



Bulletin

Igud Yotzei Sin

Association of Former Residents of China

August-September 2010 ♦ Vol LVII ♦ Issue No. 402 English Supplement

HAPPY NEW YEAR - שנה טובה ומבורכת

Deputy Chairman of IYS and ICFS Yossi Klein and members of his family visited Shanghai and Harbin in May 2010



The Synagogue "Ohel Moshe" in Shanghai (Hongkew) now houses the Museum of the Jewish Past



Yossi and Pnina Klein with the management of the museum



A stand dedicated to the Krol family (Yossi Klein's late mother belonged to the Krol family)



With the President of the Academy of Social Sciences Professor Qu Wei in the Museum of the History of Jews in Harbin

The Synagogue in Tianjin on May 30, 2010



◀ Our fellow countryman Shmuel (Sam) Muller at the entrance to the Synagogue

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Left to right: the wife of Rabbi, Rabbi Shimon Freidlich (Chabad), S. Muller a French journalist with his wife and children and Anaïs Martin from Paris ▶



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◀ An original Synagogue window with the Menorah on the sill

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THEMES OF THE DAY

T. Kaufman

A Year Has Passed, A New Year is Coming

Our readers will receive the current issue of the "Bulletin" two or three weeks before the Jewish holiday of Rosh Hashanah. On the eve of September 8, Jews in Israel and the Diaspora will celebrate the beginning of the year 5771.

How was the past year for the people in Israel and the Jews of the Diaspora? It was a year in which anti-Semitism grew, and hatred for Israel and the Jewish people became stronger. The nuclear menace of the mad Iranian dictator, which threatens peace in our country and the existence of the Jewish state, became greater with every passing hour. Nevertheless, Israel became stronger on all fronts: defense, economics, and other problems in every sphere of life. Israel handled the global economic crisis successfully, and that was the major achievement of last year. The basic problems, however, remained unsolved. One of these problems is the gap between rich and poor in the local population. Of Israel's seven millions citizens, one and a half million are below the poverty line. The unemployment rate is no longer rising, but we cannot afford 8% unemployment. We are a nation of immigrants, and unemployment is an enemy that threatens new immigrants. In our miniature sector of former residents of China, this year we managed to help our friends, which is the underlying reason why the Association of Former Residents of China in Israel was founded.

We granted social assistance to 60 former residents of China (43 families). These people are alone, ill, and old, and our regular monthly support constitutes

a significant addition and boost to their economic security. To the monthly stipend should be added additional holiday grants. Help of this type will continue in the future.

Student scholarships – Over the years of the Association's existence, nearly 3,000 children, grandchildren, and great-grandchildren of former residents of China have received scholarships from the Association's various funds. Last Hanukkah, at the Association's traditional meeting, 140 students received scholarships. This has been an important facet of our activity for 55 years.

Grants for soldiers – Grandchildren and great-grandchildren of former residents of China serving in the Israel Defense Forces receive, and will continue to receive, grants twice a year: for Rosh Hashanah and for Passover. The number of those receiving such grants is now over 50.

The "Bulletin" of the Association is published three times a year: for Rosh Hashanah, for Hanukkah, and for Passover. It is published in three languages - English, Russian, and Hebrew - and is sent to 250 locations in Israel and various countries.

Our Internet site is growing. Figures show an increase in interest in our past and in the Association.

Ponve House, the cultural center of former residents of China in Israel, is bustling with activity. The secretariat works five days a week from 9:00 AM to 4:00 PM., and continues to provide a basis for close links with the Association's friends and acquaintances. Our ties to former residents of China

living outside Israel remain strong and reliable, although, to our regret, their number declines each year. The Sunday meetings are still taking place, although with a reduced number of participants. One of the Association's important roles is providing assistance to all those taking an interest in the history of Chinese Jewry. In the past few months alone, professors from Japan, Germany, France, and China have asked us for information, and have visited Ponve House. Visitors are given materials from the archives for research into the history of the Jews in Harbin and Shanghai.

This summarizes some of our daily work. The ongoing link between the Association and organizations of former residents of China in the US, Canada, and Australia is also part of our work. One of the important events of the past year was the renewal of activity by the American Far Eastern Society in New York, one of the oldest organizations, which will celebrate its 75th anniversary in 2010. Its board of directors is composed of descendants

of the organization's founders. The new board began its work after the passing of Chairperson Frances Greenberg, thereby safeguarding our connection with our friends in New York. We send our greetings to Lily Klebanoff Blake, the new chairperson in New York, and to the newly elected board. Another organization of former residents of China, which is located in San Francisco and headed by Y. Kaufman, grants us sizeable and regular aid.

Our requests on behalf of former residents of China in Israel and in other countries for the Rosh Hashanah and Passover holidays have achieved results. Without your help, we could not continue our community work.

Special thanks are rendered to Asya Kogan, our friend from Tokyo, for her generous regular donation, amounting to 50% of our entire budget.

Obviously, the Association of Former Residents of China in Israel's biggest achievement is its volunteers, without whom the Association could not be maintained. The contribution, work,

and concern of these people ensure the Association's existence. The people of my generation are dwindling – there are only four or five of us left. Today, another generation of people 10-15 years younger than us is continuing our work.

All the Association's active members in all fields (secretarial, publishing the "Bulletin," organizing events, etc.) not only volunteer their services free of charge; they are not even reimbursed for their expenses, such as travel expenses, etc. This group of about 15 workers is a guarantee of the Association's continued existence.

Like all Israelis, we live by our belief in a better future – peaceful and without wars, just and free of injustice, general education without ignorance. This belief underlies our confidence in the future of the Association.

The Association will celebrate the 60th anniversary of its founding in 2011.

I send Rosh Hashanah greetings to all our dear friends.

IN LIEU OF FLOWERS: SOCIAL AID TO LANDSMEN

Dear Friends,

Rosh Hashana is approaching, and Igud Yotzei Sin continues to give to the recipients monthly social aid. According to our data for January 1, 2010 we grant monthly social aid to 60 needy countrymen. Mostly, they are elderly, lonely or ailing people. The situation of many of our countrymen is very grave and without IYS' assistance they would not be able to make ends meet. In recent years, the number of contributors has decreased, both in Israel and abroad. Also, the rate of the foreign currency impact adversely the local currency and, therefore, the amount of money that we get for the Social Aid Fund have become considerably smaller. Our social aid totals US\$ 100,000 per year. We apply herewith to you with a request to donate to the Social Aid Fund in lieu of flowers to Rosh Hashana 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 Rosh Hashana!

Board of Directors of IYS

Y. Klein
Deputy President and Treasurer

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Jewish Tientsin 1942



Betar in TJS 1942
From "My Pictures" Files

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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Design & Production:
Profil 03-9045050

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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NEW YORK

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

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

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

THE BOARD OF DIRECTORS AND THE ENTIRE MEMBERSHIP
OF THE

NEW YORK

AMERICAN FAR-EASTERN SOCIETY, INC.

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FOR A HAPPY HOLIDAY AND BEST WISHES
TO IGUD YOTZEI SIN
AND TO ALL FAR-EASTERNERS IN ISRAEL
AND ABROAD

BELLA RECTOR

WISHES A HAPPY HOLIDAY
TO HER FAMILY AND FRIENDS

ברכות לראש השנה

NEW YORK

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WISH A HAPPY HOLIDAY
TO ALL RELATIVES AND FRIENDS

ANGELICA AND MICHAEL KLEBANOFF

HAPPY HOLIDAY AND BEST WISHES TO OUR RELATIVES
AND FRIENDS

ROSE AND NORMAN PEISER

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WISH A HAPPY HOLIDAY TO THEIR FAMILY AND FRIENDS

ברכות לראש השנה

NEW YORK

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WISH A HAPPY HOLIDAY TO OUR RELATIVES
AND FRIENDS

HAPPY HOLIDAY AND BEST WISHES
TO OUR RELATIVES AND FRIENDS

MRS. EDA SHVETZ AND FAMILY

TANIA & ROBERT MATERMAN AND SON AVRAHAM YAACOV

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

ברכות לראש השנה

LOS ANGELES

THE BOARD OF DIRECTORS OF IGUD YOTZEI SIN

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

RAISSA GOLDIN

HAPPY HOLIDAY TO ALL RELATIVES AND FRIENDS

MIRA MRANTZ

HOLIDAY GREETINGS AND BEST WISHES TO ALL RELATIVES AND FRIENDS

LEA & YANA LIBERMAN & FAMILY

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

בדכות לראש השנה

LOS ANGELES

AARON (BILLY) BELOKAMEN

WISHES ALL RELATIVES AND FRIENDS A HAPPY HOLIDAY

בדכות לראש השנה

LOS ANGELES

PETER BERTON AND FAMILY

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

MARK and CLARA LEEF

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

JOE MRANTZ

WISHES ALL HIS FRIENDS AND FAMILY A HAPPY HOLIDAY

DORA (NEE VIDUMSKY) AND GABRIEL LEE

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

בדכות לראש השנה

LOS ANGELES

TO HONOR OUR PARENTS

MAX AND MOLLY SAMSON

&

BEN AND VERA BERG

DOLORES & ROGER BERG

ברכות לראש השנה

LOS ANGELES

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

HAPPY HOLIDAY AND BEST WISHES TO ALL RELATIVES AND FRIENDS

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

**GREGORY HODSON
AND FAMILY**

WISH ALL RELATIVES AND FRIENDS A HAPPY HOLIDAY

BETTY LIAS

TO ALL MY FRIENDS AND FAMILY A VERY HAPPY HOLIDAY

MARY WOLFF AND FAMILY

HAPPY HOLIDAY TO ALL OUR FRIENDS AND THEIR FAMILIES

בדכות לראש השנה

LOS ANGELES

HAPPY HOLIDAY TO ALL FRIENDS AND FAMILY

DORA, VERONICA, MIKE AND ALL THE MEDAVOYS

HAPPY HOLIDAY TO ALL FRIENDS AND FAMILY

LEOPOLD and GRACE BORODOVSKY

WE WISH OUR RELATIVES AND FRIENDS

A HEALTHY AND HAPPY HOLIDAY

ILANA RICHMOND

CHILDREN: RENEE, DAVID

GRANDCHILDREN: ANDREA, JERICCA, REBECCA,

SARAH, TARYN ELISABETH and DILLEN JAMES

GREAT GRANDCHILD: PARKER GRACE

FLORIDA

A HAPPY AND HEALTHY NEW YEAR

SANFORD (SANYA) and CELIA WAINER

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ANDREW GAIL and ALISON WAINER

KENNY BRETT and ELLIE ROSENBERG

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

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TO IGUD YOTZEI SIN

AND TO ALL FAR-EASTERNERS IN ISRAEL AND ABROAD

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TO ALL RELATIVES AND FRIENDS

HOLIDAY GREETINGS AND BEST WISHES TO RELATIVES AND FRIENDS

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FOR A HAPPY AND HEALTHY HOLIDAY AND PEACE

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AND FRIENDS

HAPPY HOLIDAY TO ALL FRIENDS AND FAMILY

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WISHING A HAPPY HOLIDAY TO
ALL OUR RELATIVES AND FRIENDS

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

GUTIA KATZEFF

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JAPAN

SINCERE WISHES FOR A VERY HAPPY HOLIDAY
TO OUR DEAR FRIEND

MRS. ASYA KOGAN

IGUD YOTZEI SIN

THE BOARD OF DIRECTORS

ASYA KOGAN & FAMILY

WISH THE BEST OF HEALTH, HAPPINESS AND
PEACE

TO ALL THE RELATIVES AND FRIENDS

WITH LOVE

ברכות לראש השנה

MONROE TOWNSHIP, NJ

CHAG SAMEACH FROM GUITA, EUGENE BASOVITCH AND FAMILY

WISHING ALL OUR RELATIVES AND FRIENDS ALL OVER THE WORLD

A HAPPY HOLIDAY

SWITZERLAND

BEST WISHES TO ALL OUR FRIENDS FOR A HAPPY ROSH-HASHANA

FROM

VOVA AND ELIZABETH DICHNE
CHILDREN MOTI, Yael AND SABRINA
AND GRANDCHILDREN
ITAMAR, DANA, OHAD, ADI AND AYELET

IT WOULD BE WONDERFUL TO HEAR FROM OUR FRIENDS,
WE CAN BE CONTACTED BY E-MAIL, OUR E-MAIL ADDRESS IS: disabrina@yahoo.com

GERMANY

לתדי ומשפחתו, לעובדי, פעילי וחברי האגוד
מאחלים בריאות, הצלחה ואושר
יחיאל גולדשמידט ואשתו אביבה

תושב חרבין מ- 1938 עד 1949

BEST WISHES TO ALL FRIENDS FOR A HAPPY NEW YEAR

JURGEN JECHIEL AND AVIVA GOLDSCHMIDT

ברכות לראש השנה

MONACO

DAVID & FREDERIQUE FAMILIANT

WISH ALL RELATIVES AND FRIENDS A HAPPY NEW YEAR

MONTE-CARLO

dafaco.david@gmail.com

VANCOUVER (CANADA)

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

NADIA AND FRANK OGNISTOFF

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

SAM FELDMAN

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

VANCOUVER, B.C. CANADA
4586 ELME STR.

REGINA BOXER AND FAMILY

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

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

ברכות לראש השנה

MONTREAL (CANADA)

HOLIDAY GREETINGS TO OUR HONORARY REPRESENTATIVE

LILY FRANK

AND ALL OUR FRIENDS IN CANADA
FROM IGUD YOTZEI SIN

BEST WISHES

FROM

LILY FRANK

BEST WISHES FROM

MR. A. G. ULAINÉ

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

BEST WISHES FROM

MR. & MRS.

AL RAYSON

ברכות לראש השנה

MONTREAL (CANADA)

JANNA POLOTSKY

4360 DUPIUS AVE. APT. 12A

MONTREAL, QUE. 43T 1 E8

**Mrs. MUSSIA WEREK
and FAMILY**

TORONTO, CANADA

**BEST WISHES FROM
LILY & DOV LIFSHITZ**

BEST WISHES TO ALL OUR FRIENDS AND FAMILY FROM

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

MAY PEACE, HEALTH AND HAPPINESS BE WITH ALL OF US

בדכות לראש השנה

HONG KONG

MARY BLOCH

AND FAMILY

WISH A HAPPY HOLIDAY TO ALL
RELATIVES AND FRIENDS

DAVID DORFMAN & FAMILY

WISH A HAPPY HOLIDAY TO ALL
RELATIVES AND FRIENDS

ENGLAND

BEST WISHES AND WARM GREETINGS

MR. MARCUS EROOGA

17 FOXBURY CLOSE
LUTON LU2 7BQ ENGLAND

WARM GREETINGS TO MY DEAR RELATIVES AND FRIENDS

ALEX FAIMAN

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

ברכות לראש השנה

AUSTRALIA

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SENDS TO OUR HONORARY REPRESENTATIVES

JESSE & NAOMI TRACTON

AND TO ALL FAR-EASTERNERS IN AUSTRALIA

SINCERE GREETINGS AND BEST WISHES

THE BOARD OF DIRECTORS OF IGUD YOTZEI SIN

SENDS HOLIDAY GREETINGS AND BEST WISHES

TO

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Nathanya
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Vaucluse 2030 N.S.W

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2, Ocean Street, Flat 29
BONDI N.S.W 2026

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& family
7 Waratah Street
North Bondi N.S.W. 2026

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LLB 5/104 Spofforth St.
Cremorne N.S.W. 2090

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& family
6/11 Ocean Avenue
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and family
8/40 Penkivil Str.
BONDI N.S.W.2026

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

Mrs. **ANYA GOODRICH**
7/2 Peel Str., Dover Heights
2030 Sydney

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

ברכות לראש השנה

AUSTRALIA

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MONTAGE Unit 6/51
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LIKA ONIKUL & family
11-a Lydham Avenue
ROCKDALE, N.S.W. 2216

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

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

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

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LINDFIELD N.S.W 2070

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

Mrs. JANNA RADOM & family
11 Marsh Pl
LANE COVE N.S.W. 2039

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

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

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

MARY & ALEX SAMSON
THE FORUM APT. 3504
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A HAPPY ROSH-HASHANA!

ISRAEL

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

BEST WISHES TO ALL OUR RELATIVES AND FRIENDS

ברכות לראש השנה

ISRAEL

RASHA AND TEDDY KAUFMAN

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

YOSSI KLEIN AND FAMILY

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

A HAPPY HOLIDAY AND BEST WISHES TO
RELATIVES AND FRIENDS

RAN (RONNY) VEINERMAN AND FAMILY

NATALIA AND SEVA PODOLSKY

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

ESTHER VANDELL

SENDS GREETINGS TO ALL RELATIVES
AND FRIENDS

GALIA VOLOBRINSKY-KATZ AND FAMILY

SEND THEIR BEST WISHES FOR THE HOLIDAY
TO THEIR RELATIVES AND FRIENDS IN ISRAEL AND ABROAD

ברכות לראש השנה

ISRAEL

BEST WISHES TO MY FRIENDS

IN ISRAEL & OVERSEAS

ABRAHAM FRADKIN

ZEEV VATNER AND FAMILY

WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS

RACHEL AND YONAH KLIGMAN

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

BETTY HAZAN

**SENDS GREETINGS FOR THE HOLYDAYS
TO FRIENDS AND RELATIVES
WITH LOVE**

ברכות לראש השנה

ISRAEL

CELIA NIRIM

SENDS HER LOVE AND HOLIDAY GREETINGS TO RELATIVES AND FRIENDS

AYA AND BERNARD DAREL

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

SARAH ROSS

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

JOE LEVOFF

WISHES ALL HIS RELATIVES AND FRIENDS A HAPPY HOLIDAY

BENNY TZUR AND FAMILY

SEND THEIR HOLIDAY GREETINGS TO RELATIVES AND FRIENDS

בדכות לראש השנה

ISRAEL

BEST WISHES TO ALL OUR RELATIVES AND FRIENDS

BELLA AND AVRAHAM GOLDREICH

MICHAEL FLEISCHMANN

SENDS BEST WISHES FOR THE HOLIDAY

TO HIS RELATIVES, FRIENDS AND ACQUAINTANCES

Flora and Bob Freiman

WISH A HAPPY NEW YEAR TO RELATIVES AND FRIENDS

HANNAH AND SAM MULLER

WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS

PEARL AND ABE WAIK (WAIKOVSKY)

WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS

PEARL AND GEORGE KANPOL (KANTSEPOLSKY)

WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS

בדכות לראש השנה

ISRAEL

JENNY AND TEDDY PIASTUNOVITCH

WISH A HAPPY HOLIDAY TO RELATIVES
AND FRIENDS

ELI ALGOR (GROHOVSKY) AND FAMILY

WISH THEIR FRIENDS AND RELATIVES
A HAPPY NEW YEAR

BEST WISHES TO ALL OUR RELATIVES AND FRIENDS

MIRIAM AND DANIEL FRIEDMANN

PNINA AND BOBBY BERSHADSKY

SEND THEIR HOLIDAY GREETINGS TO RELATIVES AND FRIENDS

GARY BROVINSKY AND FAMILY

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

ברכות לראש השנה

ISRAEL

TEDDY KAUFMAN

WISHES A HAPPY NEW YEAR TO THE STAFF OF THE BULLETIN AND TO THE VOLUNTEERS
WHO HELP IN THE WORK OF THE OFFICE OF IGUD YOTZEI SIN:

YEHIEL LADYJENSKY, CECILIA LYUBMAN, INNA HANUKAYEV, EMMANUEL PRAT, JOE
LEVOFF, SARAH ROSS, ISAAC DASHINSKY, BENNY TZUR, REBECCA TOUEG, ORIT DUANI,
ETI GINANSKY, JEANNE TIKOTSKY, TAMARA FAIBUSOVITCH, FLORI COHEN
AND DAVID GOOTMAN

ISAI PIASTUNOVITCH

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

RINA AND TIMA LITVIN AND CHILDREN

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

ISAAC DASHINSKY

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

DAVID GOOTMAN

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

People and Events

Prof. Naoki Maruyama at Ponve House

Prof. Naoki Maruyama from Tokyo visited Ponve House and met with T. Kaufman. Prof. Maruyama, who works at Meiji Gakuin University, is considered a great scholar in Japanese-Jewish relations. He has devoted many years to studying the history of Chinese Jewry, particularly during the Japanese occupation. Prof. Maruyama is a great friend of Israel and the Jewish people. His intense interest in the history of Chinese Jewry, especially in Harbin, links him to T. Kaufman.

Members of the Chiune Sugihara Club at Ponve House

A group of 10 members of the Chiune Sugihara Club in Japan, headed by Club Chairman Auochi, has visited Ponve House. Jonathan Sato, a representative of a company dealing with Israeli tourism in Japan, accompanied the Japanese tourists. T. Kaufman, Y. Klein, G. Brovinsky, M. and D. Friedman, and G. and T. Piastunovich greeted the visitors. The visitors from Japan heard T. Kaufman speak about Japanese friends of the Jewish people. In response, Auochi thanked him for the warm hospitality during the two-hour visit.

The Yoselevich Family

The bar mitzvah ceremony of Gilad Pegun took place in Nahariya. Gilad is the son of Esti and Yehuda Pegun, and the grandson of our friends Ayky and Vera Yoselevich. We know Ayky from Shanghai and Vera (Belokamen) from Harbin. The Association of Former Residents of China in Israel congratulates the Yoselevich family on this happy event, and wishes them health, happiness, and success.

A Meeting of Former Residents of Shanghai at Ponve House

75 former residents of Shanghai, representatives of the three Jewish

communities in the city – Sephardic, Russian (Ashkenazi), and German – gathered for a friendly meeting at Ponve House. The meeting took place at the initiative of Ronnie Veinerman, Eli Kama, and Oded Hon, whose wife is from Shanghai.

Veinerman opened the evening, followed by speeches by former residents of Shanghai: Prof. Alexander Katznelson, Ruth Shani, Michael Laor, Moshe Dekavalar, George Kanpol (Kantsepolsky), Bobby Bershadsky, Prof. Pomerantz, and Rebecca Toueg. The speakers also included an Israeli, Dvir Bar-Gal, who currently lives and works in Shanghai.

T. Kaufman drew the attention of those attending to the remarkable history connecting the three Jewish communities of Shanghai.

Hot drinks, buns, and salads were served to the guests. The meeting, which began at six o'clock in the evening, continued for over three and a half hours. Those attending found it difficult to leave Ponve House. It was decided to hold such meetings twice a year.

At the American Far-Eastern Society

In New York

We are glad to notify you that Lily Klebanoff -Blake has been elected chairperson of the American Far-Eastern Society, and will manage our Association's affairs in New York. Although we mourn the passing of Frances Greenberg, we know that she would have been glad to know that the Society to which she devoted many years of her life was carrying on after her.

The new leadership of the Far Eastern Society in New York is as follows:

President - Lily Klebanoff Blake; Vice presidents – Eric Hasser, Luba Tuck, and Joseph Wainer; Treasurer – Rose Britanisky Peiser, Secretary - Leona Shluger Forman. Board of Directors:

Sally Berman, Lily Langotsky, Robert Materman, and Odette Rector Patterson.

We would like to take this opportunity to thank the members of the previous board – Bella Rector, Eda Shvets, Naomi Terk, and Dora Wainer – for their many years of dedicated work in our organization.

We all wish to preserve the American Far-Eastern Society for all of us, our families, and our young descendants, as a living remembrance of everything pertaining to the life of the Jewish communities in China in the first half of the previous century. The history of their lives inspires wonder among those all hearing of it. We have carried this tradition and culture with us far from our birthplace (most of us are from Russia, and a few of us are from Eastern Europe, Germany, and the United States). With the years, recollection of events has begun to vanish from our minds, although personal memories and feelings remain acute.

The members of the American Far-Eastern Society are giving us the opportunity to experience and hear from others about the past of our parents, and are enabling us to allow our children to know more about their special and sometimes difficult, but always attractive and interesting, past. We invite all those taking an interest in the history of our lives to join us in our search. We also undertake to regularly send new information about our activity in New York.

We wish everyone a happy, health, successful, peaceful, and fruitful year in 2010.

T. Kaufman Lectures in Jerusalem

T. Kaufman gave a lecture on Chinese Jewry on March 24 at the Center for Progressive Judaism in Jerusalem. His one and a half hour lecture aroused great interest in the Jewish experience in China, and the lecturer answered a series of questions from the audience. At the end, Adv. Phyllis Rosenberg thanked

him for his interesting lecture. Kaufman's lecture was part of a seminar on Ashkenazi and Sephardic Jews in Romania, Tunisia, France, Turkey, Yemen, Rhodes, the Caucasus, Kurdistan, and other countries.

The First Meeting of the Members of the American Far-Eastern Society, New York

The first meeting of the American Far-Eastern Society, New York on January 27, 2010 was a great success.

25 members met at the home of Lily Langotsky and Stuart Uram in the Upper East Side. Everyone was in an exalted mood – they were all glad to meet with the representatives of the new generation of immigrants from China in order to continue their work in the Association.

The meeting was devoted to Isaac (Ike) Shapiro's book, "Growing Up a Foreigner in Wartime Japan." Ike was born in Tokyo, Japan in 1931. His parents, who emigrated from Russia, settled in Japan in 1928. When Ike was six months old, his mother and her four children moved to Harbin, where her father lived. The family later returned to Constantine Shapiro in Japan, and lived there until the end of WWII. Ike's acquaintance with an American officer helped him move to Hawaii. He completed his studies at Columbia Law School in New York, where he met and married Jacqueline, with whom he lived for 53 years.

Some of the audience listening to Shapiro's speech knew his family from Harbin or from Japan. Their questions related to his memories of the past. The meeting continued for three hours, and ended very successfully.

A Meeting of Immigrants from China in Australia

On January 17, our friends from Shanghai held a meeting in Melbourne, Australia. It was the first such meeting in many years. The meeting took place in the home of the Deane family. Asya Deane (Froumson) deserves to be complimented. Our hope is that meetings of this type will also take place in the future.

Harold Janklowicz's book "On the Waves"

"On the Waves," a book written by our friend from Shanghai, Harold Janklowicz, has been published. Janklowicz was one of the 20,000 Jewish refugees from Europe who found refuge in Shanghai. The book was published in English.

Born in Berlin, Janklowicz reached Shanghai with his mother in 1939. The book describes his family's life in Berlin, Shanghai, Los Angeles, and Israel. The book contains a historical description of his wife, Ora's family, who were Bukharan Jews.

Janklowicz's book is a major contribution to the history of Chinese Jewry. Chapters from the book will be printed in the upcoming "Bulletin."

Exhibition of the Book "From the Far East to the Near East"

"From the Far East to the Near East," a book about the history of Chinese Jewry, was exhibited at Ponve House on March 17. The Association of Former Residents of China in Israel organized the exhibition. The "Russian Jewry Beyond the Border" research center, headed by Mikhail Parchomovsky, published the book. T. Kaufman, Y. Klein, G. Brovinsky, S. Podolsky, J. Bain, and G. Katz represented the Association.

Kaufman opened the evening by welcoming the authors and publishers and those attending. M. Parchomovsky, R. Parchomovsky, Y. Reznick, M. Rinsky, and Katz also spoke. Kaufman finished the evening with an appeal to all those present.

The evening was on a high cultural level, and made a strong impression.

With Sarah Ross in Jerusalem

On Wednesday, April 28, 2010, a group of tourists from St. Petersburg, together with Valery Ladyjensky, visited Sarah Ross. Dmitry Kmitin with his wife, Tanya, and their son, Arik. Tanya was born in the Chukotka region in northeastern Russia.

Suzanne Hochler at Ponve House

Mrs. Suzanne Hochler, who has completed an MA degree, arrived in Israel from Heidelberg University in Germany. She visited Ponve House, and met with T. Kaufman and Y. Klein.

Heidelberg University, one of the oldest universities in Germany, has recently expressed great interest in the history of Harbin Jewry. A conference in Heidelberg was devoted to the subject, and a seminar for students was subsequently held in Harbin.

Hochler is researching the history of Harbin Jewry. During her visit to Ponve House, she was allowed access to the archives of the Association of Former Residents of China in Israel, which she gratefully took advantage of.

Tokyo Professor Visits Ponve House

Prof. Shizoku Takao, a professor of history at Rikkyo University in Tokyo, Japan, visited Ponve House and met with T. Kaufman. It was not her first visit to Israel. Prof. Takao has done research on the history of Chinese Jewry, especially Harbin Jewry, for the past 15 years. She first visited Israel 15 years ago, at the beginning of her career as a historian, and met with Kaufman at that time.

The conversation between them lasted for two hours. Kaufman gave the visitor precious material relating to the history of Harbin Jewry: copies of the "Bulletin;" his book, "The Jews of Harbin. Live on in My Heart;" and the memoirs of Dr. A. I. Kaufman "The Harbin Community, 1900-1933."

Guest from Paris

Paris-based writer and journalist Rami Huppert visited Ponve House, and met with T. Kaufman, Y. Klein, and R. Veinerman.

Huppert is researching the history of Harbin Jewry, and is particularly interested in the story of Simon Kaspe, about which he is planning to write a book. Kaufman showed the visitor interesting material relating to the kidnapping and murder of Kaspe.

"Zaika" - 88

On June 11 family friends and colleagues gathered at Prof. Peter Berton's home in Beverly Hills – LA to greet him on his 88th Birthday. There were 40 guests among them colleagues from the university, delegates from the the Japanese museum, and others. Peter Berton asked for "no" speeches. Many congratulation cards arrived

also from Japan. Two musicians were invited – violinist and guitarist, who played a one half hour concert of light classical music. After testing the Birthday cake Prof. Berton thanked everyone for their hearty greetings and especially his son and family who organized this wonderful gathering. He also announced that he was

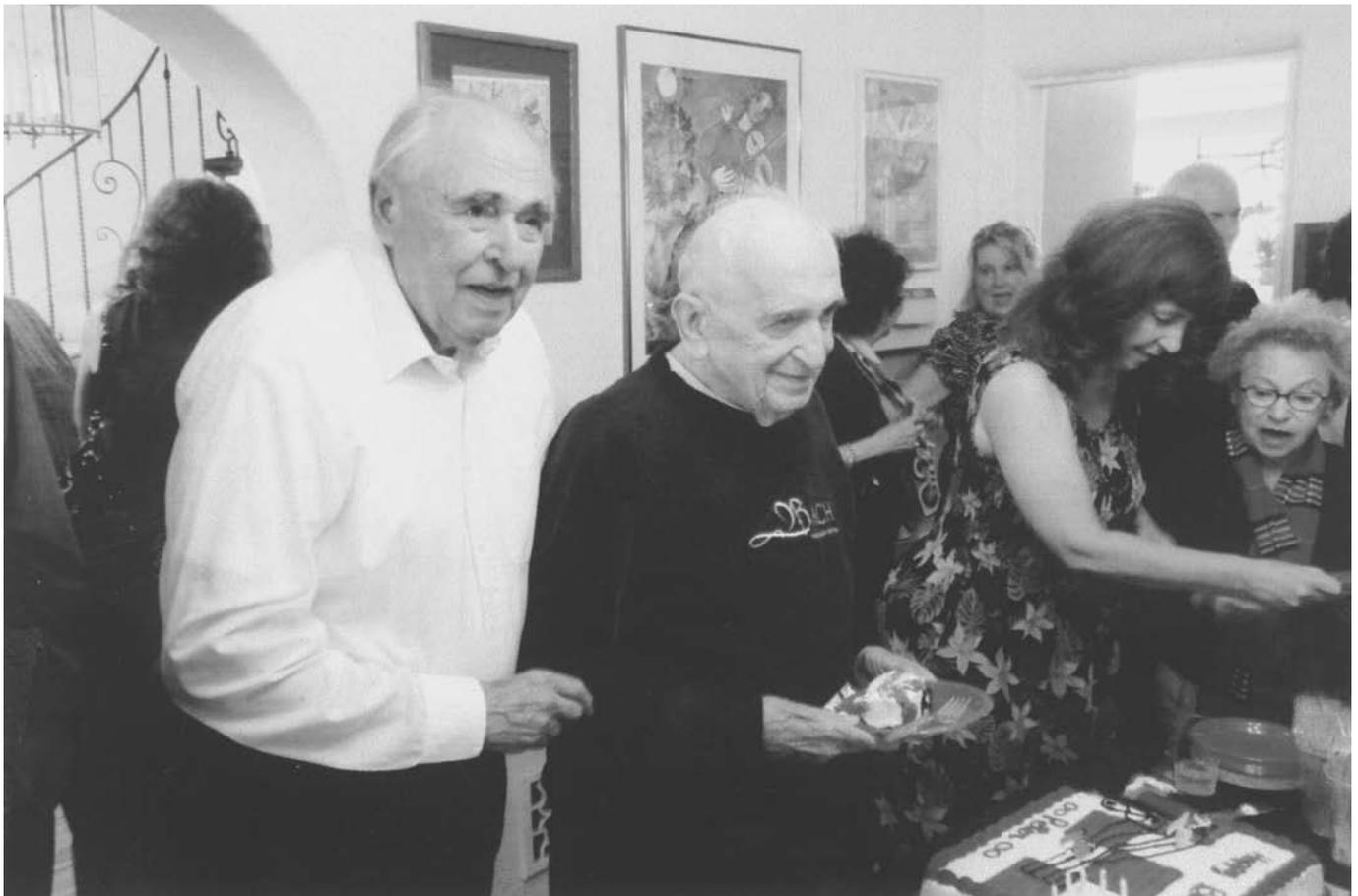
informed by the Jerusalem Foreign Affairs Research Institute that they are going to publish his article – Jews and China – and that for the first time his article will be published in Jerusalem, Israel (Sept. issue). We wish Peter a lot of health and continuation of his activities. Happy Birthday, Zaika.

F.

Celebration of Peter Berton's 88th Birthday in Los Angeles

Igud Yotzei Sin congratulates Peter Berton on his 88th birthday and wishes him health and happiness

35



On the left: Mr. F. Hyman of Israel who arrived especially for the occasion

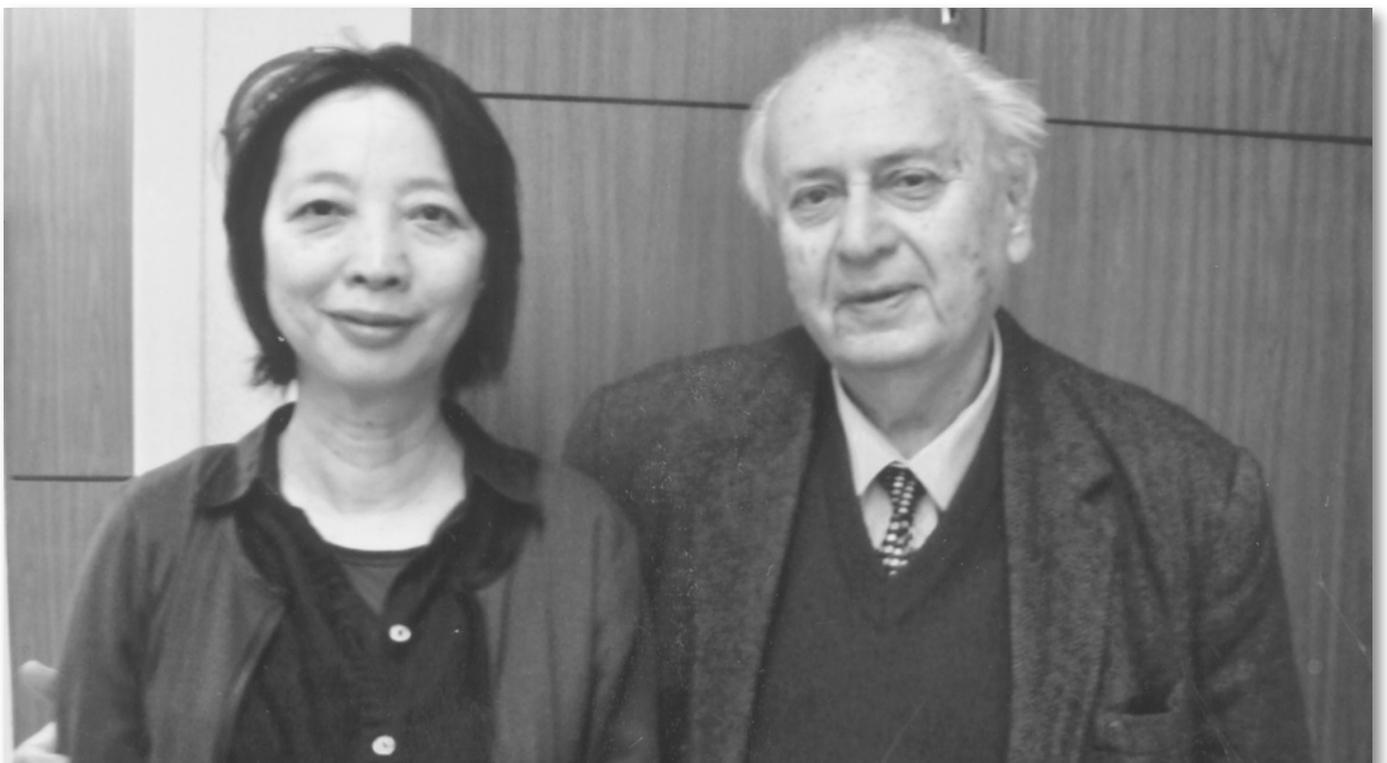
Our friends from China and Japan



36

A delegation from Harbin, representing the Department of Foreign Affairs of the Heilongjiang Province, visited Israel and met with the leadership of IYS and ICFS.

Left to right: Deputy Director General of the Department Hae-yun Wang, T. Kaufman, R. Veinerman, I. Klein and the secretary of the Department Wang Ji.



Prof. Chizuko Takao visited Beit Ponve and talked with T. Kaufman on items of history

Yossi Klein in Beijing and Shanghai in May 2010



Yossi Klein and his family were guests of the Chinese Association for Friendship with Foreign Countries



Yossi and Pnina Klein at a meeting with representatives of the Society for Friendship with Foreign Countries in Shanghai

REGARDS FROM NEW JERSEY



Our honorary representative Mira Mrantz with her five grandchildren

Jews of China

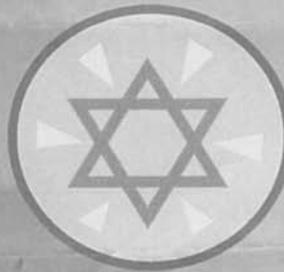
SANFORD WAINER

presents lectures on the subject

1,000 Years of Viable

JEWISH LIFE IN

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Jews Of China



Mr. Wainer was born, raised and educated in China. His lectures also cover personal experience of living throughout China. He has exhibited a private collection of books on this subject at the Tamarac Library in 2009. Please contact at 954-726-1339.



**To the Misha Kogan
Social Aid Fund**
a Donation of US\$ 30,000
*In memory of my dear
parents*
**Abram and Tatyana
Kachanovsky**
from Asya Kogan (Tokyo)

August 2010



Abram Kachanovsky



Tatyana Kachanovsky

I love you and always miss you, Asya

Famous Jews in China

By Xu Buzeng

Wittenberg's Great Contributions to Shanghai's Western Music on its Preliminary Stage

The most accomplished artist of the numerous German and Austrian refugee musicians was the violinist Alfred Wittenberg (1880-1952). Born in Breslau and educated in the Koenigliche Musikakademie of Berlin. He was the first violinist of the Koenigliches Opernhaus from 1900-1903. He was one of the best pupils of the Hungarian violinist Joseph Joachim. In 1902 Wittenberg formed a trio (the first Schnabel Trio) with Dutch cellist Anton Hekking and Artur Schnabel, one of the most respected authorities and interpreters of Beethoven piano sonatas. Their concerts "gave masterly performances of virtually the entire trio literature" and "became an institution which lasted for years."

He arrived in Shanghai on February 15, 1939. A noted pianist as well as violinist, he taught both violin and piano in the Conservatory and at a local university while he also gave private lessons. His virtuosity in performance, astonishingly accurate memory, and diligent and conscientious teaching technique

won him the favor of the musical public and the general acclaim of his pupils. He impressed faculty and pupil alike when he played from memory not only the violin solo, but also the piano accompaniment of the music he was to teach. Such erudite musicianship enabled him to demonstrate the different interpretive techniques of such masters as Fritz Kreisler, Mischa Elman, Efrem Zimbalist, Joseph Szigeti, Jascha Heifetz, Nathan Milstein, and Bronislaw Huberman. At a time when Shanghai's music was still in a preliminary stage of development and gramophone records of Western classical music were scarce, such versatile demonstrations of musical technique played a tremendous role in expanding the musical perspective of his pupils. At the same time, his relations with his pupils were so harmonious that some with spacious residences offered him a room gratis in exchange for his teaching other pupils. They also provided him regularly with meals after he gave lessons at their homes. Under such

superb and caring instruction, pupils made notable progress and many became outstanding violinists. After the Second World War, his friends, Artur Schnabel and Efrem Zimbalist invited him to teach in the United States, but he felt that he was too old to travel such a long distance. Preferring to remain in Shanghai with his beloved pupils, he died and was buried in Shanghai in 1952.

The reverence, warmth, and friendly affection he enjoyed while teaching his Chinese pupils sharply contrasted with the fear and humiliation he experienced when asked to play piano accompaniment for Ghoya (first name unknown), an amateur violinist and self-ordained "King of the Jews". Ghoya was the Japanese official in charge of Jewish affairs in the Shanghai ghetto from May 1943 to 1945. The temperamental Ghoya proudly played his violin until his music began to clash with Wittenberg's piano accompaniment and then wildly shouted, "You play as I direct, or I kill you."

Schereschewsky's Founding of the St. John's College and His Translation of the Holy Bible

Samuel Isaac Joseph Schereschewsky (1831~1906) was born of Jewish parentage in the town of Tauroggan in

Russian Lithuania. In 1854 he went to the United States, became a student at the General Theological Seminary,

New York, and was ordained in 1859. He came to China, and remained in Shanghai for two years before moving

to Peking (now Beijing) where he resided for thirteen years, from 1862 to 1875. In his visit to the Kaifeng Jewish community in 1867 he found some 200 or 300 Jewish families there, a fair proportion of them in good circumstances. They had entirely lost their religion, intermarried with the local population, and were scarcely distinguishable from them. In 1877 he was consecrated as the Episcopalian Bishop of Shanghai. With the funds he solicited in the United States he bought the property at Jessfield in western Shanghai and founded the St. John's College in 1879 as well as the St. Mary's Hall for Girls.

A born scholar and linguist, Schereschewsky spoke thirteen languages, including Chinese, Mongolian, Hebrew and Greek. While in Peking he partly completed the compilation of a dictionary of the Mongolian language. In Shanghai

he studied classical Chinese, the Shanghai dialect and Mandarin. He was engaged in missionary work, but his occupation throughout his long life was the translation of the Bible. On completion of his translation of the Bible into Mandarin Chinese he embarked on a grand undertaking of translating the Bible into Easy Wenli, e.g., the literary Chinese language in plain style. Unfortunately in 1881 he had a stroke which semi-paralyzed his hands, but he went to work by means of a typewriter with the only two fingers he could move, to revise his translation. He persisted in working customarily eight hours a day for seven years. He romanized the text, which was afterwards written into Chinese characters. His Easy Wenli Chinese version (also known as the "Two Finger Bible") was published in 1902 and was acclaimed as the best of its kind. His Chinese

Bible was not only appreciated by Chinese men-of-letters, but was also widely read by scholars in Korea, Annam, Cochinchina and Japan. St. John's College expanded to the prestigious St. John's University, one of the two largest universities in old Shanghai. Among its illustrious Chinese Johannean graduates were T.V. Soong (Song Ziwen) the Premiere (Head of the Executive Yuan), V.K. Wellington Koo (Gu Weijun) the Chinese ambassador to the United States and to the United Kingdom, Yan Fuqing the founder of the National Medical College of Shanghai, Republic of China; Rong Yiren the Vice President, People's Republic of China.

Among the Jewish Johannean graduates are Alia Nirim, Abraham Fradkin and Alex Katznelson living in Israel, and Joseph and Dora Wainer, husband and wife, living in the United States.

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

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 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 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.

Schiff Liked the Chinese and the Chinese Liked Schiff's Caricature

Friedrich Schiff (1908-1968), Austrian-Jewish artist, was born of an artistic family. His father painted the portrait for the Austrian monarch. He studied at the college of Plastic Arts with Dachauer and Jungwirth. He made caricatures for the Vienna press and enjoyed great prestige. In 1930 he traveled to Shanghai via Siberia and soon mastered the anatomy of the Chinese facial and body characteristics and made superb pictures of them. In Shanghai he was invited to teach at the Shanghai Art Club and the Elite Work Room. He gave several exhibitions in the first years of his arrival there. In 1933 he returned to Vienna to join a united exhibition where he introduced his works on China to the public. In 1934 he was in Peiping (now Beijing) and acquainted himself with Ellen Thorbecke (the wife of

the Dutch minister to China) who sponsored him to publish a number of picture albums. Wherever he was, in Shanghai, Peiping, Tientsin (now Tianjin) or Vienna, he was universally applauded. *The North China Daily News* and *The Shanghai Evening Post* in Shanghai, *The Peiping Chronicle* in Peiping, *The Tientsin Times* in Tientsin, as well as *Neue Wiener Journal*, *Arbeiter Zeitung* and *Neue Wiener Tageblatt* in Vienna published his works with high esteem. Some magazines even decorated their covers with his masterpieces. *The Peiping Chronicle* commissioned him to draw a pictorial series of Chinese and international celebrities the Chinese like the prominent scholar Hu Shih, the director of the Palace Museum Ma Heng, and the military leader He Yingqin, the ambassadors to China like the British

Alexander Cadogan and the German Oskar Trautmann. In Shanghai the British publisher Kelly and Walsh used Schiff's works to print a **Special Christmas Collection** and a set of six postcards of Chinese lives: Ricksha boy, wheelbarrow boy, barber, fortuneteller, acrobatic girl, traveling restaurant. In his other drawings like An Aged Peasant, The Coolie, A Blind Beggar and The Streetgirl and the Procuress he depicted the suffering of the needy. In his multifaceted, kaleidoscopic drawings, paintings, sketches and caricatures Schiff reflected the upper class and lower class Shanghai life of the olden times. When the Second World War was over, after having worked in Shanghai for sixteen odd years, Schiff left for Buenos Aires, Argentina in 1947. He returned to Vienna in 1954 and died there in 1968.

Foa's Contributions to the Shanghai Municipal Orchestra and the National Conservatory of Music of Shanghai

Arrigo Foa (1900-1981) was born in a Jewish family in a small town of Vercelli, Italy. He graduated from the Milan Conservatory with first prize in violin in 1918. In 1921 he was invited by Maestro Mario Paci, the Italian conductor, to join the

Shanghai Municipal Orchestra (now the Shanghai Symphony Orchestra) under his baton. Founded in 1879, the orchestra was the oldest one of its kind in China and quickly established itself as one of the most renowned in the Far East.

He gradually was promoted from concertmaster to deputy conductor and then to conductor. Thanks to Paci's and Foa's ceaseless efforts the orchestra developed an extensive repertoire of symphonic music that was played at weekly concerts. The

orchestra performed works by masters ranging from Bach and Handel to Stravinsky and Richard Strauss, and from Moussorgsky to de Falla. Many outstanding musicians from around the world performed with the Shanghai Municipal Orchestra, including Jacques Thibaud, Benno Moiseiwitsch, Gregor Piatigorsky, and Mischa Elman. Foa was also in charge of training and directing the Shanghai Songsters, a thirty-year old choir that performed the sacred

music of Bach, Handel, and Haydn. He was also one of the first professors of the National Conservatory of Music in Shanghai (now the Shanghai Conservatory of Music). Founded in 1927, the Conservatory was the first of its kind in China. Known for his exacting and conscientious style, he was invited and soon became the head of the violin section. Many of the Chinese pupils that he trained over his twenty-five-year teaching career became quite prominent.

He left Shanghai for Hong Kong in 1952 and later served as permanent conductor of the Sino-British Orchestra (now Hong Kong Philharmonic Orchestra). He was also head of violin department of Hong Kong Academy of Music. He was cited the Star of Solidarity in February 1952 for recognition of his work in the musical field of Shanghai. He was honored as a "Cavalier Merito della Repubblica" by the Italian Government in 1969.

Shippe's Monument Marks His Heroic Sacrifice For the Cause of China's War of Resistance against Japanese Aggression

Hans Shippe (1897-1941), his real name was Heinz Grzyb, was a German-Jewish writer and reporter, born in Kracow, Poland then belonging to the Austro-Hungarian Empire. He was once elected as a member of the central committee of the German Communist Party. Shippe first came to China in 1925 during her First Revolutionary Civil War, when the Northern Expeditionary Army (of the first united front between the Communist Party and the then still revolutionary Kuomintang) was advancing rapidly against the feudal Northern warlords backed by imperialism. He was appointed to the staff of the Political Department of that army as editor of international publicity, a post he held until the rising forces of reaction in the Kuomintang led him to resign. In the same year of 1925, on May 30 Shippe was on Nanking Road in the International Settlement and was an eyewitness to the massacre of Chinese protestors by the British police. The ruling Shanghai press gave false reports of the demonstration. With

indignation he published an article to expose the false information to the world public. Shippe returned to Germany and published his book *Von Kanton nach Schanghai* (From Canton to Shanghai, Agis-Verlag, 1928), praising the Chinese revolution. He published reports and articles in *Weltbuehne* and *die rote Fahne* in Germany, in the *Pacific Affairs* and *Amerasia* in the United States, in *The Manchester Guardian* in Britain, as well as in the English language magazine *Democracy in Peiping* (now Beijing) and the *China Weekly Review* in Shanghai. The pen-names he used were *Asiaticus*, *Heinz*. In 1932 Shippe returned to Shanghai. The American-Lebanon doctor George Hatem, the New Zealand writer Rewi Alley, the American writer Agnes Smedley and Shippe organized a Marxist group to study Chinese and international issues. Years later Shippe became the leader of the group. Shippe met and interviewed Mao Zedong in Yanan, Zhou Enlai and

Ye Ting in Yunling, southern Anhui, and Liu Shaoqi, Chen Yi and Su Yu in Yancheng, northern Jiangsu. All of them were the leaders of the Chinese Communist Party and the Party-led Armies. In September 1941 Shippe was in Shandong Province, East China. He was the first foreign reporter to visit the Eighth Route Army in the Yimeng Mountains. On September 29 the unit which Shippe was accompanying was suddenly encircled by an entire Japanese division, with only one company of the Eighth Route Army to defend them. The battle lasted the whole day. Shippe's bodyguards and interpreter were killed. Shippe picked up his rifle and continued firing at the Japanese. Hit six times, Shippe died a heroic death at the age of 44. The memorial plaque for Hans Shippe on a monument erected on July 7, 1944 reads: For the internationalist cause he worked in Europe and Asia, shedding his blood in Yimeng Mountains in battle against the Japanese invaders.

FROM THE ALBUM OF THE PAST



Left to right: Nelly Avinami (née Kachanovsky), Asya Kogan (née Kachanovsky) and Celia Nirim (Nirenberg - née Hanina)



Misha and Asya Kogan 25 years ago

From the album of paintings "Jews in China" by the Chinese artist Lu Zhide



In the photo (left to right) Teddy Kaufman's grandfather Joseph Kaufman, Teddy and Dr. Abraham Kaufman near the grave of Teddy's mother Dr. Berta Kaufman



Teddy Kaufman and Mr. Lu Zhide

Books

Chinese and Jews

JONATHAN GOLDSTEIN

IRENE EBER. *Chinese and Jews: Encounters Between Cultures*. London and Portland, Oregon: Vallentine Mitchell, 2008. Pp. xvii, 187.

Since the demise of Harvard University professor Benjamin I. Schwartz over a decade ago, Irene Eber, the Louis Frieberg Professor Emerita of East Asian Studies at the Hebrew University, has emerged as the preeminent Sino-Judaic scholar educating us about both ancient and modern Chinese Jewish communities. Eber is of Galician Jewish stock, was educated in Sinology at the Claremont Graduate School, and has both the linguistic and analytical tools to describe this complex historical interaction in a nuanced and scholarly way. She is fluent in Yiddish (her mother tongue), as well as biblical and modern Hebrew, classical and modern Chinese, English, German, and other languages. She delivered papers about Harbin, Kaifeng, Shanghai, and Tianjin Jewry at Harvard University's 1992 "Jewish Diasporas in China" conference, of which Professor Schwartz was the Senior Scholar. She contributed to both published volumes of essays which emerged from that symposium. She also wrote the introduction to the exhibition catalog of rare Sino-Judaica which Harvard showcased at that conference. A major commemorative volume of the work of other Sinologists was published in Eber's honor on her eightieth birthday, December 29, 2009. Eber remains vigorously productive. One expression of that vitality is

this retrospective anthology of some of her work which was published in 2008 under the overarching title *Chinese and Jews: Encounters Between Cultures*. A scholar of lesser ability might have shied away from as daunting a task as defining the contacts between two cultures on opposite sides of Eurasia over a period of more than a thousand years. The essence of seven of the eight articles in this anthology—all

but her chapter on the translation of the Psalms into Chinese—was previously published in Hebrew. Seven of the articles in this collection deal with the arrival and influence of Jews in China, as migrants, immigrants, and conveyors of ideas. Her final chapter discusses a reverse osmosis, namely, the Chinese influence on a major Western Jewish philosopher.

Her first article, "Jewish Communities in China: A Brief Overview," originally appeared as the introduction to the aforementioned Harvard library catalog. Eber contextualized some of Harvard's rarest Sino-Judaic publications and photographs. She begins with Jewish merchant/adventurers in Tang dynasty China (608–906 C.E.), continues with the nineteenth- and twentieth-century arrival of Baghdadi and Russian Jews, and concludes with the arrival in China in the 1930s of Central European Jews fleeing Hitler.

Eber's second article, "Kaifeng Jews: Sinification and the Persistence of Identity," was presented as a paper at the Harvard conference. She sees Kaifeng Judaism as an integration

of Jewish and Confucian belief. According to Eber, the Judaism of Kaifeng was a form of Chinese sectarian religion similar to that of the "White Lotus" movement which persisted over centuries in Chinese history and which the historian Susan Naquin has analyzed. The persistence of memory and lineage, rather than ritual practice or even a widespread knowledge of Hebrew, defined the distinctly Chinese Judaism of Kaifeng.

"Translating the Ancestors: S. I. J. Schereschewsky's 1875 Chinese Version of Genesis" is the essence of Eber's full-length biography of the Lithuanian/Jewish convert to Christianity who rose to become Episcopal Bishop of Shanghai. Unlike earlier missionaries Robert Morrison (1782–

1834) and Elijah Coleman Bridgman (1801–61), Schereschewsky translated Genesis into readable colloquial *guanhua* (later *guoyu*), the northern Chinese dialect which was becoming increasingly popular in the late 1800s. Moreover, Schereschewsky worked directly from the Hebrew (p. 110). In this article as well as in "Several Psalms in Chinese Translation," Eber marshals her knowledge of biblical Hebrew and classical and modern Chinese to define Schereschewsky as a sophisticated and culturally sensitive translator who did not attempt literalness. She argues that because "omissions, changes, and vocabulary choices were made, the transposed text was not merely a translation into another language. More than any other early scripture translator,

Schereschewsky recognized and tackled the problem of Chinese cultural and linguistic factors in expressing foreign ideas." (p. 85).

Eber continues her analysis of biblical translation in "Notes on the Early Reception of the Old Testament," a broader and more theoretical discussion of China's encounter with the West in general and with Christianity in particular. In "Translation Literature in Modern China: The

Yiddish Author and His Tale," Eber notes the impact of Yiddish writers on modern China. She provides us with the remarkable insight that approximately forty works of Yiddish literature were translated into Chinese. Although modern Chinese writers could not read Yiddish, they familiarized themselves with this literary corpus via translations from Yiddish into Esperanto and English. Eber elaborates on this extraordinary translation scheme in her full-length volume *Voices from Afar: Modern Chinese Writers on Oppressed People's and Their Literature*.

"Destination Shanghai: Permits and Transit Visas, 1938-41" is the result of Eber's long-term research collaboration with the Hebrew University Japanologist Avraham Altman. Drawing on a vast cornucopia of multilingual source material, ranging from Yad Vashem's

Jerusalem archive to the Shanghai Municipal Police files, Eber provides the definitive account of the seaborne exodus of Central European Jews to Shanghai in the late 1930s and early 1940s. She delineates the intricate process whereby Jewish refugees acquired the indispensable entry permits and transit visas which ultimately brought them to Shanghai. The entire enterprise ground to a halt in the summer of 1941 when Hitler invaded the Soviet Union, thereby effectively shutting down all avenues of escape.

Eber's final chapter and the most

contemporary in terms of its focus concerns Martin Buber (1878-1965) and Daoism. She traces a process of reverse osmosis whereby Chinese philosophy influenced arguably the most illustrious and dynamic philosopher on the faculty of the Hebrew

University. Buber sought to find congruence between basic concepts of Daoism and some of the basic concepts of Judaism. His sustained interest in Chinese philosophy stands in stark contrast with the dilettantism of Jews writing in Yiddish and German in Shanghai. Most of those migrants (with the notable exception of the Bundist Lazar Epstein, writing from Tianjin) expressed a transient and superficial interest in things Chinese. Many of their writings are reproduced in translation in Eber's *Voices from Shanghai: Jewish Exiles in Wartime China*.

Mechanical errors are few and far between in this retrospective tome. With respect to omissions, Eber began her chronological sweep with the Jewish community of Kaifeng and then skipped forward to the Baghdadi Jewish community resident in Shanghai in the early 1840s. She

omits the American Jewish traders who had begun to arrive in south China by the late 1700s. They included Benjamin (1798-1875) and Horatio (1805-91) Etting, Philadelphia merchants

of German Jewish origin, who traded and resided in Guangzhou (Canton) and Aomen (Macao). Lionel Moses (1825-95), from New York and apparently of Spanish or Portuguese Jewish origin, also traded and resided in Canton and Macao. Apart from the single article on Martin Buber, Eber makes sparse reference to substantial Sino-Israeli cultural ties. They have flourished

since the establishment of full diplomatic relations between the two countries in January 1992.

Nor is there reference to cultural ties between Israel and Taiwan and Israel and Hong Kong before and after 1992. These omissions can easily be remedied in a second edition of this most worthwhile book. Vallentine Mitchell, a relative newcomer to the field of Asian studies, is

to be congratulated for bringing out this concise representative sampling of the work of the preeminent living Sino-Judaic scholar.

Jewish Shanghai - 1948



**Shanghai Joint Mission Staff (JDC).
Photos from the archives of the late Kurt Maimann.**

TIENTSIN CELEBRATIONS OF ISRAEL'S INDEPENDENCE (1948)



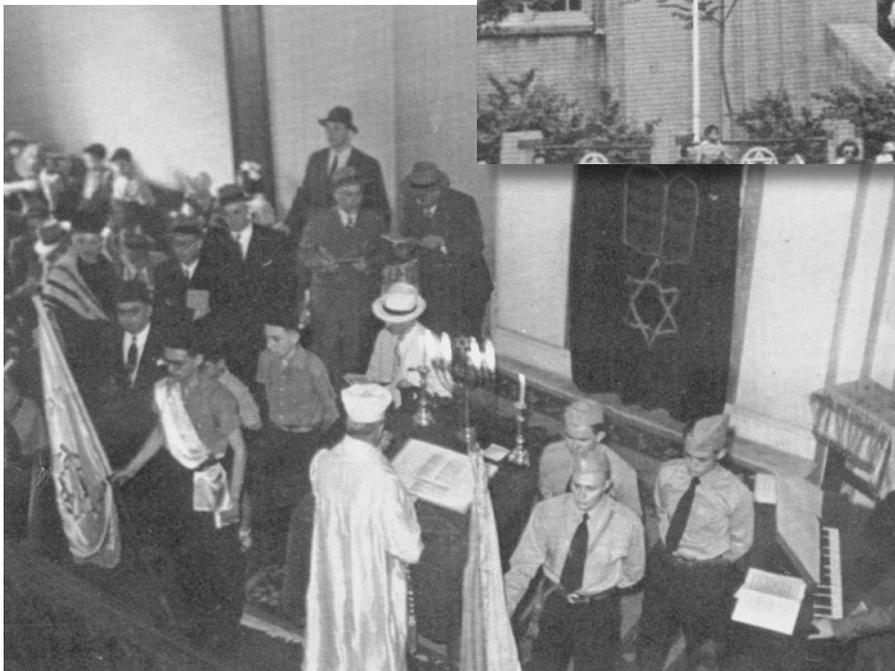
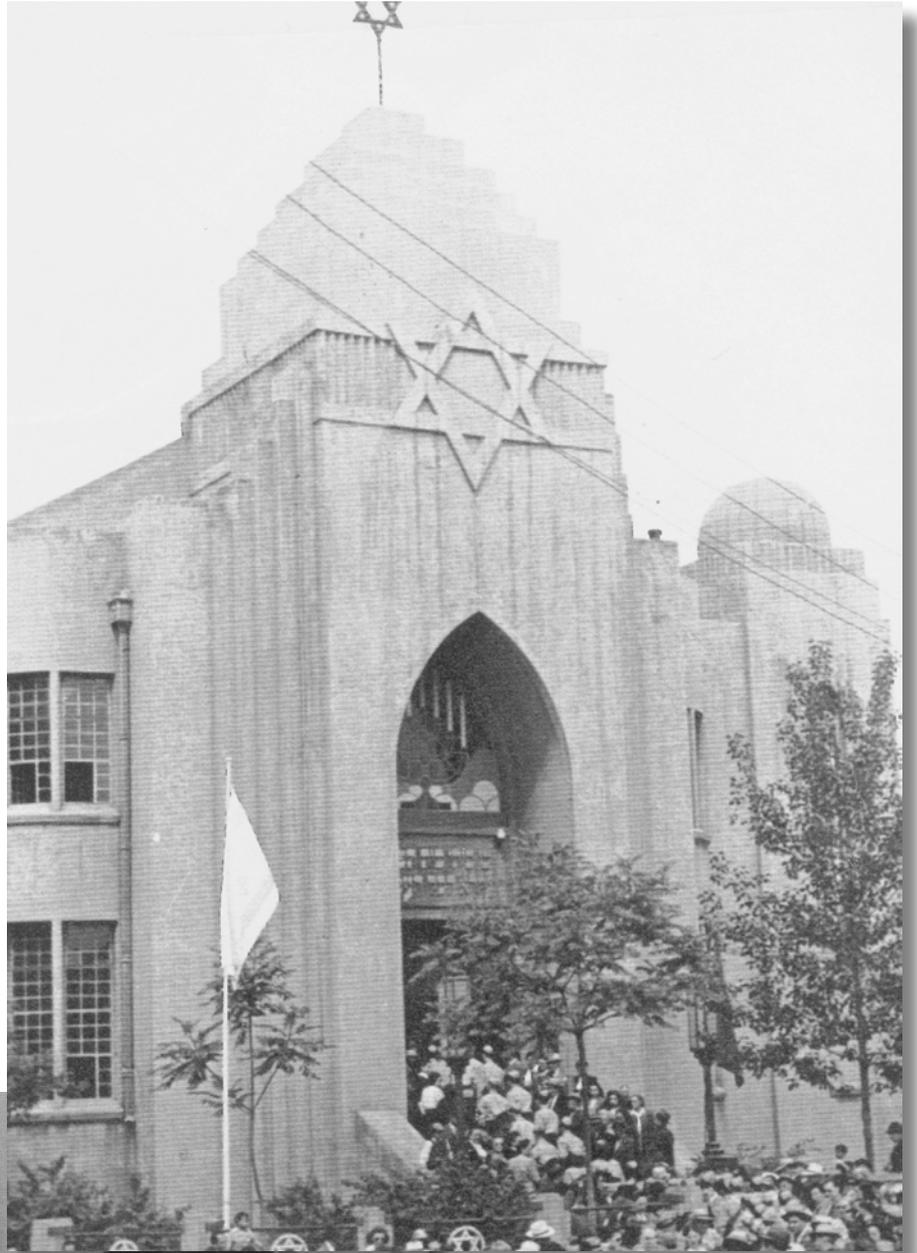
Meeting in the yard of the Tientsin Jewish School ▶



◀ Front Center: Mr. L. Piastunovich, President of THA

SYNAGOGUE IN TIENTSIN - 1948

*Celebration of the
Establishment of the
State of Israel*



Searching and Researching

Bob Sitsky

Australia

I have a cousin who is living in Israel, with whom I would like to establish contact. My uncle Abrasha Toper lived in Moscow. He had a daughter Alla who married a man with the surname Berin. Their daughter moved to Israel during the big migration period of Jews out of Soviet Russia in the late 1980s and the 1990s. Is there a data-base that could be checked for a woman about 50 years old with the surname Berin who migrated from Moscow to Israel in this period? I would appreciate any help you can provide.

Ryuta Mizuuchi

Vienna, Austria

I hope the following information will meet your interest. Paul Glessinger is one of the six Vienna-born Jews who sought entry into Manchuria via Trans-Siberian railway in October 1938. These six Jews appear in the old Japanese Foreign Ministry Archive, recorded as the first German-Jewish refugees fleeing the Nazis. The names of the six Jews are: Fritz Salzberger
Ludwig Hauzig
Karl Friedmann
Berthold Weinbach
Paul Glessinger
Egon Lear (?)
The report suggests that Paul Glessinger had found a job in Harbin but continued traveling to Tiangstin due to the limited validity of the Manchurian transit visa. He is quoted

as saying that he would go to Tiangstin temporarily but that he hoped to go back to Harbin soon.

Address: c/o Japanische Botschaft, Hessgasse 6,
A-1010 Wien, Austria
Email: ryu_miz@hotmail.com

Margaretha Jägerhult

Dear Theodore Kaufman,
I called you three months ago about Benno Klein. Since then I have had surgery and have not been able to work with the matter. See attached the pictures and the "Information about my father". I was contacted by some Chinese people about Benno Klein. A man called Zhao Peilu asked if I could find any details about his father, an Austrian Jew Benno Klein. I have been in touch with different archives in Shanghai but they could not find him, probably because he left China first at the end of 1951. I have also asked through different organizations and found out that there are thousands of Benno Kleins in the world. There is one telephone number in Florida and that Benno Klein is of the age of the Benno Klein we are searching for would be, but no answer, which means maybe that person is hospitalized. I am well aware that the Chinese story and marriage might be a well-hidden secret in the family as they lost contact, and during Mao's reign there were no possibilities to reach one another. No one wants to make any scandal. The man just wants to know what happened to his father. His mother is still alive. In another mail I will send their pictures. This cannot be a "made-up" story as they have all the documents etc. The

marriage is probably "not valid" in the West but naturally the man wants to know more.

Here are some more pictures. The older lady is Benno Klein's Chinese wife and the other is Zhao Peilu with family. The tallest man is Zhao Peilu. Email: margaretha.jagerhult@danpat.f

Information About My Father

My father, Benno Klein, who is a Jew, was born in Vienna, Austria. During World War II, my grandfather died from the persecution of German Nazis. My father and his two sisters came to China with his mother, Borth Klein. Thousands of Jewish refugees came to China at the same time. After getting to China, my father and his mother settled on the then East Changzhi Road in Shanghai. After that, my father went to school in Shanghai, and later studied radio and pharmacy in the Lei Shi De Industry Technological Academy. After graduation he found a job in Shanghai Pacific Medicine Nutrition Manufacturer (later renamed the Xin Ya Medicine Nutrition Manufacturer). Afterwards, his elder sister died of disease and was buried in the Shanghai International Cemetery. His mother, Borth Klein and his younger sister Karla Klein migrated to the USA. My father alone was left in Shanghai. My father lost his job after the liberation of Shanghai in June 1949. He lived on alms from the Jewish Union and the Austrian Consulate in Shanghai. In about August of 1950, my father met my mother Zhao Xingde, and married her in 1951. They lived at No. 33 Er Mei

Road, and later moved to No. 310 Chang De Road in Shanghai. At the end of 1951 my father's residential certificate was out of date. The Shanghai Municipal Government refused to renew the visa, so my father went back to Vienna, Austria. When my father got back to Vienna, he and my mother often wrote letters to each other (All the letters were lost during the Cultural Revolution). In 1954 my father migrated to the USA and lost contact with my mother.

I was born in Shanghai in April 1952. According to Chinese customs, I was named by my mother's family Zhao and my father's given name Peilu (Chinese pronunciation of Benno). My birth was reported to the Jewish Union and Austrian Consulate in Shanghai. They gave us pensions regularly until they left in 1958. Since then we lost contact with these organizations. My mother who retired from the Shanghai Min Hang District Court is 85 years old now. Her health is quite good, and she now lives with me in Lanzhou, Gansu Province, the northwest part of China.

Zhao Peilu – the only son of Benno Klein in China

December 16, 2008

Yom Hazikaron in Beijing and Hong Kong

Simultaneous events around Asia took place to mark Yom Hazikaron on 18 April. In Beijing the Israeli Embassy hosted the ceremony. The Embassy's 7th floor was the venue for over 150 attendees from the Beijing community and other visitors to the city. Those gathered lit candles upon entering the site and honored those who gave their lives for the State of Israel, including Israeli military veterans, military personnel and also victims of terrorism.

The memorial was held by Colonel Yossi Engel-Sher. Chabad Rabbi Shimon Freundlich sang El Maleh Rachamim and after the ceremony he commented: "It

Is one of the prayers you never get used to regardless of how many times

you say it." Attendees bowing their heads in a minute of silence followed the prayer.

Israel's Ambassador, Mr. Amos Nadai, was present and spoke a few words. Different members of the community sang and read a variety of stories, poems and accounts of fallen soldiers. An audiovisual presentation started with the word Yizkor (remember) and then moved on to pictures of soldiers and those left behind from Israel's creation until the present day. A reminder that the State of Israel is strong because of the sacrifices the fallen have made. A couple of teenage students placed a wreath at the front of the room as a sign of respect and the evening ended with the singing of Hatikvah.

At the same time in Hong Kong, Israel's Consul General to Hong Kong, Mr. Amikam Levy, organized and addressed a community event at the Jewish Community Center. The event was attended by a large gathering of community members. The one hour programme included poetry, a musical performance by Yaron Bar Tal on guitar and singing from Shani Ben-Or, a memorial film and a personal testimony by Sharon Regev who lost her father during the first Lebanon War.

Daniela Yankel lit the memorial candle and Eddie Epstein recited El Maleh Rachamim. Rafael Aharoni recited Kaddish, and Shay Razon recited Yizkor.

PHOTOS

(From Jewish Times Asia, May 2010)

Faith Goldman

USA

As I am preparing to give my presentation SLOW BOAT FROM AND TO CHINA at the Jewish Genealogy Conference in Los Angeles next month, I have had the occasion to go through ALL of my paperwork. There is an area that I could not access when I was in Shanghai 2006 and wondered if you can help.

Robert and maybe a dozen or so

teenagers attended Ms. Cubbins School 1951-1954. It was a Tudor home, private school about 45 minutes by lowry from Hongkou to the home. I would like an actual address, perhaps a picture of the school, and the names of the teachers and Ms. Cubbins. My understanding is that Ms. Cubbins went to England after the school closed. I have 3 original pictures of the various classes and have met almost all of the students minus 4 or 5. If I have to pursue this information myself, what government office would I contact and what department do I request information? I would appreciate the answers soon as Robert's later life in Shanghai was so very much longer than most kids. He left in 1958.

I wish a speedy safe resolution of Israel's new situation. We here in the USA are outraged by the press's interpretation of the encounter between the 2 groups. Is there anything we can do from here? My daughter is in the Leadership Division of AIPAC and most of my friends and contemporaries are too. n

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)

China Through the Ages

Chinese Crafts

Crafts embody the blending of art and life, aesthetics and practicality. Ceramics, porcelain, brocade and lacquer ware represent the epitome of Chinese crafts. These and other Chinese crafts have spread throughout Asia, Africa and Europe for many ages.

The Chinese ancestor started to make fired earthenware pottery as early as 10,000 years ago. Pottery production made new strides during the Tang Dynasty (618 – 907 CE) with the invention of a representative style of glazed pottery known as Tang San-cai) tri-colored ceramics. They used green, yellow and white glazes to create works of art, including funerary objects, such as figures of camels, horses and people. Many of these human figurines had central Asian features and clothing, reflecting the extensive cultural exchange that took place during this time.

Porcelain stoneware merges practicality and enjoyment, technology and art. Also known as chinaware, porcelain became synonymous with China, the land where it was first invented. An early form of fired porcelain was first developed during the Shang dynasty (1600 - 1046 BCE) based on the

techniques of earthenware pottery production. Porcelain techniques matured during the Eastern Han Dynasty (25 - 220 CE) and artists who specialized in making porcelain appeared. By the time of Song Dynasty (960 - 1276 CE) was flourishing as never before, mostly famous for its white-and-blue glazed pattern.

Silk. China, with the world's oldest tradition of silk production, was known in classical Europe as the "silk country." Among the artifacts found in the Mawangdui tombs at Changsha, Hunan Province, was a piece of undyed silk fabric 160cm. long and weighing 49 grams, dating from the Western Han Dynasty (202 BCE - 9 CE).

Ancient Chinese artisans combined standard weaving techniques, using gold, silver, and colored silk threads to create brocade textile featuring beautiful raised patterns. Cloud-patterned brocade, Sichuan brocade, and Song brocade are the three main types produced by China's majority Han people.

Lacquerware was an important invention of ancient China. It resists corrosion, holds heat and withstands acid. Before porcelain became prevalent, lacquer ware was commonly used in daily life and for funerary objects. It was also used to

symbolize the status of rulers., and was manufactured by applying different colors of lacquer to wooden vessels with tung oil sometimes added to the lacquer to make the finished product glossier. Lacquered objects were often engraved with various designs, embossed with gold leaf or inlaid with precious stones.

During the Han Dynasty, lacquer ware production entered its Golden Age using meticulous manufacturing procedures. Some large screens, bright, colorful, and delicately patterned, required thousands of artisans to produce. In time, with lacquer ware becoming increasingly more colorful and lustrous, and its designs more refined with numerous new production techniques spreading to Japan.

China currently has numerous specialized crafts institutes that provide training in various areas where contemporary artisans are systematically studying and adapting ancient Chinese crafts, developing new materials and techniques, and expanding their application in areas including architecture and the decorative arts.

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Visit the Website of Igud Yotzei Sin
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The website contains a wealth of information on

- ❖ The chronology of events of the Jewish presence in China
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- ❖ Biographies ❖ Links to other sites of interest ❖ The Harbin Huang Shan Cemetery
- ❖ Family search forum ❖ Photos (some rare photos published for the first time)

The Jewish Synagogue Kept in Silence for Fifty Years

In China, when we talk about a Jewish Synagogue, besides the ones in Shanghai and Harbin, there is no reason not to pay attention to the one in Tianjin. The Tianjin Synagogue is located at the crossroads of Nanjing Road and Zhengzhou Avenue and was constructed by the Jewish Religious Guild from 1937 to 1940. It is built in Gothic style, with the features of a European Church. The completion of this Synagogue provided more than 3500 Jews in Tianjin with a relatively independent community, where they kept their traditional customs even during the Second World War. During the war period, it was a place of refuge for Jews to escape the Nazi holocaust.

There have been three periods of Jews arriving in Tianjin on a large scale. As early as after the First Opium War ended in 1860, Tianjin was forced to open its port so that large numbers of businessmen from Europe and US could enter Tianjin. This was also when Jews moved to Tianjin. In the late 19th and early 20th centuries, because of persecution in Czarist Russia, a large number of Jews moved to China to make a living. When the October Revolution took place in Russia, some people known as "White Russians" came to Tianjin by way of northeast China. Among these people, there were some Jews. The last migration happened during the Second World War to escape from Nazi Germany. More Jews came to Tianjin at that time than in the first two times.

Jews in Tianjin lived in the Wudadao and Xiaobailou zone. About fifty streets crisscross the concessions of Britain, France and Germany, which formed a large area for the

Jewish community to reside in. This community included businessmen and employees, freelancers such as doctors, engineers, lawyers, musicians, teachers, etc. as well as artisans such as barbers, watchmakers, drivers, even manicurists, and so on. They all had professional skills that guaranteed livelihood in this open city. Generally speaking, they worked in the areas like trade, food, real estate, finance, retailing, medicine and entertainment.

There was a famous British Jewish business man named Nathan in Tianjin. He was in British military when he was young, and later worked in the Kaiping Mine, Kailuan Coal Mining Administration. Since 1928, he worked as vice general manager and manager successively in Kailuan Coal Mining Administration and in 1935, he was recalled to Great Britain. He has two residences in Tianjin, one is in No. 1, Zhejiang Avenue, and the other is in No. 70, Munan Avenue, both of which are wood and brick garden-style buildings. These two buildings are being protected now for their historical features.

Jews participated in Tianjin in economic activities. They also set up a Jewish Religious Guild which had welfare agencies including hospital, a care center for the aged, a dining hall and a cemetery. Apart from that, Jews published newspapers, established Jewish schools, and conducted religious cultural activities.

Jews had no country of their own before the Second World War. Except for a small number of Jews from western counties who had passports issued by the county they had lived in, most of them had no nationality. The Jews from Germany were issued

passport by Nazis marked with a "J" on it. In 1948, when the news about Israel's founding spread to Tianjin, many Jews went back to their motherland. Since income was reduced for most of the Jews who remained in Tianjin, as well as the poorer ones who needed assistance, the Jewish Religious Guild proposed selling their property. The local government put up some capital and the Catholic Patriotic Association bought the Synagogue and named it the Xiaoyingmen Catholic Church in 1955. On

Haim Yehoyada, Ambassador of Israel to China, showed great interest in Tianjin's rehabilitation of the Jewish Synagogue. On March 16, 2006, at his meeting with Xianglong Dai, the honorary mayor of Tianjin, the mayor announced the government would protect the Jewish Synagogue as a cultural site. Later, this Synagogue with a history of 70 years and that had kept silent for 50 years was rehabilitated with renewed vitality and improved the relationship and friendship between China and Israel.

February 7, 2010

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

Thank you

The little hamlet called Harbin

By Dr. A. Y. Kaufman

(historical fragments)

Introduction

"The little hamlet named Harbin" is a unique historical documentary report, written in Russian by Dr. Abram Yosifovich Kaufman, depicting the history of the Jewish community in this far away corner of North Manchuria from its very conception at the end of 1890's until 1935. It is regularly published in the Bulletin, the mouthpiece of the Igud Yotsei Sin, in the form of a series of articles defined by the author as "Historical fragments". The book is written in a straight forward language as a captivating narrative, by a man personally involved in the very process of the unfolding events, which gives them a three dimensional quality.

Considering the growing interest of the researchers and sinologists in the history of this one of a kind community (during the last month alone our archives were visited for information by four scientists from various countries), it was decided by the Bulletin to translate the book into English and regularly publish it in our magazine.

Fragment One

From the very first days of my sojourn in Harbin I began to be interested in the social life and the Zionist effort of the local Jewish community. I visited the synagogue and the school.

The Jewish social life was barely existent: cultural activists were few and far between, and those present revealed little interest in the Jewish affairs, showing up irregularly at the annual general assemblies and hardly

ever in the synagogue. If at all, they were active at the so called Georgian Library, the only cultural institution in the contemporary Harbin, established in 1906 by Georgian political activists and attracted by the local "Russian cultural vanguard". This was not merely a library and a reading hall with a rich collection of books and international magazines and periodicals, but a sort of a cultural center conducting a comprehensive activity even in the most difficult conditions.

"The library" organized literary evenings and discussions on the jubilee dates, dedicated to the Russian writers, poets, musicians and painters, and the world's famous scientists and philosophers. I, too, was invited to deliver papers on Spinoza, Korolenko and others.

At this period Harbin could be accounted for about five thousand Jews. In September, 1912, "The City Social Management of Harbin" conducted a census, which, after having been processed, was published in February, 1913, revealing that the Jewish population of the city numbered 5032 (2628 men, 2404 – women) out of 43,000 Russians, i.e. 11.5%. The first census of the Russian population of the territory surrendered by the Chinese to the Russians in 1899 as a concession along the Eastern Chinese Railway (KVJD) line, was conducted by the KVJD management in 1903. However, the material was lost in a conflagration before it was processed, and the results of the census never saw the light of the day.

The Harbin Jewish community was officially established in 1903. The Jews, however, lived in Manchuria since 1899, with the commencement of the KVJD, its first section stretching from the Town of Manchuria to Pogranichnaya, and southward to Kuancheng-tze, on the way to Port Arthur.

At the time, Harbin was no more than a small outpost hamlet with a scattered Chinese population, far from the main road and civilization. The first Jews to appear there came from the near by Siberia. They were mostly suppliers of building material and general commodities, and employees, and one is safe to state that it were they who constituted the first contingent of the builders of the now mighty Manchurian economy. The living conditions were very difficult and demanded a great amount of energy, courage and adaptability to the unusual situations. There was no notion of the bright future that awaited this little fishing village (in Manchurian, the name "Harbin" means "the fishing nets").

The number of Jews living then in Harbin slowly crawled upwards. They began to appear also in other spots in Manchuria along the railway line. In 1904 there were already 500 Jews living in Harbin. In 1899 there was the first "minyán", (a ten-men group of male Jews recognized by the Jewish law as an official congregation). They used to gather at random in the apartment of various Jews living in Harbin (Konovalov, I.L. Bach, M. M. Berkovich). Some Jews lived in other small villages of Hailar, Tsitsikar,

Yaomyn, Mao er shan and others. In 1902 there were already 45 Jews living in Harbin. At the initiative of Berkovich and Gendler a cell of active member was then organized. They have rented a prayer house at the Samannaya street. Out of this cell the Harbin Jewish community was to be born in the near future, in 1903. No archive documents survived concerning the birth of such a community. Probably, no such documents ever existed. The first written document to be found in the archive of the Harbin Jewish community is dated 1902 and relates to the 32 Jews assembled in the apartment of Gendler to discuss the employment of a full time shohet (ritual slaughterer) to be paid 900 Russian roubles annually. The protocol of this gathering is dated 24 December, 1902 and is entitled "The verdict on the issue of employment of a shohet", signed by B. Berkovich, Pertz, Meirovich, Abramov, Bach brothers, Drizin, M. Berkovich, Samsonov, Mordokhovich, Bergut, Weinerman, Dobisov, Persky, Poberejansky, Golomb, the Lash brothers, M. Iland, Meirov. I interviewed some of the above mentioned people about the first days of the Jewish life in this far away land. There are no documents concerning election of some leadership body, management of the prayer home or Jewish Society whatsoever, but the "Verdict" points out that Boris Leontovich Berkovich "is charged to sign a contract with the shohet Neiper, and his (B. Berkovich's) signature was the first to adorn the document. Someone of the Harbin old timers mentioned to me in a private conversation that the first starosta (Russian for chairman or president) of the Harbin Jewish Community was specifically B. L. Berkovich. In the following year 1903 an official election of the first "Spiritual Management of the prayer home took place with Raphael Matveyevich

Meirovich elected as "gabbe (= overseer), Yevsei Isayevich Dobisov as the treasurer; K. L. Gurchik as the spiritual leader, and M. L. Samsonovich as a representative of the Management. Soon the authority of the "spiritual leader" was transferred to Rabbi Shmuel Levin, invited by the Management from Russia. After the elections, the Harbin Jewish Community became an official body, recognized by the imperial Chinese government and the KVJD authorities. At this point the Jewish population of Harbin numbered 300 souls, living in the four existing streets of the Pristan (river waterfront) area: The Samannaya, Magazinnaya, Polzeiskayaa and Artilleriiskaya streets, with small one-storey houses scattered in the expanse. There was not yet a single stone building. The "spiritual management" acquired a plot of land on the Artilleriiskaya street # 6 with a medium size house to serve as a prayer home, already equipped with some Torah scrolls. For the High Holidays (Pesakh. Rosh Hashana and Yom Kippur) the space was not sufficient, and additional premises were hired. The life of the city centered in the Saryi Harbin (Old Harbin) where the KVJD administration and the Jelednodorojnoye Sobranie (The Railway Assembly House) were situated. The Jews and the Russians amicably rubbed shoulders and enjoyed common prosperity. The very same year the Khevera Kadisha (Burial brotherhood) was established, headed by But, Salit, M. Bach, Burstein and Borovoi. The necessary wall and buildings for ritual ablution were built on moneys donated by the rank and file members of the community. The religious questions were dealt with by Rabbi Levin. By now there were two ritual slaughterers. At the time the Jewish population grew slowly. The construction boom attracted mostly the mercantile element. As far back as 1902, money raising

activity was energetically conducted by various groups of Jewish settlers to ensure regular supply of matzah and other Pesakh products for the Jewish soldiers (total of 164), deployed in the Harbin and Yaomyn garrisons. With the growth of the Russo-Japanese tensions in the Far East and the certainty of the approaching war between the two empires, the number of the Jewish soldiers grew in proportion with the arriving of the new Russian units (the 17th West Siberian regiment, 1st, 2nd and 3rd Trans Amur and Trans Baikal railway battalions, and the 35th artillery brigade, where additional 55 Jewish soldiers served in the 2nd battery stationed at Yaomyn. In a letter, signed by someone by the name of Freidkin asked on behalf of the artillerymen to supply them, as they have in the previous year (1902) with the Pesakh products. This request was satisfactorily met thanks to the donations by the Jews of Harbin. With the breakout of Russian-Japanese war in 1904 the number of the Jewish soldiers in the Russian units arriving in Manchuria drastically increased. According to the Harbin Jewish Association archives data, the number of requests for Pesakh products jumped as high as ten fold (565), but factually it is estimated to have been considerably higher. Documents and lists remaining from the Russo-Japanese war period tell us that the actual number of the Jewish soldiers participating in that war was 657, without including the Jewish soldiers hospitalized in the Russian military hospitals. It was not at all so simple to meet such high a demand. At the time, it was impossible to find the required amount of Pesakh products in Harbin. Rabbi Levin was urgently dispatched to Siberia to deal with the problem. For the transportation of these products from Siberia to Harbin the KVJD administration agreed to place two railway carriages from Omsk and one from Kuragan, both highly needed for

the war effort.

Rabbi Levin purchased 50 poud (Russian weight measure approx. 1 ton) beef and veal fat, 1 p. goose fat; 25 p. raisins, 150 p. granulated sugar, 50 p. honey, 50 buckets of vodka, 200 bottles of wine as well as (kasher) meat and candles. Since he had no cash, I. S. Fride sold the products on credit account of 12000 roubles.

With the outbreak of the Russo-Japanese war in 1904 a Committee for provision supplies to the Jewish servicemen in the Far East was established in St. Petersburg. The Committee purchased matza in various Siberian towns, and forwarded it to the Harbin Prayer Home for distribution amongst relevant army units. The effort was not limited to products supplies only, in addition to which the Jewish soldiers also received modest money assistance and underwear, while those hospitalized in the military hospitals – extra food. A specially organized committee was in charge of these supplies. The Committee's budget was derived from the donations in money, food and clothing and the sums of money received from the Petersburg provision committee. Special sum was earmarked for the Jewish soldiers cited for bravery and combat merits. These moneys were forwarded to the Russian forces Chief of Staff (then Lieutenant-general Nadarov) with a request to give 25 roubles to each relevant soldier. In 1905, out of the moneys received for this purpose, 300 roubles went to the Jewish soldier (Joseph Trumpeldor) on whom the Cross of St. George (the Russian highest military award) was conferred.

The extent to which extra food was needed speaks one of many such letters, addressed to the management of the Harbin Prayer Home to be found in the Harbin Jewish Association archives (dated 1905): "Dear Jews! We, privates Yosif Abovsky and Yisaak Finkelstein, came to Manchuria two

years ago and participated in all the battles. One of us was wounded in the head and the leg, but refused to be evacuated to the hospital and remained to fight on till the last battle of Mukden. Now we are hospitalized in the 6th Harbin Composite Hospital and suffer with not a piece of sugar or a cigarette and tobacco in our pocket. We humbly beg you, our dear friends, not to leave us without your attention and to donate whatever you can, as we have nothing at all. God Almighty will not leave you in need for your kindness.

Signed: 1. Yosif Senderov Abovsky of Kherson Province, Odessa district; 2. Yisaak Finkelstein, 6th Harbin Composite Hospital, Barrack #3, room #2.

The management of the Prayer Home together with the Assistance Committee supplied various products to the Jewish servicemen not only in Harbin, but also in other places. In 1905 there were 906 soldiers supplied with matza – 586 in combat units, 320 --- hospitalized. (The Harbin Jewish Association Archive holds detailed lists of each combat unit). The number of Jewish soldiers in the Far East was much larger, as those mentioned in the lists relate only to those who were in Harbin and along the KVJD line during the Pesakh leave.

The supply of matza and Pesakh products was processed through the unit commanders. Since it was necessary to deliver the products not only to the Harbin garrison, but also to the whole of the combat area, they were transported, covered by special permit by the military authorities.

According to the figures found in the Harbin Jewish Association's Archive, the amount of products distributed per soldier was as follows: matza – 3 poud 16 funt (1f.=1kg appr.); beef/veal –34f.; peas – 1p.11f.; sugar – 8.5f.; plus fish, eggs, tea., etc.

In addition to the above products sent to the Jewish soldiers serving in the Harbin garrison, the management of

the Prayer Home and the Assistance committee established a soup kitchen at the shohet' apartment and dispatched to the chief of staff a request to free Jewish soldiers from their duty for the first and the last two days of the Pesakh. The request was approved as per the Order of the Day: "In view of the coming Jewish Paskha, the CO of the Harbin Garrison ordered to free the soldiers of the Jewish faith from their duty and go to the temporary Prayer Home situated at the Pristan district, Aptekarskaya street (former Novoprstanskaya, F.I. Reef House #780.) for the first and the last two days of their holidays(beginning 5 p.m, on the 7th, 8th, 13th and 14th of April. In addition, in view of the management of the Prayer Home having established a soup kitchen serving food according to the Jewish religious prescriptions, for the soldiers of the Jewish faith, the Chif of the Harbin garrison allowed to free, if possible, the servicemen of the Jewish faith from their duty also during the rest of the Holiday, i.e. 9th, 10th, 11th, and 12th of April to receive their lunch. Signed: Deputy Chief of General Staff, Major-General Gliksky".

Translated from the Russian by E. Pratt
(To be continued)

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

Thank you



CLASSNOTES

Our classroom is a big, sunny room on the ground floor. It has many windows and so we have a great deal of light and air. There are plants on the window sills, and many historical and geographical pictures hang on the walls.

Our class is a very big one. We number thirty-eight pupils, of which twenty are girls and the remainder are boys. Our classmistress is Mrs. Gibbs, to whom we are grateful for the pains she takes in helping us to understand our lessons. We are also very thankful to Miss Bloomfield, Miss Hasser, Miss Moosa, Mr. Brown, and Mr. Elias for teaching us.

Our captains are Seema Shornik and Mary Cantorovitch. We enjoy most of our lessons, but our favourite is drill, in which Miss Bloomfield instructs us. During this lesson we do exercises, march round the hall, and play games. The boys like to play baseball and we have an excellent team. On Sport's Day we enjoyed ourselves very much, and hope that next year will be as good, and that we shall win the School Shield.

DEBORAH SEGERMAN.
II Lower

PING PONG

May 15th 1936 was our sports day. Our class boys won the tug-of-war event against the Transition boys.

The boys got a ping pong set for this while the girls got a pair of Tennis rackets for winning the relay race.

We could not play ping pong on account of not having stools for the table. However, after the holiday, Miss Bloomfield, our form mistress ordered the stools to be made. Now our class has a first class team.

On Friday the girls played ping pong against the boys and the boys won.

The girls and boys do not play together every day because the boys are too good at it. One day the girls play and the next day the boys play.

ESTHER ASHKENAZI.

9 years old.
Form I.

At the reception at the Residence of the Ambassador of China



At the *Ambassador's reception*



OHEL RACHEL SYNAGOGUE REOPENS FOR SHANGHAI WORLD EXPO

On 7 May the Ohel Rachel Synagogue was officially reopened as place of worship after 60 years. More recently the building was used as a museum.

Rabbi Shalom Greenberg, Director of the Chabad- Lubavitch of Shanghai, says that Chinese government approval has ensured continued communal use of the building through at least the summer, thanks to the 2010 World Expo.

The government's decision allows for Friday evening and Saturday morning Shabbat services to take place at the synagogue. "We all wish to extend our appreciation to the Chinese government for this tremendous gesture," said Rabbi Greenberg. "It is truly special that this beautiful synagogue will be in regular use after having been idle for so long; that we will be using it during the Expo is monumental," he added. The synagogue, built by tycoon Jacob Sassoon in 1920, was used until 1952, with the exception of two years during World War II.

Since 1999 the community has been allowed access to celebrate Jewish festivals. A year before, then-U.S. Secretary of State Madeleine Albright and First Lady Hillary Clinton visited the synagogue to promote awareness of the landmark and its history.

The synagogue was listed in 2002 on the World Monuments Watch list of endangered buildings. Ohel Rachel used to be the home of 30 Torah scrolls, could hold over 700 people, and was the centre of Jewish life in Shanghai for decades. Chinese officials, diplomats, local dignitaries, Jewish leaders and members of the Jewish community were on hand at the official re-opening, gathered in the courtyard adjacent to the synagogue.

The opening ceremony was presided over by Rabbi Greenberg and Maurice Ohana, Shanghai's Jewish community president. Ohana's daughter got married at the synagogue in 2008, the community's first kosher wedding in six decades.

Rabbi Shlomo Aouizrat offered a prayer followed by Rabbi Shalom Greenberg who thanked the Chinese government on behalf of the Jewish community. Ohana presented awards to Chinese officials who made it possible for Jewish life to return to Ohel Rachel. Local Jewish children recited biblical verses and Israel Consul General to Shanghai, Jackie Eldan spoke to attendees about his family's ties to the Sassoon family. Eldan had the honour of cutting the ribbon in front of the synagogue's entrance.

Chabad-Lubavitch Rabbi Mendy Alevsky, who arrived last month with his wife Sara, will help the Jewish centre deal with the requests of patrons in need of kosher food and other services.

Jewish Times Asia recently reported in the May 2010 issue, on the first wedding at Shanghai's other synagogue Ohel Moshe in 60 years, between Ran and Osnat Fridman.

("Jewish Times Asia", June 2010)

United Jewish Congregation 20th Anniversary Gala

On the evening of Saturday, 29 May, The United Jewish Congregation of Hong Kong (UJC) celebrated its 20th anniversary with a Gala event that will not be forgotten. The event was held at the Hong Kong Convention and Exhibitions Centre.

More than 130 members, current and past, their families and friends and other prominent members of Hong Kong's Jewish community, gathered to give tribute to this vital Jewish institution. Special guests included Rabbi Emeritus Lee Diamond, Consul General of Israel in Hong Kong, Mr Amikam Levy, and Sofer Jamie Shear, Following the custom

of giving china on a 20th anniversary, the theme for its celebratory Gala was all things "China," a fitting theme for an event honouring the community's home in Hong Kong for the past two decades.

The room was colourfully and elegantly decorated with lanterns, bird cages, and Chinese porcelain-ware; and each table was named an animal in the Chinese zodiac.

In addition to eating, drinking, and dancing the night away, several guests made moving speeches about the establishment and importance of the progressive Jewish synagogue. It was clear from these speeches that the UJC stands true to its name, as a

place where its members are encouraged to engage with their Judaism and to be an important part of the UJC family regardless of their background.

The event raised nearly HK\$250,000 for UJC programming, particularly for the Shorashim programme for its youngest members. As part of its commitment to Tikkun Olam, a portion of the evening's proceeds will be donated to Half the Sky Foundation, an organisation that enriches the lives of orphaned children living in China's social welfare institutions. The UJC is looking forward to spending many more years as part of Hong Kong's Jewish community.

("Jewish Times Asia", June 2010)



In the previous issue we presented the story of the Baghdadian Jews of Singapore. In this issue we continue with the history of the former Baghdadian Jewish communities in the Far East by telling the story of the Jewish community in Burma. Needless to say many of the families that came from Baghdad to various cities in the Far East or that had first passed through Bombay and Calcutta were often related to each other and bore similar names. It is hoped that researchers at the Babylonian Jewry Heritage Center will eventually be able to draw up genealogical listings of the various family trees that they have been collecting in order to trace their lineage.

Sephardi Genealogy

Since 1989, Tel Aviv-based native New Yorker, Schelly Talalay Dardashti has researched her families from Spain, Iran and Belarus. In an article published two years ago called "Sephardi Genealogy Comes of Age" she wrote that Sephardi Jewry has begun the quest for information about its ancestors. The Sephardi roots of some Eastern



Tree Builder – Mathilde Tagger

European Jews are also being investigated. Researchers such as Harry Stein and Alain Farhi believe that it is the Internet that has fueled their quest and increased their resources. For Farhi, the endeavor close to his heart is safeguarding the civil records of the Egyptian-Jewish communities in Cairo and Alexandria. Another researcher is Mathilde Tagger, a Jerusalem-based Sephardi genealogy pioneer.

Together with Yitzhak Kerem, she published the Guidebook for Sephardic and Mizrahi Genealogical Resources in Israel (2006). Many of her important indexes and databases are now posted on Dr. Jeffrey Malka's www.sephardicGen.com site. The response to his site prompted Dr. Malka to write a book called Sephardic Genealogy: Discovering Your Sephardic Ancestors and Their World (2002). Dr. Yitzhak Kerem publishes a monthly Sepharad e-letter with over 4,000 subscribers, and he is in the process of organizing the first Sephardi March of the Living to demonstrate that the Holocaust also impacted Sephardi communities.

OHEL RACHEL SYNAGOGUE

Dear Friends,

We would like to thank you all for attending the opening ceremony of Ohel Rachel Synagogue last Friday night.

It is truly a historic time for us as a Jewish Community to revive a synagogue so that it can once again be used for prayer and community celebrations on a regular basis. The overwhelming support for this occasion was greatly appreciated.

Additionally, Ohel Rachel will be used as a Center for Shabbat service and celebrations downtown. As the Jewish population in Shanghai grows rapidly and steadily, the need for a Downtown

Jewish Center branch became stronger in recent months. It is very special to have Ohel Rachel serve as our Jewish base for this purpose.

As expected, this project is a large expense for our small community. From paying for basic renovation done by the government, to purchasing the equipment, the books and talitot, to the Israeli security team at the door and more (see below), we need community support.

Your financial help is needed and we are asking you to be generous in your giving for this good cause. You will be able to dedicate the donation in memory or in

honor of your loved ones.

We are now raising funds to pay for the renovation and ongoing expenses which include:

Payment to Government, security people, Shabbat meals, utilities (electric etc.).

Synagogue material we need to get immediately includes:
Tallit: Any Tallit (with black line on it) \$30.00 each (100 needed)
Chumash: Artscroll Chumash (The Stone Edition) \$40.00 each (200 needed)
Siddur: Shabbat Siddur Kol Yehuda – Orot \$33.00 each (200 needed).

The Baghdadian Jews of Burma

The Burmese people are a combination of various peoples and tribes. It may be assumed that a few isolated Jews were already among them in the 18th century. We know of some graves of Jewish merchants from the period of the Kings of Burma, including a Jewish trader from Western India called Solomon Gabirol, who was commander of the royal army of King Alaungpaya (1752-1760).

The first group of Jews arrived in Burma (now called Myanmar) during the 1830s from Baghdad and Basra for trade between India and Europe, and settled in the capital city of Rangoon (now called Yangon). When they arrived they found a small, undeveloped city, almost a village, which they soon developed and laid the foundations for the economic advancement of Burma. Some of them had originally settled in India and then transferred to Burma, and were joined by a few Jews from Persia and Egypt. Jewish immigration increased until the conquest of the country by the British in the 19th century and was administered as a province of British India. It was only in 1937 that the territory of Burma was separated from India and became a self-governing colony.

Bagdadian Jews prospered under British rule in Burma with its largest community in Rangoon. They engaged in trade and preserved the customs of their country of origin.

In 1852 a Galician Jew, Solomon Rinman, found that there were about 40-50 Jewish families in Rangoon and that many were rich through trade, and had shops along Dalhousie Street. Three Jews received

the title of Honorary Magistrates, one was appointed as the Municipal Commissioner of Rangoon, and many Jews served in high government positions.

In 1857 the beautiful synagogue, Musmeah Yeshua, was built and still stands today.

In 1881 a committee was appointed to conduct all the affairs of the community. They had a hazan, shochet and mohel, but there was no authorized rabbi. All religious questions were referred to the Baghdadian religious authorities. In 1883, a school, Sha'arei Yeshua, was built next to the synagogue. In 1894, Rav Ezra Dangoor, one of the great rabbis of Baghdad, was invited to serve as the head of community in Rangoon, but a year later returned to Baghdad for health reasons.

A Jewish traveler, Israel Cohen, who visited India and Far East during the years 1920-1921, found 500 Jews in Rangoon, most of them from Baghdad who spoke Arabic among themselves, Burmese with the local population and English with Europeans.

The Jews of Burma enthusiastically welcomed emissaries from the Land of Israel who often visited the Jewish community. Large contributions were made to them and to various educational institutions in Baghdad. After the pogrom of 1941 in Baghdad, a Rangoon Jew contributed £30,000 to the Baghdadian community. Besides the community in Rangoon, there were Jewish communities in Bassein, Moulmein, Mandalay, Meymoyo, Pago, Dalai, and Insan.

Before the Second World War there were 2,150 Jews in Burma, and when

the Japanese overran the country in 1942 about 2000 of them fled to India by sea and settled in Calcutta, leaving behind their businesses and properties. Of the few who remained behind some were tortured and killed and others were subjected to forced labor, or managed to join the underground resistance movement. After the war about 500 Jews returned to Burma but found they could not reconstitute their businesses in the new conditions that had been created, nor could they regain their former positions in the government in spite of the free and democratic regime that was set up. The synagogue Musmeah Yeshua was not damaged, but all the houses around it were destroyed or burnt down. A British military observer wrote in 1945 that the synagogue was opened once again for prayers after a suspension of three years. It was lucky that nothing in it was damaged nor were any of the 90 Sifre Torah with their silver ornaments stolen. When the houses around it were burning Jewish volunteers went up on the roof to prevent the fire from reaching the building. They built wooden huts around the synagogue on the pretence of setting up shops there, and stayed in them to guard the building.

On January 4, 1948 Burma achieved independence, and the authorities allowed the Jews to decide whether they wished to be Burmese or British citizens. Since the Jews realized that the government tended to be a leftist one, they decided to leave the country and migrate to India, England, the United States or Israel. By 1954 the community headed by

Synagogues of the World

Myanmar (Burma)

E. S. Meyer, numbered only 230 Jews centered around the synagogue area, and by 1957 it went down to about 100-150 members. Most of them were small merchants or clerks in the various trading houses. Community life resumed, but they had no shohet or mohel. In 1949 some of the Sifrei Torah were sent by air to Israel.

Burma was the first Asian nation to fully recognize Israel on December 7, 1949. Israel assisted Burma by sending experts in various fields such as cooperative agriculture, military training, industry and technological education. A small "settlement" of Israelis was set up in Rangoon. The Israeli Embassy in Burma was opened in December 1953, while the Burmese Embassy in Israel was established in May 1955. The Prime Minister of Burma, U Nu, visited Israel in May-June 1955.

In 1957 a visitor to Burma, Yosef Carmel, found 200 Jews living in Rangoon, mostly Jews from Iraq and India, as well as a few American Jewish families. The Israeli Foreign Minister, Moshe Sharett, visited Rangoon twice, in 1952-3 and in 1956, and prayed in the synagogue with a small congregation of only 20 worshippers. They told him that 40 Sifrei Torah had been sent to Israel and 80 ark curtains (parochets).

In 1964, after the nationalization of businesses, many Jews began leaving the country. By 2002 only 20 Jews remained in Rangoon. Employees at the Israeli Embassy help the keeper of the synagogue, Moses Samuel, to maintain regular services.

It is interesting to note that in Northern Burma there is an ethnic group known as the Mizo people who believe that they are descendants of the lost tribe of Manasseh. They call themselves Bnei Menashe and some have converted to Judaism and intend to immigrate to Israel.

(From Babylonian Jewry in the Diaspora by Abraham Ben-Yaacob, 1985)



Musmeah Yeshua Synagogue, Rangoon



Musmeah Yeshua Synagogue, Rangoon

A PRETTY WEDDING IN HONGKONG

JOSEPH—TOLEDANO
[FROM OUR CORRESPONDENT]

HONGKONG, 30TH MARCH, 1908.

A very pretty and fashionable wedding was solemnised at the "Ohel Leah" Synagogue, on Sunday the 29th March at 4 o'clock in the afternoon, when Miss Juliet Florence Joseph, the younger daughter of Mrs. S. A. Joseph of "Stonehaven," Hongkong and the late Mr. Saul Abdulla Joseph, who was for 20 years a prominent and respected resident of the Colony, and Mr. Teofilo Toledano of the Eastern Extension Australasia and China Telegraph Company, the youngest son of Mr. and Mrs. Amadeo Toledano of Leghorn, Italy, were united in the bonds of matrimony. There was a very large attendance of relatives and friends of the happy couple, among whom they were both held in high and popular esteem and the gathering was representative of every section of the community of Hongkong.

Among the numerous guests, who numbered over 250 were the following.

Comm. and Madame Volpicelli (Italian Consul-General), Mr. A. P. Wilder (American Consul-General), Mr. H. E. R. Hunter, Mr. and Mrs. E. S. Kadoorie, Mr. & Mrs. J. L. van Houten, Mr. and Mrs. Seth, Mr. and Mrs. E. Shellim, Mr. J. M. Beck, (Superintendent E.E. A. and C. Tel. Co.) and Mrs. Beck, Dr. and Mrs. Bellios, Mrs. A. J. David, Mr. and Mrs. W. B. Walker, Mr. C. S. Gubbay and Miss Gubbay, Mr. H. N. Mody, Mr. A. Howard, Mr. F. W. Edwards and many others, including the staff of the telegraph company.

The Synagogue was artistically decorated with evergreens, streamers of which adorned with choice flowers stretched from corner to corner, while from the centre hung suspended, a magnificent basket of flowers. Above the entrance a floral bell of evergreens and lilies was suspended. There were several archways of greenery leading to the *Hekhal* while on the steps that led to it were neatly arranged pots of palms and ferns. Along the gallery garlands were arranged with bunches of roses at intervals and all combined made a very pretty effect in the interior of the Synagogue. The bride, who looked charming, was given away by her elder brother, Mr. J. E. Joseph. She was attired in an empire gown from the up to date establishment of Madame Jaya, and wore a beautiful diamond necklace, the gift of the bridegroom, and a dainty collar of pearls, a present from her mother and brother. The gown was of beautiful soft white satin, profusely trimmed with applique Brussels and silk fillet lace. The full court train of satin falling from the shoulders was ornamented with true lovers knots, decorated with bunches of orange blossoms and chiffon. The bride carried a bouquet of lilies of the valley and white lilac. A novel feature of the

wedding was the absence of bridesmaids, her train being held by two prettily attired pages, (Masters Lawrence and Hora e Kadoorie) the children of Mr. and Mrs. E. S. Kadoorie. Mr. S. H. Michael acted as best man.

The ceremony was performed by Mr. D. H. Silas, who was assisted by Mr. H. A. Meyer.

As the bride entered leaning on the arm of her brother the "*Lechah Dodi*" was ably rendered on the organ by Mr. Geo. Grimble. The Canopy was held by Messrs. E. D. Huskell, A. S. Gubbay, E. M. Raymond and R. M. Joseph, while among those on the *Hekhal* were the bride's mother and her sister, Miss Moselle Joseph. After the ceremony the bridal couple left the Synagogue for the vestry to the strains of "*Hallel*" (Festival Psalms) which was followed by the joyful rendering of Mendelssohn's Wedding March.

The company then adjourned to the Jewish Recreation Club, adjoining the grounds of the Synagogue, (the building of which was lately so generously presented to the community by Mr. E. S. Kadoorie), where the reception was held in the spacious hall, prior to which the newly wedded couple were photographed on the lawn outside. After receiving the congratulations and good wishes of their numerous friends the large and magnificent wedding cake was cut by the bride.

Mr. R. A. Gubbay, the popular president of the Club then proposed the toast of the health of the bride and bridegroom. He said a most responsible and pleasant duty had fallen on his shoulder. He asked for their kind attention while he proposed a toast which he knew would meet with their hearty response. They had just witnessed a most interesting and perhaps the most solemn ceremony of our social life. Two young people had united themselves for better or for worse, for richer or for poorer. Amid them were many smiling and merry faces, some happy in their recollections of their past experiences, some hopeful in their anticipations. He thought that the lovely, charming, beautiful and captivating bride had her cup of joy full. She had around her her dear mother, sister, and brother, her younger brother only being absent. On the other hand the groom was not so fortunate as to have his kith and kin around him, but during his stay with them, his honest, sterling and straightforward qualities had endeared him to all and they claimed him now as one of their own. He wished the happy pair every good wish, that the

ir path in life be strewn with roses, may all be bright and sunshine, that God might bless them with every happiness and long life, and that nothing in this world should mar their domestic life and happiness which he was sure was echoed by one and all present.

The bridegroom in replying, said that when he first came to Hongkong two years ago, he was an utter stranger to the Colony. But there was one thing which distinguished him and of which he felt proud and that was the fact of his being a Jew. The door of every home was thrown open to him and every facility offered him. Continuing, he said, that besides the Union Jack which was part of the wedding cake's decorations, there hung another flag—that of Italy. Although they enjoy the protection of the British Flag, still they must not forget that Italy was always, and is still one of Britain's best friends and spoke of the esteem with which Jews were regarded in Italy. He was in receipt of a telegram from his relatives congratulating and blessing them. Among the many presents they had received that day there was one which was most dear to him. That was the present from Mrs. Joseph, and that rare gift was his wife, and he was confident that the lady he had married was the best in the world.

Comm. Volpicelli, the Italian Consul-General, said that he had not intended to speak, but as he was challenged by Mr. Toledano he was obliged to do so. He remarked that Mr. Toledano had not spoken enough of the esteem in which the Jewish people were held in Italy. They were considered as Italians themselves. The present Mayor of Rome was a Jew. They had also had several Jewish Ministers of the Crown, such as a War Minister and others. He would make no more references to the bride and bridegroom as that had already been done by Mr. Gubbay.

The room was then cleared for dancing, in which the bride and bridegroom took part. The hall was prettily decorated. At one end were displayed the words, composed in evergreens and flowers, "God bless the happy pair" while at the entrance stood a neat little arch with the word "Welcome" made up in the same way. At the other end of the hall the floral inscriptions "Long Life and prosperity" met the eye. On the table in the hall, the wedding presents, which were both handsome and numerous, were displayed. Prominent among them was a beautiful silver tea set and tray, the gift of the staff of the E.E.A. and C. Telegraph Company. Later, after a few dances the happy pair left amidst the usual shower of rice and with the best wishes of their friends.

The bride's going away dress was of ciel bleu chiffon cloth gauze, trimmed in mirror velvet of dame shade touches and tassels of gold to match the hat, which was trimmed in shaded pink.

The honeymoon will be spent in Macao. Later on, Mr. and Mrs. Toledano will leave for Shanghai, where Mr. Toledano goes on promotion as assistant-superintendent.

Jewish Times Asia celebrates 4 years

The April 2010 edition marks the 4th anniversary of Jewish Times Asia. The monthly newspaper was established by Publisher and Editor-in Chief Philip Jay.

Though Jewish communities have been in Asia for centuries, no prior attempt was made to publish a regional newspaper. When asked about the impact of Jewish Times Asia, Mr Jay commented that the contribution to Jewish news and continuity has increased immensely over the past few years as people are paying more attention to stories coming out of this part of the world. "When we first launched there was very little quality content, but now we are in a fortunate position to pick and choose what articles to publish,"

he continued. "One important area that has definitely impacted and increased cooperation is the relationship with Israel's Ministry of Foreign Affairs and the diplomatic core, including the consulates and embassies around the region."

The paper provides the Jewish community a well-researched and unbiased snapshot of news from around the region that all Jewish residents can relate to. It brings business, arts, culture and interviews with local personalities into focus and provides valuable information to locals and visitors on where to find their Jewish connections in Asia.

With today's improved coverage, the print version of Jewish Times Asia is available free of charge in all

countries in the region to all Jewish communities. The newspaper is also available to read on-line at: www.jewishtimesasia.org.

"As our diverse communities expand and as Asia becomes a powerhouse in the world economy, so will the depth of the news," Mr Jay emphasised. Jewish Times Asia is poised to become a historical legacy of Jewish life in Asia in the 21st century. It will continue to be an integral part of the fabric of the community, keeping our readers informed all along the way. Jewish Times Asia wishes to thank their partners, advertisers and readers for making it a successful publication and most importantly for their continued support.

(Jewish Times Asia, April 2010)

Israeli National Day Reception With a Difference

Held on 4 May at the Hong Kong Convention & Exhibition Centre, the reception celebrating the 62nd Independence Day of the State of Israel was graced by the presence of two ministers from Israel, Dr. Yuval Steinitz, Minister of Finance, and Mr. Gilad Erdan, Minister of Environmental Protection. They were leading an official delegation to inaugurate the Israeli Pavilion at World Expo 2010 in Shanghai.

The special guest was Gao Yu-chen, Deputy Commissioner of the Ministry of Foreign Affairs of the People's Republic of China in the Hong Kong SAR.

Coming from the Hong Kong SAR Government were: Mr. Wong Yan-lung, Secretary for Justice, the guest of honour; Mr. Tsang Yuk-sing, President of the Legislative Council; Dr. York Chow, Secretary for Food and

Health; Mr. Tsang Tak-sing, Secretary for Home Affairs; Mr. Edward Yau, Secretary for the Environment; Mrs. Rita Lau, Secretary for Commerce & Economic Development; and Mr. Tony Nguyen, Director of Protocol. Other distinguished guests were Captain Ofer Aloni and Captain Zeev Ben Dor, senior captains of El Al Israel Airlines and former combat pilots of Israel Defence Forces. There was a very good crowd with about 600 guests including consul generals, rabbis, and leaders of the Hong Kong Jewish community, Chairman of the Israeli Chamber of Commerce in Hong Kong, local business leaders and friends of Israel.

Ambassador Amikam Levy, Consul General of the State of Israel in Hong Kong and Macau, said in his speech that the secret of success of the State

of Israel flourishing in the desert for 62 years was the human assets. He added that this was not only on based on the Israeli people's determination, faith and ability. The success also lies in a power to think outside the box. "Creativity for us is a fundamental value," he said.

He also highlighted the thriving relationship between Israel and Hong Kong and the potential cooperation in fields such as alternative energy, water technology, homeland security, environmental technologies and infrastructures.

Following the official ceremony, PercaDu, a world class Israeli percussion duo of Tomer Yariv and Adi Morag, performed for the guests, with a series of works by Piazzolla, Bach and Liszt, among others.

(From Jewish Times Asia, May 2010)

China's Jewish Dynasty

Local Jews Recall a Childhood in the Far East

By Dan Pine



All he has to do is close his eyes, and Mat Nissim is back in Shanghai. He's back in an elegant house with 14 servants and a brood of hens in the backyard. He's back at his parent's dinner table where, depending on the guests, the conversation might be in Hindi, French, English or Shanghai's unique Chinese dialect.

Nissim, 86, has lived in the Bay Area since the early 1950s. However, half a century is not enough to erase his memories of growing up Jewish in Shanghai, from the 1920s through the 1940s. Today, the semi-retired banker proudly claims his Chinese heritage. "I wish I never had to leave Shanghai," says Nissim from his Walnut Creek home. "I'd still be there today". Nissim and two other local Jews in their 80s and 90s – Inna Mink of Larkspur and Hyman Gurman of San Francisco – probably won't make it back to their former hometown of Shanghai anytime soon. But thanks to an ambitious year-long exhibition that started last month, Shanghai is coming here.

The Shanghai Celebration is a multi-venue festival honoring San Francisco's sister city, with presentations staged by various institutions around the Bay Area, mostly in San Francisco. The exhibits include art, performance, film screenings and panel discussions,

and several of them have Jewish angles. One of the most fascinating for Jewish audiences will be the exhibit "Jews in Modern China" which began this week and runs through May 16 at the Presidio Officers' Club in San Francisco. A welcoming reception, with Jewish community leaders, scholars from China and representatives from the Chinese consulate, takes place Tuesday, March 2. Composed of 89 vintage photographs and accompanying documents, the exhibit also includes lectures and panel discussions about the Jewish saga in China.

Three distinct waves of immigration mark that saga: Sephardim from the Middle East who settled in cities such as Shanghai and Hong Kong in the 1840s (some cashing in on the opium trade); Ashkenazi Jews, mostly from Russia, in the late 19th century who settled in the north; and the famous Shanghailanders, more than 20,000 European Jews fleeing Nazi Germany. All three waves are represented in the exhibit, as well as the fourth wave: Jews from around the world living and working in China today.

The American Jewish Committee's San Francisco office is co-presenting the exhibit with the Presidio Trust. Mervyn Denker, the AJC San Francisco regional director, says the exhibit

recognizes the fact that the Chinese "welcomed the Jews, and that anti-Semitism was never present in that country. When other countries were closing the door on immigration, the Chinese did not do that." AJC San Francisco board member Linda Frank ran point on the exhibit, meeting with Chinese consulate staff and securing additional material for the pre-existing display (assembled by the Chinese International Cultural Exchange Center and the Center for Jewish Studies in Shanghai). "People just don't know these stories," Frank says. "More people know of the [refugees] that came from [Nazi] Germany, but not of the existing Jewish communities that were there to greet them." Communities such as the one Mat Nissim was part of.

A third-generation Shanghai Jew, Nissim can be spotted in a couple of photos in the exhibit. One shows him at age 9, with his brothers, dressed in traditional Chinese garb. The other shows him as a young banker in Shanghai, which was a freewheeling capitalist center before the communist revolution. Nissim's family immigrated to Shanghai from India as part of a Sephardic migration to China in the 19th century. His family and many others were drawn to Shanghai's emerging economic

might and its tolerant views of foreigners. Strictly orthodox at home ('My father was so religious, he would say 'Don't eat at the rabbi's table' meaning that's how kosher our home was") he went into the family banking business at an early age. "The city was so cosmopolitan, so international, and the education was tops." Nissim recalls. "It was a lifestyle that did not exist in any other part of the world".

Like Nissim, Inna Mink of Larkspur has fond memories of her Shanghai childhood. Born in 1928 in Harbin (a northern Chinese city with a once-sizeable Russian Jewish population) she and her family move to Shanghai when she was 2 years old.

Mink will speak April 29 at one of the exhibit's panel discussions sponsored by Lehrhaus Judaica. Unlike Shanghai's Sephardic families, many of whom originated in India and Iraq, Mink's family was Ashkenazi. Her parents, born in Siberia, were lured to China by business opportunities when the railroads expanded along the Sino-Russian border. Though she has no memories of Harbin, Mink remembers the splendor of Shanghai in vivid detail. "Life was sweet," she recalls. "My father opened a [metals engineering] factory in Shanghai. We had live-in servants in the house. My parents belonged to private clubs which was the style." She also remembers a very cosmopolitan city in those pre-war days: the Palace Hotel lobby with its crystal chandeliers and white-gloved doormen, the department stores, the ocean liners and steam ships lining the harbor, and rickshaws jamming the boulevards. Even the prostitutes were glamorous. "The girls were absolutely beautiful," Mink says. "Many men had concubines. The downside was that many Chinese families got rid of their [baby] girls. The Russian Orthodox nuns would drive up and down the street looking for babies wrapped in newspaper and dumped in the street or in the

garbage."

Like any other major city, there was plenty of poverty – and the congregants at Mink's orthodox synagogue took tzedakah seriously, helping their Chinese neighbors as well as the European Jews who descended on Shanghai during the war years. Though the native Jews opened soup kitchens and donated goods to their European fellows, there was only so much they could do. With Japan occupying the city starting in 1937, the Europeans were ghettoized on the opposite side of Shanghai. Mink and her family continued to live in relative splendor, but many of the newly arriving Jews suffered. "They had the worst time and barely survived," Mink says. "They lived in hovels, had little food, and lived by their own contriving." The glamorous Shanghai of Mink's childhood was a world away from Hengdaohezi, a tiny outpost in northwest China not far from the Korean border. Hyman Gurman was born in Hengdaohezi 93 years ago. His parents – Jewish natives of Siberia – came to the region in 1912 with the growth of the Chinese Eastern Railway, which crisscrossed the border between Russia and China. Today Gurman lives in the same Sunset District house he bought decades ago. His daughter, Bess Gurman of Piedmont, speaks for him and for his proud legacy as a Jew from China. She donated old family documents to the "Jews of Modern China" exhibit, including a fifth grade report card from her aunt's Russian school in Hengdaohezi. She feels the exhibit honors her family history as well as one of the lesser known sojourns of the Jews.

"Anytime there's recognition of diversity, it helps people understand each other better," Bess Gurman says. "Jews went wherever they could go, and this was a safe haven for many years." Hyman and his three siblings grew up speaking not Chinese but Russian and Yiddish. Their father was

the town shoemaker and shochet (kosher slaughterer). Though her father came to the United States as age 11 and quickly adapted to his new homeland, he never forgot those early images of Jewish life in provincial China. And he made sure to tell his San Francisco-born daughter. "When I was in the fifth grade, I had to write a family history," Bess recalls. "I wrote that my father was born in China. At parents' night, the teacher said, 'I think your daughter was lying.' But my father told her he was born in China.

At work on the exhibition for more than a year, Linda Frank had several good reasons for getting involved with "The Jews in Modern China." For one, she had seen the exhibit before at the Simon Wiesenthal Center's Museum of Tolerance in Los Angeles. It impressed her then, and later, in her capacity as an AJC board member, she led the way to bringing it here for the Shanghai Celebration. For another, her son now lives in Beijing, working as a New York Times journalist. She attended the 2008 Beijing Olympics, and is gearing up for her ninth visit to the country later this spring. But her fascination with the Jews in China began more than 20 years ago, when she first read up on the subject. A freelance writer and critic, Frank wrote a novel "Secrets of the Afikomen" which includes sections about the Jews in Shanghai. "It was the only place that welcomed Jews when nobody else did," she says. "Even now the Chinese have a great respect for Jews. There's a bond and mutual respect."

Why did the Chinese people not only reject anti-Semitism, but come to embrace the Jews? Historians proffer several theories. China's spirituality – centered on Buddhism, Taoism and Confucianism – had no conflict with Judaism, and indeed found areas of overlap. In addition, Jews and Chinese share many values, including emphases on family and education, and both cultures have histories of

victimization and suffering. Moreover, China and Israel formed many trade alliances, launched even before the two nations established diplomatic ties in 1992.

Bottom line: China is as friendly to Jews and Israel as any nation on Earth.

"There's no anti-Semitism in China," says Nissim. "On top of that, there are books in Shanghai today that say 'Be like the Jewish businessman. Have the spirit of the Jew.' Before Nixon went to China, Israel was already doing business with them."

Nissim would have been content to remaining in China and working as a banker. Unfortunately, as the communist revolution swept the country in the 1940s, he felt compelled to leave. He'd visited the United States as a teenager, and knew that America would become his eventual home.

The day after he departed Shanghai in April 1949, Mao's army forced the city to surrender. The rest of the city's Jews were forced out the following year, not because of their Judaism but because they were considered foreign capitalists. Nissim eventually settled in the Bay Area where he has lived since 1952. He still serves on the board of the S.F.-based Bank of the Orient, and he still speaks Shanghainese. Over the years he has lectured frequently about the Jewish experience in China, and he's been back to his hometown a few times. Mink has been back only once, in 1980, before China emerged as the economic powerhouse it is today. She sees images of Shanghai's towering new skyline and doesn't recognize it as the bustling city that once laid out the welcome mat to wandering Jews. "We were a very close-knit community," Mink recalls. "We had a very decadent, spoilt life before the war. Then it all changed and stopped, overnight." It was not long before she married, came to America, started a family and enjoyed a career as rep for a leading sportswear company. But she says after all these years she

still remembers the thrum of the old city, the rickshaws racing by, and the Chinese street beggars crying in their pidgin English: "No mama, no papa, no whiskey soda."

(From *The Jewish News Weekly*, February 26, 2010)

The Shanghai Celebration

As part of the yearlong Shanghai Celebration, a number of Jewish-themed events are coming up. For more information about these events, and for further details about the full Shanghai Celebration, visit www.shanghaicelebration.com.

"Jews in Modern China" runs now through May 16.

Photos and documents (including memorabilia from Bay Area families) depict the experiences of Sephardic, Russian and European Jews who settled in China over a 100-year period.

An opening reception at 5 p.m. Tuesday, March 2, will include a viewing of the exhibit and a discussion featuring Professor Pan Guang of Shanghai's Center for Jewish Studies. Sponsored by the San Francisco office of the American Jewish Committee and the Asia Society of Northern California.

"Shanghai's Jews – Art, Architecture and Survival" on Thursday, March 4.

A discussion about the Jews in Shanghai will cover art, architecture, survival and other aspects of their experience. 7 p.m. at the Contemporary Jewish Museum, 736 Mission Street, S.F. More information: www.thecjm.org.

"Remembering Rena" on March 7.

A program honoring the late Rena Krasno, a Shanghai-born Russian Jew who documented the Jewish experience in China. 2-4 p.m. at the Officers' Club, 50 Moraga Ave. S.F. More information: www.ajcsanfrancisco.org/china.

"A Young Man in Shanghai: Troubles and Triumphs" on March 10.

Audrey Friedman Marcus discusses the Shanghai experiences of her late husband, Fred Marcus, whose

diary was recently published. 7-9 p.m. at the Officers' Club, 50 Moraga Ave. S.F. More information: www.ajcsanfrancisco.org/china.

"Founders of the Shanghai Jewish Community: The Sephardic Story" on March 14.

Shanghai-born Leah Jacob Garrick discusses the history and legacy of Sephardic families who shaped Shanghai's business world and architecture. 2 p.m. at the Officers' Club, 50 Moraga Ave. S.F. More information: www.ajcsanfrancisco.org/china.

"Jews in Modern China: Personal Stories and Reminiscences" on March 21.

Bay Area residents, representative of the Jewish communities that settled in China, speak about living there. Presented by Lehrhaus Judaica and co-sponsored by the AJC San Francisco office. 7-9 p.m. at Congregation Netivot Shalom, 1316 University Ave. Berkeley. More information: www.lehrhaus.org.

Note: Repeats 7-9 p.m. April 29 at the Officers' Club, 50 Moraga Ave. S.F.

Three Jewish-oriented films have been included in the celebration's "Shanghai Film Series".

"The Port of Last Resort" – a tale of Jewish refugees in the 1940s Shanghai is told by former refugees and through rare home movies, newsreels and propaganda films.

79 minutes, May 2, 2.30 p.m.

"A Place to Save Your Life" is about Jews living in Japanese-occupied China.

52 minutes, in English. June 6 at 11 a.m.

"Shanghai Ghetto" – a 95-minute documentary narrated by Martin Landau, with English subtitles. June 6 at 2 p.m.

All three will screen at the Asian Art Museum, 200 Larkin St. S.F. as part of the Target First Free Sunday promotion. More information: www.asianart.org.

Kaifeng, Jerusalem

A Documentary by Noam Urbach

SYNOPSIS

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

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

however, they go through the entire process, accepting that Kaifeng Jews must retrieve their Jewish background if they want to rejoin the Jewish people and make aliya. As Shlomo becomes more devout, he clings to his original mission – to open the gates for the rest of the Kaifeng Jews. In 2005, after completing the official conversion process, Shlomo and Dina visit Kaifeng, where he fulfills his dream of teaching other Jewish descendants about Judaism. While that dream is fulfilled, the prospects that the rest of the descendants will be able to return to Judaism and Israel remains bleak. This truly international story is told using interviews and footage of a type that is extremely difficult to shoot in China. The film will affect how Jews and non-Jews everywhere perceive the “lost” Jewish communities all over the world and raise questions about what constitutes the global Jewish identity.

THE DIRECTOR

Noam Urbach has completed an M.A. in East Asian Studies at the Hebrew University of Jerusalem. His thesis focused on recent developments related to the Kaifeng Jews. Urbach

directed and photographed the documentary short “Sorry, Selichot” broadcast on Israel’s Channel One in 2004. He currently lives with his wife and son in Jinan, China, where he studies and teaches Hebrew and Jewish Studies at Shandong University.

BUDGET AND FUNDING

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

VIDEO TRAILER

A trailer containing a collection of the type of footage that will make up the complete film is available here, but is password protected. To obtain a password, please contact the producer at the email below.

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Israel Pavilion at Shanghai World Expo 2010

1 May marked the opening of the Shanghai World Expo. The Expo is expected to attract over 70 million visitors over the next six months. Over 200 countries are participating in the Expo.

It is the first time that Israel has built a national pavilion at a World Expo at a cost of US\$6 million. Israel’s pavilion highlights innovation and ancient Jewish culture. The message of Israel to the World Expo is “Innovation for Better Life” and it echoes the theme of the Expo, which is “Better City, Better Life”. Over 3.5 million visitors are

expected to go through the pavilion. Irit Ben-Abba, the State of Israel’s Commissioner General for Expo 2010, said the 2,000 square-meter pavilion symbolizes innovation and technology. Haim Z. Dotan is the Chief designer of the pavilion and explained it consists of three areas – The Whispering Garden, The Hall of Light, and the Hall of Innovations. The Whispering Garden is a green orchard that greets visitors as they enter the building with trees that whisper in English and Chinese when you come close to them. The Hall of Light includes a 15-meter

high screen that displays films of Israel’s innovations and technological achievements. The Hall of Innovations is the centerpiece of the pavilion, with a special audio-visual show where Israeli children, scientists, doctors and inventors introduce themselves and share their hopes for a better future via hundreds of screens.

For those visiting the Expo, Rabbi Mendy and Mrs. Sara Alevsky will be available to service all their Jewish needs. They can be reached at expo@chinajewish.org.

(From Jewish Times Asia, May 2010)

A brief sojourn in Asia and the flourishing of Jewish life

David C. Buxbaum

As a youngster I aspired to be a lawyer specialising in international law, but after having served in the US army in Germany, after World War II, I was not inclined to return to Europe.

When I started to attend law school, I made a decision to specialise in an area of the world which I thought would become important, and in whose culture I had an interest, namely, China. I was in both law school and Chinese studies at the University of Michigan where I obtained my JD, and eventually went on for an MA and PhD, with a specialty in Chinese law. Naturally, China was the place to go.

Singapore my first port of call

My first posting in Asia, in 1963, was to the Law Faculty at the University of Singapore, from Harvard, which I attended as a fellow for a year. Tommy Koh, who was later to become a Minister in the Singapore's government, went to Harvard as part of the same exchange programme. At the University, in addition to English law subjects, I also taught Chinese law, which at the time was part of the Family Law of Singapore.

The Jewish community in Singapore was the most dynamic community in Asia, with two synagogues, a shochet, mikva, and a wonderful Jewish school that my four children attended. The titular head of the community, Mrs Nissam, was a wonderful person who had an open house for all members of the community on Shabbat and holidays, and was most generous with her family's money in supporting the financial needs of the community.

Taiwan surprise

I was subsequently posted to Taiwan twice, once as the Senior Fullbright scholar, with residence at Academia Sinica, and on another occasion, to complete my PhD research on law and social change, where I resided in a village in Shilin Township, called Ganyuan. I also did legal work for certain banks in Taiwan.

The community in Taiwan in the 1960s was small and not well organised. On Friday nights and Saturdays, we prayed in a building of the US military, which on Sunday, became a church for Christian believers. There was a Sunday get-together of the Community, with bagels and lox, and some of the children were taught Jewish subjects, but there was not much activity beyond that.

Hong Kong

In 1966 and 1967, at the beginning of the Cultural Revolution, I was living in Hong Kong with my family, in part to complete my PhD dissertation research work and part to take on legal work.

Hong Kong was in chaos, and the extreme leftists were fire bombing cars, periodically killing people (I witnessed their murder of a Hong Kong policeman), and in general behaving atrociously.

Hong Kong's Jewish community in the 1970s was a community, without much Jewishness. Having come from Singapore, we were surprised at the lack of a school, a shochet, a kosher mikva, a rabbi, or a regular minyan service. At that time the Jewish club was poorly maintained.

Members of the community including Karel Weiss Yaakov Zion, Zakki Dwek, Simcha Benshay and Ezeikel Abraham

felt a need to enhance the cultural and religious content of Jewish life. We organised study classes and a minyan on Shabbat and maintained a kosher table at the Jewish club. We eventually organised a Rabbi's Search Committee, consisting of Mark Ejlenberg, Jack Crystal and myself. After several months the community selected a young yeshiva boy who was Rabbi Mordechai Avtzon who is now the regional director of Chabad in Asia. His appointment ensured the kitchen was koshered, kosher meat was now available at a reasonable price and a daily minyan had been established.

Guangzhou where I spent most of my life

In April 1972 I went to Guangzhou to establish the region's office of the law firm that I was then working for. China, in the last years of the Cultural Revolution, was still largely a prison, and virtually everyone was in jail. On my first day in China, I was detained in the Dongfang Hotel, because my "guide" was sure I was a spy, since I spoke Chinese. Guangzhou at the time was the centre for international trade activity in China. The word lawyer, at the time, was one of opprobrium, since Mao Zedong had essentially done away all public legislation, closed the courts, arbitration tribunals and law departments, and sent the law specialists to the countryside. Though in fact I was acting as a lawyer, I did not use that term while I was in China. Since I spoke Chinese with some fluency and could read and write, the latter not very well. I was exceedingly busy, mostly serving the American corporations.

At the time there were no organised

Jewish communities in China, but during the Canton Fairs, twice each year, each for 6 weeks at a time (and people came to Guangzhou before and after the fair), foreign persons, including Jewish, were present in large numbers for more than 5 months of the year. Some Jewish visitors organised prayer gatherings and many brought us kosher food.

Nevertheless, for about the first seven years we were in Guangzhou, we never ate meat. We subsisted on fruits, fish, and vegetables, the former of which were not readily available for many years. Watermelon was the only staple fruit.

Foreigners in China required a visa for each city that was open to travel, and not many cities were so open. In some locations, such as Hainan, travel from one county to the next required a visa. Travel by plane was not commodious, and most airplanes were Russian, neither comfortable nor modern. Travel to Hong Kong from Guangzhou took a full day. The only means of transportation between Hong Kong and Guangzhou was by train.

Until 1978, when Deng Xiaoping rose to power, almost all business in China was concluded by trade agreements between state-owned enterprises and foreign companies. The largest sales were whole plant

sales. Not until 1978, with passage of the Joint Venture Law, was foreign investment permitted.

1980s onwards

When Rabbi Avtzon left Ohel Leah Synagogue in the 1980s to establish Chabad in the Hilton Hotel, two other active Jewish centres in Hong Kong began to prosper.

Later, Shuva Yisrael was established by the Darvish family, where my son Rabbi Benjamin Buxbaum worked for some years, and still later, Rabbi Moeded established a Sephardic community in Kowloon, which made Hong Kong the most active Jewish community in Asia. Chabad sent a schaliach to Shanghai, initially based in the Portman Hotel. Subsequently, Rabbi Shalom Greenberg became the established Rabbi in Shanghai.

Initially, the Public Security Bureau was concerned and interested in the activities of the Jewish community. We invited them to participate in our social and religious activities, and they were both studious and friendly, and came to understand Jewishreligious life.

They informed us that we could lawfully continue our activities, and once legislation was in place, we can register as a Jewish community. In fact, because of the problems of the Fa Lung Gong, that legislation was not enacted until a few years ago.

At the same time, I began to negotiate with the government on use of the Ohel Rachel Synagogue on Shaanxi Bei Road. We were first granted permission to use the synagogue on special religious holidays, such as Rosh Hashanah and Yom Kippur, Chanukah, etc. During this coming Shanghai Expo 2010, the synagogue will be available for us on every Shabbat, and we are negotiating for its full time use in the future. In Beijing, Rabbi Shimon Freundlich established the largest Jewish school in China and the only kosher Jewish restaurant in China, called Dini's.

Mongolia

Recently, there has been increased activity to develop a Jewish centre in Ulaanbaatar, Mongolia, where Jews have resided for many years and where I have been active for many years.

Chabad has sent a young man to conduct Pesach services there, this year as they have in the past. There are plans to send a full-time Rabbi to Ulaanbaatar. We were most fortunate to come to Singapore in 1963, when Jewish life was in its nadir in the region, and to see it flourish throughout Asia as it has until today. My family is most thankful for having the opportunity to play a small role in this development.

(Jewish Times Asia, April 2010)

Leo A. Orleans (originally: Lev Antonovich Oriansky)

USA

Dear Teddy Kaufman,

About a month ago I was at a luncheon and happened to meet and sit next to Ralph Katrosh, former US Foreign Service Officer. When I told him my China background he asked if I was familiar with your Bulletin. Since I never heard of it he sent me a copy (Nov-Dec 2009) where I found many familiar names and experiences.

Briefly, I was born in Sverdlovsk (Yekaterinburg) in 1924. When I was a baby my parents managed to emigrate to Harbin where we lived for 7 years. After the Japanese took over Manchuria we moved to Tientsin where we lived for another 7 years till 1939 (2 years after Japanese invasion) before leaving for the US. Along with many other Jews, my father was in the fur business. Some years ago I wrote a biography ("A Brief, Selective, Expurgated, and Sometimes Approximate Story of my Ancestors and of Me") in which I devote one chapter to Harbin and one to Tientsin. Even though you don't seem to have any trouble filling your publication, it occurred to me that you might be interested in taking a look at my 2 chapters, even though they are likely to be too long: Harbin about 10 pages, Tientsin, about 20 (doublespaced). Enjoyed your Bulletin.

Address: 655 E Street SE, Washington, DC 20003

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

Chapter 15 Section D

My life enters into a regular routine. I look around me in my vicinity. I watch the people carry on their normal way of life, each in his little pigeon-hole, doing his daily routine. Many things seem to me peculiar and weird. Once I was walking on the main street of the city and I met a woman who was also from the work camp where we previously got acquainted. She was holding in her hand a cut of beef, red and fresh. The beef was not wrapped and was exposed to the eyes of everyone. It turned out that there was no wrapping paper in the shops, so what could she do? Miss the chance of buying fresh meat? This she did not want to do as fresh meat is available very seldom. And indeed, in the following days I noticed more than once signs pasted on the shop windows "No wrapping paper", what can a person buying butter, herrings and so on do? Buy a newspaper in the nearest newspaper stand and wrap the products that he bought. In every place there are long queues. One day I saw in front of a department store a line extending up the street. That day the store was selling drinking glasses, just ordinary glasses for drinking tea. It is already a year that drinking glasses are unavailable in the city. If for instance some store puts out for sale some ten sewing machines, a queue of hundreds of people forms immediately outside the store. During the month of December no butter was available anywhere, the reason being that the quota of butter for the whole year was used up during the first eleven months of the year. Products were available in the black market only. In 1959 the fight against religion was intensified. But the churches are overflowing with people during the holidays, and even during the



ordinary weekdays people are standing in the streets. In contrast not one person goes to the atheist clubs. Professors, doctors, teachers are giving lectures in these clubs (not necessarily willingly) but the public does not participate. Books against religion were issued. A new edition of the famous book by Yaroslavsky, "The Bible for the Believers and for the Non-believers", which was first issued in 1938, was again put up for sale. Because the public did not show up in the clubs, the lecturers started to come to their places of work. In our clinic too a general meeting was assembled of all the employees, and their presence was "compulsory". The lecturer was an employee of the ministry of state security, and the subject was: "The damage caused by religion". The lecturer opens by stating, that in the guise of propagating religion America is actually dealing with espionage and doing it with the aid of the various cults which are centered in the United States. The lecturer then emphasizes the damage religion causes, as religion is nothing but a bunch of superstitious beliefs that does nothing but confuse the masses. The lecturer then declares,

regretfully, that lately the religious beliefs of large parts of the population had intensified and it is the duty of the others to fight this damaging trend. It is most regretful, says the lecturer, that many of the youth have also adopted religious beliefs. For example, take the Institute for Medical Studies – God forbid, there exists a large group of students who adopted religious beliefs, how can it be? They are studying science and nature and they should be the first to know that all this religious nonsense and stupidity is just a deception of innocent people by the priests of the various religious sects. The lecturer carries on this tirade against religion, Satan, Jesus Christ, and Antichrist, then turns to the audience and tells them that they must resist this ignorance and the lies that they hear from religion. Several times a week the television stations broadcast films on the doings of the churches and synagogues. In one of them they show how a young Jewish girl is enticed to come to the synagogue where she is subjected to a "brain washing" and is even hypnotized in order plant into her the seed of religious belief. The girl went into a religious frenzy. Her ending was that her mind could not withstand the pressures exerted on her and she had to be confined to an insane asylum. "Here, this is what religion can do to you" appears on the TV screen and also the voice of the narrator is heard reciting this phrase.

Section E

In the Soviet Union it is most difficult to find clothing items. People search everywhere to buy any clothing item available, especially items made abroad (East Germany, Bulgaria, Hungary) They

do not like to buy anything made at home, as at the various work shops in the Soviet Union the workers are only concerned with filling the “quotas” and ignore the quality of the product. On top of that, the items from abroad are cheaper. Once in a while items made in China appear in the market, especially down filled blankets. The blankets are given for sale to some department store, but it always happens that the profiteers hear of the day of sale before everyone and when the stores open they are the first in the queue. They buy out all the blankets and then sell them at inflated prices. There are times that the stores declare a big “reduction in prices”. The public is tempted and gallop quickly to the stores, but to their disappointment they find that the reductions are only for vacuum cleaners, expensive cameras and other such items, while the prices for essential items such as butter, bread, eggs and sugar are constantly on the increase and many people cannot afford to buy these products. There are also products that are not available at all. At times children’s shoes cannot be found, and in order to find them one must try his luck in one of the neighboring cities. At other times toothpaste and similar items are missing in the shops. There are many complaints against the shop salesmen for cheating the public on the weights or the accounts of the products, and of course for corruption. To buy a car one has to wait several years. One of my acquaintances got a car after a wait of only two to three months, after giving a very good “gift” to someone in the business.

Salaries are very low. Among the free professions the lowest paid are the teachers, the salaries of the doctors are very low too, and they are not permitted to practice privately. Among the patients registered in my clinic there is a manager of one of the food stores in the city. One day after receiving treatment in the clinic he asked me whether I needed good quality sausages. When I answered him that when I need this I will come to his shop, he revealed to me that “high quality” products are not sold

to “anyone” asking for them, and he is selling these products to friends only, and that when I do come I must enter through a side door only. I told this to some of my friends who were surprised and even angry that I was not tempted to take up his offer.

Every year on a set date, the “hunt” for “cows” takes place. One is not permitted to keep a cow in his possession and must turn her over to the government at a set price. Only a person who is ill and is in need of milk products, or one who has small children to take care of is permitted to keep a cow in his possession. When the “hunt” starts many come to a medical committee to get a sickness confirmation certificate. Sick people come, healthy people come, pleading, threatening, they must get a certificate of illness be what may. Now, in the Soviet Union, there are no more mass arrests as it was during Stalin’s time, but the sleuthing and trailing after suspects do not stop even now. In 1956 approximately 50% of the political prisoners were free, began to return to their former places, and were gladly welcomed by all the residents. On the trains the other passengers vacated their places for them, and everyone around bestowed much honor upon them, and they were even served refreshments. When they returned to their villages festive receptions were held for them and all drank to their health. All those festivities were not to the liking of the authorities and orders were issued to everyone to cease all this. The ex-prisoners were summoned from time to time for interrogation. One day they came to one of my acquaintances, also a doctor, who was incarcerated for many years in prisons and work camps and is now living in Karaganda. They carried out a thorough search of his home but did not find anything suspicious; nevertheless he was requested to accompany them to the offices of the MGB. Although they claimed that they are not arresting him and that he will be returned home after his interrogation at the MGB offices, the doctor, experienced with the promises of the authorities, was

sure that they were not telling the truth. This time, however, they were telling the truth. He was interrogated on his contacts with a famous lady composer, who was arrested in one of cities near Moscow and during the search in her home they found a letter from him This composer was released from prison just two years ago, after serving a ten year sentence. In the work camp she met and became friends with the doctor’s daughter who also was a prisoner. On their release from prison both women lived in the same city and continued to meet. The composer learned from the daughter about her father, the doctor, an old revolutionary and she wrote him a letter. The doctor answered her letter and this letter was found by the MGB when they came to arrest her on some new charge that the authorities had laid against her. No incriminating material was found in this letter, and after his interrogation he returned home, but before he left the authorities warned him not to be in contact with “such people”. There were many instances like this, someone told something to someone and the suspect was summoned to the MGB and received a warning. In the past, in Stalin’s time, this suspect would be sentenced to at least a ten-year term in prison, while now they receive only a first warning. New times have arrived.

Section F

Life here is hard and in order to alleviate the mood someone is trying to spread good tidings. There are no arrests any more, all the work camps are being eliminated, as there are no more prisoners. The truth of these rumors is that lately the authorities are combining several camps into one, as some of them are not self-sufficient. One of my patients who worked in the offices of one of the camps told me that in the camp where she is working only the criminal prisoners remained “and the prisoners who were sentenced under chapter 58 were all released”.

Not necessarily she smiled bitterly and explained that 6000 of the political prisoners imprisoned in her camp were

recently transferred to Narilsk – far from the eyes of the public; thousands of political prisoners were suffering in this place also in period of Khrushchev's government. One day a rumor began to spread in our city that in one of the neighboring cities, about 40 kilometers from Karaganda, a protest demonstration took place and an uprising of workers, which was suppressed forcefully by the government. The rumor spread quietly from mouth to ear, fearfully, that many arrests and even executions took place. That city, which was established not long ago, has a large factory for steel casting and employs about fifteen thousand workers. The working conditions in this factory are very hard. Living space is very difficult to find and the workers are living in broken down wooden huts and even in tents. There are none or not enough dining halls and the workers waste a lot of time waiting in queues before they can enter the dining room. Among the workers there are about 2000 Bulgarians who were brought there in accordance with a special contract agreed upon, to work and learn the trade in that factory for a period of three years. As soon as the Bulgarians learned that the authorities were not honoring their side of the agreement concerning the living conditions and the food they started protests and demands to the

factory director and the Party until their demands were eventually met and they were put up in new living quarters and a special dining room was allotted to them. They had this advantage because they were "foreign". The improvement of the conditions of the Bulgarian workers encouraged the Russians and they too began to demand better living conditions and food. However the authorities did not give the same consideration to the demands of the "Soviet" workers, and their demands were postponed time and again by various lame excuses until their patience was exhausted and one day about 5000 workers carried out a quiet protest rally, their only weapon being the posters they carried like: "Provide housing to the workers!" This quiet demonstration was broken up very violently by the authorities...

One evening one of my acquaintances appeared on the local television and read out a speech in German. This person was in formerly incarcerated in a work camp for a period of seven years and after that was released and expelled to Karaganda. This speech referred to the food parcels that were received in ever increasing numbers from West Germany. Many Germans live in Karaganda and in the neighboring cities. Those Germans were expelled to the Karaganda region from the Volga region during the war years.

Many of them receive parcels from their relatives in West Germany. These parcels contained various items like clothing and foodstuffs all of very good quality and the people used to compare the quality of the goods received from Germany to the items made in the Soviet Union. This habit of comparing the German goods to the Soviet goods was not received very positively by the authorities, and they began a propaganda campaign against receiving parcels from Germany. In the context of this campaign my acquaintance, who speaks German, was ordered to appear on television and call upon the German population to refuse to receive parcels from Germany as they are coming from Germany, an imperialistic country, and the reason for their dispatch is for propaganda purposes against the Soviet Union. Germany wants to show that we are a poor country and the Soviet population is poor too. It is not so "we have everything that one desires and everything of a higher quality than the goods from West Germany or the United States..." with these words the reader completed his speech. I have no doubt in my mind that the speaker did not believe a word he was reading. And I was sorry to see him in this situation.

Translated from the Hebrew by Benny Tzur
(To be continued)

First Wedding at Ohel Moshe Synagogue in 60 Years

The wedding of Ran and Osnat Fridman took place on 21 March (6 Nissan 5770) at the historical Ohel Moshe Synagogue in Shanghai. This was the first wedding at the synagogue in 60 years.

The wedding was led by Rabbis Shalom and Avraham Greenberg. The chuppah was made possible through the relationship of the Rabbis and the Chinese government. Most important was the help of Mr. Chen Jian, Curator of Ohel Moshe Synagogue and Director of the Foreign Affairs Office in Shanghai Hongkou District Government Office and Mrs. Amy Liao from Foreign Affairs. The Shanghai Chabad Jewish Center



catered the event with the help of Rabbi Abraham Shlezinger from New York and D.J. Simcha was in charge of the music. Over 150 family members arrived from different parts of the world, including Israel, USA, Russia, China and other countries to share in the simcha. Ran and Osnat thanked Rabbis Shalom and

Avraham Greenberg, the Shanghai Jewish Community, and all the people who made their chuppah and simcha come true. Shanghai's other synagogue also held its first wedding ceremony in 60 years in March 2008 with the marriage of Denis Gi'han and Audrey Ohana.

(From Jewish Times Asia, May 2010)

Food Memories of My Childhood in Harbin

Dina Vincow (Lihomanov)

Today we are preoccupied with “proper nutrition”. We are constantly subjected to a lot of information about food: What is healthy and what is not healthy to eat, how much one should eat, etc. I would like to tell here a little bit what I remember about food of my childhood. My memories are about the good times and also about some difficult ones as I was growing up in Harbin, China.. As a child I was surrounded by foods that one sees but does not eat. Growing up in Harbin, China made me aware of various ethnic foods: Chinese, Japanese and Korean. Yet in my family we were not adventurous eaters. We ate Russian Jewish food and looked with curiosity but also with some prejudice at what the Chinese people ate. One thing was clear to me: we do not eat Chinese food. The reasons were several. Even though we did not keep Kosher in our house we rejected many non-Kosher items like sea food and pork. I think that this aversion to such foods lasts a lifetime. There was also the ever present fear of how this food was handled and the fear of getting sick if you would eat it.

There was a small restaurant on Shirokya street not far from our apartment on Korotkaya street. The restaurant had a display window with some samples of the dishes it served. I used to stand in front of it marveling at what I saw. There were various meat dishes on display, mostly pork I assume. I knew that this food was not for me. There were interesting things like eggs that were wrapped in clay and straw. I was told that these eggs were buried

in the ground for a long time and might be a hundred years old(!!!). These dishes were a matter of great curiosity for me; they were unusual, weird and did not appear enticing. I often had a chance to watch how our Chinese neighbors ate. Our apartment was on the second floor and our dining room windows looked out into a court yard. In the summer, when all windows were open, I could easily see what was going on in our neighbors’ dining room. I did not know who these people were. There were a lot of men sitting at that table. Maybe they were the workers who were employed in the business of drying and processing fur pelts (This was something that was happening in our court , forcing us to close all the windows during hot weather). I could see all these people sitting around the table, picking up morsels of food with their chop sticks from the communal bowls and adding it to their individual bowls of rice. My mother was not in favor of this manner of eating and commented that this would be a sure way to pass germs from one person to another. I became familiar with the concept of germs when I was five years old. My father told me about them and induced into me a great fear of the world I lived in. His motive was to teach me how to wash my hands properly and to be aware of the dangers of infections and diseases in my surroundings. For a while this information made me wash my hands every time I touched anything: door handles, shoes and especially money! Of course we always did

carefully washed our fruits and vegetables with a disinfectant solution and brushed our teeth using only boiled water We took all the necessary precautions to stay healthy.

I was not allowed to buy any snacks on the street, especially during the summer months because we often heard about outbreaks of serious illnesses like typhus(?) and other stomach infections that were frequent during that time. There was, however, the notion that during the winter months the danger of infection was less, and on a few occasions I tasted some interesting, forbidden treats purchased from street vendors like long braided sticks of fried dough (we called them “kozi”) and special sticky toffee (lipuchki). They hardened and became brittle in the cold air. Hot roasted chestnuts, however, were safe and therefore a very welcome treat in the cold of Harbin winter. On one special occasion we ate Chinese stuffed dumplings –“pilmeni”. They were prepared by a Chinese cook in our kitchen. On a recent visit to Harbin, I learned that it happens to be the special dish of the city and we enjoyed eating many different varieties of this dish when we were hosted by the gracious members of the Jewish Research Center of the Heilongjiang Provincial Academy of Social Sciences.

One of the difficult memories of my childhood is that, in spite all the precautions we generally took to clean our fruit and vegetables, at the age of five I became very ill with a severe case of dysentery and nearly

died. There were no antibiotics or any other strong medicine available in those days. I was only given a few drops of opium, apparently as a pain killer. As I young child I fortunately was not aware of how serious my condition was but I remember my mother's anxious looks and the fact that three doctors came to our apartment at the same time to examine me and then to confer in our dining room about my treatment. I do not think that they had any special medication to recommend aside from a very strict diet of boiled rice (to be precise, the water in which the rice was boiled) and only much later some delicate crackers.

When I began to feel better I started to experience real hunger. I dreamed about food, about all the things I was not allowed to eat. When one of the doctors who treated me came to check on my progress I wanted to speak to him myself. I remember this conversation very vividly. It was important to me and I was hoping to get results. I presented the doctor with a list of foods I wanted to eat. On this list were things like beef cutlets (kotleti), kasha, various "varenniki" (ravioli with cheese or fruit), all heavy dishes. I remember his serious face in considering my request. He repeated the name of each food item, while bending fingers to keep the count. I was encouraged by his attention expecting a quick solution to my problem. At the end he gave me his verdict: "You can eat all these foods when you get well." I think that I never thought about food as much as I did recuperating from being sick at that time.

Since Harbin had a large Japanese population, I had a chance to learn a little bit about their culture, their clothing and food. Japanese men in Harbin wore western suits, but the women wore their traditional clothing. Even during the very cold Harbin winters they walked in the streets in some kind of winter

kimonos that did not look to us as sufficiently warm for the cold temperature. On their feet they wore some kind of padded socks with their thongs. They, however, did cover their nose and mouth with a mask, in order to prevent catching a cold.

I had a chance to see a little of the way Japanese lived and ate, because at a certain

time a Japanese young couple rented a room in our apartment. They were new in town and, I think, the husband was sent there from Japan for some temporary job. They settled in their room by building a Japanese style bed, a platform with a straw "tatamee" mat on top. The young woman did not cook in our kitchen and every evening their dinner was delivered to them in a stack of black lacquered boxes from a nearby restaurant. One time when these boxes arrived before our Japanese couple came home, I peeked into them. I was fascinated by the way their food looked, how colorful, interesting and esthetically beautiful it was. I think that I may have been looking at different types of sushi.

In spite of the fact that we did not have a common language, I became very attached to this gentle and attractive young woman and cried when they moved out.

There was another situation in which I was confronted with unfamiliar food. I recall that we had some association with a different Japanese couple. To show their appreciation to us for something that I do not remember, they wanted to invite my mother and me to a restaurant. My mother could not go and decided that I alone should join them. It was an awkward situation. The restaurant was "Mars", the coffee and pastry place on Kitaiskaya street. I agreed to go assuming that I would be treated with some pastries. It turned out that these people were going to eat some real food there and ordered something totally unfamiliar to me,

some milky looking soup with sea food. I stared at the soup, stirred it but could not eat it.

So like any minority, we, Russian Jews in Harbin ate mostly our own Russian style food and liked it. Today I regret, to a small extent, that I remained basically an unadventurous eater for the rest of my life, perhaps because of the complexity of my childhood experiences.

Memories of Food in Russia

My parents often talked about their memories of what they ate in Russia. According to them everything tasted better there. My mother, Sophia Abramovna (Birulina) Lichomanova, told stories about the abundance of fruit in the Ukraine where her family lived, about the beautiful plum tree that gave so much fruit that they filled buckets with and made it into jam. She and my father both praised the taste of "black" rye bread that was never duplicated in any other breads that we had in Harbin. My father, who grew up in the Volga region, told stories about the fruit orchards that his father rented in the spring and then employed workers to harvest the fruit and market it in the fall. He also spoke about the good watermelons that they grew in the fields and about the fisheries that they ran. One of his stories involved extracting black caviar from sturgeon they caught in abundance and how they would eat this caviar like soup from a bowl!

But there were also other unhappy memories connected with food that my parents talked about:

the hunger of the time of the Civil War after the Revolution, with people trading everything they had for some food. My mother recalled one particular incident during that period. Walking on the street she encountered a peasant woman with a loaf of bread. The woman did not want to sell the bread for money but saw a gold ring on my mother's finger and was willing to trade a

pound of bread for the ring. My mother was glad to do it and to bring something to eat for the family. One thing that helped them to survive the hunger was a food parcel that they received from an uncle who left Russia as a young man and lived in Philadelphia, USA. The parcel consisted mainly of a large amount of white flour. They were able to bake bread themselves, but used to close the curtains on their windows while eating, afraid that someone might see what they were eating. They were afraid that the whiteness of the bread might evoke envy and hostility in their neighbors.

In the time of the civil unrest and big hunger in Russia the Soviet authorities demanded of the peasants in the country to give up their stored flour in order to supply the urban population. The peasants resisted these orders and fought back. When young men, who were drafted by the authorities and sent to the villages to get some flour arrived there, they were met with great resistance and often killed.

At this time my mother worked as an office clerk for some illiterate member of the Communist Party who nevertheless was appointed to an important bureaucratic post in the city of Lugansk in Ukraine. Among other matters, this office dealt with the draft notices for the young men from the city who fulfilled the dangerous task of forcing the peasants to give up their grain. At that very time my mother's younger brother Boria was called for this duty. It became clear to my mother that the life of her brother was in her hands. Her office also gave notes of dismissal from such duty for those who had some legitimate reasons, like poor health. It was up to my mother to make a fake document of dismissal and have it signed by her boss. She knew that if she was caught she would be severely punished but she had no choice. After creating a false document she

put it in the pile of other papers that needed the signature of the boss. The boss noticed that she looked pale and that very fact distracted him. He asked her if she was alright and at the same time signed the fake dismissal note. This was one of many stories that I heard from my mother connected with hunger and life after the Revolution. She left her parents in Russia and came to Harbin to live with her uncle Jacob Lifshitz's family in 1925.

Having experienced such real hunger, my mother had a strong need not to waste any food for the rest of her life.

My Mother's Cooking in Harbin

Cooking was not my mother's greatest skill. She did not learn to cook until well after she got married; however, she did like to bake and was good at it. We could not afford to hire a Chinese cook as many of other families did in those times. My mother had to cook herself and did it in very primitive conditions. The kitchen in our very old apartment had a coal stove. I remember this big stove built of bricks that had to be heated by arranging a layer of coals on the bottom and some kindling wood on the top. It was a time consuming job and required carrying buckets of coal from the storage shack in the back yard. This stove also would heat the tank of water for our bathroom. During the summer, in order not to heat the kitchen, my mother preferred to cook outside on the back balcony on a "stove" made of a large metal container with a brick interior. It was some kind of home made barbeque pit. Later she cooked on a real "hibachi". As the war progressed we began to experience a shortage of coal and it was no longer possible to fire the kitchen stove. We used whatever coal we had to heat a couple of rooms of our apartment and had a small iron stove with a single burner on the top for cooking installed into

our dining room. I think with sadness how difficult were all these chores of every day living for my mother and how different the conditions in which I live are in comparison.

I have many pleasant memories of things we ate before the shortages of the War began to affect us: my mother's kneidlach recipe involved a special method of adding boiling water to the matzomeal. She was very proud of them because they were light and puffy. She made some special treats of matzah, nuts and honey for Passover and an unusual dish made of white radish and honey that became a sweet confection when cooked together. I think the origin of that treat was somewhere in Russia when there was no other ingredients available.

My mother made jams of real fruit during the summer and she liked baking cakes and cookies. One of her special confections was a Napoleon torte, made of twelve thin layers of pastry with rich custard cream in between them.

There was a real skill involved in knowing how to bake in a stove that did not have a thermometer indicating a precise temperature and yet my mother together with her friend would manage to bake a delicate thing like a tall sponge cake in a shape of a heart and then frost it with chocolate cream. She managed to bake many other cakes and cookies in that oven and did it for my birthdays. I remember my seventh birthday in particular because it was to be the last of big celebrations of my birthdays that involved tea parties with a table full of cakes and pastries. There were several reasons not to have parties any more. The year was 1941 and the World War II started for us in Harbin.

I only later understood how extremely lucky we were to live in Harbin during the war far away from all its horrors. Only very gradually our lives became somewhat affected by it in the form of the shortages of

food and coal. The wonderful white “semi white” and “grey” breads that we used to buy in Maizin’s bakery on Yamskaya street were no longer there. White bread rolls “saika” or the bagels “bubliki”, the taste of which remained in my memory as the best ever, were gone. Bread was now rationed one pound per person and its quality deteriorated because of the shortage of real flour. It is hard to know what was mixed into the dough of the bread that gave it such a heavy dark and claylike consistency.

As a young child I did not know much about the difficulties that my mother had finding ingredients for cooking our meals. I remember the fact that sugar was in short supply and we had saccharin instead. In spite of the food shortages, on occasion one found some unusual delicacies like pheasants at the market on Novogorodnaya street. My mother used them as a chicken substitute in making “chicken soup”. I did not like the gamy taste and was very worried that I might swallow the little metal pellets that were imbedded in the meat since these wild pheasants were shot by hunters.

We have to be grateful that we were never really hungry. The rationed bread was difficult to eat and I do not remember eating it myself. Children were allotted the same one pound of bread as adults. My mother gave away our portions to people who needed it. She learned to use some substitutes like corn flour and the flour made of some other grains and baked some bread substitutes. We even for the first time bought some white Chinese steamed rolls “pampushki” or some other kind of rolls made from corn meal, suspending the worry about germs associated with eating Chinese food.

I knew that Chinese people of our city no longer were allowed to eat rice, which had to be reserved for the Japanese Army. Eating rice

became a criminal offence. The Japanese authorities enforced this rule by severe punishments of those who violated it. The substitute for rice was some form of millet, a very small yellow grain, called “chumiza”. I have seen similar grain in the mixture of birds’ food. My mother cooked it often and it was filling and not bad tasting.

As I mentioned, we lived on the second floor of an apartment building on Karotkaya street. Since this building was one of the older ones in town, it did not have a central heating system. When the people who lived in the apartment below us could no longer afford to heat their place, our water pipes froze and burst; after that there was no water or toilet facilities in our apartment. I remember this as one of the least pleasant memories of that time. But clearly when compared with what people lived through in other places this was a very small matter.

Among my good memories were the parties in our school Talmud Torah. The custom was that special celebrations that included stage performances by the students, were followed by a tea party with pastries. Each mother was to bake something for those occasions. As the War progressed the quality of the cakes that my mother contributed changed because of the shortages and I was worried that my mother’s baking with substitute ingredients would somehow embarrass me. After the war ended there was a remarkable comeback of the most elaborate confection, made by professional pastry makers, that some of my classmates contributed to those events.

The end of the war brought back to Harbin most of the things that we missed, like the good breads and the availability of cured meats, salami or bologna in particular. What we had to do without for some time were the radios that were confiscated by the Red Army authorities and

the electricity itself after the main generators of the city were shipped to the USSR. This life without electricity for a few years was to continue for my family for another six years after we came to Israel in 1950 and settled on a moshav (then Tsalah and today Kfar Liman).

I would like to offer here a few of my mother’s recipes.

My Mother’s Recipes

My Mother’s Puffy Kneidlach

½ cup chicken fat or other fat (margarine or oil). The amount of fat can be reduced.

1½ cups of hot water.

½ tsp salt, pepper to taste, a little bit of cinnamon or nutmeg

Combine the above ingredients and bring them to a boil.

Add 1½ cups of matzah meal into the boiling water.

Bring the mixture to a boil, mixing continuously. Cool until just warm and beat in 3 eggs.

With wet hands form the mixture into balls and drop the kneidlach into boiling chicken soup or water.

After the soup comes back to a boil continue to cook for 8 minutes, remove kneidlach from the liquid, cover with chicken soup and keep warm.

Teiglach with Nuts for Passover

12 ounces. of shelled chopped nuts

12 ounces honey

12 ounces. sugar

1¼ cups crushed matzah (farfel)

1 Tbs of ginger

Bring honey to boil, add sugar, then add nuts that were rinsed with hot water and drained.

Boil for 10 minutes continuously. Add 1 Tbs of ginger and the matzo farfel. Continue mixing and cook on low heat for another 10 minutes. Test the liquid for doneness. (It has to thicken and the nuts and the honey should have browned). Empty the

cooked taiglach on to a wet board and press it down with wet hands.

My Mother's Napoleon

1 cup sour cream

½ cup butter

2 eggs

2 ½ cups flour (and more as needed to roll the dough)

Combine the ingredients and process in the processor. Cut the dough into

12 portions. Roll out each portion into a thin sheet, prick it with fork and bake in 375F oven until slightly browned.

The Cream for the Napoleon

3 cups of regular or condensed milk

4 egg yolks

1 cup of sugar

2 Tbs of flour

Cream the yolks with sugar. Add the 2 Tbs of flour.

Boil the milk with vanilla flavoring (cocoa can be used for a chocolate flavor)

Gradually add the egg yolk mixture into hot milk while stirring constantly to avoid lumps.

Spread the cooled cream between the 12 layers and decorate with fruit.

Rosenfeld's Rank in the People's Army Equivalent to That of a General

By Xu Buzeng

Jakob Rosenfeld (1903-1952) graduated from the University of Vienna. He opened a clinic with his sister. As an anti-Nazi Jewish Social Democrat he was put successively to the Dachau and Buchenwald Concentration Camps. On release he brought his younger brother Josef from Hamburg to Shanghai by voyage and arrived there in August 1939.

In Shanghai he set up a clinic and as a successful gynecologist and urologist, and his rich income afforded him a handsome living. But he was not satisfied with such a lifestyle. Having joined the international study group led by the German-Jewish writer and journalist Hans Shippe he got to know about the anti-Japanese war that was going on by the New Fourth Army. He forsook Shanghai to join the Chinese Communist-led New Fourth Army in northern Jiangsu Province. He gave medical treatments to officers, soldiers and peasants alike. Considering the backward conditions of the Army he made suggestions that training

courses be set up for medical workers, handbooks be published for military surgeons, and medical apparatus be manufactured of silver (as no stainless steel was available there) by local goldsmiths according to the drawings he provided. For his meritorious service he was promoted to a rank equivalent to that of a general.

He was befriended by Chen Yi (later the Mayor of Shanghai and the Minister of Foreign Affairs). He interviewed Liu Shaoqi, (later the President of the People's Republic), Chen Yi and other high-ranking officers, in preparation to write a book about them.

From the New Fourth Army he was transferred to the 115th division of the Eighth Route Army in Shandong Province, for the treatment of Luo Ronghuan, the political commissar who had a severe kidney disease. Again he was transferred to the North-Eastern Democratic Army in Manchuria until the founding of the People's Republic of China.

After eight years of service in the

People's Army he left China for Austria. His plan to publish a book about the People's Army and its generals did not materialize as the Korean War soon broke out and East-West relations deteriorated.

He went to Israel to re-unite with his younger brother Josef whom he brought with him to Shanghai, but died of a heart attack and was buried in the Kiryat Shaul Cemetery in northern Tel-Aviv.

In October 1992 a monument was erected in his memory and a hospital was named after his in Junan, Shandong where he had worked. In Austria a similar memorial was held. In Shanghai, a memorial exhibition was jointly sponsored by the Chinese and the Austrian sides in 1996. In Israel, the Diaspora Museum in Tel-Aviv held a three-month long Rosenfeld exhibition beginning October 1999.

Rosenfeld has become an ever-tightening link between the Chinese, Austrian and Israeli peoples.

Asian Jewish Life

Asian Jewish Life - a journal of spirit, society and culture, a new non-profit quarterly publication, released its second issue: Spring 2010. The forty-four page, full color magazine, launched in January 2010, includes pieces focused on art, cultural events, history, diversity, education, spirituality, politics, Israel and literature. Asian Jewish Life features a look at contemporary Jewry and offers insight into the lives of Asian Jews, Jews living in Asia, Jews married to Asian and Asians adopted into Jewish families. Additionally, it explores the history of Jewish communities throughout Asia of yesteryear. Through memoir, essay, opinion pieces, interviews, artist profiles, photographs and poetry, readers gain insight into the diversity of experience while also seeing how common values and shared concerns link Jews across the globe.

The Spring 2010 issue features the remarkable story of the creation of the Israeli Pavilion at the Shanghai Expo and how it is really part of a journey of architect Haim Dotan's search for his family's roots in Shanghai. The issue also includes an interview with author Mike Levy, who recently published a book, *Kosher Dog Meat*, that chronicles his experience as a Jew in the Peace Corp in a remote province of China; a look at world of the Bene Ephraim, Jews in India who have been cut off from all arteries of Jewish life for centuries; and a thought provoking piece on the Death Penalty- What Asia can learn from Judaism. The poetry of Rachel DeWoskin, author of *Foreign Babes in Beijing*, and memoirs crafted by Sandi Butchkiss and Tracy Slater are also included.

The magazine can also be found online at www.asianjewishlife.org.

Kind regards,
Erica Lyons

A medal to Commemorate 1000 years of Jewish Life in China

By Philip Jay

As director of The Jewish- American Hall of Fame, over the past 40 years, Mel Wacks has overseen the creation of what is now one of the longest series of art medals in the world. The organisation is a not-for-profit establishment and all the proceeds of the sale of the medals go towards the organisation.

One of Wack's proudest accomplishments is the creation of the official medals commemorating "350 Years of Jewish Life in America" in 2004. An example was presented to President George W. Bush at a gala Washington dinner, in which Bush concluded his remarks by saying "All of America is grateful to the Jewish people for the treasures you have given us over the past 350 years." While visiting his daughter and her family in Hong Kong, as a birthday present, she gave him the book *The Jews in Kaifeng* by Chan Sui-jeung, published by the Jewish Historical Society of Hong Kong.

Wacks was fascinated and did further research at the library of the Hong Kong Jewish Community Centre. Brenda Yi, the librarian, provided him with additional resources and that is when he had the idea, to create a medallic tribute to over 1,000 years of Jewish life in China. Jewish Times Asia first featured Mel Wacks and his minicrusade in the February 2007 issue.

Artist Jamie Franki—who designed the new United States Jefferson Nickel in 2005—was commissioned to create this medal. Franki based his design on the drawings of Father Jean Domenge, made when visiting Kaifeng in 1722.

Domenge's drawing of the synagogue was used to construct a model at the Beth Hatefutsoth Museum of the Diaspora in Tel Aviv, and is depicted on the medal. A maximum of just 488 bronze, 188 silver and 88 goldplated silver medals are being issued later this year, each individually serial numbered on the edge. The medal is an impressive 3-inches diameter, weighs a full half pound, and comes in a gift pouch with a Certificate of Authenticity. Prices will start at just US\$88 for the bronze edition.

According to scholar Xin Xu (*The Jews of Kaifeng, China*), the first Jews settled in Kaifeng c. 960-1126, and the first synagogue was built in 1163. It is estimated that by the late thirteenth century there were about 2,000 Jews in Kaifeng. The medal features a quote from the 1489 stele in Chinese and English: "the emperor said preserve your ancestral customs."

The medal combines the Chinese yin-yang symbol (representing the two complimentary forces that make up all aspects of life—heaven and earth, male and female, light and dark) with the Star of David. The Star of David brings the story of the Jews in China to modern times, when nearly 20,000 European Jews found a safe haven in Shanghai during World War II. The three Hebrew letters within the star spell Shemesh (sun) as appeared on a plaque from the Kaifeng Synagogue, above the Shema prayer.

With permission of Jewish Times Asia February 2010

Hong Kong's Elsa High Dedication Ceremony

A truly memorable night on the Sixth Day of Chanukah, as the Dedication Ceremony took place at Elsa High on the evening of 6 December. Mr Kenneth Chan, Acting Secretary of

Education, was the guest of honour. His first duty was to light the shamash candle for the lighting of the menorah.

The student choirs sang the traditional Chanukah songs with the guests and visitors participating. Speeches and addresses were given by Rachel Friedmann, Principal of Elsa High, Mr Mark Konyn, Chairman of the

Board and Mrs Sylvie Davidson, the Grand-daughter of the late Elsa Strauss. Davidson officially dedicated Elsa High in loving memory of her grandmother Elsa Strauss.

In attendance was the Israel's Consulate General to Hong Kong, Mr Amikam Levy, the American Consulate, the Trustees of the Ohel

Leah synagogue, honoured donors, supporters, parents, staff and students.

The MCs for the evening were May Cohen and David Caron, students from Elsa High. The cocktail reception was well attended and many of the guests were then invited to tour the school by the Elsa High ambassadors.

YOUTAI: Whats in a name?

As I sit in contemplation of YOUTAI: the Chinese word for "Jew" I admit to feeling a degree of annoyance.

Admittedly, this word has been in current usage for 170 years and most Chinese and foreigners familiar with the Chinese language do no more bear in mind the meaning of the first character in isolation, than speakers of English think of the word "good-bye" as being an abbreviation of "God be with you".

Nevertheless, such is the pejorative nature of the character YOU that, in my opinion it gives cause for submitting to China's language authorities a proposal for replacing the radical "dog" in it with the radical "person" (ren).

I am aware that no such character can be found in any dictionary, but there exist precedents for creating new Chinese characters, not only by the Japanese, but by the Chinese themselves. Names by which Jews were recognised in China across the ages, before YOUTAI became currency, have been several: in Kaifeng they were known as Tiaojin Jiao ("the sect that plucks the sinew": a graphic description of the shchitah), and also "Lan Mao Huizi" (the "blue cap Moslems", to distinguish them from the genuine Hui Moslems, who wear white caps); they are listed as "zhuhu" or "shihu" (Persian Yahud,

Jahud) in Yuan dynasty decrees concerning taxation, military service, and ritual practices of the "coloured-eyes people" (simuren). In one of the Kaifeng inscriptions Judaism is called Yiceleye Jiao the religion, or sect, of Israel.

The transcription Youtai for Yehuda/ Yehudi (Judea and Jew) was coined by Protestant missionaries Walter Medhurst and the notorious Karl Gutzlaff (well characterised by Li Changlin in his article "Present-Day Chinese Attitudes Towards the Jews" in Points East magazine, November 1997) in their Chinese translation of the Bible published in 1837.

From the many characters pronounced YOU they selected the one that conveys a graphic anti-Semitic representation. That their choice was dictated not by phonetic consideration, but by a deliberate intent to denigrate the Jews, is evident from Herbert Giles's listing of the meanings of YOU in his "Chinese-English Dictionary" as: "doubtful or suspicious person, scheme, as though, notwithstanding, a person or a thing that is virtual, not genuine". In any case, as Sinologists, Medhurst and Gutzlaff would have been aware of the fact that the Chinese used the radical "dog" in their transcription of the names of alien peoples (or even sometimes native groups, such

as the Hakka) as a way to manifest contempt. The implication of uncertainty and deviousness evident in Giles's interpretations is confirmed by the interpretations of the Jesuit F.S. Couvreur.

In his Dictionnaire Classique de la Langue Chinoise, the latter includes among his explanations of the meaning of YOU: small dog; "unsing qu'on dit etre d'un naturel hesitant" (a monkey said to be of a hesitant nature), and other such examples that convey hesitancy and doubtfulness. In her book "Chinese perceptions of the 'Jews' and Judaism: A History of the Youtai," Chinese scholar of Judaism Zhou Xun amply documents the negative representations of the Jews contained in the writings of Protestant missionaries in China: these are enough to make one shudder at the thought of how much anti-Semitic venom might have been distilled in their preaching and writing in Chinese by countless missionaries. Both Protestant and Catholic Cliches that picture the Jews as clever manipulators of money actually do shape the perception that many Chinese, especially those who have never met a Jew in person, have of the Jews.

That quality of "cleverness" or "smartness" with money, which in the mind of Westerners carries a negative

perception of the Jews, is on the whole one which the Chinese rather admire, or even envy, as a manifestation of superior intelligence.

The Jews best known to Chinese nowadays are Albert Einstein and, unfortunately, Karl Marx and Henry Kissinger. It is truly a wonder, and it is greatly to their credit, that the Chinese have by and large not been affected by anti-Semitism, that cancer in the womb of Western civilisation.

China has always been a hospitable country to the Jews. It seems to me that by appealing to that tradition of tolerance imbedded in China's tradition, one might be able to persuade the Chinese to change the radical in the character YOU.

Supplied by Rene Goldman

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February 2010**

Eighteen years of Israeli-Chinese relations

A special ceremony was jointly observed in Israel and China on 24 January 2010, to mark 18 years since the establishment of diplomatic relations between the State of Israel and the People's Republic of China. The number "18" has special significance in the Jewish as well as the Chinese culture.

To commemorate the occasion, all of Israel's ambassadors to China since the establishment of diplomatic relations gathered at the Ministry of Foreign Affairs in Jerusalem. Simultaneously, all of China's ambassadors to Israel in the last 18 years gathered at the Israeli embassy in Beijing. A video conference was conducted between the two groups of ambassadors, one in Jerusalem and one in Beijing. At the exciting event, both sides commended the

impressive development of relations since their establishment in 1992. Mutual trade has grown 120-fold during this period. The first Chinese ambassador to Israel, Li Zhen, told that 300 Hebrew books have been translated into Chinese.

China's ambassador to Israel, Zhao Jun, noted that relations between the two states are better today than ever before and exchanges in all areas are prospering.

All of the participants raised a glass and extended wishes for continued good, warm relations between the two countries. The current ambassador Mr Amos Nadai, proposed the toast. The meeting was hosted by Deputy Director General for Asia and the Pacific, Ruth Kahanoff, who has been involved in relations with China since their beginnings.

**With permission of Jewish Times Asia
February 2010**

Wolf prize awarded to Chinese maths professor

Minister of Education of the State of Israel Mr Gideon Sa'ar has announced the recipients of the 2010 Wolf Prizes in the fields of Medicine, Physics, Mathematics and Agriculture.

Professor Yau Shing-tung, Harvard University, US, and Professor of Mathematics at the Chinese University of Hong Kong, will be one of the two recipients of the 2010 Wolf Prize in Mathematics. Yau will be awarded for his work in geometric analysis that has had a profound and dramatic impact on many areas of geometry and physics.

Mr Shimon Peres, President of the State of Israel, will confer the Prizes at a special ceremony, at the Knesset (parliament), on 13 May, 2010.

"In its 32 years, the Wolf Prize has bestowed great honour upon the State of Israel and science making,

both in Israel and worldwide," the Minister stated.

Sa'ar further noted that, "The prize, held in great esteem by the scientific community, is a predictor of the Nobel Prize: one out of every three Wolf Prize recipients – in medicine, physics and chemistry – later went on to receive the Nobel Prize. Most recent among them was Professor Ada Yonath Nobel Laureate, Chemistry, 2009." Since 1978, the Wolf Prize has been awarded 27 times, to 253 scientists and artists, from 23 countries among them, 18 from Israel.

The categories are: agriculture, medicine, chemistry, mathematics and physics; and the arts, in rotation are architecture, music, painting and sculpture – for achievements in the interest of mankind and

friendly relations among peoples, irrespective of nationality, race, colour, religion, sex, or political view. The Israel-based Wolf Foundation was established by the late German-born inventor, diplomat and philanthropist, Dr Ricardo Wolf, who served as Cuban Ambassador to Israel (1961-1973). The Foundation also awards scholarships and prizes to excelling students and researchers, from institutions of higher education in Israel.

**With permission of Jewish Times Asia
February 2010**

China's Sanhua invests in Israeli solar firm

Zhejiang Sanhua signed an agreement in January to invest US\$10.5 million in solar thermal systems developer HelioFocus, marking the first direct

investment by a Chinese company in an Israeli firm.

HelioFocus Chief Executive Uri Zik said Sanhua, a producer of components and control parts for air-conditioning systems, would not be just a financial investor in the company, but will also produce some solar thermal components.

"We will be able to reduce costs and move relatively quickly to manufacturing," Zik told Reuters.

"Components that can be made at lower cost in China will be produced there." Sanhua, which will hold 30% of HelioFocus, will invest US\$9.25 million directly in the company and will acquire US\$1.25 million worth of shares from its founders. IC Green Energy, the renewable energy investment arm of holding company Israel Corp, is the largest shareholder in HelioFocus with a 40% stake. It will invest US\$2.3 million in HelioFocus alongside Sanhua's investment. The rest of HelioFocus, which was founded in 2007 and has raised over US\$20 million, is held by workers and management. Zik said the company, whose system converts the sun's rays into hot air to produce electricity, will release its first product in 2012 and is working on a pilot project in Israel. Funds raised from Sanhua will be used by HelioFocus to continue its research. "We believe that the thermosaid in a statement.

Israel's Consul General in Shanghai, Jackie Eldan, said the door opened by Sanhua will pave the way for more cooperation and investments by Chinese companies in Israel.

solar market will grow significantly, together with the rapid global development and ongoing legislation in the clean energy market," Yom Tov Samia, chairman of HelioFocus and president and CEO of IC Green Energy, said in a statement. Israel's Consul General in Shanghai, Jackie Eldan, said the door opened by Sanhua will pave the way for more cooperation and investments by Chinese companies in Israel.

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February 2010

China's Yifang buys Pegasus Technologies

Business News

Digital pen developer Pegasus Technologies Ltd has been acquired by Yifang Digital Technology Company Ltd and is the first Israeli company to be bought by a Chinese company. The deal is worth US\$60 million in cash and shares.

CEO Gideon Shenholz and CTO Isaac Zloter founded the company in 1991, and at that time the company's proprietary solutions were based on military electronic surveillance technology. The entrepreneurs converted the technology to applications relevant to the computer world. Pegasus's first product was a 3D mouse, and it was only in 2000 that it switched to developing its current product line of digital pens, which translate handwriting into digital formats that work with various computer standards. Pegasus and Yifang have a four-year history of cooperation as Yifang distributes Pegasus's products in China and other countries. Shenholz says that the present plan is to keep the company's R&D centre in Israel, which has 20 of the company's 30 employees, and to expand activity over the coming year in order to develop products for additional electronic devices.

Shenholz adds that Pegasus has grown rapidly in the past two years, selling one million units and achieving millions of dollars in revenue per year. Since 2000, Pegasus has focused on Far Eastern markets. "After the bubble years, we decided to focus on Japan," says Stenholz. "Almost all our investors and partners are Japanese, and a third of our business turnover is there. Reality was such that we were in advanced negotiations with Japanese companies about an acquisition, but no deal was reached because of the crisis." Israel's Ministry of Foreign Affairs has decided to mark the occasion with an official signing

ceremony in the presence of Pegasus and Yifang executives, Keidar, the Israeli ambassador to China, and Shenzhen municipal officials.

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February 2010

Japan's Jewish Community Center - The season of renewal

As the autumn was a season of "new" for the Jewish Community of Japan (JCJ), so the seasons have progressed and the community is not only becoming accustomed to all of the changes, but is thriving with them.

In his sermons for the new year 5770 at Rosh Hashanah, and again for Yom Kippur, Rabbi Antonio DiGesù came back to the subject of t'shuvah, or returning. It's a season of renewal, he reminded the congregants. This year, he urged them, make one change. Make one change in the way your worship that will bring you closer to the traditions of Judaism. The aura and the theme he created has spilled over into many aspects of the daily life of the Jewish Community of Japan.

The new building officially opened on 10 September after fourteen months of complete reconstruction. The new sanctuary seated nearly two hundred people for Rosh Hashanah and Yom Kippur this year and the congregation rejoiced in its homecoming after a long stay at a temporary location.

Since then, congregants and groups have been busy taking advantage of all of the new facilities. The rear of the building hosts a huge deck, which is the perfect spot to erect a Sukkah, which they did. The kids of the community gathered on the deck to create the traditional decorations and put the finishing touches.

Rabbi Antonio himself is new to the congregation and has also settled into his role nicely. Rabbi Antonio hails from Sicily in Italy and has enjoyed injecting some Sephardic tunes and new traditions into the routines of the community. He loves telling stories to the kids and making his points personal when speaking to

the congregation. He is the type of speaker that makes the audience feel like he is addressing each member personally. He takes a personal interest in each of the students in his B'nai Mitzvah classes and makes it his mission to ensure that they are well-prepared for their special day.

The children of the congregation revel in the new space for their religious school. The JCJ has well over seventy children enrolled in its Sunday and Wednesday programmes. Best of all, the children can go to the sanctuary to participate in prayer with proper Siddurim and the view of the ark every week. In addition to a new building and a new rabbi, the community is employing a new chef for its Kosher kitchen. After more than thirty years with the community, Toyoko Izaki will shortly retire. Her successor – not her replacement – is Ms Mitsuko Mikami who is enjoying learning the ins and outs of Kosher cooking.

She has extensive experience in the kitchen not only with various ethnic foods, but also with Macrobiotic dishes. She makes vegetarian dishes

along with her latkes! Her meals have been a delightful mix of the traditional with the innovative.

The kitchen has had its share of use in the new building. Because of its size, it can hold a proper cooking class which the Japanese Jewish Women's Group held in January. The new building also has facilities for different types of programmes. For Chanukah, some parents put on a party/carnival where there were games in the classrooms, balloon animal makers in the lounge, and lunch and Israeli dancing in the auditorium. Security in a new building in such a large city is of paramount concern to the community and indeed, measures have been taken to ensure safety. Everything is new and upgraded.

Besides that, the location of the building is just a few meters away from a police-box, which is staffed twenty-four hours a day by trained officers. All of these things were taken into consideration when the building was still in the design phase so that the building could be as secure as possible.

One theatre troupe recently performed a dress rehearsal of their upcoming production in the auditorium. There has been a monthly film festival going on using the screen and projector also in the auditorium. The first bar mitzvah in the sanctuary took place in November. A bat mitzvah is planned for May and coming this spring will be another first for the new building: the Bar Mitzvah party. Not only will the young man become a bar mitzvah in the sanctuary, but his parents will host the celebration in the new building as well. The rabbi, along with the entire congregation, hopes that these are the first of many to come in the beautiful, open and airy space. The entire congregation is thankful for the gift of the new building in which generations of Jews in Japan will be able to worship freely. It is indeed a legacy in its infancy, and the Jewish Community of Japan rejoices in the renewal.

**Supplied by Aimee Weinstein
With permission of Jewish Times
Asia February 2010**

Hong Kong Gathers to Remember Holocaust

On 11 April, the Hong Kong Jewish Community gathered for a Holocaust Memorial Ceremony. Over 120 people from all congregations attended the event, which was held at the Jewish Community Centre.

Amikam Levy, Consul General of Israel, who opened the memorial spoke about anti-Semitism and how it has not disappeared from the world. He said Jews still "have real enemies" who must be found and defeated. "We have to be prepared for every challenge and every enemy who wants to destroy us." There is a "moral imperative for the world to stand against anti-Semitism." Mr. Levy finished his speech on the following

note: "Mankind must put an end to anti-Semitism before anti-Semitism puts an end to mankind."

The theme of the memorial was the children of the Holocaust and to that effect, the children from the community read different accounts of the Holocaust including *At Terezin* written by Teddy in 1943, *Chaim Potok's But The Children Saw Too*, and *Fear* from 12 year-old Eva Pickova. Throughout the night names of the 1.5 million children who lost their lives were read.

A projection showed paintings from the children of Theresienstadt. This camp was used by the Nazis as a model camp with which they

blindsided the world to their real ongoing extermination of the Jews at other death camps like Auschwitz and Birkenau. About 140,000 Jews were deported to Theresienstadt, and 15,000 children were deported from Theresienstadt to Auschwitz. Only 100 survived, but none under the age of fourteen.

Six candles were lit in memory of the six million Jews who perished during the Holocaust. Shani Ben Or and Rachel Zweig sang *Tachat Ziv Kochvay Shamayim* and Eli, Eli. Rabbi Jackson from Ohel Leah Synagogue recited *Yizkor*.

(From Jewish Times Asia, May 2010)

Nice Jewish Girls and China: A Recipe for Adventure

by Susan Blumberg-Kason

It is 1986, China has just opened to independent travelers, and Susan Jane Gilman and her college acquaintance, Claire, decide to travel around China on their own after a late-night conversation at a pancake house. Until they touch down in Hong Kong in a standard dare devil landing, Gilman had never left the United States. *Undress Me in the Temple of Heaven* (Grand Central Publishing, 2009) is not a girls gone wild adventure, as one might gather from the title, but a thrilling account of Gilman's journey through China when the country was still unprepared for foreign visitors.

Claire, an upper-crust preppy and Gilman, a nice Jewish girl, decide they'll forgo all comforts and travel on a shoestring. These Ivy League graduates spend their first night in the Chungking Mansions, battling vermin in their room and wondering if they should just check into the stately Peninsula Hotel down the street. Claire convinces Gilman that they've come this far already and would ultimately be sorry if they caved in so quickly. And while Claire seems to be the more responsible and mature of the two, Gilman learns—after they embark on a six-week manic tour through China, battling illness, dodging shoddy hospitals, escaping the police, and ultimately escaping from China in one piece—that her travel companion might not be all there. What starts as a naive trip to the People's Republic unfolds into a life-threatening race against time to get Claire proper medical care. Jewish female Ivy League graduates meet China is also the backdrop of Rachel DeWoskin's debut fictional work, *Repeat After Me* (Overlook Press, 2009).

Aysha Silvermintz is a twenty-something New Yorker, trudging away in the late 1980s teaching English to a small class of immigrants near Columbia University. She had recently suffered a breakdown and dropped out of Columbia before

graduation. When a reclusive mainland Chinese man named Da Ge appears in her English class, the other students feel uneasy in his presence, but Aysha sees promise in her new student.

Da Ge escaped China just before Tiananmen and lives a lonely, secret life in New York, hiding demons he brought to the US from Beijing. When he pursues a friendship with Aysha, she becomes intrigued by her quiet student. Despite her patience and blind faith, Aysha can't break Da Ge's solid exterior—even after he asks Aysha to marry him so he can obtain US citizenship. Despite their quickie marriage at City Hall, Da Ge remains mysterious, often leaving Aysha for days.

As Da Ge's story unfolds, Aysha becomes determined to save her husband all while trying to pick up after her own breakdown a year earlier.

Fans of DeWoskin's 2005 memoir, *Foreign Babes in Beijing* (W.W. Norton) won't be disappointed. In *Repeat After Me*, DeWoskin's characters seem alive, and are just as realistic as her depictions of Chinese culture, especially those aspects dealing with intercultural relationships and family customs. The relationship between

Aysha and Da Ge's daughter, Julia Too, and her grandfather—Da Ge's father—is especially endearing. *Repeat After Me* ends years later in Beijing and includes tragic elements found in classic Chinese love stories. Besides the common Ivy League backgrounds of the protagonists in both books, the mothers of both women shine through as characters instrumental in their daughters' development as independent young women. While Jewish mothers are often portrayed in literature as overbearing, the mothers in these books both offer an open-mindedness and emotional support that foster the independent spirits in their daughters, allowing them to embark on their international adventures. In return, both protagonists are similar in that they enjoy close relationships with their mothers, yet both grow through their China experiences to develop as mature adults.

Undress Me in the Temple of Heaven and *Repeat After Me* are both thrilling coming-of-age adventure stories and must reads for anyone who has traveled to China or enjoys thrilling stories about independent American women who aren't afraid to take risks.

CHAMPION TEAM



The "Brith Trumperdor" team having won the European Harbin Ping-Pong Championship in 1941

Eating Kosher Dog Meat

Jewish in Guiyang

by Susan Blumberg-Kason

In 2005, American Mike Levy touched down in Chengdu, China as a Peace Corps Volunteer. Posted to Guizhou University for two years, he kept a blog to process his new experiences in China. At the end of this year, these experiences will be published in a book titled *Kosher Dog Meat* (Henry Holt). Asian Jewish Life sat down with Levy to discuss what it meant to be a Jew in the interior of China, far from the expat comforts in the coastal cities.

Asian Jewish Life: KOSHER DOG MEAT is a great title. What does it mean?

Mike Levy: Kosher Dog Meat is about living as a Peace Corps Volunteer in western China. More specifically, it's about living as the only Jew in a province of 40 million people. Most of my friends and colleagues at Guizhou University knew a bit about Judaism, and a bit more about the western world in general, but there was lots of room for us to stumble through some miscommunication.

During my first year in Guiyang, for example, a local dog eating festival coincided with Christmas. A lot of my students wanted to work to combine the holidays so we could all celebrate together. I explained to them that I had little interest in eating dog, and even less in Christmas. This caused something of a scandal. "Americans celebrate Christmas," they insisted. Christianity and America were as linked in their minds as Communism and China are linked in the minds of many Americans.

So it was that I was invited to play Santa Claus in the city's Walmart. As

for eating dog? I told my students about the laws of kashrut in an attempt to avoid participation. One of my more creative students told me she would buy me dog meat from Walmart. She assumed that as a western store, it would carry kosher versions of dog (and everything else).

A Jewish Santa Claus eating "kosher" dog meat? It was one hell of a Christmas.

AJL: You join a prestigious group of Peace Corps Volunteers who have written books about China. How does yours differ?

ML: I should start by saying that one of Peace Corps' main goals is to create alumni with a life-long commitment to building bridges between their local communities in the United States and the communities they served as volunteers. I think it's this goal that drives so many PC alums towards writing, and I have tremendous respect for previous writers. I just finished reading Pete Hessler's new book on China and it's his best yet.

As for Kosher Dog Meat, I think it's a much more light-hearted book than some of the others I've read. I spent most of my two years somewhere in between a state of hilarious laughter and total confusion.

The other big difference: as far as I know this is the only book written by a Peace Corps Volunteer that includes Communist Party officials praising the author for his distant relationship to his "Jewish brother" Karl Marx.

AJL: Do you keep kosher?

ML: Yes! Or Kosher-style, perhaps, since I eat when I am a guest in

another person's home, regardless of what they've cooked. It's hard to be a 21st century Jew. I can't help but think of Jonathan Safran Foer's recent book, *Eating Animals*. What should we be eating? What is healthy? What is moral? What connects us to people and to our history and traditions, and what creates distance? I think about these questions quite a bit.

While I was living in Guiyang, I ate whatever I was served. I wanted to be as fully integrated into my community as possible, and eating (and drinking! Holy crap I downed a lot of baijiu!) was the primary ways for me to show my respect.

Peace Corps is pretty good about training its volunteers to engage in listening and learning rather than lecturing and imposing. I knew I couldn't go to a place half-way around the world and have any answers. Instead, I tried to immerse myself in my community; I learned far more from China than the other way around. And in that spirit I ate pork. And scorpion. And dog. And they were all pretty yummy.

AJL: Compared to the other Peace Corps Volunteers in China, do you think your experience there differed because of your Judaism? And did your Jewish identity change as a result of your experience in China?

ML: If American culture and Chinese culture are two parts of a Venn diagram, Judaism might be the strange portion where they overlap. In the politically conservative environment of Guiyang, my hosts would often nod happily when I told them I was Jewish. Marx and Einstein were the

only other two Jews they knew, so I was in good company. My Judaism also assured them that unlike the other handful of foreigners in town, I was not a missionary. Judaism was sort of like a grappling hook I could use to get over the Great Wall of Chinese culture.

My Jewish identity did change during my time in China. Back home in Philly, I went to synagogue every morning before heading off to work. Jewish holidays were happy, family affairs. But all of this disappeared for two years. For long stretches of time, I felt spiritually isolated.

In order to survive, I had to find other ways to get by. Baijiu helped. But beyond drunken banquets, I realized that all I really needed to feel spiritual was a nice long walk, a quiet evening with friends, and some way to connect with family (even if it's digital).

AJL: Did you have a favorite Jewish holiday before you moved to China? If so, what was it? How did you spend it in China?

ML: My favorite night of the year, every year, is the first night of Passover. I've been hosting a Seder for years and I carried this tradition into Guiyang. I hosted one Seder for fellow Peace Corps Volunteers, and one for my Chinese friends. In both cases, I was the only Jew, but that didn't really seem to matter.

One of my Chinese teachers taught me a phrase, which basically means China treats insiders and outsiders differently. This phrase was definitely in operation in Guiyang—everyone was friendly, but foreigners were kept at an arm's length. It took me more than a year to really get past *nei wai you bie*, and part of what helped me do it was a sort of holiday exchange. During the holidays (both Chinese and Jewish), the phrase crumbled away. I shared Passover with my students and they reciprocated by inviting me to their homes for Spring Festival. We both opened ourselves

up to something new, and as a result politics, stress, and difference receded into the background.

AJL: When people you met in China learned you were Jewish, had most heard of Judaism? Did you find yourself teaching Judaism 101? Or did you find yourself trying to dispel Jewish stereotypes?

ML: Judaism was fairly two-dimensional in the minds of most Guizhou residents, though they knew more about my culture than I knew about theirs. Before arriving, I had never heard of the Bouyei, the Miao, or the Dong, three of the ethnic groups that made up about half of the province's population. My friends and hosts were usually glad to hear that I, too, was an ethnic minority, especially one from such a clever, wealthy group. (Sadly, these Jewish stereotypes seem global, and I often had to brush aside assumptions that I was a banker, that I was as smart as Einstein, or that I was as red as Uncle Karl).

I never brought Judaism up myself, but it came up with surprising frequency. In some cases, this was because the folks in Guiyang were so used to Christian missionaries that they assumed I must be yet another arrogant American come to spread his strange ideas about God. To cut through this, I would usually say I was Jewish. My hosts would usually be relieved to hear this.

In other cases, Judaism came up because my students were genuinely curious about what it's like to live in a country and culture imbued with overt religiosity. Maoism certainly took on the trappings of a cult, but kids in Guiyang today don't even have that to lean on. A lot of them expressed a sort of existential crisis one wouldn't expect from an 18 year old. They were searching for a set of values in a world that was quickly changing and not having much luck. Buddhism? Gone. Confucius? Abandoned. Communism? Laughable.

Maybe the Jewish guy has answers? I could have been the next Jesus!

Just kidding. But in all seriousness, there was a lot of curiosity about Judaism and about western belief systems in general. I tried to answer questions as honestly as I could, though I'm sure some of it was lost in translation.

AJL: How much did you know about China before you learned you were going there? Did you have an interest in China or Asia before you decided to join the Peace Corps?

ML: Before Peace Corps told me I was heading to China, I knew so little about the country, its history, its language, and its culture that I'm surprised I could make any sense of the world. When I arrived in China, I couldn't even say *ni hao*, and for months I didn't know *la jiao* from *hua jiao*.

AJL: Do you get back to China much? Will you do a book tour in China or Hong Kong?

ML: I get back every summer, usually with students from the school I teach at here in America. I desperately miss much of the life I lived in Guiyang, and hope to live in China again as soon as the pieces fall into place.

I do plan to do a book tour in both the mainland and in Hong Kong. But this won't happen until summer of 2011 which feels like a lifetime away.

AJL: What does the future hold? Do you plan to write another book?

ML: I'm working on a project now looking at Peace Corps over its first 50 years. The organization hits the half-century mark this summer. Is it still relevant? Does it need to outgrow its hippy origins, or is it on to something? How should America throw its weight around? More Peace Corps? Or perhaps more Marine Corps? With luck, this project will turn into another book, but who knows what the future will bring...

(Asian Jewish Life, Spring 2010)

The Journal of a Jewish Traveller

By Israel Cohen

Preface

This is the story of a pilgrimage that was undertaken between the spring of 1920 and the spring of 1921 to the Jewish communities of Australasia, India and the Far East. It was the first journey of its kind ever made by a Jew to the settlements of Israel in those far-off regions, and its impelling cause was an event of unique significance in the history of the Jewish people. For its purpose was to expound the import of the Balfour Declaration, that pregnant creation of the Great War, and to invoke material support for its practical realization. In the pursuit of this exacting task I was able to observe and study the conditions of the various Jewries in which I sojourned, communities of which comparatively little is known but which present a wealth of interest both to those who are curious about the vicissitudes of the Jewish people as well as to the student of contemporary civilization. In the course of a track of thirty thousand miles I noted repeated illustrations of the phenomenon so familiar in the Western world, that whilst the Jews are inevitably influenced in many ways by their environment, they are nevertheless strong and creative enough to impose upon it an impress of their own. Whether in the British dominions of Australia and New Zealand, the Crown colonies of Hongkong and Singapore, the Oriental countries of China and Japan, Java and India, or the cosmopolitan cities of Shanghai and Manila, the Jews have rendered no small service to the cause of progress in the varied domains of

pioneer colonization, international commerce and good government. But devoted though they are to their native or adopted land, they cherish, for the most part, a deep and inextinguishable sentiment for the cradle of their nation, as manifested in their response to the mission it was my honour to discharge.

It was from the Land of Israel that I set out on my pilgrimage, in order to acquire the knowledge, the local colour and the inspiration wherewith to stimulate and perchance to fire my expectant audiences; and it was there, after a space of nine months, that my journeyings came to a close. The wonderful panorama of the world, from the Red Sea to the Yellow Sea, from Manchuria to the Antipodes, that I witnessed in the interval; the succession of adventures and experiences through which I passed, the impressions, reflections and emotions aroused by the places that I visited and the people with whom I spoke, the characters, oddities and freaks of fortune upon which I chanced, the instances of faith and self-sacrifice, of prosperity and suffering, of humour and pathos, even of doubt and disillusion, that chequered my path – these I have sought to portray with all fidelity as a contribution to the study of the destinies of Jewry.

December, 1924.

Hongkong

Eighteen days after the Tango Maru left the Brisbane wharf it glided one misty afternoon into the picturesque harbour of Hongkong. It was a peculiar coincidence that I had sailed

direct from a British colony that was expecting a Jewish Governor to another colony over whose destinies that self-same Governor, Sir Matthew Nathan, had presided several years before. In Brisbane there was speculation as to the possible success of the new administrator; in Hongkong there was nothing but praise for the efficiency and popularity that had distinguished his period of office. Much of the progress that had marked this vital outpost of the British Empire, I was told, was made under the wise and zealous guidance of Sir Matthew Nathan, to whom especially was due the construction of the important railway through various tunnels to Kowloon. The beneficent effect of his work, after so long an interval, operated indirectly to the advantage of my mission, for a people that could produce such an able Governor for others, it was locally argued, would have no lack of gifted administrators for the development of its own National Home. And so my plea, in this farthest spot of British Asia, for the rebuilding of another little strip of Asia under British tutelage, fell upon sympathetic ears.

There was another coincidence that marked my arrival in Hongkong. At the very same moment a P. and O. vessel had anchored at another wharf, having on board the first Rabbi who had come from the West to be a spiritual guide to his brethren in the Far East. It was Rabbi W. Hirsch, who had left his congregation in the North of England to accept the call of the growing community at Shanghai. His ship was staying at Hongkong

until the following morning, so the members of the local congregation arranged to give him a fraternal welcome. Together we were driven through the crowded thoroughfares to the Jewish Recreation Club, which is situated in the more elevated part of the city, and we exchanged impressions and experiences on the way. The streets, though thronged, were strangely hushed for there was no horse traffic, the principal vehicles being the rickshaws drawn by bare-legged, thick-calved coolies, which ran as smoothly and silently as on a track of felt. The road to the Club was steep, for the whole of the prosperous district in which it is located has been ingeniously built up on the sides of hills and mountains; and when we arrived at our destination, still far below the summit of the Peak, a veritable feast spread before our eyes as we gazed at the harbour below, for it was as resplendent as a Swiss lake, encircled with wooded hills, jeweled with green islands, and dappled with ships, junks and swarm of curious sea-craft.

The Club was the finest Jewish institute of the kind I have ever seen, for all the clubs of English Jewry that I know belong to the "working-men's" category whereas this was equipped with something of the comfort characteristic of a social or political club in the West End of London. There was a large and tastefully furnished room with a grand piano, which could serve as drawing-room, concert hall and lecture theatre; there was a reading-room, supplied with a select library and several of the leading Jewish newspapers; there was a billiard-room that was seldom neglected, and a bar presided over by a white-jacketed Chinese mixer who could dispense you any cocktail that you chose. Between the whole length of the building and the edge of the mountain there stretched a spacious, well-trimmed tennis lawn, which was a welcome boon during the unusually long summers and had its ardent and agile votaries every afternoon. The building was a

gift of Mr. E. S. Kadoorie, a public-spirited philanthropist who first saw light in Bagdad and who shed both light and kindness not only in the Far East, but also in his native city, in Constantinople, and in the Holy Land. Most of the members of the community belonged to the Club and visited it almost every afternoon, and its popularity as a social rendezvous tended to make it a more efficacious racial preservative than the synagogue which adjoined it.

As I sipped my tea and chatted with the president, Mr. Edward Ezra, and the treasurer, Mr. David Gubbay, I learned something of the romance attaching to this community, for its origin was due to the spirit of commercial enterprise that was so sagaciously exercised by the Sassoons. The distinguished founder of their fame and fortune was David Sassoon (the scion of a stock known as the Ibn Shoshans in the Spain of Ferdinand and Isabella) who was born in Bagdad in 1792 and removed forty years later to Bombay, where he founded the firm of David Sassoon and Company. He was blessed with eight sons and four daughters, and it was upon the loyal and energetic co-operation of his sons that he built up his prosperous and widely ramified business as bankers and merchants in the East, just as the father of the five Rothschild brothers did about the same time in the West. After he had established a branch in Calcutta, he sent out his son Elias to open branches in China and Japan. Elias, who spent many uncomfortable months of the year in a sailing-boat, founded offices in Canton, Hongkong and Shanghai, as well as agencies in Yokohama and Nagasaki. The branch in Canton was opened before Hongkong came into British possession and was then transferred to that colony. A few years after his father's death Elias left the firm, established the rival house of Elias David Sassoon and Company, and opened up branches in all the cities where there were offices of the parent company. The managers and

clerks for all these branches were Jews brought out from India and Bagdad, who thus formed the pioneers and parents of the new community. They worshipped in synagogues built by their employers, who were famous for their piety and benevolence, and observed and perpetuated the Sephardic ritual and customs of their native land. But what impressed me most strangely was that the present generation had preserved the Arabic speech of their fathers, which they often used in conversation with one another, though few born in China could either read or write the language. When the Sassoon houses were first established, I was told they books and correspondence were conducted in Judæo-Arabic written in Hebrew characters; but now, of course, everything is carried out in English, though most members of the community can also speak fluent Chinese.

After tea we adjourned to the adjoining synagogue [Ohel Leah] which was built by Sir Jacob Sassoon, a son of the aforesaid Elias, and brother of the present Sir Edward. It is a handsome structure, surmounted in front by two turrets with a vague resemblance to pagodas without stories, whilst the interior is marked by the amplitude of space and sparseness of seating accommodation which I found characteristic of synagogues in the East. The prayers were read by Mr. Gubbay, for the community, which now numbers only a hundred souls, has neither Rabbi nor any other religious functionary; and after they were over, Mr. Ezra, in the name of the congregation, spoke a few words of welcome to Rabbi Hirsch, who, in his response, expressed the hope that he would be able to extend his ministrations occasionally to Hongkong.

Mr. Gubbay then told us that he had an interesting scroll of the Law to show us, which had formerly been the scroll that was used by the Jews of Kai-Feng-Fu, that derelict colony that is now but a memory, but it could not boast of such antiquity.

It was borne from the Ark to the Almemar [Bimah] , and taken out of the chased metal receptacle in which it is encased, for in the East, owing to the prevailing humidity, all scrolls of the Law, to prevent them from becoming mouldy, are preserved in tightly closed cylindrical cases, which are artistically patterned. It was the scroll that had formerly belonged to the Jewish congregation of Nanking, which was now defunct; it was some inches longer than the modern scroll, and its calligraphy was distinguished by several peculiarities. We were also shown the collection of Hebrew religious books in an upper room, on the same floor as the ladies gallery, and upon examining them I discovered a Hebrew translation of the New Testament. Mr. Gubbay and his friends were astonished; nobody knew how or by whom it had been smuggled into the sacred precincts, but I was assured that it had lain neglected and innocuous all the time, and that not a single member of the community had been seduced by its doctrines. But the book was now incontinently removed from its resting-place, to be presented to a local library or a Christian clergyman.

Besides the employees of the Sassoon houses and their families, Hongkong Jewry comprised several other persons, mostly merchants or brokers, some of whom had come from Europe or America. They had played their full part in the development of the colony, and some had displayed a benevolence by which their non-Jewish neighbours benefited far more than their own co-religionists. Sir Ellis Kadoorie, the owner of the Hongkong Hotel [Peninsula Hotel] famous as the most comfortable caravanserai in the Far East, as well as of the Repulse Bay Hotel overlooking a faery-like inlet, had presented a school for the Chinese and another for the Hindus, besides the admirable Helena May Institute as a home for English girls;¹ whilst the late Hon. E.R. Belilios had founded a school for English girls. It was in the Helena May Institute

that I addressed a public meeting, after having spoken to my fellow-Jews in their club. The Governor, Sir Reginald Stubbs, who presided, not only commended my appeal to the audience but, unlike many other Colonial officials who took the chair at my meetings, contributed something himself.

The Jews of Hongkong, although their nearest Jewish neighbours live in Shanghai, which is separated by a voyage of three days, and in Singapore, which is even two days farther still, do not live an altogether isolated life. For these are regarded as small distances in the Far East, and there is such a regular interchange of visits between the members of these communities that they are almost as familiar with one another as the Jews of Manchester with the Jews of Liverpool, and I profited by the advance information I was thus able to gather. Only rarely are there unusual visitors. The strangest guests that the colony ever welcomed were the members of a traveling circus who had arrived just a few weeks before. They were all Russian Jews, fugitives from the great Muscovite débâcle, who bore the style and title of "Bostock's Menagerie" and who travelled with the full equipment of animals, wild and domestic, freaks and acrobats. One member of the troupe wished his newly-born daughter to be named in the synagogue, and accordingly a special service was held early one Thursday morning, which was attended by the entire company as well as by a good proportion of the community. The happy mother, a bare-back rider, was present with her babe, and the clown was also there, a man of serious mien, who had known many sorrows. The father was called to the Law, and the infant heroine was given the name of Elisheba. After the ceremony there was a festive gathering in the Club, at which the health of little Elisheba was drunk from many clinking glasses. From Hongkong the company of wandering Jews sailed to Manila, on their way to America.

Before the war the colony used to be visited periodically by Meshullochim [Shlichim] those pious envoys who were sent to collect contributions for the maintenance of synagogues, houses of study, or hospitals. They used to come from Palestine and from Mesopotamia, stopping first at Bombay, then at Singapore, Hongkong and Shanghai, and returning by the same route. Those who came from the Holy Land created the impression of good and learned men; they carried letters of introduction from the Rabbis of Jerusalem, and had special books in which the donors wrote their names and donations. But those who came from Bagdad, I was told, were of inferior character: merely Schnorrer, of whom the community was only too anxious to get rid. The Meshulloch generally stayed a few months in each place, acting as a Hebrew teacher and synagogue reader, and making himself comfortable in the house of his deferential host. But as the Hongkong community began to grow doubtful of the amount of their gifts that reached their destination, they requested that no further envoy should be sent and promised they would remit their annual contribution direct – an undertaking that has been faithfully kept on both sides for the last twelve years.

(Endnotes)

1 Sir Ellis Kadoorie, who died in 1922, left £100,000 to the British Government for the building of schools in Palestine or Mesopotamia, and the Government has decided to use half of this amount for the erection and maintenance of a Hebrew High School in Jerusalem, and the other half for the establishment of an Arab agricultural school at Tulkeram. He also left £120,000 to the Anglo-Jewish Association for the benefit of education.

(continued in the next issue)

Blissful Beshert: Jews and Chinese food

Susan Blumberg-Kason

Jews and Chinese food go back a long way, but it's more than just a matter of good taste. In *The Fortune Cookie Chronicles: Adventures in the World of Chinese Food* (Twelve, 2008), Jennifer 8. Lee investigates the cult of Americanized Chinese food. She dedicates a chapter to Jews and Chinese food, titled "Why Chow Mein is the Chosen Food of the Chosen People", but also writes about this relationship in other chapters. Of course Jews are famous for eating Chinese food on Christmas, but Lee reveals another layer of this bond. As Jewish immigrants from Eastern Europe settled into their new homes in the US, they indulged in Chinese food for a few reasons. One, it was more exotic than the European fare they were used to, so by eating Chinese food, Eastern European Jews felt cosmopolitan and worldly. Jews also flocked to Chinese restaurants, because the Chinese proprietors didn't view them as Jews, but as Americans. It was one place where Jews felt assimilated and treated the same as other European Americans. And unlike Mexican and Italian cuisine, also popular ethnic fare in the US, Chinese food doesn't use much dairy. It worked with kosher diets.

But more than just enjoying Chinese food as connoisseurs, Lee relates how Jews have played an important role in the phenomenon of Chinese take-out. A Jewish family named Epstein founded and owns Kari-Out, a company that supplies the small soy sauce packets included in Chinese take-out. Kari-Out also packages and supplies fortune cookies, disposable wooden chopsticks, and the thin white cardboard containers

synonymous with take-out Chinese food in the US. Jews of all strata enjoy Chinese food. Lee recounts the Great Kosher Duck Sandal of 1989 that brought down a beloved kosher Chinese restaurant outside Washington, DC named Moshe Dragon. The orthodox community loved their Chinese food so much they were willing to overlook the laws of kashrut all in the name of tasty kosher Peking duck. Lee also travels to Kaifeng to interview an ancestor of the lost Jews of China, a community that built the first synagogue there in the 12th century. Other chapters of *The Fortune Cookie Chronicles* recount the history of Chinese take-out restaurants in the US, their delivery menus, and of course, their fortune cookies. Westernized Chinese food has no place in *The Last Chinese Chef* (Houghton Mifflin, 2007) by Nicole Mones. This delectable novel chronicles two stories—one of Maggie McElroy, an American food writer, the other of Sam Liang, a Jewish, half-Chinese chef who returns to his father's birth city of Beijing to learn the ancient art of Chinese cookery.

Maggie travels to Beijing in search of missing pieces from her late husband's secret life. Her food magazine editor assigns her a story in Beijing—to interview Sam Liang, a rising star in Beijing's culinary world, descended from China's last imperial chef—to keep her mind away from the tragedy of losing her husband in a car accident and learning he led a secret life on his business trips to China. Brought together by food, Maggie and Sam develop a close friendship and support each

other through rough patches each encounters during Maggie's visit to Beijing.

As a prelude to the 2008 Beijing Olympics, the city launches a contest to choose the best regional chefs in China. Sam enters as one of ten contestants and aims to recreate an imperial banquet. Trained by his three 'uncles', close friends of his father's, Sam learns the various components of Chinese cuisine: taste, texture, and appearance. The one person missing from Sam's side is his father, who escaped China in the early 1950s when Mao cracked down on imperial cuisine.

Sam's Judaism is only touched upon superficially. He learned to cook back in the US from his Jewish grandmother, but when he moves to China, he delves into his father's culture, learning the language, the customs, the cuisine. His Jewish roots seldom appear in his new life in China.

Mones, the author of *Lost in Translation* (no relation to the popular Hollywood movie, but much more substantive than the film), first traveled to China in 1977 as a young textile entrepreneur. In the late 1990s, she began writing about Chinese food for *Gourmet* magazine, so except for the fictional plot of *The Last Chinese Chef*, the book could very well serve as a food memoir of her culinary experiences in China. The cone shaped corn cakes, succulent tofu infused with a crab reduction, fish head soup, and countless other dishes explode onto the pages and into the readers' appetites.

(Asian Jewish Life, Spring 2010)

R.O. Shoemyen's Participation in Designing Magnificent Buildings in Shanghai from 1923 to 1924

By Xu Buzeng

The Austro-Hungarian architect R.O. Shoemyen (1892-1982) was born of observant Jewish parents in Vienna. His original name was Rudolf Schlesinger. When he was five years old his family moved to Budapest, changed their family name to a Hungarian name Somjen. He attended a vocational secondary school where he learned the fundamentals of building design and construction. He attended violin lesson for several years. He completed his studies as a construction engineer at the Technical High School of Budapest in 1914. During this period he also attended an evening art school.

When the First World War broke out he was recruited to the infantry of the Austro-Hungarian monarchy in 1914 as a lieutenant, participated in several fierce battles against the Tsarist Russians in southern Poland, and was awarded the Iron Cross. In 1917 he was taken a prisoner-of-war to Russia, imprisoned in European Russia and Siberia, but as an officer he did not have to do forced labor but could use his free time to learn Russian and could read Pushkin, Dostoyevsky and Tolstoy in the original.

After the Bolsheviks revolution the Tsar's prisoners were returned to their native countries. Somjen, however, moved to a Mongolian town, then to Harbin, Manchuria, where he worked as an independent architect from 1919 to 1923. He designed the local Talmud Torah Jewish School. From Harbin he continued on

to Mukden (now Shenyang), Tientzin (now Tianjin) and in 1923 he arrived in Shanghai. He modified the spelling of his name to R.O. Shoemyen to the correct Hungarian pronunciation.

In Shanghai R.O. Shoemyen joined the office of C.H. Gonda (a Viennese Jew) from 1923-1933 and participated in designing the Capitol building (with the Capitol Theatre), the Cathay Theatre, Grand Theatre, Ritz Theatre, Cosmopolitan Theater, the Sun Sun Department Store, the East Asia Bank, the China South Sea Bank, the Shanghai Jewish School new building, the Luna Park, the earliest of the three canidromes in Shanghai's history, and many others. In 1934 he worked for the architect office of Leonard, Veysseyre and Kruse for the designing of the Chung Wai Bank. He also designed many private homes for the wealthy Chinese.

His simple, modern and functional style added artistic beauty to the interiors and he commissioned sculptures to add bas-reliefs for interior decoration.

His success in his profession enabled him to live in a very comfortable style, living in an apartment on Rue Cardinal Mercier (now Maoming Nan Lu), owing a Harley-Davidson motorcycle and a Studebaker car, and riding his own horse. He had friendly relations with a Chinese millionaire. On the other hand his deep feelings of sympathy for the working class were manifested in his portraits (in charcoal and pastel) of native Chinese and Monglian peasants.

In 1934 he left Shanghai for Hungary to rejoin his elderly parents. He met and married Magda Bodor, a Hungarian Jewish violinist graduated from the Music Academy of Music in Budapest. In 1935 they went to Palestine as tourists, his wife was engaged by Bronislaw Huberman to play in the Palestine Philharmonic Orchestra (predecessor of the Israel Philharmonic Orchestra). In 1939 they were awarded Palestinian citizenship and their son Giora was born.

In 1962 when Giora was studying in Europe his parents Rudolf and Mogda decided to live and work there too. Rudolf worked as an architect in Amsterdam, and participated in the planning of the huge complex the St. Elisabeth Gasthuis Hospital while Magda played in several philharmonic orchestras in Utrecht, Arnhem and Harlem. When Giora finished his studies in Switzerland the whole family returned to Israel and settled in Rehovot, a small town between Tel-Aviv and Jerusalem and the site of the Hebrew University Department of Agriculture and the Weizmann Institute of Science. Rudolf's last professional position was with the municipality of Rehovot. He was the architectural adviser for the beauty of the city. He passed away in 1982 at the age of ninety.

R.O. Shoemyen's son, Dr. Giora Somjen, came to Shanghai with his wife and son to seek his father's architectural legacy here. They visited, among others, the Cathay Theatre and the Capitol building, with the accompaniment of the author.



CHUSAN ROAD CHATTER

Issue 401 IYS

Hongkew Division

Girl who fled the Nazis is handed her passport in Shanghai

By Jordan Baker

April 23, 2005

When Gerda Brender's parents died more than 20 years ago, the only link to her childhood was gone. There was no one left to share the fading memories of her Austrian family's flight from the Nazis when she was four years old, their decade in Shanghai's Jewish ghetto, or their move to Australia. But thanks to a Chinese stranger's chance discovery in a chaotic flea-market in Shanghai and his tireless quest to track her down, Mrs. Brender has been given a precious key to her past. In 1999, a shipping magnate and antique collector Zhu Peiyi found two passports belonging to Jewish children who were among the more than 20,000 Jews from Nazi Europe who fled to Shanghai. The passports were in mint condition. Their pages were almost pristine, the grey covers scarcely marked and the ink of the swastika stamp almost as black as it would have been more than 60 years ago. One bore the picture of a chubby-cheeked, four-year-old girl named Gerti Waskoutzer.

Mr. Zhu kept the passports until last year when he decided to track down the owners. Jewish authorities posted the names and photos on a website for former inhabitants of the Shanghai ghetto, www.rickshaw.org

In January, a Sydney man, Peter Nash, recognized the girl Waskoutzer as a classmate from preschool who he met again in Sydney. He now knows her as Gerda Brender, 70, wife of

Katies clothing-chain founder, Joseph Brender. There was no question of mistaken identity. Mrs. Brender had the same photo in her album. "I was excited. It gave me goosepimples, as if somebody touches you. It was an unusual feeling. I hadn't felt this, ever," she said of the day she received the news. "It was almost like my parents talking to me."

Mr. and Mrs. Brender, their two children and two grandchildren flew to Shanghai last week to collect the passport. In its pages were details Mrs. Brender never knew, such as the date she left Austria and that the Nazis classified her as "stateless" even though the document said she was born in Vienna. ... The story made Mrs. Brender a celebrity in Shanghai. A flock of media representatives followed Mrs. Brender to the room she lived in during the Japanese occupation, even filming her playing hopscotch on the street, as she would have done when she was a child.

Back in her opulent harbourside home in Sydney this week, Mrs. Brender has been poring over old photographs and recounting tales of her week as Shanghai's media darling. She said she was thinking of returning the passport to the history museum in Shanghai. "It think it would be more meaningful to leave it in Shanghai," she said. "If they feel this is such an important thing, why shouldn't they have it?"

Passport tells tale about Shanghai Jewish refugees

By Luo Man and Zou Huilin (China Daily)

April 18, 2005

In Gerda Brender's yellowed

childhood passport is the shared history of Shanghai's Jews. Like the Jewish community, the passport disappeared. But it resurfaced and last week was returned to Brender more than five decades after she left the city as a young refugee who had escaped the Nazi Holocaust. Thus ends a story that tracks the city's Jewish saga.

The 71-year-old – who once went by the name of Gerti Waskoutzer – is now a grandmother who showed off the old document from her suite at the Hilton Hotel. It's all a far cry from the four-year-old girl for whom the passport was a lifeline keeping her out of the Nazi concentration camps.

Brender and her family went to Shanghai in 1938. Her passport shows they left Europe from Genoa and stopped off in Hong Kong. Although she was born in Vienna, the Germans marked her as stateless. She was not the only one. Tens of thousands of Jews went to the free port of Shanghai, where a Jewish community had thrived since 1842. Brender's family stayed until 1949, through the good times and the bad – including the Japanese occupation which forced all Jews into the Hongkou ghetto in the city's northeast. When the family went to Australia that year, Brender left the passport behind.

Like the city's Jewish community, the passport was all but lost, and was not to resurface for decades. Nothing was heard about it until six years ago when Zhu Peiyi, and antique collector and manager of a shipping company, found two passports at a Shanghai flea market known as the Ghost Market. He picked the two up

from a collection of 17 and quickly recognized the markings of the German Reich.

"Antiques have their own destiny. I come across things and think fate has made me find them," said Zhu, a Buddhist. The Ghost Market is a chaotic place which starts around 4 am. It has just about every type of antique and pseudo-antique and it needs a good eye to tell the difference. When Zhu picked up the two passports he thought perhaps he could find the original owners. He bought both passports.

It took six years for that original thought to become reality. By then, the Jewish community in Shanghai had begun to reappear. Brender visited Shanghai in 1986 "Then there was no little Jewish centre ... there was nothing, nothing, nothing."

It was not until 1992 that Israel and China established diplomatic relations and 10 years ago an Israeli consulate opened in Shanghai. At the time, said Eliav Benjamin, Israel's deputy consul-general in Shanghai, there were only two Israelis and a handful of Jews. By the time the passport resurfaced the community was growing again. "In Shanghai Jews always feel welcome," said Benjamin. "Some places in Shanghai still use their Jewish names." Just two years ago there were 70 Israeli Jews in Shanghai. Now there are 200. Last week, when Brender returned to the city and was reunited with her passport, there were an estimated 1000 Jewish people living in Shanghai. But when Zhu found the passport six years ago there were still only a few Jews in the city. It took him a long time to track down Brender. The breakthrough came during a chance conversation that led him to Qin Yiquan, a volunteer at Moses Synagogue which was once a gathering place for Shanghai's Jewish refugees.

Eventually the passport information was posted on a website – www.rickshaw.org – where Shanghai's

Jewish refugees stay in touch and exchange news and information. A friend of Brender's saw the posting there and managed to get the information to Brender's son. That was in January this year. "It was a tingling feeling (when I heard of the passport)," said Brender. "It was like getting something from my past." Brender returned to the city this time with her family including her husband and two grandchildren who are in their twenties.

The only outstanding issue is the second passport. "The Brender story has a perfect ending but my next wish is to meet the boy from the other passport, who might be in his 70s now," said Zhu. The boy's name is Manfred Lichtenstein. He was born on August 24, 1932. Brender's husband, Joseph, believes Zhu finding his wife was a one in a million chance, and it is unlikely Lichtenstein will surface. "The other guy, they couldn't find. I don't think they every will."

Passport is returned to Holocaust escapee

***By Henry Benjamin
(Jewish Telegraphy
Agency)***

May 11, 2005

In front of a barrage of Shanghai news photographers and TV cameramen, a Jewish woman from Sydney was presented with a passport she hadn't seen in 66 years. The discovery of 70-year-old Gerda Brender's passport constitutes a bizarre postwar tale that never would have surfaced in pre-Internet days.

In 1999, Zhu Peiyi, a Shanghai businessman who collects documents, bought two passports in one of the city's flea markets. He could tell from the names on the passports that their owners must have been members of the 20,000-strong Jewish community that fled Europe before the beginning of World War II to seek refuge from the Nazis in the Chinese city.

When Zhu learned that Shanghai

was to build a new Jewish center, he got in touch with local Jewish authorities and presented them with the passports, hoping their rightful owners could be found. One had belonged to a 4-year-old girl, Gerti Waskoutzer, who had escaped her native Vienna with her family in 1939. The Waskoutzers lived in Shanghai until 1949, when they moved to Sydney.

The Shanghai Jewish Refugees Memorial received the passports from Zhu and posted information about them on www.rickshaw.org, a Web site dedicated to expatriate members of Shanghai's Jewish community.

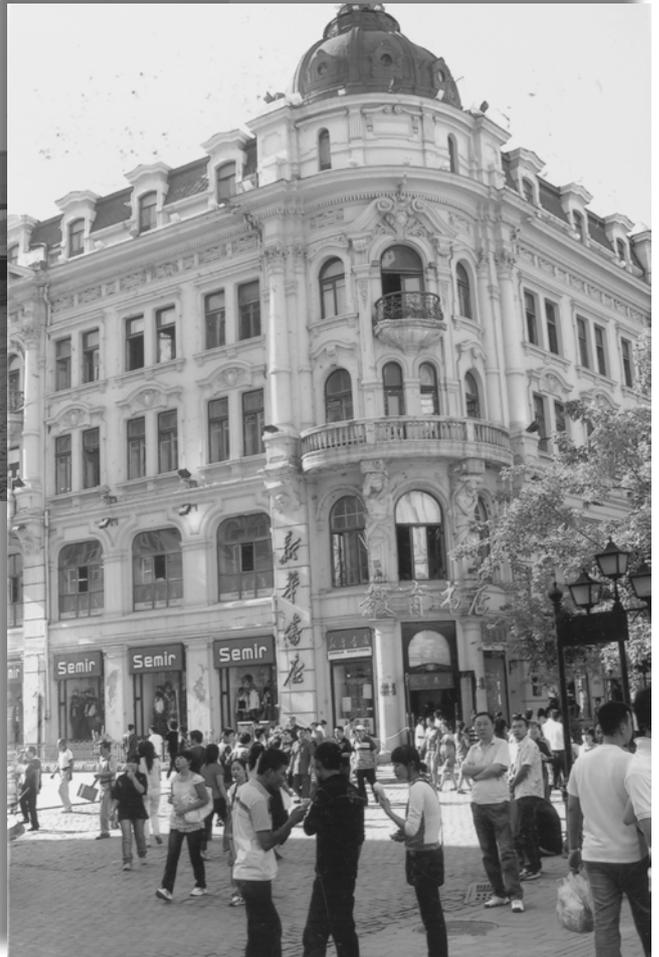
Sydney-based Peter Nash, a retired textile machinery agent and a contributor to the Web site, was amazed to see the passport photograph of a little girl who had been in kindergarten with him. Nash immediately talked to Brender's son Steven, who runs a knitting mill in Sydney. Nash often had done business with Steven Brender. The two had no problem persuading authorities that the passport had belonged to Brender's mother because Gerda Brender still has the original of the photo used in the document. An e-mailed image of the photo was enough to confirm that the passport was hers.

Rather than have the passport sent to Sydney, the Brender family decided to travel to Shanghai so that Gerda Brender could accept it personally. Zhu presented it to her in a ceremony at the Shanghai Jewish Refugees Memorial. In his bid to find the owner of the passport, Zhu first contacted the Shanghai press, and local reporters monitored his progress in finding the document's owner. When Brender arrived at Shanghai's Pudong International Airport with her husband Joseph and their children Steven and Michelle, she looked around the arrivals hall, noting all the media present and wondering if a celebrity had been on the plane. She didn't know that the camera and

Harbin today (April 2010)



Chinese street corner bakery Matsuura's Department store



Yachtclub on the banks of the Songhua River

video lenses were focused on her. Brender became an instant celebrity in Shanghai, with front-page coverage in the city's newspapers and television news stations.

In the ceremony at the Ohel Moshe Synagogue, Zhu handed Brender the passport she hadn't seen for more than half a century. More than 200 people were at the ceremony; they narrowly outnumbered the media representatives.

"I couldn't believe the TV and press coverage the story got. She was big news in Shanghai," Joseph Brender, a Sydney community leader, told JTA. Gerda Brender told JTA, "My

past flooded back to me. We went walking through the old area of Hongkou where we lived and found our home. Nothing has changed in all that time." The home is above a group of shops and sill must be accessed by a ladder. "I believe the area is due for redevelopment and it has meant so much to me to be able to show it to my husband and children and grandchildren before it all destroyed," Brender said. "I am so grateful to Mr. Zhu. I remember clearly how Jewish life thrived in that little area in such a huge city."

Back home in Sydney, Brender has her passport and her reinforced

memories, thanks to the kindness of a collector, the power of the Internet, and the sharp eye of an old friend. She pledged to donate the passport to the Jewish Museum in Sydney. "I had no brothers or sisters, and this is my only physical link with my childhood in Shanghai," she said. "It was a great shock to have found it and it sent shivers down my spine – but it was a wonderful surprise."

Zhu refused any payment for the document. The other passport was in the name of Manfred Lichtenstein, born in 1932 in Halle, Germany. It has yet to be reunited with its owner or his family.

In Shanghai, Preservation Takes Work

By Dan Levin

In many ways development in this city has followed a pattern common to much of urban China since the economic reforms of the 1980s. After decades of neglect following the Communist revolution, the old fabric of Shanghai began to give way, first in a ripple and then a frenzy of demolition and new construction. Particularly since 2002, when plans were announced for the 2010 World Expo – an international trade fair that opened here on Saturday and is expected to draw 70 million visitors – the city has been in a state of perpetual reconstruction.

Amid the clang of jackhammers, swarms of migrant workers have been erecting glass-walled hotels and office towers, digging subway lines and building elevated highways – and in the process demolishing whole swaths of traditional lanes known as lilongs and venerable Western-style buildings from the days of the American and European settlements here. The government of Shanghai spent \$45 billion on urban and Expo-related development in the last eight years, more than Beijing spent in advance of the Olympics.

But although this construction has radically changed the character of the city, which like Beijing has seen thousands of residents forcibly relocated in the name of instant progress, preservationists both in and outside China take some comfort that the demolition has not been as indiscriminate here as in other cities, including Beijing.

“Shanghai is much better than Beijing at issuing and implementing

preservation regulations on historic architecture,” said Ruan Yisan, a former professor of urban planning at Tongji University of Shanghai and director of the National Research Center for Historic Cities.

In 2004 the Shanghai government created 12 preservation zones, giving historic neighborhoods at least some protection. The government’s motive for such moves is often profit: it has recognized that the city’s extraordinary mix of architecture contributes to its tourist appeal. But there has also been pressure from citizens of Shanghai who have grown increasingly proud of their city’s landscape, including the Western-style architecture, once a symbol of China’s subjugation.

Sometimes what officials claim is conservation is anything but. Old buildings are rebuilt with new materials, while developers have torn down protected structures in the dead of night, often with official support. And even in protected zones old architecture has been displaced by roads and hotels. Conservationists here are on constant alert, and protests among residents have become increasingly frequent.

“It’s an arduous war,” said Mr. Ruan, who four years ago founded the Ruan Yisan Heritage Foundation, a preservation group.

Not all Shanghainese, of course, agree that it is a war worth fighting. Some residents who have seen friends receive the equivalent of thousands of dollars to relocate from crumbling homes to new apartments dismiss preservation efforts, and officials stress

the importance of improving the city’s living conditions. Still, preservation advocates in the city generally applaud the government’s efforts. “For a city which has developed as rapidly as Shanghai, the number of historic properties that have managed to survive is a miracle,” said Anne Warr, an Australian architect based in Shanghai and the author of the guidebook “Shanghai Architecture”. Here are a few of the old neighborhoods and buildings that have been spared the wrecking ball in the prelude to the Expo.

Wujiang Road

Modernization has reshaped Shanghai before. In the mid-19th century the British, Americans and French forced China to sign treaties ceding control of the city and its valuable port. Their settlements, known as concessions, would expand to more than four times the size of the old Chinese walled city as gangsters, trades and refugees from the West flocked to this open port where no passport was required. European architects joined their Chinese counterparts in blending Western and Eastern design, and by the 1930s the city was full of buildings ranging in style from French Renaissance to Art Deco, but generally with a Chinese twist.

Not far from the street once known as Love Lane – infamous in the 1930s for its brothels and ballrooms – there is one last trace of that bygone era amid the gleaming new hotel towers, apartment blocks and mall. The Shanghai Daily reported that the developers, who have turned a vast tract of the neighborhood into a field

of rubble that will soon be covered by more hotels and offices, agreed to save one mansion, which was built by the Qiu brothers, two paint-industry tycoons.

The mansion (above), which was later a school, was recently moved half the length of a football field by synchronized jacks on rails, leaving its arched colonnades, stained glass and stone railings intact. It is doubtful that most modern Chinese buildings would survive that journey. According to reports, the average life of recent

constructions here is 30 years, while colonial buildings – those that can still be found – have weathered close to or more than a century, and still exude much of their romantic glory.

Zhexingli

In 2008 the Ruan Yisan Heritage Foundation and the Shanghai Heritage Discovery and Documentary Society joined the government to carry out a survey of what remained of the city's old lilongs. In the process, they discovered the Zhexingli neighborhood in the northeastern

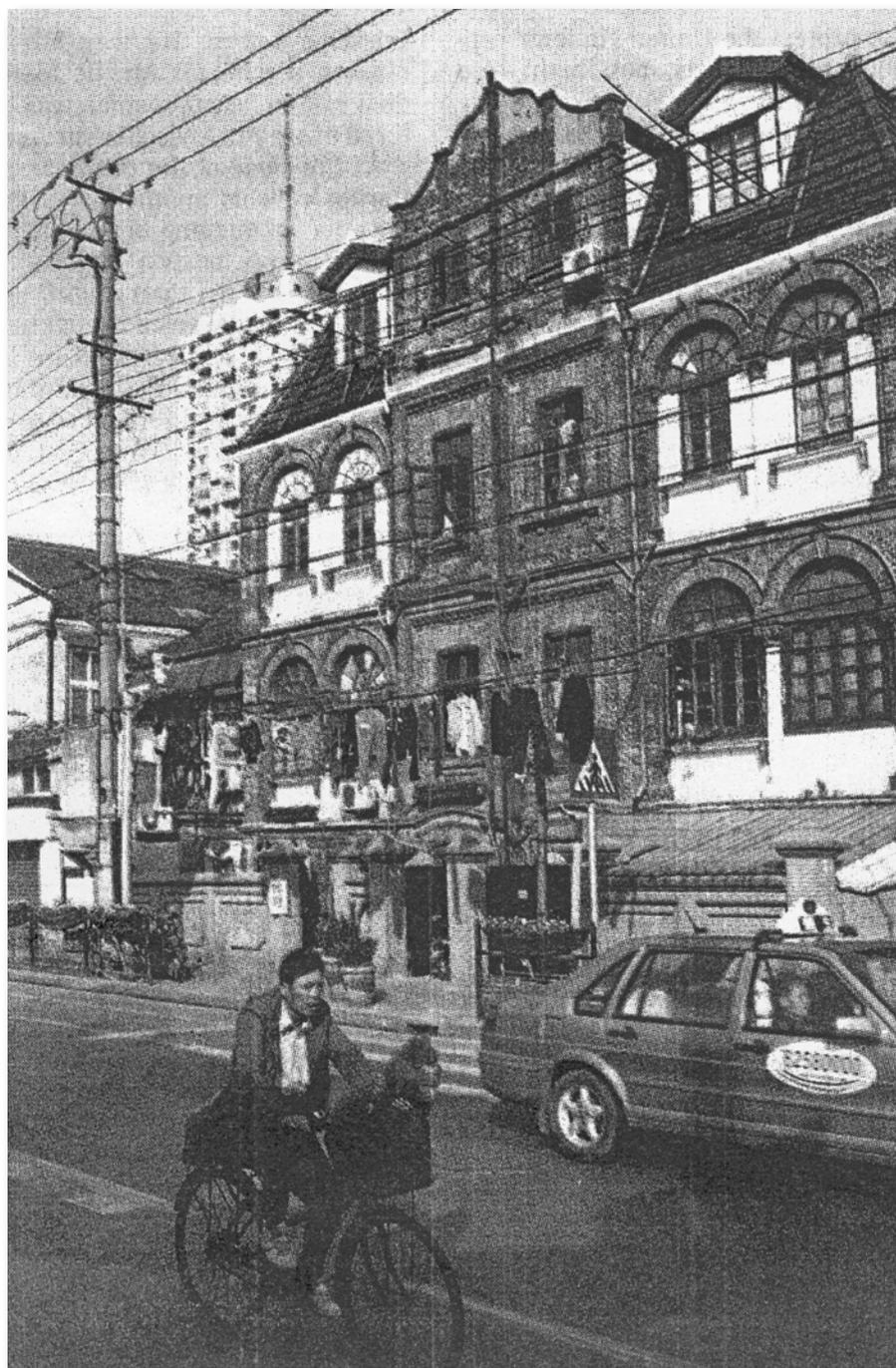
part of the city, where more than 300 buildings from the 1920s and '30s have survived. Residents exercise and chat under cypress and bamboo trees in these lanes (see above) which are lined with the mix of Art Deco and British-style (i.e. brick suburban) shikumen row houses and Tudorbethan villas. "Here I can talk to my neighbors, unlike my son who lives in a modern apartment and doesn't know anyone," says Shen Yanfeng, 67.

Today some Shanghainese are investing in the area. Pei Jianguo, 54, a retired construction engineer, is renovating a brick row house he bought after selling his previous home, a high-rise apartment – a move that raised eyebrows among some acquaintances. "I'm different than most Chinese," Mr. Pei said with a chuckle. Gesturing to the apartment buildings looming over his new house, he added, "Those high-rises are just prisons in the sky. It's these old neighborhoods that are so special."

The Former Jewish Ghetto

During World War II about 20,000 Jewish refugees settled in Shanghai, which as an open port required no visa, despite the Japanese occupation. When the Third Reich demanded its Japanese allies constrain the Jews, the occupiers forced all "stateless refugees" to live among 100,000 Chinese within a few blocks in the northern part of the city around what is now Zhoushan Road. This ghetto became Little Vienna, filled with Yiddish theaters, cafes, synagogues and schools under the Communists expelled the Jewish residents in the early 1950s.

The Romanesque Revival town house that contained the offices of the Joint Distribution Committee, a Jewish social-service organization, still stands (see above). Recently, Zhang Yuying, 86, who has lived in a row house in a nearby alley since 1945, pointed to a Star of David window in a house across the way. "This whole





neighborhood was filled with Jews," she said. "We need to protect this history so the world remembers the friendship between Shanghai and the Jews."

Preservationists, including Mr. Ruan, have pressured the city to salvage the remnants of the White Horse Inn, a popular Jewish nightclub, which the government says will be rebuilt across the street. And the government has assigned protected status to 70 acres within the area, hoping to draw tourists seeking their Jewish roots. But there has been a downside to the move, which has left much of the neighborhood poor and its row houses crumbling, since developers refuse to finance renovations more expensive than just razing and starting from scratch.

The Former Estate of Zhang Shuhe
Despite Communist propaganda, many Chinese benefited from Shanghai's roaring mercantilist economy. IN 1882 Zhang Shuhe, a prominent businessman, bought a British-designed estate here, to which developers in the 1920s added

shikumen, hybrids of British row and Chinese courtyard houses. Today one remains, packed with 10 households whose members take great pride in their home. "Nothing has changed here for decades," says Fang Meizen, 54, who moved in with her husband's family in 1983. "It's like stepping back in time."

The villa (see above) is still elegant, with its oval window framed with stone rosettes, a grand staircase, stained glass windows and delicate plaster ornamentation on the ceiling. But time has taken its toll: clutter fills the second-floor landing, bamboo poles are strewn across the balcony to hang laundry, and the ballroom has been subdivided into tiny bedrooms. That has not stopped Chinese film crews from using the house as a set, and recently the government began hanging historical information signs on its exterior walls. Ms.Fang said she believes these signs point to a shift in the government's mindset. Want Anshi, former director of the housing repair department at the Shanghai Housing

and Land Resource Administration, agreed. "The preservation situation is definitely improving," he said.

Holy Trinity Cathedral

For decades the Holy Trinity Cathedral near the Bund was left to rot, the victim of Communist apathy toward religion. Built in 1869 by George Gilbert Scott, one of Britain's most prominent architects, the Gothic revival church was gutted and turned into an auditorium and government offices after 1949, and its steeple was torn down during the Cultural Revolution. Today the restored cathedral is being reopened in conjunction with the Expo and will be used by the Three-Self Patriotic Movement, a government-controlled Protestant Church. The church is once again equipped with an organ, pews and stained-glass windows, while gargoyles glare from beneath the new spire. "It's an outstanding example of restoration," said Peter Hibbard, president of the Royal Asiatic Society China in Shanghai.

(From The New York Times, Sunday, May 2, 2010)

The Passover trip with the Embassy of China

During the Hol Hamoed week of Passover in April 2010 a trip to the North of Israel was organized by the leaders of the Israel-China Friendship Society for the Embassy of China. This time, they visited Acre and Rosh Hanikra.

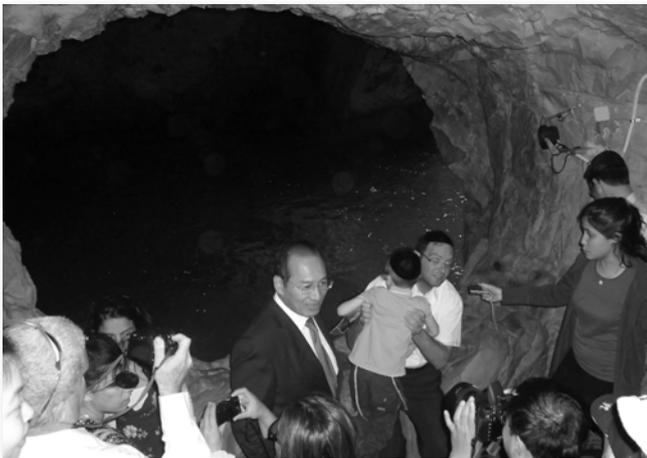


Chinese Ambassador Zhao Jun at the Israeli border with Lebanon



Officials of the Embassy in line for the funicular visiting Rosh Hanikra

Officials of the Embassy in line for the funicular visiting Rosh Hanikra



At the reception at the Residence of the Ambassador of China

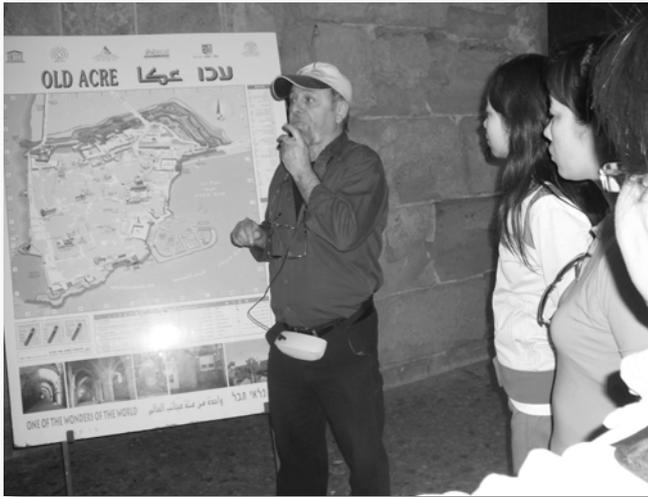


Singer Ms. Hao from Beijing sings Chinese and Israeli songs



Preparing the barbecue

The Chinese Ambassador, Embassy officials and leaders of the Israel-China Friendship Society



Explanation near the map of Acre



Visiting the Old City of Acre



In the Bahai Garden



Judeo-Arabic stringed orchestra welcomes guests



In the hall at the time of the official reception



The representative of the Mayor of Acre presents the Ambassador with an album and the flag of the city

A Brief Account of the Tientsin Jewish School

by Steve Upton

The Tientsin Jewish School (TJS) became one of the major schools for foreign children in Tianjin in the second quarter of the 20th century. The man who had the idea of creating TJS was Mr. Leo Gershevich, who had become deeply concerned when he saw some children from impoverished Russian Jewish families playing in the streets of Tianjin instead of attending school. Leo Gershevich and three other prominent Jewish residents of Tianjin (Mr. B. W. Zasnikov, Mr. G.I. Shick, and Mr. G.V. Rapoport) were the founders of TJS.

Girls and boys attended classes together at TJS. It never was a boarding school. When TJS first opened, in September 1925, it had 27 students and four teachers, and only had three classes (grades or forms). In its first few years, TJS was only for Jewish students whose families could not afford the fees charged by other foreign schools in Tianjin. By the early 1930s, TJS was open to all Jewish students and also to students of all religions and nationalities. It appears that the only students who ever received tuition subsidies were Jewish children from less prosperous families. Tuition fees provided only a small part of TJS revenues. Most of the revenues came from people who paid annual fees to support TJS, and from such donors as the Jewish Benevolent Society, the Jewish club "Kunst," and the Tientsin Hebrew Association. Other important sources of revenues were annual "Grand Ball" dances and annual performances of Jewish plays.

TJS gradually expanded. In 1933, TJS had 75 students and 10 teachers, and

had a kindergarten plus five grades. In 1940, TJS had at least 130 students and 14 teachers, and had two years of kindergarten plus seven grades. Some TJS teachers, such as the well-known ballet instructor Madame Voitenco, taught there on a part-time rather than a full-time basis. Grade 8 was added in 1941, and Grade 9 was added a year or two later.

When TJS first opened in 1925, it was in a rented building which had at least two stories and which was located next to the 176 Race Course Road residential building. When both of those buildings were scheduled to be demolished in the late 1920s, TJS moved to a rented building at 353 Elgin Avenue. In the early 1930s the TJS next moved to a rented two-story building at 91 Taku Road. From the mid-1930s until 1950, TJS was in another rented two-story building, for which the address was 128 Victoria Road. This final TJS building was not actually on Victoria Road, and instead was on a lane which extended off that road. The final TJS building was very close to (1) the Leopold Building, (2) a small building where TJS's Chinese caretaker and his family lived, and (3) a building that was used by the Jewish youth organization "Betar." Some of the TJS physical education classes were held in the Betar building.

Most TJS students were from Jewish families which had come to China from the old Tsarist Russian Empire or from the Soviet Union. Other TJS students whose families had come to China from those regions included some who were Russian Orthodox Christians and some who were Tatar Muslims. Several Jewish students

at TJS were Holocaust refugees from Germany and Austria. A few TJS students were wholly or partly of Chinese or Korean background. Some TJS students were from Hindu, Muslim, Parsi and Sikh families which had come to China from India. Two TJS students were partly of Italian ancestry. One TJS graduate was a British Christian.

TJS provided an English-language education for its students, the vast majority of whom came from Russian-speaking families. Part of the TJS curriculum consisted of topics which every Jewish child should know, such as

stories from the Hebrew Bible and from Jewish history and literature, the background of Jewish holidays, how to read and write the Hebrew alphabet, and how to pronounce Hebrew words. The courses on Jewish topics were optional for non-Jewish students. Because of the primary focus on providing high-quality instruction in English, TJS did not provide its students with sufficient instruction to enable them to become fluent in Biblical or modern Hebrew. TJS students who moved to Israel, where Modern Hebrew is widely spoken, generally regretted that TJS had not provided them with better instruction in Hebrew. Courses in Russian language and literature, and in Russian history, were added to the TJS curriculum in the mid-1930s. These courses were optional for students who were not of Russian background. An optional course in the geography of the Soviet Union was added in the 1940s. During one year in the mid-1930s, TJS provided

instruction in the Tatar language for its Tatar students.

TJS was one of only two major schools for foreign children in pre-1945 Tianjin which in some years provided an introduction to spoken Mandarin and to Chinese written characters (the other school was the Tientsin American School). At various times the TJS faculty included teachers who were Chinese, including Mr. Chang, Mr. Ho, and Mr. Yang. A teacher named Mr. Zhukov also taught Chinese at TJS. TJS alumnus Emmanuel Pratt, who compiled the first important Chinese-Hebrew dictionary, learned his first 600 Chinese characters at TJS. Another TJS alumnus, Teddy Piastunovich, learned 2000 Chinese characters at TJS, thanks to the teaching skills of Mr. Ho.

After Japanese military forces occupied Tianjin's British Concession at the end of 1941, TJS was allowed to continue to operate only if it agreed to add some teachers who were Japanese to teach the students the Japanese language. The TJS students hoped that Japan and Germany

would lose the war, and a number of them showed some disrespect to their Japanese teachers. After Japan surrendered in 1945, TJS stopped providing instruction in the Japanese language.

Throughout its existence, TJS had less elaborate facilities and equipment than some of the other foreign schools in Tianjin, but these deficiencies were offset by the teaching skills of its faculty, the rigor of its curriculum, and the enthusiasm of its students. In the early 1930s, TJS began to develop an intense academic program which prepared its students to take the internationally respected Cambridge Local Examinations three years earlier than was usual at British schools. TJS students who took the various Cambridge Local Examinations consistently had extremely high rates of success in passing those tests. A student who successfully passed the Cambridge Local Senior Examinations was considered to be fully qualified for admission to any British university, including Oxford and Cambridge.

TJS could not have been such a

success without the efforts of its talented headmasters and teachers, including the original headmaster, Mr. L. D. Greenfield, and his successors Percy Montrose, Henry Whitgob, Abba S. Izgur, Moses Z. Nachtman, and Leo Veinstein. Some of the more notable other teachers were Alexander V. Bartashev (who also had operated Tianjin's North China Russian High School), Leo Olshevsky, Rose Granevsky (later known as Varda Yoran), Benjamin Litvin, Henrietta Kloosterboer, Galina A. Tverdovskaia, and Edith Bihovsky Epstein (the first wife of famed journalist Israel Epstein).

A very high percentage of former TJS students have had distinguished careers in such fields as business, education, journalism, writing, music, art, medicine, science, law, government, military service, and social work. They went to such countries as Israel, Australia, the United States, the Soviet Union, Canada, Brazil, the United Kingdom, Switzerland, Venezuela, South Africa, India, and Turkey. Some of them live in Hong Kong.

Tientsin "Betar" in 1947



Replanting Roots in Shanghai

Erica Lyons

Architect Haim Dotan's journey

To understand the importance of the Israel Pavilion in Shanghai, it is necessary to understand the history of the ties that bind these two ancient peoples. The story of the Jewish people in China spans centuries and is one that continues today. Jewish communities grew throughout China, in cities like Kaifeng, Harbin and Tientsin, and the history dates back as far as the 8th century, though none of these communities grew as rapidly or as large as Shanghai.

The great influx of Jews to Shanghai began in the second half of the 19th century and continued to grow in bursts through the end of World War II. The city was known as a bustling international trade and commerce hub, free from anti-Semitism and ripe with opportunity. At its height during the Holocaust, this Jewish community, the largest in China, stood at nearly 50,000. While for some it was a haven safe from pogroms and persecution, for others it was a great commercial opportunity, an incredible adventure and a gateway to Asia. The imprint China made on the Jews that lived there was great and deeply personal and there were no shortages of landmarks left behind. These include synagogues, cemeteries, schools, factories, hotel empires and power companies.

The collective memory of these two peoples started to grow anew with the formal establishment of diplomatic relations between China and Israel in 1992. A steadily growing exchange in trade, the sciences, technology, art, culture, the environment, humanitarian aid and agriculture has since blossomed. It is in the spirit of this friendship that Israel eagerly accepted the invitation to participate in the Shanghai Expo.

The Israel pavilion, designed by

leading architect Haim Dotan, in collaboration with designer Prosper Amir, stands as a tribute to the history of the Jewish people in China as well as to the over fifty years of friendship between Israel and China. It is also a special expression of gratitude to the Chinese people for providing Jews with a safe haven during the Holocaust. It is an important statement as to the past, present and future friendship of these two nations and their people, each steeped in their own rich history and tradition.

To the Ministry of Foreign Affairs, "The character, the content and special building of the Israeli display in Shanghai will demonstrate the possibilities of joining Israeli knowledge with China's developmental requirements, and bestow an enriching experience on the many visitors expected to visit the pavilion, which in turn will contribute to the strengthening of Israel and China's cultural and economic relations."

For architect Haim Dotan, beneath the shiny uber-modern designed seashell shaped pavilion, there is a deeper message. It is personal. His design reflects a true cultural sensitivity passed on to him by his family. The design, reminiscent of two hands intertwined with one another, marks the culmination of the past, present and future between the Jewish people and China, of his family and the city that sheltered them. It reflects a careful counterbalance of yin and yang, past and present, temporality and eternity, earth and sky, and suggests the influence of eastern philosophy.

For Dotan, this journey to China-to Shanghai, is a return to his roots and an unearthing of the story of his family. Now, nearly 100 years later as Dotan creates the foundation for the Israeli

pavilion in Shanghai, he still pays great homage to his family's history. The pavilion, in many ways, stands for the full circle that Dotan himself has symbolically created in his return to Shanghai on behalf of the State of Israel.

In 1919, the Saidoff family, Haim Dotan's grandfather, aunt and grandmother, like others, sought refuge from the pogroms in Bukhara, in the South of Russia. They fled to Shanghai and settled there in search of a new life for themselves. Haim Dotan's mother, Victoria Saidoff, was born in Shanghai during that period.

Ultimately the family immigrated to Israel a few years later where Dotan's grandfather, Isaac Saidoff, a renowned builder, later created the "Batei-Saidoff" complex in Jerusalem. But the move was not without retaining a fondness and gratitude to China for offering them a safe haven. Dotan's childhood in Jerusalem was dotted with images of Chinese house wares and other trinkets, Chinese paintings and other similar reminders of the family's passage through China. An iconic and much loved photograph (see cover photo) of his mother, his grandmother, Yaffah, and his aunt Zipora, shows his aunt in the 1930s, in Jerusalem, cloaked in a black Shanghai dress, very much reminiscent of their days in Shanghai. Dotan speaks of a "quiet love for Chinese culture in the house."

In looking back at their life in Shanghai, Dotan believes his family lived in the Hongkou district, a popular haven for Jews in Shanghai in the early half of the 20th century and was told the family resided possibly on Shapour Street, No. 18. Through the efforts of friends in China eager to help Dotan in his search, he discovered that,

perhaps instead, it is likely that the family actually lived on Xia Hai Pu Road in the Houkong district located near the Suzhou River.

Dontan explains, "In Shanghai, I am a story. I have been searching for my roots in Shanghai since 2005. However, since winning Israel Pavilion in Expo 2010 Shanghai, the pavilion's beauty and my international reputation as an architect, are a great help in my search through Chinese TV, publications and local newspapers."

While it was his quiet love for China that really inspired Dotan to begin his search for the footprints his family left there, it the Exposition that has made this journey a reality. Certainly his reputation as a master builder and the attention his uniquely designed pavilion is drawing is of great assistance to his personal quest, but even with the interest in this deeply emotional journey, it still can't overshadow the brilliance of his design. The history and the pavilion, to Dotan, are essentially inextricably linked. As Dotan explains, "So I completed a life cycle and open a new cycle in China as architect of the Israel Pavilion in World EXPO 2010 Shanghai."

The exhibition stands as a gallery of inspiration and a symbol of the friendship between the two countries.

The Whispering Garden, located between the plaza entrance and the Israel Pavilion, greets visitors by whispering in both English and Chinese as they enter the arena via a shaded path lined with trees. In contrast to this serene commune with nature and its introduction to Israeli architecture, the Hall of Light features a 15-meter high screen that flashes with films, highlighting Israel's technological advancements as well as key historical innovations from Biblical times forward, including a Jewish heritage exhibition. Clear glass allows sunlight to flood the space giving a sense of warmth and optimism.

The heart of the exhibition and the climax of the experience, though, lies in the center in the Hall of Innovation at the core of the pavilion. There, dancing light balls illuminate the space and beam messages, in Hebrew and Chinese, connecting Israeli children, scientists, doctors and inventors with the visitors. Then, a dynamic audio-visual presentation of balls of light projected on a 360-degree display highlight some of the most remarkable Israeli achievements in fields that include: archeology, agriculture, medicine, renewable energy, science, music, literature, R&D and security. While this prodigious interactive

displays offers insight into some of the most remarkable Israeli achievements, the piece de resistance however is the message that connects the future of Israeli innovation with that of China. The pavilion is an impressive monument to the future of technology, development and innovation. It is also a clear testimony to the power of Israeli creativity and the Israeli belief in the wonderful possibilities that the future holds for humankind. Israel's leading innovations and technological developments will be exhibited in this spectacular multi-media show, using the most up-to-date presentation equipment housed in this intricately designed pavilion that stretches across 2,000 square meters. With an eye towards the future, all Shanghai is now abuzz with commotion and frantic activity as the countdown to the Shanghai Expo in May quickens. Even the most staidly of city dwellers is transformed by the atmosphere, yet Dotan's creation stands out with its quiet love for China, its firmly founded philosophical foundation and its carefully crafted idealism. While speaking to the exhibition theme "Innovation for Better Life", the pavilion encapsulates past, present and future in the most personal way.

(Asian Jewish Life, Spring 2010)

Jewish Chinese traditions seminar held in Taipei

An international symposium between Jewish and Chinese traditions was held last month at the Academia Sinica's Institute of Literature and Philosophy in Taipei.

Taiwanese and Israeli scholars from the fields of philosophy, literature and history participated in the conference.

The event was jointly sponsored by the Israel Economic and Cultural Office in Taipei and Academia Sinica's

Institute. Two prominent Israeli sinologists, Yoav Ariel and Zhang Ping, participated in the forum. Ariel, is also one of the founders of Tel Aviv University's Department of East Asian Studies and a prominent scholar in the fields of western and eastern philosophies. He also serves as the University's Dean of Students. Zhang, a faculty member in the East Asian Studies department and an expert on Jewish thought, published

the first Chinese translation of the Pirkei Avot, a classic compilation of ethical teachings from leading rabbinic scholars published nearly 1,800 years ago. The symposium included additional lectures on aspects related to the Jewish-Chinese dialogue presented by Liu Shuhsien, Fang Chi-jung, Tsai Yenjen and many others.

(Jewish Times Asia, April 2010)

New to Kaifeng, News from Kaifeng

Eric Rothberg

Eric Rothberg, an American Jew, is studying at Henan University in Kaifeng and as a volunteer teaches some of the Kaifeng Jewish descendants at the Yiceleye School. I have been in Kaifeng for about three weeks. It has been quite an interesting experience. It is very difficult to teach the members when they are of completely different skill levels. I have recently realized just how wide the gap is. The problem is that I want to teach both groups (in the Yiciliye School), and I have had much more exposure to those who are more adept –or at least it began that way. I met Esther first, but she knows quite a bit. Then I got to know Yaakov and Tsur, who also know a lot. I taught them Etz Haim, Aheinu, V'zot Hatorah, and the first part of the Shema. We also did the Havdalah together. I'm going to slow down a lot more now, because it seems like I need to let the information sink in. We are currently preparing for Rosh Hashana. They told me that they have never observed Rosh Hashana before, so I feel a little better, because even if I haven't done the best job, if they even have the slightest observance on a holiday that they had never known of before, then that is a step in the right direction. They tell me that when Timothy (Lerner) met them, he was not sure where to begin either. Recently, I have been meeting with the group twice a week, two hours at a time. However, I think that is too much. I'm going to meet with them less and focus on fewer things. In the meantime, I figure that I will continue working with Esther on making Chinese translations of prayers, which, I'm sure, we will not be using for a while – if they even use them

while I am here. I feel that they need to at least have the resources. Maybe they don't want to do much now, but eventually they might, and when they do, it would be nice for them to have Jewish prayers in their own language until they get better at Hebrew. I think I will maybe meet with them for lessons an hour a week, because even though they are very dedicated, they don't even know what they want me to teach them. It is a great thing that Or, Zohar, and Yair (visiting Israelis) were teaching them Hebrew. I'm just not sure if that is the only thing that they should learn. It takes a lot of time to really understand the members. They say that they want to learn prayers, but they don't really understand the concept. Thus, I want to go really slow, because if I don't they will lose interest. On the other hand, I do have Hebrew language teaching materials, but I think that I should wait to start using them until after the Chaggim (holidays). It is difficult for them to understand the concept of holidays, prayer, and religion. Sometimes I feel like their desire to learn about Judaism is a very Chinese one, rather than a Jewish one, as an act of filial piety, instead of an act of believing in the Jewish religion. In fact, they don't really understand much about the Jewish religion. Sometimes it seems like the only beliefs that they have were generated from reading a Chinese (Christian) translation of the Old Testament and their contact with Jackie Li (a Christian from Hong Kong who helps them a lot). Albeit, Jackie is a great guy and does not seem to want them to convert or believe in Christianity, but the mere concept of God in the Christian mind

is different from the Jewish concept. For example, until I recently told them, they were saying the Chinese pronunciation of the Tetragrammaton (God's unpronounceable Hebrew name). Since this particular method of referring to God is an obviously Christian Chinese one, they inevitably have slight Christian influences that they cannot even understand. A few weeks ago I worked with Esther to bring a manageable version of the Shema together. We put the Chinese translation of the Shema under each Hebrew line in an effort to show them the meaning of the prayer. I taught them to cover their eyes when saying the first line and most of them seemed pretty interested. Nonetheless, they still seem fairly uneasy about the concept of religion. This, to me, seems like a modern Chinese influence wherein religion is tolerated and understood merely as a cultural practice. I can perfectly understand their desire to make aliyah, but they have no idea what they will do once they arrive in Israel. I am trying to give them a very basic understanding of Judaism so that they will be more comfortable there. The more that I am exposed to them, the more I have to look back to my early experiences with Judaism. For a very long time I knew extremely little about Judaism. Basically all that I knew was that I was not a Christian and that I did not believe in Jesus, but that did not really testify what I believed, but rather what I didn't. I feel that after the Chaggim it will be a good idea to revert back to teaching them more linguistic Hebrew skills and maybe some Hebrew songs. In fact, I think we will have to go back to the things I already taught them,

and go very slow. The problem is that I don't want to only cater to those who know much. I feel bad if the others are not progressing. Unfortunately, they are prone to very slow progress. I have learned that I need to have a lot of patience and focus on my own studies and experiences sometimes instead of spending too much time to teach them. In fact, I was so afraid of coming unprepared that I believe I prepared way too much. The ironic thing is that I have learned a lot of things about Judaism and about myself that I would not have learned had I not taken up this project. Anyway, tonight we will be having a Rosh Hashana meal. We practiced blowing the shofar and they seemed sort of like it. We won't be blowing it on Shabbat, and frankly I don't know if they will be interested in doing anything the second day. I feel sort of depressed because, often, I am neglecting my own Judaism so that I can be with them. I am very sad that I probably won't be able to hear the shofar this year during Rosh Hashana, and probably Yom Kippur, even though I brought my own and they already have three – that's ironic, but that's okay. Tonight, we are going to have a meal with different sorts of new

fruits and mantou (Chinese steamed buns) with honey for motzi (blessing over the bread). I am lending my kittel (white ritual gown) to Tsurì for him to use during the kiddush (blessing over the wine). It's actually pretty exciting! We are going to have the meal with the traditional prescribed talmudic foods, i.e. pomegranates, dates, etc. I'm going to buy some exotic fruit for the shehecheyanu (blessing). I'm not sure what we are going to do for Yom Kippur, but I figure that we can do a simple group activity about forgiving and asking forgiveness. I already talked about the theme of the ten days of repentance, etc. so I don't want to dwell too much. I feel like I already taught them enough songs and Hebrew liturgy for a while. I will tell them a little about the fast and then just make a few plans for the holiday, if people are interested. For Sukkot, we are going to build a sukka (booth) at Sarah's parents house. It's so exciting!! My experience with building sukkot will come in handy! Unfortunately, we won't be able to get a lulav and etrog – I didn't realize how difficult they were to get in China. I'll just mention a few themes of the holiday and then we can have some fun just talking about the plans. We're going to eat moon cakes

in sukkah! Sarah's mom said that I could come over to use the sukkah for meals throughout the week. I'm certainly not doing a perfect job, but it seems like we are learning some things. I have begun to learn of the complex politics of being a member of the community. I'm not sure whether I should try contacting either of the two other Jewish factions or not, because I don't want people in the community to start to dislike me for getting too much into their business. That having been said, I really wish that idea of yours to have everybody in one sukkah for Sukkot could work ...

I went to the Kaifeng museum and saw the Jewish exhibit. It was interesting, but not nearly what I thought it would be for 10 dollars. I am settled down into my Chinese classes and doing taichi pretty much every morning. My Chinese is getting better, but the more I learn, the more I realize how much I have to learn, and it's really frustrating. Kaifeng is a nice city, I just miss wearing my kippah around like I did in America. I get tired of wearing hats.

(to be continued in the next issue)
(From Points East, November 2009)

UJC commissions new Sefer Torah

To mark its 20th anniversary, Hong Kong's United Jewish Congregation (UJC), the city's only Progressive synagogue, has commissioned the writing of a new Sefer Torah. This will be the UJC's third Sefer Torah.

The UJC has engaged Mr Jamie Shear, a Jerusalem-based sofer, who has previously written Sifrei Torah's for communities in Canada, Israel, and the US. Shear recently visited the UJC sanctuary on 8 November and stayed for a week. "What better way to celebrate two decades of the

UJC in Hong Kong, than to bring a new Torah scroll into the world", said Rabbi Stan Zamek, the UJC's spiritual leader. "This Sefer Torah will be particularly meaningful to the UJC because it was created by and for us, and it is from this Torah scroll that our future B'nei and B'not Mitzvah will read."

To complement the Torah project, the UJC has also launched a "Year of Torah" programme, in which members have the opportunity to explore the Halachic and technical

elements of writing a Sefer Torah. "We see this as a wonderful opportunity to engage members of the community in a discussion about how a Torah is created, and more importantly, about the role Torah plays in our lives as Jews," said Rabbi Martha Bergadine, the UJC's education and programming director.

Mr Shear will make additional trips to Hong Kong this coming May and in the fall of 2010, when the dedication of the new Sefer Torah is scheduled.

Through Chinese Eyes

Three Shanghai locals remember their wartime Jewish neighbors of the 1940s

Text and photos by Coco Liu

They are Chinese. They never went to university. They barely speak Hebrew or even English. But nobody can challenge their knowledge of Jewish

history – at least not on the subject of Jews in Shanghai during the 1940s – as they living among some 20,000 Jewish refugees for years.

From late 1941 to 1945, the Jewish

refugees who fled from war-torn Europe to Japanese-occupied Shanghai, the only place in the world that did not require a visa to enter, were restricted to live in an area of about 2.5 square kilometers in the poor Hongkou District together with the local Chinese. The Chinese seldom speak about this part of history to the public nor do they share it with their families. However, that does not mean those silent Chinese do not remember. As interviews with several of them demonstrate, many still keep a vivid picture of their Jewish neighbors in their mind. Here are three people's memories:

Zhuang Xiumei: Jewish always say 'Hello' to me

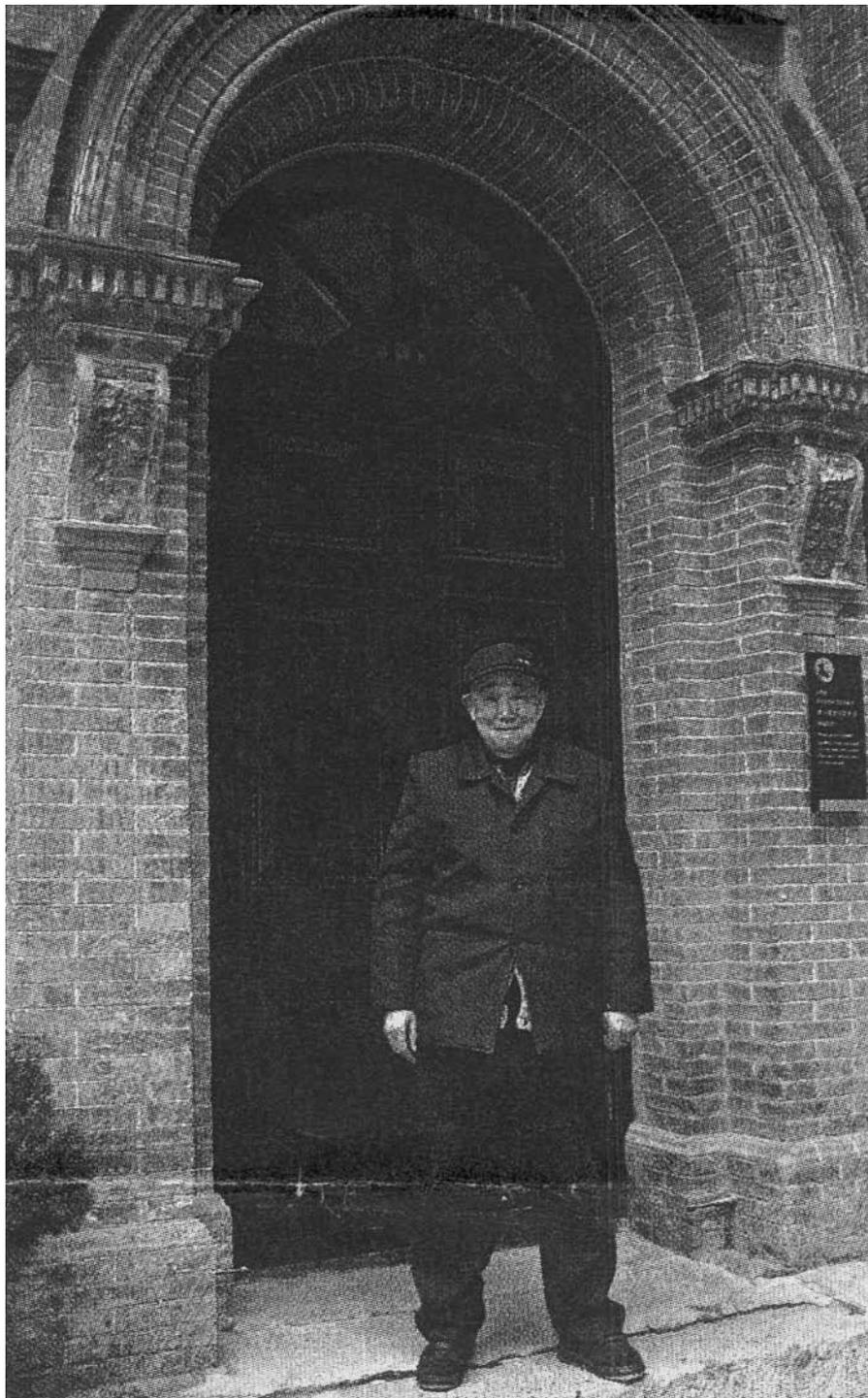
Sixty-three years ago, Zhuang Xiumei moved into a three-floor house at 71 Zhoushan Road where two 30-year old Jews lived. At that time, Zhuang worked in a shoe factory from early morning and seldom socialized with her upstairs Jewish neighbors. Sometimes they happened to meet on the stairs and always had the same conversation.

"Hello," the tall Jewish man nodded to Zhuang with a smile.

"Hello," Zhuang repeated, although she had no idea what this word meant.

That is where the conversation would end.

As a Chinese woman in her 20s she was too shy to keep the conversation going, explained Zhuang. But she watched them curiously. The Jewish woman lived on the second floor and the Jewish man on the third, Zhuang said. The woman usually wore a coat or a long dress, while the man wore suits – probably on their way to meet clients, she said. Both of them ate





again singing the Jewish song in the empty synagogue. "Actually, I do not understand this song very well, but I remember they were very happy when they sang it together."

Xu Zhaudi: Jewish were our good neighbors

Growing up among the Jews gave Xu Zhaudi a "Jewish brother."

"While in Shanghai, do as the Chinese do." Perhaps this was the slogan that led Xu's middle-aged Jewish neighbor to call the elders "yeye" (grandfather) and "nainai" (grandmother), which is the traditional way to address elderly Chinese and show respect. He also called Xu "meimei" (sister) as if they were family. "Sometimes he saw me on the street and asked, 'Meimei, are you on your way to school?'" says Xu.

According to Xu, her family has a very good impression of their Jewish neighbors.

"Actually, neither my family nor other Chinese living here had problems with the Jews. Everybody says the Jews are very polite," she points out. Along with being respectful, the Jews also brought Xu a sweet childhood. The Jews took care of the kids, she says. "I felt regret when they left. They used to give me candies that I never got from my Chinese neighbors."

Xu is 76 years old now. She lost connection with the Jewish refugees since they left, and says that had she been given the chance to talk with her "Jewish brother" again, she would like to know how he is.

"Chinese were quite poor at that time, but now things are much better – we have pension and insurance," she continues. "The Jews had a hard time as well. I hope their current life is also good, hope it's even better than ours."

The writer lives with her Israeli husband in Shanghai and primarily covers Chinese business and culture issues.

cliu.info@gmail.com

(From The Jerusalem Post Magazine, February 19, 2010)

Western food, such as bread, and went out to business during the day, she added.

Like most Jews there, Zhuang says the two neighbors from upstairs left Shanghai in 1950. But she and her husband, 88, still keep a white wooden table that the Jews left to them, and live in the same room of the unchanged black-brick building. "Sometimes I look through the window, watching the people in the street come and go. I thought I could find my two Jewish neighbors again. But I did not," sighs Zhuang. "Even if we can meet, they may not recognize me, because I was a young girl when they lived here. But now, my hair is white and my teeth are gone."

Although her Jewish neighbors never came back, Zhuang says she did see young Jewish visitors walking around her house and going upstairs. "They must be the grandchildren or great-grandchildren of my Jewish neighbors," Zhuang figured. "They also said hello to me."

Cao Xingfu: Jewish life was bittersweet

Sitting in the Ohel Moshe Synagogue, Cao Xingfu sings a song that he learned from the Jews in the early 1940s. Cao

had a hardware store in front of the synagogue. AS he helped the Jews fix their pipes and taught them Chinese, many good friendships were formed. Even these days he still receives gifts – rice, noodles and towels – from some unknown Jewish visitors. Asked his impression about Jewish refugees, the answer is short – smart, poor and happy. Cao still remembers the many Jewish shops in his neighborhood, selling clothes, cigarettes and offering all kinds of services. A Jewish friend of his, who invented a type of cleaning equipment, attracted lots of clients – even the locals, he says.

Life for other Jews was much harder. "Once I saw a Chinese turning grindstones, which is considered a demanding job for donkeys. Two days later, the Chinese left, and a Jew was doing the job. Can you imagine it? The Jew must have been in a very bad economic situation."

However, it seems that the Jews, rich or not, enjoyed their life. They went for coffee in the evening, they chatted in the street, and sometimes they danced and sang in the Ohel Moshe Synagogue, recalls Cao. More than six decades later, on a cloudy winter afternoon, the 83-year-old man was

Letters

Dear Mr. Kaufman,

I came across your website about Chinese Jews www.jewsofchina.org and thus got your email address.

I am looking for a speaker who will give information about the history of Chinese Jews as our deaf members have expressed a lot of interest on this subject. We would like a speaker to come to our Association during our Day Centre on a Wednesday. I realize that you are in Israel but I am wondering if you have any links to anyone in the United Kingdom or in or near London preferably who may be able to give this talk to our members that I can contact. I would appreciate your help please. Many thanks in anticipation,
Kay Kaufman, ALA

Activities and Information Officer

Jewish Deaf Association

Julius Newman House

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Tel: 020 8446 0502

Textphone: 020 8369 5326

Fax: 020 8445 7451

E-mail: kay@jda.dircon.co.uk

Web: www.jewishdeaf.org.uk

Dr. Robert Warren

Hong Kong, China

To: Teddy Kaufman

Editor, Bulletin

It was a pleasure to read Alfred Luk's article on Sir Matthew Nathan, the Jewish governor of Hong Kong, BCC.

A point for casual readers: although there is a well-established Jewish cemetery in Hong Kong because of Governor Nathan's efforts, it's not the only site with Jewish graves.

At Stanley Military Cemetery, on the far south of Hong Kong Island, there are five graves of Jewish war dead from World War II defense operations.

My "brush with history" involving Jewish Hong Kong was saying Kaddish at these graves on 1 July 1997, the day after the "Handover".

Compliments to Alfred Luk for a great article.

Liza Glücksman Florida

USA

Dear Mr. Kaufman,

I was so pleased to receive your letter. Our letters must have crossed in the mail (I wrote you to thank you for the journals).

It is so exciting that you remember my family - my parents were Alia and Roma Mester; my aunt Rose was married to Yasha Gershberg, but they divorced and she remarried in Australia. Unfortunately, they have all passed away.

I remember Kagakashi very well as well as Fukasho and Hashigavro. I do not however remember the name Zikman. But I well remember Mrs. Plotkin who was featured in both your Russian (yes, I know Russian very well) and English journal.

My husband and I were in Israel in the 1980s and I saw my friend from Dairen. Her mother (Rahil Shifrin) and my mother were very good friends as we also were. We are of the same age. Her name is Jenia, but I do not recall her married name. She married late in life and I know that she was a librarian. They often visited us when we lived in Connecticut.

In Dairen we were friendly with a family named Goldberg. They had three children - two girls (Ella and Rahil) and one boy - I don't remember his name, but I know that they went to Israel. I know that a lot of people went to Canada (we did) or to Australia (my grandfather and my aunt went there).

When we retired we moved to Florida. But now I was asked to lecture about Jews in China and my personal experiences. I enjoy doing this very much and this led me to think about your fine organization and the people with whom I grew up. We left Dairen in 1951, lived in Shanghai for one year (waiting for our exit visa) and moved to Montreal, Canada. We met a lot of "our" people in Montreal.

Again, I thank you very much for your letter and I am very anxious to hear from you again.

Shen Zaiwang,

**Advisor of Sichuan Provincial People's Association for Friendship with Countries,
Chengdu, Sichuan, China**

Dear Mr. Mordechai M. Segal and your family,

I felt so sad to hear that Mrs. Bat-Sheva Sheriff passed away. Mrs. Bat-Sheva Sheriff was a great writer of Israel. She loved her motherland Israel and her people. She wrote beautiful poetries to praise the holy land, the Hebrew language, the Jewish history and culture, the life and love and peace of human beings.

Mrs. Bat-Sheva Sheriff was a great friend of the Chinese people. She came to visit China for three times and wrote brilliant poems for promoting the mutual understanding and friendship between Israel and China. She translated Li Bai and Marshal Chen Yi's poems into Hebrew. She gave excellent lectures to Chinese young students. When China met difficulties, she always expressed her sympathy and gave her support to Chinese people. Her poetry was published in China, which was warmly welcomed and loved by Chinese readers.

I know Bat-Sheva for over 20 years. She was one of my best friends in the world, faithful and reliable. She was also my teacher. I learnt a lot from her. How sorrowful I could not listen to her voice, her speaking and teaching any more. What a pity!

Mrs. Bat-Sheva Sheriff was a star in the sky. Although the star was falling, her light was remained and shone to us. May Mrs. Bat-Sheva Sheriff rest in peace!

Hy Schatz

California, USA

To Mr. T. Kaufman:

It is with great sorrow that I must tell you that my wife of 58 years passed away on December 16, 2009. It was a sudden shock to every one. She was well on the 15th and passed away on the following day. They said it was pneumonia, but she had no signs of it. She was 86 years old.

We had always wanted to see China. Her grandfather is buried in Harbin. She wanted to visit his grave, but we were told that the Jewish graves had been destroyed by the Japanese when they invaded China.

We were so happy to say that we had the opportunity to visit Israel and of course, Tel Aviv. For over 50 years I have been a member of the Jewish Federation of Greater Los Angeles. I led a mission there for the United Jewish Fund to Israel.

I wish you and your organization well.

Address: 22315 Miranda Street, Woodland Hills, Ca. 91367-4526

Phone: 818-347-7737

Fax: 818-347-5319

Email: be169@lafn.org

Tess Johnston,

Shanghai, China

Re Zoya:

Thanks for keeping me / us updated, and give her a big hug from me.

I am not sure how many of you knew Rena Krasno, but she died while I was in the USA. I was able to speak to her shortly before the end (although I did not know that the end would be so near) and she seemed optimistic, as always. But she died a few days later, in hospital (aged 86 or more, I think) and surrounded by her family.

I believe Zoya knew her, but you can decide whether she needs to know that sad news or not. But at our age (I'm 78) we get sad news more often these days. (I lost three good friends, including Rena, in three weeks while home.)

Now I am back in frosty Shanghai and still working on my book (Permanently Temporary – From Berlin to Shanghai in Half a Century), to be launched at the Literary Festival here on March 13th. I will be sending Zoya a copy later – but don't tell her yet. (Maybe tell me her birthday, so I can send it then?)

Anyway, thanks for keeping in touch.

Email: tessinshanghai@yahoo.com

Joseph Jedikin

San Francisco, Calif.

USA

To Lilia and Tess

Glad to hear about Zoya's improvement, Lilia. Please give her my very best when next to talk to her. She and I were in a PTH school play in Shanghai in 1944. It was Peter Pan and we were the parents of the boys caught up in the Peter Pan adventure. We appeared only in the first and last scene.

You mention you have shingles and I have several friends who likewise have that illness. Everyone should know that there is now a vaccine available which protects against acquiring this disease. It is especially recommended for people our age that had chicken pox as children. I had the vaccine administered to me about 2 months ago and paid \$199.00 at the San Francisco Health Department. Well worth the money.

Tess: So sorry to hear about Rena Krasno passing. I talked to her on the phone about 3 months ago asking her to speak about Shanghai to the Asian Art Museum here in San Francisco. She explained to me at the time that she had had an accident in her own home, tripping over something and falling and injuring herself. She was a terrific person. Very outgoing, a great writer and historian. I am so sorry indeed.

Email: joe-jed@hotmail.com

Remi Huppert

Paris, France

Dear Mr. Kaufman,

H.E. Mr. Amos Nadai, Israel Ambassador in Beijing, encouraged me to contact you.

As a writer of several books, novels and essays, the purpose of my present research is related to the Jewish community which lived in Harbin, a research which hopefully will lead me to write a book on this highly interesting subject.

1° I intend to travel to Israel to find information on this subject. I would be very pleased to meet you as Chairman of the Association of Former Residents of China in Israel. This meeting would be most valuable and even essential for my research.

2° My intention is also to travel to Harbin next summer or fall in order to deepen this research, but I know that access to archives or historic documentation is never simple, even taking into account the fact that China has always shown a friendly attitude toward this community.

I would therefore be very pleased to be introduced to any person or institution interested in or working on this subject, to have access to relevant documentation or to participate to any relevant symposium in China or elsewhere.

3° My site indicated hereunder will present to you more fully, if you so desire, my work as a writer. Unfortunately it is in French only. And maybe I shall have the honor of meeting you during my next trip to Israel.

Address: 11 Avenue Constant Coquelin F- 75007 PARIS

<http://remihuppert.blog4ever.com> *

New York - USA

How are you, my dear friend Teddy Kaufman ... hope all is well with you and your community. When I receive the Bulletin, it is the only journal, among many that I receive, that I immediately read, cover to cover. Keep up the good work!

Re our schedule into Harbin... the logistics with crossing the border to reach Birobijan via Khabarovsk and exiting Siberia into China or Korea were most complicated... our group now numbers 30, and we will be in Harbin for one full day on August 1. I would appreciate your contacting your friend Prof. Qu Wei at the Heilongjiang Academy of Sciences.

Marvin Tokayer

DONATIONS

SOCIAL AID FUND

USA

SAN FRANCISCO

THROUGH THE COURTESY OF THE FAR EASTERN SOCIETY OF SAN FRANCISCO

From	The FAR EASTERN SOCIETY of SAN FRANCISCO for the Rosh-ha-Shana	US\$	1000
"	Mr. and Mrs. Norman SOSKIN for the IYS Social Aid Fund	"	500
"	Nina CHESMENSKAYA-MORDOHOVICH in memory of her dear husband Yasha MORDOHOVICH	"	200
"	Mr. and Mrs. Isai KAUFMAN in memory of their beloved parents	"	200

In memory of my beloved son

DAVID

on the 17th anniversary of his passing

US\$ 2000

Donation to the Igud Yotzei Sin Social Aid Fund

Aaron (Billy) BELOKAMEN



IN MEMORY OF MY BELOVED

LILIAN

ON THE EIGHTH ANNIVERSARY OF HER PASSING

US\$ 5,000

Donation to the Igud Yotzei Sin Social Aid Fund

AARON (BILLY) BELOKAMEN

USA

From	Nadia EHRlich FINKELSTEIN and Esther OSSIN WOLL in memory of their uncle Anatoly OSSINOVSKY and their aunt Henrietta (Genia) OSSINOVSKY	US\$	5000
"	Nadia EHRlich FINKELSTEIN in memory of her parents Dr.Morus and Debora (Dora) OSSINOVSKY EHRlich	"	200
"	Esther and Paul AGRAN for the IYS Social Aid Fund	"	300
"	Paul BOGART in honour of Eleanor GALPERIN (Sydney, Australia)	"	100
"	Ralph John KATROSH in honour of Benny TZUR	"	100
"	Mariam MASE in honour of Nelly KACHANOVSKY	"	25
"	Eda SHVETZ in memory of David DINABURG	"	100
"	Sanford WAINER in honour of his 85th Birthday	"	18
"	Anna OSTROVSKA in memory of Mr. A.JACOBSON	"	400
"	George FRANKE in memory of David GUREVICH	"	50
"	Robert MATERMAN in memory of his parents Avraham Dovid ben Pinchus and Deena bat Lipe MATERMAN on their Yahrzeits	"	360
"	Gregory A.HODSON in memory of Rose HODSON	"	25
"	Yaacov S.LIBERMAN in memory of his mother Gisia LIBERMAN	"	18
"	Tania SALTER in memory of her mother Zina ROBINSON	"	36
"	Golda LAZAROVICH in memory of her sister Stella TERR	"	100
"	Olga KANER in memory of her husband Nathan KANER	"	10
"	Bertha ELKIN in memory of her parents Solomon and Elizabeth OPPENHEIM	"	100
"	Ada and Ray PIVO in memory of their PARENTS	"	500
"	Peter SCHULHOF in memory of my parents Joseph and Charlotte SCHULHOF	"	50
"	Leopold BORODOVSKY in memory of his mother Nina BORODOVSKY	"	10
"	Esther BATES in memory of Martin (Bihovsky) BATES	"	36

114 In lieu of flowers for the Rosha-ha-Shana

From	Sol BIRULIN	US\$	100	From	Joe MRANTZ	US\$	100
"	Leopold BORODOVSKY	"	20	"	Susan SHENNON	"	25
"	Rolf DAVID	"	50	"	Michael SHUWARGER	"	25
"	Lena FRIEDEL FELD	"	100	"	Luba TUCK	"	100
"	Githa KATZEFF	"	50	"	Dina VINCOW	"	250
"	Isaac KEREN	"	100	"	Frank J.WACHSNER	"	75
"	Golda LAZAROVICH	"	30	"	Sanford WAINER	"	18

AUSTRALIA

From	Harry TRIGUBOFF in memory of his late mother Frida TRIGUBOFF	A\$	750
"	Olga and Emil SCHWARTZ on the occasion of their 60th Wedding Anniversary	"	50
"	Alla BRAGAR for the Igud Yotzei Sin Social Aid Fund	"	200
"	Liya GUREVITCH for the Igud Yotzei Sin Social Aid Fund	"	200
"	Mr. & Mrs. Alexander SAMSON, PhD, for the Igud Yotzei Sin Social Aid Fund	"	100
"	Hannah STERN for the Igud Yotzei Sin Social Aid Fund	"	30
"	Joseph LEVIN annual contribution for memorial prayers	"	100
"	Anta LEVITAN in memory of her father David DINABURG	"	100
"	Diane SHTEINMAN in memory of Bob SHTEINMAN	"	200
"	Nora KROUK in memory of her late husband Efim's sister Gita SAPEJINSKY	"	100
"	Sopha SAKKER in memory of her husband Mark SAKKER	"	50
"	Asya DEANE in memory of her parents Sarah and David FROUMSON	"	100

SWITZERLAND

From	Mrs. Henrietta OSSINOVSKY in memory of her husband Anatoly OSSINOVSKY	SF	100
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HONG KONG

From	Mrs. Mary BLOCH for the Igud Yotzei Sin Social Aid Fund	US\$	1000
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ENGLAND

From	Alex FAIMAN in memory of his dear father Julius FAIMAN	US\$	50
"	Alex FAIMAN in memory of his dear mother Lucy FAIMAN	"	50
"	Alex FAIMAN in memory of his dear wife Audrey FAIMAN	"	50
"	Dr. Zvia BOWMAN for the Igud Yotzei Sin Social Aid Fund	GBP	10

JAPAN

From	Isumi SATO, Associate Professor of the Faculty of Humanities at Toyo Gakuen University towards the IYS Social Aid Fund	NIS	1000
"	Isumi SATO towards the IYS Social Aid Fund	US\$	310

ISRAEL

From	Giora LESK in memory of Danny and Musia BERKOVITCH towards the Igud Yotzei Sin Social Aid Fund	NIS	15000
"	Inga and Kurt NUSSBAUM towards the IYS Social Aid Fund for the Holiday	"	1000
"	Baruch and Dvora ROSENSTEIN in memory of Jenia ROSENSTEIN	"	1200

GIFT

In honour of Flora and Bob FREIMAN'S 60th Wedding Annivesary

NIS 1600

To Flora and Bob FREIMAN on their 60th Wedding Anniversary:

Congratulations and very best wishes to
the greatest parents and grandparents!

With all our love,

REVA, MIRIAM, PETER, TAMARA, ABIGAIL and ELIANA

From	Flora and Bob FREIMAN towards the IYS Social Aid Fund for the Holiday	NIS	1000
"	Flora and Bob FREIMAN in appreciation for sending to them Sara ROSS's book	"	300
"	Flora and Bob FREIMAN towards the Igud Yotzei Sin Social Aid Fund	"	200
"	Flora and Bob FREIMAN in memory of Mark SAKKER	"	300
"	Bob FREIMAN in memory of his mother Mania FREIMAN	"	500
"	Alina KRINKEVICH in memory of her dear late RELATIVES	"	1000
"	the ZAIGRAEFF family in memory of Dr. Victor ZAIGRAEFF	"	500
"	Rachel VECKSLER in memory of her husband PAVEL and son RAPHAEL	"	180
"	Timna LILACH in memory of her parents Yitzhak NADEL and Rivka NADEL-LEVIN	"	500
"	Ariel and Lior OLSHEVSKY (Genia Olshevsky's grandchildren) in honour of the Israel's Independence Day	"	36
"	Genia OLSHEVSKY and Moshe OLSHEVSKY in memory of Arie (Leova) OLSHEVSKY	"	100
"	Isai PIASTUNOVICH towards the Igud Yotzei Sin Social Aid Fund	"	755

From Isai PIASTUNOVICH

NIS 500

In memory of his wife Haya (Fania) Benjaminovna PIASTUNOVICH
and her parents Benjamin Isakovich and Matlia Yonovna KOPILOFF

From	Lily KOROSHI, Etty GINANSKY, Aya ROSENBLATT, Celia MAIMANN, Mary KAMIONKA, Eva LAU, Rasha KAUFMAN, Vera BEGUN, Mira PISETSKY, Jeanne TIKOTSKY, Haya BRACHA, Genia OLSHEVSKY, Tamara FAIBUSOVICH in honour of Mifa ZILBERG's Birthday	NIS	260
"	Jeanne TIKOTSKY on her Birthday	"	180
"	Lily KOROSHI, Eva LAU, Haya BRACHA, Rasha KAUFMAN, Mira PISETSKY, Mifa ZILBERG, Genia OLSHEVSKY, Tamara FAIBUSOVICH, Aya ROSENBLATT, Celia MAIMANN, Mary KAMIONKA, Vera BEGUN, Jeanne TIKOTSKY, Michael FLEISCHMANN in honour of Etty GINANSKY's Birthday	"	280
"	Luba TSINMAN for Teddy KAUFMAN's book "The Jews of Harbin live on in my heart"	"	50
"	Teddy PIASTUNOVICH for the book "To The Middle East through The Far East"	"	70
"	Minia ZEM in memory of his PARENTS and wife TAMARA	"	300
"	Tonia DORON in memory of her dear husband Nahman ben Shlomo DORON	"	150
"	Baruch LEVITIN in memory of his father Alexander (Shura) LEVITIN	"	180
"	Shoshana ARAMA in memory of her mother Bella MIRKIN	"	200
"	Pesia AHARONI in memory of her mother Bella MIRKIN	"	250
"	Israel KARNY in memory of his parents Mark and Mina KRIMCHANSKY	"	600
"	Esther KANER and family in memory of their dear husband, father and grandfather Sioma KANER	"	200
"	Leonfrid HEYMAN in memory of his beloved wife HENRIETTA	"	180
"	Aya ROSENBLATT in memory of her husband Moshe ROSENBLATT and her parents Mr. and Mrs. VAITMAN	"	100
"	Tema BLUM in memory of her parents Golda and Moshe ZANTLAUFER, husband Emil BLUM and brother Alex PELEG	"	100
"	Esther and Ran VEINERMAN in memory of a husband and father Albert VEINERMAN	"	50
"	Esther and Ran VEINERMAN in memory of a mother and grandmother Elena Abramovna SHMULEVSKY	"	50
"	Rita LEONOFF in memory of George LEONOFF	"	500
"	Nora BRODET in memory of George LEONOFF	"	500
"	Sarah and Danny ROSS in memory of their husband and father Eli ROSENBERG (ROSS)	"	200

In honour of Joe LEVOFF's 80th Birthday

From	Hinda BITERMAN	NIS	1050	From	Lorette and Ralph GREENBERG	NIS	580
"	Pnina and Bobby BERSHADSKY	"	100	"	Gina GERSHFELD	"	180
"	Rasha and Teddy KAUFMAN	"	100				

In lieu of flowers for the Rosh-ha-Shana

From	O.R.H. DIESTEL	US\$	90	From	Eli KAMA	NIS	100
"	Mr. & Mrs. A. ABRAHAM	NIS	100	"	Esther and Yosef KATZ	"	100
"	Esther ABRAHAM	"	100	"	Rasha and Teddy KAUFMAN	"	500
"	Leah and Raphael ALPER	"	150	"	Dina KEDAR	"	180
"	ANONYMOUS	"	600	"	Pnina and Yosef KLEIN	"	500
"	ANONYMOUS	"	200	"	Rachel and Iona KLIGMAN	"	250
"	Abraham BARANOVSKY	"	200	"	Abraham KLIGMAN	"	100
"	Israel BARANOVSKY	"	200	"	Rita LEONOFF	"	500
"	Pnina and Bobby BERSHADSKY	"	200	"	Miriam LERNER	"	100
"	Maurice BEYAR	"	250	"	Baruch LEVITIN	"	200
"	Tonia DORON	"	150	"	Joe LEVOFF	"	200
"	Abraham FRADKIN	"	500	"	Tamar and Arie MADORSKY	"	100
"	Inna GLOBIN	"	400	"	Celia MAIMANN	"	350
"	Jacob GURI	"	200	"	Boris MATLIN	"	360
"	Daphne GURI BEN GERA	"	75	"	Fania and David MINDLIN	"	200
"	Ilana GUY	"	50	"	Mr. & Mrs. E. NEUMANN	"	50
"	Shoshana and Shabtai HAZAN	"	200	"	Celia NIRIM	"	400
"	Yosef JACOBSON	"	100	"	Sarah and Shlomo NITSAN	"	100

From	Celia PAYAS	NIS	200	From	Miriam SHAHAM	NIS	100
"	Sima REICHER	"	180	"	Ruth and Yitzhak SHANY	"	360
"	Nadia and Zeev ROBINSON	"	500	"	Renata SHANY	"	400
"	Dr. Mira RONA	"	200	"	Rina SHARON	"	250
"	Israel ROSENBLATT	"	180	"	Dalit and Simon SHIKMAN	"	200
"	Judith SANDEL	"	250	"	Sarah UMANSKY	"	50
"	Erica SCHLESINGER	"	50	"	Ran VEINERMAN	"	500
"	Tania SCHLIFER	"	100	"	Esther and Ran VEINERMAN	"	50
"	Clara SCHWARTZBERG	"	500	"	Miriam YAKIR	"	100
"	Fiona and Yehuda SEMBERG	"	180	"	Avigdor ZHUKOV	"	300

SYNAGOGUE FUND

ISRAEL

From	Kalman SLUTSKER in memory of his dear parents Rabbi Yehuda Zelig and Dina SLUTSKER and the late RELATIVES	NIS	1000
"	Luba TSINMAN in memory of her dear husband Abraham TSINMAN	"	300
"	Luba TSINMAN in memory of her dear sister Hannah WEINBERGER	"	200
"	Genia KAUFMAN in memory of her brother Abraham SAMSONOVICH	"	120
"	Moshe LICHOMANOV in memory of his mother Sophia LICHOMANOV	"	150
"	Yehuda SEMBERG in memory of his parents Sonia and Ilya (Ilyusha) SEMBERG	"	180
"	Riva HOFFMANN in memory of her husband Freddy HOFFMANN	"	100
"	Shulamit EVEN in memory of her father Mark MORGULEV	"	180
"	Miriam SHAHAM in memory of her father Yakov BRANDT	"	100
"	Esther YARHO in memory of her parents Iza and Aharon YARHO, and in memory of her grandparents Esther and Abraham YARHO and Enya (36th Yahrzeit) and Michael (45th Yahrzeit) KONDAKOFF	"	360
"	Esther YARHO in memory of her aunt Luba BRUNNER	"	100
"	Esther YARHO in memory of her uncle Shlomo (Monia) YARHO (41st Yahrzeit)	"	100
"	Bobby BERSHADSKY in memory of his mother Raya RISKIN	"	90
"	Sarah UMANSKY in memory of her husband Gary UMANSKY	"	50
"	Arie MADORSKY in memory of his sister Rachel ROGAN	"	100
"	Clara SCHWARTZBERG in memory of her husband Benjamin SCHWARTZBERG	"	500
"	Israel BARANOVSKY in memory of his wife ITTA, son SHLOMO and the parents HERTSMAN and BARANOVSKY	"	200
"	Isabel SHARON in memory of her parents Gavriel (Gava) and Rosetta RABINOVICH	"	180

The Synagogue in Tianjin

in January 2010



To LILY and FAMILY

In memory of

her beloved brother and our cousin

Mark VAINER

Love

Dora and Joe WAINER and family
Sanford and Ceil WAINER and family

May MARK rest in peace

We deeply mourn the loss of

Mark VAINER

and extend heartfelt sympathy to Lily LIFSCHITZ and her family

Rasha and Teddy KAUFMAN
Bella and Abraham GOLDREICH

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

Mark VAINER

and extends heartfelt sympathy to Lily LIFSCHITZ and her family

We are deeply saddened by the passing of our caring and devoted aunt

Henriette (Genia) OSSINOVSKY

(nee Kon)

In Lausanne, Switzerland on May 3, 2010

Formerly of Harbin, China

She was predeceased by her beloved husband Anatoly Ossinovsky and has made some very meaningful friends in Lausanne. She will be missed.

Nadia Ehrlich FINKELSTEIN and family

Esther OSSIN WOLL and family

Archie OSSIN and family

The BOARD of DIRECTORS of IGUD YOTZEI SIN
is saddened by the passing of our friend of many years

Henriette OSSINOVSKY

and extends heartfelt sympathy to her family

We are deeply saddened by the passing of our dear friend

Verle GROSSMAN

and express our sincere condolences to Doctor Moses GROSSMAN,
his family and relatives

Olga and Isai KAUFMAN

Greatly saddened by the death of my lifelong friend

John BORDER

My heartfelt sympathy and condolences to ERICA and the entire family

Joe MRANTZ,
Maui, Hawaii

We deeply mourn the untimely loss of our dear friend

Anna KAGANER

and extend our heartfelt sympathy to LIKA, ELISA, BOB, ELLEN, MIRIAM
and their families

Inna and Alec MOUSTAFINE
Mara MOUSTAFINE and Andrew JAKUBOWICZ
Ronja ONIKUL

With deep sorrow we mourn the passing of

Anichka KAGANER

and extend heartfelt condolences to LIKA and family

Hanna STERN and family
Asya RAHMAN and family

We are deeply saddened by the passing of

Anya KAGANER

and extend our condolences to LIKA and all the family

Sopha SAKKER
Flora and Bob FREIMAN

The BOARD of DIRECTORS of IGUD YOTZEI SIN
expresses profound condolences to Lyka KAGANER
on the passing away of her daughter

Anya KAGANER

With great sorrow we mourn the loss of our beloved

Joseph HOROL

on the 1st of January, 2010

The funeral took place at the cemetery in Elkana

His wife ITTA and son MICHAEL

We are deeply saddened by the passing away of our friend

Joseph HOROL

and extend our heartfelt condolences to his wife ITTA and son MICHAEL

Zina LANDWER

It is with great sorrow and sadness we mourn the sudden passing of
our dear young friend

Victor GOLDSZTEJN

and extend our heartfelt condolences to HELEN and all her family

Haruko and Norman SOSKIN

With deep sympathy and sadness we mourn the passing of our dear friend

Tsipora SHANI

We extend our condolences to her family and Abe FRADKIN and his family

Frank and Nadia OGNISTOFF

The BOARD of DIRECTORS of IGUD YOTZEI SIN
deeply mourns the passing of a dear friend of our Association

Dr. Mark EROOGA

who died in London
and extends heartfelt sympathy to his son Marcus EROOGA and his family

Lily and Zvi KOROSHI are deeply saddened by the passing away of

Hugo LANDWER

We extend our heartfelt sympathy, condolences and love to his beloved wife,
our very dear friend ZINA

The Board of Directors of Igud Yotzei Sin
mourns the passing of

Hugo LANDWER

and extends sympathy to Zina LANDWER

Yossi Klein with his family in Harbin



In the Museum of Harbin Jews in the former New Synagogue



Yossi Klein and Pnina's daughters and son at the grave of Uncle Yasha Klein



The building of the former Jewish soup kitchen



With Prof. Dan Ben-Kenan and his wife



One of the halls of the museum in the building of the former New Synagogue



A plaque dedicated to the memory of Soskin and Skidelsky

At the reception at the Residence of the Ambassador of China Mr. Zhao Jun

Members of the Israel-China Friendship Society and Igud Yotzei Sin (Leadership and their families) at the reception at the Ambassador's Residence

