

Europeans, "left the Jews alone. All that was needed to leave the ghetto was a pass," she recalls.

"The Japanese weren't our friends but they weren't anti-Semitic either. They just didn't know what to do with us. If you followed their rules and regulations, it wasn't pleasant but it wasn't terrible. If you could show them that you needed a pass to get out of the ghetto to make a living or to go to school, they would let you out."

Pike Rubin received such a pass to attend a Jewish school outside the ghetto that was staffed by refugees. Her mother, who no longer had any customers, received a pass to go to the French section ostensibly to service typewriters. Instead, she purchased sundries that she gave to the ghetto peddlers on consignment to earn money for food.

Pike Rubin recalls in her book a poignant moment in Shanghai: In 1938 England took children without their parents; one couple sent their son to England before they moved to Shanghai.

"The young man went from England to the United States and ultimately joined the U.S. Army," she writes. "He was among the first liberation forces, and he found his parents in Shanghai. The community shared in an emotional reunion."

Before the war ended, the Jews of Shanghai experienced the bombing of the ghetto, the terror of the atomic bombs on Hiroshima and Nagasaki, and finally liberation. In 1947 Pike Rubin and her mother immigrated to the United States. The book not only offers a detailed account of her experiences in Nazi Germany and Shanghai but recounts her life to the present.

In his foreword to the book, anthropologist and cultural historian Jud Newborn writes that for many Jews desperate to escape Germany and Austria, "the Shanghai solution proved a god-send, for in that city no visas were required."

"The harsh but welcome salvation Rubin found in the remote Shanghai ghetto represents a chapter of the Holocaust that is little known," adds Newborn, a lecturer and co-author of *Shattering the German Night*, which

describes a doomed German youth resistance movement during World War II.

About her experiences in Shanghai, Pike Rubin says: "In 1938 the world was closed to Jews. In the context of the 6 million, the 18,000 of us who managed to survive are not a lot. But each of us is 100 percent. Ten years later in 1948, Israel established a homeland—a place where Jews can go by choice or when there is no place else to go.

"If the State of Israel had existed in 1938, two-thirds of the Jews who were killed would not have been destroyed. It is incumbent on us to support the State of Israel so a horrible tragedy that happened not so long ago dare not happen again."

\*\*\*\*\*

**ALSO NOTED:**

- **Ansari, Sarah.** "The Migration Factor: Comparing the Experiences of the Muslim and Jewish Communities of South Asia," pages 214-229 in *Jung and the Monotheisms: Judaism, Christianity, and Islam* / edited by Joel Ryce-Menuhin. London : New York : Routledge, 1994.
- **Schwarcz, Vera.** "Chinese History and Jewish Memory," pages 134-148 in *Holocaust Remembrance : The Shapes of Memory*/ edited by Geoffrey Hartman. Cambridge, Mass. : Blackwell, 1994.
- **Chinese Cooking for Everyone (Kosher)**, by Kyoko Ikeda. Jerusalem : Kiryat-Sefer, 1989.

\*\*\*\*\*

**WE DEEPLY APPRECIATE THE FOLLOWING CONTRIBUTIONS AND DONATIONS:**

Contributions to the Xu Xin Encyclopedia Project

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**COMMEMORATION IN SHANGHAI**

excerpted from the San Francisco *Jewish Bulletin*, April 29, 1994

When Jews returned to the Chinese port of Shanghai last week to commemorate the 50th anniversary of their haven from Nazi persecution, Rena Krasno of Mountain View took part in activities honoring some 20,000 Jews who fled Europe and survived the Holocaust there.

Because Shanghai was a free port, one of the only cities in the world that did not demand visas or travel papers, it became a sanctuary for Jewish refugees.

Krasno, 71, is busy writing her second book about the Jews of China. Her 1993 book, *Strangers Always: A Jewish Family in Wartime Shanghai*, is based on her diary entries. Born in China in 1923, she is the daughter of Russian Jewish emigres who stopped in Shanghai on the way to Palestine and stayed for 26 years.

Returning to Shanghai for the first time in 45 years, Krasno participated in an international seminar on the history of the city's Jewish community. She also attended the unveiling of China's first memorial to Holocaust victims led by Huang Yuejin, mayor of the Hongkou District People's Government. The bronze and stone memorial is inscribed in Chinese, Hebrew and English.

"It was really very, very moving," Krasno said. "It was pouring rain. We got out of the bus and there were crowds of people lining both sides of the street, clapping as we came down from the bus. And then the band played, so it was all very impressive."

An orchestra composed entirely of women played Hebrew and Yiddish songs. One Chinese official attending last week's ceremony said the people of Shanghai "will never forget the role of Jews in helping to build our city. . . ."

Among Americans attending the ceremony honoring the refugees was Rabbi Arthur Schneier of the Park East Synagogue in New York, a Holocaust survivor and head of the ecumenical group Appeal of Conscience.

Under the auspices of the foundation, Schneier helped organize the memorial with Chinese officials and led a group of about 60 survivors to China for last week's efforts.

*(continued on page 4)*

**RUSSIAN JEWS IN SHANGHAI  
- Historic Perspective of an Eyewitness -**

by Rena Krasno

My mother arrived in Shanghai in 1910 at the age of 6, my father in 1921 at the age of 22. I was born in Shanghai in 1923. My family could be defined as "Old China Hands", members of the Shanghai Ashkenazi Jewish Community.

Russian Jewish Immigration

When my parents got married, there were some 500 Russian Jews living in Shanghai. Who were they and how had they reached this distant city?

A man named Haimovich was the first Russian Jewish settler to become a permanent resident in Shanghai in 1887, some 45 years after the signing of the Nanking Treaty and the opening of 5 Treaty Ports - among which Shanghai - to foreign trade. Other Russian Jews followed after the Russo-Japanese War (1904-1905) when a number of Russian Jewish soldiers decided not to return to their anti-semitic homeland, remained in North China then gradually trickled into Shanghai.

*(continued on page 4)*

**SHANGHAI'S CASE IN THE  
ANNALS OF JEWISH  
DIASPORA:  
An Appreciation**

by Pan Guang

From the middle of the 19th century, Shanghai served as a focus of Jewish immigration to China. By the end of the 1930s, Sephardic Jews, Russian Jews and Jewish refugees from Nazi Europe in Shanghai amounted to over thirty thousand, forming the largest Jewish community in the Far East. The prosperous community had its own communal association, synagogues, schools, hospitals, clubs, cemeteries, chamber of commerce, publications, active political groups (especially Zionist parties) and a small fighting unit - the Jewish Company of Shanghai Volunteer Corps., which was at the time the world's sole legal Jewish regular army.

Why did Shanghai become an ideal home for Jewish immigrants and haven for Jewish refugees? The complicated reasons can be analyzed in the following aspects.

In history, no indigenous anti-semitic activity has ever taken place in Shanghai, even in whole China. In the late 19th century and the beginning of this century, when pogroms ran through Russia and East Europe, the Jewish community grew steadily in Shanghai and all Jewish residents in Shanghai lived peacefully with a sense of security. The same example could be found in the 1930s, especially after 1933 when Hitler began his anti-Jewish campaign. That was the important reason why more and more Jews were coming to Shanghai in a continuing stream from the late 19th century to the middle of this century. I use the word "indigenous" because

*(continued on page 7)*

**From the editor:**

A glance at our front page will tell you that this issue focuses on the recent gathering of former Jewish Shanghailanders and Chinese officials, scholars and others in Shanghai this past April. Although the Wall Street Journal, for reasons unclear, was critical of the event in its coverage, all other accounts were quite favorable. A gathering such as this, I think, is worthwhile if only for the goodwill it generates. In this case, however, we also have some very interesting articles as a result of the organizers' initiative.

At last spring's Board meeting, the subject of broadening the scope of Points East's material was discussed. Generally PE makes do with reprinting materials from elsewhere. Occasionally we are fortunate to get some original articles, memoirs, and so on. It would really be terrific if those of you who are writers and/or have had experiences in East Asia would sit down and write a little something once and a while for us. Letters are also welcome and are usually published. Our next issue will come out in October. **Anson Laytner**

**Points East:  
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**IN THE FIELD**

• **NORTH AMERICAN SOCIETY FOR SANSKRIT-HEBREW STUDIES FORMED**

The newly-established North American Society for Sanskrit-Hebrew Studies (NASSHS) invites you to join. The purpose of the Society is to support exchanges and dialogues between two of the world's greatest and most ancient cultures.

NASSHS is affiliated with the Sanskrit-Hebrew Society of New Delhi, which was founded some years ago by Professor M. L. Sondhi of Jawaharlal Nehru University. Professor Sondhi has been very active in promoting friendship between India and Israel, and he and his wife, philosopher Madhuri Sondhi, will be at Hebrew University for the next few months, and they will be establishing an Israeli affiliate Society while there.

The purpose of the North American Society for Sanskrit-Hebrew Studies is to foster dialogue on all levels: in promoting friendship between India and Israel; in sponsoring dialogues between Indian-Americans and Jewish-Americans (and Canadians); in fostering interreligious dialogues; in cultural and artistic exchanges; and as Professor Sondhi put it, "exploring the possibility of common approaches to contemporary issues linking India, Israel and America."

In the autumn it hopes to announce the establishment of the North American Society for Sanskrit-Hebrew Studies in Jewish-American and Indian-American media, and it will commence a newsletter to report on resources and activities of interest. Shortly thereafter, it anticipates a variety of programs of artistic, cultural, ethnic and academic natures.

If you would care to join the effort (there is no cost), kindly contact either of the individuals listed: Dr. Braj Mohan Sinha, Head, Dept. of Religious Studies, University of Saskatchewan, Saskatoon, Sask. S7N0W0 Canada, (306) 966-6772; Dr. Nathan Katz, Professor of Religious Studies, Florida International University, Miami, FL 33199 U.S.A., (305) 348-2185.

• **INSTITUTE OF HEBREW STUDIES OF SHANDONG UNIVERSITY ESTABLISHED**

**Its Organization:** The newly founded Institute consists of six staff, respectively doing Jewish Philosophy, Religion, History, Politics, Sociology and Economics. Professor Youde Fu, who has finished his one year studies at Oxford Centre for Hebrew Studies and is now a Visiting Fellow of Leo Baeck College, London, has been appointed director of the Institute.

**Its Aims:** To research and disseminate Jewish culture in China; to build mutual understanding and friendship between Chinese and Jews all over the world; to eliminate the unfavourable influence of anti-semitism upon the Chinese Christians.

**Its Major Works in the Next 5 Years:** Organise the translation and writing of 10 books concerning a variety of subjects of Jewish culture; train students by organising one year programme or summer courses; create the first Chinese magazine, "A Journal of Jewish Culture"; organise academic exchange, domestic and international conferences.

**Financial support and other help needed:** Buying office facilities and maintaining the normal work of the Institute (£10,000 for 5 years, excluding salary for staff); support for publications (£1,100 for each book or one volume of magazine); payment for the invited specialist including foreign experts and some grants for needed students (£5,000 per year); cost for conferences (£2,000 each meeting); grant and travelling fare for one staff to study abroad (£7,000 per year); establishing a library and buying books mainly from the western world (£4,000 per year).

For more information, contact Prof. Yu Youde, % Shandong University, Jinan, Shandong, China; tel: (0531) 45961, fax: (0531) 42167, tlx: 39196 SUFJNCN.

(continued from page 16)

**CHINESE PARTICIPANTS (continued):**

Mr. Guo Long-long, Associate Professor, SIFS  
Mr. Guo Qi-yuan, Division Chief, Foreign Affairs Office Shanghai Municipality (FAOSM).  
Mr. Ge Zhuang, Assistant Professor, SASS.  
Mr. Geng Ke-gui, Writer & President, Shanghai Dramatic Literature Society.  
Mr. Gong Fang-zhen, Professor & Associate Dean, CJSS.  
Mr. Hung Jiang-qi, Hongkou Archives.  
Mr. Huang Mei-zhen, Professor, Fuda University.  
Mr. Huang Yao-jin, Head, Hongkou District Government.  
Mr. He Quan-gang, Director, Religious Affairs Bureau of Shanghai.  
Mr. Jin Fu-an, Deputy Editor-in-chief, Jiefang Daily.  
Mr. Jin Ying-zhong, Secretary General, Shanghai Judaic Studies Association (SJSJA).  
Mr. Jiang Jian, Reporter, Shanghai Star.  
Mr. Lao Guo-min, Deputy Director, Shanghai Municipal Education Bureau.  
Mr. Li Chu-wen, Honorary President, SIFS; Senior Advisor, CJSS.  
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Mr. Shen Ji, Writer, Shanghai Film Studio.  
Mr. Song Ji-chang, Chief Editor & Director, International Dept., Shanghai TV Station.  
Mr. Shu Han-feng, Director, the Report & Edit Dept., Social Science Weekly.  
Mr. Tang Bei-ji, Professor, Tongji University.  
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Mr. Wang Ming-ming, Council Member, SPAFFC.  
Mr. Wang Yi-sha, President, KRSJHC.  
Mr. Wang Zu-cheng, Professor, Shanghai Medical University.  
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Mr. Wei Zhen-zhong, Vice President, KRSJHC.  
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Mr. Zhang Yao-zhong, FAOSM.  
Mr. Zhang Zhong-li, President, SASS; Honorary Dean, CJSS.  
Mr. Zhuang Xi-chang, Professor, Fudan University.  
Mr. Zhou Guo-jian, Deputy Secretary General, CJSS.  
Ms. Zhou Xun, Ph.D. candidate, London University.  
Mr. Zhao Xin-Shan, Professor & Director, Center of German Culture Studies, Institute of Eurasian Studies, SASS.

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**BOOK NOOK**

(continued from page 16)

After that, Pike Rubins' mother bought tickets on a steamship to Shanghai to join Austrian Jews who began migrating to this remote spot in China — one of the few havens for Jews in the world. Pike Rubin's father was released shortly before they left because of his courageous service in World War I, and he was able to make the trip. Once the family arrived in Shanghai, Pike Rubin says, they found themselves in a subtropical climate— "140 degrees in the shade in summer, monsoon rains in the winter."

In her book Pike Rubin describes the lack of basic sanitation, writing that "every disease known to mankind ran rampant. The local population had some immunity to many of the diseases, but Caucasians, particularly western Europeans, did not fare as well. Inoculations were required three times a year to combat typhoid, paratyphoid and cholera, but ensured only partial immunity. Malaria, transmitted by the mosquito, was also prevalent, manifesting itself in extreme cases of dysentery. Only smallpox could be successfully avoided by means of annual vaccinations.

"All water, fruit and vegetables had to be boiled at least five minutes past the boiling point, and non-boilable fruit, such as oranges, tangerines, apples and bananas, had to be placed in a disinfectant for an hour before being peeled and eaten."

Pike Rubin says her family had hoped to spend only a year or two in Shanghai; they spent eight. She credits her mother's resourcefulness to helping the family survive. For instance, before leaving Germany her mother persuaded her father to learn a trade as a typewriter mechanic. In Shanghai the family opened a typewriter repair business that her mother continued to run after her father's death in 1941. Her grandmother joined the family in Shanghai and died there in 1943, leaving Pike Rubin and her mother to fend for themselves.

Interestingly, Pike Rubin notes that the Japanese, while they interned other

## BOOK NOOK

**INTERVIEW/REVIEW OF GHETTO SHANGHAI** by Evelyn Pike Rubin, Sheingold Publishers; by Meryl Ain, reprinted from the New York Jewish Week, April 8-14, 1994

In a season when Steven Spielberg's blockbuster "Schindler's List" has brought home the Holocaust to millions, a different story of survival is being told by a Jericho woman. Evelyn Pike Rubin, in her newly released book Ghetto Shanghai (Sheingold Publishers), recounts a remarkable tale of how she and 18,000 European Jews spent the Holocaust years in Shanghai.

During a recent speaking engagement at the Woodbury Jewish Center, Pike Rubin, 63, discussed her experiences in Shanghai. She discovered in the audience two women, Randy Geschwind and Debbie Alhante, whose late mother had also survived the Holocaust there. They told Pike Rubin that they were anxious to hear her story in the hope of learning more about their mother's life in Shanghai. She died in 1969.

The details Pike Rubin speaks about convey some of the survivors' resourcefulness, resilience and creativity.

Born in 1930 in Breslau, Germany, into an upper-middle-class, Orthodox family, Pike Rubin says she lived prior to the Nazi era in a "beautiful seven-room apartment with a live-in maid." She remembers attending a Jewish nursery school and spending holidays in a kosher hotel in the Sudetenland prior to the Nuremberg laws in 1935. But all that ended, including her swimming and ice-skating lessons, with the Nuremberg laws that forbade such things for Jews.

Pike Rubin says the laws convinced her parents to leave Germany — but there was nowhere for them to go. Her father was arrested along with hundreds of other Jews in November 1938 during two days of government-sanctioned attacks on Jews and their property. He was briefly imprisoned in the Buchenwald concentration camp.

(continued on page 17)

## PARTICIPANTS IN THE "INTERNATIONAL SEMINAR ON JEWISH SHANGHAI"

April 21, 1994, Shanghai, China

### FOREIGN PARTICIPANTS:

Ms. Rachel Arbel (Israel), Curator, Beth Hatefutsoth Museum of the Jewish Diaspora.  
Mr. Neil Diamant (U.S.A.), Visiting Scholar, Shanghai Academy of Social Sciences.  
Mrs. Diamant  
Ms. Tal Efrat (Israel), Teacher, Fudan University.  
Mr. Alfred Ezekiel (U.S.A.), President, Inter-Ocean Free Zone, Inc.  
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Mr. A. Fradkin (Israel), Member of the Board of Directors, Israel-China Friendship Society.  
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Ms. Merly Gross (U.S.A.), Vice President, Inter-Ocean Industries Inc.  
Mr. Yehuda Halevy (Israel), Vice President, Bar-Ilan University.  
Mr. Ralph Hirsch (U.S.A.), Executive Director, Council on Jewish Experience in Shanghai  
Mrs. Hirsch  
Mr. Steve Hochstadt (U.S.A.), Associate Professor, Bates College, Maine.  
Mrs. Judith Kahn (Israel), Executive Secretary, U.D.I. Limited Shanghai Office; Representative of Eisenberg Group of Companies.  
Ms. Michele Kahn (France), Vice-presidente, Societe Civile Des Auteurs Multimedia (SCAM).  
Mr. Theodore Kaufman (Israel), President, Israel-China Friendship Society.  
Mrs. Kaufman  
Mr. Fred Kort (U.S.A.), President, Imperial Toy Corp., L.A.  
Mrs. Kort  
Ms. Rena Krasno (U.S.A.), Director for Public Affairs, The Sino-Judaic Institute.  
Mr. Matthias Kron (Austria), Scholar, Project "Refugee in Shanghai", Vienna.  
Mr. Stephen Lesser (U.S.A.), Representative, American Jewish Committee.  
Mr. Daniel Levy (U.S.A.), Editor, Time Inc. Magazines.  
Ms. Christine Lixl (Austria), Sinologist, Project "Refugee in Shanghai", Vienna.  
Mr. Sheldon Lopin (Hong Kong), Senior Rabbi, Representative, Jewish community in Hong Kong.  
Mrs. Lopin  
Mr. Moshe Maron (Israel), Military Attache, Embassy of Israel, Beijing.  
Ms. Marta (Israel), Scholar.  
Ms. Maisie Meyer (U.K.), Scholar, London School of Economics.  
Mr. B. Mirkin (Israel), Secretary, Israel-China Friendship Society.  
Mr. Samuel Muller (Israel), Managing Director, B.M. Industrial Consulting Ltd.  
Mrs. Muller  
Mr. Andrew Nulman (U.S.A.), Student, Shanghai International Studies University.  
Ms. Gilly Oren (Israel), Student.  
Mr. Rene Peritz (U.S.A.), Professor, Shanghai International Studies University.  
Ms. Marcia Ristaino (U.S.A.), Senior Research Fellow, The Library of Congress  
Mr. Jack Rosen (U.S.A.), Chairman, National Finance Council, National Democratic Committee; Chairman, Continental Health.  
Mrs. Rosen  
Mr. Arthur Schneier (U.S.A.), President, Appeal of Conscience Foundation; Senior Rabbi, Park East Synagogue.  
Mrs. Schneier  
Mr. Paul Stone (U.S.A.), Scholar, Lewis and Clark College, Portland, Oregon  
Mr. Simon Wachsmuth (Austria), Multimedia Artist, Project "Refugee in Shanghai", Vienna.  
Mr. Chaim Waxman (U.S.A.), Professor, Rutgers University, N.J.  
Mr. David Zysman (U.S.A.), Vice President, Yeshiva University, New York

### CHINESE PARTICIPANTS:

Mr. Ai Bo-ying, Deputy Secretary General, China Welfare Institute & Shanghai SoongChing Ling Foundation.  
Mr. Chen Cheng-rong, Editor.  
Mr. Chen He-feng, Senior Fellow, Shanghai Institute for International Studies (SIIS).  
Mr. Deng Xin-yu, Associate Dean, Center of Jewish Studies Shanghai (CJSS).  
Mr. Fan Wu-ji, Director, Editorial Office of the Committee of Historical Materials, Shanghai CPPCC Committee.  
Mr. Fang Xing, Scholar.  
Mr. Fei Zheng-qing, Deputy Division Chief, the Shanghai People's Association for Friendship with Foreign Countries (SPAFFC).  
Mr. Gong Xue-ping, Vice Mayor of Shanghai.  
Mr. Guo Ai-sheng, Secretary General, Kaifeng Research Society of Jewish History and Culture (KRSJHC).

## FROM OUR READERS:

Jan. 12, 1994  
3QPM.239

Dear Professor Xu,  
I would like to express my heartfelt thanks for your most impressive work, "The Encyclopedia Judaica" written in Chinese.

Through your tremendous efforts and dedication you have built a bridge between our two ancient cultures, revered traditions and customs.

Your contribution to better understanding and closer cultural ties between our people is valued and appreciated. This can only enhance relations between Israel and China towards a brighter future.

I wish you much success in your academic work.

Sincerely yours,  
Yitzhak Rabin

To the editor:

Information is sought about the following people who lived in Shanghai:

**Regina Oyena**, born about 1880, lived in Shanghai from the early 1900's. Her husband owned the Wilshire Hotel in Shanghai, on the wharf. She may have been alive in China after the war as her American family received requests for money from her around that time.

Anyone with information should contact Michael Levy, 320 W. Tyler Ave., Eau Claire, WI, 54701.

**Regina Goldberg**, lived in Shanghai in the 1920's and 30's, Husband's name was Max, a businessman.

Please contact her niece, Mildred (Adler) Goldin, 1700 E. 56th St., #2406, Chicago, 60637.

## • HEBREW UNIVERSITY DEDICATES NEW CHAIR IN CHINESE STUDIES

The continued growth in Chinese studies at the Hebrew University was described by Rector and Acting President Prof. Hanoch Gutfreund at a ceremony dedicating the Michael William Lipson Chair in Chinese Studies. The chair is named in memory of the son of Nathan and Joan Lipson of Atlanta, who were present for the recent dedication along with family members and friends.

Prof. Gutfreund said that the chair was a fitting tribute to Michael Lipson, who spoke Chinese and was interested in Chinese life and culture. He added that long before China opened its doors to the Western world, Chinese studies were initiated at the Hebrew University.

The incumbent of the chair, Prof. Yitzhak Shichor, said that the Hebrew University was the only university in Israel offering a degree in East Asian studies — a tribute to forward-looking educators at the University who realized the important role of China and Chinese culture in the world.

## • CALL FOR PAPERS

History of Jewish Settlements in China, Fudan University, Shanghai, People's Republic of China, Fall 1994 or Spring 1995 — The Fudan Museum Foundation is organizing a symposium at Fudan University, Shanghai. During the symposium, the Foundation is planning a special exhibition and a series of lectures by participants from U.S., Japan, Israel, China, and Europe. The Foundation is soliciting papers related to the history of Jewish settlements especially in the area of Manchuria and Shanghai during the Japanese occupation. Abstracts should be sent to: Dr. Alfonz Lengyel, President, Fudan Museum Foundation, 1522 Schoolhouse Road, Ambler, PA 19002, U.S.A.

## • "THE COURAGE TO REMEMBER" EXHIBIT IN JAPAN

A 10-day exhibition on the Holocaust titled, "The Courage to Remember" opened on May 10 at the Tokyo Metropolitan Government Office. It featured the

letters of Anne Frank and her sister Margot, in addition to over 200 original historical photographs.

The exhibition offered compelling insights into the Holocaust in which six million Jews were murdered by the Nazis between 1933 and 1945.

Several hundred guests and media representatives attended the opening ceremony for the exhibition that was organized by the Holocaust Executive Committee (consisting of officials of Soka University and the Simon Wiesenthal Center of the United States), co-organized by the Tokyo Metropolitan Government and sponsored by the Japanese Ministry of Foreign Affairs, the embassies of the United States, Israel, the Netherlands and France in Japan, the Tokyo Shimibun newspaper and the Fuji Television Network, Inc.

The Tokyo opening follows the exhibition's premier in Vienna in 1988 and subsequent showings in Russia, China, the Federal Republic of Germany, Argentina, Canada and the United States, among other countries.

By the time it closed on May 20, the "Courage to Remember" exhibition enabled over 73,000 visitors to deepen their understanding of the plight of the Jewish people under the Nazi regime and to learn the vitally important lessons of that tragic era.

## • SJI MEMBER ARNOLD GEIER PUBLISHES BOOK

Heroes of the Holocaust, a new book written by SJI member Arnold Geier of Miami, Florida, was recently published by Londonbooks/USA. The book contains 28 extraordinary, true accounts of human kindness, courage and valor done by ordinary people to help others survive the Holocaust. The book is 272 pages and retails for \$14.95.

## SPEAKING ON CHINESE JEWS? SJI CAN HELP

SJI members who find themselves called upon to speak on the subject of the Jews of Kaifeng, or those of the Chinese coast, or even those of India and elsewhere, should remember that one of the benefits of membership is access to scholars and materials to assist you in your preparation. If you are planning to give a talk - or if you are looking for a speaker - contact the SJI office for help.

## COMMEMORATION IN SHANGHAI

(continued from page 1)

The group visited the sites of their former synagogues, including the Ohel Rachel, which now serves as headquarters of the Shanghai Board of Education. A Torah ark still stands in the former sanctuary room, which is otherwise empty.

The group also took part in a seminar on the Jews of Shanghai with local scholars.

"We are here today in an act of thanksgiving to the people of Shanghai who, despite their hard life during the Japanese occupation, welcomed the tired and hunted newcomers clinging to life," said Schneider, in a speech Tuesday of last week.

"We salute the Chinese people, who have been immune to the scourge of anti-Semitism. And we voice our gratitude for the friendship of the American and Chinese peoples and for the newly established bonds between the People's Republic of China and the State of Israel."

Israel and China established diplomatic relations in 1992, though China maintains its traditional alliances in the Arab world.

Pan Guang, dean of Shanghai's Institute for Sino-Judaic Studies, who helped organize the ceremony, said the peace accord between Israel and the Palestine Liberation Organization helped pave the way for this ceremony.

For Krasno, who was invited as a guest of the Chinese government and who represented the Sino-Judaic Institute of the United States, the most poignant moment of her visit followed the international seminar.

"A Chinese professor, who presented a paper on Jewish musicians in China, asked me if he could come to my room after the festivities because he had a surprise for me."

The surprise was an old edition of an English thesaurus the professor had purchased "because the signature was so beautiful. It was my father's signature. I remember when my father brought it home. I was 15 years old. [The professor] asked me to sign my name under my father's."

The book, she said, was particularly rare because so much was destroyed during the cultural Revolution.

Among others who found haven in Shanghai and attended the ceremonies were Yehuda Halevi, executive vice president of Israel's Bar-Ilan University and David Zysman, vice president of Yeshiva University in New York.

## RUSSIAN JEWS IN SHANGHAI

(continued from page 1)

In 1907, the first Ashkenazi (Russian Jewish) Synagogue was inaugurated in a rented room and a small congregation founded.

After the Great War of 1914-1918, Russian Jewish soldiers again trekked to China, their numbers swollen by civilians escaping the atrocities of the civil war raging in Russia and anti-semitism.

A nucleus of Russian Jews arrived in Harbin during the construction of the Chinese Eastern Railroad. This followed the signing of a Treaty in 1896 between China and Russia ensuring mutual assistance against any future Japanese aggression. One of the terms of the Treaty was the construction of a railroad across Manchuria up to Vladivostok. Russia also obtained "extraterritorial rights": two-and-a-half miles on each side of the railroad, meaning that Russian law would apply in the five-mile wide area. Russian Jews gravitated to this part of Manchuria which became in effect an extension of Siberia, but a freer Siberia, a kind of liberated "Wild West" with its own rules and regulations. Here the Jews were almost persecution-free, mainly (some observers claim) because Russia did not want to show the Chinese that any white man - even a Jew - could be treated as inferior to an Asian.

The Harbin Russian Jewish Community flourished, but a number of its members gradually left for Shanghai in the belief that the Foreign Settlements provided a more secure future. Most made their homes, at first, in the Wayside district of the International Settlement but in the late 1920's, the majority started moving to the French Concession.

In 1928, when the Soviet Government returned the Chinese Eastern Railroad to China, more Jews left Harbin worried about the unsettled political situation and Harbin's economic future.

In the meantime, anti-semitism persisted and grew in Russia. A pogrom in the Ukraine resulted in:

500 Jews slaughtered  
200 Jews burned and buried alive  
40,000 Jews dead of neglected wounds  
20,000 Jewish women raped.

More and more panic-stricken Jews fled by rail, sea, even on foot to find refuge in China.

In 1931, the Japanese invaded Manchuria, kidnapped the last Manchu Emperor and renamed Manchuria 'Manchukuo'. Terror and extortion became the order of the day. In Harbin, the Japanese Military Police (Kempetai), aided and abetted by White Russian Fascists, raided a Jewish hospital, a synagogue, an old people's home, confiscating money and brutalising victims. A brilliant young Jewish pianist, Simon Kaspe, was kidnapped, tortured and finally killed for ransom.

The result: hundreds of Jews fled to the haven of Shanghai.

By the time World War II started, the Shanghai Russian Jewish Community numbered some 4,000 people.

### Russian Jewish Congregation

An important contribution of my grandfather, Boris Rabinovich, to the development of the Russian Jewish Community in Shanghai was to initiate, in 1925, an invitation to his friend, Rabbi Meir Ashkenazi, to become the Russian Jews' spiritual leader. My grandfather had met Meir Ashkenazi in Vladivostok where both had worked round-the-clock to help Jews fleeing pogroms in Russia instigated by the vicious anti-semite Simon Petlura. The terror lasted almost four years from December 1918 to April 1921. 20,000 Jews were killed and 100,000 wounded and mutilated in the Ukraine. Thousands fled to Vladivostok where local Jews did their utmost to help them.

Rabbi Ashkenazi was a Lubavicher Hassid, a member of a very pious sect who strictly observed Jewish laws and traditions. Their teachings were based on the

Almost daily, news media stress conflicts and bloodshed in the region. No matter how true and accurate their reports, they have told only one side of the story. I believe they should pay equal attention to the peaceful coexistence between Jews and Arabs in such places as Ulpan Akiva. This is not a Utopia but a reality of Israel, everyday practice of people at the grassroots level. With my own eyes, I saw the wonderful cooperation between Jews and Arabs both at Ulpan Akiva and at the Conference for Translators of Hebrew Literature, where many of the delegates were Arabs.

Significant changes have taken place since my last visit in 1988. The country is more prosperous. Jerusalem grows bigger with higher buildings, and the countryside is intersected by wider highways. More and more beautiful shops and stores have appeared.

Seeing all this progress, one cannot help thinking that Israelis are real builders of the land. Those familiar with the history of Erez Israel know very well that 100 years ago the land was a waste, barren and despoiled of its ancient fertility. Due to the occupation of various powers, the whole land was full of swamps, abandoned terraces, and uncultivated deserts.

Modern historians often found it difficult to determine land ownership. But it would be easier to use a different approach, asking who are the builders of the land? Using this analysis, I believe that only those who build the land should be considered as its real owners. The original barrenness of the land and the Jewish labor to renew its fertility leads me to conclude that the Jews are real lovers of this land, and my visit to Benjamina Village and the Ramat Hanodiv Gardens' area further confirmed this thought. The whole area has taken on a completely new look when compared with what it had been 100 years earlier. The sacred goal, when the Israelis returned to their ancestral homeland, was to build it and make it prosperous, whether they settled down in cities or in the country, in kibbutz or in moshav. All who visit Israel today are impressed by their achievement. Many beautiful

farms were barren deserts a few decades ago. Sedeh Boker, a kibbutz in the heart of the Negev Desert where Israel's first Prime Minister Ben-Gurion lived and died, is a fine example.

Another strong impression I had during this visit is that only the establishment of modern Israel made it possible to provide the center of Jewish life, culture and creativeness for the diaspora. Living in Israel, one can strongly feel the atmosphere of Jewish culture and spirit. I must say that I had never had the same feeling in the United States though I lived with a Jewish family, had many Jewish friends, and celebrated many Jewish holidays.

In my experience in the United States, the celebrations were meaningful, but separate from the mainstream of life. In Israel the prevailing atmosphere is entirely Jewish. For instance, during Hanukkah, students of the Ulpan visited a local school to join its pupils in the celebration. Seeing the children lighting the Hanukkah candles, telling and acting out the Hanukkah story, and watching the whole city aglow with the Hanukkah lights shining from windows gave me a warm, wonderful feeling not easily achieved elsewhere. During Tu B'Shvat, we listened to a lecture on the history of the holiday and tasted seven Holy Land fruits. The experience was unique to Israel. And the peacefulness of Shabbat in Jerusalem is perhaps the most important example. The quiet streets, closed shops and special Shabbat food created an atmosphere of holiness not achievable on such a scale anywhere else in the world.

This is what is meant by the re-creation of a Jewish state. Thus, I wrote in my diary:

To the Jewish people, the establishment of the State of Israel may mean that they have a country of their own. But to people other than Jews, it does not simply mean that there is one more sovereign country in the world. It means that we have one more colorful, rich culture which began in Biblical times and made its great impact on the development of the world

civilization in general and on western civilization in particular. Though this culture never died in the last 1800 years after the Jews lost its homeland, it never had the opportunity to develop itself to its fullest when Jews were forced to live in diaspora. Not until modern Israel does it begin to enjoy its renaissance to the fullest.

Therefore, the importance and significance of the establishments of the State of Israel lies not only as a refuge from anti-semitism, a shelter for homeless, persecuted Jews, but also as a spiritual and cultural center. Israel has certainly fulfilled the goals of cultural Zionism. This culture with a history of 4,000 years has not only been preserved but also been revived. A distinctive civilization is finally able to develop freely within the broad scope of world experience. The Jews now can live within their own context, speak their own tongue, practice their own faith and because of this, the world we live in becomes richer, and the life of human beings becomes enriched.

Commenting on Israeli history, Abba Eban once said, "Israel is the story of a people searching restlessly for its own roots, the only people whose continuous historical memory embraces the entire cultural experience of mankind—from Biblical prophecy to atomic science, from the dim roots of man's past to the shining possibilities of his future."

My friends were wrong when they told me to "play it safe." I have never regretted for an instant my professional decision to undertake the study of Judaica and only hope to be able to return to Israel soon for another opportunity to learn about this wonderful land and people.

The country I was heading for was no longer an alien and mysterious land for me. In fact, my scholarship had begun to receive recognition. As editor in chief and one of three major contributors to the first Chinese language [Encyclopedia Judaica](#) recently published officially in China, (copies of which were in my suitcase), I had become "one of the most informed leaders of Jewish studies in China," according to Professor Vera Schwarcz, a leading U.S. sinologist.

Judaic studies has become my chief research subject since I returned from my first visit to Israel.

The direct purposes of the current visit were twofold: to study Hebrew at Ulpan Akiva in Netanya on a Meyerhoff Foundation Fellowship and to participate in the first International Conference for Translators of Hebrew Literature where I planned to deliver a paper on the Translation of Hebrew Literature into Chinese.

In addition, during my 12-week-stay in Israel this time, I had the honor to visit and present copies of the [Encyclopedia](#) to President Ezer Weizman, Foreign Minister Shimon Peres, former Prime Minister Yitzhak Shamir, and other high ranking political and academic leaders. I gave many presentations at universities and organizations and reported on the achievements of Chinese scholars in the field of Judaic studies.

This trip held fewer surprises for me, probably due to the fact that personally writing more than 700 entries for the [Encyclopedia Judaica](#) Chinese edition, (including those on [Erez Israel](#), [State of Israel](#), [Modern Hebrew Literature](#), and [Kibbutz](#)), made me quite familiar with Israeli affairs. But nothing compares with first-hand experience, and the information I gained during this visit is invaluable for a thorough understanding of this country and its people.

I had long wished to learn Hebrew, a vital link with Jewish history, religion and heritage, and a tool to obtain a deeper, more meaningful insight into the world of Judaism, the Bible, and Israel. Under the leadership and inspiration of founder and director Shulamith Katznelson, Ulpan Akiva in

Netanya is an ideal place to learn the language in its natural environment. The uniqueness of the Ulpan, in addition to its special teaching methods, lies in its cultural programs which include lectures and seminars about Jewish history, Judaism, customs, and topics of current national interest. This also incorporates the use of music, song, drama and arts in order for Jewish life to be understood as an all-encompassing life style. Through these cultural programs, learning Hebrew becomes an integral part of the social, cultural and historical mosaic of the people who speak it.

No wonder the success enjoyed by Ulpan Akiva in teaching an ancient language effectively to individuals of all ages has become a source of inspiration to others involved in the revival of their own languages. Visitors from as diverse places as Wales, Hawaii, and India come to the Ulpan for inspiration and direction. The effects of the program can be seen as the new olim (immigrants) who study at Ulpan Akiva fit themselves to the Israeli society. The number of graduates of Russian immigrants from this school who stay in Israel is much higher than that from other Hebrew language schools.

In a country beset with conflicts, tensions, and ancient hatreds, Ulpan Akiva has served not only as a learning center but also as a bridge of understanding between Jews and Arabs. I was happily surprised to learn that quite a few Arabs from the Gaza Strip, Samaria, and Judea were among the students in the Ulpan. We studied together. In fact, I sat next to one of the three Arabs in my class: Isam, an engineer from Nablus. This was my first extensive, direct contact with Arabs, and it gave me new insights.

Later, I learned that the Ulpan opened its door to Arab students more than 30 years ago in order to establish a meaningful dialogue through language learning. Arabs who had studied there are not only from Israel (that is, Israeli Arabs), but from occupied territories: the Gaza strip, the Golan Heights, Samaria, and Judea. Some even came from Egypt and South Lebanon. Over 4,000 Arabs had graduated by the end of 1993.

Moreover, the Ulpan began to offer Arabic language classes in 1968, a

year after the Six Day War, a very important step beyond politics in building a bridge of understanding between Jews and Arabs. Classes are now open to Israeli civil servants, government ministers, educators, military commanders and soldiers. As a result, it is not uncommon to see Jews and Arabs studying, dining, sharing accommodations, dancing and singing, and enjoying cultural activities together on the campus.

The dramatic Israeli-Palestinian accords had been signed before my arrival in Israel. Obviously, Ulpan Akiva provides a meeting place where "bitter enemies," Jews and Arabs in the region, part as friends willing to work together for peace and to accept each other without sacrificing their own identities.

How wonderful it was to watch Jews learning Arabic from Arabic teachers and Arabs learning Hebrew from Jewish instructors. How inspirational it was to watch IDF women soldiers and Arab nurses studying and working together. Seeing all this reminded me of one of the most important dictums of the Torah—"Love thy neighbor as thyself," which was stressed by Rabbi Akiva, the second century Jewish sage for whom Ulpan Akiva was so aptly named.

What the Ulpan has achieved can be seen from the recognition and honors its leaders have been awarded. Director Shulamith received the 1986 Israel Prize for Life Achievement in Education, the Award of the Speaker of the Knesset for Quality of Life in Israel, the Torch Award from the Association for Adult Education in Israel, the 1991 City of Peace Award from the Rabbinic Cabinet of Israel Bonds, and the nomination for the 1992 and 1993 Nobel Peace prize upon recommendation of Prominent Parliamentarians from Norway, Denmark, Sweden, Holland and the European Community. Ali Adib, Deputy Director, an Israel Arab, won the honor of being the first Arab to light a torch in the annual ceremony which marked the beginning of the Independence Day in 1984. Both of them were awarded the "Coexistence Prize" by the Jewish Arab Institute of Bet Berl in 1993.

three pillars of **Wisdom, Insight and Knowledge**. When Meir Ashkenazi arrived, there were but several hundred Jews in Shanghai and their synagogue was in a private home. Later, a building was rented on Wayside Road, the second floor removed, pillars erected to support its roof, and a mezzanine constructed since orthodox Jewish women prayed separately from men. The architect of this proud new synagogue was my father's twin brother, Gabriel Rabinovich.

Rabbi Ashkenazi played an outstanding role in the life of his congregation. His home was always open to those seeking advice and consolation. He bridged differences between the Ashkenazi and Sephardi Jewish communities so that throughout the years no serious disputes occurred. Sadly, one of the first duties of Rabbi Ashkenazi in Shanghai was to conduct funeral services for his longtime friend, my grandfather.

During the Japanese occupation of Shanghai in World War II, Rabbi Ashkenazi managed to gain the respect of the Japanese authorities by his wisdom, courage and honorable behavior. As a result of his steadfast interventions, suffering could occasionally be spared the Shanghai Jews.

In April 1941, a modern Ashkenazi Jewish Synagogue, the first building to be constructed in Shanghai for this specific purpose, was erected on Rue Tenant de la Tour, behind the high-rise building where my family lived. Russian Jews called it simply: Novaya Sinagoga (the New Synagogue). It had seating for 1,000 people and appeared enormous to me.

#### Shanghai Ashkenazi Jewish Communal Association

Since most Russian Jews in Shanghai were Stateless, they had at first no choice but be part of the White Russian Emigrants Committee of Shanghai - a body created by non-Jewish Russian refugees in 1926. This Committee registered all Russian immigrants in Shanghai (including Russian Jews), issued identification papers in cooperation with the Chinese Bureau of Foreign Affairs and fulfilled various functions of a regular Consulate. As the number of

Russian Jews increased, they strove for independence especially since many White Russians were anti-semites.

Finally, in 1932 the Russian Jews formed a splinter group - the Shanghai Ashkenazi Jewish Communal Association of which my father, David Rabinovich eventually became Honorary Secretary.

In 1937, the Shanghai Municipal Council finally recognized the Shanghai Ashkenazi Jewish Communal Association as a distinct body operating under the umbrella of the White Russian Emigrants Committee. That same year the SAJCA was registered with the Chinese authorities.

One major function of the SAJCA was to issue birth certificates which, in the case of boys, were given parents only after their son's circumcision (Brith Mila). These documents acquired great importance after the establishment of the State of Israel, when all those who could prove their Jewish origin were admitted into the newly-founded State and automatically granted Israeli citizenship.

#### The Jewish Club

**The Jewish Club**, called *Evreiski Klub* by local Russian Jews was founded in 1931 in the French Concession. It soon became the center of creative Jewish political, cultural and social life.

As Hitler gained power in 1933 and persecution of Jews in Europe intensified, a **Jewish Defense League** was organized in the Club premises with the stated purpose of fighting anti-semitism, helping victims of discrimination, and developing friendship between Jews throughout China and the rest of the world. Mr. Boris Topas, President and founder of the Zionist **Kadima** movement held all his meetings at the Club, as did other Zionist organizations such as the very active **Betar** whose enthusiastic members met frequently for lectures, sports activities, and social gatherings.

It is important to mark for the record that Boris Topas was arrested by the Japanese during their occupation of Shanghai, imprisoned in the infamous Bridge House, tortured for months and finally released as a total physical and psychological wreck for the rest of

his life. His name must be remembered and honored as that of a man who had sacrificed himself for Shanghai's Jews. I am handing Professor Pan Guang, Dean of the Center of Jewish Studies in Shanghai, a photograph of Boris Topas remitted to me by his daughter - Genny Bloch, my childhood friend - to be included in the album of the "Jewish Community of Shanghai" which is now being prepared.

A Cultural Committee of the *Evreiski Klub* was formed in 1933 and later the *El Ha Ka* - Russian initials for the words Literaturni Hudojestvini Krujok (Literary Artistic Circle). Their purpose: a stimulus for writers, artists and musicians to develop their talents and skills. The very popular *El Ha Ka* evenings were held every Thursday.

#### Other Cultural Activities

In 1941, a Russian Jewish publication *Nasha Jizn* (called **Our Life** in English and **Unser Leben** in Yiddish) was founded. It described itself as: "**Shanghai's National Independent Democratic Organ of Jewish Thought**". Its Editor was my father. At first *Nasha Jizn* was printed only in Russian, but in 1942 an English supplement was added so as to attract the younger generation of Russian Jews born in China - many of whom could not read Russian. Eventually a Yiddish section was published for European refugees who had fled from Nazism. Thus **Our Life** became tri-lingual.

Apart from *Nasha Jizn*, my father and a group of Russian Jews founded the *Jewish Book Publication Society*. Their aim: to translate and publish Russian versions of English and Yiddish novels and short stories written by beloved Jewish authors, such as **Mendele Mocher Sfarim**, **Sholem Aleichem**, **Israel Joshua Singer**, and others.

#### Education

I attended the **College Municipal Francais** in the French Concession. The curriculum was identical to that in France and we graduated with the prestigious **Baccalaureat**. My cousins studied at the Yu Yuen Rd. **Public School For Girls**. Other friends went

to the **Thomas Hanbury School**. Both schools were based on the British system and awarded **Cambridge Matriculation** diplomas. One of my Russian Jewish friends attended the **American School**, which during the war became part of the Japanese Kempetai (military police) headquarters.

Many Russian Jewish children were pupils at the **Shanghai Jewish School**. The Shanghai Jewish School was built mainly as the result of a generous donation by Mr. I. M. Perry, a rich Sephardi Jew who left in his will 50,000 silver taels for this purpose. He died in 1931 and the rest of the funds required were raised within the Sephardi Jewish Community. At first, the Board of the **Shanghai Jewish School** provided a general education and Jewish background to Sephardi Jewish children from poor families. Many pupils were even fed and clothed by the School Committee. Then, as the European Jewish refugees started flowing into Shanghai, a special fund was created to absorb new students. Also, Russian Jewish children in large numbers entered the **Shanghai Jewish School** as British and American teachers were interned by the Japanese and other foreign schools closed down.

Gradually, the student body became a cross-section of all Shanghai Jewish children. The **Shanghai Jewish School** followed the British educational program awarding Cambridge Matriculation diplomas. In addition to the English curriculum, Hebrew and Bible classes were compulsory. The day always started with the *Shma Yisrael* (Hear O Israel) prayer.

As far as universities were concerned, I - like some other Russian Jews - studied at the Jesuit **Aurora University**, founded in 1876 in the French Concession. There were Faculties of Medicine, Law and Science.

Other Russian Jewish youths attended **St. John's University**, established by the American Episcopal Mission in 1879.

Personally, I know of no Russian Jewish children studying in Chinese schools.

### Communal Institutions

Russian Jews in Shanghai established the **Shanghai Relief Society and Shelter House** that provided food and housing mainly for needy old people. The activities of the **Shelter House** expanded during World War II when wartime conditions caused unemployment and poverty. Hundreds of meals were served there either entirely free-of-charge or at a nominal cost.

The **Shanghai Jewish Hospital**, an outgrowth of the B'nai B'rith Polyclinic was founded in 1942. In spite of severe lack of funds, the care and hygienic conditions were of high quality given by a very dedicated staff.

### Economic Situation of Russian Jews

There were few wealthy Russian Jews in Shanghai. Most Russian Jews had arrived in Shanghai with hardly any money and struggled to open modest notion stores, pharmacies, millinery shops and dress salons. As time went by, expert Russian Jewish furriers and jewellers became renowned in China for the quality of their merchandise.

A number of Russian Jews, after having learnt English, acquired good positions in British, American and Dutch companies. After Pearl Harbor these firms were appropriated by the Japanese and "enemy nationals" (citizens of U.K., U.S.A. and Holland) incarcerated in concentration camps. Thus, all the Russian Jewish employees lost their jobs.

Some Russian Jews were professionals: doctors, teachers and engineers. Their income varied according to their personal success or the company that employed them.

A number of Russian Jewish traders developed flourishing export/import businesses which disintegrated during the War.

### Aid to European Refugees

Thus, although the Russian Jews may have appeared prosperous to the deprived refugees from Europe, most were in effect what one could define as "middle-class" or "lower-middle class" with limited incomes. Few were really in a position to extend important financial aid to others. Besides, they were overwhelmed by the sheer num-

ber of refugees that had arrived: about 5 times the population of local Russian Jews.

After European refugees started flowing into Shanghai, many Russian Jews dedicated every minute of their time in an attempt to help feed, clothe and lodge them. My father, David Rabinovich, did his utmost to keep refugees out of the restricted area where the Japanese herded all Jews who had arrived in Shanghai after 1937. At great personal risk he persisted in approaching the Japanese authorities for exemptions on behalf of refugee journalists who worked for his publication.

### Personal Observations

For the past many years I had been avidly reading literature about Shanghai, searching for firsthand reports on this critical point in history which sounded the death-knell of colonialism. The scarcity of information made me turn again and again to all the diaries, newspaper clippings and other material which I had saved since my childhood and throughout my teens. Finally, last year I wrote a book entitled: Strangers Always: A Jewish Family in Wartime Shanghai, published by Pacific View Press of Berkeley. I hope my book reflects the atmosphere of a period that has gone by forever.

All Russian Jews who formerly lived in Shanghai speak with gratitude and affection of the Chinese people within whose midst history propelled them. All say they had never, at any time, encountered anti-semitism among the Chinese - on the contrary, bonds of sympathy, mutual respect and understanding were forged.

My return to Shanghai after an absence of 45 years fills me with overwhelming emotion. It is indeed a great honor for me to have been invited to partipate as a delegate at the **INTERNATIONAL SEMINAR ON JEWS IN SHANGHAI**. **Thank you from the depth of my heart.**

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from Central Europe who escaped to Shanghai and lived in Hongkew, where the cemetery was located. Also in 1958 these remains were exhumed and the tombstones moved to a new location.

Columbia Road Cemetery - This was the last Jewish cemetery established in Shanghai, also for the refugees, and the last to have its graves moved. During World War II its 873 graves contained many deceased Jews who had lived in the Hongkew restricted area.

Missing from this narrative is a vital piece of information: the location of the new cemetery to which all these graves were moved. We know that it was about fifteen kilometers (nine miles) from the Shanghai city limits (and I am sure there are readers who can supply the exact location). The report of the Council of the Jewish Community for 1958-59 states: "After all the graves are centralized in the new cemetery and re-erection of the monuments (tombstones) completed, a hedge will be made around the boundaries of the new cemetery, while trees will be planted along the main roads and cross-paths."

I do not know if this was ever done, but I have a tendency to think not. Anti-foreign campaigns were already in full swing by the early sixties, despite the fact that the Council made a special note in its 1959 report of the fact that the government "rendered sincere co-operation to the full satisfaction of the Council". The move obviously had the approval of the Council, but by July 1959 their report lists only 72 Jews still living in Shanghai, so they probably did not have much clout with the Chinese government.

By 1966 Mao's so-called "Cultural Revolution" had swept across China and anti-foreign sentiment was especially virulent in Shanghai. All cemeteries which contained foreign graves, including the very large one on old Hungjao Road, were plundered, its tombstones smashed, graves desecrated and plowed over. Recent research has determined that the Jing An Cemetery, however, was destroyed in 1954, well before the

await installation in his museum.

Once again on the trail, Deke now thinks he knows where some of the Jewish tombstones might be located. Perhaps when Jewish visitors come back to Shanghai in the future, they will be able to view them among others in the small museum garden.

\* A Last Look - Western Architecture in Old Shanghai, by Tess Johnston and Deke Erh, Old China Hand Press, P.O. Box 54750, North Point P.O. Hong Kong, 212 colored, 40 black and white photographs, US\$35.00 + \$5.00 postage.

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## RETURN TO ISRAEL

by Xu Xin

Sitting on the plane awaiting take-off, my thoughts returned to 1988 when I first visited Israel. What I learned during that trip had led to my eventual progression from being a general scholar of English and American literature to specialization in Judaic Studies. This, in turn, promoted the academic study of Jewish subjects in China.

When friends and colleagues saw me begin serious scholarship on Jewish subjects, they considered it audacious because at that time not only were there no diplomatic relations between China and Israel, but Israel was considered one of a few undesirable contact countries for Chinese. Even today, some think I was too daring in risking my future. "Play it safe," they advised.

Now the situation is entirely different. Political relations between China and Israel have improved. With the establishment of the full diplomatic ties in early 1992, the two countries are closer than ever. Chinese officials frequently visit Israel. Numerous cultural and academic activities have promoted a better understanding of Jewish culture and Jewish people among Chinese. Exhibits are held, articles and books published, and courses taught. The Chinese knowledge of the Jewish people and their culture has already gone beyond the abstract and superficial.

their hardships and difficulties in exile fully shows how deeply the people loved their writer.

The foregoing is some information about Sholom Aleichem's works in Shanghai before liberation.

After the founding of the People's Republic of China, the efforts to introduce Sholom Aleichem gained new momentum.

1. Enormous publicity on Sholom Aleichem.

In 1959, while the people of various countries in the world were marking the centenary of the birth of Sholom Aleichem, solemn meetings were held in Beijing and Shanghai to commemorate this outstanding writer. At the commemorative meeting in Shanghai, I gave a speech on the life and creation of Sholom Aleichem. I also held an exhibition of Sholom Aleichem's works and related materials from my collection. In the meantime, newspapers and magazines like People's Daily (Beijing), The World Literature (Beijing), Guangming Daily (Beijing), the Liberation Daily (Shanghai), Wenhui Daily (Shanghai), Children's Epoch (Shanghai), Academic Journal of Zhongshan University (Guangzhou) carried commemorative articles or translated works of Sholom Aleichem.

2. Publication of the Chinese versions of Sholom Aleichem's major works.

Teveye the Dairyman came out in Shanghai in 1964 and the second edition consisting of 42,000 copies was printed in 1983. The Adventures of Motle, The Cantor's Son was published by Shanghai Children Publishing House in 1957 and republished in 1982 with a circulation of 36,500. The first edition of Menachem Mendl with 70,000 copies was brought out by Jiangxi Publishing House in 1980. The autobiographical novel of Sholom Aleichem Back from the Fair and the novel Wandering Stars have also been translated into Chinese in full.

Moreover, several collections of Sholom Aleichem's short stories have also appeared, such as those entitled Selected Short Stories of Sholom Aleichem, Teveye Blows a Small Fortune, The Old Country, etc.

3. Introduction of Sholom Aleichem in more varied forms.

Since the 1980's, Sholom Aleichem's works have been continuously included in various collections and reference books with a large circulation. For example, Trapeza and The Penknife have been entered in Translation Series published by Shanghai Translation Publishing House. The Penknife has also been included in Children's Library-The World Children's Stories. I Am Well, I Am Orphan has been made an entry in the Dictionary of Foreign Short Stories for Appreciation and was broadcast more than once by Shanghai Broadcasting Station in the Appreciation of Literature Program.

The lexicographical work Sea of Words, a medium-sized Chinese dictionary compiled in Shanghai, has a special entry of Sholom Aleichem. The dictionary has a circulation of 20 million and is almost an indispensable reference book for families of culture in China.

The above work has been mostly carried out in Shanghai and I have also played my humble part.

I was just a young man when I began to study Sholom Aleichem. How time flies! Now, I have already become an old man with grey hair. It is my great pleasure, however to introduce in my declining years directly to our Jewish friends the initial results in my study of Sholom Aleichem, especially in the memorable year of the 135th anniversary of the birth of the writer. I am eagerly looking forward to opportunities to give a full presentation of Sholom Aleichem's influence in China to more Jewish friends and show them my collections of Chinese translations of Sholom Aleichem's works and other materials about him.

### ON THE TRAIL OF THE TOMBSTONES

by Tess Johnston

In the early 1980's when I first came to Shanghai I started doing research on Shanghai's Jews. At that time there was not much interest in this subject, so I was fortunate to meet up with the Hungarian Consul General who was also interested. (Although he did not acknowledge it, I believe he himself was Jewish.) He had been

searching for some old tombstones, among them Jewish ones, which he heard were in the suburban county of Qingpu, and had found them.

He showed me pictures and there were indeed some Jewish tombstones. They were being used at the side of a roadway and on paths leading to farmers' houses; they provided an excellent walkway on soft ground. The pictures did not reveal much about the location, and the Consul General would provide me with only a vague description. Further, he declined to take me there because he did not want these tombstones to be disturbed.

Although I was disappointed I understood his point of view and did not press him further--because I secretly planned to go and search for them myself at a later date. The Hungarian Consulate General in Shanghai closed and the Consul General departed, his secret intact. After his departure, I made several forays into the countryside, trying to match up his description with what I found there, but without success. While searching, I mused on how these stones could have gotten so far from their original site.

I learned that in all probability these stones came from one of four Jewish cemeteries. Here in brief is what I know of them:

**Mohawk Road Cemetery** - This was the earliest Jewish cemetery in Shanghai, founded in 1862 at the corner of Mohawk Road (which ran by the west side of the racecourse) and Nanking Road, Shanghai's main east-west thoroughfare. The cemetery had only 300 graves; these were not moved until sometime after 1958.

**Baikal Road Cemetery** - With nearly 1700 graves, this was the largest Jewish cemetery, established at the end of World War I. In 1958 the land was needed by the new Communist government for industrial use, and approximately 500 of the graves and tombstones were moved to a new area.

**Point Road Cemetery** - This cemetery had about 850 graves and was established in 1940 for the refugees

### SHANGHAI'S CASE IN THE ANNALS OF JEWISH DIASPORA

(continued from page 1)

there had been some anti-semitic activities in Shanghai and Harbin in the years from 1920s to 1940s, but they were all made by White Russian and Japanese anti-semites, and later, German fascists. I call it "imported" or "imposed" anti-semitism. They had never emerged naturally and spontaneously from Chinese soil, nor had exerted any substantial influence on Chinese lives.

From the cultural point of view, Chinese and Jewish cultures share a lot in common. For example, both highly emphasize the family tie function and educational value, and both have absorbed various exotic cultures but their main body has never changed since birth. For this reason, religious prejudice and racial discrimination against Jews caused by cultural differences do not exist in China, and never did. Especially, as the most Europeanized city in China, Shanghai combined Chinese tradition with Western civilization and provided the most favorable environment for Jews from British-ruled areas, Russia, Central and Eastern Europe to settle down and make a livelihood.

It was also important for Jewish immigrants and refugees that Shanghai was in a special open state. After 1843, Shanghai opened its door to foreigners and became the so-called "Adventurers' paradise". In nearly one century between 1843 and 1941, all kinds of immigrants and refugees could easily find their living space in Shanghai, especially in the Western-held sector. They were not only Jews, but also White Russians, anti-Japanese Koreans and so on. In the two years between the fall of 1937 and the fall of 1939, Shanghai was the world's only metropolis where foreigners could get into without visas, financial guarantees, moral character certificates or prearranged jobs. This advantage was particularly important for many Jewish refugees who left Europe "in an illegal way" and arrived in Shanghai penniless.

Consequently, Shanghai accepted more Jewish refugees than those taken in by Canada, Australia, New Zealand, South Africa and India combined.

The case of Shanghai is in many respects unique in the annals of Jewish Diaspora.

The city, free of native anti-Semitism, afforded a hospitable environment for Jewish life. Apart from the fact that some Jewish residents were interned as enemy aliens by Japanese after Pearl Harbor, Shanghai Jews were never persecuted for racial, religious or political reasons. In this free environment Jewish political activities were very active and ran the entire ideological spectrum, from Utopian Socialism to Revisionist Zionism. Although Jewish political activists established many organizations including paramilitary groups like Betar and Irgun, even setting up their own fighting unit—the above-mentioned Jewish Company, They however took legal, nonviolent forms of activities in Shanghai and maintained good relations with local authorities.

Together with political security, the Jews of Shanghai also enjoyed economic prosperity. Shanghai became China's foreign trade center as early as the late 19th century. After entering Shanghai, Sephardic Jews soon demonstrated their trading capability and did very successful business. Among them, several notable families like the Sassoons, the Harpoons and the Kadoories became economically strong in Shanghai and even the whole of China. Close ties with international corporations and the financial centers of New York and London enabled Shanghai Jewish community to support a wide range of political and cultural activities. In the period when the European Jewish refugees swarmed into Shanghai, financial support to them from both Shanghai Jewish business circles and American Jewish organizations like JDC was abundant and vital.

There were so many outstanding intellectuals and professionals among Jews coming to Shanghai. The influx of them infused Shanghai Jewish community with a singular level of creativity and variety. Enriched by their contributions, the community organized active and vigorous educa-

tional, recreational and sports activities. All the teachers and students of Mir Yeshiva, a famous Yeshiva in Europe, some 400 in number, miraculously survived the Holocaust and continued their studies in Shanghai during the wartime. Particularly, Shanghai Jews had extraordinary success in running the press. From 1903 to 1949, more than fifty Jewish newspapers and magazines came out in Shanghai, in English, Russian, German, French, Chinese, Japanese, Polish, Hebrew and Yiddish. From 1939 to 1946, more than thirty German, Yiddish and Polish newspapers and magazines were published by Jewish refugees in Shanghai. This intellectual experience would not have even been contemplated by them in their authoritarian countries of origin. Some Shanghai Jewish publications, such as Israel's Messenger, our Life (Unser Leben-Nasha Jhisni), Tagar, Shanghai Jewish Chronicle (later Shanghai Echo), The Jewish Call, Yiddish Almanach, Shanghai Woche and so on, exerted a great influence on Jews not only within China but also in Diaspora communities abroad.

But uniqueness notwithstanding, Shanghai Jewish community was an integral part of Diaspora communities, and the vicissitudes of Jewish nation would have significant impact on its Shanghai branch.

For instance, Zionist ideas rapidly took root and spread in Shanghai. Just three years after the first World Zionist Congress in Basel in 1897, Shanghai witnessed the birth of the Shanghai Branch of the Palestine Foundation Fund with Mr. E. S. Kadoorie as Chairman in 1900. Another three years later, Shanghai Zionists set up the first Zionist Organization — Shanghai Zionist Association in 1903. After that, mutual support and coordination between Zionists in Shanghai and the worldwide Zionist movement continued until the middle of this century. Though the discord inside the world Zionist movement developed thousands of miles away, in Europe or in Palestine, it would also have a deep impact on Shanghai Zionism. New streams of Zionism were introduced into Shang-

hai after the middle of 1920s. Thus, the community saw the emergence of the Revisionist group, the Mizrahi, the Poalei Zion and the left-wing Poalei Zion. Though the Zionist scene in Shanghai reflected recent development in the West, its uniqueness was also evident. The conflicts among different Zionist groups were limited in Shanghai. They succeeded in finding common ground on major issues while reserving differences on minor ones.

The impact of Nazi Holocaust on Shanghai Jews was another example. In fact Nazi fascists and their accessories not only killed six million Jews in Europe but also exerted a serious threat against Jewish communities outside Europe, including the Jewish community in Shanghai. In July 1942, eight months after the Pacific War broke out, Colonel Josef Meisinger, chief representative of the Nazi Gestapo to Japan, arrived in Shanghai and put forward the plan "Final Solution in Shanghai" to Japanese authorities. Although the "Meisinger Plan" was not put into effect due to differences in dealing with Jews between Japanese and German governments, the Japanese authorities proclaimed "The Designated Area for Stateless Refugees", ordering the refugees who had arrived in Shanghai from Europe since 1937 to move into the area within a month. The pressure of Nazi Germany and the caprice of Japan's policy towards Jews put Shanghai Jews in difficult, unpredictable, and sometimes dangerous straits for nearly four years. But, at last, almost all Shanghai Jews, not only Jewish refugees, but also the Sephardic community and the Russian Jews, survived the Holocaust and the war, mainly depending upon their own mutual aid and the great support from American Jews and the Chinese people.

What is especially worth mentioning is the mutual respect, sympathy and support between Shanghai Jews and Chinese people. In history, both the Chinese and Jewish nations contributed so much to the civilization of the world. And Chinese people experienced untold suffering just as Jewish people did. Over 10 million Chinese were killed by Japanese fascists dur-

ing wartime. This same experience made Chinese people have deep respect and sympathy for Jewish people. As early as December 14, 1918, in his letter to Mr. E. S. Kadoorie, Mr. Tcheng Loh, Vice-Minister of Foreign Affairs of the Chinese government, stated that China endorsed the establishment of a Jewish national home in Palestine. On April 24, 1920, Mr. N.E.B. Ezra, another leader of Shanghai Jewish community, received a letter from Dr. Sun Yat-sen, founder of the Republic of China. In his letter, Dr. Sun wrote: "All lovers of Democracy cannot help but support the movement to restore your wonderful and historic nation, which has contributed so much to the civilization of the world and which rightfully deserves an honourable place in the family of nations." Soon after Hitler's anti-semitic campaign started, Madame Sun Yet-sen (Ms. Song Qingling) headed a delegation in meeting with German Consul in Shanghai, Mr. R.C.W. Behrend, and lodged a strong protest against Nazi atrocities. Her delegation included all the important leaders of The China League for Civil Rights: Dr. Tsai Yuan-pei, Mr. Yang Ching, Mr. Lo Shun, Dr. Lin Yu-tang and so on. After the middle of the 1930s, Shanghai witnessed more and more denunciations and protests against anti-Jewish outrages in Europe. The indignation they expressed at German fascists was undoubtedly also meant as an inspiration to Chinese people who were strenuously resisting Japanese fascists.

Likewise, Shanghai Jews also gave firm support to Chinese national-democratic movement and resistance against Japanese aggression. Besides well-known Morris "Two-Gun" Cohen who was a faithful friend of the Chinese national-democratic cause, there are some more examples. Mr. Hans Shippe, a writer and reporter from Germany, was the first Jewish volunteer to fall in battle on China's soil during her war against Japanese aggression. He left Shanghai and joined the New Fourth Army in 1939. On November 30, 1941, several days before Pearl Harbor, he died with a gun in his hand in an engagement with Japanese troops in Yinan county, Shandong province. The Chinese

people erected a monument for him near the battlefield. I should also mention Dr. Jacob Rosenfeld with deep respect. He came to Shanghai from Austria as a Jewish refugee in 1939 and left Shanghai to join the anti-Japanese war in 1941. He served in the ranks of the Communist-led army for ten years, obtaining the highest rank of Commander of the Medical Corps as a foreigner. Chinese people shall never forget his great contribution in helping resist Japanese aggression and in establishing the People's Republic.

Half a century has passed. "Shanghai Jews" and their offspring now live in all parts of the world. But they still regard Shanghai as their "homecity". Their energies, creativity and influence have gone far beyond their number. Especially, they have become an important force in promoting the development of the traditional friendship between Chinese and Jewish people, between China and Israel, and between two of the oldest civilizations in the world.

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### THE INFLUENCE OF JEWISH REFUGEES ON THE MUSICAL AND INTELLECTUAL LIFE OF SHANGHAI

by Xu Bu-zeng

Among the Jewish refugees who fled to Shanghai from Nazism between 1933-39, in addition to technicians and artisans there were doctors — more than 200 — pharmacists, lawyers, teachers, architects, engineers, accountants, editors, reporters, movie directors, actors and actresses, and artists.

There were also fifteen orchestra conductors and many superb musicians. Ten of them were accepted at once into the Shanghai Municipal Orchestra (which later became the Shanghai Symphony Orchestra), at that time considered the best in the Far East. It was conducted by Italian Maestro Mario Paci and the Concertmaster was Arrigo Foa (also a Jew who came to Shanghai in 1922). In 1942, upon the resignation of Maestro Paci, Foa became the

Rabinovich, means literally 'peace be upon you'.

The phrase is used among Jews as a popular greeting. He was born in Ukraine on March 2, 1859 and died in New York on May 13, 1916. He was only 20 when his first book was published in 1879. During his 35 years of writing, Sholom Aleichem worked very hard and wrote more than 30 volumes of literary works, which include novels, short stories, dramas, poems and commentaries. His representative works such as *Teveye*, *The Dairyman*, *Menachem Mendle* and *The Adventure of Motle*. *The Cantor's Son* were written in the form of a series of short stories.

These short stories were mainly written about people of no importance in humorous language. The force of his humour lies first and foremost in the fact that it has enabled those people to live despite the evil and to surmount hardships, and convinced them that truth would prevail.

In his speech at the tenth anniversary of the death of Sholom Aleichem, the Russian writer Lunacharsky pointed out: "Sholom Aleichem's laughter, and that of others excited by him, were genuine ones, victorious ones . . . Sholom Aleichem was one expression of the humorous nature of the Jewish public . . . Together with his heroes, he frequently solved contradictions in life amidst laughter."

As a writer of humour, Sholom Aleichem, like Dickens, Mark Twain and Chekhov, enjoys great prestige in the world of letters. His works have been translated into many languages and are very popular all over the world. He and his works were also introduced to Chinese readers long ago. The first writing about Sholom Aleichem was published in Shanghai 73 years ago.

III. Shanghai—a city where Sholom Aleichem was introduced the earliest and in the greatest numbers in China.

Early in June, 1921, a report on Sholom Aleichem was carried in the literary supplement *Consciousness of Minguo Daily*, which reads: "Contemporary Jewish writer Aleichem is called Jewish Mark Twain just because his works are very much like

those of Mark Twain and their ideas are very similar to each other." The report was written by Mao Dun, a great Chinese writer, under the pseudonym of "P. Sheng" when he was only 25. He wrote to me to confirm this in 1979 in his later years.

Mao Dun was not only the first person to introduce Sholom Aleichem to China, but also the first one to translate his works. His translation of Sholom Aleichem's fiction, *The Man from Buenos Aires* appeared in the *Fiction Monthly* No. 10 of 1921 published by Shanghai Commercial Press. Later on, it was incorporated into *Fiction Monthly*, Series No. 54 *The Anthology of New Jewish Fictions* (1925), and then into collection of Mao Dun's translation of short stories entitled *Snowman* published by Shanghai Kaiming Publishing House. (First edition appeared in 1928, and by 1931, the book reached its third edition.)

During the following years, on the initiative of Mao Dun, Sholom Aleichem's works were translated into Chinese and spread far and wide in China.

The late famous writer and translator Lu Yan made great contributions in this field. He began to translate Sholom Aleichem's fiction from Esperanto into Chinese quite long ago, and his translations of Sholom Aleichem's *Crabchik* and *Miracle Hashono Rabo* (*The Slowpoke Express*) were published in *Eastern Miscellany* in Shanghai in 1924 and 1925 respectively. In 1926, Lu Yan translated *The Selected Jewish Stories* with great enthusiasm, which was published by Shanghai Kaiming Publishing House. To meet the demands of the readers, the second edition of the collection was brought out in 1927 with a fine cover of new design. Six pieces of Sholom Aleichem's works were included in the collection, which made up more than a half of the total.

After that, more translations of Sholom Aleichem's works appeared from time to time in Shanghai and the rest of China. The veteran writer Lou Shiye translated the short story *Three Little Heads* which Sholom Aleichem had written for children. The translation was first published in the *Sea Wind Weekly* of 1929 in Shanghai and then included in *Selections from*

*Rising World Literature*, entitled *The Bridge*, brought out by Literature Publishing House in the same year. At least three Chinese versions of *Three Little Heads* have appeared in China.

Almost at the same time when *The Bridge* was published, Zhou Zuoren's translations of Sholom Aleichem's two short stories *A Pity for the Living* and *Passover in a Village* together with the translator's very long postscript appeared in the *Fifth Volume of Yushi* in 1929, a weekly published under the direction and editorship of Lu Xun.

In the 1930's, the famous translator Fu Donghua published his translation of one of Sholom Aleichem's short stories in *Literature Monthly* of Life Publishing House in Shanghai and included it in his *Collection of Translated Short Stories* entitled *Outlawed* which was published by Shanghai Commercial Press.

In 1947, Shanghai Cultivation Publishing House republished Sholom Aleichem's short stories under the title of *The Happiest Man in All Kodny* translated by Liu Wugou, the daughter of the famous Chinese poet Liu Yazi. The first edition of the collection had been printed in Guilin during the War of Resistance against Japan. It was the first book of selected works of Sholom Aleichem ever published in China.

There was one thing worth mentioning in the 1940's. Jewish friends coming to Shanghai as refugees during World War II published Sholom Aleichem's works and wrote articles about him in Russian language. I have two books of this kind in my library: Sholom Aleichem's *The Railroad Stories*, *Tales of a Commercial Traveler* published by Gong Publishing House and *Jewish Writers* published by Jewish Book Publishing House (whose editor, D. B. Rabinovich, was SJI member Rena Krasno's father) in 1942. The first piece in the second book is a 28-page long treatise on Sholom Aleichem under the title of *Sholom Aleichem—People's Talent*. There might be some other books of this kind which have not yet been discovered. Nevertheless, the fact that Jewish friends tried their best to get Sholom Aleichem's works published in spite of



orchestra's conductor. Among the refugees who joined the Shanghai Municipal Orchestra was the violinist Ferdinand Adler, who had won the Ibach Prize in Germany some years earlier. He quite often performed solos with the orchestra. After WWII he returned to Vienna and became first violinist with the symphony there.

Violinist Otto Joachim and his brother, Walter, a cellist, were also outstanding musicians. Otto organized a Jewish orchestra and he himself conducted it. To earn a living he also opened a music store opposite the Lyceum Theatre on Route Cardinal Mercier (now Maoming Lu South). Both of the Joachim brothers had moved to Singapore after Hitler seized power, and in 1943 had come to Shanghai. Otto was already composing by that time, his most notable work being a symphonic poem, "Asia".

In 1949 the brothers emigrated to Canada and became well known both as instrumentalists and as music teachers. Otto joined the Montreal Symphony Orchestra as first violinist and taught at both McGill University and at the Conservatory in Quebec. His major contribution, however, was in composing. His son, Davis, who was born in Shanghai in 1949, is now a guitarist in Canada, as well as composer, music teacher and editor. Davis, along with his father and uncle, is listed in the "Cyclopedia of Music in Canada" the ultimate tribute to outstanding musical achievement.

Walter Joachim, the cellist, faced great privation when he first came to Shanghai. He worked during the day in a menial job and in the evening he played in DD's Coffee House and in a dance hall. As Maestro Foa was very fond of dancing, it was in the dance hall that he happened to hear Walter play and recognized his immense talent. Foa then invited him to join the orchestra. Walter also later went to Canada with his brother, making his living as a musician. In 1986 he came back to Shanghai, by invitation of the Shanghai Conservatory of Music, to meet again his old colleagues.

Other Jewish musicians were invited to teach at the Shanghai Conservatory and at Shanghai's leading

universities. These musicians made very important contributions to the musical life of Shanghai. Henry Margolinsky, an excellent pianist, and his wife Irene, a lyric soprano, were both professors at the Shanghai Conservatory. Ada Bronstein, also a pianist, taught there until 1954. Erwin Marcus, formerly a Vienna choir director, came to Shanghai in 1938 and conducted both grand opera and the International Choral Society. He taught in the conservatories in Shanghai and Nanjing. Herbert Ruff, pianist, accompanist, conductor, and composer also taught in the Nanjing Conservatory from 1947-52, after leaving Shanghai.

The most famous of these musicians were the violinist Alfred Wittenberg and the composer Wellgang Fraenkel. After WWII Professor Wittenberg remained in Shanghai where he was regarded as the most accomplished musician from the west. He had become famous in 1912 when he first played in a trio ensemble with the world-famous pianist Schnabel and cellist Hekking. Wittenberg was later invited to teach in the United States but he preferred to remain in Shanghai with his pupils (of which the translator was one—Ed). He was not only an outstanding violin teacher but also an accomplished pianist. He died in Shanghai in 1953, his violin in his hand and a Bach solo sonata on his music stand. His violin was later sent to Israel in memoriam.

Wellgang Fraenkel was a versatile musician for both composing and performing and he also possessed a photographic memory. While living in Germany his occupation had been that of a lawyer; music was only a hobby. He played both the piano and stringed instruments well. In Shanghai he played with the Shanghai Municipal Orchestra in the string section and switched from violin to viola with ease whenever an additional player was needed. His composing was innovative and earned high praise.

In addition to his photographic memory, Fraenkel's musical knowledge was unsurpassed. once a violinist wanted to play Mozart's Violin Concerto No. 3 in G Major with the Symphony but had only the piano score

while the orchestra needed the full score to play the accompaniment. The violinist turned to Fraenkel for help. Having neither the full nor the petite score and depending solely on his memory, he wrote out the entire score for the orchestra. Afterwards someone checked Fraenkel's work against Mozart's original score, and there was almost no difference.

While in Shanghai Fraenkel taught composition as well as harmony and counterpoint. He also introduced to his students new composition systems, and was the first person to introduce the "barless" system to China. Many of China's current composers were his students.

The Jewish influence on the intellectual life of Shanghai was not only musical but also literary. Many of the refugees were already experts in the book trade before coming to Shanghai, so they resumed their old profession shortly after arriving. Because they were from the west they already had good contacts with western book dealers. It was not only easy for them to develop sources for books, but also to attract many customers.

The refugees ran such bookstores as the Book Mart, the Lion, the Western Art Gallery, and the Paragon. These offered, in addition to Jewish books, calendars and articles of worship, encyclopedias, dictionaries, musical scores, books on painting and photography, maps, etc. Books in these shops were in English, French, German and other European languages. Their rare books, first editions and books autographed by the authors were especially popular with book collectors.

The stores also had special rooms for Chinese books printed in Shanghai or Beijing by British or French presses and for scholarly books on Chinese history, literature, and customs published in the west. Several bookstores also opened lending libraries, especially welcomed by Shanghai's foreign community.

Among the Jewish refugees many were publishers, editors and reporters. One was Johannes Koenig, who later returned to China as the German Democratic Republic's first ambassa-

dor. From the end of 1939 until the Pacific war broke out there were three German dailies published in Shanghai, two morning papers and one evening.

One of the morning papers, the Shanghai Jewish Chronicle, was originally a weekly but subsequently became a daily. After WWII it changed its name to The Shanghai Echo and was published continuously until 1949. It was the longest running Jewish newspaper in the German language in Shanghai. The other morning paper was Die Gelbe Post, published by A. J. Storfer, a psychologist and former pupil of Freud. At first it was a monthly, then became a weekly and then a daily. Its content was mainly cultural and it was regarded as the best newspaper of its kind in Asia. The evening paper was called the 8-Uhr Abendblatt.

It is noteworthy that elsewhere in the world at that time even the largest community of Jewish refugees could produce only one newspaper, but the Jews of Shanghai, even under difficult conditions, published three. We owe it to these newspapers and magazines that we now have so much information available to us on life in the Shanghai Jewish community in those years.

In addition to three newspapers, the refugees also published numerous weekly and monthly medical and religious magazines in German, English, Polish, Yiddish and even in Chinese. For example, the magazine of the Chinese-European medical Association was published in German, English and Chinese.

There was also a Polish newspaper, Echo Szanghaiskie, with an extra edition in both Polish and Yiddish. Der Yiddisher Almanach was published in Yiddish, English, Russian and German. In order to keep alive the study of the Jewish religion in the Hebrew language, both textbooks and secular articles were printed in Hebrew. Thus there was an active press in six languages, thanks primarily to the Jewish refugees in Shanghai.

What became of all these refugees and their vast cultural heritage? Between 1939-45, 1,681 (13.3%) of the refugee community died—many weak-

ened by the suffering they had endured under the Nazi occupation and in their forced migrations. After the war ended, some went to the United States and to Latin America. When the state of Israel was established in 1948, a Consul from Israel came to Shanghai to process visas for refugees to emigrate, and a great number went to Israel. Among them was violinist Mischa Riskin, soloist and concertmaster of the Shanghai Symphony Orchestra.

By 1949, however, out of a refugee population of approximately 20,000, around 10,000 still remained. After 1949, with the help of the new Chinese government, another 9,700 went to Israel. In 1957 only 100 remained and in 1976 only 10. The last remaining Jewish refugee in Shanghai, who was married to a Chinese woman, is reported to have died in 1981.

Thus as the years elapsed the refugees left as silently as they had come. After forty years the impact of the culture they brought with them—and the hardships they endured—has been diluted, just as the image of their ancestors in the ancient city of Kaifeng. The younger generation of Shanghai does not know that once a persecuted people came, found refuge, and enriched the cultural life of their city. We learn the story of their adversities and triumphs only from the yellowing pages of newspapers and journals in library archives. It is only in the musical world of Shanghai that their names are still remembered — as the teachers of those who now teach and compose. In the strains of lovely music played by each succeeding generation the cultural legacy of Shanghai's Jewish refugees will never die.

**Membership in the Institute is open and we cordially invite you to join in supporting our endeavor.**

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## SHOLOM ALEICHEM AND SHANGHAI

by Yao Yi-en,  
Senior Research Fellow, Shanghai  
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I. To begin with, a letter by M. Gorky  
On April 21, 1910, Maxim Gorky wrote a letter to a writer, which reads as follows:

"My dear colleague,

Your book has been duly received. Having read it, I could not help laughing and crying. What a fantastic book! The translation seems to be to be quite good, and it was done out of love for the author, though in some places, the difficulty to convey in Russian the sad and touching humour of the original is felt. I mean it is just felt.

I like this book very much. I would say again that this is a great book. It is full of noble, kind and sincere love for the people, which is so rare in the present day.

I sincerely wish your book success, and I have no doubt of it.

Shaking your hand.

M. Gorky

Capri, April 21, 1910"

The colleague who received this letter was the famous Jewish writer Sholom Aleichem.

The book mentioned in the letter was Sholom Aleichem's famous work The Adventures of Motle, The Cantor's Son, whose Chinese version was published in Shanghai in 1957.

"The sad and touching humour" is an important feature of Sholom Aleichem's works.

"The noble, kind and sincere love for the people" is the starting point of Sholom Aleichem's creation.

As the translator of the Chinese version of The Adventures of Motle, The Cantor's Son and the researcher of Sholom Aleichem, I would like to brief you about Sholom Aleichem first and then go into his influence in Shanghai and in China as a whole.

II. Life and creation of Sholom Aleichem

Sholom Aleichem — that is to say, "Hello There!", which is the pen name of Sholom Nohumovich