oil Refinery, and then toured Europe for months on a Vespa motorcycle.

After returning to Australia, and an active social life, he met and married Diane Mahemoff, a Melbourne girl. They met in Surfers Paradise where Bob had charmed Diane's grandmother with his proficiency in Russian.

Bob spent some time in the cardboard box manufacturing industry before he began developing properties, starting with apartment blocks and then building nursing homes.

Bob enjoyed life immensely, and he was an eminently practical man who enjoyed skiing and boating, and built a boat with his own hands. His younger cousin David Gorovic remembers arriving in Australia with his widowed mother in the early 1960s, to be taken under Bob's wing. The two cousins would drive around

in Bob's big green Chevrolet, singing stirring Russian songs as they visited construction sites.

Bob had a slight resemblance to Gregory Peck which, combined with his American accent, led to funny incidents. On one occasion the waitresses in a Japanese restaurant could not suppress nervous giggles as they served a gentleman they thought was the star of Roman Holiday, right here in Sydney.

Demonstrating independence, even from the mainstream lifestyle of Sydney Jewry, Bob and Diane built a dream house on a "difficult" site in Castlecrag, deep in the nature of the lower North Shore. By this time they were the parents of David, and as Jonathan and Ruth arrived, the house plan was expanded.

Given the family's commitment to Jewish life and Zionism, the issue of the children's education was brewing. Along with a handful of pioneering families they resolved to establish the North Shore's first Jewish day school. When it came time to name the school there was a tendency towards commemorating a significant Anglo-Jewish personality. Bob insisted on a connection to Israel. This was 1965, prior to the Six Day War and not many people had heard of, let alone visited the recent excavations at Masada. Bob considered the story of the defiant stronghold inspiring and appropriate for a school. By amazing coincidence, in the week that the founders were to name the school, the Daily Mirror's weekly historical feature was the story of the Jewish heroism that is the story of Masada. Bob brought a copy for each Board member and the matter was settled. Today, in its fifth decade, Masada boasts an enrolment of over 500, and an estimable academic profile. Bob's own family, of course, were in the first wave of Masada children. Each in their own individual way, David, Jonathan and Ruth are fortified by aspects of their father's

character: his mental agility and burning curiosity for knowledge, his pragmatic resolve, his wry humour and talent for cutting to the core of a problem in order to defeat it. They, in turn, have with their partners nurtured a new generation of young people of whom Bob was proud. And the tribe increases yet.

With Masada firmly established Bob continued his Zionist activities as secretary and treasurer of the United Zionist Revisionist Organisation which later became the Friends of Herut and then Friends of Likud associations. He staged memorable Yiddish movie screenings at the historic Wintergarden Cinema in Rose Bay, amongst other venues, to raise funds for the cause. He ably supported and encouraged Diane in her many activities, which spanned from involvement with Masada to a position as head of the Soviet Jewry Campaign, roles with WIZO and the Jewish Communal Appeal, and eventually a term as President of the Executive Council of Australian Jewry.

In 1976, as many of you are aware, Bob was diagnosed with multiple sclerosis. The disease initially had little tangible effect; it was a very slow degenerative process. Bob sought advice and treatment as far afield as New York State's famous Mayo Clinic and health resorts in Romania. To escape the enervating Australian summers he would take three month sojourns in Crete.

Bob continued to work, running his nursing homes, and even skiing and travelling, but by the late eighties his mobility was very affected. Bob was stoic throughout, even when his debilitation advanced. To the constant amazement of those around him Bob never, ever complained – not a single utterance of self-pity. He was lovingly cared for by his wife Diane and in due course carers were brought in.

Under the ministrations of a dedicated team Bob enjoyed the

About Our Grandfather

(Shmuel Miliya Tandet of blessed memory)

Grandpa,

I had a grandfather for over 40 years, but no longer.

He's not there. I feel a great emptiness.

I can't summarize so many years in a few sentences, but I must thank you for all that you were, and remained up until now – our last grandparent, after Shlika, your wife, Grandma Lotty, and Grandpa Ephraim, may they rest in peace, died so long ago. Grandpa,

You traveled such a long, weary road from far-off China, where you were a teenager. You made aliya to Israel, you founded Moshav Amikam, you were a pioneer, you did hard physical

labor, from which you, as head of our family, made your living. With Grandma Shlika, may she rest in peace, you built a model third-floor home in a building with no elevator in Ramat Gan, which we could visit and be welcomed gladly.

You were a working man, and you were not deterred from driving your truck for decades. Even when you retired, you couldn't do without it, and continued doing office work in a business in Tel Aviv.

After that, you volunteered to work for the Army, and still managed to be useful to your fellow man.

Last Sukkot holiday, we held a big family gathering: your children, six grandchildren, and 11 great-grandchildren, may they all be

healthy.

You were with us at the last wonderful celebration. On Monday evening, I visited you, and you and Janet watched a football game, which you so enjoyed, like children.

In your declining years, you were close to us here in Binyamina, where you felt the lack of the big city. You moved all your belongings from Ramat Gan to Binyamina, and it was as if nothing had changed.

You had a weak heart since the operation you had 20 years ago. On Shabbat, it could no longer carry on, and stopped when you were hospitalized in Hillel Yaffe.

Grandpa,

Rest in peace. We miss you already. Limor and all your grandchildren

company of his children and ever expanding number of grandchildren. Not only did Bob live to the age of 80, celebrating his birthday in July this year in three separate occasions, but he and Diane were able to commemorate their half century together. The medical marvel of Bob's long life is a testament to his strength of character and body, and to the care, love and devotion of his family and carers. His family offer their appreciation to Watson and Liu, who are here today.

Greatest credit, of course, must go to Diane Shteinman who devoted so much of her life to Bob's care, especially in the last 30 years. She did this also stoically, never complaining and ever innovative in seeking to maintain Bob's comfort and dignity.

It gives us pause to think that Bob outlived nearly every one of his peers from his earlier life, except

those who emigrated to Israel.

Bob's legacy is a life that embodied that triumphant declaration of Jabotinsky: "A Jew is a prince!"

Bob was always true to the principles of Hadar - Jewish nobility and self respect - honouring others, especially his parents and the elderly. He adhered to principles, no matter the cost.

Those of us who love him will always remember his wry sense of humour, and his love of action and adventure.

And let us not forget his deep and lifelong love for Israel.

These legacies have certainly been passed on to his children and grandchildren.

MEMORIAL SERVICE FOR GARY UMANSKY

Last August, the 30th, in the cemetery in Herzlia, took place memorial service (azkara) for our compatriot

Gary Umansky at the 4th anniversary of his death. At the grave gathered members of his family and friends of the deceased. The Igud represented R. and T.Kaufman.

Following the prayers, his sons recited Kadish and his wife Sara Umanskaya and T.Kaufman addressed his memory.

Let his memory be cherished.

BERTA ASHEULOVA

Last June, in Givataim, passed away our compatriot from Harbin, Berta Asheulova.

Berta was born in Harbin in 1920. She came to Israel in 1999 from Habarovsk. The deceased left a daughter, son, grandchildren and great grand children. They live in Moskow, Habarovsk and Israel. During her life in Israel, the AFRC took care of her.

Let her memory be blessed.

Rabbi A.M. Kiselev (1863-1949)

Commemoration on September 6, 2009



The commemoration that took place on September 6 2009
The grandsons of the rabbi from left to right: Samuel and Abe Kislev saying Kaddish



In the synagogue



In the synagogue



In the synagogue
First on the right is Mrs. Gila Noyes, granddaughter of the rabbi



T. Kaufman speaks at the commemoration



Traditional Kiddush

The Jews in Shanghai



Shanghai Jewish Community Center



Ohel Moshe Synagogue



Kenneth Jarrett, US Consul General Shanghai, Rabbi Shalom Greenberg, Georges Bohbot and Chief Rabbi of Israel Shlomo Amar



Ohel Rachel Synagogue



mikveh



Ohel Rachel Synagogue



Shanghai International Jewish School

Location Details

Shanghai Jewish Center

Villa #1, Shang-Mira Garden
1720 Hong Qiao Road,
Shanghai, 200336,
PR China

Tel: (86 21) 6278 0225

Fax: (86 21) 6278 0223

E-mail: Info@chinajewish.org

<http://www.chinajewish.org>

Chabad Jewish Center of Pudong

Apt. 2B, Building 11, Alley 99, Puming Road,
Pudong Shanghai, 200120 (Yanlord Garden)
PR China

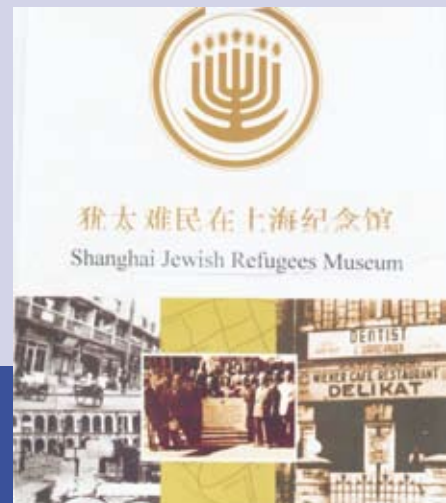
Tel: (86 21) 5878 2008

Fax: (86 21) 5879 3689

Shanghai Jewish Refugees Museum

Opening Hours: 9am to 5 pm

Hotline: 86-21-65126669



Opening Hours: 9am to 5 pm Hotline:
86-21-65126669