



Bulletin

Igud Yotzei Sin

Association of Former Residents of China

April-May 2011 ♦ Vol LVIII ♦ Issue No. 404 English Supplement

HAPPY PASSOVER!

Hannuka Gathering of all Former Residents of China in Israel



Honorary guests and the Managing Directors of Igud Yotzei Sin with Israeli and Chinese students receiving their scholarship awards

Reception in honor of Asya Kogan

December 19, 2010



Teddy Kaufman greets Asya Kogan



Yossi Klein greets Asya Kogan



Address by Mikhail Parhomovsky, General Manager of the Center for the Study of Russian Jews Abroad



At the Presidium Table



Teddy Kaufman grants Asya Kogan the Golden Medal of the City of Harbin



Teddy Kaufman presents flowers to Asya Kogan

THEMES OF THE DAY

T. Kaufman

CURRENT AFFAIRS

FREEDOM FESTIVAL

The next edition of "Bulletin" magazine will be published on the eve of Pesach - the spring and freedom festival.

On the 18th of April, Jews all across the Diaspora and in Israel will raise 4 goblets of wine and read the traditional Haggadah, recounting the exodus from Egypt. The festival of Pesach for us is a symbol of liberty, of our exodus from exile to the land of Israel, of our deliverance from slavery to freedom

We wish all our dear friends in Israel and elsewhere - a happy Passover!

INDEPENDENCE DAY

On May the 10th, in Israel and across the Diaspora, celebrations will be held for the 63rd anniversary of the founding of the State of Israel.

It is hard to believe that such a young country, in constant struggle for its survival, has reached 63 years of independence. Great achievements have been made; a unique phenomenon in the history of mankind; a nation has returned to its historic land and founded a national home. Despite six wars fought during its existence, despite the continuous terror activities unleashed by our neighbours against us, the state is growing and developing.

The main issue for the state is found on the internal front where a growing rift within its people exists. 15% of the general population live below the poverty

line. This is the main conundrum threatening our future.

63 years have passed since the founding of the state of Israel and many of us will be celebrating Independence Day for the 62nd time. For us, like for all Jews, this is the most significant of festivals. Let us hope that we are worthy of celebrating the founding of our national state.

"Hag Same'ach" dear friends, on this celebratory occasion, the 63rd anniversary of the State of Israel; Happy Independence Day!

HANUKAH GATHERING OF IGUD YOTZEI SIN

Our Hanukah gathering in December 2010 was a great success. Some 550 China ex-pats gathered. It was a true multi generational gathering - grandparents, sons, grandchildren and great grandchildren, all united by a shared past and present.

Always a happy occasion and although the China - born generation is decreasing, Igud Yotzei Sin continues to hope for a strong inter-generational bond.

On that occasion, as always, 149 of the younger generations - our grandchildren and our great grandchildren - were awarded scholarships from a variety of the funds at our disposal.

All in all it was a very uplifting event.

See you all at our next Hanukah gathering in 2011!

ASYA KOGAN IN ISRAEL

This time Asya Kogan's visit to Israel lasted some two months; a

real celebration for all those who hold her dear. Asya was the guest of honour at our traditional Hanukah gathering and took part in our scholarships' award ceremony as well as a reception held in her honour at Ponve House.

Igud Yotzei Sin took part in a gala event at "Assaf Harofeh" medical centre in Tzrifin in honour of Asya who so generously donated, yet again, to the hospital.

We would like to extend our best wishes to Asya for a long and healthy life so that she may continue her engagement with her benevolent aid to the needy.

GENYA PLOTKIN PASSED AWAY

Our friend from Harbin, Genya Plotkin [Moiseyeva] one of the oldest of China's ex-pats, passed away aged 99. Genya was a fine and cultured woman, a proud Jew and a devoted Zionist, loyal to her family, her children, grandchildren and her great grandchildren. She will be fondly remembered by all those who knew her.

60TH ANNIVERSARY OF IGUD YOTZEI SIN

That day is drawing near. Igud Yotzei Sin was founded 60 years ago in 1951. This year we will be marking the association's 60th anniversary. The celebration will take place at our traditional Hanukah gathering on the 27th of December 2011. A special Hanukah edition of our "Bulletin" magazine will be published dedicated to this event.

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מועדים לשמחה
חגים וזמנים לששון

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THE IYS BULLETIN (Russian, English, Hebrew), (approximately 250 pages per issue), all aspects of Jewish communities of China, historical, memories, book reviews, archival information, current lives of individual Jews (China expatriates) worldwide. Continuous Publication since 1954
"The aim of the Association is to organize the former residents from the Far East for the purpose of mutual assistance and cooperation."
(from the by-laws of the Association)

Published by: **Igud Yotzei Sin Association of former residents of China** (founded 1951)
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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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HONORARY MEMBER OF I.Y.S.
AND WISHES MUCH HAPPINESS AND PROSPERITY TO ALL ITS MEMBERS AND TO ALL
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TO IGUD YOTZEI SIN
AND TO ALL FAR-EASTERNERS IN ISRAEL
AND ABROAD

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TO HER FAMILY AND FRIENDS

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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
SUSAN AND MARK BRITANISKY**

WISH A HAPPY HOLIDAY TO THEIR FAMILY AND FRIENDS

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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

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בדנות לפסח

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

YANA LIBERMAN & FAMILY

WISHING IGUD YOTZEI SIN, PRESIDENT KAUFMAN,
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בדנות לפסח

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AND TEDDY KAUFMAN AND ALL OTHER FRIENDS IN ISRAEL

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TO HONOR OUR PARENTS

MAX AND MOLLY SAMSON

&

BEN AND VERA BERG

DOLORES & ROGER BERG

בדנות לפסח

LOS ANGELES

**ALL GOOD WISHES FOR PESACH
TO FAMILY AND FRIENDS
RENEE AND ABE FRANK**

HAPPY HOLIDAY AND BEST WISHES TO ALL RELATIVES AND FRIENDS

GOLDA LAZAROVICH

DAUGHTER ESTHER AND JACK

GRANDCHILDREN ROBERT, LEON & REBECCA

**GREGORY HODSON
AND FAMILY**

WISH ALL RELATIVES AND FRIENDS A HAPPY HOLIDAY

BETTY LIAS

TO ALL MY FRIENDS AND FAMILY A VERY HAPPY HOLIDAY

MARY WOLFF AND FAMILY

HAPPY HOLIDAY TO ALL OUR FRIENDS AND THEIR FAMILIES

בדנות לפסח

LOS ANGELES

HAPPY HOLIDAY TO ALL FRIENDS AND FAMILY
DORA, VERONICA, MIKE AND ALL THE MEDAVOYS

HAPPY HOLIDAY TO ALL FRIENDS AND FAMILY
LEOPOLD and GRACE BORODOVSKY

WE WISH OUR RELATIVES AND FRIENDS

A HEALTHY AND HAPPY HOLIDAY

ILANA RICHMOND

CHILDREN: RENEE, DAVID

GRANDCHILDREN: ANDREA, JERICCA, REBECCA,

SARAH, TARYN ELISABETH and DILLEN JAMES

GREAT GRANDCHILD: PARKER GRACE

FLORIDA

A HAPPY AND HEALTHY PESACH

SANFORD (SANYA) and CELIA WAINER

JERRY EVELYN and JOSH ROTHMAN

ANDREW GAIL and ALISON WAINER

KENNY BRETT and ELLIE ROSENBERG

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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

OLGA AND ISAI KAUFMAN
EXTEND THEIR HOLIDAY GREETINGS AND BEST WISHES
TO ALL RELATIVES AND FRIENDS

HOLIDAY GREETINGS AND BEST WISHES TO RELATIVES AND FRIENDS

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ברכות לפסח

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FOR A HAPPY AND HEALTHY HOLIDAY AND PEACE

HARUKO AND NORMAN SOSKIN

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AND FRIENDS

HAPPY HOLIDAY TO ALL FRIENDS AND FAMILY

ARON SLOUSCHTER

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

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WISHING A HAPPY HOLIDAY TO
ALL OUR RELATIVES AND FRIENDS

VERA LOEWER & FAMILY

ברכות לפסח

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SINCERE WISHES FOR A VERY HAPPY HOLIDAY
TO OUR DEAR FRIEND

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ASYA KOGAN & FAMILY

WISH THE BEST OF HEALTH, HAPPINESS AND

PEACE

TO ALL THE RELATIVES AND FRIENDS

WITH LOVE

ברכות לפסח

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 PESACH

FROM

ELIZABETH DICHNE

CHILDREN MOTI, YAEL AND SABRINA

AND GRANDCHILDREN

ITAMAR, DANA, OHAD, ADI AND AYELET

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

GERMANY

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יחיאל גולדשמידט ואשתו אביבה

תושב חרבין מ- 1938 עד 1949

BEST WISHES TO ALL FRIENDS FOR A HAPPY PESACH

JURGEN JECHIEL AND AVIVA GOLDSCHMIDT

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TO ALL OUR RELATIVES AND FRIENDS

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FROM

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

MAY PEACE, HEALTH AND HAPPINESS BE WITH ALL OF US

ברכות לפסח

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AND FAMILY**

WISH A HAPPY HOLIDAY TO ALL
RELATIVES AND FRIENDS

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WISH A HAPPY HOLIDAY TO ALL
RELATIVES AND FRIENDS

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AND TO ALL FAR-EASTERNS IN AUSTRALIA

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TOORAK Vic 3142

Mr.& Mrs.
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4/3 Alexander Street
Coogee, NSW 2034

A HAPPY PASSOVER

ISRAEL

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

BEST WISHES TO ALL OUR RELATIVES AND FRIENDS

ברכות לפסח

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

בדנות לפסח

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 לפסח

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

ברכות לפסח

ISRAEL

BEST WISHES TO ALL OUR RELATIVES AND FRIENDS
BELLA AND AVRAHAM GOLDREICH

MICHAEL FLEISCHMANN

SENDS BEST WISHES FOR THE HOLIDAY
TO HIS RELATIVES, FRIENDS AND ACQUAINTANCES

FLORA AND BOB FREIMAN

WISH A HAPPY PESACH TO RELATIVES AND FRIENDS

HANNAH AND SAM MULLER

WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS

PEARL AND ABE WAIK (WAIKOVSKY)

WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS

PEARL AND GEORGE KANPOL (KANTSEPOLSKY)

WISH A HAPPY HOLIDAY TO RELATIVES AND FRIENDS

ברכות לפסח

ISRAEL

JENNY AND TEDDY PIASTUNOVITCH

WISH A HAPPY HOLIDAY TO RELATIVES
AND FRIENDS

ELI ALGOR (GROHOVSKY) AND FAMILY

WISH THEIR FRIENDS AND RELATIVES
A HAPPY PESACH

BEST WISHES TO ALL OUR RELATIVES AND FRIENDS
MIRIAM AND DANIEL FRIEDMANN

PNINA AND BOBBY BERSHADSKY
SEND THEIR HOLIDAY GREETINGS TO RELATIVES AND FRIENDS

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

ברכות לפסח

ISRAEL

TEDDY KAUFMAN

WISHES A HAPPY PESACH TO THE STAFF OF THE BULLETIN AND TO THE VOLUNTEERS
WHO HELP IN THE WORK OF THE OFFICE OF IGUD YOTZEI SIN:
YEHIEL LADYJENSKY, CECILIA LYUBMAN, INNA HANUKAYEV, EMMANUEL PRAT, JOE
LEVOFF, SARAH ROSS, ISAAC DASHINSKY, REBECCA TOUEG, ORIT DUANI, ETI
GINANSKY, JEANNE TIKOTSKY, TAMARA FAIBUSOVITCH, FLORI COHEN
AND DAVID GOOTMAN

ISAI PIASTUNOVITCH

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

RINA AND TIMA LITVIN AND CHILDREN

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

ISAAC DASHINSKY

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

DAVID GOOTMAN

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

People and Events

IGUD YOTZEI SIN Management Meeting

A meeting of IGUD YOTZEI SIN management team took place on the 29th of November, at Ponve House. The participants were T. Kaufman, Y. Klein, R. Weinerman, R. Rashinsky, G. Brovinsky, A. Ginansky, Y. Sanel and B. Darell.

The budget for Hanukah eve's event, set for the 7th of December 2010 was ratified. On that evening, scholarships were awarded to children, grandchildren and great grand children attending higher education institutes in Israel. A list of 149 students has been approved.

The management team also approved the sale of an apartment in Ashkelon, an inheritance donation.

A Kiddush at the Synagogue in Memory of China's Jewish Communities

On Saturday the 4th of December, following the service at the memorial synagogue for China's Jewish communities, a commemoration service was held for Rasha's father, Shmuel-Abba Zeigermann. Rabbi Israel and Teddy Kaufman each gave an address.

Professor Peter Podalko at Ponve House

On the 14th of December, Professor Peter Podalko from Aoyama Gakuin Christian University in Tokyo visited Ponve House and held a three hour meeting with T Kaufman. Professor Podalko lectures at the School of International Politics, Economics and Communication and holds a particular interest in the history of Russians in China and especially in Manchuria and Harbin.

T. Kaufman gave professor Podalko a series of books and brochures

describing the life of the Jews in Harbin and other cities in China. Professor Podalko showed great interest in the books made available to him and especially those relating to the history of Harbin and Manchuria. The numerous copies he took will be used in his ongoing research.

Rabbi Marvin Tokayer at Ponve House

On the 26th of December, Rabbi Marvin [Moshe] Tokayer from New York visited Ponve House and met with T. Kaufman. The conversation focused on the history of the Jews in China and lasted over two hours.



Rabbi Tokayer is the author of "The Fugu Plan: The Untold Story of The Japanese and The Jews during World War II".

LYKA KAGANER AT "PONVE HOUSE"

Our friend from Harbin, Lyka Kaganer who resides in Sydney Australia has visited Ponve House and met with Teddy Kaufman. Lyka has been keeping close contacts with Igud Yotzei Sin and with the scholarship foundation set up in memory of her

late husband Yasha Kaganer.

Julie Abraham Freidman from Chicago at Ponve House

On the 2nd of January 2011, our friend from Shanghai, Julie Abraham Freidman, visited Ponve House and met with some of Shanghai's expats.



In the photo (from left to right): Julie, Rasha Kaufman and Haya Berachah.

Rebecca Zeffert at Ponve House

A meeting was held at Ponve House with Mrs. Rebecca Zeffert, Executive Director of the Israel - Asia Centre in Jerusalem. Discussed at the meeting were issues relating to cooperation with the ISA in welcoming those Chinese students admitted into higher education institutes in Israel. The meeting was attended by T. Kaufman, Y. Klein, R. Weinerman, T. Pastonovitch and G. Brovinsky.

An Exhibition of Hanni Abramski's Sculptures

Jerusalem -- from the 16th of December 2010 to the 15th of January 2011, in the foyer of the Jerusalem Theatre, a sculpture exhibition of Hani Abramski's works was held. Hani who was born in Shanghai into the Yonah Klugman family, passed away in December 2009. Hanni was married to professor Abramski MD.

Our grandchildren

Iris Lyubman celebrated her Bat Mitzvah



Iris is the daughter of Yakov and Anna Lyubman, the granddaughter of Leonid and Cecilia Lyubman (nee Levinsky), the great granddaughter of Aaron, Myra and Ira Levinsky

Roi Beyfus celebrates his Bar Mitzvah



Roi is the great-grandson of our countrymen Fadia and Jenta Rosenstein who for many years took an active part in the life of Igud Yotzei Sin

The Anya Liberman family at a festive gathering



Her son Jason married Rachel Schleiss. Their wedding with 150 guests was held at Bonnet Island in New Jersey. Jason is the grandson of Mira Mrantz and Mark Kapzan

A Meeting with Lily Steiner

On the 23rd of December, a meeting took place between R. and T. Kaufman and Lily Steiner of Los Angeles. Lily is the daughter of our friend from Harbin, Aharon Steiner who resides in Australia. Lily is a representative of the Ariel University and volunteers with several Jewish organisations in Los Angeles.

Renovation Work at Ponve House

The management team at IGUD YOTZEI SIN has taken the decision to carry out thorough renovation work at Ponve House in the first half of 2011.

IGUD YOTZEI SIN 60TH Anniversary

60 years ago to this day, in 1951, IGUD YOTZEI SIN [Association of Former Residents of China in Israel] was founded. The 60th anniversary celebrations will be held during the week of Hanukkah in December 2011.

Sunday's Weekly Meetings

Our weekly Sunday meetings at Ponve House will take place on the following dates:

April 2011 - 3, 10, 17

May 2011 - 1, 8, 15, 22

June 2011 - 5, 12, 19, 26

July 2011 - 3, 10, 17, 25, 31

August 2011 - 7, 14, 21, 28

Synagogue Preparation for Pesach

In mid April, just before Pesach, necessary renovations will take place at the China Jewish Communities Memorial Synagogue at 31, HaGolan Street Tel Aviv. Traditional Pesach services will take place during the week's festival.

IGUD YOTZEI SIN - Our Next "Bulletin"

The next 'Bulletin' of IGUD YOTZEI SIN, 405, will be published on the 1st of September 2011, in time for Rosh Hashanah [the 28th of September]. Greetings and printed matter can be submitted until the 20th of July 2011.

Books available for purchase from the secretariat at IGUD YOTZEI SIN

The following books are available for purchase in Hebrew, English and Russian:

T. Kaufman - "The Harbin Jews in My Heart" - in Hebrew - 50 NIS

T. Kaufman - "The Harbin Jews in My Heart" - in English - 50 NIS

"The Jews in China" - an album - in English - 150 NIS

"The Jews of Harbin - an album - in English - 150 NIS

"From the Far to the Near East" - M. Parhomovski, editor - in Russian - 70 NIS

M. Rinsky - "the Jews in China" - in Russian - 70 NIS

R. Katz-Volobrinskaya - "Thoughts and Feelings" - an anthology of poems in Russian - 70 NIS

Amram Olmert - "My China" - in Hebrew - 70 NIS

Yossi Shalhevet - "China and Israel" - in Hebrew - 50 NIS

Prof. G. V. Malakhov - "Russian Immigration and International Relations in the Far East: 1925 - 1931" - in Russian - 70 NIS

Prof. Cavalerin of Milan University visits Bet Ponve



Left to right: Prof. Marco Cavalerin and his wife Patricia



Left to right: Prof. Cavalerin and his wife together with ex-Tientsiners - Lily Koroshi, Zina Landver, Ita Horol and Genia Olshevsky

Genia Olshevsky - 90

Reception at Bet Ponve on February 8, 2010 in honor of Genia Olshevsky



Teddy Kaufman congratulates Genia



Genia cuts her birthday cake



at Bet Ponve

In honour of the 70th Birthday of dear Ronnie VEINERMAN
with wishes of good health and well-being
US\$ 300
towards the Scholarship Fund in memory of Misha KOGAN
From Asya KOGAN (Tokyo)

LIST OF SCHOLARSHIPS, 2010-2011



The portrait of Misha Kogan by
L. Smushkovich

Scholarship Fund in Memory of Misha Kogan

IN LOVING MEMORY OF
MISHA KOGAN

the Scholarship Fund was established by his wife

ASYA KOGAN

(Tokyo)

Abu Hedva
Abraham Naomi
Owitz Michal
Ollech Ehud
Ollech Tali
Umansky Adi
Azran Niv
Eitam Reut
Alon-Goldreich Adam
Arbe Esther
Ashur Adi
Asherof Inbal
Boyarsky Nitzan
Burshtein Itay
Bachnoff Niv
Biran Maayan
Ben- David Sarah
Ben-Tal Itay
Ben-Tzion Regerman Inbar Peres
Ben-altabet Osnat
Ben-altabet Liran
Ben Harush Pinchas
Barilan Tamar
Barazani Gilad
Berman Tal
Bershadsky Adar
Bershadsky Dor
Gottfried Or
Gottfried Yanon

Jerusalem College Bayit Ve-Gan
Jerusalem College of Technology
Jezreel Valley College
College of Management
Haifa University
Tel Aviv University
Oranim College
Tel Hai College
Tel Aviv University Arts
Jerusalem College
Ort Braude Karmiel
Herzlia Interdisciplinary Center
Technion
Ben - Gurion University
Hebrew University
Sapir Academic College
Beth Jacob Seminar
Kinneret College/University Bar-Ilan
Academic Center
Tel Hai Academic College
Ben - Gurion University
Tel Aviv University
Ben - Gurion University
Ben - Gurion University
College of Management
Interdisciplinary College
Interdisciplinary College
Open University
Open University

Special Education
Accounting and Information Systems
Behavioral Sciences
Business Administration
Humanities - Archaeology
Education - Research Methods
Biology
Social Work
Film and television
Education
Industrial Engineering - Logistics
Law and Business
Industrial Engineering and Management
Environmental Management
Biochemistry
Social Work
Software Engineering
Humanities - Film and Television
Business Management
Social Sciences - Special Education
Life Sciences
Humanities - Accounting and Geography
Economy
Industrial Engineering
Engineering and Architecture
Psychology
Strategy and Administration
Social Sciences and Humanities
Social Sciences

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Goldstein Alon	Hebrew University of Jerusalem	Mathematics and Physics
Goldstein Tal	College of Management Rishon le-Zion	Behavioral Sciences
Gur Alon	Ben - Gurion University	Sociology and Anthropology
Gur Tamar	Kibbutzim College of Education	History and Bible
Gal Meital	Tel Aviv University	Art and Social Sciences
Gal Elai David	Hebrew University	Law
Gal Roei	Academic College of Tel Aviv-Yafo	Economics and Management
Geller Daniel	College of Business	Accounting and Management
Gill Gan-Or Tom	Tel Aviv University	Social Sciences
Griner Hadar	Tel Aviv University	Physics and Astronomy
Gat Yael	Tel Aviv University	School of Music Arts
Gat Roi	Hebrew University	Medicine
Dvir Yoad	Tel Aviv University	Humanities - East Asia
Duani Lottem	Kibbutzim College	Humanities
Duani Nadav	Photography College	Photography
Davidovich Alon	Bar-Ilan University	Law
Diamant Nirit	Academic College of Tel Aviv-Yafo	Behavioral Sciences
Diamant Rotem	Ramat Gan College	Education
Dital Lior	Technion	Building Engineering
Dean Alon	Technion	Mechanical Engineering
Dean Ben-Ivri Yael	Tel Aviv University	Literature
Pelov Yaniv	Hebrew University	Law
Farhi Rom	Business Law College	Business Administration
Friedmann Michael	Tel Aviv University	Electrical Engineering
Prish Eti	Tel Aviv University	Business Management
Frenkel Maayan	Peres Academic Center	Behavioral Sciences
Peretz Nili	Rishon le-Zion College of Management	Business Communication
Peretz Sharon	College of Management	Interior Design
Chechik Yael	Kiryat Ono Academic College	Finance and Marketing
Kotkin Elad	Technion	Civil Engineering
Shlomo Shiran	College of Ezreel Valley	Behavioral Sciences
Shmerling Lior	Netanya College	Business Administration
Shnidman Nitzan	Technion	Chemistry Engineering

Scholarship Fund of June and Alexander Maisin Foundation

Dandeker Lilach	Open University	Humanities and Social Sciences
Dror Dana	Hebrew University	Dentistry
Himlich Adi	Tel Aviv- Japan	Social Sciences
Hirsh Gilad	Open University	Social Science and Psychology
Helzinger EHUD	College of Business Management	Strategic Management Expertise
Helzinger Zipi	Levinsky College Teaching	Literature
Hermann Mai	Herzlia Interdisciplinary College	Administration
Hersch Ayelet	Tel Aviv University	Social Sciences
Hersch Esther	Ben-Gurion University	Humanities and Social Sciences
Hershkovitz Liad	Ort College	Industrial Engineering
Hershkovitz Liron	Haifa University	Social Sciences
Wudovich Shulamit	Hebrew University	Humanities and Philosophy
Viler Liran	WIZO	Graphic Design
Weic Yuval	Jezreel Valley College	Social Sciences and Communication
Vichansky Omer	Tel Aviv University	Electrical Engineering and Computer

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Science–VeinermanTal	Tel Aviv University	Medicine
Haim Lihi	Ben - Gurion University	Natural Sciences - Chemistry
Vandel Avi	Open University	Electrical Engineering
Zaga Ayelet	Shaanan College	Education
Ziso Batya	Oranim College	Science - Physics
Hazan Oren	Technion	Chemistry and Engineering
Hazan Dror	Ort Braude	Industrial Engineering
Hakmon Adi	Hilary Academic College of Tel Aviv-Yafo	Behavioral Sciences
Hermon Shelly	Agriculture University Jerusalem	Ancient Chinese Medicine
Tadeski Inbal	Hebrew University	Sciences and Computer
Tokkie Maayan	Technion	Architecture
Tal Yoav	Hebrew University	Law
Evelson Maxim	Academic College of Tel Aviv-Yafo	Economics and Management
Yagev Or	Ben - Gurion University	Electrical Engineering
Yagev Amotz	Ben - Gurion University	Electrical and Computer Engineering
Yahav Lihi	Haifa Technion	Computer Science
Yohanan Maayan	Kibbutzim College	Dance and Theater
Itzhaki Noa	Ben - Gurion University	Humanities and Social Sciences
Ishay Yael	Tel Aviv University	Medicine
Cohen Nitzan	Ben - Gurion University	Humanities and Social Sciences
Knaan Noa	Haifa University	Health Sciences-Occupational Therapy
Knaan Eran	Haifa University	Social Sciences - Geography
Caspi Tzipi	Haifa University	Multidisciplinary studies
Lauer Adam	Ruppin College	Business Administration
Levy Asaf	Bar Ilan University	Political Science
Levitin Esti	Hadassah College	Computers
Levin Matan	Ben Gurion University	Biomedical Engineering
Liberman Eden	Tel Aviv University	Economics
Lainveber Ronny	Tel Aviv University	Business Management
Lainveber Tom	Interdisciplinary Center	Communications
Lerman Shira	Academic College of Tel Aviv-Yafo	Social Sciences
Meir Nadav	Ben - Gurion University	Mathematics and Computer
Magen Hagar	Tel-Hai College	Nutritional Science
Mordohovich Rachel	Bar Ilan University	Social Sciences and Psychology

Scholarship Fund in Memory of Ira and Isador Magid

Asif Noam	Kiryat Ono Academic College	Accounting and Management
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Scholarship Fund in Memory of Eli Ross

Nahumson Tal	Management college	Law
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Scholarship Fund in Memory of Moshe Nirim

Natanov Asya	Technion	Architecture
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Scholarship Fund in Memory of Ya'akov Kaganer

Nitzan Yair	Interdisciplinary Center	Business Management
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Scholarship Fund in Memory of Ethel Dunn

Segal Alon	Afeka	Computer Science
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Scholarship Fund in Memory of Eliyahu Lankin

Soyinsky Dmitry	Engineering College Seminar Shimon	Engineering and Administration
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Scholarship Fund in Memory of Ya'akov Tandet

Muallem Inbal Open University Psychology

Scholarship Fund in Memory of Boris Kotz

Matlin Idan Law College Law

Scholarship Fund in Memory of Bella and Boris Mirkin

Mindlin Michal Beit Berl College Education

Scholarship Fund in Memory of Moshe Britanishky

Manzur Tamir Technion Architecture

Scholarship Fund in Memory of Klarissa Dimitrovsky

Marhaim Oren Tel Hai College Environmental Studies

Scholarship Fund in Memory of Hirsh Niv

Marinsky Ahuva Herzlia Interdisciplinary College Psychology

Scholarship Fund in Memory of Albert Veinerman

Nagar Alon Hebrew University Social Studies

Scholarship Fund in Memory of Frances Greenberg

Noiman Ido Sapir College Cinema Studies

Scholarship Fund of the American Far Eastern Society

Stoliar Yulia Ashkelon College Psychology

Scholarship Fund in Memory of Naomi Rolband

Adiel Roy Academic College of Tel Aviv-Yafo Economy and Management

Scholarship Fund in Memory of Hannah Grubner

Poupko Chanah Kinneret College Arts

Scholarship Fund in Memory of George Bloch

Fain Maanit Tel Aviv University Vocal Art

Scholarship Fund in Memory of Ella and Lev Piastunovich

Kol-Kalman Dan Ben-Gurion University Biotechnology

Scholarship Fund in Memory of Zina and Osia Fradkin

Kotsev Reut Herzlia Interdisciplinary Center Psychology

Scholarship Fund in Memory of Gary Umansky

Kravetsky Shai Netania Academic College Law
Kremer Adi Technion Architecture

Scholarship Fund in Memory of Mussia and Danny Berkovich

Rosenblat Oren Ben-Gurion University Nature Science and Physics

Scholarship Fund in Memory of Ella and Shlomo Lesk

Reicher Aluma Tel Aviv University Architecture

Scholarship Fund in Memory of Sara and Mara Morgulev

Ra'am Ma'ayan Hebrew University Agriculture

Scholarship Fund in Memory of Lyka and Milia Tandet

Sade Netta Hebrew University East Asia and Business Management

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Scholarship Fund in Memory of David Katz

Shvartsberg Ella Tel Aviv University Supportive Medicine

Scholarship Fund in Memory of Esther and Alexander Levitin

Shvartsberg Nir Ben-Gurion University Engineering and Management

Scholarship Fund in Memory of Tania and Shmuel Segerman

Shlezinger Liav Ort Braude Programming

Dora and Joe Wainer Scholarship Fund

Sharon Gavriel Tel Aviv Avni College Industrial Design

Scholarship Fund in Memory of Yoseph Ya'akov

Azulai Ariela Jerusalem College Education

Scholarship Fund in Memory of Sasson Yaakobi

Chechik-Shinover Michal Kiryat Ono Academic College Business Management

Matok Nissim Scholarship Fund

Cohen Daniel College of business management Business Management

Scholarship Fund in Memory of Shaya Cohen

Talmor Shani Ben - Gurion University Industrial Engineering and Management

Scholarship Fund in Memory of Pavel Pinsky

Salant Yair Tel Aviv University Humanities

40 Scholarship Fund in Memory of Joseph Rector

Sandel Anat Tel Aviv University Art

Chinese Embassy Scholarship Fund

Simmer Dalit Shenkar College Fashion Design

Ora Namir Scholarship Fund

Schneider Shahar Open University Social Science



Portrait of Misha Kogan
by artist
L. Smushkovitch

**To the MISHA KOGAN
Scholarship Fund
US\$ 9,000
To Commemorate
Misha Kogan's
90 th Birthday on January 2011
ASYA KOGAN (TOKYO)
January 2011**

The Scholarship Recipients 2010-2011



Kol-Kalman Dan



Douani Lottem



Abu Hedva



Avraham Naomi



Alon Adam



Owitz Michal



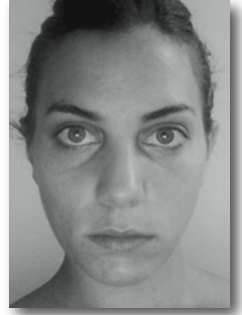
Ollech Ehud



Ollech Tali



Azran Niv



Eitam Reut



Assif Noam



Levitin Esti



Arbe Esther



Ashur Adi



Asherof Inbal



Boyarsky Nitzan



Bachnoff Niv



Biran Maayan



Ben Altabet Osnat



Ben Altabet Liran



Ben Tal Itai



Barazani Gilad



Berman Tal



Bershadski Adar



Sharon Gabriel



Gottfried Or



Gottfried Yanon



Goldstein Alon



Goldstein Tal



Gur Alon



Gal Elai David



Gal Roe



Gan-Or Gill Tom



Griner Hadar



Gat Yael



Dvir Yoad



Davidovich Alon



Duani Nadav



Dean Alon



Dean Ben-Ivri Yael



Dror Dana



Hirsh Gilad



Helzinger Ehud



Helzinger Zipi



Hermann Mai



Hersch Ayelet



Hersch Esther



Hershkovitz Liad



Hershkovitz Liron



Wodovich Shulamit



Viler Liran



Weic Yuval



Vichansky Omer



Walbrum Lihi



Wandel Avi



Zaga Ayelet Baby



Ziso Batia



Hazan Oren



Hazan Dor



Hakmon Adi Hilary



Hermon Shelly



Tadeski Inbal



Tokki Maayan



Tal Yoav



Tali Veinerman



Talmor Shani



Yair Salant



Evelson Max



Yagev Or



Yagev Amotz



Itzhaki Noa



Ishay Yael



Cohen Daniel



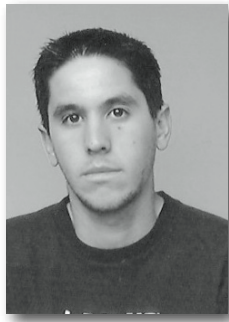
Fridman Mikki



Cohen Nitzan



Knaan Noa



Knaan Eran



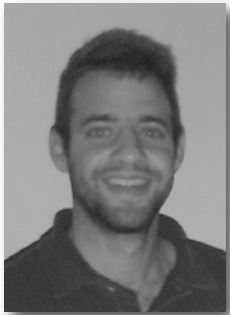
Caspi Zipi



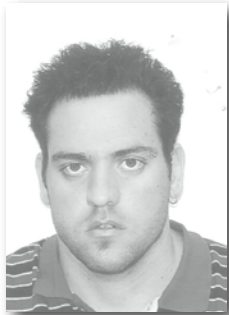
Lauer Adam



Levi Asaf



Levin Matan



Shlezinger Liav



Liberman Eden



Lainveber Ronny



Lainveber Tom



Dandeker Lilach



Lerman Shira



Meir Nadav



Magen Hagar



Yahav Lihi



Mordohovich Rachel



Bourshtein Itay



Matlin Idan



Mindlin Michal



Ben David Sarah



Ben Harush Pinchas



Manzur Tamir



Yohanan Maayan



Bar Ilan Tamar



Marhaim Oren



Marinsky Ahuva



Nagar Alon



Noiman Ido



Nahumson Tal



Natanov Asya



Nitzan Yair



Segal Alon



Soyinsky Dany



Stoliar Ulia



Simmer Dalit



Anat Sandel



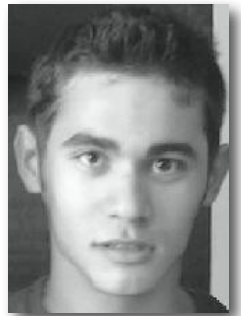
Adiel Roe



Poupko Chana



Fain Maanit



Pelov Yaniv



Parhi Rom



Prish Eti



Frenkel Maayan



Chechik Yael



Chechic Sninover Michal



Dital Lior



Kotsev Reut



Kravetsky Shai



Kremer Adi



Rosenblat Oren



Gat Roe



Reicher Aluma



Raam Maayan



Sade Neta



Shvartsberg Ella



Shvartsberg Nir



Shlomo Shiran



Shmerling Lior



Shnidman Nitzan



Schneider Shahar



Kotkin Elad

**IN LIEU OF FLOWERS
SOCIAL AID TO COUNTRYMEN**

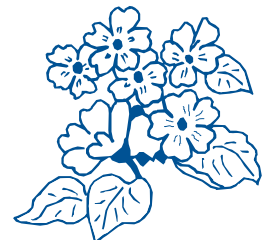
Dear Friends,

Pesach is approaching, and Igud Yotzei Sin continues its activities gives to the recipients monthly social aid. According to our data for January 1, 2011 we grant monthly social aid to 68 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 Pesach 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 Pesach!
 Board of Directors of IYS T.Kaufman - President
 Deputy President and Treasurer Y. Klein



Chief Rabbi and Spiritual Leader of the Jewish Community in Harbin

Rabbi Aharon Moshe Kiselev

Yoad Dvir

INTRODUCTION

For many years, Rabbi Aharon Moshe Kiselev endeavoured to preserve and disseminate, amongst his people in Harbin and throughout the Far East, a love for our people, for the land of our fathers and for all that is sacred for us. During the course of his lifetime he remained a devoted advocate of his beliefs and to the goals he has set for himself from the outset of his appointment as the chief Rabbi to the Jewish community in the city of Harbin in north eastern China. The Rabbi did not change his views and did not deviate from the path he had set for himself and for his community. He dedicated all his efforts to the service of the nation, the revival of religious and national sentiments in the hearts of the children of Israel living on the edge of the land - sentiments which have already become stagnant and rusty amongst many, owing to troubled times and the sheer distance from other Jewish centres. Rabbi Kiselev has educated a new generation, faithful to our people and to the traditions of our fathers. Any man faithful to the traditions of Israel, Zionism and to the revival of the nation of Israel in its land will recognise and cherish the sanctity of his work, his fruitful endeavours and his total devotion to the Zionist ideals - to which he has given his best years and considerable talents in the service of his public. One can only be saddened that this spiritual and national leader did not live to see the return of the people

to Zion and the establishment of the state of Israel by way of the Zionist movement.

I shall endeavour in this research paper to focus on the unique way in which the Rabbi has led the Jewish community in Harbin as well as portray the constituents of his progressive world view. No doubt the Rabbi was an erudite scholar and a polymath, a treasure trove of many a remarkable talent which he brought into his public mission as the leader of the Jewish community in Harbin.

Chapter 1 - The life of Rabbi Kiselev - Historical Background

Aharon Moshe Kiselev was born in the town of Surojeen in the Ukraine on the 18th of September 1866. Like many Jews in the Pale of Settlement he too belonged to the Chabad Hasidic movement. Considered a prodigy and a child genius in his infancy, he learnt speedily and with no tutors to read and write Hebrew. He continued his studies, up until the age of 13 at a school in Gomel district in south eastern White Russia [Гомельская губерния], placed there by his grandfather. At school he became renowned for his understanding of Talmudic philosophy and was recognised as being young genius. "דער וועטקער עילוי". He continued his studies at a Yeshiva in Minsk and two years later, aged eighteen, he was accepted at the prestigious "Vlojeen Skaya" yeshiva, known as the "Mother of Yeshivas" it served as an important Jewish and

Talmudic learning centre, considered the most influential yeshiva in the orthodox world, its influence stretching well beyond Europe's borders. The yeshiva was founded in 1803 thanks to the work of the 'Ga'on Vilinski and Rabbi Haim of Vlojeen. Some of its more illustrious graduates were: Rabbi Kook, the poet and writer Haim Nahman Bialik, Rabbi Maz"ta, Mr. Avraham Menachem Ushiskin and most of the Rabbis in Russia at the time. The head of the yeshiva at that time [1881 - 1892] was Mr. Haim Soloveitchik who, in contrast with the religious nature of the study subjects in a yeshiva, was considered at the time to be a renowned modern thinker and researcher.

To the discontent of the yeshiva students, no general, modern or scientific classes were taught. The curriculum included learning the Talmud and Gemara by rote and demanding the highest level of mastery and erudition. Despite the wishes of the Board of Rabbis, the students at the yeshiva did not study any modern subjects, only religious studies; their aspiration for a secular education was fulfilled or put into practice in any organised form. By way of trying to make up for it and bridge the gap in general studies, the students organised themselves into autonomous groups and studied such modern subjects as Russian and mathematics during their few free hours, mainly at night. Rabbi Kiselev, whose mother tongue was Yiddish yet acquired comprehensive knowledge

of Hebrew, Russian and German, made his contribution to these groups by teaching mathematics, physics and geometry.

In his personal memoirs, Rabbi Kiselev writes about his old friend, H N Bialik, from his yeshiva days - how Bialik dragged him to the 'ulpan' [intensive Hebrew school] he was a member of. There they studied Zionism together and dreamed of establishing the Land of Israel. That 'ulpan' was also known as "The Secret Zionists Association" and nicknamed "Netzah Israel" [God, the Eternal of Israel] 4. An interesting story concerning Rabbi Kiselev and Bialik tells of Bialik's famous Zionist poem "To the Bird", written in 1891 in Rabbi's Kiselev's room at the yeshiva. At the Vlojeen yeshiva, despite the wishes of the establishment to provide the students with traditional education so that they may become religious scholars with a traditional world view, there have been some attempts by the students to establish "Secret Zionists Associations" which were influenced by the youth movements and Zionist organisations active at the time in Lithuania and Russia.

The heads of the Vlojeen yeshiva objected to the activities of these associations mainly on grounds of time wasted away from learning the Torah but they were also afraid of the Russian authorities who might close the yeshiva down had they found out about the Zionist organisations it harbours. The secret society "Netzah Israel" was active, so it seems, between the years 1890 - 1892 [the year the yeshiva closed down] and for a short time after that. Amongst its founders were H N Bialik and at its onset included eight members. With the founding of the society, Bialik was set the task of writing an article titled "The Idea of the Settlement" and indeed this has been Bialik's first published article. It contained much from Haza'l [י"רן, 'our Sages may their memory be blessed'] and verses

from the bible - not one of Bialik's habits - but under pressure from the society's members.

"Hamelits" [The Advocate] was a Hebrew language periodical published in Odessa and St. Petersburg between the years 1860 - 1904, mostly as a weekly or a fortnightly and at times even as a daily. The journal served as the voice of the Jewish-Russian intellectuals and considered its role as the mediator between the Nation of Israel and the Russian government as well as between the religious faithful and Enlightenment movement by disseminating erudition amongst the Jews. Moreover, the journal hoped to promote the ideal of the erudite Jew, namely, the Jew who is well versed in both the Jewish culture and secular knowledge. The journal published news of current affairs, and much about the sciences, literature as well as literary reviews. It also contained historical essays, announcements concerning the Jewish communities in Russia and other countries, reports about anti-Semitism and articles against anti-Semitic literature and concerning the settling of the Land of Israel.

Many of the debates conducted amongst the Jewish-Russian intellectuals found their expression on the journal's pages, such as the discussion regarding amendments to the religious law, Yiddish and its literature, the experiments in trying to settle Jews in Russia and around the critique written by Ahad Ha'Am [pen name of Asher Zvi Ginsberg, a Zionist writer and journalist] regarding the settlement enterprise in The Land of Israel.

The secret society "Netzah Israel" had a traditional, orthodox character. Some of its declared aims were: to disseminate amongst the masses the literature written in the spirit of the Torah and of Judaism and the joy and love for the Land of Israel. It seems that the mainstream faction of its members were no so much disposed

towards modern education and the enlightenment as they were for Zionism, all the while attempting to work for the Zionist movement from within the Jewish religious tradition. It was evident that Rabbi Kiselev, who took part in the varied activities of this group, acquired wide Zionist principles and a world view which supported the re-settlement of the Jews in the Land of Israel. It could be said that in this Zionist atmosphere, Rabbi Kiselev has had his first meaningful exposure to an organised movement, actively seeking to implement a Zionist policy. Rabbi Kiselev participated, along with Dr. Pinsker and his colleagues in activities within the "Hovevei Zion" [Lovers of Zion] movement and was amongst the pioneers of the Zionist movement.

When A M Kiselev finished his yeshiva studies he had already acquired wide knowledge of philosophy and Russian literature. He enlisted in the Russian army and served for about a year and a half with the infantry in Moscow. During his military service he met many celebrated Jewish figures such as Abraham Menachem Usishkin. In 1892 he completed his military service and shortly afterwards married his wife, Feigeh. In due course, following his military service, he entered the business world and had no intentions to serve as a Rabbi. At the same time he continued independently his religious and Talmudic studies and the development of his analytical thinking. It could be said that the analytical thinking he has acquired has led him towards a deeper religious outlook and a better orientation within the religious realm.

In 1900, with the passing of the 19th century, A M Kiselev reached the conclusion that the business world is not the peak of his ambitions. He returned to a religious path and was consequently appointed as a Rabbi in the town of Borissov in White Russia which at the time was a typical

Jewish township. During his 13 years tenure as the town's Rabbi he won great respect from its residents and was popular with them both as a Rabbi and as a man of morals and principles; his reputation travelled far and wide. Testament to the rising standing of the Rabbi can be glimpsed from an important official meeting with leaders of various Jewish communities held in St. Petersburg in 1910 where Rabbi Kiselev was one of the 42 participating delegates.

His work in Borissov was not limited to only religious affairs and widened to include subjects such as philosophy, ethics and principles. The Rabbi was a gifted orator, an enthusiastic Zionist and his lectures have captured the hearts of his audience as he was demonstrating his depth of knowledge in both religion and science. The Rabbi lectured in synagogues about such diverse subjects as the eternalness of the Jewish People, the meaning of the Jewish festivals, the philosophy of Maimonides and the art work of Judah Halevi and Abarbanel.

The Rabbi was well versed in modern philosophy, from the positions of the German philosophers Schopenhauer and Nietzsche and later philosophers such as the French-Jewish Henri Bergson. It is interesting to note the Rabbi's far reaching political views and the manner in which he expressed them, mostly relating to the subject of nationality and religion and their connection, specifically between the Jewish religion and the Jewish nationality, were not typical of other Rabbis of that era.

Below are some excerpts from his lectures.

On the subject of religion and nationality: "Most nations have adopted their faith from others. The Christians from the Jews, the Moslems from the Arabs, the Buddhists from the Hindus... the prophets and our religious texts are the products of the Jewish People. According to all these indications, our faith is national in

the full meaning of the word".

As for the Hebrew language, the language of our fathers he opined: "If we managed to preserve our national language and have not forgotten it for the duration of 2,000 years - from the time it has ceased to be spoken - this is thanks to our religious imperative to study the Torah, the prophets and to say our prayers in this language". Concerning the Jewish principles regarding the interactions between man and his fellow humans, he believed that: "Giving a helping hand to others in not just acting according to ethical rules, but it is the obligatory duty of every Jew". The "Shulchan Aruch" [Code of Jewish Law, literally 'set table'] - is not just a Halachic book, but a collection of laws, obligating every Jew. These laws have been strictly observed for thousands of years and have developed in the Jewish people the notions of mercy, responsiveness to the needs of their environment and a framework system for charitable deeds".

Rabbi Kiselev gave talks and lectured extensively on the subjects of education and youth and considered these issues of great importance. He stressed that Jewish education should not lag behind the latest developments in the field and must remain up to date with the prevailing spirit of the times. In an article "Jewish Education Then and Now" the Rabbi wrote: "It should be noted that with the exception of some cases, education, neither then nor now was placed at the appropriate level".

The Rabbi did not spare the Jewish education system from the rod and criticised the Jewish schools for higher education, which though taught the Talmud and Rabbinical literature but did not teach secular and scientific subjects.

The Rabbi had had a first hand experience of this painful fact. Back in his yeshiva days the students yearned for the study of modern subjects in

addition to their religious studies but the religious establishment thwarted these progressive initiatives. The Rabbi even expanded on the subject, writing "Of course, according to our current viewpoint, such an education can not be considered the norm. Every Jew should know that which every modern and cultivated person knows, and this knowledge should be acquired in familiar surroundings, that is, in his own schools".

In the free time from his commitments to the community, Rabbi Kiselev delved ever deeper into his Jewish studies and developed a basis for a scientific research into religious principles. He would complete this research, titled "Answering Talmudic Questions", whilst residing in Harbin, China.

Chapter 2 - Life in Harbin, China

The first Jews arrived in Manchuria and Harbin from Russia and Eastern Europe in 1898, as the construction of the Trans-Siberian railway got under way; the line was to connect Moscow, Beijing and Vladivostok. The Jews, fleeing pogroms and daily anti-Semitism found in Harbin an existential shelter as well as economic opportunities. The railway began running in November 1902 and at the same year a few more Russian-Jewish families moved to Harbin. In 1903, the life of the community in the town was conducted along religious conformities. Characterised by its religious conduct it has been called "The Spiritual Jewish Community of Harbin". Some 500 Jews lived in Harbin, its synagogues boasting several 'Minyanim'*. The Siberian Jews were the first to establish a synagogue in Harbin. Following their expulsion by the Tsarist authorities they moved to Manchuria where they experienced no racism and or discrimination in stark contrast to their situation in Russia. They experienced no religious constraints in Harbin and it could be said that a relative freedom of religion prevailed

in the city. Following in the foot steps of the Siberian Jews, Harbin saw the arrival of Russian Jews. Tension began building up between them mostly regarding disagreements about religious matters as each faction congregated in its own synagogue.

Chapter 2.1 - The Appointment of Rabbi Kiselev as Chief Rabbi of Harbin

In 1913, the Jewish community in Harbin decided to choose a chief Rabbi. Several rabbis from Russia put themselves forward for the position in response to the tender sent out. In order to understand the emphasis placed upon the religious life in this remote area of the Far East, it is worth mentioning that following two years with no incumbent Rabbi, twelve Rabbis have put forward their candidacy for the post of Harbin's chief Rabbi. A special committee which included the leaders of the community chose the two finalists; Rabbi Kiselev of Borissov - who had excellent references and Rabbi Levine who served as a Rabbi in Harbin from 1903 to 1906. Many in the town knew Rabbi Levine as he used to travel between the towns of south eastern Siberia and north east China as part of his duty. Rabbi Levine even engaged in Zionist activities and was the head master of the "Talmud Torah" school in town. At first, as he belonged to the orthodox "Agudat Israel", he was being strict with the community but after a while he became a Zionist and later moved to Tianjin and served as its Rabbi".

In July 1913, the special selection committee send a representative to meet Rabbi Kiselev and become more acquainted with him. The envoy was most impressed by the Rabbi's personality and his great wisdom and returned to the community to convey his impression of the Rabbi. Consequently, a passionate rivalry developed between the supporters of each of the candidates.

The synagogue served as the main arena for the dispute where stormy debates took place once the services were over. In September 1913 a major assembly of the Jewish community was held during which, the selection of the Chief Rabbi was supposed to take place. Dr. Abraham Kaufman, who served as the senior physician of the community at the time, was concerned that the community might split and as most of its members supported Rabbi Kiselev for the post, Dr. Kaufman persuaded Rabbi Levine to withdraw his candidacy. Later, with a recommendation from the Chabad movement and the blessing of the Lubavitcher Rebbe, an open vote took place and Aharon Moshe Kiselev was appointed chief Rabbi of Harbin's Jewish community. The community then furnished him with accommodation and remuneration.

Chapter 2.2 - First period following Rabbi Kiselev's appointment as Harbin's Chief Rabbi

The stormy debates in the community did not die down any time soon, which nearly caused Rabbi Kiselev to quit his post. The following is a quote from Dr. A. Kaufman's records: "Rabbi Kiselev told me: "I can see that Harbin is not for me and I am not for Harbin". In his reply to the Rabbi on the subject Dr. Kaufman writes: "I looked into his eyes and saw a real spark, I said to him: Rabbi, you are a learned scholar, a man of high ideals who should spread the light, walk in the path of your own truth".

Once the storm had died down, the community accepted Rabbi Kiselev and recognised him for the great Talmud interpreter that he was, imbued with ideals, who could understand and provide the religious needs of the community. In addition, Jews of the upper classes found to their surprise that Rabbi Kiselev was well versed in philosophy, history and other humanities subjects, a fact which made it easier for them to accept him as their chief Rabbi. The

Rabbi who regularly corresponded with the chief Rabbis of Israel, Rabbi Kook and Rabbi Herzog, imbued his talks and lectures with great depth of knowledge and content. Written in plain yet clear language they concerned complex religious and national issues. The Rabbi elucidated many a complex inquiry and their practical meaning in everyday life.

Rabbi Kiselev considered the transition from being a Rabbi in a traditional Jewish town [Borissov] to the post of chief Rabbi in Harbin far from a trivial matter. Coming from the familiar world of a Jewish township - with its Hasidic courts, it yeshivas, seminaries, synagogues and its mikvehs - the Rabbi found himself in a modern city as far from the old, familiar and friendly one he left behind as east is from west. Rabbi Kiselev understood very quickly that he needed to lead the community in a manner that would help preserve the Jewish traditions and in which the people would also attend the synagogue willingly and with joy.

The main challenge facing him was attracting the youth back into the religious fold. In his homilies, Rabbi Kiselev used to address popular and up-to-date subjects, cite from the sages and in many of his speeches he talked of Zionism and of The Land of Israel.

The Rabbi was reconciled to the fact that most Jews walked bare headed, but used his position to strengthen the community's reliance on the traditions of Israel. Whilst providing answers to day-to-day questions from the community, Rabbi Kiselev approached the community members requesting that they keep the religious laws. Despite the fact that the Rabbi was strict in keeping all Jewish religious laws and was at pains to ensure that the community members conducted themselves likewise, he did not encumber them where no principled objection arose. An example for this can be found in Mr. Teddy Kaufman's story, son of

Dr. Abraham Kaufman, the formal leader of the community: "...as for me, since the community offices were in the synagogue, I used to wear a Kippah upon entering the offices located on the second floor. I kept it permanently in my pocket. I'd wear a Kippah on my daily visits to the Rabbi's home. Once the Rabbi approached me when the two of us were alone and asked: Teddy, why are you wearing a Kippah? Had you been wearing it regularly I would have understood. Amongst the Jews it is customary to wear a Kippah in the presence of the Torah, or at the cemetery; as for me, when you visit my home, you do not need to wear a Kippah".

Chapter 2.3 - The Harbin Community under Rabbi Kiselev's Spiritual Sceptre

In general, Rabbi Kiselev was considered very liberal from a religious point of view, yet he was very punctilious with regards to several basic religious principles and emphasised the important stages in the life cycle of every Jew: 'Brith' [circumcision], a Jewish wedding, observance of the traditions of the Jewish religious festivals and having a traditional Jewish burial. Amongst the first notable acts of Rabbi Kiselev in Harbin were the setting up of kosher slaughter - from the moment the slaughter became supervised it was easier to keep controls over the sales of kosher meat. Leading up to Passover, provisions were stamped with "Kosher for Passover" along with the seal of the Harbin Rabbinate. An anecdote concerning one of "Mars's" - the candy manufacturer - products was particularly amusing: these candies had the slogan "I love you" stamped on one side of the wrapper and "בהכשר הרב" [authorised kosher by the rabbi] on the other. The Jewish proprietors of the kosher shop "Tel Aviv" attempted an outsmarting move by wrapping non kosher sweets stamped as "Kosher for Passover".

When Rabbi Kiselev discovered the deception, he withdrew the kosher certificate from the owner. Despite the owners' pleas, all those who kept kosher stayed away from the store. Similarly, a story has been told of a Jew who passed away and requested a civil funeral, accompanied by music. Rabbi Kiselev approved a funeral as requested by the deceased but only up to the gates of the cemetery from whence his body would be carried away by the "Chevra Kadisha"* to be buried in a Jewish funeral in accordance with Jewish law and custom.

Rabbi Kiselev usually ruled along the lines of the more lenient approach of "Beit Hillel" [School of Hillel] and not "by Beit Shammai" and as such his rulings were not restrictive. On the other hand, on matters of principle he offered no compromises and ruled severely. As an example, in the case of the chairman of the Maccabi movement who was married to a Christian woman, the Rabbi put pressure to appoint another person for the post claiming: "It is not possible that the chairman of the movement would be married to a Christian!". Following the Rabbi's decisive stance, the chairman was replaced. This case is characteristic of the Rabbi's decisiveness and the validity accorded to his rulings.

Another case where the Rabbi adopted a "Beit Shammai" approach can be discerned by his attitude to a man who ran a brothel in the early twentieth century and became very wealthy. In time, the Jew sold the brothel and turned his hand to other enterprises, but due to the nature of his previous enterprises the Rabbi instructed that the man should not be allowed to buy a seat in the synagogue. In an attempt to bypass the Rabbi's instructions, the Jew commissioned the inscribing of a Torah scroll in Lithuania. The scroll arrived wrapped and protected and was brought along with the customary majestic splendour but the Rabbi

decreed: "No! You will hand over the Torah scroll to the synagogue but there shall be no celebration! You have defiled yourself!" In accordance with the Rabbi's instructions, the Torah scroll was then surreptitiously placed in the synagogue. On Harbin's high street, where some eighty percent of the businesses were in Jewish hands, almost all would close on the Sabbath with the exception of the cafés: "Mars", "Victoria" and "Modern". None the less, these leisure establishments did close on Yom Kippur, Rosh Hashanah, Succoth, Passover and Shavuot. A Jew who would open his business during the holidays would be sternly reprimanded by the Rabbi but they were hardly any such cases as most were in the habit of listening to the Rabbi's instructions and accepted his authority.

Rabbi Kiselev's influence was evident in all areas of life. He insisted that the activities of the Maccabi and Beitar* youth movements would take place on Saturday night rather than on the Sabbath's eve. He was reconciled to the fact that Jewish pupils had to attend Russian schools on the Sabbath but he did approach all the schools in Harbin requesting them to permit the Jewish pupils' absence on Rosh Hashanah, Yom Kippur and other Jewish holidays and all the educational establishments consented to his request. The Rabbi was also very active in non religious affairs and vigorously encouraged emigration to Israel; he also put much effort into aiding child refugees expelled by the Tsarist authorities during the First World War.

During the war, when many of Harbin's Jewish youths wanted to join in with the war effort, their parents often consulted the Rabbi. Following a consultation with Dr. Kaufman, the Rabbi gave his consent to the youths' initiative.

During the discussion on the subject the Rabbi was one of the first to encourage and support the

legionnaires' movement. When the community debated whether to grant women the vote, despite the objections of the orthodox factions, the Rabbi voted in favour of granting women the right to vote. Rabbi Kiselev was a constant and active partner in all of the community debates.

He participated in the festive meeting held in honour of the opening of the university in Jerusalem and gave an address in memory of Bialik, Usishkin, Rabbi Maz"á, Ahad Ha'Am and Gruzenberg - he had known them all well in Harbin. He exposed his audience to personalities such as Balfour and Masaryk, supported the Hasidic movement and interpreted the lessons given by members of the Chabad movement. It is of interest to note that Rabbi Kiselev and Dr. A Kaufman, his friend and partner in both ideology and wont, together founded a movement to encourage the education of Jewish youth in the spirit of love for the Jewish people and its religion. It is therefore evident that Rabbi Kiselev's activities have touched upon his community's every walk of life and his opinions were of great significance to the people he led.

In 1915 a distressing incident occurred in Harbin the consequence of which found Rabbi Kiselev and the synagogue's 'gabbai' [manager] being arrested and accused of sheltering a German spy. During the First World War, many refugees were deported from Russia accused of spying for the enemy and the majority of them arrived in Harbin. One day a man arrived at the synagogue claiming he was a Jewish refugee. Rabbi Kiselev and the gabbai, who were there at the time, welcomed him and he was offered accommodation in the community. Four days later, Rabbi Kiselev and the gabbai were arrested - with acquiescence from the district prosecutor who was well known for his anti-Semitic views. They were charged with giving

shelter to a refugee suspected of being a German spy. That refugee, so it has been told, left his residence on the third day of his stay, never to return. In the fortnight following the arrest, there was great concern in the community that further arrests will be carried out and more people will be taken into custody. Dr. Kaufman testified before the district prosecutor and consequently the Rabbi and the gabbai [Linski] were released. The possibility that the alleged refugee had used forged documents and may not have even been Jewish has been mooted.

The heyday of the Harbin community was in the twenties, when the city boasted two synagogues, a Jewish secondary school, a Talmud Torah seminary, a mikveh and a matzo bakery. Under the Rabbi's leadership, the community ordained the following institutes and functionaries: a Shochet, a Mohel, Chevra Kadisha, a soup kitchen; an almshouse for the old and infirm, a hospital and a credit institute providing interest free loans. The two synagogues [the main and the new] contained offices and a choir which performed during the holidays which naturally were always celebrated in accordance with Jewish law and custom. Generally, Harbin was considered to be a city of special character, totally different from other central cities in Russia where Jewish communities existed. The Jewish activities concentrated around the synagogues, the Jewish school and the Jewish club. The Jewish Society for the Poor was where Feigeh, the Rabbi's wife, was an active participant.

As mentioned earlier, the Harbin community had a modern electrically operated bakery for baking Matzo which was located in the basement of the Beitar youth movement's premises. And so, about a month before Passover when Matzo baking began, Beitar members had to seek a different location for their activities. The "Shmurah Matza" was prepared

under Rabbi Kiselev's personal supervision. All of China's Jewish communities [with the exception of the Tianjin and Shanghai] and even the communities of Japan and Cuba received their Matzos from Harbin.

In 1924, when the popular Rabbi of Harbin celebrated a decade of active service as the spiritual leader of the Jewish community in Harbin, it numbered some 10,000 members. During the previous two decades, the community became the national Jewish centre for the Far East and Siberia and the Rabbi enjoyed unprecedented success. His decade long tenure was celebrated at Harbin's synagogue with a special ceremony organised by Dr. S Rabikovitch with the participation of the 30 strong male choir followed by a festive "Kiddush" and the Rabbi, the subject of the benedictions. 23

Chapter 2.4 - The Rabbi's Life Prior to and during WW2 and the Japanese Occupation

In December 1937, when the first national conference of the Jewish communities in the Far East which included the Jews of Manchuria, China and Japan - was convened, Rabbi Kiselev was elected chief Rabbi to the Jews of the Far East. Two further conferences took place in Harbin, in 1938 and in 1939. In 1938, in contiguity with the start of the Second World War, the Jewish community in Harbin marked the twenty fifth anniversary of A. M. Kiselev taking office as the chief Rabbi, a festive gathering was held, its participants wishing the Rabbi that he may attain his goal and arrive in Israel and participate in the re-building of Jerusalem. As the stream of Jewish refugees arriving in the Far East was growing, both prior to the outbreak of WW2 and during it, many Jews found themselves pondering many a 'Halachic' query such as: times for the start of the Sabbath and matters relating to kosher slaughter.

Rabbi Kiselev corresponded with

Rabbi Kook - his yeshiva friend - regarding many Halachic questions and when Rabbi Kook died in 1935, Rabbi Kiselev directed his queries to Rabbi Herzog, the chief Ashkenazi Rabbi to The Land of Israel. In 1940 the fourth conference was due to take place in Dairan [at present Dalian, which had been under Japanese rule since 1905, yet two weeks prior to the appointed date, the Japanese banned the conference. Six months later, in June 1941, the Germans invaded Russia and the alliance between the Japanese and the Germans tightened. As the German advanced triumphantly eastward, so the Japanese stance towards the Russians and the Jews toughened. Towards the end of the Japanese occupation, in 1944, Rabbi Kiselev and the leader of the Pravoslav Church, the Metropolit Milty, were invited over to the quarters of the Japanese occupational forces. The Metropolit being the more senior figure represented approximately thirty churches in Harbin where some one hundred thousand people worshiped. The Japanese informed them that they wished to place, in every synagogue and church, a statue of Amaterasu, the Japanese sun goddess, considered the most important goddess in the Shinto religion. Rabbi Kiselev told them in no uncertain terms: "Over my dead body! I shall lie on the threshold and will not allow a statue to be placed inside the synagogue! This is against the very foundations of our religion!" The head of the Pravoslav Church joined Rabbi Kiselev in his objection to the decree. In view of the decisive objection demonstrated by both religious leaders, the Japanese relented on their demand.

Mr. Teddy Kaufman recounts: "Indeed we did bow to the Japanese emperor at school and to Manchukuo and to Amaterasu, but in the synagogue?! Heavens forbid!"

Another story regarding the Rabbi's actions during the Japanese

occupation of Harbin concerns a Jew named Hummer who had been accused by the Japanese of being a spy for the Soviet Union. The Japanese captured him, found a transmitter in his home and summarily executed him. They were willing to release his body on condition that his family members would come and identify it and the task fell to the rabbi. The Japanese even instructed that Hummer should be buried outside the cemetery's boundary but the Rabbi was having none of it and said: "He is a Jew and he will be buried in a Jewish cemetery"; and so Hummer was interred within the cemetery near its perimeter wall.

Chapter 3 - Rabbi Kiselev's Doctrine and Policies

Chief Rabbi Kiselev was a pre-eminent intellectual, a diligent and acute Torah scholar and an expert in the field of religious thought as well as modern philosophical thought and amongst the more exceptional in his field throughout the East. Rabbi Kiselev wrote several books in Hebrew and in Russian. His books were mostly concerned with the relationship between religion and nationalism and their compatibility. The Rabbi put great emphasis on the issue of education and was adamant that small children should be educated in Torah studies from a young age so that they would become accustomed to performing the Mitzvoth and through those they will learn about the love of the nation and about Zionism. One book written by the Rabbi "The Question of Nationality and Judaism" was written in Russian and dealt with the dilemmas existing between these two premises. In his book the Rabbi gives answers to the many questions which arise within this subject. In his interpretation of the meaning of the Jewish holidays, he writes: "What do we celebrate at Rosh Hashanah, on the sixth day of the month of Tishrei, what does this day symbolise - the fact that god has created man... we

pray on that day for the completion of the soul".

The last book he had worked on, "Good Words," was written in Hebrew and published in Tel Aviv by his widow Feigeh. The book deals with the Jewish holidays and their meanings. It also contains an anthology of articles and speeches he gave on secular subjects, current and political affairs concerning the condition of the Jewish people. In his article "Regarding Religion and Nationality", a subject to which he has devoted much of his time and energies, the Rabbi wrote "In all other states it is possible to separate religion from the state but not in the state of the Jews". Among the Jews it is impossible to separate religion from state, as opposed to states of the gentiles".

"Waves of the Sea" was another book written by the Rabbi, in Hebrew. It dealt with Talmudic and divorce issues. Despite being written behind the iron curtain, the book managed to find its way beyond the borders and was particularly popular amongst many a Torah lover. Kaufman, T.,

Chapter 3.1 - "Waves of the Sea" - the Book and its Author

The book's title expressed the following idea [28]: "Like the waves of the sea - man's thoughts constantly change. They reflect the depth of the infinite ocean of possibilities of human thoughts". The book gained widespread publicity and had a great impact on its readership as well as receiving favourable reviews. The Chief Rabbi won much praise for his commitment to the interpretation of Jewish law and his readiness to glorify the Torah. There was little Jewish literature in China at that time and it was inconsistent at best. Publications were a rarity, yet once they came out - they usually gained much praise. In the literary review which appeared in "The Messenger", a Zionist magazine published in China, the Rabbi was warmly congratulated for

the publication of his book "Waves of the Sea", recommending that every Jewish household and every Jewish library and every yeshiva where Jewish law is studied, should own a copy of "Waves of the Sea". The review of the book was mostly technical - there was criticism of the very paper it has been printed on and the 'low quality' of the binding. On the other hand, the review gives a positive mention to the fact that the publishing costs were met by the Jewish community of Harbin which was deserving of praise for this public contribution.

"Waves of the Sea", structured as a collection of questions and answers, focuses mostly on divorce issues and Dinei Gittin (Jewish divorce tractate). Though dealing with the complex issues of its subject matter, the book shows the rabbi's rulings to be compassionate rather than harsh. His rabbinic knowledge in all matters, rulings and legal issues - was vast and varied as is evident in this book. "Waves of the Sea" serves as a vital link to the rabbinical musings of old which in their turn, shed light on contemporary issues.

Chapter 3.2 - Regarding Dr. Herzl and the Importance of His Zionist Activism

The year is 1914 - only one year after Rabbi Kiselev's appointment as chief rabbi of Harbin and the 10th anniversary of Dr. Herzl's death. The rabbi, a staunch supporter and admirer of Herzl and his work, gave a talk to the community about Herzl, his work and his achievements. The address drew criticism from the orthodox circles in the community as the rabbi did not speak of any religious aspects, only about secular ones. A decade later in 1924, the rabbi gave a festive address marking two decades since Herzl's death. From that famous oration which the rabbi documented in detail in his book "Good Words" one can glean his admiration for Herzl and the way

in which Herzl's world view deeply influenced the shaping of his own policies as the spiritual leader of the Jewish community in Harbin.

Rabbi Kiselev, who gave much consideration and thought to the idea of the possible integration of religion and nationality in the state of the Jews, uses Herzl to illustrate the necessity of the integration of religion and nationality. The rabbi maintains that Theodore Herzl and his group of friends in Western Europe, prior to becoming Zionists were far removed from anything carrying a religious stamp on it. From the day the Zionist idea took hold in their hearts - born of a deep national sentiment, they got a little closer to the principles of the Torah, began frequenting synagogues and demonstrated increased deference to rabbinical Judaism.

For Rabbi Kiselev's part, Herzl was the creator of the Zionist movement. Large sections of the nation have embraced it as well as the best amongst the Jewish intelligentsia, public leaders and many communities. The rabbi, who was a staunch opponent of Jewish assimilation and their absorption into the gentiles, sided with Herzl as one who has succeeded in bringing back into the bosom of the nation those who were almost lost to it and have already "crossed the fence" and have become completely absorbed into and assimilated with the gentiles. The assimilated ones believed that salvation for the Jewish people will only come through complete assimilation and not by self-generated national salvation.

From the rabbi's oration: "Those assimilated have ceased from worshipping that which is alien to the spirit of their nation and from embracing the foreign, instead they became real nationalists and many even dedicated all their energies to working for the people and the public..." all this is thanks to Herzl's work. Rabbi Kiselev gave the following analogy when describing

the Jewish people in the pre Herzl era: "An aged, silver haired man, exhausted with no energy left, he expects to be delivered by others or by divine providence. These people never lifted a finger in acting for the benefit of their people; some because they were not interested in their people's needs or because they thought they could not act". 31 Herzl did not accept the distress and burden of the Diaspora and wanted to see the nation of Israel live in its land as do other nations and called for the unification of all the people's factions - the enlightened ones, "Their energies sapped by the foreign gentiles and the silver haired ones - their faith in their ability to change their situation depleted". The rabbi quotes Herzl: "Arise and act for your people, our need should be dearer to us than those of others". The rabbi, who was a great believer in the individual acting for the benefit of the public, maintained that in the matter of the public and the community no man can exempt himself from this task on the pretext that they can not perform and that a man can not rely on others, because if everyone relies on others - nothing will be done for the benefit of the whole. Lenient rather than scathing, the rabbi maintains that in private matters, each individual should be left to assume his own ways and deeds and to ask others for help.

The rabbi has turned Herzl into an exemplary figure, a saviour of the people. According to the rabbi, who was a realist who held a wide historical perspective, during any period in which 'the cold freezing winds spread amongst the people, a great and enterprising man would come forth who would resuscitate those "dry bones" whence the nation's spirit would re-embrace the Law of Israel.

Creed and religion were slack in the hearts of most of the People of Israel prior to Herzl's time, as "The scintillating shine of modern

enlightenment blinded people. They forgot their Torah and language and renounced their origins". As a result, Jews in different countries were totally separated from each other. Some became 'Ashkenazim of Mosaic Faith'; others became 'French of Mosaic faith'. What we had were 'Ashkenazim', French, Polish, but not Jews - that was the "pitfall of the Diaspora" according to the rabbi. "He who leans against the table of others must change his form and habituate himself to the varied modes of those on whose tables he relies", any nation expecting the benevolence of others, will be transformed in accordance with the will and state of the people its life depends upon. Some of those who considered themselves assimilated and lost - returned to the bosom of the nation by Herzl's tremendous vigour and carried the name "Jew" with pride.

The rabbi ended his oration with the following words illustrating his yearning for the revival of the Nation of Israel in The Land of Israel in accordance with Dr. Herzl's doctrine: "Few are the people who left such a strong impression as did Dr. Herzl... the spirit of his nationalism will not perish...may it be that we achieve Dr. Herzl's most cherished wish - the revival of our people and our return to our land..."

Chapter 3.3 - The Rabbi's Essay "Religion and Nationality" in the Jewish Land

Rabbi Kiselev discussed at length the issue of whether, in the future Land of the Jews, the link between the ruling religion, the nation and national sentiment could be severed or whether religion and the state would be one and the same. In his article, the rabbi gives examples of how the gentile nations, able to totally separate their nationality from their religion, conduct their affairs. The rabbi conditions his words and says that in the Jewish Land, such

a separation could not be possible as for 2,000 years, it has been the religion which kept the identity of the Nation of Israel in the Diaspora and estrangement from it would result in national annihilation. In addition, the Jewish religion is unique and distinct, as 'we have created it ourselves and not borrowed from others'. The rabbi does not consider it a necessity to separate religion from nationality but maintains that religion is essential for the preservation of the Jewish nation. Most scholars who expressed their opinion on the issue of the mutual relationship between religion and nationality, maintained that it is possible to be an enthusiastic nationalist, dedicated wholeheartedly to one's nation and country, yet to relate negatively to the dominant religion of one's people. Even if such a person was to convert to another religion - the bond between him and his country will not be severed. As for those independent nations settled securely in their own land, it could be said that they are justified in their decision. These nations, their religion and nationality are completely separate matters, their existence does not depend on their religion, and other factors connect them and make them into 'one kingdom'. One nation could accommodate people of different faiths who are all bonded equally by a love for their native land. When relating to the issue of religion and nationality in the Nation of Israel, the rabbi stresses that it would not be possible to separate the two as is done amongst other nations. The rabbi is certain of his positing that Judaism and the Jewish nation are entwined like "The flame is to the ember" ["כשלהבת בגחלת"] and are inseparable. The rabbi goes on to expand and reiterates that 'he who seeks to separate the religion from nationality amongst the People of Israel is risking a dangerous operation upon the soul of the nation and endangers the very life of the nation'. It is thanks to the devotion of the People of

Israel to their faith, which separates them from other nations; they are still alive despite all the tribulation they have experienced for so long during their wanderings amongst the gentiles. The sole link uniting the leaders of the nation throughout the Diaspora is the Torah, the religion. Once the Nation of Israel is settled in its land, as an independent state, it would not be possible to separate its religion from its nationality as is done in other nations. Most nations throughout their historical existence have changed faiths; all the nations in Europe were idol worshipers, who later accepted Christianity, the Jewish nation, despite the upheavals which befell it, did not convert into another faith. The Jewish religion comprehensively entails the entirety of the nation's life, the private, the familial and its public realm; it contains within it not just religious edicts but also legal rulings. The festivals are not just religious ones but national too and are based on historical events.

In summing up his doctrine on the subject, the rabbi gives as an example, a liberal minded Jew who might have only a spark of nationality existing within him yet he will keep the festivals on nationalistic grounds. What's more, any Jew who converts to another faith is considered a traitor as he severs the strong bond tying him to his people. Any Jew with a strong sense of nationality comes closer not only to his people but to his religion too. In addition, the rabbi puts his argument before the ultra orthodox Jews, that each and every one of them should be fond of the Zionist who spreads the national sentiment amongst his people, as this sentiment will bring the secular ones closer, even if ever so slightly, to the religion's fold. "... And even if the heart of the Haredi* languishes upon seeing so many of the Zionists breach so many of the Mitzvoth, he should praise them for not being part of the assimilated ones - those who imitate

ape-fashion the customs of other nations and renounce their origin..."

Chapter 3.4 - The Rabbi's Support for Settling in the Land of Israel and the National Funds

According to the rabbi, the idea of the settlement in the Land of Israel by the people of Israel is first and foremost, in order to preserve the glowing ember and continuity of the Jewish people and in order to keep the youth of the nation within its bosom without fear of assimilation amongst the gentiles. The importance of Zionism and that of the "United Israel Appeal" ["קִרְוּ הַיְסוּד"] - whose aim is to maintain and strengthen the "Yishuv"**, is beyond measure.

Every Jew should generously support the national funds whose aim is the settling of People of Israel in the Land of Israel. It is a certainty that the Jewish settlers in the Land of Israel and their descendants will remain faithful Jews to their nation and to an extent to their Torah whilst there is no such guarantee of that in the lands of the Diaspora. The rabbi expands on his tale and borrows the words of a Siberian Jew: "Two things I am sure of yet doubt the third. It is clear to me that I will die a Jew as much as it is clear to me that my grandchildren will die as gentiles; I only have doubts regarding my son".

The rabbi quotes our sages and recounts how fond they were of the mitzvah to settle in the Land of Israel, so much so that they have made certain allowances for the Yishuv. The rabbi maintained that the education of the young in non Jewish schools, mixed marriages and speaking in foreign languages - were all stages leading to total assimilation and a short step away from submission to the 'others'. In the Diaspora the Torah is all but forgotten in the hearts of the young but not so in the Land of Israel. There the young are educated in the traditions of our fathers and memories of the past surround and link them to their people and to the Torah, as

in "Our Torah and our nationality, these two are but one". Therefore the settlers' numbers in the Land of Israel should increase and they should be generously supported through such funds as, the 'Jewish National Fund' and the 'United Israel Appeal' whose aims are to strengthen the Jewish Yishuv in the Land of Israel".

Chapter 3.5 - Settling in the Land of Israel and Support for Balfour's Declaration

The following words are excerpts from a speech delivered by rabbi Kiselev to the community. Its purpose was to strengthen the Zionist sentiments in the people's hearts, to encourage both national and religious separateness and prevent assimilation. The rabbi is seeking to instil hope in the hearts of the Harbin community that salvation is coming closer as Lord Balfour's declaration and the wide support it gained - indicate the coming of an exciting chapter in the history of the People of Israel in the Land of Israel. The rabbi is reminding his audience of the many nations throughout history who have been exiled from their home lands and settled in foreign countries; some assimilating into the people they have settled amongst. Those who have not assimilated have found respite in their new land and in time, have forgotten their old country; they no longer grieved for it nor did they evoke its memory. The People of Israel all through their long years in exile did not forget their land. They remembered it in their prayers and their festivals. The Torah kept the people of Israel from despair; and the hope that they will return to exist as other nations do, securely on their land, gave them strength to bear the hardship and pain of the Diaspora. The Balfour declaration revived the people and saved the nation from desperation as Britain approved the mandate to rebuild the Land of Israel by and for the Jews. One should consider this mandate as "The Dawn

of Redemption", as all the prominent nations have recognized the right of the Jews to the Land of Israel, not as refugees but as full citizens of the land. Even though the Land of Israel, during nineteen hundred years, has passed from one ruler and owner to another, the Children of Israel never lost their hope to one day return to the Land of Israel.

Since the birth of the Zionist movement the premise of giving the Jewish people the possibility to get a hold on the Land of Israel and live in accordance with the Torah and their traditions so that they might have a small corner of their own in this world. In recognising the rights of the Jewish people for the Land of Israel, both the Declaration of the Nations and the Balfour declaration have renewed the hopes of the Jewish people to return to their land, the Land of Israel, soon.

Chapter 3.6 - Excerpts from Rabbi Kiselev's eulogy for Nahum Sokolov

The rabbi considered the death of Nahum Sokolov as a great tragedy for the Jewish people as expressed in the eulogy he delivered following the great man's death. Sokolov was amongst the foremost leaders of the People of Israel, a greatly talented man, a writer and preacher, a public figure of the first degree who dedicated all his energies, vigour and his many talents to the good of his people and the building of their land. Thanks to his diplomatic skills and total command of several languages he achieved much in his efforts on behalf of the Jewish people. Familiar with ancient literature as well as modern, his oratorical skills have influenced many to join in the effort for returning the sons to the land of their fathers. Not only was Sokolov a public activist for the realisation of the Zionist idea, he also authored many books on various subjects contained within the 'Wisdom of Israel'. His articles were

published in periodicals and journals in many European languages. He was a renowned child prodigy, who acquired vast knowledge of the Talmud and as an autodidact, devoted himself to the sciences and was well versed in eight different European languages. Sokolov did not cease to cogitate upon our ancient literature until his last days, unlike many of his generation who, having tasted the nectar of modern education, have all but abandoned the ancient one. Rabbi Kiselev told another anecdote regarding N. Sokolov. "On his travels between the capitals of Europe, lobbying for the endorsement of the Balfour declaration, a pre-eminent minister has arrived in Paris. When he realized that the minister objected to the Balfour declaration he was very agitated and in wishing to calm down, pulled out a copy of the Gemara from his satchel and delved into it and thus managed to calm himself." Sokolov travelled around Europe, America, Africa and Asia lobbying for Jewish causes. His efforts always bore fruit and he was very popular amongst all sectors of the nation and for many years served as chairman of the World Zionist Organization. Rabbi Kiselev was full of admiration for Sokolov as is evident from his actions. Many parallels can be drawn between the eulogy he gave Sokolov and his own personal life. Both were autodidacts, possessing vast knowledge of science and linguistics as well as a deep understanding of the Jewish Torah. 39 Their varied and wide activities for the Zionist cause aimed at winning hearts and doing the groundwork for the resettling of Jews in the Land of Israel. Kiselev placed an emphasis on the tale of Sokolov's visit with the French minister as it teaches us, that nothing could be better, according to the rabbi, to calm an agitated Jewish spirit on its wandering throughout the Diaspora, than a study of the ancient sources of the people. The rabbi is full of appreciation for Sokolov, who

was not dazed by modern wisdom and did not abandon the Torah.

Chapter 4 - Conclusion

Chapter 4.1 - The Death of Rabbi Kiselev and The Continuity of His Legacy

In 1948, while in Harbin, when Rabbi Kiselev learned of the establishment of the State of Israel he broke down in tears. He did not live to see the state, the establishment of which he so yearned for. He died in 1949 age 83. Even though the rabbi did not fulfil his dream of arriving in the Land of Israel, many members of his family did and as did many of the youths who grew up following the ideals he believed in: belief in god, in the Torah, in the Nation of Israel, and respect and decency. Till the day he died, Rabbi Kiselev's impact on the community held forth, as well as on its way of life. When he died, his deputy and stand-in, rabbi Saadia [Shaya] Litvin was elected to serve as the chairman of the religious affairs committee and as acting chief rabbi of the community. An impressive head stone has been erected over rabbi Kiselev's grave which still stands intact to this very day unlike many others which have been vandalized. Rabbi Kiselev along with rabbi Saadia Litvin and others have preserved the national, spiritual and social life of the Jewish community of Harbin, a far away city on the edge of the Diaspora.

Chapter 4.2 - Background and History

Rabbi Kiselev had six children, two sons and four daughters. Two other children died in infancy. Today his grandchildren reside in Israel. The rabbi's wife, Feigeh, emigrated to Israel following the rabbi's death in 1949 where she later died. She looked after the household and took care of the children's academic education. It is of interest to note that none of his children have continued to lead a religious way of life. Five of the six children have studied in

European universities - in Belgium and in France which at the time required considerable resources. One of his daughters did not leave home to study and remained in the family home in Harbin. It has been told that one of the sons and one daughter, who were studying at the Sorbonne University in Paris, have become communists, moved to Russia and started up families there. Later all contact with them was lost and concerns for their possible demise at the hands of the authorities had arisen. Following the large immigration wave to Israel from the Soviet Union in the 90's, a search regarding the Jewish community in Borissov has uncovered, in St. Petersburg, one of rabbi Kiselev's grandchildren named Iliya. 41 The mystery was solved after the grandson revealed that his father has been executed in 1937, as anyone arriving from outside Russia was considered a spy and an enemy of the state. Two of the rabbi's daughters have moved to Belgium and have distanced themselves from Judaism. Another son, Zelman, the father of one of my relatives, Mr. Shmuel Kislev, who studied chemistry in Liège, Belgium, has later returned to Harbin where he met his wife - the daughter of a furrier. They celebrated their honeymoon in Beijing. When Shmuel Kislev was 6 months old, his father moved to Shanghai for a period of three years and later to Tianjin where he set up an oil factory. In 1949, age 17, Shmuel Kislev left China and emigrated to Israel; his parents following in his footsteps arrived in Israel later, in 1956. Zelman died in 1964. Mr. Shmuel Kislev has served in the Israeli Defence Force as a pilot and senior officer. During the Six Day War [1967] he held a senior position with the air force and at present resides in Ramat Gan. Another grandson of rabbi Kiselev and a brother to Shmuel - Abe Kislev - lives in Israel as does Mrs. Gilah Neusse, a cousin of the grandsons.

The rabbi's grandchildren are very proud of him and his achievements and cherish his deeds.

When the extended family visited Harbin some 6 years ago, a distinguished symposium took place at the local university where the family were respectfully welcomed.

Chapter 4.3 - Epilogue

My aim in doing this project was to try and investigate the achievements and life work of Rabbi Kiselev in his capacity as the spiritual leader of the Jewish community in Harbin, as well as trying to develop an appreciation, via the stories about him, the books he wrote and those written about him, of his unique world view and the manner in which he shepherded his community during his long tenure as Chief Rabbi of the city of Harbin. Rabbi Kiselev, as depicted throughout this work, had a well thought out and organised doctrine regarding every aspect of the religious life of the community under his charge as well as modern political views which openly encouraged the aims of the Zionist movement and supported

Aliyah and the settlement of Jews in the Land of Israel. Rabbi Kiselev enjoyed public speaking in front of the community and his speeches mainly dealt with subjects such as the 'Tradition of Jewish Festivals' and their meaning, preventing assimilation and encouraging Zionist thinking and actions. He pondered much about the tangential worlds of religion and nationality and inferred that in the Land of the Jews, once established, the two worlds could not be separated. The rabbi's world view was influenced by the thoughts of many pre-eminent and senior rabbis such as the two chief rabbis to the Land of Israel, Rabbi Kook and Rabbi Herzog with whom he had a long standing correspondence as well as rabbi Maz"a. Likewise, the Rabbi was influenced by the achievements of prominent secular Jewish leaders within the Zionist movement such as Theodore Herzl and Nahum Sokolov. At the synagogue in Harbin the Rabbi would eulogise celebrated notables dear to the Jewish people, the Torah and the Zionist spirit, as he appraised the importance of those leaders'

activities.

As for me personally, this research paper revolved around the history of my extended family, mixing in my own family background as my grandmother's sister is married to Rabbi Kiselev's grandson, Mr. Shmuel Kislev [Kislev being the Hebrew form of Kiselev]. I would like to mention how much I enjoyed the whole process of doing this work and it will not be an exaggeration to say that this undertaking has given me a strong sense of purpose.

I would like to end with an excerpt from Rabbi Kiselev's eulogy to Nahum Sokolov yet here I ascribe these words to rabbi Kiselev himself: "Like his vigour and energy in his youth so in his old age, his eye has not dimmed, his vitality not diminished. It would be no exaggeration to say that he is survived by no one like him, what a great loss it is to the People of Israel, an irretrievable loss. The new education, even if it is a Hebraic education, will not yield a scholar such as he was".

Meeting of the Ex-Residents of Shanghai at Bet Ponve



An Unforgettable Evening

Benjamin Zeev

On December 7, 2010, at the 'Einav' Culture Centre in Tel Aviv, the traditional gathering of China Expats took place. Over 500 China expats arrived along with their children, grandchildren and great grandchildren.

By five o'clock the foyer was full. Teddy Kaufman, Y. Klein and R. Veinerman were welcoming the guests. Special coaches had ferried guests from Haifa. Refreshments were laid out for the visitors; appetizers, sandwiches, chilled beverages, tea and coffee. At six pm the guests were invited into the main auditorium.

Amongst the distinguished guests was the diplomatic chief of staff at the Chinese embassy in Israel, Mr. Shi Yun who arrived in Israel about a week prior to the event, Mr. Moshe Ben-Ya'acov, Israel's former ambassador to China, accompanied by his wife; Professor Jonathan Goldstein from the USA [Atlanta, Georgia] and Asia Kogan from Tokyo. Also seated at the top table were members of the management team at IGUD YOTZEI SIN, T. Kaufman, Y. Klein and R. Veinerman and other members who later presented scholarships in memory of their loved ones: Mrs. Yacobbi and her son, Mrs. Jacobs, Galiah Katz, Sarah Umansky, Rasha Kaufman, Ilana and Giora Lesk, Ella Goldreich, Tania Zu-Eretz and Shlomit Even, Mr. and Mrs. Teddy Piastunovich and Esther Kogan.

Ran Veinerman opened the evening with a welcoming speech

asking those present for a minute silence honouring the memory of the Carmel fire victims.

The seventh candle of Hanukkah was lit by Dina Triguboff's grandchildren, Elon Makov and Berachah Mor [great grandchildren to Buria and Meniah Triguboff]. Sarah'leh Sharon accompanied the candle lighting ceremony with Hanukkah songs.

Teddy Kaufman opened the evening with a warm welcome for the acting Chinese ambassador to Israel, Mr. Shi Yun, as well as for our friend from Harbin, Asia Kogan who had arrived from Tokyo. Her generous contributions and assistance to IGUD YOTZEI SIN were recounted in great detail by T. Kaufman.

Mr. Shi Yun, acting Chinese ambassador to Israel was next to address the audience. Mr. Yossi Klein, deputy chair and treasurer of the IGUD YOTZEI SIN also greeted the gathered warmly.

Sarah'leh Sharon, one of Israel's more celebrated singers and public singing organisers, swept the audience singing popular Israeli songs.

Just before the scholarship awarding ceremony, T. Kaufman read out the names of all the scholarship funds, 38 of which are Memorial funds.

19 Chinese students attending higher education institutes in Israel were the first to receive their scholarships, granted by the following funds: The People's Republic of China embassy

in Israel, Asia Kogan, Danni Berkovitch and the Israel-China Friendship Association. 149 scholarships were awarded to students who are the children, grandchildren and great grandchildren of China's expats in Israel, from the association's own scholarships funds: Misha Kogan's memorial fund – 63 scholarships, Jean and Alexander Maizin – 50 scholarships and 36 other scholarships.

A Chinese student gave thanks on behalf of the scholarships' recipients in both Hebrew and Chinese. Ely David Gal thanked the Association on behalf of the Israeli students.

In his closing remarks, T. Kaufman thanked all those who gave a hand in organizing the event, with special thanks to Ran Weinerman and to Yossi Klein, chair of the scholarships committee. Teddy also thanked Orit Douani, daughter of Mary Beir, of blessed memory, for her help with decorating the stage.

The evening passed in a warm and friendly atmosphere. For many of the China expats this was their first time at the Hanukkah gathering. The event which began at five pm came to a close at nine pm. The congregation took quite some time dispersing, and expressed feelings of wonder for this unforgettable evening.

See you all again in Hanukkah 2011 – 60th anniversary of the Association of Former Residents of China in Israel.

Moshe Kol-Kalman (Kolberg)

Open Letter to Igud Yotzei Sin

First of all I would like to thank Mrs. Kogan through you for her very kind scholarship that all of you granted to two of my children, Mrs. Lilach Dandeker and Mr. Dan Kol-Kalman. They are the grandchildren of Rasha (Shelley) and Jacob (Jack) Kolberg; my mother had the pleasure of seeing three of my children, her grandchildren after immigrating to Israel.

I am writing because something has been disturbing me for quite a few years. I was taken at the age of six into the home and arms of Rasha (Shelley) and Jacob (Jack) Kolberg as their son. I received everything a child and later as a teen could receive from his loving parents, and when I left home to make aliya I was called Moses Kolberg.

After graduating from high school I decided with the blessings of my parents to immigrate to Israel, which occurred on December 10, 1961. A few days before leaving home, my mother took me into her private room and handed me a big picture of a lady. She told me: "This is your biological mother". I put the picture into my trunk and sailed off to Israel. The following day, December 11, 1961, my father met me on the pier in Yokohama. I stayed with him for one night knowing that this might be the last time I would see him. The following day I set sail from Japan, and after about three weeks on the ship I reached Bombay where I met with a representative from the Jewish Agency. He immediately said very clearly to me: "From now on you are Moshe". I eventually made it to Israel landing on January 1, 1962 and was sent to a kibbutz to learn Hebrew. That very same year on August 13, 1962 I enlisted in the army like every able-bodied young man should do. During my service, because of my good English, I was sent by the army to the States to study some weapon, and

by doing so I had to change my family name. So I decided to stay close to my sources and just shortened my name from Kolberg to Kol. This was a very stupid declaration that the then Prime Minister of Israel Mr. David Ben-Gurion decided: "An Israel soldier going abroad at the expense of the State has to have an Israeli or Hebrew name". I completed my service under the name of Kol.

In October 1969, my mother Rasha (Shelley), her mother Mrs. Madorsky, and my brother Michael Isaac Kolberg made aliya from Kobe, Japan. I took my brother immediately took into my kibbutz where he is still today, and my mother and grandmother were sent to the Malben in Netanya, where they lived till their dying day. My mother died in Netanya in 1973 and her mother not long after, without knowing that my name was Kol. I explained to my brother why my name was Kol and he accepted this. My mother was in a sanatorium in Pardess Katz for a few days, before moving to Netanya, where I brought her first grandchild to her, called Lilach, who today is married and herself a mother of four children. Every month my wife and I took our children to Netanya to visit their grandmother, and my mother lived to see three of her grandchildren. In May 1972, I flew to Japan to visit my father Jacob (Jack) Kolberg. By then he was remarried to Hina, who became Jewish and changed her name to Ruth (Hina). About two days after landing my father asked to see my passport. I gave it to him very willingly. He opened it and looked at my family name, he glanced at it at least twice or three times and then in a very soft voice asked me: "Is not Kolberg good enough for you any longer". I answered him very seriously and earnestly why I had to do it. All this time he was looking at

me not taking his eyes off me, and in the end he gave me his BLESSINGS. The whole discussion lasted not more than five minutes. I also told him that I am a disabled veteran from the Six Day War and handed him the pin. I made him very proud. Like I said my mother Rasha (Shelley) died in 1973 just a little before the Yom Kippur War and my father not long after in 1975. After the death of my parents, I started looking for my family origins. My brother Michael Isaac Kolberg was very well informed of every move I made. Eventually I found an aunt, the sister of my biological mother in a kibbutz not too far from me. She immediately demanded that I return to my biological name. I told her very clearly and sternly that that was absolutely impossible. I told her that I owed my life to the Kolberg family and that they are my PARENTS. She understood and asked me if possible to add the name Kalman. That was possible and I became Kol-Kalman in 1982. The Israeli newspapers were hounding me to tell my story and it was printed in all the Israeli newspapers. My brother suggested that I take one of the newspapers and translate it and sent it to Ruth (Hina). We sat together and translated one of the newspapers and sent it to her. This was a very clever idea of my brother, because Ruth (Hina) was very friendly with the Israeli diplomats and all the Israeli newspapers reach them sooner or later. So as not to embarrass her he sent the clippings beforehand. On one of her last visits to Israel Mrs. Ruth (Hina) Kolberg told my brother that I do not need the Kolbergs any longer. I personally feel that she tried to separate me from my brother, thank God it did not happen. Now all the old timers of the Igud Yotzei Sin have the true and honest story of my life.



Scholarship Awards

Four awards were given this year by the IYS Sephardi Division during the annual IYS scholarship awards ceremony in December 2010 to students who are descendants of former China residents:

Michal Chechik-Shinover

Granddaughter of Rabbi Abraham Abraham of Shanghai received the award in the name of Sasson Jacoby. Michal studies business management at the Ono Academic College, Kiryat Ono.

Ariela Azoulai

Daughter of Flora Yelloz (nee Toeg) of Shanghai received the award in the name of Yosef Yaakov. Ariela studies various subjects at the Jerusalem College.

Daniel Cohen

Grandson of Flori and Isaiah Cohen of Shanghai received the award in the name of Matook Nissim. Daniel studies accountancy at the College of Management Studies in Rishon LeZion.

Shani Talmor

Granddaughter of Flori and Isaiah Cohen of Shanghai received the Shaya Cohen award named after her grandfather which was donated by David Cohen, eldest son of Isaiah Cohen. Shani is an M.A. student in the Faculty of Engineering Sciences at the Ben Gurion University of the Negev.

Babylonian Museum Curator visits Shanghai

Mrs. Idit Sharoni, curator of the museum of the Babylonian Jewish Heritage Center, was invited to Shanghai by the organizers of the ICOM (International Council of Museums) to attend their 22nd Triennial General Conference and 25th General Assembly held at the Shanghai Museum from November 7-12, 2010. The conference was held in the World Expo building with the participation of more than 2000 museologists from around the world. The theme of the conference was Museums for Social Harmony and its aim was to clarify the role of the museum in advancing social development and as a mediator in cultural and environmental conflicts. During the conference a tour was conducted to the Ohel Moshe Synagogue in the Hongkew district which now serves as a museum on the Jewish refugees in Shanghai. One of the window displays at the museum was devoted to items belonging to the

Baghdadian community in Shanghai, and she was asked by the museum staff to give a talk about them.

She was also fortunate enough to obtain a tour of the Ohel Rachel Synagogue which was not open to the public at that time.

Idit visited the Center for Jewish Studies in Shanghai and met with Professor Pan Guang, one of the speakers at the conference, who showed her a catalogue of the Jews in Shanghai. She also met Professor Xu Buzeng, a specialist in Sino-Judaic studies, and his wife at their home. They spoke about the contribution of the Jews in Shanghai and Idit presented him with the plan to set up an exhibition on the subject of "Baghdadian Jews in the Far East" at the Babylonian Jewry Heritage Center in Israel. She then conducted a personal tour of Shanghai to trace the history of the Baghdadian Jews and their contribution in making Shanghai an international city. Many parts of the main street in Shanghai – Nanjing Road – used to belong to the Hardoon family; the Peace Hotel which used



At the Ohel Rachel Synagogue

to be the Cathay Hotel was built by Victor Sassoon adjoining the Bund; and the famous Children's Palace which used to belong to the Kadoorie family.

Her visit to Shanghai was sponsored and partly financed by the IYS Sephardi Division.

As Idit says: "I wish to thank the Sephardi Division of Igud Yotzei Sin for their assistance in enabling me to participate in this enriching conference. Besides its personal enjoyment, it was a professional experience that broadened my knowledge of museums and gave me

the opportunity to create contacts with museologists from all over the world and with the Chinese professors in the Center for Jewish Studies who are researching the history of the Baghdadian Jews in this fascinating city".



With Professor Pan Guang



With Professor Xu Buzeng

Peace in Our Time

By Justin Bergman

At the height of Shanghai's hedonistic heyday in the 1930s, the Bund was the city's most fashionable address and the Cathay Hotel its glamorous epicenter. Opened in 1929 by real estate magnate Victor Sassoon, the Cathay rivaled the finest Asian hotels like the Peninsula in Hong Kong and Raffles in Singapore; it attracted celebrities such as Charlie Chaplin and Noël Coward, who wrote *Private Lives* there in four days while recovering from the flu. Then came decline: after the revolution, the communists requisitioned the property as office space for several years, before renaming it the Peace Hotel in 1956 and using it to accommodate visiting party apparatchiks from the Soviet Bloc. After China's economic liberalization, it became a mid-range tourist hotel, attracting foreign travelers interested in a slice of Shanghai's past.

That bygone era is now being much more vividly evoked, however. After a three-year renovation, the hotel reopened under new management last summer. Many of the public areas of the Fairmont Peace Hotel, as it is now called, replicate the Sassoon original. In the lobby, the designers removed a false ceiling to reveal a breathtaking 15-m atrium with a copper and yellow-tinted-glass skylight. Original Art Deco flourishes, such as the copper chandeliers and ornate grillwork and moldings have been refurbished. The Dragon Phoenix Restaurant, which serves both local and Cantonese fare, was returned to its over-the-top former glory, complete with deep red columns, sea-foam-blue walls and golden carvings in the coffered ceiling. And in the ballroom – once the scene of Sassoon's legendary costume parties – the hotel has


refinished the sprung timber dance floor to give bounce to a new generation of fox-trotters. The 270 guestrooms have also received a head-to-toe makeover, blending period-inspired furnishings and fittings with modern amenities such as flat-screen TVs, Bose sound systems and Illy espresso machines. Bathrooms feature claw-foot tubs, Noir St. Laurent floors and Miller Harris bath products. If he were to return, Coward would no doubt be inspired to produce another great work – and this time linger more than a mere four days. Rates start at \$345 for a standard room and \$1,050 for a suite. For more information, go to fairmont.com/peacehotel.

(From Time Magazine, November 1, 2010)

Leah Jacob Garrick in Israel

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Shanghai: My Miraculous Life



*The Sephardic Journey of Leah Jacob Garrick
A Fourth Generation Shanghai-lander*

Baghdadi Jews began arriving in the commercial port city of Shanghai in the 1840s and created a vibrant and illustrious community that lasted a century. Thriving there, prominent Sephardic families such as the Sassoons and Kadoories were able to help provide for Jewish refugees when they flooded Shanghai during the Second World War.

Leah Jacob Garrick was born in Shanghai, the fourth generation of her family to live there. She had a typical colonial upbringing -- English girls' school, servants, and afternoon tea, all incorporated into an observant Sephardic Jewish lifestyle. She lived through the war years under Japanese occupation and came to the United States in 1947. She returned to Shanghai several times since.

Leah was Director of Leisure League of Congregation Sherith Israel in San Francisco, a senior social group. She established the Volunteers for Israel program in Northern California and served twice in the IDF, Israel Defense Forces, as a volunteer. Her first trip to Israel was on scholarship from Hadassah as a Young Judaea leader. Leah resides in San Francisco and has spoken the world over -- from California to New York, London, Australia, Israel and Shanghai.

Leah Jacob Garrick is AVAILABLE for PROGRAMS & SPEAKING ENGAGEMENTS at:
leahjg@sbcglobal.net or by phone: (415) 337-1140

Leah visited Israel during the months of October and November 2010 and gave a series of speaking engagements at various places in the country:

October 15 – Yad Vashem, Jerusalem, at a symposium of Chinese teachers

October 16 – Efrat, in the library next to the community center

October 27 – Beit Chavera, Emunah, Jerusalem

November 9 – Orthodox Union

November 10 – Nofei Yerushalayim

November 13 – Beit Shemesh, hosted by Sandy & Buddy Lipsky (over 100 attended)

Leah has traveled through many countries and given spirited talks about her life in Shanghai.

Below is her flyer giving details about herself and how she may be contacted.

PRESENTATION TO MR. A. J. RAYMOND BY THE HONGKONG JEWISH COMMUNITY.

The *esprit du corps* animating the select community of seventy odd Jews in Hongkong, says The *Hongkong Telegraph*, was manifested in a laudable manner at a gathering within the precincts of the pretty little Club-house on Robinson Road on Saturday the 14th instant. The approaching departure of Mr. A. J. Raymond, until recently the managing representative in Hongkong of the firm of Messrs. E. D. Sassoon and Co., on promotion to Bombay, was made the occasion of a demonstration which does honour to that section of our esteemed fellow-citizens. Mr. A. J. Raymond leaves for Bombay shortly to take over the management of the firm at its head office after having piloted his barque on the China Sea through extremely perilous times especially during the last couple years when storms beset Mr. Raymond's charge in tempestuous seas like those witnessed during the critical period of the yarn crisis and the difficulties which for some time have been surrounding the all important opium trade. That the firm should have emerged from these and is capable of holding its own after a period of such exceptional difficulties is the best testimony to Mr. Raymond's business faculty and conspicuous ability. It is little wonder, therefore, that in recognition of his success the firm should have elected to bestow upon their China manager the honour of appointment to the helm in Bombay. During the twenty-seven years of his residence in Hongkong Mr. Raymond has been surrounded by a host of friends. They were not confined to the community to which he belongs. He can count them among the British and foreign and Chinese communities. Nor were they among those who moved with him in social circles. For in the larger sphere of his business activities in Hongkong the subject of our notice is held in equally high esteem whether they be bankers, merchants, traders or brokers. His extreme modesty enhanced the appreciation by which he was held universally popular. It was left, however, to most intimate friends to show in a tangible manner the high esteem in which he is held. The occasion was one which in every respect justified the feelings of mutual gratification upon the brilliance and success of the demonstration. No more fitting place could have been chosen than the pretty hall—made even prettier by the exquisite floral decorations—of the Jewish Recreation Club. To Mr. Raymond do his community primarily owe the founding of this, the youngest social institution in Hongkong.

The invitations for Saturday evening's farewell gathering in honour of Mr. and Mrs. A. J. Raymond were issued by

while harmonising with the exclusive character of the Club, was held in view out of special regard for Mr. Raymond's rare quality of self-effacement.

The beauty of the hall was enhanced by the scheme of effective decorations. For the artistic effect of the floral embellishments carried out for this special occasion, credit is due to the excellence of taste and originality of idea of which Mr. R. A. Gubbay has shown himself to be possessed. Over the main entrance the Union Jack with the Stars and Stripes hung in graceful folds beneath the greeting: "Welcome Raymonds" picked out in large red letters on a blue ground. Right opposite this the guests were faced with the parting legend: "Au Revoir! not Good-bye."

The guests, who thoroughly represented the *elite* of the Jewish community, began to arrive shortly after nine o'clock, and when all had assembled Mr. R. A. Gubbay begged leave of the gathering to do honour to the guests of the evening, Mr. and Mrs. A. J. Raymond.

THE ADDRESS.

Mr. Gubbay made a few brief valedictory remarks and then proceeded to read the address in the following terms:—

Hongkong, 14th March, 1908.

TO ABRAHAM JACOB RAYMOND, ESQUIRE,
Hongkong.

After twenty-seven years of a distinguished commercial career, during which you have been associated with, and latterly intimately interested in, the trade of the prosperous Colony of Hongkong, you are about to lay down the reins of management of one of the most important, and influential firms in the Colony, and as reward of duty well performed, you have been elevated to the responsible position of manager at the head office of the firm you represented here.

Before you take your departure from among us, your friends and co-religionists—who have been in daily commercial and social intercourse with you—beg to take this opportunity of testifying to an appreciation of the honour and distinction which your achievements have conferred upon the community to which we belong.

We wish to emphasize the fact that, ever since your arrival in Hongkong, you have uniformly evinced much practical interest in our community.

Prompted by that true spirit of charity which is recognised as your distinctive characteristic, you have done much good unostentatiously with no hope of reward or with a view of self-aggrandisement.

Animated by the desire to conserve to members of your community their religious tenets and principles, you were instrumental in the erection of the Synagogue, which, in point of its architectural embellishments and its pretty environments, is in keeping with the best traditions of our religious persuasion.

trust, serving as a beacon to that haven which shall be our ultimate goal.

Appropriately was the corner-stone of that sacred edifice laid by yourself, and we take pride in the fact that your name will be handed down to posterity as one of its Trustees.

In social as in congregational matters you have always been to the forefront when the well-being of the community could be promoted. To your exertion and to the material encouragement which you have given is due the formation of the Jewish Recreation Club. The enthusiasm which you have shown as one of the active members of the Club, in spite of the exigencies of business, will be greatly missed by its numerous frequenters.

The respect and esteem in which you have been held by our community in Hongkong are equalled by the extreme popularity you enjoy among the British, Foreign and Chinese communities. As evidence of that popularity we will instance your appointments to the Diamond Jubilee committee, Indian Famine Fund, Russo-Japanese War Fund, Coronation Committee, Kwangsi Famine Fund, and the Duke and Duchess of Connaught and Princess Patricia's reception in Hongkong.

For your services on the Typhoon Relief Committee in 1906 you have received the thanks of our late Governor, Sir Matthew Nathan, K.C.M.G., and of His Majesty's Secretary of State for the Colonies. As testimony of the soundness of your counsel and the practical acquaintance with the commercial needs of this Colony, your appointment to the recent Commission to inquire into the complex problem of the Subsidiary Coinage is the best evidence of our Governor, Sir Frederick Lugard's appreciation of your standard of ability and business acumen.

Finally, your seat on the Directorate of the leading Bank in the Far East and nearly all the Companies in this Colony at one elevates you to a position of honour and distinction which shed lustre on the community who claim you with pride as one of their own.

In taking leave from you upon your departure from these shores we respectfully beg your acceptance, as souvenirs, of a set of Silver Bowls which we trust may serve as a reminder in the quiet hours of your home life in India to bridge the geographical gap that separates you from those who have the honour of subscribing themselves to be.

Very Respectfully Yours,

[Here follow Signatures.]

Mr. Raymond returned thanks in suitable terms.

The address was illuminated on silk and enclosed within blackwood covers of original design. The front panel was richly engraved, cherry blossoms and chrysanthemums being carved out in relief. A centre silver shield bore the

Reception by Igud Yotzei Sin in Honor of Asya Kogan of Tokyo

December 19, 2010



At the Presidium Table, left to right: Asya Kogan, Teddy Kaufman, Seva Podolsky, Moshe Lichomanov



Asya Kogan receiving a present sent by the Mayor of Harbin: Chinese picture of the famous tiger "Great Wan"



Reception in honor of Asya Kogan

December 19, 2010



Reception for Asya Kogan at the Assaf Harofe Hospital



At the Presidium Table next to Asya Kogan: Ehud Olmert, ex-Prime Minister of Israel



Workers Choir of the Assaf Harofe Hospital



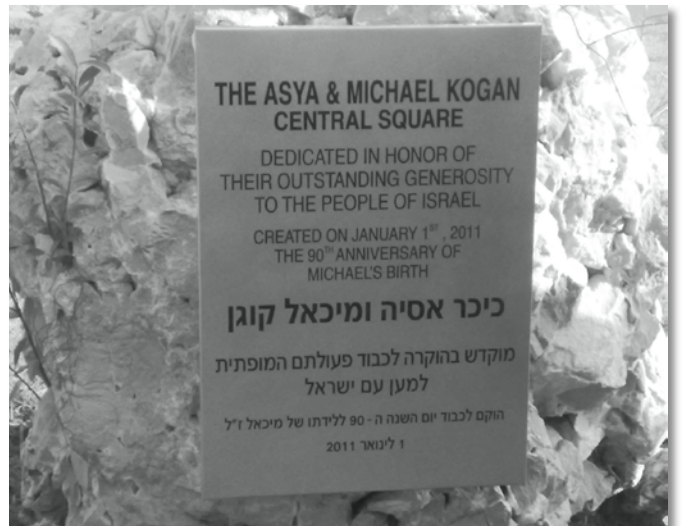
Ehud Olmert speaks



Teddy Kaufman speaks



Asya Kogan with General Director of Assaf Harofe Hospital



Asya Kogan near the memorial stone at the Assaf Harofe Hospital

Camp Doctor - 16 Years in the Soviet Union

Dr. A Kaufman

Chapter 16

Section C

I seek opportunities to meet up with Jews yearning to learn about Jewish life in the Soviet Union. From time to time I meet a handful of Jews in the free professions yet they avoid discussing the subject. One day I met a Jewish professor of medicine. Following the notorious trial of Jewish doctors he was forced to retire from his position, however, two years later, his rights restored, he took a professorial post at Kraganda Medical Institute. We were both invited to participate in a medical conference held in town. During one of the breaks, I chanced upon the professor and another Jewish doctor in an empty room with no one but us. I do not remember how it came about, but the conversation turned to Jewish matters – the arson attack on the Malkhovka, one of Moscow's suburbs, the difficulties facing Jewish students once accepted to medical schools, the lack of Jewish newspapers and of Jewish theatre... a third Jewish doctor, from Bessarabia started the conversation. The elderly professor remained silent throughout the conversation, occasionally shrugging and shuffling his shoulders and shaking his head. Suddenly he stood up, approached the door and just before he left – uttered in a menacing tone:

"We need to silent and forget we are Jewish ..."

We were all astonished by his words and from that day on I avoided meeting him, but over the years I learnt from his acquaintances and from his assistant, a Jew herself, that the professor is a good Jew and holds

national convictions... who knows, maybe the horrors of the past and concern for the future had caused him to utter those words...

On another occasion, I met three Jewish engineers. One of them, bearing a typical Russian name thus concealing his Jewish identity and assuming no one knows of his origins. Suddenly he turned to me and began asking questions about life in Israel. I asked him

"Are you interested in finding out about Israel?... "

"Of course I am..."

"Nevertheless you are not Jewish ..."

"That is what people think, but it is not true dear doctor, I am a Jew, I am not an apostate, but one has to..."

A few months later he got an excellent and well remunerated position as chief engineer in one of the state institutes. Indeed "one has to..."

I have not met him again for some time after our initial conversation but one day, he called me inviting me to come over to examine his mother who was visiting and had taken ill. Once there I met his Christian wife and children. The guest – his mother – had the face of a kosher Jewess. I examined her and then she poured her heart out to me. Her initial plans were for a month long stay with her son, but then she decided to hasten her return home. "My son is well settled, thank god! He has a good job and wants for nothing... but home is better... you do understand me, doctor..." she cast a meaningful glance at me and sighed deeply...

I was reminded of the old professor's words: "'We need to forget that we are Jewish ...'" no, she does not want to forget... I shook her hand warmly

and wished her a full recovery as I left.

One day, on my way home, I saw an elderly Jew with a sizeable long beard, dressed in a long black coat and holding a bundle of books in his hands; he was shuffling along in the direction of my home, seemingly looking for something. As I got closer to him I asked him what he was looking for. Hearing my Yiddish seemed to delight the old man. He told me he was looking for the residence of the Jewish bookbinder living nearby as he would like him to re-bind the books he was carrying – a Siddur and a Machzor. He was worried that the state bookbindery will refuse to take them as they are religious texts and was hoping the Jewish bookbinder, who works at the state bindery, will agree to take on this commission, privately. We found the bookbinder's apartment but as he was away at the time, I invited the old man to wait for his return at my quarters. He stayed in my room for a long while and told me about the Jewish life in the town, the closure of the synagogue, the mixed marriages, the many children who were not circumcised, but, added the old man, just as in the past, the anti-Semites did not succeed in annihilating us, so the wicked one will fail to extinguish the light of Judaism. There, he said, every day three Jewish children come over and I teach them the "Aleph Beth", and as they grow a bit older I will be teaching them the "Homesh"... the old man stayed for quite a while; then we went over to the bookbinder, his endless joy evident as he agreed to re-bind the books.

"You see", said the old man as we

parted ways "In every generation they set up to destroy us but the Jewish People is alive and the Strength of Israel will not lie..."

Section D

I continue with my efforts to meet with Jews as much as is possible; to gauge their mood and aspirations, their situation and occupations and that which makes them unique and sets them apart. One day when visiting friends, their two children have just returned from school. The older son was complaining his younger brother called him names: "Z'hid"*. I asked the child:

"Do you know the meaning of this word?"

"It's a dirty word the kids always use..."

"And who do they say it to?"

"Only to me..." says the child.

"What is this word 'Z'hid' and where did you hear it?" the mother asks her younger son.

"I don't know, but in our class all the kids say it..."

The kids must have reckoned it was just a derogatory word; they did not understand its meaning and the fact that at it has being directed solely at them. It is not at all easy to gauge the situation of the Jews in the Soviet Union. As Jews do not exist and are not recognized as a nation. Millions of Russian Jews have been doomed to cultural muteness and as Jews are devoid of self expression, be it through literature and journalism or in public life, as if they were a body with no soul. Russian Jews are cut off from Jewish life outside the Soviet Union and have no contact with other Jewish centres around the world. The Jews are the only People in the Soviet Union who do not have their own culture and language. "The Jews are not interested in having their own schools or literature" claim the Soviet authorities. Anything smacking of Jewishness is considered 'reactionary', and the Jews live in constant fear lest any show of national aspiration is taken as a transgression

leading to the accusation of being "counter revolutionary". Articles demonising Judaism, Zionism and the state of Israel often published in Soviet newspapers serve to only augment the fear.

Nevertheless ... once on a visit to a Jewish home, the conversation turned to the fast approaching festival of Hanukkah. Nobody seemed to know the precise date of the festival's first night... the host locked the door separating the room we were in from the apartment's corridor, proceeded to rummage through the bookshelves, pulled out a book and retrieved from in between its pages a hand written Jewish calendar, the ink had almost completely faded... Even Jewish calendars were victims and many Jews are too afraid to keep one in their home and if someone, somehow, is sent a Jewish calendar from abroad, it passes from one person to another it is then copied and hidden in a safe place...

An international youth conference was being held in Moscow. Israel had sent two delegations and one of them brought along a brochure about Israeli youth organisations written in Russian. The brochures were distributed amongst the delegates during the festive procession of the opening ceremony as well as amidst Russian Jews.

* A derogatory Slavic term for a Jew. One copy has made its way to Kraganda and many Jews were eager to read it and find out about the latest news regarding Israeli youth... I too managed to lay my eyes on a copy. Countless times I read and re-read it. Thousands of Moscow's Jews came to the conference's opening if only just to see the Israeli delegations who marched, holding our national flag high above their heads. The delegations marched in an alphabetical order. I received a letter from an acquaintance of mine in Moscow written in antiphrasis, in which she described her experience upon seeing the Israeli youth. She

ended her letter: "I did not stay till the end; I went home after 'Z'..."

Someone from Moscow brought over a UNESCO brochure published in Russian, two of its articles were of a particular interest – one about an old-age nursing home in Israel and the other about the use of solar energy in industrial manufacturing in Israel. This brochure too became widespread and was read by many. "Folks-Shtima" [Voice of the People], published in Warsaw in Yiddish arrives illegally in the Soviet Union and many try to get a hold of it if only to see the form of the Hebrew alphabet. Many yearn for a Jewish book or a just a book about Jews. Coming up to the centenary of the birth of Shalom Aleichem, a small anthology of his short stories was published in Russian. Only a small number of copies were available from Kraganda's book shops. I rushed to the book store but I was too late – they ran out of copies the very same day. There were many who have not lost the Jewish spark and easily took offence at any insult to Jewish honour even though they were not at liberty to express these feelings out loud. When Einstein died, many articles were published about him recounting his life-story yet the fact that he was a Jew never got a mention and the Jewish heart was pained. Why no mention of the fact that he was a Jew? Neither is there any mention of the Jewishness of Levitan when his paintings are exhibited nor of the sculptor Antokolsky when his art is shown. Some find this state of affairs upsetting. I was in a Jewish home during a chess competition; Botvinnik and Tal were battling for the world champion title. Amongst the guests was a woman whose sympathies lied with Botvinnik and she became very agitated as at a certain point during the competition when Tal had the upper hand.

"What are you so upset about?..." someone has asked.

"What do you mean..." replied the

woman, "Botvinnik is Jewish, is he not..."

"Don't you know that Tal too is Jewish?"

"Really?" asks the woman. "Tal is Jewish too?! ..." once convinced of the facts – she seemed satisfied.

At times the Jews cling on to a rumour, giving it too much significance and hang their hopes high on it. One day a rumour was spreading that a Hebrew – Russian dictionary is about to be published by the state publishing house. A small thing ["מילתא זוטרתא"] – a Hebrew dictionary in published by the official state publisher! Surely this means a turn for the better, they think... a new era... and so the Jewish heart goes on believing.... In fact, the dictionary was published but there was no change for the better ... Another time, a muscovite Jew arrived with the news that soon a Jewish theatre will open in Moscow... they say Khrushchev himself said that. The rumour spread quickly, each person in his turn passing it on to their friends and all believe and hope. I did not believe this rumour but I did not try to and raise doubts in their hearts... I was happy for them.

Section E

I wanted to learn more about the social constructs of the Soviet Jews. Official data did not exist, but through conversations I had with various people and from what I could see in my immediate environment, I came to the conclusion that nothing has changed in their situation. Amongst some 3000 miners registered in my clinic only 6 were Jewish. Some have worked in other jobs above ground – in the offices, in supply and in supervision. Much has been written and talked about regarding the professional reorganisation of the Jews in the Soviet Union, but very little was done or achieved. A large number of Jews were in commerce – as shop assistants and managers of state stores, warehouse managers and as travelling salesmen working for various commercial organizations.

Many Jews were professionals, mostly medical doctors and engineers. A minority were teachers and lawyers. Some faculties in higher education institutes were closed off to Jews. Moscow University admitted Jews only to the history faculty. The training college for diplomats has, for a long time, closed its doors to Jews. Admission to medical schools was strewn with difficulties and those wishing to train as doctors scammed from one university town to another all over Russia trying their luck, at times necessitating a small fortune. One day a Jewish doctor from southern Russia came into my clinic with her son who was unsuccessful in his bid to study at Odessa's medical school even though it was the nearest city to the town they lived in and so they travelled all the way to far flung Kraganda, and, to be on the safe side, brought a large sum of money with them. It was they who told me that no Jew could be admitted to the medical school there and that even non-Jews would not be accepted unless they manage to bribe those in position to decide in these matters. Bribery issues caused one joker, on the day the medical school's entrance exams took place, to put up a large and clearly visible poster saying: "all places... are sold"...

Bribery scandals did break out occasionally. A nurse who was trying to get her daughter into medical school, enclosed a large sum of money she has been saving up for years, for just this purpose, with the application form. The money was transferred via the head of the student union; he took a small portion of it for himself and passed the rest onto the five members of the exam board. The head of the exam board promised the mother that all would be sorted out for the best: her daughter's exam grades will be the highest and she will be admitted to the faculty. But, it seems, there were more worthy candidates and the daughter was not admitted. The nurse was outraged

and demanded her money back from the middleman and even lodged a complaint with university's rector. The affair was exposed and a public bribery trial was conducted.

Amongst the important events in the life of the Soviet Unions Jews were Jewish song concerts which took place every so often in towns with a large Jewish population. Kraganda too saw the odd arrival of Jewish singers. Jews in their multitudes would fill up the concert hall, at times not even knowing who the singer was or any of the details of the programme. The Jews enjoyed the sight of the Hebrew words, writ large on the show's posters: "Shalom Aleichem!", "Congratulations!" [בשעה טובה להראות], "Good Bye!" [טובה ומוצלחת]. Within a few hours of the concerts being advertised all tickets would be sold out. The general mood during the concerts was festive and during the introduction, when a young woman came on stage and addressed the audience in Yiddish: "Good evening friends and comrades", the audience burst into excited applause lasting a good few minutes. I glance at the person seating next to me and notice the tears in his eyes. Tears of joy and of longing, for the Jewish word, the Jewish talk... Fervent applause accompanies every song and reaches its peak when the compère announces the "Homesickness" song.

I especially remember one concert in Kraganda given by Nekhama Lifshitz. It was March 1961, a few days prior to my departure for Israel. Many knew of my imminent journey and the audience got wind of it and people, some I knew and some not, approached me to wish me bon voyage. Many requested that I would ask after "our land and our people", and some added, whispering: "Do not forget us..."

In 1959, a census was carried out in the Soviet Union and according to the data collected, 2,268,000 people marked themselves as Jews. It is hard to say if this was indeed the

correct number of Jews in the Soviet Union. Quite a few Jews hide their national origin. Interestingly, some 472,000 Jews [about 20%] marked Yiddish as their mother tongue. This is not a large percentage compared with the 96.6% in the 1897 census and 70.6% in the 1926 census, but one should take into account that in 1959 many would not dare and were also deterred from doing so. One day I was attending a Jewish wedding and the guests being in good spirits began singing Jewish songs. The next day the bridegroom was summoned to the border police and interrogated for two hours about the singing at the wedding and as to why they were singing Jewish songs. This incident became public knowledge and deterred many Jews to identify themselves with anything smacking of Judaism. One of my acquaintances who resided in Kraganda, having served, along with his wife, ten years in labour camps, decided one day that he would like to visit Israel with his wife and his mother, as tourists.

The elderly mother went to OVIR* seeking details and formal arrangement. The manager at OVIR said to her:

* OVIR– a department in the ministry of internal affairs in charge of exit visas, registration of foreign nationals, the stateless, etc

“Stop, if you do not wish any troubles... tell this to your son... I know him... what were you all thinking?”

The old lady rushed home, as if her life depended on it, relaying the manager’s word to her son and for many months the family lived in fear of what might befall them for having had the idea of visiting Israel. I remember another incident. One of my acquaintances lost his wife. Her body was transferred from the hospital to their apartment from whence the funeral procession left for the cemetery. Many of his acquaintances, me included, came to pay our last respects to the deceased.

The previous caretaker [Shamash] of the synagogue came too. Before taking the body from the house, the Shamash asked me whether he should recite the “El ma’le rachamim” prayer [“God, abounding in mercy”]. I told him that by right, he should, however it was not my decision and that he should ask the deceased’s husband. One person in the gathered crowd objected as he felt this might endanger those present, the others began whispering amongst themselves and opinions were divided, some agreeing and others objecting. The husband agreed and said yes, and so many left the apartment so as to not be present during the prayer.

From time to time I was visited by some of the Jewish students in Kraganda. When I showed them Israeli landscape postcards received from my family, their eyes seem to never have enough of the sights. They each ask me if they could have at least one of those postcards. They thirst for knowledge about Judaism and Israel. One day one of them asked me to tell him about the beginning of the Jewish settlement in Israel. The next day we met in his room with several other young men; I was telling them about “Bilu” “Hashomer”, and “Hechalutz” I could sense that these youth movements deeply resonated with them.

It always amazed me that even amongst the older generation of Soviet Jews I met people for whom Jewish matters were of great importance; but they were the last glowing embers of that big blazing love for the Jewish Nation which has always burnt bright in the hearts of Russian Jews.

But how did this national sentiment awake in the hearts of the young who grew up immersed in Soviet culture? What motivates them, who never studied in a Jewish school, have never seen a Jewish book nor heard Jewish conversations, to search for routes into their national past. What feeds their interest in the fate of our nation

and the aspiration to be at its service? Is it possible that the holocaust sparked their interest or maybe it is but a reaction to anti-Semitism and the persecution of the Jewish religion and culture in the Soviet union?

I have pondered much on this subject, and from my conversations with those young people I came to understand this wondrous phenomenon. It was the lights of the State of Israel twinkling at them from afar... they heard the beat of redemption coming from the homeland and it tore through the iron curtain surrounding them

Chapter 17

Back in October 1956, as I arrived in Kraganda, I immediately went over to “OVIR”. Stateless residents must report to this office once every three months to renew their passports. A month later I began the process of applying for an exit visa. I was told by OVIR’s director that first I must get a passport and only then can I apply for an exit visa. The only document I had was the one I got upon my release from the camp. According to the director, I would have to wait six months before I could be issued a passport and that he would not even consider granting me an exit visa any time earlier than that. I had no choice and so I applied for a passport.

“Would you like to be given Soviet citizenship?...” asks the director.

“No, I would like to retain my stateless status...” I replied. I was concerned that as a Soviet citizen I would never procure an exit visa for Israel. Six months later I got my passport. Once in my possession I re-applied for an exit visa and enclosed with my application the “request” I have meanwhile received from my family in Israel. Yet again, the OVIR’s director rejects my application.

“The request you have received from Israel is for a visit by Soviet citizen and yet you are stateless...” he explains. “In order to get an exit visa you need to have a passport of the country you plan on going to, or get a transit visa.”

In order to receive an Israeli passport one has to apply to the Israeli embassy in Moscow and to provide it with my current passport proving that I am stateless. I did not want to despatch my passport by mail as I worried it would get lost and no man can live in the Soviet union without a passport and especially a man with a "past" like mine with a can of worms trailing behind him. So, if not by post, how will my passport reach the embassy when Jews are afraid to cross its threshold, and even if one of my acquaintances was to travel to Moscow, I doubt they would dare enter the embassy.

I decided to photocopy the passport and mail the copy to the embassy. I went to one of the photography shops in town. I asked for a photo of my passport and paid in advance for the service. Three days later when I returned to pick up the photograph, I was told that they could not execute my order and gave me back my passport and my money.

When I queried why my order had not been carried out, the receptionist replied:

"Copying a passport can only be done with police permission..."

"And the police did not give permission?..." I asked. The receptionist sheepishly remained silent. My heart was heavy as I left her, my ears ringing with the lyrics of the anthem: "I will not know another country, where man can breathe so freely..."

The following Sunday I thought I would try my luck with one of the photography shops on the town's outskirts, and indeed I found one displaying a sign which read – "Immediate Execution" – within an hour I was holding a photo of my passport in my hand. I sent it on to the embassy the very same day; there was no end to my joy when ten days later I received confirming the receipt of my letter and my passport and a note saying that the embassy will negotiate with the "appropriate

institutions dealing with these matters". With excited anticipation, I wrote to the embassy every so often regarding the fate and possible progress of my application. In July 1958 I received a letter along with a questionnaire in Hebrew which I had to fill out. I answered all the questions and returned the form to the embassy. A month later I received an Israeli passport, valid for two years. Oh the bliss of owning an Israeli passport! Some of my friends having heard the news came over to simply gaze at it. On the first of August I submitted my request for an exit visa to OVIR and enclosed my passport which stated that I was an Israeli citizen. The first question from OVIR's director to me was:

"How did you get this passport?..."

"Very simple; You told me that as a stateless person I would have to obtain the passport of the country I intend to travel to, and as my family have been residing in Israel for some years now, I requested an Israeli passport and I got one... the matter was coordinated with the Soviet Union's foreign office..."

"And through whom have you taken care of this?..."

"By way of the Israeli embassy in Moscow..." I replied briefly.

The director fumbled his hands, shook his head and with noticeable reluctance handed me a form containing over twenty questions. Aside from personal details I also had to detail the date of my arrival in the Soviet Union and where from; via which border; what was the purpose of my arrival and details of my current address. The questions seemed rather polite. I asked the director: "How shall I answer these questions? I did not willingly come to the Soviet Union. I was brought over on a prisoners' train. Do I have to mention all these details?"

"No, merely mention that you have come from China and that's it" and that is what I wrote down in the questionnaire. The director accepted

the form and I paid the stamp duty. Everything seemed in order. I am an Israeli subject wishing to travel to his homeland.

"And how long will dealing with my application take?"

"Up to six weeks..." came the reply.

That was on the first of August 1958.

"Never mind" I thought to myself,

"That is not long, I have waited for 13 years; I can wait for six more weeks."

My naivety apportioned special meaning to the director's words that it would take "up to six weeks", I toyed with the idea that I could possibly get an earlier response. After two weeks I began visiting OVIR once a week to ask after my application.

Reception hours at OVIR were once a week on Saturday. On the day, some two hundred people could arrive as early as 5 or 6 in the morning. They arrive and wait for the caretaker to stick a sheet of paper on the door with the date written on it; each of them would write their name down and an ordinal number according to which they would be admitted in, once the office opens its doors at 10 am. The applicants would be received one at a time by the director together with a police officer. There was a time when the director alone would receive the applicants but then it is told, that one director failed over bribery allegations and since then the presence of a police officer during reception hours was established. Every Saturday I arrive at the OVIR's register at 7 A.M. then I go to my clinic and return to OVIR when it opens its doors. However, there was only ever the one response: "We have received nothing for you..." Seven weeks have passed and I said to the director: "it's been more than six weeks..."

"That's not such a long time..."

"Yet you said I would receive a reply in six weeks..."

"No; I said the matter would last no less than six week," replied the director decisively

The waiting rooms were filled to the brim with many standing outside.

A multitude of nationals came to OVIR's offices; Germans, Polish, Chinese, Persians, Greeks, Yugoslavians and many others; especially Germans from the Volga area who wanted to leave for Western Germany. Only two women wished to emigrate to Eastern Germany, yet even they did not get exit permits. Many have been waiting for years for their permits and even though their requests were turned down several times, still they persist and reapply every six months.

About two weeks following my initial request for an exit permit, one of my acquaintances came for a visit and confided in me that he has been summoned to the police and interrogated about his relationship with me. The interrogating officer's first words to my friend were: "Don't even think of telling me you don't know the doctor as only a week ago you gave him a lift in your car..."

"I have known the doctor for about a year now and he is a good and honest man as well as a good doctor..."

"Is he a Zionist?" asked the officer.

"That I don't know... I haven't had any conversations with him about political matters

"You don't know?... He's a known Zionist and has family living in Israel", replied the officer.

"Yes, he told me he has family is in Israel."

"And what are they doing there?"

"I don't know, he hadn't told me about any of that."

"Did you not know that his son works for the Israeli foreign office?"

"No, he never mentioned that..."

That was the end of the interrogation and now my friend asked:

"Does your son really work for the Israeli foreign office?...!

I knew nothing of that.

Weeks followed and every Saturday I made the long walk over to OVIR and listened to the same response "Nothing has arrived for you..."

Six months have gone by. One Saturday, as I made my habitual

weekly visit to OVIR, one of the clerks said to me:

"It seems we received a negative response to your application... the director is not here at the moment and your papers are with him... I'm sorry to disappoint you but the answer is negative..."

"Why, why... for what reasons?"

"On Monday, go to the district police headquarters."

On Monday I turned up at the police headquarters, there I was told that my application has been refused. They do not offer any explanation and suggested I sign the notification paper and told me that I should not apply again for an exit permit. I told them I was prepared to sign only for the fact that I received the refusal note. The following Saturday I went over to OVIR wanting to resubmit my application. I was informed that as my first application was turned down only in six months time. In that case, I demanded they return my Israeli passport which they refused to do. They conceded only after a prolonged argument and I got my passport back. A month had gone by and I went over to OVIR again asking for an exit permit request form. This time they acquiesced and received my form. After three months I received another rejection, again with no explanations. I began approaching, via letters, various influential figures in the land, Voroshilov, Chairman of the Presidium of the Supreme Soviet, Khrushchev, and Gromyko the foreign secretary. I would occasionally receive letters from their private secretaries confirming receipt of my correspondence and nothing else. My family in Israel also approached some of the Soviet Union leaders and party members but all to no avail. Every three or four months my request would be turned down. One day I even wrote a strongly worded letter to Khrushchev regarding my illegal incarceration and being forcibly brought over to the Soviet

Union. I was certain these people did not read my letters and that my letters do not even reach them; nevertheless I continued writing.

Section B

And so the years went by. One day I revisited OVIR to submit my request; the director refused to accept it.

"Do you really think I have nothing else to do but deal with you applications?... he says with unconcealed anger. "Withdraw from this pursuit; you will not get a permit." "You can't possibly know that" I retorted. "You yourself told me that these matters are decided in Moscow and not here..."

"It is none of your business where those decisions are made. In Moscow or in Alma-Ata," replies the director with a stern expression on his face, "You have been turned down several times and there's no point in renewing the application, don't you understand that? Is this not clear enough for you?"

One of the clerks sitting next to him joined in the conversation and said calmly:

"His family lives in Israel... he wishes to join them and is hoping his request to do so is granted..."

"It would be better for his family to come over here," says the director, "Everyone would be better off here and they could get their travel expenses..."

"My family will not come over here and I want to go over to them...". Following a short discussion the director agreed that I could return in a fortnight.

The word "Alma-Ata" which the director let slip during our conversation was etched on my mind. Alma-Ata is the capital city of the Republic of Kazakhstan, part of the Soviet Union. It has its own premier and ministers. I knew they were nothing but puppets, a sort of décor and that in fact they have very little authority, nevertheless I decided to approach them with my application as I do reside in the territory belonging to the Republic of Kazakhstan and

it is only natural that I turn to “my” government. That was at the end of 1960. I posted my application to the chairman of the ministers’ council of the Kazakhstan republic in which I reiterated the whole matter. Five days later I received a letter from the prime minister’s office informing me that the matter has been handed over to the deputy minister for internal affairs [a man with a typical Russian name]. Only three days have gone by and I have been summoned to the police headquarters. When I arrived one of the clerks said to me:

“You have written to Alma-Ata?”

“Yes”

“You must fill out this form which arrived for you...”. There and then I filled the long questionnaire. “Ah well, here we start all over again,” I thought to myself. I did not pin my hopes on this, still I hope and expect that in the end the desired response will arrive, whether from Moscow or from Alma-Ata and here I am still applying. A reply from the Soviet Union’s foreign office tells me that the matter is not within their responsibility and that I should apply to the internal affairs ministry which is where my application has been forwarded to. I did as they suggested, but have yet to receive a reply from the internal affairs ministry.

It is 1961, the fifth year since I began this process and three years since I first got my Israeli passport, extended for another year by the Israeli embassy.

On 2nd of March 1961, during Purim, the miracle has happened. Upon my return home from the clinic my house-keeper asked me whether I have met my landlord who went over to the clinic with a letter addressed to me... My heart began pounding. What is this letter? Who is it from? For what reason did my landlord make haste to meet me? My excitement increased. After about an hour the landlord returned, when they saw me they embraced and congratulated me then handed me a postcard from OVIR, requesting me to come over to

their offices “To receive my exit permit to Israel”. I am reading the postcard again and again and I cannot believe my eyes, maybe it is but a mistake, some provocation. “Exit permit to the state of Israel!” No, this is not simple, there is something else afoot... the next day, a Saturday, I rushed over to OVIR my hand clutching the postcard.

“What do you want?...” asks the directed. Seating next to him was a lieutenant colonel.

“I got your message...”

““What message?” asks the director.

“Where is it?”. I hand him the postcard. I do not understand and my heart grows wary. Is he teasing me? The director reads the postcard and shows it to the lieutenant colonel.

“And who do you think granted you this exit permit to Israel?” asks the director.

“I don’t know.” I replied. “And I assume that you do...”

“Who in Moscow have you approached in this matter?”

“My last petition was addressed to Nikita Sergejevich Khrushchev...”

The director chuckled, exchanged glances with the lieutenant colonel and said:

Well, you were granted permission to leave for Israel... you need to submit documents confirming that you are not abandoning any family here; that you owe nothing at your work place and that you are not in possession of any paraphernalia or materials belonging to the state...”

I left OVIR and immediately went over to the telegraph office and sent home a telegram, to Israel: “I got the exit permit. Arranging documents”. The feeling in my heart is indescribable. I was elated yet my heart was heavy. A week later I presented OVIR with all the appropriate documentation from my house managing committee and from the hospital.

“How will you be travelling?” I was asked at OVIR. I replied that I had set my mind on taking a flight. The clerk takes my passport and stamps it

with the exit permit. I rushed over to the telegraph office and sent another telegram home: “Received exit permit, leaving soon”. I can’t believe my happiness. But in my heart the fear and anxiety grow, I am afraid and frightened of everything. Fearful that the exit permit will be annulled at the last minute as such things have happened. My desire to board a plane is overwhelming. Within a few days I have sorted all my affairs and bought a train ticket for Moscow. I bid farewell to my friends. I got on the train; filled with apprehension. I talk to no-one lest my evident happiness is revealed and lets me down at the last minute. I keep still and hide it deep in my heart. My fellow travellers are asking “Where are you travelling to?” My suspicions are raised and I find hidden meanings in their queries. I watch with trepidations each and every one of the passengers, lying on my berth, pretending to be asleep. A new passenger joined my compartment at one of the stations en route – a border police officer. He greets me politely and after awhile asks:

“Are you travelling far?”

“To Moscow” I reply, his question awakening my anxiety. I go to the restaurant carriage after all have left it, so that I can sit by myself and not be forced into conversation with my fellow passengers. I fear for my happiness which has arrived after so many years of suffering and torture.

Section C

On the fourth day of our journey we reached Moscow and the next morning I rushed to the Israeli embassy, having informed them of my arrival prior to my departure from Kraganda. I approached the embassy’s building with increased excitement. My heart was pounding; my head dizzy and my eyes becoming misty as I noticed the sign “Embassy of the State of Israel”. Good Gracious! Blessed be he that I have been sustained... my lips murmured... “Shehecheyani” “...that has granted

me life and enabled me to reach this occasion”

Upon my approach to the building, one of the guards permanently positioned by the building came running towards me:

“Where are you heading?”

“To the Israeli embassy... I am an Israeli citizen”. I was puzzled that he does not ask me for any document to prove my proclamation. Instead he greeted me and saluted. I rang the door bell and said to the young lady who opened it:

“Shalom”!

“Shalom!” she replied and looked at me with astonishment. I told her my name and with a joyful smile she led me in to the office announcing my arrival in a loud and jovial voice. The workers at the embassy greeted me and shook my hand warmly. They knew all about me and my history. Not infrequently have I received letters from the embassy asking about the progress of my exit permit case and now, that they saw me amongst them, they were happy too. I stayed in Moscow for six days and visited the embassy daily. I was delighted to spend time with these people, walking over that small patch of Israeli soil and listening to Hebrew being spoken... I looked with excitement at every inscription and placard and when the children of the embassy workers passed through the corridors chatting in Hebrew, I would run towards them, shake their little hands and mumble:

“Shalom, shalom...”

I left the embassy building. I walk and turn my head around to see if someone is walking behind me lest I am being followed. I walk a different route to the one I came, I walk into whatever store, stop to look at shop windows and bulletin boards, covering my tracks... the fear does not leave me. I wish I was already out of here... but I still have some errands to run and change my money into foreign currency. I do not want anyone to know I am going to Israel

and when the bank clerk takes my passport and studies my exit permit the fear that he might take it from me is overwhelming. However, all goes smoothly, I get my money and make my way to the “Metropol” hotel where I can buy the airline ticket,

“Where to?” asks the clerk.

“To Tel Aviv”

“Passport please.” The clerk studies the passport and the exit permit. I follow her with an anxious heart. She takes the passport and leaves the room. My fears grow. Why is she not selling me the ticket? Where did she take my passport? The clerk returns, calls someone and directs me to another spot for purchasing the ticket. Whom did she call? Why is she not issuing me with the ticket? Will they take my passport away in that other place she referred me to? She directed me to “Inter-Tourist”; I go there and my heart is full of fear. I imagine that there is something wrong and that my passport will be taken away from me. The clerk at Inter-Tourist examines my passport and asks me to come back at three in the afternoon. Again – why the delay, why am I not being sold the ticket?

I wander the streets nearby, the anxiety is gnawing at my heart. At three o'clock precisely I returned and asked for a ticket to Tel Aviv. I await my “sentence”. The clerk quotes the ticket price – I am relieved. However, she demands that I equip myself with an Austrian transit visa. I rush to the Israeli embassy and with one of its staff walk to the Austrian embassy where I get the permit there and then and here I am, at Inter-Tourist, paying the fare, getting a receipt, but the ticket proper will be ready only on Friday. Good Lord! Why only on Friday? The worry is exhausting. On Friday I got the ticket and the next day I boarded an Austrian airliner. We made a short stop in Warsaw and arrived in Vienna that afternoon. I breathed with relief...

At Vienna’s airport I was greeted by representatives of the Jewish Agency,

they have prepared a hotel room for me and the people from the embassy and the Jewish Agency came over for a visit. They showed me around town. I wanted to visit Herzl’s grave but his bones have already been transferred and interred in the homeland. There was only a memorial stone for him at the Viennese cemetery. I spent my 24 hours in Vienna in the company of the people from the embassy who have made my short stay there a delight. On Sunday, the 1st of March 1961, in the afternoon, I boarded an “El Al” plane. I could not believe that indeed I am immigrating to Israel and will be at home with my family that evening... it all seemed like a dream... There were some 75 passengers on the plane, about 50 were immigrants from Romania and the rest were tourists. I am sitting by the window and next to me – an immigrant from Romania, a Jewish carpenter. He recounts his life story to me, in Yiddish and can not conceal his joy at emigrating to Israel. I stare out of the window, waiting, wishing to see the skies over Israel. We fly over Yugoslavia. Day turns into dusk. It was not long before we heard over the tannoy that we are flying over Israel. I can not contain the flurry of my emotions. Tears of joy fill my eyes... light... light... the lights of Tel Aviv!...

FROM THE EDITOR

The book “The Camp Doctor” by Dr. A. Kaufman was published in Hebrew and Russian at some time in the past.

For some years now the book has appeared in English portions in our Bulletin. The translator from the Hebrew was Benny Tzur who recently passed away. He had translated 222 pages out of 238 before his work was stopped abruptly by his death and so the last 16 pages were translated by another person.

May the memory of dear Benny Tzur be blessed!

At the Hannuka Gathering



At the Hall



In the Foyer

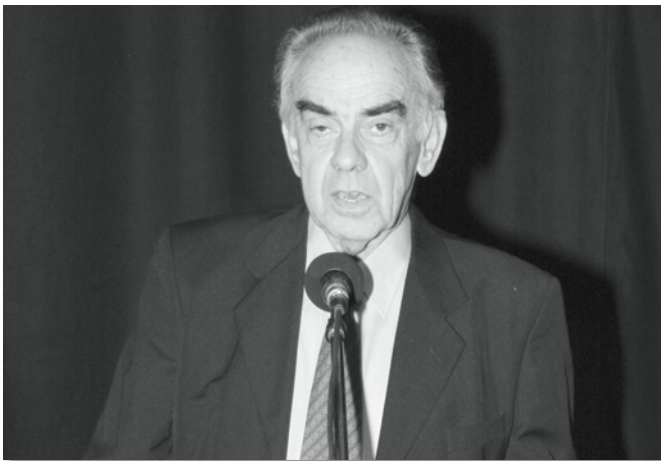
Speakers at the Hannuka Gathering



Teddy Kaufman



Deputy Ambassador of China, Mr. Shi Yung



Yossi Klein



Ron Veinerman



Student Elai David Gal offers thanks for the Israeli students



Student Lo Min Tai offers thanks in the name of the Chinese students

Hannuka Gathering



left to right: Asya Kogan, Dr. Mordechai Voron, Esther Vandel



left to right: Rebecca Toueg and Flori Cohen



The Stofman family



left to right: Gary Brovinsky, Seva Podolsky, Ita Horol



left to right: Adam Alon, Teddy Kaufman, Ella Goldreich, Rasha Kaufman, Tanya Zu-Aretz

At the Hannuka Gathering

December 7, 2010



At the Presidium Table: Ron Veinerman, Yossi Klein, Asya Kogan, Teddy Kaufman, Deputy Ambassador of China, Mr. Shi Yung



At the Presidium Table: Left to right: Rasha Kaufman, Ilana and Giora Lesk, Tania Zu-Aretz, Shulamit Even, Teddy and Jenny Piastunovich and Mira Nager (nee Levitin)



Alon Makov and Mor Bracha, great-grandchildren of Mania and Boria Trigubov, lighting the 7th candle of Hannuka

Scholarship Awarders

December 7, 2010



Giora Lesk



Ilana Lesk



Moshe Ben Yaakov



Galia Katz



Shulamit Even



Tanya Zu-Aretz

Participants of the Hannuka gathering singing with Sarale Sharon



Letters

**David and Frederique Le Roccabella,
24 Avenue Princesse Grace, Monte Carlo, 98000, Monaco.**

Dear Friends,

Again, like all previous years, we have decided to contribute to charity, instead of mailing cards. We apologise for the impersonal method, and hope it is not taken personally, but it provides for a wonderful way to remember old friends and wish them the best over the holidays and for the New Year.

We continue to be blessed with good health and keep enjoying all that living in Monaco offers: A rich cultural life, wonderful weather, excellent medical facilities, central location and the proximity of everything we need. This year we were able to continue our travels, with visits to Morocco, Israel, Jordan, and the United States, and as always shorter side trips in Europe to Switzerland, Italy and France.

All the children and their families are doing well, with Dori in Washington DC, Anati in Caesarea, Israel, and Didier close to us here in Monaco.

Wishing you good health and happiness, and the hope that you will keep in touch,

**Irene Clurman
PO Box 3520
Evergreen, Colorado USA 80437
isee@indra.com**

I enjoyed the interesting articles in your November-December 2010 issue, including Leo A. Orleans' entertaining account of his early years. He mentioned taking a train in the U.S. through a dramatic canyon with a river right next to the tracks and wondered where that could have been.. It sounds to me exactly like gorgeous Glenwood Canyon near Glenwood Springs, Colorado, where the train tracks in places are right next to the rushing Colorado River. The train still runs through there on its way from California to Chicago.

I also enjoyed the letters from Mrs. Asya Kogan and Ehud Olmert. I have fond memories of visiting the Kogans in Japan in the 1950s with my family, and visiting the Olmerts in Israel in 1961. Mordechai Olmert, Ehud's father, had been my father's Betar scout master in Harbin.

**Horst Eisfelder
Melbourne, Australia**

What is in a Name? The article on page 81 of the latest I.Y.S. Bulletin (#402) has touched on a topic that has concerned me every since I have been able to use a Chinese-English dictionary. I agree with the author, Rene Goldman, that the Christian Missionarie must have chosen this Chinese term "YOU" with malice against the Jews. Almost every Chinese symbol based on the radical 'dog' is of a negative nature. Just to quote a few examples: A criminal, violate the law, commit a crime, go mad, lunatic, disorderly, outrageous or violent, rabies, contemptible, cruel, malicious, swindling, chicanery, hideous and so on are all based on the same radical 'dog' as for the term chosen for Jew. While it would be nice if the Chinese authorities could find a more acceptable symbol for the term 'Jew', I fear that this is one of the least problems they have to deal with, and such consideration is unlikely to be given within the near future.

Dear Teddy,

Thank you very much for attending the opening ceremony of the exhibition in Israel. The exhibition was very successful. Today, the Tianjin Daily broadcasted the news about that. I will send the newspapers to you and you could send them to your friends. I do hope that I have another opportunity to visit Israel next year. I will be glad to meet you again there. I am trying my best to complete that.

Henrietta Diestel
(aka "Cookie", ex-Shanghai)

I would like to thank the committee for a delightful evening as well as for awarding a scholarship to my granddaughter, Hanna Poupko.

Liza Glucksman
Florida, USA

Dear Mr. Kaufman,

Thank you very much for your letter of June 28th and for your book. I loved your book and read it immediately. You mention Rabbi Kiselev. He married my parents in Harbin in 1932. Your personal history is very interesting – I was so sorry to read what your father went through.

I was happy to read your letter in Russian, but you must forgive me for my responding to you in English, as I do not have a Russian typewriter and I did not want to burden you with a handwritten letter. You must have misunderstood my previous letter. Both my parents are deceased – my father died in 1971 (he was 61 – he had a massive heart attack) and my mother died in 1998 (she was 82).

Both my grandfather, Boris Paley, and my father (Roma Mester) had fur stores. My grandfather had his store in Harbin and my father had his store in Dairen, which I remember very well. You had an interesting chapter about the fur business in your book. Interestingly enough, my son is also in the fur business in New York. By the way, I have two sons and five grandchildren. My husband and I retired to Florida after living for 39 years in Connecticut. I would love to be in touch with you. I would appreciate it very much if you could locate for me the two Dairen friends that I asked you about in my previous letter (Jenia Shifrin and Rachil Goldberg). Those are their maiden last names.

I wish you all the very best and, again, I thank you so very much for your wonderful book.

Rebecca Zeffert
Founder & Executive Director
Israel-Asia Center

Dear Mr. Kaufman,

Many thanks again for inviting me to the Chanuka party and awards ceremony the other night. I thoroughly enjoyed the evening and seeing how the China connection is being passed onto the next generation of children and grandchildren of Igud's members. It was also a pleasure to finally meet you in person. I hope that we will have the opportunity to meet again and explore ways in which our two organizations might be able to cooperate. I think Lily may have told you about the fellowship program we are currently building for Asian students in Israel. I would love to discuss our plans with you in more detail at your convenience. Would you be available to meet at all over the coming weeks. I look forward to hearing from you.

Reply from Teddy Piastunovich:

I think it would be a good idea to meet with Teddy K most Mondays. Yossi Klein, Ran Veinerman and others are at the Igud at 13 Gruzenberg Street, Tel Aviv. Call us (03-5171997) and we can meet there.

Dear Teddy,

I have been trying to write to you but I was not well enough. I'm feeling much better now. I want to express how much pleasure I had in reading and re-reading your book – it brought so many memories – after all, I spent my teenage years in Harbin. I'm still reading it. At the suggestion of Frances Greenberg I'm sending you the photo taken in a hotel – I think there are only three survivors – Frances, Lily Berk and myself. I'm also including a snapshot of Joseph Lerner, his late sister Frieda and myself taken in Tientsin. These pictures are at your disposal. How is your lovely Rashensca? Hope you are all well. I will close with best wishes.

Sophie Veinerman

Dear Mr. Piastunovich,

It was a pleasure to meet you at the Igud Yotzei Sin event the other night. It was wonderful to see first-hand how Igud is investing in Israeli and Chinese students and also how the China connection is being passed on to the children and grandchildren of Igud's members.

Below is a brief introduction to the Israel-Asia Center:

The Israel-Asia Center – www.israelasiacenter.org – is a non-profit organization dedicated to promoting understanding and furthering cooperation between Israel, the Jewish world and Asia. Through our website and newsletters, we provide information, feature articles and analysis on Israel-Asia affairs, covering economic, policy/political and cultural issues. We hold events around the above themes (one earlier this year at Yale University with Lily Klebanoff-Blake), advise Israeli universities on development of Asia programs and exchange programs with Asian universities, and serve as a resource to the media on experts and information on Israel-Asia affairs.

In addition, we are currently building an Asian Leaders fellowship program for Asian students in Israel. The 8-month program is designed to complement the existing advanced university studies of students from across Asia. The program consists of seminars, field trips, workshops, assignments and internship opportunities, with the goal of equipping the students with the skills, contacts and support network necessary to build strong, long-lasting partnerships with Israel and the Jewish world through their professional careers after they return to their home countries – thereby building a shared future between Israel, the Jewish world and Asia.

In terms of who is involved in the Israel-Asia Center, here is a list of our Advisory Board: <http://www.israelasiacenter.org/#/advisory-board/4532737945>

We also have about 30 volunteers (investment bankers, foreign policy analysts, lawyers, journalists, researchers ...) working with us in different capacities in the U.S., U.K., China & Hong Kong, India, and Israel.

Address: Israel-Asia Center, P.O. Box 8718, Jerusalem 91086, Israel.

Email: rebecca.zeffert@israelasiacenter.org

Anna Song

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Hi Teddy,

Here is the link to the article I wrote about the Igud's recent scholarship ceremony, as promised: <http://www.jpost.com/JewishWorld/JewishNews/Article.aspx?id=198576>

I am talking with my senior editors at the paper edition to see if they want a longer follow-up piece about the Igud and Chinese Jewry. I'll give you a call if they do.

Otherwise, please email me an invitation for next year's 60th anniversary of the founding of the Igud when the event draws closer. It definitely warrants an article in the Post.

Email: ronen.schnidman@gmail.com

Ronen Shnidman is the son of former Tianjin resident Yitzhak Shnidman and grandson of Grisha Shnidman

Ronen Shnidman

Victoria Ann Rehberg, President, ArtVision Exhibitions, LLC Boca Raton, Florida, USA

One of your members, Mr. Sanford Wainer was so kind and lent me a copy of your wonderful Bulletin of the Association of Former Residents of China. I am writing to share with you a new exhibition we are curating with the Phyllis & Harvey Sandler Center for Jewish Life Enhancement, 21050 95th Avenue South, Boca Raton, Florida 33428, USA entitled: The Jews of Shanghai, 1848 to Present Day. The exhibit features an historical overview and the life of the Jews in Shanghai up through present day including fine art photographs by Harold Silverman and artifacts and lectures with Sanford Wainer and Naomi Terk. The exhibit opening reception is on November 14, 2010, from 1-4 pm. The exhibit will be on view to the public for several months and will be available for worldwide tour thereafter.

Is this something you would like to mention in your upcoming Bulletin? I would be happy to provide a press release and photographs for publication.

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Israel has to Re-orientate vis-à-vis China

By Shoshan Brosh-Weitz (Ma'ariv, January 26, 2011)

Irresistibly and steadily, China transforms into a new world Super Power, national and individual orientations and priorities. It is vital for Israel not to stay behind. The order of priorities of the State of Israel also should be reviewed according to the new line-up of forces on the world arena. The emergence of the new reality is changing right in front of our own eyes.

Foreigners living in China watch this tremendous historical process from inside, assessing the magnitude and natural wealth of Chinese resources and potential possibilities. The thunder rolls across the sky, the lightnings are blinding, but some fail to fathom the real scale of the changes taking place on our planet. Israel's exclusive orientation towards West is not to our advantage, Today

we need flexibility of thought, practicality of decisions and mobility in orientation. Today we need to change our concepts. Today we have to realize that the foreseeable future belongs to the Orient of which China is the the center.

We have to include China in our everyday agenda, i.e. become physically involved in China' everyday life – no matter how strange and unusual it may feel in the beginning – not just to earmark a few minutes to Chinese affairs in a last-page column, but to shift it to the front pages of our electronic and printed media. We have to interest ourselves with the political, economical and social lives of the Chinese people and constantly keep our hand on their pulse.

By the way, China has her eyes steadily fixed on Israel. Her media

is full of coverage of all aspects of Israeli life. The fire on Mt. Carmel received an hour-to-hour attention of the Chinese central 9th TV Channel. So did the devastating storm of the Israeli shores. Israel has to direct her journalists to China for full time reporting. Israeli ambassador in Beijing has to enjoy a status no less prestigious than the one sent to Washington. We should introduce Chinese Studies in our schools and universities. It is vital for us to learn Chinese history, philosophy and literature, which are unreachable without a thorough knowledge of the Chinese language. Remember, no one is more respected in China than a foreigner fluently in command of their tongue.

(Translated from the Hebrew by E. Pratt)

Save a Child's Heart awarded medal

On September 27, Save a Child's Heart (SACH) was awarded the National Friendship Medal of Honor from the Foreign Bureau in China. Dr. Lior Sasson, SACH's lead surgeon and head of the Cardiothoracic Surgery Department at the Wolfson Medical Center in Israel, received the highest honor China awards to foreign experts.

The medal recognizes SACH's dedication and outstanding results in affecting China's national social development. SACH is dedicated

to improving the level of paediatric cardiac care provided in China, and has thus trained five Chinese doctors in Surgery, one in Anaesthesiology, two in Intensive Care and ten in Nursing. Currently, through SACH, Dr. Kiaoli Zhu and Nurse Xiulin Li are training in the Paediatric Intensive Care Unit at the Wolfson Medical Center in Israel.

Over the last 11 years, SACH has worked closely with the Hebei Children's Hospital in China. To celebrate this growing partnership,

Yoram Cohen, Chairman of SACH, is receiving the Yan Zahao Friendship Prize in the Hebei Province.

Since SACH initiated its cooperation in China in 1999, over 500 Chinese children have been screened, 110 Chinese children have undergone lifesaving heart surgery in China, and 11 Chinese children have been treated in Israel.

(From Jewish Times Asia, November 2010)

Website Correspondence

Dear Mr. Piastunovich,

Another family that I am studying had a stay in Hongkew.

The Broh Family ~ they had a child named Helga Broh there with them in Hongkew. They would have arrived in China after Kristallnacht.

Eventually they immigrated to Australia.

Any chance you have any information on them??

Email: FernsAndNettles@gmail.com

Stayce Mehard

Dear Teddy,

Is there any information on Rita Grajonca / Grajonza who fled from Shanghai to Berlin in 1938 following a man named "Freddie" to Shanghai. She later wed Eric Rosen ... in China or in Israel which is where she settled following the war Both have passed over now.

Amazingly enough, after receiving your reply I realize I am in double good luck as you are a member of the "Piastunovich" family. From Lithuania/Belarus originally? We have the name in our family tree of Lewitan/ (Levine in America) and Alperowitz. Myself and two relatives have been trying to sort out the "Piastunovich" family for a long time. One of my relatives is returning from the Family History Library in Salt Lake City, Utah this weekend where she was to look up a document we found on FamilySearch.org recording the marriage of Ida Rosenthal (born 1877) (American name) whose mother was listed "Pestunovich" on the marriage document in the USA – Ida was from either Minsk or Vilnius gubernia and I know from family recall was related to the towns of Kobylnik and Dokshitz ... Mr. Alpert's family of Alperowicz (born 1856 in Kurenets – died 1929 NY) and their son, Martin Herman Alpert (born 1888 Kurenets) lived with my Ida Rosenthal as a "nephew" in Shenandoah, Pennsylvania upon his arrival in the USA in 1903. Martin Alpert married Lena Berliner. Might you be able to shed some light on the Piastunovich family for us?

Dear Stayce

Thank you for your email. As far as I can make it, our side of the Piastunovich family came from the Ukraine. My father, Leo (Lyova) was born in Berdiansk, migrated to Meletopol, and during the revolution of 1918 escaped to Harbin, China. I was born in Tianjin in 1934. The family left China for Israel in 1951. Recently I received a phone call from a woman who resides in Russia. She too was a Piastunovich, but we were unable to establish a relationship. I would be grateful if you could send me the family tree. I tried to do it, but because of time constraints never got around to doing anything about it. Strangely enough, like Martin Alpert, I too married a Berliner whose family escaped to Belgium from what was Hungary and Poland just before WWII. They spend the war years in France hidden from the Germans.

WE NEED YOUR SUPPORT!

**Please, make a donation to the Igud Yotzei Sin Social Aid Fund.
Your donation enables us to do our community work.**

Hello Mr. Piastunovich,

I found an interesting China Holocaust related document on EBay that needs translation but looked interesting. It seems that the entire document is photographed on the website:

http://cgi.ebay.com/JUDAICA-WW2-HOLOCAUST-SAVE-JEWISH-WOMAN-/110607268729?pt=LH_DefaultDomain_0&hash=item19c0b4fb79#ht_500wt_922

P.S. Have you ever gotten a chance to check the records for my Rita Grajonca / Grajonza who fled to Shanghai from Berlin about 1937? When she initially left Berlin it was to follow her boyfriend "Freddie" to Shanghai. She married a man named Eric (Frederich??) Rosen, though that may not be "Freddie" and may have occurred after she immigrated to Israel post war.

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Dear Stayce,

Try as we might we do not have any records of Rita Grajonca and could not locate Rita. She may have come from one of the East European countries. The only records in our possession are those of German refugees who resided in Hongkew, Shanghai. Mr. Rosen does not appear on that list.

Dear Mr. Piastunovich,

I just received from my daughter your letter to me to send you a copy of my life during the time I lived in Shanghai. Sorry, but I never wrote down the things which occupied me, only newspaper clippings during the nine years I stayed in Shanghai in Hongkew and was leader of the Zionist Youth Organization, Brith Noar Zioni. I even met Dr. Warhaftig who passed through Shanghai when we established for our organization the Borochov Home for our Chaluzim.

Email: juhalo@earthlink.net

Hanns Loewenbach

Dear Mr. Loewenbach,

Thank you for your email. It is a pity that your story will not be written, but if your daughter can scan the newspaper clippings, perhaps we can publish them in our bulletin and add your life story to the many articles we have on record.

Note from Stacye Mehard:

Here is a National Public Radio Program (online archive) where Mr. Hanns Loewenbach speaks about his life. This was a program made by our local NPR station on five survivors of our local area. The program runs 60 minutes. Mr. Loewenbach is the second speaker, about 10 minutes into the program.

Holocaust Voices NPR Program: <http://www.prx.org/pieces/23408-holocaust-voices>

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)

A Brief Account of the Tientsin Jewish School

by Steve Upton

Revised version

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 4 teachers, and only had 3 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 was open to students of all religions and nationalities. Complete or partial tuition subsidies were available for any student, regardless of religion or nationality, whose family could not afford to pay the full tuition fees. 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 5 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 another location. TJS reportedly moved four times between 1925 and 1940. In 1930, TJS was in a rented building at 353 Elgin Avenue. By 1933, TJS was in 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 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 Chinese-language 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. Passing scores on the Cambridge Local Senior Examinations were very well-respected at all British universities, 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. Nachtmann, 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.

Address: Steve Upton: P.O. Box 177, Concord NH, USA

Regulations for the Jewish Research Centre to Receive Foreign Guests

October 1st, 2010

Nowadays, quite a number of the former Jewish residents of Harbin and their descendants would often come to Harbin to find their family roots, or sweep the graves of and pay respects to their ancestors, and/or go sightseeing. Many of them would come to our center, either through Israel-China Friendship Association or by our center's reputation, to seek for our help, hoping that we could assist them to visit the Jewish historical sites and remains. With a view to maintaining our friendly

relations with former Jewish residents of Harbin and their descendants, and passing on and inheriting the historical friendship between the Chinese and Jewish peoples, we will try our best to offer help to the Jewish guests to a visit to Harbin to the best of our ability. However, as a scientific research unit, our center has got no reception expenses, so our guests have to be charged reasonable amounts of costs according to actual needs. The specific charging standards are stipulated as follows

1. Traffic charge

- To and/or from the airport: 200 Yuan per vehicle one way, or 400 Yuan round way;
- To and from the Jewish cemetery: 300 Yuan per vehicle and
- Downtown traffic 300-500 Yuan per vehicle (the actual amount depending on the type of the vehicle.)

2. Receptionists' charge

200 Yuan per receptionist per day
Harbin Jewish Research Center

The little Hamlet called Harbin

By Dr. A. Y. Kaufman

“IMALDAG”

The Palestinian Society did a great job in promoting cultural activity amongst the Jewish congregation of Harbin. An idea was born to create a club which would become the center of all the cultural life of the city: the library, lectures, the Jewish theater. Such a club had actually existed by then for over 4 years – “IMALDAG” (Russian initials of The Jewish musical-literary-dramatic society”, without, however being engaged in any cultural activity.: despite its loud name, all, which was done in the club, was...gambling, a very profitable activity for the club. The gambling was going on day and night. The gamblers were the members of the Society and the paying guests. The theater hall of the club was used for playing Lotto. For the sake of “face” existed the “cultural” and the “library” committees. The social workers made efforts to come to an agreement with the leaders of Imaldag to introduce at least partial cultural activity, but to no avail. Nobody wanted to listen.

In January, 1914 it was decided (in the Palestine Society – note E.P.) that it is high time for a long due General Assembly of the “Imaldag” to take place. Many of its members assured us of their support. Preparations began for an all out “battle for the Jewish culture”. Zionists (myself included) and some non-politically affiliated social workers served 22 applications for an “Amaldag” membership, which, by the club’s rules and regulations, was sufficient for us to obtain the right to vote even before our applications were confirmed by the general meeting. Thus, quite a solid and well organized

opposition group had “infiltrated” into the Amaldag membership.

The club’s leadership, however, were well prepared for the confrontation: by a tricky procedural move none of the 22 new members were allowed to participate in the General Assembly. Needless to say, the meeting was one hell of a storm. The report on the Committee’s activity was met with a hail of objections, protests and accusations of the “seat of culture having become a gamblers’ den”. A serious accusation was hurled at the Committee for having purchased a huge stock of playing cards, sufficient for years of gambling, while only a 240 roubles from the budget of 1,800 roubles earmarked for the purchase of books and the Jewish press were actually used for the purpose. The Committee yielded to the demand of the General Assembly to accept the 22 new membership applicants on the spot, and the meeting was broken up for a week’s recess.

The meeting reassembled on the 26 January, 1914, and ended in full victory of the opposition, when the new nine-man Committee consisted of seven Zionists, headed by Dr. A. I. Kaufman.

The new Committee immediately began to act in order to reconstruct the “Imaldag” into the center of the Jewish culture of the Harbin Jewish community. There were all the physical assets for such a reconstruction: our own premises, a large hall with a stage, library and ...financial means. This prosperity, however, was a result of gambling, which the new management was there to fight. This rehabilitation of the atmosphere could not be attained

in one leap. We had to work in stages. First of all, we closed the club for gambling on Friday evenings. No cards, no Lotto. The gamblers were dismayed, but had to submit to the new rules. Our greatest problem was Lotto. It was very popular amongst the “small fry”: working women, sales women and servants, leaving on the gambling tables their last pennies. We have cut down the Lotto gambling to three days a week.

Instead, weekly literary evenings were introduced. These “Wednesdays” attracted mostly young audience. On Sundays lectures were given on Jewish and Zionist topics. The stage was used for concerts and theater performances – plays by Shalom Aleichem, I. L. Peretz and others. The club closed at 2 AM, again to a great dissatisfaction of the old-timers. Responsible for keeping things in order was a Committee member on duty. There were scandals, abuses, quarrels, fights and even some calling of the police. The gamblers were extremely dissatisfied, but we were firm on behalf of the recovery of the “Imaldag” and clearance of general atmosphere of gambling and ill repute.

Soon (in 1915) we were joined by some Bundists, then calling themselves “yiddishists”. They took part in our cultural activity, giving lectures and participating in producing plays. The Club library acquired new books and the number of subscribers increased significantly. The reading room was permanently full. Things looked fine.

The Struggle for the library I headed “Imaldag” for about three years. Things changed. The gambling

was significantly curtailed and brought under control. But the war and the refugee problem introduced a whole lot of vital problems, and I had to withdraw from my "Imaldag" activity.

Now the "Imaldag" became the bone of contention between the Poalei Zion Party and the Soviet dominated "Bund", and the management of the club constantly changed hands – until it was closed by the Chinese authorities in 1925, leaving behind a considerable property: premises and a sizable library (How many volumes?)

A group of former "Imaldag" members wrote a letter to the Harbin Russian language press, asking what happened to the Imaldag property and the balance of its rich budget. Nobody replied. It is to be noted that at the moment the last managing committee consisting of the "Bund" and the "Volks Partei" members still existed and one committee member was appointed as the guardian of the property. However no general assembly meeting for the liquidation of the club property took place, and it seemed that nobody was altogether interested in the matter.

The management of the Harbin Jewish Community received a letter signed by a group of 80 members, demanding to merge the Imaldag library with that of the Jewish Social Library. Five-six members of Imaldag's last committee, who were still living at the time in Harbin, were approached to that effect several times, but never respond.

On May 12, 1929 at 10 a.m. the former members of the management of Imaldag (which was closed by the authorities five years earlier!) raided the premises of the New Synagogue, where the books were held, and tried to whisk them out of the city. An autobus stopped at the entrance of the synagogue and unloaded about 20 large empty cases. A group of people headed by the local "Bund"

leader, Ziroel-Lifschits, began to fill the cases with the books. At 11 a.m. the chairman of the Harbin Jewish Community (HEDO), Dr. A. Kaufman and the secretary, A.S. Izgur, who came to work in the offices of the HEDO, which were also located in the premises of the synagogue, asked the men what were they doing? The reply was that the books are being "exported" to the Birobidjan Jewish Community. "By whose authority and decision?" No reply A large group of Jewish young men, members of the local Brith Trumpeldor (Beitar) appeared at the scene and did not let the raiders effect the "export". The books were returned to the synagogue premises not to be touched until the HEDO General meeting decides what was to be done with the communal property of the Harbin Jews.

The Bundists threatened the Beitarim with the intervention of the Soviet general consulate, but to no avail. The books were returned to their legitimate place and locked up, the keys remaining with the Beitarim. A strong Beitar force was posted to guard the books. The very same day Dr. Kaufman summoned a meeting of the HEDO Council together with the representatives of 14 other Jewish organizations. The meeting ruled that not a single book is to be extracted from the Synagogue premises without a written permit signed by the chairman of the former management of Imaldag, M.V. Kofman and the chairman of HEDO, Dr. Kaufman. A copy of the ruling, dully signed, was handed to the manager of the New Synagogue as an affidavit of his power to enforce the ruling.

From the year 1927, HEDO negotiated with the Zionist Organization and the Imaldag committee for amalgamating their libraries with the Jeneral Jewish library of Harbin. The Zionist Organization, whose library functioned, gave its consent, but Imaladag kept silent and secretly decided to "export" the books to

Birobidjan. Likewise, the former management have not accounted for the considerable Imaldag property (Japanese Yen 50,000.-) before its former members.

Four years have passed. The Imaldag management have sold a lot of land belonging to the club, on the Commercheskaya Street for an amount of JY35,000.- The question is: where have all this money gone? After the abortive attempt to export the books to Birobidjan the Imalgan members, who considered themselves to be the management of the society assembled for a secret meeting, headed by Ziroel-Lfschitz and attended by 13 men. The meeting was pronounced to be "General Assembly" and was conducted in camera. A liquidation commission was elected. After a few days they have assembled again, this time in a forum of only 9 persons – six former members of the Management and 3 former members of the revision committee. Someone demanded that report should be served – where is the money? Where is the property? But Z.Lifschits tried to convince the assembly that the books have to be sent to Birobidjan first, and the report will be presented afterwards. He lost in a 4 to 5 vote. And the attempt to legitimize the fraud failed.

In the meantime HEDO continued its "War for the books" On May 25, 1929 a general meeting of the Jewish organizations, consisting of former members of Imaldag. 80 men attended. The chairman of the meeting, Dr. A. Kaufman, related in detail the history of the negotiations with the management of Imaldag concerning the transfer of the Book Fund to the Jewish Society Library and the stubborn silence of the former management of Imaldag. And, finally their attempt to illegally transfer the books to Birobidjan. HEDO and the 14 Jewish social organizations unanimously protested such an unheard of brazen behavior. The members of

the former Imaldag management were: 1) “energetically protested against” for not having accounted for the balance of the moneys and the remnants of the property left in their care; 2) The persons who at present are trying to pass for the former Imaldag management are no more than imposters; 3) The books of

the former Imaldag library are to be amalgamated with the books of the HEDO initiated Jewish Social Library; 4) In case people, who continue to call themselves the management of Imaldag may try to abort in any way the realization of the above decisions, the general assembly empowers the HEDO management to seek legal

judicial and civil help from the authorities.

Thus, after the long and eventful negotiations, the HEDO Jewish Social Library had finally received official recognition. At its opening in September, 1932 it contained 15,000 volumes.

One fine summer morning little Abrasha Pinsky ran into my room panting and informed me that some people are taking library books out of the New Synagogue premises to send them (as he was told) to Birobidjan. I hurriedly walked to the Synagogue and met the first two carts on the way. I stopped them. Abrasha quickly gathered some more Beitarim. The books were returned to the synagogue where I posted a strong Beitar force

to guard the books from a possible new assault. Next day Motia Olmert and I crossed the Sungari River to see the former “Bund” secretary. He told us that it is true that library (a very substantial one!) was earmarked by him and someone else from the Harbin “Bund” leaders to be exported to the Birobidjan Jewish community. Threatening the secretary (I don’t remember his name) to “beat the hell out of him”, we made him give us the

keys (of the book cases?—E.P.) The Beitar guards contingent stayed in the Synagogue premises for another few days to show the “Bund” people that we mean business. Later, as a result (of negotiations?—EP) an agreement was reached for the books to be transferred to the Zionist Organization.

Zvi Meromi (Gera Mordochovich)
(“Beitar in China”)

Palestinian Society

In the meantime Palestinian Society continued to work in increasing tempo: weekly meetings, lectures, debates were highly attended. The Society reacted on every occurrence and phenomenon related to the Jewish life – in Harbin, the Diaspora and Eretz Israel. At the time, the World Zionist organization had been engaged in the struggle for the Hebrew language. The first spark flashed as a result of the opinion split over the question of whether the Haifa “Technion” curriculum should be taught in the Hebrew or in... German, as demanded by the then powerful “Union for support of the immigrants from Germany”.

The Palestine Society dedicated a number of lectures to the topic, and Dr. A. I Kaufman and L. G. Koltunov delivered papers on the

subject “National language in the national School”. The war between the “Yiddishists” and the “Hebraists” raged in the “Jewish School” and the “Jewish Gymnasium” in Harbin, for years to come.

On the 20th Tamuz, 1914 the tenth anniversary of Herzl’s death had been solemnly commemorated. The memorial service and the mass meeting dedicated to him and conducted by Rabbi Kiselev and Dr. Kaufman, was attended by literally all the Jewish population of the city. Even the non-Jewish Russian-language newspapers of Harbin published special issues dedicated to the leader and the idea of Zionism. This made an enormous impression on the Jews, young and old. Within no time the issue was sold to the last newspaper. Many wanted to have it

not merely to read the articles, but to keep it as a souvenir for the future.

In a short time the Palestinian Society became a dominating factor in the Jewish life in Harbin and acquired an enormous influence on the congregation, whose leadership it actually became.

In August, 1915 I received a telegram from the Petersburg Society of the Jewish education: “Vitaly needed financial resources to prevent the closing of the Jewish schools throughout the Jewish Pale. Hundreds of Jewish teachers may go hungry. Thousands and thousands of Jewish children will be deprived of education. Eagerly begging for help. Raise funds! Please transfer the collected moneys to the Committee of the Jewish education. Signed: The Committee.”

On the very same day, the leadership of the Palestinian Society mobilized all the Jewish social man power. The fund raising campaign gave good returns and inscribed another feat in a vast number of feats for the benefit of the The Palestine Society reacted all and every Jewish need.

In September died David Wolfson, President of the World Zionist Organization. Palestinian Society had noted the sad event by a cycle of cultural happenings, such as theatrical and musical evenings, dedicated to the Zionist idea. The proceeds from selling tickets were used to enlarge the library of the Palestinian Society. All in all, an intensive cultural effort was recorded in the 1914-1916 period. The youth circle, "Hatekhyia" (Revival) was especially active in establishing promoting the study of the Jewish history and the Hebrew language.

In the summer of 1915 a celebrated lawyer, O. Gruzenberg, on his way from Moscow, stopped for a short while in Harbin, of which the leadership of the HEDO took advantage in order to discuss with him some vital problems and yearnings of the Russian Jews at that time.

An unpleasant occurrence

In 1915 the Jewish congregation of Harbin was troubled by a very unpleasant occurrence: Rabbi Kiselev and Hilel Linsky, the caretaker of the Chief Synagogu, were arrested and accused of giving shelter to a German spy, which was equivalent of being an accessory to the crime.

The details of the story were such: one day a young refugee arrived in Harbin and asked for the address of Dr. Kaufman to whom he was advised to turn for help by the Irkutsk Jewish social workers. I happened to have been absent, and my wife told him to go to the synagogue, where

he was surely to get first help. The refugee did as he was told and went to the Chief Synagogue, where, at the time, Rabbi Kiselev and Hilel Linsky were on duty. The refugee received warm meal, a set of clothes, some pocket money, and was assigned to a refugee hostel, where he stayed for three days, and then disappeared without leaving a trace. The police raided the synagogue and arrested Rabbi Kiselev and Linsky on the grounds that the refugee was spying for the enemy (at the time Russia was at war with Germany. The Jews of Harbin were in panic.

The Attorney General S. was a well known anti semite and prepared the case sweet anticipation: after all, it is not every day that a spiritual leader of a Jewish community is accused of espionage! We (Dobisov and I) went to see him and clarify the matter. But the Attorney General wouldn't want to listen. The whole of the Harbin Jewish leadership expected to be arrested. We did not leave one single official of importance without entreating them to listen to us and asking to be summoned as defense witnesses. This was indeed a nervous fortnight. At last we were summoned to the office of the Attorney General for questioning, which lasted the whole day. The next day Rabbi Kiselev and Linsky were set free. The case was called off. We heaved a deep sigh of relief. Nobody knows what happened to the young refugee. There were rumors that he had a forged passport and that altogether he was not a Jew. Attorney-General S. was dismissed and (so it was rumored) became a monk.

The refugee tragedy

It was a dark period for the Jews throughout the Russian Empire. They were held guilty of all the Russian failures, military and political. They were actually outlawed and deported

en masse in thousands, with no prior notice or announcement. Women and children, old and young, sick and hospitalized. They were not allowed to take their belongings with them. They were taken hostages, "in case of possible security crimes in the future.

Jewish refugees and deportees reached Harbin in ever growing numbers Harbin, and HEDO faced ever growing problems of their absorption and rehabilitation. In 1915, my medical practice increased tremendously. Many physicians were mobilize and sent to the frontlines. I worked till late at night, taking care of various organizations and committees: "Imaldag", Committee of assistance to the war victims", and the School Committee.

Chinese workers go to Russia

Besides all this, I was mobilized to medically check the contingents of the Chinese workers, going to Russia as an auxiliary labor force in the war effort. There was a great demand of working hands in the non professional labor due to the general mobilization of man power. "The yellow labor", as they were called, came in thousands, mostly from the hunger stricken Shandong Province and Shanghai. Four physicians (I was one of them) were checking them, wave after wave, issuing them the necessary certificates, without which they were not allowed to enter Russia.

The Chinese were of the very lowest and poorest social class, and they were terribly dirty, even after the first bath, and the doctors refused to examine them until they were properly cleaned and disinfected. After the war many of them remained in Russia married Russian women and began a new life.

A decisive struggle - Ivrit or Yiddish

The management of the Harbin

Jewish congregation in the years of 1916-1917 had been an arena of a relentless struggle for the dominance between the three main socio-political elements: the Zionists, headed by the Palestinian Society; the "Yiddishists", mostly members of the extreme leftist Bund party, and the ultra orthodox religious sector. The struggle centered around the issue of which language will the Harbin Jewish school curriculum be conducted in – Ivrit or Yiddish?

For a while, a paradoxical alliance between the anti religious Bund and the ultra religious sector came into being as staunch supporters of the "Yiddish" to be recognized as the national language of the Jewish people, and, consequentially, the language the school curriculum is to be taught in. They were opposed by a well organized and solidly united Palestinian Society.

After countless stormy meetings, rallies and manoeuvring, the decisive voting session at last was held in September 1916, with the Palestinian Society winning dominance by a wide margin.

The Municipal Council elections The elections for the Harbin Municipal Council were scheduled to take place in March – April, 1917. The Russian intellectual vanguard circles intended to create a more democratic and liberal structure of the Council. After some deliberation, the Jewish community decided not to run independently, but to take part in the elections together with representatives of the Russian progressive society.

However, the voting have not taken place altogether: on the eve of the elections, the February revolution erupted in Russia, throwing our lives into an unpredictable future.

In the middle of June, 1917, the Harbin Jewish Association received the following telegram from the Central Committee sent to all the Jewish congregations in the then Russian Empire: "Citizen Jews! The Jewish people living in Russia now confront an event of unprecedented importance in our two thousand-years-long history in the Diaspora. It is not only as an individual that a Jew received equal rights – this had already happened in other places on our planet – but the Jewish people as a whole stands before the possibility of getting national rights. Never before has the Jewish nation experienced such a seriously reliable moment in any country in the world."

It was resolved to convene in St. Petersburg. In the nearest future an all-Russian conference of elected representatives to decide "in what framework and in what volume the Jewish people should be organized in Russia, and what aims should be formulated as the ones to be demanded and achieved by the Jewish people at the founding Assembly. In such a manner the Assembly will formulate before the whole world the will of the Jewish nation as to its national aims necessary for our national existence.

The conference elected a 40 member committee, to be responsible for organizing this convention of such unprecedented dimensions. The Harbin Jewish Association was represented by Rabbi Kiselev, Dr. A.I. Kaufman and S.I. Ravikovich.

The Balfour Declaration

In November, 1917, I received a telegram from the Central Committee of the Russian Zionist organization, saying:

"With great pleasure, we hereby

inform you of the receipt from the London HQ of the Zionist Organization the full text of the Declaration, published by the government of Great Britain on 10th of November, to quote: "The Government of His Majesty expresses favourable attitude regarding the creation in Palestine the national centre for the Jewish people and will apply all endeavour for the accomplishment of this aim, without however harming or curtailing any civil and religious right enjoyed by the non-Jewish population now living, and also the rights and political status of the Jews living in other countries."

This beneficial act of the British government opens an era of the national rebirth for our nation. The sacred behest of Herzl is thus being accomplished. Please make it known to the Jews of your city".

(Signed) The Center

The very same day an urgent meeting was summoned of the Regional Bureau and the City Committee of the Zionist Organization as well as all the Zionist parties and groups. The next day a general meeting of all the Jewish population of Harbin was summoned. The meeting hall was full beyond capacity. The Council of the Harbin Association adopted the following resolution:

"The Provisional Committee of the Harbin Jewish Association took note of the telegraphic notification of the central Committee of the Russian Zionist Organization regarding the official declaration of the government of Great Britain, and her readiness to commit herself to the establishment in Palestine of home for the Jewish people. We enthusiastically greet this highly humane act of political

justice towards the ancient, but ever living Jewish people. We accept this declaration by one of the most cultural and mighty World Powers of our times the beginning of the accomplishment of the dream of the nation dispersed throughout the world, of its national rebirth in the land of its forefathers. God save the Jewish nation and our historical homeland. A three-man delegation (Dobisov, Vitukhnovsky and myself) visited the English consul, Mr. Porter, and expressed the gratitude of the Jewish population of the Far East for the great humane and just act, which opens before the Jewish people the road to the free life on the soil of its historical fatherland.

The All-Russia Jewish Convention

A fierce struggle developed during the elections to the All-Russia Jewish Convention. Its primary goal was to attract maximum participation of the Jews in order to exert highest possible influence on its future management to pass resolutions favorable to the Jewish national interests. At the beginning of December, 1917, a general meeting of the Harbin Jewish Association took place with all the parties' active participation: "Bund", "Volks partei", "Poalei Zion". I spoke on behalf of the Zionist Organization. There was a priory agreement to avoid inter-party squabbles and to refer to the issues themselves. Considerable financial resources were necessary for the organization of the convention and an augmented fund-raising effort was organized by all the participants in the elections. During a week-long period a sum of over 80,000 roubles was harvested, 70,000 roubles coming from the Harbin Jewish population. It should be noted that 40,000 roubles were earmarked for the Jewish self-defense in Russia. The anti-Zionist parties appeared in their full composition, and were scrupulously given their share of speaking time.

The Struggle against the "Bund"

From the very beginning of the creation of the new political framework, a sharply hostile relationship erupted between the Zionists and the Jewish nationalist circles on the one hand and the so called "leftists" on the other – The "Bund" and the "Volks Partei" -- on the other. Being a minority and having no chance to succeed in the elections, they began to obstruct the activities of the elected committees. They even have not stopped from sending libelous accusations against the Zionists to the Central Committee in St. Petersburg, demanding that the latter consider the Harbin Committee management illegitimate. The Central Committee urgently ordered the "Bund" to send them the minutes of all the meetings for their first-hand knowledge and reference. The "Bund" and the "F. P." realized that their behavior will prove to be harmful for them, which, indeed

turned out to be a shameful "loss of face" for the "leftists".

"The Jewish Word"

In December 1917, the Far Eastern district bureau of the Zionist Association began to issue the magazine "The Jewish Word" under my editorship. It was the first formal Zionist mouthpiece in the Far East. As a motto, the cover of the magazine featured an excerpt of the Basel Program and the text of the Balfour Declaration.

The Far Eastern District of the All-Russia Jewish Convention consisted of four main parties: The Zionist Organization, the Volks Partei, the "Bund", and the Social Democratic party of Poalei Zion. At the following general elections, the Jewish population emerged as a sharply defined element -- predominantly stable Zionist majority, with the "leftist" groups remaining constantly an insignificant marginal minority.

(From the Russian – E. Pratt)

To be continued

REPLICA OF THE HARBIN OLD SYNAGOGUE AT TODAY'S JEWISH GEMETERY IN HARBIN





*Portrait of Misha Kogan
by artist
L. Smushkovitch*

To the MISHA KOGAN
Social Aid Fund
a Donation US\$ 30,000
In memory of my dear parents
Abram and Tatyana
Kachanovsky
from ASYA KOGAN (TOKYO)
April 2011



Abram Kachanovsky

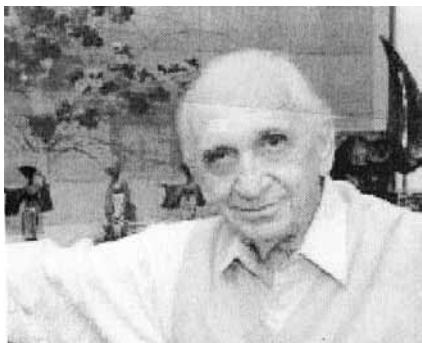


Tatyana Kachanovsky

I love you and always miss you, Asya

Peter Berton

*Distinguished Professor Emeritus of International Relations,
University of Southern California
The Order of the Rising Sun, Gold Rays with Neck Ribbon*



Professor Peter Berton was born in 1922 in Bialystok, Poland. At age six, he and his family moved to Harbin, China. After college, he went to Japan to study the violin with the world-renowned Alexander Moguilevsky and lived there for a number of years. During that time, he became

fascinated with Japanese language and culture.

In 1950, he pursued graduate studies at the East Asian Institute, Columbia University. Professor Berton started the Asia-Pacific area studies program at the USC School of International Relations in 1962, and continued as coordinator for the next thirty years. He also developed the University's first lecture course on Japan. A prolific writer, he authored works on Japanese politics and foreign policy, Japanese international negotiation style, Japanese socio-cultural and psychological characteristics, and the territorial dispute between Japan and Russia. In 1991, he served on

a trilateral task force (Japan, Russia, and the United States) to promote the resolution of that dispute. In addition, he was the founding chairman of the Southern California Japan Seminar to bring together Japan specialists in the area.

Dr. Berton launched the annual lecture series on Japanese art in 1988 at the Los Angeles County Museum of Art in memory of his late wife Michele, who had a deep appreciation of Japanese culture and was a docent at the Museum. The lectures have been a success for over twenty years, introducing to the public the beauty of all aspects of Japanese arts.

“THE RUSSIAN IMPACT ON JAPAN: BUILDING THE JAPANESE COLLECTIONS AT USC”

Join us for a reception recognizing the work Professor Peter Berton and his colleagues, Rodger Swearingen and Paul Langer, conducted in the 1950s on the Soviet influence on Japanese left-wing movements, especially the Japanese Communist Party. The grant support they received also covered the acquisition of primary Japanese-language materials, which became the nucleus

of the Japanese collections at USC. Professor Berton will share his recollections of researching Japan early in the Cold War. The program will be available on the internet through a live webcast, in anticipation of broad international interest. An exhibit of items in the Library's collections relevant to the development of contact between Russia and Japan, focusing especially on the areas

of Professor Berton's postwar studies will accompany the event. Sponsored by the USC Libraries, the USC School of International Relations, the USC Center for International Studies, the USC Department of History, the USC East Asian Studies Center, and the USC Emeriti Center.

Searching and Researching

**Goldman
Torrance, California
USA**

Dear Teddy,

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. Thank you.
Email: FaithNamdlog@aol.com

Irina Kop (Zak)

We are looking for a branch of our family that has been lost since the beginning of the 20th century. Our aunt Slava Miller (Zak- maiden name) emigrated from Russia (perm) with her husband to China (Shanghai) after the Russian Revolution of 1917, sometime between 1920-1925. She was the daughter of Mordux and Anna Zak, and at the time of

emigration she was in her early twenties; she was born sometime in 1890-1900. She left behind (in Russia) her parents and six siblings: Ida, Sara, Miriam, Volf, Gregory, and Anatolij.

We would greatly appreciate if you could direct us to the right office or archive of Jews who arrived in Shanghai from Russia at the beginning of the 20th century. Though it is most likely that she and her husband are no longer alive, we would be grateful to find any of her descendants.

Email: irina.krop@gmail.com

**Eugenia Sheinman,
Indianapolis, USA
Dear Friends,**

I have recently known that my great-great-uncle, Shulim Barak, originally from Novograd-Volynskij, nowadays Ukraine (form Volhynia of the Russian Empire), b. 1872, lived in Harbin for many years, from pre-WWI to 1946, when he passed away and was buried in the Harbin Jewish cemetery. I know from the family lore that he owned some hotel in Harbin. His two children, a son and a daughter, left Harbin and immigrated to the USA but we lost any contact with them and their descendants.

I wish I could know additional details about these persons. Maybe your organization – Igud Yotzei Sin – keep certain databases on Jewish residents of Harbin or you could give me advice what source I can find and which way to apply to the archives (keeping census and /or vital records in them). Now I am in Israel, so I can visit your office in Tel-Aviv at the appointed time during the next two weeks if it's necessary.

Reply from Teddy Kaufman:

There is a monument (matseva). Next to his grave there is the grave

of Emma Barak (Enia Srulievna) who died on January 16, 1929 – row 12, place 31. There is no monument.

Thank you so much for your precious information about my relatives Barak (did you notice that the name of your internet-provider by coincidence includes the name Barak?) I got the information about Shulim Barak's matseva earlier through on-line source The JewishGen Online Worldwide Burial Registry (JOWBR), but the grave of his wife, Emma, wasn't presented in its Database, my guess – because of the absence of stone with the inscription on it. So your information is unbeatable and unique.

Forgive my chutzpah, but maybe in your documentation might be found some other information about Shulim Barak and his family. I mean City Directories, Finance or/and Business books (he owned the hotel as I have heard from my and his common relatives) or something else. Now I am far from Tel Aviv – I live in Indianapolis in the USA and only yesterday, Dec. 29, managed to return home after my annual visit to the elder son's family in Modiin-Illit, although departed from Israel (through Istanbul) on Dec. 27 early morning. The flights to New York were cancelled because of the strong snow storm there, and after they were renewed there was such an awful mess that I lost my suitcase somewhere in the Turkish airline's premises (in Istanbul or New York), but I'll definitely try to call you as soon as I can.

Email: esheinman@yahoo.com

continued on page 100



Books

Through the Jade Gate to Rome: A Study of the Silk Routes during the Later Han Dynasty 1st to 2nd Centuries CE
by John E. Hill
Published by: Booksurge, Charleston, SC, 2009, pb. 714 pages. \$30.22
(Booksurge is now renamed Createspace and owned by Amazon.com)

1. Reviewed by Alfred J. Andrea, Emeritus Professor of World History, University of Vermont

This book arrived several days ago, and I devoured it in a single sitting, despite its 689 pages, largely composed of thoroughly researched notes and an extensive (and comprehensive) bibliography. An annotated translation (with accompanying Chinese text) of the second-century CE Hou Hanshu, also known as the “Chronicle on the Western Regions”, this important source from the period of the Han Dynasty contains highly detailed accounts of such far-away lands as India, Parthian Persia, and even the Roman Empire. To my amazement – and I have spent over 4 decades studying cultural interchange across the so-called Silk Road – it describes a Roman embassy to the Han court that was dispatched by Emperor

Marcus Aurelius (r. 161-180) and arrived in China in 166 by way of Southeast Asia.

This source is so important that I intend to incorporate excerpts from it in the forthcoming 7th edition of *The Human Record*, Volume 1. Quite simply, undergraduate students of world history need to become acquainted with it and with the rich body of new insights that it offers any and all who are interested in the long-distance interchange that occurred across Afro-Eurasia more than 1,000 years before Marco Polo. John Hill’s scholarship is likewise a wonder to behold and enjoy. His detailed and always informative notes are a pleasure to read, and the book should serve as an example to all of how one properly goes about translating and presenting a primary source to a mixed audience. It can and should be purchased and read not only by every professional scholar who focuses on the Silk Road and related phenomena, but also by any interested person who wants to know more about the Silk Road during its first great period of efflorescence. Happily, in this day of greatly inflated book prices, its modest price puts it within easy reach.

2. Reviewed by Dr. Raoul McLaughlin, Belfast

I highly recommend this study to anyone who wants to have a greater perspective on the Roman Empire and gain a better appreciation of ancient civilization. This book is a highly

authoritative and very readable account of the ancient world that connected China and Rome.

For the academic or serious amateur whose interest lies in the difficult and controversial areas of Central Asia during the Former Han and Later Han, this is an utterly indispensable volume. The author has translated the “Chronicle on the Western Regions” chapter of the Hou Hanshu (History of the Later [or Eastern] Han dynasty) in a Chinese text with translation format for the first 59 pages of the volume (even page numbers in Chinese, odd page numbers in English) for a total of 28 pages for each language. The translation reads well and seems at first reading very well considered and thoroughly useful. But what follows is astonishing! Self-described in an extremely subtle understatement as subtitle on the cover as “An annotated translation of the Chronicle of the Western Regions in the Hou Hanshu”, the author provides his reader with nearly 600 pages of some of the most thorough documentation, comparative analysis and appendices I have ever read! For two weeks of nearly constant work, comparing the text with my own notes, and learning vastly from the author’s erudition, I have had one of the most satisfying intellectual experiences of recent decades. The richness of the intellectual fabric from which the book is woven is a nearly exhaustive survey of the literature and relevant documents.

Juan Pablo Sanchez Valencia, Spain

My name is Juan Pablo Sanchez. I live in Valencia, Spain. My hobby is the Spanish in China history. I am searching for information about a Spanish Sephardi, Albert Cohen. I know that Albert Cohen is a Spanish man, a Sephardic Jew, and was the proprietor of the Star Rickshaw Co., a big company in Shanghai. He was married and lived in Shanghai since 1917 ... He was very popular in the Jewish community and on October 30, 1921 he opened the Shanghai Jewish Club. He and his family ... (three sons) left Shanghai for Los Angeles USA in 193...? He died in 1934, but in 1935, ... he built Ohel Avraham next to the Sephardic Hebrew Center - 44 Hoover Avenue. Have you any additional information? Email: joanpao@gmail.com

Serguey Zukher Moscow, Russia

I am searching for my relatives who lived in Harbin since 1900. My great-grandfather, Z.R. Kudashevich (Зиновий Рафаилович Кудашевич) and his wife (Рахиль Яковлевна Кудашевич) settled in Harbin between 1901 and 1907. His two daughters and son moved to Russia before 1917, but their 2 brothers left at the China-East railway (КВЖД), and one of them Э. Зиновьевич Кудашевич still lived there in 1939. I don't know his full name.

Э.Э. Кудашевич mentioned as graduating the Harbin Commerce College, is his son or daughter.

I found this in your Bulletin # 399: Before the WWII relations between them and my relatives in USSR, have ceased.

Is it possible by use of your respectful organization to find out the fate of my Harbin relatives? Or maybe you can kindly give me advice where could I apply to for getting this information.

Simply stated, if anyone is interested in any aspect of inner Asia during the period for ca 200 BCE to ca 200 CE, you literally cannot avoid this book. About the author: John E. Hill was born in Montreal, Canada in 1943 and raised in Port of Spain, Trinidad. In 1964 he moved to Australia and graduated as a Registered Psychiatric Nurse in Sydney, 1967. Hill lived for more than three years in India and has traveled extensively in Asia. He is an independent scholar, fascinated by the exchange of peoples, cultures, religions and trade between Asia, Europe and Africa since his youth. He began this book in 1979 while living in India and continued gathering information, communicating with historians and other specialists around the world every since. He now lives on a remote property in tropical far north Queensland, Australia, over 300 km from the nearest traffic lights – but he does have email: wynhill2@bigpond.net.au.

ANYA'S WAR By Andrea Alban Published by Feiwel and Friends, ISBN: 978-0-312-37093-0 Hardcover Young Adult Fiction 188 pp. \$16.99

The only novel to explore Jewish life in Shanghai, *Anya's War* is the author's first work of fiction. Rich in atmospheric detail, the story will appeal not only to Jewish readers, but to anyone looking for an entertaining, suspenseful, and informative read.

About the author:

Andrea Alban, author of *Anya's War* is also the co-creator with Lisa Bossi of eight books, greeting cards, and guided journals which draw on a love of family and nature's wonders, including *The Happiness Tree* (a Florida Children's Book Award nominee), the bestseller, *January's Child: The Birthday Month Book* (Scholastic, January 2007), *Ten Little*

Wishes (HarperCollins, Spring 2007), and *Celebrating Motherhood* (Conari Press, 2002). A resident of San Francisco, Alban is a dynamic speaker at schools, museums, libraries and literary festivals throughout the Bay Area and beyond. Alban serves on the faculty of Book Passage and its annual Children's Writer Conference, and coaches writers in the craft of fiction.

Reviews:

"A delightfully textured ... glimpse at a little-remembered period of Jewish history". – Kirkus Reviews

"An important addition to the literature about WWII refugees". – Booklist

Anya's War by Andrea Alban weaves immigration and identity with the holocaust, women's rights, prejudice and family struggles into an engrossing coming-of-age story rooted in the author's family history in Jewish Shanghai. Based on historical events, this rich transcendent novel relates the story of Anya Rosen, whose family has fled their homeland of Odessa, believing that China will be a safe haven from persecution and, ultimately, Hitler's forces. The action takes place over a 25-hour span on the Jewish Sabbath as the Japanese march to occupy the "Paris of the East" on the eve of World War II. As a teenager, the author listened to the exotic accounts of her father and aunt's childhood in the French Quarter of Shanghai, China. In 1937, four thousand Jews lived in Frenchtown, soon to become a "solitary island" in the midst of Japanese-occupied China. Their ranks swelled to twenty thousand with the influx of Eastern European Jews escaping the Nazis. As doors closed all over the world to desperate families, Shanghai customs officials did not require a visa to enter the city. Contact: Nina Lesowitz: nina@spinegroup.com

DONATIONS

SOCIAL AID FUND

USA

NEW YORK

From	Tamara ROZANSKI in memory of her dear parents Anatole and Gita PONVE	US\$	500
"	Rose PEISER in memory of her dear parents Lucy and Leon BRITANISKY	"	300
"	Rose and Norman PEISER in honour of Rasha and Teddy KAUFMAN	"	500
"	Dora WAINER in memory of Shalom YORGAS	"	150

SAN FRANCISCO

THROUGH THE COURTESY OF THE FAR EASTERN SOCIETY OF SAN FRANCISCO

From	FAR EASTERN SOCIETY of SAN FRANCISCO for the PASSOVER Holiday	US\$	1000
"	Mira and Phil MATERMAN in loving memory of their parents Betty and Jacob LIBERMAN and Dina and Abram MATERMAN	"	100
"	Phil MATERMAN on the 80th Birthday of his brother Robert Abramovich MATERMAN	"	18
"	Doctor Basil G.BERNSTEIN	"	36
"	Olga and Isai KAUFMAN in memory of their dear PARENTS	"	200

USA

From	Kurt P.DULDNER for the IYS Social Aid Fund	US\$	1000
"	Mariam MASE in honour of Nelly AVINAMI	"	30
"	Paul BOGART in honour of Eleanor GALPERIN (Sydney, Australia)	"	100
"	Dina VINCOW in memory of her parents Sophia Abramovna and Lev Moiseevich LICHOMANOV	"	250

Announcing with love and mazel the birth of our great granddaughter JENNA
to our granddaughter and husband -- Brett and Kenny ROSENBERG
Donation towards the Ygud Yotzei Sin Social Aid Fund US\$ 18
Celia and Sanford WAINER

From	Faith GOLDMAN in memory of her husband Robert Goldman	US\$	100
"	Paul AGRAN in memory of his brother Zalman AGRANOVSKY	"	50
"	Seema (Rifkin) ZIMMERMAN and Sara (Gabriel) NALLEY in memory of Esther Funk's husband Morty FUNK	"	75
"	Michael WALDMAN in memory of Hans and Else WALDMAN	"	10
"	Esther B.BATES in memory of Martin (Bihovsky) BATES and BIHOVSKY family	"	50

In lieu of flowers for Passover

From	Sol BIRULIN	US\$	100	From	Gerda and Aron KALMAN	US\$	36
"	Yuri BORIN and Maya BASS	"	60	"	Golda LAZAROVICH	"	50
"	Leopold BORODOVKY	"	25	"	Inna MINK	"	25
"	Bertha ELKIN	"	100	"	Joe MRANTZ	"	100
"	George FRANKE	"	25	"	Matook R.NISSIM	"	100
"	Lena FRIEDEL FELD	"	36	"	Aya PIVO	"	500
"	Raissa GOLDIN	"	36	"	Gina STEINBERG	"	200
"	Dr. Moses GROSSMAN	"	45	"	Luba TUCK	"	100
"	David GROSSMAN	"	50	"	Sophie VEINERMAN	"	50
"	Eve GROYSER-STERN	"	20	"	Celia and Sanford WAINER	"	36
"	Balfoura F.LEVINE	"	50	"	Michael YANOWITCH	"	200

SWITZERLAND, Basel

From Mrs. Judith MEYER-KRUGLAK for the Igud Yotzei Sin Social Aid Fund US\$ 1200

CANADA

From Frank and Nadia OGNISTOFF in honour of Ronit and Shraga SHNAIDER's daughter's Adva marriage to Nir Aviad US\$ 110
" Nadia and Frank OGNISTOFF in lieu of flowers for Passover " 110
" Regina CANNING for the IYS Social Aid Fund Can \$ 36
" Sandra SOUCCAR in memory of her mother Vera YAPPO " 25

AUSTRALIA

In lieu of flowers for Passover

From Mrs. Alla BRAGAR A\$ 200 From Mrs. Nora KROUK A\$ 200
" Mrs. T.FONAREFF " 30 " Mara MOUSTAFINE " 220
" Mrs. Liya GUREVITCH " 200 " Mrs. Hannah STERN " 30
" Mrs. Vera KARLIKOFF " 100

ISRAEL

From Marianna BARLY towards the IYS Social Aid Fund in memory of her parents Dr. Ernst and Gertrude MICHAELIS NIS 5000
" the members of the "Sunday Club" in honour of Celia MAIMANN's Birthday " 240
" the members of the "Sunday Club" in honour of Lily KOROSHI's Birthday " 240
" Lily and Zvi KOROSHI on the birth of great granddaughter GILI " 250
" Adar, Anat and Gidi BERSHADSKY with gratitude for a student support " 250
" the MEMBERS of the "Ora Club" (Tel Aviv) towards the IYS Social Aid Fund for the Passover Holiday " 340
" Rasha KAUFMAN a Birthday gift from the "Sunday Girls" " 240

On occasion of Genia OLSHEVSKY's 90th Birthday

From the OLSHEVSKY family - MOSHE, IRIT, ILANA NIS 1000
" Lior and Ariel OLSHEVSKY " 200
" the members of the "Sunday Club" " 200
" RACHEL, Genia's nurserymaid " 100

From REVA, MIRIAM, PETER, TAMARA, ABIGAIL and ELIANA
in honour of Flora FREIMAN, their mother and grandmother,
on the occasion of her Birthday
NIS 1800

From Fira KANER and family in memory of a dear husband, father and grandfather Sioma KANER NIS 200
" Genia OLSHEVSKY in memory of her mother Sarah OLSHEVSKY " 100
" Esther ALON and Avi PODOLSKY in memory of their parents Efim Petrovich and Leah Semionovna PODOLSKY " 200
" Alter ROSENBLUM in memory of his wife IRA and daughter DALIA " 300
" David GOOTMAN in loving memory of his dear parents Mary Davidovna and Hertz Abramovich GOOTMAN " 300
" Baruch LEVITIN in memory of his mother Esther LEVITIN " 180
" Renata SHANY in memory of her dear parents Mira and Herman HALPERN " 400
" Alina KRINKEVICH in memory of her dear RELATIVES " 500
" Liora DANKNER in memory of her mother Susannah (Slouscher) GRUPPER " 250
" Alex AUSWAKS in memory of his grandfather David SHPREHMAN and his mother Rachel AUSWAKS " 350

From	Shmuel and Tamar KISLEV in memory of their mother and mother-in-law Sonia KISELEV	NIS	200
"	Sally KATZ in memory of her mother Juliet ABRAMSKI	"	200
"	Israel KARNY in memory of his parents Mina and Mark KRIMCHANSKY	"	600
"	Genia LEYMANSTEIN in memory of her PARENTS	"	180
"	Amir ERAN in honour of his father Jonathan ERAN	"	100
"	Leonfrid HEYMAN in memory of his beloved wife HENRIETTA	"	180
"	Tema BLUM in memory of her husband Emil BLUM, brother Alex PELEG, parents Golda and Moshe ZANTLAUFER, and aunt Fania and uncle Yakov SEGAL	"	180

In lieu of flowers for Passover

From	Leah and Raphael ALPER	NIS	150	From	Rita LEONOFF	NIS	300
"	Abraham BARANOVSKY	"	200	"	Fania LEVIN	"	200
"	Israel BARANOVSKY	"	200	"	Baruch LEVITIN	"	200
"	Pnina and Bobby BERSHADSKY	"	200	"	Moshe LICHOMANOV	"	150
"	Nora BRODET	"	250	"	Tamar and Arie MADORSKY	"	200
"	Gary BROVINSKY	"	500	"	Celia MAIMANN	"	150
"	Bernard DAREL and family	"	100	"	Fania and David MINDLIN	"	200
"	Tonia DORON	"	150	"	Mira NAGAR	"	200
"	Mark and Sarah GENDLIN	"	100	"	Celia NIRIM	"	200
"	Jeana GERSHFELD	"	300	"	Yona PONIMONSKY	"	150
"	Daphne GURI BEN GERA	"	100	"	Nadia and Zeev ROBINZON	"	500
"	Bella and Abraham GOLDREICH	"	180	"	Fiona and Yehuda SEMBERG	"	100
"	Dvora and Jacob GURY	"	200	"	the SHAFRAN family	"	100
"	Riva HOFFMANN	"	100	"	Tania and Eddie SHEINGEIT	"	200
"	Emmanuel INGERMAN	"	200	"	Yakov SHTOFMAN	"	180
"	Yosef JACOBSON	"	100	"	Pnina TRAYBER	"	150
"	Esther and Yosef KATZ	"	100	"	Esther YARHO	"	120
"	Prof. Alexander KATZNELSON	"	500	"	Vera YOSELEVICH	"	200
"	Rasha and Teddy KAUFMAN	"	500	"	Meefa ZILBERG	"	400

SYNAGOGUE FUND

ISRAEL

From	Joe LEVOFF in memory of his father Zelick LEVOFF	NIS	100
"	Lily KOROSHI in honour of her Birthday for the Synagogue Fund	"	100
"	Esther KATZ in memory of her parents Rivka and Shimon BASIN	"	150
"	Tema BLUM in memory of her aunt Fania and her uncle Yakov SEGAL	"	180
"	Riva HOFFMANN in memory of her mother Fania SOKOL	"	100
"	Riva HOFFMANN in memory of her sister Luba FISCHBAIN	"	100
"	Luba TSINMAN in memory of her dear parents Rabbi Yehuda Zelig and Dina SLUTSKER and the late RELATIVES	"	580
"	Luba TSINMAN in memory of her dear husband Abraham TSINMAN	"	300
"	Luba TSINMAN in memory of her dear sister Miriam ELBERG	"	200
"	Luba TSINMAN in memory of her aunt Braha LEV	"	200
"	Leah BECKER in memory of her mother Anna Borisovna ALTCLASS and family friend Shimon FUCHS	"	150
"	Vera YOSELEVICH in memory of her mother Genia BELOKAMEN (Zubitsky) and uncle Arkady FUTRAN	"	100
"	Genia KAUFMAN in memory of her parents Musia and Pana SAMSONOVITCH	"	180
"	Judith MAROM and Inon PERRY in memory of their father Yitzhak (Issai) PERSOFF	"	200
"	Esther YARHO in memory of her parents Iza and Aharon YARHO, and in memory of her grandparents Esther and Abraham YARHO and Enya and Michael KONDAKOFF	"	360
"	Isabel SHARON in memory of her parents Gavriel (Gava) and Rosetta RABINOVICH	"	180
"	Bernard DAREL in memory of his FATHER	"	50
"	Itta HOROL in memory of her husband Yosef HOROL	"	180
"	Zina LANDWEHR in memory of her mother Lea Bat Asher VOLINSKY	"	180
"	Tzvia and Abraham ASHUR for the Synagogue Fund	"	100

SCHOLARSHIP FUND

ISRAEL

From Mr. & Mrs. T.PIASTUNOVICH towards the Scholarship Fund in memory of Ella and Lev PIASTUNOVICH

NIS 1000

JAPAN Tokyo

With deep condolences to dear Eileen DOBRENKY
in memory of her dear husband Isaac (Iky) DOBRENKY
US\$ 300
towards the Scholarship Fund in memory of Misha KOGAN
From Asya KOGAN (Tokyo)

With deep condolences to dear Helen GOLDSTEIN
in memory of her dear son VICTOR
US\$ 300
towards the Scholarship Fund in memory of Misha KOGAN
From Asya KOGAN (Tokyo)

Our deepest condolences to dear Menachem SHEFFY and family
on the loss of his beloved mother

Genia PLOTKIN

Our hearts go out to all the extended MOISEYEV family on this great loss

Tamara and Dorik ROZANSKI and family

Greatly saddened by the untimely loss of

Israel ASIF

we extend deepest sympathy to all his family and relatives

Tamara and Dorik ROZANSKI

In memory of Vova DICHNE

Vova was born in Tientsin in 1929 and lived there until 1949 at which time he went to Israel and joined the Israeli Army. After completing his service, he got married and left for Japan where he became a business man and spent many years there. Vova was a very talented individual, played piano, sang and was always the life of the party, especially with his jokes, enjoying them himself as well. Vova was a very good, loyal and a giving friend. In the last years of his life Vova suffered immensely, but never lost his humor and love for his family. We will miss him terribly and will raise a glass of "brandy" in his memory. Rest in peace, our dear friend.

MIRA and VADIA

We are shocked and deeply saddened by the untimely passing
of a much loved and respected lifelong friend

Vova DICHNE

Vova had a wonderful sense of humor, and was admired by all who met him.
All his friends will, no doubt, raise a glass or two in his memory.
Our heartfelt condolences go out to his family, children and grandchildren.

David DORFMAN
Aaron (Billy) BELOKAMEN

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

Vova DICHNE

and extends heartfelt sympathy to his family

We deeply mourn the passing of our dear

V O V A

and want to extend our heartfelt condolences to ELIZABETH,
his children MOTI, YAELI, SABRINA
and to the rest of his family.

He was a sensitive beautiful human being,
a brother I never had and whom I'll miss forever.

May he rest in peace

ANGELICA, MIKE,
Karyn and Sandra KLEBANOFF

It is with sorrow that I mourn the death of my cousin

V O V A

who will be much missed by his loving family
and by all who knew him, for his wit, warmth and human touch.

“Rest in Peace, Voyager of Life”

Shura SHIHWARG

My dearest friend gone but not forgotten...

Vova DICHNE
(nickname Kaneh)

Our deepest condolences go out to ELIZABETH,
SABRINA, NEHAMA, ANGELICA, MOTI, YAELI and family,
ERIC and TEDDY

Tony and Vadia GOUREVICH

We send our deepest condolences to Angelica KLEBANOFF on the loss
of her beloved cousin

Vova DICHNE

He was defined by his charm and wit,
and he will be missed by all those who knew and loved him

Joe and Dora WAINER

The TRIGUBOFF family were very sorry to learn that an old friend

Vova DICHNE

passed away

We join ELIZABETH, MOTI, YAEL, SABRINA and the entire family
in their sorrow over the passing away
of the great linguist, musician and entertainer.

Sydney, Australia

We mourn with sadness the loss of our dear and longtime friend

Vova DICHNE

and extend our deepest heartfelt condolences to his family

Jack LIBERMAN and family
Mira MRANTZ and family

**In memory of
Morty FUNK**

our good friend of 50 years

We send our heartfelt condolences to his beloved wife ESTHER,
his cherished children ALAN, LAINIE, and DEBBIE,
and to the rest of his extended family.

An honorable man of great integrity, he will be sorely missed,
but never forgotten.

May he rest in eternal peace

With love,
Dora and Joe WAINER

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

Morty FUNK

and extend heartfelt condolences to ESTHER, LAINIE, ALAN and DEBBIE

Rasha and Teddy KAUFMAN
Bella and Avram GOLDREICH

To Esther (Ashkenazi) FUNK and family
in memory of her dear husband

Morty FUNK

Seema (Rifkin) ZIMMERMAN and
Sara (Gabriel) NALLEY

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

Morty FUNK

and extends heartfelt condolences to ESTHER and her entire family

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

Isaac (Iky) DOBRENKY

and extends heartfelt sympathy to EILEEN and family

With great sorrow and sadness we mourn the passing of our dear friend

Ike DOBRENKY

and extend our heartfelt condolences to EILEEN and all her family

Haruko and Norman SOSKIN

We are deeply saddened by the passing of a friend of many years

Ike DOBRENKY

and extend our deepest sympathy to EILEEN and family

Aaron (Billy) BELOKAMEN
Clara and Mark LEEF
Jack LIBERMAN
Tzvia and Jehuda LIMOR

It is with pain and sorrow that we acknowledge the loss of our beloved friend

Dov LIFSHITZ

We send heartfelt condolences to his loving and devoted wife LILLY,
daughter ESTHER, son-in-law LOU
and grandchildren LAUREN and JENNIFER.

We hope that their happy memories will help sustain them at this sad time.

With love,
Dora and Joe WAINER
and daughters LOUISE and AUDREY

Our sincere condolences to Lilly LIFSHITZ and her daughter on the loss of
their dear

D O V

Rita LEONOFF
Janna POLOTSKY
The BRODET family

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

Dov LIFSHITZ

and extends heartfelt sympathy to his family

It is with great sorrow we mourn the passing away
of our very dear friend

Dov LIFSHITZ

and send heartfelt condolences to dearest LILLY, ESTHER, LOU,
LAUREN and JENNIFER

Rasha and Teddy KAUFMAN
The GOLDREICH family

We are deeply saddened by the passing of our long-time dear friend

Dov LIFSHITZ

We extend our love and condolences to LILLY and ESTHER, LOU and family

Lily FRANK
Mika HMELNITZSKY
Edith and Nick JAVID
Irene MESTER

Thelma SAVELSON and family
Abe ULAINÉ
Carlotta MEEROVITCH and family
Sandra YAPPO SOUCCAR

We extend our sincere condolences and deepest sympathy of LILLY, ESTHER and family on the passing of a dear husband, father and grandfather

Dov LIFSHITZ

Rissia IONIS and family
Bella BERKOVITCH and family

We are saddened by the passing of dear

Dov LIFSHITZ

Our heartfelt sympathy to LILLY and family

Celia and Sanford WAINER and family

Benjamin William HENKIN

January 10, 1918- November 28, 2010

It is with great sadness that we have to announce the death of our Uncle, Benjamin William Henkin. He passed away on Sunday, November 28, 2011, in San Diego, California. Uncle Ben was a special Uncle to all his nieces, nephews, grandnephews and grandnieces, always there for them and never forgetting a birthday or anniversary. He was well known for his humanitarian and charitable deeds. He will be missed not only by his family but by his many friends from all over the world.

Taube, Shlomo and Jeffrey LEVY
Murray HONIGSTOCK
Rabbi Yaakov BUSEL and family
Pessie BUSEL NOVICK and family

We mourn the loss of our longtime friend

Ben HENKIN

and express heartfelt condolences to dear Taube HONIGSTOCK LEVY, Shlomo and Jeffrey, Murray HONIGSTOCK and all the BUSEL family

Dorik and Tamara ROZANSKI and family

We deeply mourn the loss of our dear friend

Ben HENKIN

and extend heartfelt sympathy to Taube and Shlomo LEVY and SON

Frank and Nadia OGNISTOFF

We are deeply saddened by the passing of our dear friend

Ben HENKIN

and express sincere condolences to his family

Lily FRANK

Lilly LIFSHITZ

Mika HMELNITZSKY

Sandra YAPPO SOUCCAR

Carlotta MEEROVITCH

Abe ULAINE

Rae TUKACHINSKY TERK

August 20, 1920 - November 13, 2010

Our family mourns the death of our mother, grandmother and great grandmother, Rae Tukachinsky Terk. She passed away on November 13, 2010 in her home and near her family in Pasadena, California. She will be greatly missed by us all. Along with our father, Alexander Terk, she traveled far and wide and together they enjoyed life of its fullest. Mother is survived by her son Michael Terk of Atlanta Georgia, and her daughter Dorothy Terk Korostoff of Pasadena, California. She leaves behind seven grandchildren and eight great grandchildren. Our mother and father's legacy lives on in the family they leave behind.

We mourn the passing of our dearest cousin

Rae TERK

and extend sincere sympathy to TERK, KOROSTOFF and TUCK families

Rissia IONIS

Zvi IONIS

Bella IONIS SORREN

Zeev and Nancy IONIS

and families

We are deeply saddened by the passing of our dear friend of so many years

Rae TERK

and express our heartfelt sympathy to her daughter DOROTHY, son MICHAEL and families

Olga and Isai KAUFMAN

The BOARD of DIRECTORS of IGUD YOTZEI SIN
mourns the passing away of our dear friend

Nussia (Hannah) HANIN
(nee Madorsky)

and extends heartfelt sympathy to her family

The BOARD of DIRECTORS of IGUD YOTZEI SIN
mourns the passing away of a dear compatriot

Genia PLOTKIN
(nee Moiseyev)

and extends heartfelt sympathy to MULIA, ELLA and the entire family

We are deeply saddened by the passing away of our dear

Genia PLOTKIN

and extend our heartfelt sympathy to the SHEFFY and MOISEYEV families

Zelda FRIEDMAN and family

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

Genia PLOTKIN

and extend our heartfelt condolences to MULIA, ELLA and the entire family
Rasha and Teddy KAUFMAN

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

Miri Sara BEN DAVID

and extends heartfelt condolences to her mother
Chaya BRACHA and her entire family

Our sincerest sympathy to Chaya BRACHA on the untimely passing away
of her daughter

MIRI

The LADIES of the "Sunday Club"

We send our heartfelt sympathy to Chaya BRACHA in the tragic loss
of her beloved daughter

MIRI

Rasha and Teddy KAUFMAN

We are deeply saddened by the loss of our good friend

Mark KAPTZAN

and extend our deepest sympathy and condolences to all his family
Frank and Nadia OGNISTOFF and family

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

Mark KAPTZAN

and extends heartfelt sympathy to his family

We deeply mourn the death of our dear father, grandfather
and great grandfather

Mark KAPTZAN

Passed away in San Francisco on March 4, 2011 after a prolonged illness,

He will be lovingly remembered and missed.

ANYA, VICKI and JIM
grandchildren: TAMI and STEVE, ALI and SCOTT,
JASON and RACHAEL
great grandchildren: MARTIN, BENJAMIN, BRETT,
SAMUEL, JACK and PHOEBE

The BOARD of GOVERNORS and MEMBERS of the FAR EASTERN SOCIETY
are saddened by the passing of their devoted member of the BOARD

Mark KAPTZAN

and express their heartfelt condolences to his daughters
Anya KAPTZAN LIBERMAN and Vicky JOHNSON
and their families

We are deeply saddened by the passing of our dear friend

Mark KAPTZAN

and express our heartfelt sympathy to his daughters
Anya KAPTZAN LIBERMAN and Vicky JOHNSON and their families

Millie and Aron ARONOVSKY
Jose BEERBRAYER
Lillie SHRIRO BERK
Bella BERKOVITCH
Nita JUELICH
Gutia KATZEFF
Olga and Isai KAUFMAN

David KIACHKO
Ann and Leonid KORCHEMSKY
Louise OSTROFF
Sophie PERLSTRAUSS
Haruko and Norman SOSKIN
Mira TARNOPOLSKY

With great sadness in our hearts we mourn the passing
of our dearest mother and grandmother

Clara IVANOFF

who left us peacefully at age 100 on November 25, 2010

Beloved wife of the late Vasia

She will live in our hearts forever

Her daughter, Vera LOEWER
Granddaughters Jennifer LOEWER
and Danielle LOEWER

The BOARD of GOVERNORS and MEMBERS
of the FAR EASTERN SOCIETY of SAN FRANCISCO
are deeply saddened by the passing of their lifelong member and friend

Clara IVANOFF

and express their sincere condolences to her daughter
Vera LOEWER and family

We are deeply saddened by the passing of our friend
who celebrated 100 years on November 25, 2010

Clara IVANOFF

and express our heartfelt sympathy to VERA, JENNIFER, DANIELLE and the relatives
Olga and Isai KAUFMAN
Louise OSTROFF

We are deeply saddened by the passing away of

Brigitte IONIS

and extend our heartfelt sympathy to Zvi IONIS, mother-in-law Rissia IONIS
and their families

Al and Dorothy RAYSON

I deeply mourn the passing away of

Leah LIBERMAN

and extend heartfelt sympathy to JACK and his family

AI RAYSON

It is with pain in our hearts we extend our condolences to YANA, LEORI,
TOVIK, COLLEEN, RINA and the rest of the family on the loss of

LEINKA

dear friend of many years

MIRA, ANYA, DANIT, SOPHA and families

Sincere condolences to dear JACK and all the family on the loss of their
beloved

Leah LIBERMAN

With my thoughts and love,

Luba TUCK and family

Meeting of the Former Residents of Shanghai at Bet Ponve



Ron Veinerman opens the meeting



MK Isaac (Buzi) Herzog addresses the gathering



Teddy Kaufman speaks



Architect Haim Dotan lectures about the Israeli Pavilion at Expo Shanghai 2010



Teddy Kaufman presents Issac Herzog with the book by Chief Rabbi of Harbin, A.M. Kiselev with an introduction by the former Chief Rabbi of Israel, Haim Herzog



At the hall of Bet Ponve

Asya Kogan hands out scholarship awards from the fund in memory of her late husband Misha Kogan

