

first meeting of the Mumbai Municipal Corporation was held in the Library building. The Mumbai Municipal Corporation renamed a road by the "David Sassoon Library Marg" instead of its original name "Hope Street" in 1994.

Previous recognition of the importance of this monument by the Postal Department came in the form of a Special Postal Cover on the occasion of the 140th Anniversary of the David Sassoon Library and Reading Room. On 30th November 1998, the Ministry of Communications, Department of Posts, Government of India is releasing a "Commemorative Postage Stamp" on the David Sassoon library & Reading Room in recognition of the Library's services for the last 150 years. This Library is, probably, one of the few to be open on all 365 days from 8:00 a.m. to 9:00 p.m. Some repairs to the library are envisaged to be carried out at an estimated cost of approximately Rs. 5 lakhs. Any donations may be mailed by registered airmail to Mr. V. R. Ajsaonkar, President, David Sassoon Library & Reading Room, 152 M G Road, Off David Sassoon Library Marg, Fort, Mumbai - 400 023. Cheques could be drawn in favour of "David Sassoon Library & Reading Room." Donations made over Rs.1 lakh would be listed on a plaque in the Library.

ORT, India – A Centre for Learning

In 1959 Gerhard Gabriel, an industrialist and a prominent member of the Jewish community visited Israel for the first time. There he met three Bene Israeli Jews who had migrated from India to Israel under the Law of Return (which entitles every Jew anywhere in the world to return to Israel). The youths were jobless. It was then that Gabriel hit upon the idea of setting up an arm of the ORT in India. ORT was first founded in Russia in 1880 with the objective of helping impoverished Jews in Russia.

Today ORT, with its headquarters in London is considered to be the largest non-governmental, non-profit, non-political organization for education and training in the world.

ORT India was established in 1960. It began by conducting evening classes in maths, English and mechanical drawing. Over the years ORT India began providing technical training and classes in cosmetology, hair dressing and beauty care, travel and tourism, food and nutrition. Traditional Bene Israel ritual objects are also made at the ORT. A computer centre for learning the usage and application was opened in 1987.

A kindergarten, a bakery and a frozen meat department complete the prime objective of ORT, India: To help a Jew remain a true Jew.

Visit the Sino-Judaic Institute's Page on the Web
www.sino-judaic.org

The Last Jews in Calcutta

This is the first video produced that recalls the past glories of the Jewish Community of Calcutta; capturing its fast disappearing existence amidst the rapidly expanding megalopolis of Calcutta.

Mr. Albert Jacob revisits the city of his birth:

- the magnificent synagogues standing in their naked majesty - without worshippers
- the Jewish Boys School and Jewish Girls School bustling - without Jewish Children
- the cemetery whose gravestones sing - of the prior glories
- and also some remaining Jews recalling memories of Jewish Holidays past

The video, in English, is available in PAL-(UK) and NTSC-(USA) versions.

NTSC version	\$39.99	single copy
PAL version	£29.99	single copy

Posting and handling are an additional \$4.99 or 3.99 per copy.

Both of these videos can be obtained in quantities of 5 or more (mixed or matched) at the discount price of:

NTSC version	\$36.99	single copy
PAL version	£26.99	single copy

To order, please make checks payable to "RBIS" and mail to: RBIS, 500 Bloomfield Ave., Verona, NJ 07044, USA. Please be sure to include your name, address and phone number. Please allow 4 weeks for delivery.

REMEMBERING LEO GABOW

(1916-1998)

by Michael Pollak

I met Leo Gabow for the first time in the summer of 1980, some months after we had started corresponding with each other about a subject of mutual interest—the story of the Jews of Kaifeng. Our correspondence continued as the years went by, and we were also able to meet and get to know each other personally in the course of my semi-annual visits to two of my daughters who live in the Bay Area. My wife and I, in addition, had the pleasure of spending some days with Leo and his wife Bess when the four of us came together in the spring of 1984 for the opening of an exhibition dealing with the Jews of old China that was mounted in Tel Aviv by the Museum of the Jewish Diaspora (Beth Hatefusoth).

Leo Gabow was a man of vision, courage and enterprise. Born in Norfolk, Virginia, on September 11, 1916, he lost his father during the influenza epidemic of 1918 and his mother when he was fourteen. Discharged from a New Jersey orphan asylum at sixteen, in the worst part of the Great Depression, and unable to obtain employment locally, he, like so many others, wandered about the country – often going hungry and sleeping outdoors – in the hope of finding work elsewhere. This difficult period in his life came to an end when he succeeded in obtaining employment as a highway worker with the newly created Works Progress Administration and was at last able to eat regularly and sleep with a roof over his head. Although the job, as he once told me, was backbreaking and low paying, it gave him an opportunity to face life with a sense of dignity.

During World War II, Leo served as a naval medical corpsman, participating frequently in dangerous air rescue missions in the Pacific combat zone. With war's end, he worked in various aspects of the medical field while supporting a family and studying chemistry at San Francisco State University. After receiving his undergraduate degree, he found employment in a medical laboratory in San Francisco. A later position with a large American pharmaceutical firm brought him and his family to Hong Kong, where they spent five years, during which he succeeded in establishing a medical import-export business of his own. This venture, which required him to travel extensively throughout China and much of the rest of Asia, was brought to an end when a large shipment of medical supplies that he had imported was hijacked as it was enroute to its final destination.

Returning to California in 1962, Leo continued his work in the medical field until his retirement in 1978.

Leo was possessed of a fine, inquiring mind. An autodidact who immersed himself in the study of world history, and especially

(continued on page 7)

ACTIVITIES IN KAIFENG

by Al Dien
SJI President

1. Books to Kaifeng

Scott A. Savitz, a graduate student in chemical engineering at the University of Pennsylvania and who has visited Kaifeng, has volunteered, on his own initiative, to send books in Chinese concerning Judaic studies to members of the Jewish community in Kaifeng. He is well aware of the sensitivities this involves and will select books which cannot arouse official concern because of religious content. He has already sent a translation of Chaim Herzog's "The Jews" and Zhu Weizhi's "Hebrew Culture," also in Chinese, to a contact he has there, and has received words of appreciation. I have agreed that the SJI will subsidize this project, which will not cost more than a few hundred dollars over the next several years. We still have a budget of unspent funds for the purpose of sending books to China, and this qualifies under that heading. We will also alert Profs. Xu Xin and Pan Guang to recommend to us appropriate titles. Prof. Xu's "A Catalog of the Chinese Books about Israel and the Jewish Culture" will facilitate this program.

2. Minyan in Kaifeng

This was the brainchild of a group of fourteen people, mostly Jews, now stationed in China in one capacity or another who, accompanied by Prof. Xu Xin, went to Kaifeng last December to learn more about the Kaifeng Jews and to explore their own Jewish identity. In their report, they said:

Adventures in Kaifeng

The three days of exploration in Kaifeng began with an examination of the physical remains of a past community, and ended with a discovery of the spiritual legacy of the present community. At the Tri-provincial Meeting Hall, the Minyan viewed a model of the Northern Song capital, scrolls and photos of Jewish sites long past. From there, the Minyan climbed to the fourth floor of the Kaifeng Museum, where they inspected stone steles, rubbings, drawings of the ancient synagogue, and a map of the migration of Jews throughout China. The Minyan then strolled down "South Teaching the Torah Lane" through the Jewish quarter, past the synagogue site, now a hospital, through a construction area to a well, which once sat inside the synagogue grounds.

Friday evening, the Zhang family invited the Minyan into their home for a kosher Chinese dinner. The Minyan, in turn, created a Kabbalat Shabbat service complete with candles, wine, and challah. Saturday morning, the Minyan visited with other Kaifeng Jewish descendants at the Zhao and Ai family residences and shared Shachrit services with the Shi family. Many of the group felt the highlight of the trip occurred when five members from the Zhang and Shi families were called up

(continued on page 8)

TABLE OF CONTENTS

Featured Articles
 Remembering Leo Gabow 1
 Activities in Kaifeng 1

Letters to the Editor 3

In the Field 3

Articles
 Shanghai Restores a Lost Synagogue 5
 The Vanishing Western Heritage of Shanghai 6
 Four Decades of My Life 8
 Jews of Shanghai Exhibition 11
 Expatriates Revive China's Jewish Centers 12
 Filming in Shanghai 12
 Return to Shanghai China 13
 Tokyo's Rabbi 14
 History of David Sassoon Library 15

SJI MEMBERSHIP

Country	Total
United States	299
China	13
Israel	14
England	9
Hong Kong	7
Canada	6
Australia	4
Japan	1
Germany	1
Indonesia	1
South Africa	1
Taiwan	2
Italy	1
TOTAL:	359

FROM THE EDITOR

Apparently my editorial in the last issue of *Points East* struck a responsive chord among readers, both Chinese and Jewish. Although the letter by Ralph Hirsch, included in this issue, was the only one available for publication, I did receive several private letters thanking me for raising the subject, a few e-mails, and even a phone call or two. Since writing that editorial, I have learned from the media that my worst suspicions were true: that there was government collusion with the rioters in Indonesia, that the atrocities committed were not just permitted but actually encouraged in some quarters, that the Chinese minority in Indonesia has been subjected to all sorts of legal and social discrimination. And it is not over yet.

Equally clear from the responses I received is that our Chinese readers feel as keenly about the overseas Chinese communities as our Jewish ones do about their fellow Jews in the Diaspora, and that Jews are deeply troubled by a situation that is so reminiscent of Russia about a century ago. Perhaps there is a need for some form of Sino-Judaic relief effort, not to mention political representations; perhaps these have already been made by the Chinese and Israeli governments. The Sino-Judaic Institute is not a social service or political action organization, so we are not the right vehicle for such efforts, but I would be interested to know if our readers have any thoughts on the subject.

At just about the same time as this was happening, my friend, Prof. Al Yee, brought to my attention a book published by the University of Washington in 1997. Edited by Daniel Chirot and Anthony Reid, *Essential Outsiders* compares various aspects of these two people's roles in the modern transformation of S.E. Asia and Central Europe. We'll have a review of it in a forthcoming issue. And, while on the subject of books, another colleague and fellow SJI Board member, Prof. Vera Schwarcz, has published a new book, *Bridge Across Broken Time: Chinese and Jewish Cultural Memory*, (Yale University Press, 1998). Some of our long-time readers of *Points East* will remember her earlier ruminations on this fascinating cross-cultural literary study. We hope to have a review of it in a forthcoming issue as well.

Finally, a good and peaceful New Year to all our Jewish readers, their families, and friends – which means, by extension, all of you who read this publication!

Anson Laytner

Points East

Anson Laytner, Publisher

Points East is published by the Sino-Judaic Institute, a tax-exempt, non-profit organization. The opinions and views expressed by the contributors and editor are their own and do not necessarily express the viewpoints and positions of the Sino-Judaic Institute.

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FINANCIAL REPORT AVAILABLE

SJI members interested in receiving a copy of the annual financial report should send a self-addressed envelope to: Shelton Ehrlich, Treasurer of the Sino-Judaic Institute, 755 Northampton, Palo Alto, CA 94303.

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Rose runs a full-service Jewish community center in Hiroo, an elegant Tokyo neighborhood in the swank Shibuya-ku ward where many diplomats live. The three-story concrete and brick building, erected in 1971, would fit right in any elegant section of Toronto or Los Angeles, Sydney or Berlin.

Like many buildings in Tokyo, the light fixtures, grills and other decorative elements provide a subtle touch of Japanese aesthetics. And like many Jewish institutions across the world, this facility was erected through the generosity of its members, one of whom was the late Israeli billionaire Shoul Eisenberg, who made his fortune trading in the Orient.

The JCC includes a 3,000-volume Judaica library. While the religious texts are in Hebrew and Aramaic, most of the books are in English with a handful in French, Spanish and other European languages. There are only a few volumes in Japanese.

On the JCC's third floor – "closest to God," says Rose – is a 150-seat synagogue. Sabbath services are held every Friday evening and Saturday morning, as well as on the new lunar month and holy days. For Rosh Hashanah and Yom Kippur, partition walls are moved aside, expanding the decorous hall to 450 seats.

The second floor houses the library, a toddlers playgroup attended by 10 to 20 children under age 2, and the Sunshine Montessori school with 21 children between the ages of 2 to 4. There are 45 children enrolled in the Sunday morning and Wednesday afternoon kindergarten through 8th grade Hebrew school.

The adult education program, which Rose initiated, offers a wide range of classes. Eight Japanese are currently enrolled in a conversational Yiddish class. Half of the 30 students of Hebrew are Japanese.

The JCC includes an outdoor swimming pool, a *mikvah* (ritual purification bath) and a glatt kosher kitchen – the only one in Japan. Kosher meat and Passover foods are imported from New York since they are cheaper than similar products from Israel. The JCC sells foodstuffs to its members. "You want to encourage people to keep kosher and if it's too expensive they won't do it," Rose notes.

The ground floor contains offices and an enclosed parking lot. Security is tight as

the JCC is considered a potential target for Arab terrorists. Rose and his wife, Paulie, live in an apartment in the complex, along with their young child.

The JCC is self-sustaining, with its budget coming from member dues, and donations from visitors and former Tokyo residents now returned to their homes abroad. . .

Rose also ministers to Kobe's handful of Jews. The Kobe synagogue, damaged in the massive Jan. 17, 1995 earthquake, was restored with the help of Vancouver's Jewish community.

One of Rose's big challenges is reaching out to the secular Israelis who pass through Tokyo. "We are working very hard to reinvigorate the Israel-Diaspora tie. If they're not traditional, it's strange for them to support the synagogue," he observes.

"I want to create a sense of Jewish belonging for people who are far away from home, and to create a warm feeling for those for whom this is their first contact with the Jewish world.

"The nature of the community is quite transient, and even the rabbis are transient," says Rose. "In part, I am a caretaker to ensure the continuity and survival of this community."

Reflecting on the ever-busy JCC, which caters to the gamut of Jewish identified – both Japanese and foreign, Rose concludes: "This is klal Yisrael (the entire Jewish people) at its finest."

History of David Sassoon Library

by V. R. Rjgaonkar

The David Sassoon Library and Reading Room in Bombay, the first building to come up at the southern end of the Esplanade in the historic Fort area of Mumbai has, since its completion in 1870, been a landmark in the city of Mumbai. It is listed as a Grade I building under the Heritage Regulations of the Mumbai Municipal Corporation Act 1995.

Originally, the Institute was conceived as the "Bombay Mechanics' Institute" in 1847 by some young mechanics working in the Royal Mint and Government Dockyard as an association to promote knowledge and learning. The objective was to set up a li-

brary and museum of mechanical models and architectural designs as well as to organize lectures and discussions on science and technology.

The Institute began in a room in the old clock tower above the entrance to the Government Dockyard, Marine Street, Fort. It was shifted to a room in the Fort area, then back to its original clock tower room and finally to its present venetian Gothic building. At the front of the building is a 12 foot wide arcade, the central portion of which, being one floor higher than the rest of the building, forms a clock tower. Nestled behind the building, a re-landscaped small verdant garden serves as a wonderful outdoor, reading and relation area for the Institute's members.

The Library owes its beautiful building to the generosity of Sir David Sassoon, the great Merchant Prince of Bombay of those days, who gave a donation of Rs.60,000/- in 1863 to the Mechanics' Institute to provide it with a suitable building. The Government gave a like amount and leased at a nominal rent an excellent site on the Esplanade measuring 1,485 sq. yards. It was designed by Colonel F.A. Fuller, Government Executive Engineer to whose genius the city owes some of its most remarkable buildings. The building was formally opened on March 24, 1870 as the renamed "The David Sassoon Mechanics' Institute."

In spite of the passage of decades, the philanthropic involvement and interest in the well-being of the Library of the Sassoon family and the larger Jewish community in India and abroad continues to this day.

The Library has a collection of about 45,000 books in English, Hindi, Marathi and Gujarati. A part of this is a priceless collection of old and rare books, the oldest dates back to 1798. The process of computerization is well underway and some major projects that the Institute looks forward to are microfilming and the installation of Internet access facilities. A harmonious blending of tradition and modernity is what the Library has worked to achieve and maintain through all its efforts to restore what has existed and to install these facilities that a modern library needs.

One fact that deserves special mention is that the David Sassoon Library Building, with the generous financial help of corporate houses, trusts and individuals, is the first of the Grade I Heritage monuments to undergo conservation recently. Also, the

street markets were full with fruit, vegetables, live seafood and meat, clothes and local wares.

The Bund frontage has not changed. In Nanking Road, many of the old buildings remain, but there is a great deal of building going on, with the Wing On now dwarfed by skyscrapers. We went on the Underground system, which is beautifully setup and very clean.

At breakfast, I was most touched when Noemi (one of our party) brought out a small birthday cake with a candle and everyone sang "Happy Birthday" to me. In the evening Mr. Chen arranged a Welcome Dinner in a nightclub called "The Gap." Following a wonderful meal a birthday cake and candles was brought and the band sang "Happy Birthday" for me.

Both for the making of the film and for us it was important to see and be filmed at the places where we lived those many years. In Honkew, there was filming in the small lane, including where I used to live. Unfortunately the room we lived in was closed, but we saw where my mother cooked, the "roof garden," the dark stairs, and the sink in the courtyard and the equivalent room downstairs. It really is astonishing how friendly the Chinese people are. They were most pleased to see us and help. We also met up with an old man, who remembered the Jews living there and he even spoke some German. He was most happy to see us.

I found the old market where my mother always shopped. At Chusan Road (Huosan Road) park we viewed the memorial to the Jewish refugees and then we walked through Chusan Road to the Synagogue where there is a museum of pictures of the ghetto period. While much had not changed and brought back many mixed emotions to me, there was a great deal of building going on indicating that in a few years the whole area will be changed beyond recognition.

One of my strongest memories is of a visit to Long Wha, when I was four, with my mother. She had heard the day before that her only brother had been caught by the Nazis; she spontaneously decided to light incense for the Buddha and commented often during the war whether the Buddha of Long Wha was looking after her brother. He survived three years in Buchenwald. I

always felt drawn to this temple and so we were taken there and I bought some incense, lit it and told the story to the camera. It was wonderful to see the temple is still beautiful with its many images, and to see people, including young ones, worshipping there.

While we did some things on our own, it was far more exciting to do them as a group visiting some of the famous sites of Shanghai including the Yuyuan (Mandarin) Gardens, strolling along the Bund, admiring the developments in Pudong (Pootung), with skyscrapers, many still under construction and the tallest tower in Asia, and cruising on a boat on the river in the evening. At a dinner hosted by Kurt Duldner at the Peace Hotel (Cathay Hotel) we had a lovely meal, admiring the hotel's Art Deco.

We were very impressed by the Shanghai Museum, a magnificent modern building on what used to be the race course, which houses a beautifully exhibited magnificent collection of Chinese art and artifacts. We visited the beautiful temple of the Jade Buddhas, one reclining and one sitting.

We attended an interesting filming session at the rehearsal rooms of the Shanghai Symphony Orchestra, with Heinz Grunberg (one of our group) as guest leader. An evening visit to Prof. Pan Guang's flat, was spent chatting, taking pictures, etc. It was Prof. Pan Guang's resources that provided Mr. Chen with the basis for the film.

On our last full day we went firstly to the "Grand View Garden." This is an old estate, where artists worked. It includes a Pagoda and many temple-like structures around an artificial lake, near a large lake. Then we went on to the old small picturesque city, Zhou Zhang, built on canals. After a banquet lunch in a newly developed lakeside resort, which included a leg of pork in a sauce, a specialty of this area, and snake. Someone asked if snake is Kosher, to which someone else replied, "Only if it is circumcised."

In the evening Mr. Chen gave a farewell speech. Rena Krasno had written a very moving poem, which was read by Noemi. We sat and talked for a little and said sad farewells, as we were all sorry this most interesting week was over.

Tokyo's Rabbi

excerpted from *The San Francisco Jewish Bulletin*, September 4, 1998
by Gil Kezwer

Scattered across the sprawling metropolis of Tokyo, with its 12 million residents and 10 million daily commuters, is a tiny Jewish community of less than 1,000 people.

Rabbi Carnie Shalom Rose of Winnipeg has been living here since July 1997 on a three-year contract to try and invigorate one of the world's most exotic and divided Jewish communities.

Rose, 30, was born in New York, but grew up in Winnipeg. He earned his bachelor's in comparative religion from the University of Winnipeg, and after being ordained by the Conservative movement's Jewish Theological Seminary in New York City, got his first congregation in Columbus, Ohio.

But it's in cosmopolitan Tokyo that the ever-ebullient Rose – who defines himself as a "committed post-denominationalist" – really feels in his element.

"This is the right job for me because of its multicultural nature. This is pluralism at its best," he says, pointing out that his "congregation" includes Orthodox, Conservative and Reform Jews, the unaffiliated, gays and lesbians, and even the occasional Chassid in the international diamond business just passing through.

About half the members hail from the United States, one third from Israel, and the rest from disparate countries including Canada, the Czech Republic, Switzerland, Russia and France. The congregation has both Sephardi and Ashkenazi members. On the High Holy Days last fall, Rose held twin services in their respective rites.

Tokyo's Jewish community is not only ethnically fragmented but transient, Rose explains. The main group is made up of foreign diplomats, businessmen and journalists based here. Then there are young Israeli backpackers trekking across Asia after completing their three-year stint in the Israeli army. And, taking outreach to the streets, Rose also finds young Israelis in the swinging Shinjuku entertainment district where many foreigners hawk inexpensive silver jewelry bought in Thailand or India.

IN THE FIELD

◆ Remembering Shanghai at Yad va-Shem

Israeli Consul General in Shanghai, Mr. Yaakov Keidar, has written to the Board of Directors of the Yad va-Shem Memorial Museum in Jerusalem, calling upon the Museum to commemorate and perpetuate the story of Shanghai's role in saving Jews during the Holocaust. In his letter, Mr. Keidar asks the Museum to display photos and archival materials and offers to put Museum officials in touch with Chinese officials and scholars in order to accomplish this goal.

◆ Jews in India Celebrated

The Jewish Community Center of Northern Virginia (Fairfax) is sponsoring an eight week special focus on the Jews of India, from October 15th through December 8th. These events commemorate India's 50th anniversary of independence and the five years of India-Israel relations. The focus of the celebration is an exhibition of art by Jewish-Indian artists featuring: Siona Benjamin, Ben Tzion, Joan Roth, ORT Bombay artists, and items from the Kenneth Robbins' Collection. Romiel Daniel will present a slide and musical lecture on Indian-Jewish religious music and a session on Indian-Jewish cuisine will be held.

◆ Article Published

Congratulations to Prof. Donald Daniel Leslie and Michael Pollak on the publication of their joint article "The Fink-Liebermann Visit to the Kaifeng Jews," which appeared in *Studies in Bibliography and Booklore*, volume 20, 1998. *Studies* is published by the Library of the Hebrew Union College.

◆ News from Jewish Shanghai

Seth Kaplan in Shanghai has sent in the following update:

As of August 1998, the Jewish Community in Shanghai has a full-time Rabbi. Chabad Lubavitch in New York has sent Rabbi Shalom and Dina Greenberg to live permanently in Shanghai. Rabbi Greenberg is the first full-time rabbi living in Shanghai since the early 1950s. Rabbi Shalom is from Israel and his wife, Dina, is from Cleveland, Ohio, USA.

Since their arrival, the community has had regular, weekly Friday night services and dinner in the Shanghai Centre, West Apartment Complex, 8F, Activities Room. We also celebrated all High Holidays both on the 8th floor and on the 3rd floor of the Portman Hotel next door (for larger events). We had 95 for the first night of Rosh

Hashanah. The hotel prepared everything for us completely Kosher. We have just built a Sukkah on the 29th floor of the Shanghai Centre for this coming week's activities.

In recent weeks, the Shanghai Jewish Community has also started organizing monthly Happy Hours and other social events. Some 50 members recently watched a movie on Israel Epstein's lifetime in China during San Francisco Week (Shanghai's sister city) here. [The film was "Round Eyes in the Middle Kingdom" by filmmaker Prof. Ron Levaco of San Francisco State University.]

◆ SJI Website Up and Running

Thanks to Josh Singer, now of Portland, Oregon and formerly of Oberlin College, the Sino-Judaic Institute has its own website. The site features both basic information about the Chinese Jews and the Institute as well as changing features and articles from *Points East*.

Check out the SJI page at:

www.sino-judaic.org

Tell your friends and colleagues.

MARSHAL DENENBERG REMEMBERED

Sino-Judaic Institute Board Member, Marshall Denenberg, died in his home of a heart attack on Friday, August 14th. He was 61.

A physician by profession, Marshall was also a long-time community activist and leader. Besides serving for many years on the SJI Board, he was a former president of the South Peninsula Council of the Jewish Community Federation, a founder of its Community Relations Council, a president of Palo Alto's Congregation Kol Emeth, and a president of the Maimonides Society, an organization of Jewish physicians.

Our condolences to his wife Betty, his daughters Laura Denenberg and Cheryl Bader, and the rest of his family. Zichrono livracha – may his memory be a blessing.

LETTER TO THE EDITOR

Dear Editor:

Your editorial in the July issue of *Points East* raised intriguing parallels between Jews as historic victims of persecution in Europe and the ethnic Chinese who were the victims of the recent riots in Indonesia. As you certainly know, there is much more to said on this topic, which has many ramifications, such as the tantalizing bit on the East Indians in Africa that you put in before you ran out of space. It would be a good subject for a symposium by a variety of contributors in the pages of *Points East*, I suspect.

With thanks and best wishes,
Ralph B. Hirsch
Executive Director
Council on the Jewish Experience in Shanghai (CJES)
Philadelphia, PA 19104-4925

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The Sino-Judaic Institute

Page 1 of 1



SJI Homepage

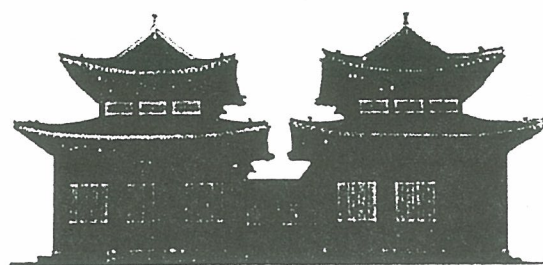
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The Sino-Judaic Institute
 232 Lexington Drive
 Menlo Park, CA 94025

or by phoning (650) 323-1769.

The Sino-Judaic Institute is a non-denominational, non-political and non-profit organization which was founded in 1985 by a group of international scholars and lay-persons for the purpose of promoting friendship and understanding between Chinese and Jewish peoples, as well as to encourage and develop their cooperation in matters of mutual historic and cultural interest. The Institute also assists the remnants of the ancient Jewish community of the city of Kaifeng in their efforts to preserve and maintain the documents and artifacts they have inherited from their ancestors, as well as to reconstruct the history of their community. It supports the maintenance of the Judaica Wing of the Kaifeng Municipal Museum, and publishes general information and scholarly materials dealing with the Chinese-Jewish experience from its beginnings well over a millenium ago to the present day.

This page was created by Joshua Singer.

<http://www.sino-judaic.org/>

10/14/98

Visit the Sino-Judaic Institute's Page on the Web
www.sino-judaic.org

Searching for The Shanghai Jewish Chronicle (SJC)

The Shanghai Jewish Chronicle (SJC), published from 1939 to 1945, was the main newspaper of the German-speaking Jewish refugee community in Shanghai during World War II. A full or nearly full set of the paper would be a highly valuable resource for research into the wartime Jewish refugee in Shanghai. Our association, the Council on the Jewish Experience in Shanghai (CJES), has begun a worldwide search for issues of this newspaper, with a possible view to arranging to microfilm all that can be found. Other storage technologies, such as CD-ROM, have also been suggested.

In the USA, the results of our search have been meager so far. The largest institutional holding we've found in the USA is at the Yivo Institute (25 issues, eleven of these complete, the rest partial). The two holdings listed on-line, at Harvard and at Hebrew Union College, comprise only one issue each.

We have found a handful of issues in private hands -- mainly former Shanghai refugees who now live in the United States -- but we think there may be more and are pursuing that aspect of the search via our newsletter.

We have also begun to look for holdings outside the USA. We know of at least 14 complete issues in the Shanghai Municipal Library, and there may be more.

I would much appreciate your letting me know the extent of the holdings of this newspaper in your institutions's collection. In addition, if you happen to know of significant holdings in other hands, I would welcome your guidance, or any other comments you might have.

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ber of years. Actually, it was half a block away from our hotel on the former #2 Rue de Grouchy. The number remains, but the street name has been changed. Remarkably, the building, a rounded corner 3-story structure, has not been torn down like so many thousands of structures in Shanghai. It faces the same small grassy square of my childhood, on which a statue now stands. In spite of being so close to the hotel, the camera crew needed a truck to carry its heavy equipment and parking was difficult. As we approached my former home I felt my heart pounding. I reached out to lovingly touch the enameled number-plate at the door, which appeared not to have been changed. An old lady was sitting on one of the balconies of our apartment. One of the crewmembers shouted explanations to her in Chinese, and she gestured for us to come up. I dashed up the staircase, as I had done innumerable times when I returned from school. The old lady gazed at me with some curiosity, then noting my obvious emotion suddenly put her arms around me and started to cry.

Our apartment had three bedrooms, each with balcony and separate bathroom (rather unusual for the time), a living room, dining room, kitchen and pantry. It was exactly as I had remembered it: the parquet floors, the heavy windows, the high ceilings, but Every room was now a bedroom. The only people at home, besides the old lady, were a 93-year-old former doctor and his wife. The rest of the tenants most probably had gone to work. The doctor's wife asked me whether any of the furniture there had belonged to my family and told me that, if so, I was welcome to take it. It wasn't and had it been I would, of course, have left it there.

Other participants told me of similar experiences, of tears, of warm welcomes. Kurt Duldner was amazed to see an old European armchair that had belonged to his family still standing in his former home. In fact, he had loved this piece of furniture so much that he had had an identical one made in New York many years later. Now, in Shanghai, the Chinese occupants of the apartment generously offered to return it to him. He refused with thanks.

We had fun at the market and visited former Jewish sites altogether in a group. Israel Kipen, who had once managed the Shanghai Jewish Hospital, was shaken to see that nothing had remained of the beautiful old building except for two columns

of its portico, which will probably be soon torn down. New functional buildings have been erected and the hospital now cares for many Chinese patients.

At *Lunghwa Pagoda* Karl Bettelheim reminisced how, when he lived in Shanghai as a refugee during World War II, his mother learned that her brother had been caught by the Germans while attempting to cross the border to Switzerland. He was a very young child at the time and did not understand the gravity of the situation. They had planned an excursion to the Lunghwa Pagoda, but Karl's heartbroken mother could not, at first, bring herself to go. However, seeing her tearful son's great disappointment she finally made up her mind to take him on the outing. When they entered the temple grounds, an old Chinese woman selling incense sticks stretched a package towards them saying: "Missee buy. Light for Buddha." On the spur of the moment, Mrs. Bettelheim bought the incense and lit a few sticks in front of one of the Buddha sculptures, silently praying for her brother's safety. She was not a religious woman but felt a spiritual solace, a relief. "I hope the Buddha heard us," she told her son. Many times throughout these terrible years, she continued lighting incense sticks. When she found out that her brother had survived Buchenwald her joy was great. Both she and Karl had always connected this miracle with *Lunghwa Pagoda*. Now he stood in the courtyard of the temple and told his story to the film crew, a wonderful moment which I hope will be preserved for all to see.

Heinz Gruenberg will most probably be a central figure in the film because Mr. Chen Yifei devoted so much time to him. Mr. Chen Yifei loves music which he believes transcends all cultural barriers and Heinz is a violinist who performed for 27 years with the Vienna Symphony Orchestra. Heinz wanted to be a musician since his early childhood and, in spite of very hard times, his dotting father bought him a small child's violin during their Shanghai exile, a violin which he still treasures and brought back to Shanghai. "I had wonderful parents," Heinz told me. "It is thanks to their understanding and generosity that I could pursue my dream and study music."

At the outset we were told that we would take part in a documentary, but as the filming progressed I had the strong feeling that perhaps a double project was maturing: a

film which would include Heinz's story, his music, his symbolic violin, and a documentary where all of us would play a part. My conjecture proved correct.

According to Prof. Pan Guang's most recent report, the video version called "Shanghai Sanctuary" was broadcast on August 21st on Shanghai's most popular video channel, and more than a million people tuned in. Since then, Mr. Chen Yifei's office has been receiving numerous phone calls from viewers who expressed how touched they had been by the film, by the love and gratitude expressed by the participants toward the Chinese people. In addition, many had not previously known about the Holocaust. A movie film is being prepared for an international documentary festival in Shanghai this coming December.

Return to Shanghai China

by Karl A. Bettelheim

As a twelve-year-old boy, I stood on the bow of the ship weeping, as the famous Shanghai skyline was receding. This vibrant city had been my home for ten years, since fleeing from the Nazis, and was the only place I remembered. Despite the many hardships, including the Japanese occupation, it was the good nature of the Chinese people, who were always pleasant and helpful to us, despite their own sufferings, which has always remained in my memory.

So it was most exciting fifty years later to be invited by Mr. Chen Yifei to participate in the making of a film about the many Jewish refugees who were saved by finding asylum in Shanghai. I looked forward to seeing the many places, which are etched into my memory and being able to show them to my wife, Shirley.

On arrival, Mr. Chen met everyone with bouquets of flowers. The smiles on all Mr. Chen's party, who greeted us, were even more wonderful, so that we knew a great week was ahead of us.

We were all taken to a hotel, near the Avenue Joffre. Our first impressions, when exploring the city, was of the availability in the shops of many goods, including familiar brand names. The people were well dressed and seemed to be thriving. The

Expatriates Revive China's Jewish Centers

excerpted from *The Jewish Chronicle*, July 23, 1998

by Tom Tugend

(Thanks to Isidore Chevat of New York City for sending this in!)

Hong Kong, the outpost of the British empire until its incorporation into China last year, remains by far the largest Jewish center in the country, with some 3,500 residents.

But the formation of Kehillat Beijing by Beijing's 250 Jews, and of the newly established B'nai Ysrael congregation by Shanghai's 150 Jews, proves once again that it takes only a small critical mass of Jews to trigger a chain reaction of communal activities – and rivalries.

Elyse Beth Silverberg came to Beijing as an exchange student in 1979, married a Chinese businessman and, after founding a medical instrument company, has recently opened the Beijing United Family Hospital.

She has been the sparkplug and steady anchor in a community whose Western business and diplomatic members rarely stay in place for more than three years.

Although Kehillat Beijing has no synagogue, the small congregation has ritual and continuing education committees, and holds occasional retreats led by a rabbi based in Hong Kong.

"We live in an alien place and during the week we are very busy trying to integrate into the local environment. So on Shabbat and holidays, we feel a particularly strong need to bond as Jews," said Silverberg.

Shanghai has a much longer history of Jewish life than Beijing, but its present community is of much more recent origin. . .

Organized Jewish life disappeared until the founding of the B'nai Ysrael congregation some 18 months ago.

The revival owes much to Seth Kaplan, an entrepreneur from New York who was the congregation's first president. Kaplan, 31, sees a parallel between the current influx and the arrival of Jewish merchants 150 years ago.

"Jews make up less than 2 percent of Shanghai's non-Asian population, but they represent 30 percent of the non-Asian entrepreneurs," says Kaplan.

Last April, the city's 150 Jews, representing 11 different nationalities, celebrated Passover, but were unable to agree on one joint communal seder. Instead, there were three seders, one organized by Chabad-Lubavitch, one by the Israeli consulate and one by a private family.

Kaplan says the toughest part of his volunteer job is to prevent the Jewish community from splintering into even smaller parts.

Two buildings which formerly served as synagogues, the Sephardi Ohel Rachel and the Ashkenazi Ohel Moishe, still stand, and the municipality has promised for years to renovate them and return them to the Jewish community.

At the behest of the White House advance staff, the Chinese government completed the restoration of Ohel Rachel, ahead of President Clinton's trip to China. . .

The former Ohel Moishe, which houses a permanent photo exhibit commemorating the Jewish enclave and its inhabitants during World War II, received a long-overdue coat of paint in late May to welcome Israeli Prime Minister Benjamin Netanyahu, who visited China in June.

Filming in Shanghai

by Rena Krasno

Last April, I flew to China upon the invitation of Yifei Culture Film & Communication Co. Ltd. to participate in a documentary on Jewish refugees in Shanghai during World War II. My good friend, Prof. Pan Guang, had written me that the Center of Jewish Studies Shanghai, of which he is Dean, was cooperating on this project and suggested that I come. I reminded him, as he well knew, that I had not been a refugee, but an Old China Hand born in Shanghai. He insisted, however, that I would represent a different facet of Jewish life in this city. So, joyfully, I accepted the invitation.

Mr. Chen Yifei, director and producer of the planned film, is one of China's most admired modern artists whose work has

gained international recognition. His paintings bring high prices both in London and New York and are exhibited in prestigious art galleries in many of the world's capitals. Some years ago, Mr. Chen Yifei decided to try his hand at making movies. "When I am filming," he says, "the camera is a paintbrush." His movies, too, have been successful.

In person, Mr. Chen Yifei appears to be a warm, friendly *bon vivant*, with tireless energy and enthusiasm. Yet in spite of an outwardly relaxed attitude, his focus is clearly set on firm goals. These characteristics, added to his great talent, lead us to hope that when the film is completed – he claims within a few months – it will be a source of much pride to all those involved.

The Donghu Hotel, where all those connected with Mr. Chen Yifei's film were lodged, is located at the former Rte. Doumer. It is a remodeled private villa of a once all-powerful Shanghai gangster. There are hardly any traces of the past on this short street, which I knew so well in my youth: the Boys' Ecole St. Jeanne d'Arc and the Doumer Theater have long disappeared. Skyscrapers have sprung in their stead.

Shooting was to start on April 23rd and we all gathered on the eve of that day. Some of us had never met before, but soon we became a family – a happy, carefree and rather mischievous one. We laughed, interrupted each other with our stories of the past, our excitement at being again in Shanghai, our joy at the apparent well being of the city that had once suffered so much.

Former Shanghailanders who participated in the filming were: Kurt Duldner and myself from the United States, Heinz Gruenberg from Vienna, Karl Bettelheim, Israel Kipen, Peter Pulver and Noemi Dalidakis (with spouses) from Australia, Sonja Muelberger from Berlin, Kurt Nussbaum (with his wife) from Israel. Two daughters of the guests also were present.

As far as I could judge, there was no detailed film script, just a basic idea which Mr. Chen Yifei developed and refined as the shooting progressed. Much time was devoted to each individual separately. I personally was taken to an apartment house where my family had lived a num-

Shanghai Restores A Lost Synagogue, As a Historic Site

excerpted from *The Wall Street Journal*, Monday, June 29, 1998

by Craig S. Smith

Aba Toeg, short and stout, holds his hand above the green-marble dais of Ohel Rachel temple and says, rather too loudly, "I remember the railing was about this high."

Half a dozen Chinese workmen crowding around the 63-year-old Israeli look to Seth Kaplan, Mr. Toeg's young colleague in helping to restore Shanghai's only surviving synagogue after decades of disuse. Mr. Kaplan, 31, repeats the words in Chinese broadened by a New York accent. The workmen nod and smile.

More than 40 years after this city's vibrant Jewish community scattered across the globe; its most venerable temple is being revitalized. But neither Mr. Toeg, who worshiped in the synagogue as a child, nor Mr. Kaplan, one of the city's new Jewish residents, knows whether Jews will ever be allowed to worship here.

Unrecognized Religion

Though Shanghai owes much of its growth in the late 19th and early 20th centuries to Jewish immigrants, Judaism is no longer recognized as a religion in China, where spiritual matters are tightly controlled by the state. Shanghai's new Jewish community of executives and entrepreneurs even enlisted Israeli Prime Minister Benjamin Netanyahu to ask the city's mayor for access to the synagogue on holy days, but there has been no clear answer so far. "Even the mayor apparently doesn't have the authority," shrugs Mr. Toeg from beneath his black yarmulke.

So, after serving for decades as a Maoist lecture hall and city warehouse, the ivy-cloaked Greek-revival building, angled on its lot to face Jerusalem, is destined to be a tourist stop. And the city's new Jews will continue to hold Shabbat services in hotel rooms and each other's homes while the government continues to turn a blind eye.

In a small upstairs room where he and other Orthodox Jews once gathered for daily prayers, Mr. Toeg points to a spot on the hardwood floor. "My father sat here," he says, "and I sat there beside him, every day for 10 years."

That was half a century ago, when Ohel Rachel (or House of Rachel in Hebrew, after one of the four Jewish matriarchs, as well as the wife of the synagogue's founder) was the center of spiritual life for wealthy Sephardic Jews like Mr. Toeg's father. Their factories, banks and trading houses helped build Shanghai into the "Paris of the East." Then the Communists came, and Mr. Toeg's family, along with scores of others, was asked to leave (and to leave everything behind).

Invited Back

They sailed for Hong Kong and finally Tel Aviv, where Mr. Toeg runs a synagogue and today works for the U.S. Embassy managing motorcades. He didn't expect ever to return until Mr. Kaplan called in May, asking for help putting Ohel Rachel back the way Mr. Toeg remembers it.

Jews left their mark on Shanghai more than any other city in the East. About a third of its grandest buildings – including Ohel Rachel – were erected by wealthy Iraqi Jewish businessmen, some of whom traded opium and then real estate here in the late 1800s. At one point, 40% of Shanghai's stock exchange members were Jewish, and the city boasted seven synagogues, four of which have since been torn down and one other that has been converted into an office building. . .

Mr. Toeg helped renovate the synagogue once before. After World War II, he shoveled manure out of the temple, where a Japanese garrison had stabled their horses. He helped cart back the pews, stored through the war under a tarp outside his father's red-brick mansion a few doors away. And he returned the Torahs, that had also been kept in his family's home, to the ark, a small, wood-paneled enclosure at the front of the synagogue. . .

When President Clinton sent three U.S. religious leaders to China earlier this year, Shanghai Mayor Xu Kuangdi promised the Jewish representative, Rabbi Arthur Schneier, that the city would restore the synagogue and open it to the public as a historic site. . .

Renovations are proving more difficult this time around. The oak benches that some Chinese remember seeing in the synagogue several years ago have disappeared. And 30 19-century Torahs from Baghdad, which were sent to Israel before Mr. Toeg's family handed the building over to the Communists in 1952, haven't been tracked

down. Also gone is a Hebrew-inscribed marble block from above the ark where Mr. Toeg's cousin remembers Communist cadres hang a massive portrait of Mao Tse-tung even before the temple was vacated.

New Chandeliers

So Mr. Toeg and Mr. Kaplan resort to old photographs and Mr. Toeg's fading memories to get things right. The vaulted roof, ornate mouldings and high walls have been painted white. Workmen are scrubbing the marble columns and floor. Mr. Toeg ordered chandeliers to replace the bare light bulbs suspended from the ceiling since the original fixtures disappeared during the Cultural Revolution 30 years ago. . .

Article excerpted from *The New York Times International*, Thursday, July 2, 1998

There was a time, earlier this century, when Jews flocked to this city. Though traces of their lives are mostly buried or lost, one prominent relic was revived today.

In a modest ceremony timed to coincide with a visit by the First Lady, Hillary Rodham Clinton, an American rabbi sanctified Ohel Rachel Synagogue with a Torah carried all the way from New York, restoring a symbol of Jewish faith that had been neglected for decades.

The rabbi, Arthur Schneier, said it was like bringing a synagogue back to life. Graciously thanking the people of Shanghai for taking in so many persecuted Jews when about 20,000 of them fled here from Europe during World War II, Rabbi Schneier said he also hoped that the synagogue would now be protected from a wrecker's ball. Four other former synagogues have disappeared in recent years.

"This is a beginning of Jewish life," Rabbi Schneier said.

In truth, it is a modest beginning. The authorities in Shanghai have not yet agreed to let the synagogue be used again as a place of worship by the 200-plus members of Shanghai's expatriate Jewish community.

Doing so anytime soon may be difficult, because China's Government, which supervises religious worship, does not include Judaism among the five officially

recognized religions. The five are Protestant Christianity, Catholicism, Islam, Buddhism and Taoism.

Mrs. Clinton called the restoration of the synagogue "a very good example of respect for religious differences and appreciation for the importance of faith in one's life." . . .

Until a few months ago, Ohel Rachel was a warehouse, dusty and unkempt from years of disuse. Efforts to restore it began only this year, after Rabbi Schneier persuaded Shanghai's Mayor that it was worth saving.

Today the synagogue's walls were a freshly painted white, marble columns gleamed and crystal chandeliers hung from an arched roof. Rabbi Schneier brought the Torah from Park East Synagogue on East 67th Street in Manhattan. He is that congregation's senior rabbi. "We had 26 Torahs, so now we have 25," he said.

Secretary of State Madeleine K. Albright, whose family was originally Jewish, also visited the old synagogue today with Mrs. Clinton. . .

The Vanishing Western Heritage of Shanghai

Excerpted from the *International Herald Tribune*, Thursday, March 26, 1998 by Chris Poynter

Tess Johnston is standing on a street corner in Shanghai scanning a photocopy of a 1930s map of the city as maroon taxis whiz past, blowing her silver hair in all directions and curling the edges of the crinkled paper.

"I wonder if it's still there," she said, pointing to a small alley across the way, where, according to the map, a cluster of French-style villas was built by foreigners earlier this century. "I bet they've torn it down. I bet they have."

Johnston, a retired American diplomat, has spent the last nine years prowling the city's alleys in search of old Western architecture before it is torn down and replaced

with skyscrapers of reflective glass and faux marble — "trash," she calls them.

Johnston, along with the Chinese photographer Deke Erh, is out to save the Western buildings that remain. She doesn't use pickets and protests — stuff like that is rather discouraged in China — but relies on paper and pictures. The two have published a series of five books on Western architecture in China called "Lost Empires." Five more are planned or in the works.

As China has opened to the world, welcoming everything from McDonald's to Microsoft, the country has exploded with construction. In its path, many of the grand old structures — built by foreigners before the Communists took power in 1949 — have become nothing more than grimy reminders of a time some would rather forget, a time when it seemed China was run by everyone but the Chinese.

One day, Johnston says, the country will regret that it let some of its heritage vanish as quickly as ice cubes in summer.

It has already happened in Hong Kong, where the move to preserve the past came a bit too late. "China is making the same mistakes," Johnston said in her Shanghai apartment, which is filled with so many books, magazines and journals on Chinese culture that they fill the bookshelves and spill onto the sofa and chairs. "What we learn from history is that we don't learn from history." . . .

She isn't the only one who feels a legacy is slipping away. "It's really a pity what is happening in Shanghai," says Liu Bingkun, a Shanghai native who joins Johnston twice a week to wander around the French Concession discovering what is left. . .

Johnston's fascination with China's old architecture began when she arrived here in the early 1980s to work for the U.S. Consulate General. The native of Charlottesville, Virginia, had already served in diplomatic posts in Vietnam, Paris and Laos and other places across the globe — tours of duty that taught her to speak both German and Chinese with a southern drawl that she never lost. "I said, 'Look at all this. I've got to read about it.' But there was zero, zip, not a single book about Western architecture in Shanghai."

Johnston eventually went to work in Paris. But she longed to return to Shanghai, and in 1989 — while other diplomats were wary of coming to China in light of the massacre of demonstrators near Tiananmen Square — she got her chance.

On her second Shanghai round, she met Erh, a former photographer for a Chinese government magazine, and their project to document Shanghai began. It quickly expanded to include all of China.

Johnston retired from the diplomatic life in 1996 and is spending her last two years in Shanghai finishing what she started.

Her partnership with Erh has been a perfect fit. He grew up in the 1960s during the Cultural Revolution — a turbulent 10 years when religion was prohibited, art was destroyed and schools were closed. His family lived in the French Concession and he spent his days exploring the neighborhood. At 7 he discovered the beauty of the architecture, he says, and his passion to save it was planted.

"It's pretty terrible for a society to have a blank in part of its history, where everything is new and modern," he said. "Many Shanghai people like what is happening in the city now with all the progress and new buildings. But it's meaningful for them to know the past, too."

When he's not working with Johnston, Erh travels to other parts of China photographing architecture. He also traverses the globe learning how other countries preserve their historic buildings, and he plans a series of photo exhibitions later this year.

He hopes to change attitudes, but he'll have to change them fast. As Johnston pointed out, construction companies can destroy buildings about as fast as she and Erh can document them.

All is not lost, though. A few years ago, Shanghai city officials designated about 250 buildings as protected sites.

For Johnston, though, the victories will come in the future.

"Maybe people will look at our books one day and say: 'So that's what China looked like. I wonder who Tess Johnston and Deke Erh were.'"

school which was hit and that nothing had happened to our children; they were safe and well looked after. We learned later that the Japanese school, which was just opposite Kadoorie school, had been hit, because it had served as a radio transmitter. As it was lunchtime, the Japanese children were already at home.

In the evening Karl came home. He told me that he had seen many dead people and dead children lying in the streets. A few of our people had also been killed and many houses were destroyed. From now on the school served to house the homeless. From then on we had many air attacks and our future looked very bleak indeed. In August the terrible atomic bomb fell on Hiroshima with its horrible consequences. But it brought the war suddenly to an end and we were free again.

Crowds of people were marching through the streets, and after a very long time we could go again to the Whangpoo River, to the Gardenbridge Park, and we could see again the imposing buildings of the Bund. Karl, my woman friend, and I were among the happy people. Great Triumph Arches were erected on nearly every street corner and flags hung from every building. I pressed my friend's arm and said to her, "Do you know why the flags are flying today?" "Well," she said, "the war is over." "Oh no" said I, "it is the 16th August today and it is my birthday today!"

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Jews of Shanghai Exhibition

excerpted from *Australian Jewish News*, October 17, 1997 by Peter Kohn

A major exhibition that looks back on Jewish life in Shanghai opened on Sunday, October 19, 1997 at the Jewish Museum of Australia. Many of the exhibits have been provided by Melbourne's 'Shanghaianders.' With *The Jews of Shanghai* exhibition, Susan Faine and the team at the Jewish Museum of Australia are about to relate an intriguing chapter of modern Jewish history, and one that unfolded not far from Australia. . .

When Susan Faine was invited by the Jewish Museum to organize the Shanghai project, it was an idea that had been brewing in the mind of the Museum's director Helen Light for some time — to stage a commemoration of the period in which Shanghai, as an open city, became a wartime Jewish refuge. Expanding the Shanghai concept, she proposed a broad look at Jewish life in China from the mid-19th to the mid-20th century, but with the war period as its centrepiece.

Her tableau embraces the malevolent yet often comical oddities of immense prosperity contrasting with trenchant poverty, of culture shock, loss of identity, nostalgia for home, a mordant fear of ever-present disease, yearning to survive the occupation, and the jubilation and occasional excesses after the American liberation.

In compiling the exhibits, Ms. Faine decided on a thematic approach, rather than a purely chronological one. She has chosen her themes carefully and has used the resources of Melbourne's 'Shanghaianders' to illustrate them. . .

Yet Ms. Faine, consulting with Melbourne Shanghaianders, has focused on the positive aspects, as she compiled her telling collection. So, there are items relating to the extensive café and theatre society, achievements in newspaper publishing, commerce, the arts, education and sports.

The exhibits also relate the extensive religious and Zionist activities of Shanghai before, during and after the war. The photographs of the late Stefan Koenig, an engineer, show a portrait of factory work.

"We wanted to emphasize the positive aspects of a living, breathing community and not dwell on the traumatic aspects," Ms. Faine says.

The artefacts tell a story of a Jewish community, often a loose federation of sparring Jewish communities, not unlike those of present-day Melbourne, that grappled to turn their Shanghai sojourn through the 1940s into something bearable, perhaps even uplifting.

In order to collect as wide and varied a range of memorabilia as they could, Ms. Faine and the team of volunteer collectors fanned out among Melbourne's Jewish community, following up leads from a notice in the AJN. In fact, when she joined the project, she found that a drive for collectibles had already begun, and a lot of it was happening through an extensive private network of Shanghaianders in Melbourne.

In this, Ms. Faine and her co-workers tapped into a unique resource, for nowhere else in the world has the memory of shared adversity in Shanghai been preserved as vibrantly and spontaneously as in Melbourne. . .

As part of the exhibition, Professor Pan Guang, who is the Dean of the Centre for Jewish Studies in Shanghai, will open the exhibition and deliver his only public lecture in Melbourne. . .

The Jews of Shanghai exhibition is at the Jewish Museum of Australia from October 19 to mid-March 1998.

For those wishing to contact the Jewish Museum of Australia, here are the details: Jewish Museum of Australia, Gandel Centre of Judaica, 26 Alma Road, St. Kilda, 3182, Australia; Tel. 9543 0083; Fax. 9534 0844. The Museum is open Tuesday-commerce, the arts, education and sports. Thursday 10-4 and Sunday 11-5.

Visit the Sino-Judaic Institute's Page on the Web
www.sino-judaic.org

ing the life of Buddha. Inside was a hall with hundreds of gilded statues of Buddha. As it happens very often on such occasions, looking and admiring, I left my friends behind and wandered alone to the entrance of the Pagoda. On the steps of the entrance sat an old Chinese man selling candles, to kindle for Buddha. I looked at him and he asked me if I had a secret worry. "Oh yes." I replied. My brother is "in faraway France" which is overrun by the Nazis. We have no news from him and he might be in great danger." I do not know if this man understood my problem, but he said "Buy a candle and think of your brother while you kindle it for Buddha. Buddha will help, Buddha helps," and I did as he told me.

I don't know if this candle or if this Buddha has helped. My brother was found when the war was over by the American Army in Buchenwald. He has recovered and is now a successful antique dealer in Vienna.

The Kadoorie School

There was only one school for Jewish children in Shanghai, but it was not big enough to take all of the children of the newly arrived families. Mr. Kadoorie arranged and covered all the expenses for a school to be built only for our children. It was run by a headmistress, a teacher from Berlin. At first she employed several English teachers who later had to go to a prisoner of war camp. Finally most of the teachers were drawn from our community, who did their job as best they could. All the children liked this school very much. It had a beautiful playground which was used for sport and games. The classes were small houses surrounding the playground like a "U." At the rear was the festival hall, where Friday evening services were held by the pupils. Many of the parents liked to be present. I remember having seen Mr. Kadoorie there, very often sitting among the children, taking part in their singing and praying.

A small group of people had formed a theatre group, and they sometimes gave little performances of plays and concerts.

We were very lucky because when the school was opened Karl was 5 years old. In the night before the day when I had to take him there for the first time a terrible noise awoke us. We ran down into the street. All our neighbours were also there, but nobody knew what had happened. In the morning we learned that the Japanese

had bombed American and English ships in the harbour. It was the 8th of December, the night of Pearl Harbor. The war had now also begun on this side of the world.

The Japanese Occupation of Shanghai

Now we saw many Japanese soldiers marching in the streets of Shanghai. The enmity between Chinese and Japanese came much into the foreground. Our life was affected at once. Fritz lost his job because he was working for an American firm whose closure the Japanese ordered. After a few months came the declaration that the refugees from central Europe had to move to a certain area. This place, where thousands of Chinese lived, was surely one of the ugliest and dirtiest of Shanghai. It was behind the docks. There was the big Chinese gaol and factories producing material of war. It was nearly impossible to find rooms there. With great difficulty we found one room which we had to exchange for our four-room flat with kitchen and bathroom. We had to move in on the same day that the Chinese family moved out. This Chinese family had lived there most probably for generations. They were very nice and friendly people. They had only forgotten to clean this place sometimes. So we had to move in practically on a heap of dirt the like I have never before seen in my life. But I cleared it and finally I was glad that we could stay there and be left in peace.

We were not allowed to leave this district and for the very first time in my life I experienced the feeling that I had lost my freedom. The Kadoorie school was two road blocks outside the district. Children and teachers were allowed to go there. Every morning I brought Karl to a certain corner from where I could observe him, entering the school. Life became very simple. We could think only of our bare necessities, but we were among friends who had to endure the same predicaments, and we never lost hope that the war might end soon. After we had settled down, we noticed that the Chinese in the neighborhood behaved very well towards us. They knew how precarious our situation was; they did not take advantage of it. They let us live our life unmolested. One should not overlook the fact that these people were one of the poorest and least educated one could think of. I formed even a kind of friendship with one or two of these women. Once a family invited us to their festive meal at their New Year celebration.

The German Embassy declared our passports invalid. Everybody had to get an identity card from the Japanese authorities. Those who were still employed in the centre of Shanghai or who had important business to attend to had to ask for special papers which allowed them to leave the district by day. This procedure became more and more difficult. People had to queue for hours to get this permission. Many gave up their jobs or their business because they could not endure the chicaneries of these little Japanese clerks. Also Fritz gave up the job which he had newly found and stayed mostly at home. The rich Jewish community did as much as possible to help. Nobody was hungry and we did not have the feeling that we were in immediate danger. We were not allowed to hear foreign stations on the radio but as Japan was not yet at war with Russia, they could not prevent us and the Russians to hear these situations. In that way we always knew very well the situation in the world.

Karl went to school regularly. When he had finished his homework we went for walks. It was forbidden to enter the beautiful Wayside Park. We found a nice street with trees on either side. There we went often for a breath of fresh air. Karl met his friends there while we, the mothers, liked to meet there for a little chat.

The End of the War in Europe and War in Shanghai

Finally we knew that the war in Europe had ended and that Hitler was defeated. But the Japanese army was strong and powerful and did not give up. They dug trenches in the streets and wanted to fight on. America now wanted to end the war and they began to bomb Shanghai severely. Many Chinese people fled to the country but as we were not allowed to leave the restricted area, we could only hope that the bombs might not fall on us.

On the 17th of July we had the worst attack. As usual Karl was at school. It was summertime but we had to send the children because otherwise the Japanese authorities might have closed it altogether. At lunchtime we suddenly heard the falling of bombs and in the distance we saw a great fire. It came from the direction of the Kadoorie School and Fritz, Mr. B. and I were terrified to think that the school, where Karl and all the children were just now, might have been hit. Fritz was able to speak to the school on the telephone and was told that it had been the Japanese

Remembering Leo Gabow

(continued from page 1)

Jewish history, he read widely, taught and lectured throughout the Bay Area and elsewhere, and wrote numerous popular and scholarly articles dealing with the dispersment of the Jewish people and, above all, with the saga of the Jews of old China. Somehow, he was also able to find enough time and energy to become engaged, with Bess, in local community work.

The Sino-Judaic Institute was organized in Palo Alto on June 27, 1985, by a dozen or so scholars and laypeople who were interested in furthering the study of Chinese Jewish history, strengthening the relations between the Jewish and Chinese peoples, and participating actively in other pertinent Sino-Judaic matters. Because of his extensive knowledge of the lengthy Jewish experience in China, his years of residence and commercial experience in the Chinese world and his proven administrative talents, Leo, who was largely responsible for the arrangement of the meeting and the preparation of its agenda, was elected – by acclaim, as I recall – to the presidency of the newly-founded Institute, a position he held for five years.

Under Leo's guidance, the newly founded Institute directed its energies towards attaining the goals it had set for itself. New members were attracted at a much more rapid rate than had been anticipated, contacts were established with the remnants of the ancient Jewish community of Kaifeng, assistance was provided for the establishment of a Jewish gallery in the Kaifeng Municipal Museum, information was furnished to travelers and others concerning Jewish life in China from its beginnings until the present day; support was provided for the publication of scholarly works in the Sino-Judaic field, and, in general, a great deal was done to encourage the study of China Jewish history in the west as well as in China itself and to establish friendly relations with Chinese officials, scholars and academic institutions.

I became a great admirer of Leo on the day I first met him, and remained so throughout the years I knew him. Accordingly, it came as no great surprise to me when, although often in pain and fully aware that the end was approaching, he nevertheless found the time and the cour-

age to instigate and involve himself in the mounting of the exhibition on the Chinese Jews which opened in October, 1997, in the Bay Area of California, was later shown in Hawaii, and will travel to other areas of the United States during the next few years.

The officers and members of the Sino-Judaic Institute join in extending their condolences to Bess, with whom he enjoyed sixty-one years of marriage, and to their son and daughter, Stephen and Beth.

In tribute to Leo, a Leo Gabow Lecture Series has been initiated at the Palo Alto Jewish Community Center. In addition, the Institute has set up a fund in his name which will be dedicated to the acquisition and donation of Judaic books and periodicals to Chinese university libraries and scholars, a project in which Leo was involved ever since the formation of our organization. Contributions to either or both funds may be forwarded to the Sino-Judaic institute, 232 Lexington Drive, Menlo Park, CA 94025. Together with your contribution, please indicate the fund of your choice.

Gabow Memorial Fund Announces 1998-99 Lecture Series

at the Albert L. Schultz Jewish Community Center, 655 Arastradero Rd., Palo Alto, California

The Leo Gabow Memorial Fund, created this past Spring, in memory of the late community activist and very distinguished member of the JCC, has announced its lecture series for the coming year. A sub-committee consisting of Leo's wife Bess Gabow, Pauline and Richard Yellin, and Phyllis Fisher, chairperson of the JCC's Education Committee, met recently to organize what should be an outstanding series.

The schedule for this year is as follows:

Sunday, October 25 at 4:00 p.m.

Daniel Shek, the new Consulate General of Israel for the Pacific Northwest Region, will speak on recent developments in the Middle East and the status of Israel's continuing negotiations with the Palestinians. Mr. Shek is described as a lively and very outstanding speaker and this will be an opportunity for all of us to find out what is happening with Israel's efforts to reach some kind of a permanent settlement with the Palestinians.

Sunday, November 22, at 3:00 p.m.

Victor Fuchs, Henry J. Kaiser Jr. Professor Emeritus at Stanford University and an outstanding expert on Health Research and Policy, will discuss "The Current Crisis In Health Care." Dr. Fuchs is a prolific author and has been President of the American Economic Association. He has published works on such subjects as health and medical care and is the author of "Who Shall Live? Health, Economics and Social Choice," among his many publications.

Sunday, February 21, at 3:00 p.m.

Wendy Abraham, Assistant Director for the Center of East-Asian Studies at Stanford Univ. and popular lecturer, will discuss "Reflections on a Changing China." Dr. Abraham has made numerous visits to China and is the organizer of Jewish Historical Tours of China which will be making its fourth visit to China this coming October. Dr. Abraham will reflect on the changes she has seen since her first visit in 1980 and we are told that her presentation will include slides incorporating her various visits.

May we remind you that due to the generosity of many members of the community who have donated to the Leo Gabow Memorial Fund there will be no admission charge for any of this year's lectures. Your contributions are, however, very important in assuring the future and continuing success of this series. Any contributions you wish to make can be sent to the JCC, Attention: Frank Kushin and all checks should be specified to be payable to the Gabow Memorial Fund. We look forward to seeing you at all of these forthcoming programs.

Activities in Kaifeng

(continued from page 1)

to the Torah, and slowly repeated the Hebrew words of their aliyot after acting rabbi Ben Fox. At sundown, the Minyan concluded the Shabbat with a Havdalah service underneath a winding pagoda bridge.

On Sunday, the Minyan said Kaddish at the Jin family burial site. Prior to their departure, the group visited the Dragon Pavilion, the imperial seat of the Northern Song where Jews had been given their first audience with a Chinese emperor.

Throughout their stay in Kaifeng, their activities were recorded on film with the intention of producing a documentary. Again, in the words of the report:

For the filmmakers, goals changed as well. They began the trip hoping to chronicle a distant branch of the Jewish Diaspora. By the end of the journey, however, they realized that the true power of their film would be to inspire others to have similar debates on assimilation, identity and related problems confronting world Judaism. The participants experienced not a passive Judaism, but the excitement and passion of Judaism in the field. It is this element of the experience that the filmmakers most wish to impart upon their viewers.

Visit the Sino-Judaic Institute's Page on the Web
www.sino-judaic.org

A Journey to India:

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Four Decades of My Life

by Lilli Bettelheim
 (now Lilli Finkelstein)

(Note by Rena Krasno: During a recent trip to Shanghai to participate in a film on Jewish refugees in World War II, I had the pleasure of meeting Karl Bettelheim. Karl had been invited from Australia for the film. Eventually, he provided me with very interesting archival material, including a report by his mother, partially describing her experiences in Shanghai. Lilli Bettelheim was born in 1905 in Vienna. During the Nazi regime she fled her native country with her husband Fritz and her son Karl. She finally ended in Shanghai.)

Antwerp

We had the possibility of going to South America, and Fritz had an Antwerp business friend in Scotland who suggested we should go there. But, already in Vienna we had had the idea of going to China, and I think the spirit of adventure influenced our final decision to go to Shanghai. He wrote to 'The Joint' in Paris asking to help us to go to Shanghai, China. Indeed after some correspondence they were prepared to pay for our voyage from Antwerp to Shanghai. Now also Mr. Baruch had the idea to go with us, and Fritz got also the passage for Mr. Baruch. The Parisian Jewish Community and 'The Joint' paid the fare. Before we left I had to sign a form that it was of my own free will that I went to China and took the child with me. The Jewish Community in Antwerp was too worried to allow a woman with a young child go to China, because it was still at war with Japan. But this time nothing could have kept me behind and we left Antwerp a few days before Christmas.

Our Last Days in Europe

We four (Mr. Baruch was with us) left Antwerp on a very frosty morning. The trains were running late because of ice and snow. In Paris we had to change from one station to the other, and thus my very first stay in Paris was a very short one. We had just time to take a taxi, having a quick meal in a restaurant, and we were on our way to Marseilles. The train was full of happy young people who were going skiing in the Alps. I envied them, thinking how happy they were at a time when we had to leave our home for an unknown future.

Our Journey on the Felix Rousell

The next day we went on board the ship "Felix Rousell." I can still see Fritz and Mr. B. going in front of me with some luggage.

Karl was clutching my hand "These might be the last steps on Europe's soil," I thought . . . "perhaps forever . . ."

We were the only complete emigrant family on board, and there were only four gentlemen who like us were fleeing Europe because of Hitler. There were also many Chinese people who, after a stay in Europe, were returning to their homeland. Unfortunately Karl caught a very bad cold. He ran a high temperature and we had to call the ship's doctor. He did not know what was wrong with the child. The child was lethargic and refused to take any food at all. Fritz and I were naturally very upset. I learnt that among the Chinese was a young man who had studied children's diseases in Berlin. I let myself be introduced to him and asked him in French, as this was the language mostly spoken on the boat, but I soon found that this young Chinese doctor spoke fluently German. He said he would like to be helpful but he was not allowed to treat patients on board the ship. Finally he gave in and looked after Karl. He advised the proper treatment and after a few days the fever began to drop. Meanwhile we had arrived in Colombo. We had a short stay but Karl and I were too tired and too weak to leave the ship. Our next stay was Singapore where most of the Chinese people left the ship. I said goodbye to the friendly young doctor who had helped me in such an unselfish way, then I went with Fritz to the Post Office, where I had mail from home. I was very pleased to learn that my sister in America had a son, Michael, who was born on New Year's Eve.

Then we came to Saigon, a beautiful, peaceful city and an elegant-looking population. We took two rickshaws, which brought us to the famous zoological garden. We drove around a long time, seeing collections of tropical birds in natural surroundings. Karl enjoyed especially seeing a family of elephants where a young elephant was caressed by his mother. In my mind's eye I always see beautiful, quiet Saigon. How badly does this picture fit the Saigon of war and cruelty of our days.

The last port before arriving in Shanghai was Hong Kong, with its busy Chinese streets. We took a bus which took us to a hotel high above the sea, from where we had a magnificent view. Late evening the ship sailed away and we knew that our journey was soon coming to an end. As long as one is on such a ship one forgets sometimes the reason why one is there.

One is more or less free from worries, because everything is provided, living space, food and entertainment. We seldom saw newspapers. The purser of the ship put the news of the day, which he got through the radio, on a notice board in the corridor. Often we were standing there and discussed the events which took place in Europe with our fellow passengers. On a rather cool wintry day mid-January 1939 we arrived in Shanghai.

Shanghai

My very first impression of Shanghai, looking down from the window of the Embankment Building was the extreme rich people and extreme poverty which you wanted never to see in a European city. There were indeed hungry unclothed children about. The war by Japan on the interior of China was over and many people from inside China had fled their land in sampans and lived there on the river. They cooked their meals, ate, bore babies and died there. . .

We went to Shanghai full of hopes. We had some money and Fritz had several business connections which we expected to be helpful. When the ship anchored in Shanghai a few officials of the Jewish community came on board. They gave us such a terrible account about the situation in Shanghai that I stepped ashore weeping. Those people brought us to the Embankment Building. This was a marvelous seven story block of flats situated on a creek. It was one of the properties of the wealthy Sir Victor Sassoon. He had converted several flats for the Jewish people arriving without resources from Europe. It was a very sad sight. As we didn't know anywhere else to go we spent the first night there. At the time of our arrival there were not more than 400 Jewish emigrants in Shanghai. The bulk of people arrived a few months later.

Next morning Fritz and Mr. B. went out as soon as possible to look for a suitable flat, while Karl and I remained at the house. I was frightened to go down in these busy Chinese streets, and I became friendly with several women. They said I had no reason to worry [for] very soon will be found very rich Jewish people who will gladly adopt Karl; I might even get a big sum of money and Karl would have a marvelous future among the world's richest families. My only thought was that they were absolutely crazy and from then on I kept myself away from them as much as possible. [Editor's note: Only 25 refugee families agreed to allow their children to live with well-to-

do Shanghai families for the duration of the war.]

In the evening Fritz and Mr. B. returned, telling me that they had found a suitable flat, and the next morning we moved to it in Honkew, Chusan Road, our first flat in Shanghai!

It was not very difficult to find a flat. The Chinese-Japanese war had ended only a few months ago, and in this district called Honkew the severest battles had taken place. Many houses had been destroyed. For little money, people, mostly Russians and Chinese, had bought those half-fallen down houses, repaired them and let them. In one of those houses, we lived quite happily. Our landlord was a White-Russian, who had fled his homeland during the communist revolution in 1917. I learned very quickly to go shopping on the Chinese market around the corner. The Chinese vendors spoke Pidgin English and I understood them very well. They were very friendly, helpful and proud to serve us. They were not used to seeing many white women going shopping. All white people whom they had seen until then were rich. They thought, therefore, that all whites were rich. The European community in Shanghai was not very pleased to see us coming in such great numbers. They were rulers of the city. The Chinese worked for them for very little and they respected them. As they saw us, poor as we were, the white people were afraid of losing face among the Chinese. So the wealthy Jewish community formed a committee and helped as much as possible. They provided places to live in, food, medicine and doctors. We had an epidemic of scarlet fever. It had been brought in with one of the ships and it spread quickly among us as we lived so many together in a small area. Sir Victor Sassoon converted one of his properties into a hospital. He employed Fritz to buy everything which was necessary and to engage doctors and nurses. Meanwhile the news from Europe was worse. Hitler had overrun Belgium and Holland. My brother fled from Bruxelles and had to leave my parents, who had arrived there after many hardships. In Shanghai fewer and fewer ships with emigrants arrived and we settled there as best we could.

The Pagoda in Lung-Hwa

On a beautiful Sunday afternoon I made an excursion with some friends to the Temple and Pagoda of Lung-Hwa, a famous 2000 year old building. I admired the most beautiful tiles of porcelain, tell-