

Guo-wei served at Hardoon Garden for seven years from 1916 to 1923, first as a lecturer of ancient Chinese classics, or Confucianism, in the college for a short period, then as the editor-in-chief of the *Academic Series*, which were published gradually in 24 issues under the sponsorship of Hardoon. Wang Guo-wei himself was the author of most of the monographs in that Series, some of which are of great historical significance. For instance: the monograph on the institutions of the ancient Yin-Zhou period, and another one on the royal genealogy of the Yin dynasty, both written on the basis of a study of the archaic inscriptions on the bones, tortoise shells, and bronze vessels of Hardoon's collection.

So pioneering and enlightening was his research, that Wang Guo-wei was praised as the founder of the New Historical Science of China. Owing to his very fruitful career at Hardoon Garden, he was highly respected by his Jewish sponsor. In May 1923 he left for Beijing and in August that year he sent a couplet to Hardoon Garden for the celebration of the birthdays of Mr. and Mrs. Hardoon.<sup>(2)</sup> He was appointed as a professor by the Graduate School of Tsing Hua University, but committed suicide in 1927 at the Summer Palace for an unknown reason. His premature and mysterious death was a great loss for the Chinese academic circle.

Besides Sinology, Hardoon and his wife were also interested in funding religious publications, mostly Buddhist sutras, and they sponsored the printing of a new edition of the voluminous Chinese Tripitaka, which was accomplished in 1916 at a cost of 150 thousand silver dollars, approximately the same amount in U.S. dollars at that time.<sup>(3)</sup> Interestingly they also sponsored a new translation of the K'oran into Chinese.<sup>(4)</sup> It might be said that Hardoon Garden was virtually a center of interfaith where Judaism, Buddhism, Confucianism and Islam all converged, while Silas Hardoon himself remained all his life an authentic Sephardic Jew. In 1927 he built Beth Aharon Synagogue in Shanghai in his father's memory, and before he died in 1931, he left a will that his burial should be in accordance with Sephardic ritual.

### 3. In the Introduction of Western Fine Arts

a. *Painting*: Another great Chinese who also benefited by Hardoon's patronage was Hsu Bei-hung (1895-1953), the most popular painter in modern China. In 1916 as a miserably poor young man, Hsu was employed

by Hardoon Garden to do paintings, and his talent was highly appreciated there. Later he cherished a pleasant memory of his young days in Hardoon Garden, and wrote in his autobiographical sketch about the kindness of Hardoon's steward, who promised to help realize his desire to study painting in France, and introduced him to the famous reformer and scholar Kang Yu-wei to learn calligraphy.

At that time Hsu fell in love with a sweet girl Miss Jiang, who lived on the neighboring Hardoon Road, and they soon married. He recommended his father-in-law, a learned literatus, to teach Confucian classics at Hardoon's college. In May 1917, with a grant of 1,600 silver dollars from Lisa Hardoon, he paid a six-months' visit to Japan for study.<sup>(5)</sup> After the end of the First World War, Hsu went with his wife to Paris and became at last an extraordinarily accomplished painter, who had achieved a fascinating fusion of Chinese-Western painting art. In the introduction of western painting to China, he had played the most important role, which would have been hardly possible without Jewish sponsorship in his earlier years.

b. *Music*: In the 1930s, Chinese music-lovers had the opportunity to enjoy the fine symphonies and choral singing of the Russian Jews. During the War, the influx of German refugees also brought to Shanghai distinguished musicians, such as the singer Max Warchaner, composer Arthur Wolff, pianist Hans Baer, violinist Ferdinand Adler, etc. Their numerous concerts were attended and highly praised by Chinese audiences. Operettas such as "The Merry Widow", "The Bat", etc., performed by Rose Albach-Gerstl and others, were also warmly applauded by the Chinese. Jewish or Yiddish folk music was introduced to Shanghai by the singer Raya Zamina. At that time, the strongly staffed Shanghai Municipal Orchestra, conducted by the renowned Italian Maestro Mario Paci, was the best and most popular orchestra in China. Its achievements were partly due to the Jewish refugees, because ten Jewish musicians joined its corps and made praiseworthy contributions. The well-known Chinese National Conservatory in Shanghai, the cradle of many outstanding contemporary Chinese musicians, also benefited by experienced teachers from among the Jewish refugees. In short, in the laying of a foundation of western music in Shanghai and China, a great deal must be attributed to the efforts of the Jews.

c. *Theatre*: The German Jews in Shanghai had among them a number of experts in dramatics, who were active on the stage during war time. Altogether more than sixty German plays were staged, including those written by Friedmann, Hofmannsthal, Modnar, Strindberg, and Wolfmar, and others. When the Polish refugees came in 1941, Yiddish plays written by A.E. Gordon and others were also performed in Shanghai. The plays were often staged at the Lyceum Theatre, which is now called the People's Art Theatre, and the Broadway Theatre, both frequented by Chinese audiences. For instance, Frank Wolfmar's "Delila" was staged at the Lyceum Theatre with the popular cartoonist-actor Fritz Melchior as its director and actor. These performances were much appreciated by the Chinese audiences who knew German.

### THE SINO-JUDAIC FRIENDSHIP AS IT WAS MANIFESTED IN SHANGHAI

#### 1. Dr. Sun Yat-sen's Letter

The most important token of the Sino-Judaic friendship in modern times is of course the letter of Dr. Sun Yat-sen (1866-1925) written in 1920 at his Shanghai residence to Mr. N.E.B. Ezra, the founder and editor of *Israel's Messenger*, an English journal published in Shanghai. Unfortunately such a historic document has not gained wide publicity, though it was quoted by both Herman Dicker and David Kranzler in their books. I deeply regret that so far the Chinese people, even their historians, are totally unaware of the existence of that letter. It is important to quote it once more in this paper in order to bring it to wider attention.

Dear Mr. Ezra

I have read your letter and the copy of *Israel's Messenger* with much interest, and wish to assure you of my sympathy for this movement — which is one of the greatest movements of the present time. 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.

I am  
Yours very truly,  
Sun Yat-sen

29 Rue Moliere  
24 April 1920

As everyone knows, Dr. Sun Yat-sen was the founder of modern China, or China's "National Father" as he was and is still called by the Chinese people

either on the continent of in Taiwan or everywhere all over the world. His heart-felt sympathy for the then dispersed and distressed Jewish people, and for the movement to build their own state in Palestine, should be regarded as representative of the feeling of the Chinese people at large. It is highly probable that this letter was drafted or at least typewritten by his wife Mme Soong Ching-ling, who served as his English secretary before and after their marriage in 1915, and who was later the Honorary President of the People's Republic of China. Hence it is reasonable to suppose that she shared Dr. Sun's sympathy for the Jews until her death only a few years ago. I think it is my obligation to make public in China this significant letter of Dr. Sun. That won't be difficult to do in the near future, and undoubtedly it will be a highly valuable contribution to the Sino-Judaic friendship.

#### 2. Jewish Efforts in the Relief of Chinese Victims of Floods

Here again I would like to refer to Silas Hardoon, who accomplished much in helping Chinese victims of floods. In the first two decades of this century, the Chinese people, the peasants in particular, suffered greatly from political strife and natural calamities. The victims of disastrous floods could hardly have survived without effective relief. Hardoon organized flood relief and held in his Garden "charity fairs" three times in 1910, 1913, and 1916. These fairs were sensational events in Shanghai at that time. Thousands of people attended to buy commodities or enjoy various kinds of entertainment: the finest cuisine and refreshments were served; the best performances were staged, including the Peking opera or other local operas, modern dramas, Chinese or Western concerts, acrobatics, shadow plays, comic dialogues, etc.; multicolored fireworks were displayed; different athletic sports events were mounted; and last but not least, the precious antiquities and curios of Hardoon's collection were exhibited. Every charity fair made a surplus of several million silver dollars, which were sent, with the additional personal donation of Hardoon, to the disaster areas. Meanwhile the Garden, especially the meadow, was damaged during every fair, and repairs required one to two years.<sup>(6)</sup> Silas Hardoon was, of course, not a great self-sacrificing man, but it would be unfair to neglect what he accomplished for the benefit of the Chinese people. By the way, I would like to mention here that soon before I left Shanghai this time, a new

film about Dr. Sun Yat-sen's life was shown as a dedication to the 120th anniversary of his birth, and I noticed there the historic scenes of a luxurious cocktail party held by Hardoon and his wife in 1911 in honor of Dr. Sun, who had just returned to Shanghai from abroad.

### 3. Against the Common Enemy Axis Fascists

The Chinese inhabitants of Shanghai used to regard the Jews, residents and refugees alike, as friendly foreigners, and never adopted any discrimination against them. Before the Pacific War, the Jewish refugees enjoyed a comparatively easy life in Shanghai. David Kranzler gave a vivid description in his book that in the suburbs of Shanghai, the refugees "could savor some really exotic food and atmosphere that was a far cry from the bourgeois milieu of Vienne or Berlin or the depressing atmosphere of the Heime. There were other varieties of free and inexpensive forms of entertainment. For example, as one refugee recalled, one could watch in fascination a Chinese funeral, with the hired wailing women, loud and strange cries, people dressed in white, and the burning of the deceased's household goods. Or armed with youthful curiosity, enjoy a Taoist procession in which penitents carried huge banners, and needles pinned into their arms or balanced things on their foreheads, and occasionally even some fun in a Chinese amusement park outside the city."<sup>(7)</sup>

Now the Pacific War put the Jews and the Chinese into the same camp against Japanese Fascism, and consequently their friendship was more strengthened. To illustrate, I would like to quote a passage written by Herman Dicker about the air raid on July 14th, 1945: "A bombing attack on a Japanese radio station was followed by a direct hit on a refugee camp, killing 30 residents and wounding many more. A number of houses within the camp collapsed. Nevertheless there was no panic. Emergency dispensaries were quickly established and when the handful of available bandages were used up, the refugees turned in their linens and shirts to take care of the Chinese and casualties who were being treated in the same dispensaries. This act was deeply appreciated by the Chinese, who brought food, cakes and money to demonstrate their gratitude to the Jews."<sup>(8)</sup> When the air raid was over, the Jewish refugees did not flee, but stayed in the lanes and guarded all homes against looting, including Chinese homes. This again gratified the

neighboring Chinese a great deal. On August 10th, 1945, when the surrender of the Japanese was imminent, Chinese citizens and Jewish refugees kissed each other in the streets and took the opportunity to beat up a few Japanese Fascists.<sup>(9)</sup>

### EPILOGUE

It is true that the Jewish communities in Shanghai, just like that of Kaifeng, Hangzhou, Harbin and Tianjin, have not survived, but Sino-Judaic contacts have continued through new channels. Firstly, a good number of Jewish scholars have been invited by China as specialists, among whom some have become permanent residents with Chinese citizenship. Although they might not have declared publicly their Jewish identity, everybody knows these men are Jews. Generally these scholars are highly respected in China for their helpful services.

In recent years, quite a few American Jewish scholars paid academic visits to China, including the President of the Sino-Judaic Institute, Leo Gabow, and the Honorary Chairman of the same Institute, Louis Schwartz, Rabbi Joshua Stampfer of Portland, Professor Daniel Elazar of Temple University, and Rabbi Arthur Schneier, President of the Appeal of Conscience Foundation, all concerned with the study of Chinese Jews. Meanwhile some younger Jewish scholars have come to further their China studies, including Sino-Judaic studies. In 1984, David Buxbaum of Hong Kong organized in Shanghai the publication of a reprint of the *Tanya*, which is the first Hebrew publication in China since 1949.<sup>(10)</sup> All these have accomplished through academic channels.

The second contact is through the tourist channel. Already hundreds of western Jews, mostly American, have come. They are particularly interested to know something about the Jewish communities of Kaifeng and Shanghai, and some of them have published reports of their experiences in China.

The third is the economic or commercial channel, which is not yet quite well known to the Chinese public. An important insight in this regard was provided by Dr. Dennis Leventhal, who wrote in 1985: "With the institution of the 'Four Modernizations' policy of the People's Republic of China, members of the Hong Kong Jewish community have been intimately involved with many of the developments, economic and otherwise, on the new relation-

ship between China and the West." The example he gave was the participation of the China Light and Power Company in Hong Kong, headed by Lord Lawrence Kadoorie, one of the Kadoories who were eminent and influential Sephardim in Shanghai, in the Daya Bay nuclear power project.<sup>(11)</sup> This last channel is a greatly promising one, since China is no doubt in need of Jewish capital and technique in her modernization.

One of the main difficulties in the current Sino-Judaic contacts and exchange is the inadequacy of mutual understanding, especially on the Chinese side. The Chinese people generally know very little about Jews and Judaism. Most of them have a vague impression that Jews are a people of wisdom, and they can cite the examples of Einstein and Kissinger. The other vague but inaccurate impression is that Jews are mostly millionaires, and such an impression is derived from the familiar examples of Victor Sassoon and Silas Hardoon. The ordinary aged and middle-aged Chinese inhabitants in Shanghai might know that there were a lot of Jews living in Shanghai in the past, but they know nothing more. Therefore, it seems to me that the promotion of Sino-Judaic studies is definitely necessary, not only for the benefit of academic research, but also for fostering the mutual understanding and friendship between these two peoples.

With respect to the study of the Jewish communities in Shanghai, the most urgent need is to survey, collect, and preserve the Jewish relics and historical data, which are now in the process of being lost. The demolition in 1985 of Beth Aharon and McGregor synagogues is an illustration of the urgency.

The various publications of the Shanghai Jews, such as the journals *Israel's Messenger*, *Unser Leben*, *Shanghai Jewish Chronicle*, and *Die Gelbe Post*, etc., have not been fully collected by western or Israeli libraries. To my knowledge, many missing issues can possibly still be found in Shanghai, although this would not be an easy task, because almost no one has noticed them in the past thirty or more years. It is also urgent that the oral history of the Shanghai Jews and the relevant Harbin and Tianjin Jews, including the oral memoirs of their Chinese neighbors, be more extensively collected. Otherwise, it will be too late. On the basis of the above-mentioned endeavors, more comprehensive and more detailed history of Shanghai Jews

should be written and published both in the West and in China; specialized museums and exhibitions should be set up; more international academic exchanges should be carried out — all for the purpose of laying a wider and better foundation for Sino-Judaic studies and Sino-Judaic friendship. I believe that scholars present here today are all enthusiastic about this significant undertaking, and that in the future you will be regarded by later generations as their respected forerunners.

#### NOTES

- (1) G.E. Miller: "Shanghai, the Paradise of Adventurers", 1937, N.Y., p. 48
- (2) "The Complete Works of Wang Guo-wei — Letters", 1984, Beijing, pp. 347, 362
- (3) Li En-ji: "Memoirs of Hardoon Garden", 1984, Shanghai, p. 46
- (4) *ibid.* p. 91
- (5) Li Song: "A Chronicle of Hsu Bei-hung's Life", 1985, Beijing, pp. 17-19
- (6) Li En-ji: *op cit.*, pp. 37-39
- (7) David H. Kranzler: "Japanese, Nazis, and Jews — the Jewish Refugee Community in Shanghai, 1938-1945", 1971, Yeshiva Press, N.Y., p. 400
- (8) Herman Dicker: "Wanderers and Settlers in the Far East — A Century of Jewish Life in China and Japan", 1962, N.Y., p. 134
- (9) D.H. Kranzler: *op cit.*, p. 553
- (10) Dennis A. Leventhal: "Sino-Judaic Studies — Whence and Whither", 1985, Hong Kong, p. 26, in the editor's Introduction.
- (11) *ibid.* p. 25

#### FUNDS NEEDED

The Sino-Judaic Institute is engaged in a number of projects which it can only accomplish if it receives significant financial assistance. "What sort of projects?" you ask. Telecasting the miniseries *Holocaust* on Chinese television, for one. Bringing a museum exhibit, like the "Jews of Kaifeng" exhibit that is currently touring the United States, to China as well, eventually to become a permanent exhibit in Kaifeng, for another. Or possibly producing a film documentary on the Kaifeng Jews for a third. Even publishing *Points East* costs over \$800 per issue.

We are doing some very innovative work in a very unique field. If you can be of assistance in any way please contact us. We'd love to hear from you and remember, we are fully tax deductible. Be an angel and call us.

Please make checks payable to the Sino-Judaic Institute, 3197 Louis Rd., Palo Alto, CA 94303.

#### BOOK REVIEW SINO-JUDAIC STUDIES: WHENCE AND WHITHER

Dennis A. Leventhal, ed. *Hong Kong: The Jewish Historical Society of Hong Kong, 1985. 99 pp., 9 ill. U.S. \$17.50.*

By Michael Pollak

This volume, the first in a projected series of monographs dealing with Chinese-Jewish history and culture, contributes two worthy and useful additions to the field: "The Kadoorie Memoir," written by Lord Lawrence Kadoorie, and "A Bibliography of Sino-Judaic Studies," prepared by Dennis A. Leventhal. In the former, Lord Kadoorie recalls various personal and family experiences which enhance our appreciation of the impact made upon the economy of China over the past century and a half by Jewish entrepreneurs of Baghdadi origin or descent. The latter, by augmenting the several bibliographies already in print, becomes a valuable research tool for the specialist, as well as a convenient guide for the general reader who desires to probe somewhat more deeply into the field.

The Kadoorie account is presented in its original format—as a letter, that is, which was written by Lord Kadoorie on February 6, 1979, to a former secretary, Mrs. Luba Arkin, in response to her request for information concerning his own background and that of his family. The letter tells of the arrival in 1886 of Lord Kadoorie's father, Eleazar Silas Kadoorie, at Hong Kong, where he secured employment as a clerk in the well-known firm of E.D. Sassoon and Co., of his subsequent assignments to sundry North Chinese posts, and of his eventual successes—and reverses—as an independent businessman. The internment of Lord Kadoorie and members of his family in Japanese prison camps during World War II is recorded, as are the loss of the bulk of the family's wealth in the course of the war and the subsequent rebuilding of its fortunes. Also noted are a number of Kadoorie philanthropic enterprises that were set up in Canton, Shanghai, and Hong Kong.

The bibliographical section, which takes up four-fifths of the volume, opens with a brief review of the history of Chinese Judaism, and is followed by a listing of 284 titles, approximately 70% of which relate in one way or another to the Jewish community of Kaifeng. This listing is subdivided into four categories: books in Western languages, articles in West-

occupation, from the summer of 1943 till August 1945 when the Japanese surrendered to the Allies.

In the years immediately after World War II until the end of 1948, about six thousand of these Jewish refugees left Shanghai for the United States, Palestine, Canada, Australia or other places. According to statistics, there remained in Shanghai at the beginning of 1949 about 16,500 Jews. The majority of these, including Sephardim, Russian Ashkenazim, and refugees, also left Shanghai before or soon after May 1949 when the Communist army entered the city. In June 1953, there remained only 440 Jews in Shanghai, and in view of the drastic shrinkage of the Jewish communities, synagogue services were discontinued in 1956. In June 1958, only 84 Jews were left, mostly aged persons unable to leave. By then the Jewish communities of Shanghai no longer existed, in the same way that the Kaifeng Jewish communities ceased to exist one hundred years before.

In spite of their comparatively short history, the Shanghai Jews, Sephardim and Ashkenazim alike, had done much for the benefit of their religious and communal life. They established seven synagogues, four cemeteries, six schools, two Yeshivas, one college-level seminar, one business college, four hospitals, two theatres, one radio station, two clubs, various religious, Zionist, cultural, youth and relief organizations, and more than twenty newspapers or periodicals in English, German, Russian or Yiddish. In the face of German-Japanese Fascism, there existed an intense solidarity among the Jewish communities in Shanghai.

Rabbi Herman Dicker and Professor David Kranzler authored two excellent and easily available English books that have furnished us with detailed information about the Shanghai Jews, i.e., the former's *Wanderers and Settlers in the Far East*, published in 1962, and the latter's *Japanese, Nazis and Jews*, published in 1971. In addition, we have Manfred Rosenfeld's manuscript entitled *History of the Shanghai Jewish Communities*, and Fritz Kaufmann's text entitled *The Experiences of the Shanghai Jewish Community under the Japanese in World War II*, as well as a number of monographs and articles, published or not-yet published. There are also many documents and records preserved in archives and public or private libraries, all rendering much assistance to the study of our subject.

But generally speaking, the study of

the Shanghai Jews has not been very well developed, and has been more or less neglected in the study of the history of the Diaspora. It is to be greatly regretted that so far Chinese scholars haven't paid due attention to it, so that we cannot find narrations of the Shanghai Jewish communities in Chinese publications on the history of China or even that of Shanghai, except for a very sketchy one in Professor Jiang Wen-han's *Ancient Chinese Christianity and the Kaifeng Jews*.

In this paper I am not going to dwell upon the general history of the Shanghai Jews, because Professor Kranzler has already given in his book a good presentation of it. What I would like to do is to present some personal ideas about the Shanghai Jews viewed in their Sino-Judaic perspective, as well as some proposals concerning how to advance research on the Shanghai Jewish communities.

#### THE VARIOUS JEWISH INFLUENCES ON SHANGHAI

##### 1. *In the Metropolitanization of Shanghai*

Having been China's greatest port and metropolitan center and one of the world's largest cities since the last century, Shanghai has, however, a much shorter history than Sian, Kaifeng, Nanjing, or Beijing. Its city wall was not erected until 1553, and during the entire period of the Ch'ing dynasty (1644-1911), it was never a municipality, although it was opened as a port in 1842. In 1848, a small English Concession was delineated in its eastern area, which was by the riverside and easily accessible to foreign trade. That area became a nucleus in the development of Shanghai into a metropolitan center, and at present the Bund and Nanjing Road in that area are still the center and the busiest spots of the city. When we look into the history of development of the Bund and Nanjing Road, the names of two Baghdad Sephardic Jews will frequently appear, i.e., Sassoon and Hardoon. They were the best-known Jews in Shanghai, even the best known Jews all over China.

Sir Elias David Sassoon came to Shanghai from Bombay in 1844 and soon became a millionaire. By 1900 his family owned in Shanghai 29 pieces of real estate with a total area of 64.4 acres. In 1920 Sir Ellice Victor Sassoon (1881-1961), Elias' grandson, became the head of E.D. Sassoon & Sons Co. From that time the Sassoons' investments in real estate were greatly expanded. Beginning in 1927, Victor

Sassoon transferred some 85 million dollars from Bombay to Shanghai, and in the next year he built what was the most magnificent establishment in Shanghai at that time. Sassoon Building was located at the eastern end of Nanjing Road near the Bund, and is now called the Peace Hotel. Within the two years from 1930 to 1931, he also built the imposing Embarkment Building, the Metropolitan Building and Hamilton Building, all intact at present. An American writer depicted Victor Sassoon in these words: "He is the richest man in town. He owns hotels, mansions, almost every type of real estate you can mention."<sup>(1)</sup>

Silas Auron Hardoon (1847-1931), also a Sephardic Jew of Baghdad, came to Shanghai in 1873 as a poor young man. Later he became an employee of both the older and newer Sassoon companies for twenty-seven years. He founded his own enterprise of real estate in 1901, and became so prosperous that in the 1930s he surpassed Victor Sassoon in the ownership of properties on the prestigious Nanjing Road, though not in the whole city. In 1920 he built the well-known Hardoon Garden as his own house, comprising an area of more than 28 acres. The street on the western side of the Garden was named after him. On the site today is the Shanghai Exhibition Hall, frequented by foreign tourists, most of whom do not know that it was once the site of a Jewish residence.

##### 2. *In the Promotion of Sinology*

Silas Hardoon had been greatly influenced by his Chinese wife Lisa, or Mme Lo Jia-ling (1864-1941), and became a zealous appreciator of Chinese culture. Lisa was a pious Buddhist, while Hardoon never interfered with her faith, and even adopted himself a title of a lay Buddhist as his alias. He founded in his Garden a college, a girl's school, a Buddhist temple, a library of the Tripitaka, a society of Sinology, and an exhibition of Chinese antiquities.

A number of Chinese literati were employed by Hardoon for the purpose of promoting the education of Chinese youth and the research of Chinese culture. The most brilliant among them was the great scholar Wang Guo-wei (1877-1927), whose accomplishments in the study of ancient Chinese history, philology and literature, especially in the deciphering of archaic inscriptions, have enjoyed a lofty reputation both in China and abroad, and are still regarded today as authoritative. Professor Wang

## To China With the Rebbetsin

(continued from page 1)

the site of the old synagogue, built in 1163, rededicated in 1663 and finally destroyed in the Yellow River flood of 1860.

We met Mr. Li, who had worked (as had his parents before him) for a Jewish firm in Shanghai. He told us that he thought there were today fewer than 100 Jews in an area which, 400 years ago, had settled 6,000.

Mr. Li himself is in no doubt that he is of Jewish descent, his main claim being that he does not eat pork. His three daughters, who have married Moslems, also refuse to eat pork and still consider themselves Jewish. When they go to a mosque they denote their Jewishness by wearing blue caps instead of white.

We tried to discover if the concept of Israel meant anything to Mr. Li, but could get no clear answer from him until he said, "We are all brothers and sisters, all over the world."

I asked him whether he would like to see more Jewish visitors. "Only the good ones," he said; "the ones who do not eat pork."

He told us of another man living in the same street, a Mr. Zhao, who claims to be a Jew; but Mr. Li does not speak to him because he eats pork. The fact that two Jews living in the same street do not speak to each other could well be a sign that they are what they say! In fact, Mr. Zhao receives many more guests than Mr. Li and in the past few years has been given a collection of siddurim, tallisim and other religious objects.

In Shanghai, with the help of the American Embassy, we found a cemetery for foreigners and came across graves bearing the names of Sassoon Gabbai, Kedourie, Pereira, Da Costa, Heilpern and Abraham, and an unmarked grave which may have been that of Mrs. Ann Brown. She was the wife of the Reverend Mendel Brown, an American who went to Shanghai in the 1930s to minister to the city's Jews; it is known that she is buried there.

Stangely enough, after my return, a man at St. John's Wood Synagogue told me that he was a grandson of Reverend Brown and asked me whether I had visited his grandmother's grave. I told him about the unmarked stone in the hope that it might have been that of his grandmother.

Also in Shanghai we met Miss Ger-tie Rowland, a 72-year-old spinster,

full of life and energy, who had gone there six years ago to take a degree in Chinese. She now teaches English and intends to remain in Shanghai as long as her health permits.

To our great surprise, she turned out to be a sister of the late Rabbi Dr. Louis Rabinowitz. I couldn't believe my ears. I told her that when my husband was elected to the British Chief Rabbinate (in 1966), he had received a letter from her late brother which I have never forgotten. Dr. Rabinowitz had written to convey his warm and hearty congratulations, adding a PS: "I always knew the better man would lose." Ger-tie commented, "How very typical."

We asked her if she was really happy in Shanghai, never meeting anyone of her own faith. She replied that she loved it and would never live anywhere else. We also asked her about the history of Shanghai's Jews, but she knew little about it and was unable to give us any information.

Before we left England I had asked someone to work out for us when Shabbat began in Xian, as well as the following week in Hangzhou. In Xian I announced that candles would be lit at 5.15pm, followed by a service at 5.30, and that while it was not compulsory for the women to attend, it was, of course, for the men.

I also asked the women to wear skirts rather than trousers for the duration of Shabbat and to cover their hair if they came to the service, at which they would be most welcome. They responded to a woman — and to a man. Everyone came. We experienced a spiritual feast we shall never forget.

On Shabbat morning we held a service in my room at 7.30am, followed by kiddush and breakfast, and then went walking in small groups through the back streets of Xian. The overwhelming feeling of security one experiences in China is, I would say, unique in today's world, whether one walks among countless people in a country populated by a quarter of the world's population or meanders virtually alone in an alleyway where only two or three Chinese may be walking as well.

I was anxious to see whether we could communicate with the real people of China. We managed to do so by smiles and gestures, if not by words.

On the second Friday, we had to get up at 3.30am to catch the only train that would enable us to reach Hangzhou in time for Shabbat. We all thought that we could not possibly repeat the great experience of the previous week, it having been so very perfect.

But once again, as we cut ourselves off from our hectic pace of life, that peace came down upon us and it happened again that, in Hangzhou, we experienced the mystique of a wonderful, uplifting, spiritual Shabbat atmosphere, this time helped by the unique beauty of the place — the mountains, the gardens, the lakes around which we walked for many hours.

On that Saturday night, after havdala and before leaving the shores of this extraordinary country, I had to ensure that I finished my shopping list, bringing back the obvious Chinese gifts for all the members of my happy family; in my case, an enormous undertaking.

Having visited the many factories manufacturing silk products, hand-painted pottery and paintings and having seen how every item is made by hand and then sold worldwide for hundreds of pounds, I feel a great sense of injustice knowing that the girls who make them receive an average of only £12 a month, working eight hours a day, six days a week. Every time I see something which I know is made under these circumstances, it now has much more meaning for me, not just artistically, but emotionally.

The next morning we flew off to Hong Kong. There we were warmly received by its now-sizeable community, thus setting the seal on a most memorable and exciting experience.

## CONTRIBUTIONS

(continued from page 1)

3. European Refugees: This group fled to Shanghai in the years between 1938 to 1941 to escape Hitlerism, although the forerunners first came in 1933. Shanghai was not their ultimate destination, but at that time it was their only possible haven where they did not require an entry visa. The first influx of about eighteen thousand refugees, mostly German, Austrian and Polish, poured into Shanghai between August 1938 and August 1939. The second influx, about four thousand and six hundred refugees, came via Kobe, Japan, from July 1940 to August 1941. Among them more than two thousand were Polish and Lithuanian Jews, including the entire Mirrer Yeshiva. And another two thousand came from Germany. The refugees were mainly middle and lower middle-class people and concentrated themselves in the poorer district of Hungkew. These were the most unfortunate Jews in Shanghai. They suffered greatly especially in the Shanghai ghetto under Japanese

ern languages, books in Chinese, and articles in Chinese. The entries include several promising older titles that have hitherto been overlooked, as well as a selection of others published too recently to have found a place elsewhere in the bibliographic literature. As is so often the case with bibliographical compilations, most entries are well worth investigating, others turn out to be of dubious reliability, while still others are of no more than peripheral interest. One might wish, accordingly, that Mr. Leventhal had provided critical annotations for individual listings more generously than he did, and especially for those that have never appeared in previously published bibliographies.

I must confess, as a case in point, that I was set off on a wild goose chase by Mr. Leventhal's listing (p. 58) of a study by Johannes Keuning which is entitled "Isaac Massa, 1586-1643," and which was published in volume 10 (1953) of the respected cartographic journal *Imago Mundi*. This entry intrigued me. Could Isaac Massa, of whom I had never heard, have been a Jew (perhaps, from the sound of his name, a Marrano) who had something to say about his Chinese coreligionists that has only now come to light? Could he even—like Christoval Acosta, a Marrano of the generation immediately preceding his—have actually visited China?

Unfortunately, no library within striking distance of my home seemed to own the issue of *Imago Mundi* that contains the Keuning article. In the end, I was compelled to apply to the interlibrary loan facilities of the Dallas Public Library for assistance. Weeks later, when the needed photocopies finally arrived, I discovered that Isaac Massa was a Dutch Calvinist who lived intermittently in Russia over a period of several decades and published a series of maps of the country. China shows up occasionally in these maps, and Keuning notes sporadic allusions in Massa's accompanying texts to existing and potential trade routes between the two nations; but of Chinese Jews, or of anything even remotely connected with Chinese Jews, there is nothing. The Keuning article, in short, may be of passing interest to the student of Sino-Judaica as minor background coloring, but I doubt that any scholar who had been forewarned of its contents by a brief annotation describing what it really contains would go very far out of his way to locate it.

The point I want to make here is that

the time has come for rethinking the guidelines which should henceforth be applied to the compilation of bibliographies devoted to the study of Sino-Judaica. When a specialist is faced with the task of assembling a bibliography for a discipline that is supported by a substantial literature, one of his principal problems is to decide which titles do not merit inclusion, either because they add little or nothing to what is already offered in the works he intends to list, or because he does not consider them up to the norms of reputable scholarship. In the case, however, of a study that possesses as sparse a literature as the history of Chinese Jewry did fifty or so years ago, at the time that Rudolf Loewenthal was compiling his pioneering bibliographies on the subject, the very scarcity of materials understandably forces the compiler to exclude virtually nothing. Loewenthal consequently admitted into his listings much that the present-day bibliographer would do well to discard, but Loewenthal's judicious use of annotations usually made it possible for his readers to arrive at good, pragmatic decisions as to whether to follow up certain listings or to expend their time and energy elsewhere.

This said, it should nevertheless be repeated, and stressed, that Mr. Leventhal's bibliography adds substantively and beneficially to the subject, and that it will surely be referred to extensively in years to come by those who are engaged in the serious study of Sino-Judaic history. For myself, I have no intention of permitting my disappointing experience with the Isaac Massa entry to deter me from searching out those of its companion listings that are new to me and show even the faintest signs of being fruitful.

## VOLUME II IN SINO-JUDAIC MONOGRAPHS SERIES LAUNCHED IN HONG KONG

On 30 November 1986, a "Meet the Author Night" was held at Ohel Leah Synagogue in Hong Kong. The guest speaker was Mr. S.J. Chan, who is District Commissioner of Tsuen Wan, New Territories, Hong Kong; Research Associate of Centre of Asian Studies, Hong Kong University; and a founding member of the Jewish Historical Society of Hong Kong (JHS).

Mr. Chan made a presentation on his monograph entitled "The Jews in Kaifeng: Some Reflections on Sino-Judaic History", which has just been

published as Volume II in the monograph series of the JHS. Mr. Chan has been studying this topic since 1974, and has visited Kaifeng several times during the 1980's. Between 1983 and 1985, he has lectured on the Kaifeng Jews in such diverse places as Oxford, Tel-Aviv, Taipei, and Manila.

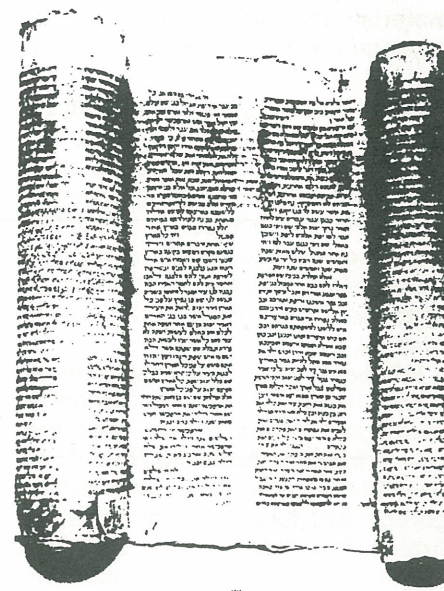
Mail orders are handled directly by the JHS. Softbound, 55 pp., 11 ill., ISBN 962-7184-02-0. Mail order price, US \$8.95 (incl. postage). Make checks payable to "Ohel Leah Synagogue" and mail to Chairman, Jewish Historical Society of Hong Kong, 70 Robinson Road, Hong Kong.

All proceeds from sales go to the support of Ohel Leah Synagogue, founded in 1901, and the only active synagogue on Chinese soil since the early-1950's.

## RARE CHINESE SCROLL OF GENESIS SOLD

A rare and interesting example of Chinese Judaica, a Chinese Torah scroll, was sold at an auction by Sotheby's to someone from England for \$16,000. The scroll, comprising only Genesis, is manuscript on sheepskin. Although undated, Sotheby's described it as being better preserved than the earliest scrolls which were damaged in the flood of 1642 yet devoid of the inconsistencies and irregularities which characterize the texts of the later scrolls. Sotheby's dates it from 1642-53. The scroll consists of 12 membranes, 709 x 60 cm; with rubbing, small rips and repairs.

Our intrepid Sino-Judaic sleuth, Michael Pollak, is hot on the trail of this story and will report back in due time.



**RENEW MEMBERSHIP NOW**

Dear Member:

The financial resources of the Sino-Judaic Institute are very limited and we rely on membership dues for funding our activities. We cannot continue to send you our newsletter *Points East* unless you send us your dues for the coming year. Please remit payment as soon as possible.

Sincerely yours,  
Albert E. Dien  
Treasurer

**TEACHING HEBREW  
IN CHINA***Jewish Week 9/5/86*

By Theodor Schuchat

BEIJING, China (JTA)—The Department of Oriental Languages of Beijing University, China's premier institution of higher learning, has added Hebrew to its curriculum, and a product of New York City's day schools has been chosen to teach it.

When the Ministry of Culture decided that Hebrew should be included in university courses, Chinese teachers of Arabic were expected to teach it. But instead, Michael Mann, a graduate of the SAR Academy in the Bronx and the Ramaz School in Manhattan, both Hebrew day schools, got the job. It came as a surprise to the recent Princeton graduate who had signed up earlier to teach English at the university for a year.

He was told of the new assignment just two weeks before he was due to leave for China, so he stuffed some World Zionist Organization teaching materials into his flight bag. He had never taught Hebrew or any other subject before.

At Beijing University, *kita alef*, the beginners' class, started with 10 students. None is from Kaifeng, traditional center of the long-vanished community of Chinese Jews. The Beijing students knew little or nothing about Jews, Judaism or the state of Israel when they started studying Hebrew.

Whatever they may have learned earlier on the subject—in school or from the Chinese media—was presented from the Arab and Third World viewpoint, in accordance with current government foreign policy directives. Arabic, Japanese, Korean, Burmese, Thai and Mongolian are taught at the

university.

Classes are held from 8 to 10 a.m. six days a week. In addition to 12 hours of Hebrew language instruction, students attend other classes for a total of 20 hours each week.

The beginners' class uses *Be'al Pe*, a standard Hebrew teaching text and workbook. Each student has taken a Hebrew name—Chana, Dan, Dinah, Gershom, Moshe, Shula, Tsiporah, Uzi, Yitzhak and Yosef.

They recite—reading aloud or practicing the dialogue of their textbook—shyly giggling at their mistakes. Mann translates the vocabulary into English, which some of his students studied for as many as eight years before entering the university. In class, however, he speaks mainly in Hebrew, using the method widely employed in Israel and elsewhere. Mann knows little Chinese. He looks up words he cannot explain in a makeshift Chinese-English-Hebrew dictionary.

His students are enrolled in a five-year university program. After they master Hebrew, they will study Jewish history, modern Hebrew literature, Judaism and related matters 12 hours a week.

After the course is completed, graduates will be assigned jobs by the Chinese government. They have no idea where they will be sent or what the work will be. If any of them dream of visiting Israel, they did not mention it to Mann, who is returning to the United States to enter medical school. But Hebrew classes will be continued at Beijing University.

**Postscript**

(This past autumn) I visited the Beida University and met with "Shula" the Chinese teaching assistant who teaches Hebrew grammar. We conversed in Hebrew. Incredible! I also met Chris Billing, the Hebrew teacher, a Harvard School of Divinity student, fluent in Hebrew.

Michal Jacobi, Seattle

**ISRAELI DELEGATION  
IS BOUND FOR CHINA**

By Hugh Orgel

*Jewish Telegraphic Agency  
Daily News Bulletin  
September 25 & 26, 1986*

TEL AVIV, (JTA)—An Israeli delegation headed by a senior government official will go to China shortly to sign an agreement for cooperation in agriculture and energy between Israel and the People's Republic of China, Israel Television reported Wednesday.

It would be the first official accord between the two countries, although agreements already exist between Israeli and Chinese companies. Israel Radio reported Tuesday that Avraham Tamir, Director General of the Prime Minister's Office, is presently in Paris for talks with unidentified Chinese officials.

Chinese scholars and scientists are interested in developing technical and scientific cooperation with Israel, according to Prof. Josef Singer, president of the Haifa Technion, who returned from an 11-day visit to China this week at the invitation of the Chinese authorities.

Singer, who is president of the International Council for Aeronautical Science (ICAS), said that Chinese academicians and engineers will attend the next ICAS convention to be held in Israel in August 1988. But according to Singer, while China wants to develop ties with Israel in various technical fields, the Beijing government is not?? gation scheduled to attend the Agritech-86 agricultural machinery and technology fair in Tel Aviv. The fair's organizers were informed that the delegation would not come because of prior publicity given their planned visit in Israel. . . . More than 4,000 foreign visitors attended Agritech-86, the week-long exhibition of Israeli agricultural technology at the Tel Aviv Fairgrounds which closed Thursday.

According to the organizers, the attendance was double the number expected, and many orders were placed for Israeli agricultural equipment by representatives of Asian, African and Eastern European countries with which Israel has no diplomatic ties. About 20 percent of the overseas buyers were from Spain, which established diplomatic relations with Israel early this year.

**Highlight Of The Event**

But the highlight of the event was the agreement between an Israeli firm manufacturing irrigation equipment and the Chinese National Institute for Agricultural Research for the Israelis to build a five-acre permanent model exhibit in Beijing.

The deal was especially significant because the official delegation of the People's Republic of China which was scheduled to attend the fair, cancelled at the last minute.

Nevertheless, the Israel Export Institute reported that China has contracted to buy Israeli plants and a Singapore merchant signed contracts for the large-scale purchase of Israeli agricultural equipment for shipment to China.

Cap Muslim" group in northwest China? And is he implying that 19 Blue Cap Muslim centers have been found in the PRC?

Here is a suggestion for *Points East*: It appears to me that we could all benefit if our readers, as they run upon recently published articles, books, portions of books, etc. bearing upon Sino-Judaic matters (or upon older items of interest which have perhaps been overlooked), could send you the appropriate references (preferably with short descriptive remarks) for insertion in *PE*. And if, better still, they can send you photocopies of the items in question, we would gradually build up a library from which, perhaps for a moderate fee, photocopies could be sent to those members who want them.

Here, for example, are two items that have this week come to my attention:

Schermerhorn, R.A. "Jews without middleman status—their historic position in China and India." *Journal of Intercultural Studies*, (1981) v. 2, no. 2:5-21. I have no idea of what this article contains beyond what can be deduced from its title.

Shapiro, Sidney. "Jews in Old China: Some New Findings." *Menorah*, (1986), no. 8, pp. 3-6. (This is a publication of the Judaic Studies Program of the U. of Virginia Commonwealth University.) The article itself represents an overview of the Jewish experience in dynastic China, and is unfortunately marred by a number of factual errors: the year of Ai Tian's visit to Matteo Ricci is thus reported as 1601 instead of 1605; the period during which the Talmud was created is shortened by several hundred years; etc. Moreover, certain farfetched conclusions arrived at by Chinese writers are presented in such a manner as to leave the unwary reader with the impression that these are to be taken quite seriously. The author suggests as a possibility that "the first sizable contingent of Jews came by ship from Persia, via India, and landed in the major seaport of Quanshou, in Fujian (Fukien), around the tenth century A.D. In the eleventh century, the majority of them (their children or grandchildren) traveled up the Grand Canal from Yangzhou to Kaifeng, then the capital of China."

Michael Pollak

**QUERIES**

— On Jews of Manipur and Mizoram

In the September issue of your magazine, Leo Gabow wrote an article called "The Jews of Manipur," and suggested that people with information on this subject share the information. I am hoping to write an article about the synagogues of India and have tried to collect material and photographs to illustrate this article and to add to my personal collection. There seems to be a lot of debate about the origin of these people. Rabbi Menachem HaCohen has written as follows on the Jews of Mizoram: "The Mizos tradition claims that they came from Northeast India (indeed, their appearance is very much like that of the Chinese and the Thais in particular). In fact, there are still Mizos in Burma with whom they maintain contact." He says that little is known about their customs, history, or tradition, but points out that there is a religious, cultural organization in Aizawl called the Judei Sevet Manasseh. In a recent article in the September 15, 1986 issue of *India Today* there is an article about this group. It points out the number of converts is growing: "Fueling the Jewish upsurge in the area is a powerful conviction that all of the two million-odd Chin-Kuki tribals living in Burma, Mizoram, Manipur,

Nagaland and parts of the Chittagong hill tracts are descendents of one of the ten lost tribes of Israel." They describe their common ancestry as being Manasseh. Different views are held by Tom Timberg, the author of a recent book on the Jews of India, and the noted scholar B.J. Israel, himself of Bene-Israel origin. Timberg insists that these people are descended from the tribal people who have previously been converted to Christianity. B.J. Israel writes: "The first time the 1981 census showed some Jews in Mizoram and Manipur. They seemed to be tribals who were counted as Christians in 1981, but who claimed to be descendents of Jews from centuries back who migrated from South China and who now consider themselves as Jews."

I would be interested in obtaining any other information on this particular group.

Kenneth X. Robbins, M.D.  
5055 Seminary Road, Suite 108  
Alexandria, Virginia 22311

— On Origin of 13 Torah Scrolls

In 1653 the Jews of Kaifeng dedicated their synagogue, which had been destroyed by a flood. In it they had 13 torah-scrolls, 12 of which were numbered on the reverse 1 to 12 and were associated with 12 tribes. The thirteenth was called the scroll of Moses. There is an ancient Jewish legend which must be connected with this fact: "On the seventh day of Adar, Moses knew that on this day he should have to die, / . . . / On this day he wrote thirteen scrolls of the Torah, twelve for the twelve tribes, and one he put into the Holy Ark, so that, if they wished to falsify the Torah, the one in the Ark might remain untouched." (Louis Ginzberg, *The Legends of the Jews*, 1946-61, Vol. III, P. 439. Ginzberg quotes int.al. *Petirat Moshe* 122 and 2 *Petirat Moshe* 378.)

There must have been other synagogues where 13 scrolls were associated with Moses and the twelve tribes respectively.

Do you know any synagogues with this tradition or documents referring to it or possibly even non-Jewish groups with a similar tradition?

Theodor Katz  
Ostermalmsg. 97/1  
S-114 59 Stockholm  
Sweden Tel. 08/61 31 65.

**ON JEWISH COMMUNITIES  
IN SZECHWAN**

Archie Crouch writes that he is currently assembling the Torrance-Ch'iang Min Collection at the Yale Divinity School Library. The collection was started by scholars at West China Union University and suggests the presence of a Jewish community among the Ch'iang Min, in the Min River Valley northwest of Chengtu. The collection is named for Thomas Torrance of the University of Edinburgh whose father was one of the originators of the collection which includes letters, articles, pamphlets, etc. The Jewish communities in Szechwan are believed to pre-date those at Kaifeng.

For more information contact Archie Crouch at Princeton Theological Seminary, P.O. Box 111, Princeton, New Jersey 08542.

**JEWISH SITES IN SHANGHAI**

Prof. Gao Wang-Zhi

**SYNAGOGUES**

- Beth El: 16 Beijing Dong Road (formerly 16 Peking Road)  
This Orthodox Sephardic congregation started on 2 August 1887, and the synagogue was built in the beginning of this century. Demolished; the site is now a part of the Shanghai Friendship Store.
- Sheerith Israel: 541 Dong Dai Ming Road (formerly Seward Road), in Hongkou (Hungkew) District  
Dedicated by D.E.J. Abraham in 1900, and a Talmud Torah and a Mikveh were affiliated with it. Partly demolished; the remaining is used as houses.
- Ohel Rachel: on Shan Xi Bei Road (formerly 200 Seymour Road)  
Founded by Sir Jacob Sassoon (Victor's father) in his wife's memory, and consecrated in 1920 by Rabbi W. Hirsch.  
Well preserved; now occupied by the Shanghai Education Bureau.
- Beth Aharon: 42 Hu Qiu Road (formerly 50 Museum Road)  
Built in 1927 with a donation from Silas A. Hardoon in his father's memory.  
Demolished in the spring of 1985; the stone Menorah is preserved by the Shanghai Museum.
- Ohel Moishe: 62 Chang Yang Road (formerly 62 Ward Road), Hongkou  
The original synagogue was founded in 1907 (location unknown), and it moved to this new site in 1927. It was a synagogue for Orthodox Russian and German Jews, headed by Rabbi Ashkenazi. The headquarters of the Zionist youth organization Brith Trumpeldor (Betar) was set up there.  
Mainly preserved; now occupied by the isolation ward of the Shanghai Mental Hospital.
- New Synagogue: on Xiang Yang Nan Road (formerly 102 rue de la Tour), near Huai Hai Zhong Road  
Built and consecrated in 1941. The original site was at 26 Ward Road (now Chang Yang Road). This New Synagogue was a huge architecture with an accommodation of 10,000 seats. The services continued until 1956.  
Mainly preserved; now occupied by the Shanghai Education College as its auditorium.

(continued on page 11)

## From the Editor:

As news of the Sino-Judaic Institute's existence spreads, we receive more and more items of interest: news articles, special projects, curiosities. This issue of *Points East*, marking the end of our first volume, is filled with such items. Like our membership, our authors hail from many diverse locations: Sweden, West Germany, Hong Kong, China, the United States. Please consider joining their ranks. We are especially interested in new reports of visits to China and to Kaifeng in particular. Firsthand accounts of life in the Western communities of China during the Second World War era or of subsequent visits are also being sought.

The reader will notice a trend in recent issues of *Points East* regarding China and Israel. As we learn more about the current state of relations between Israel and China, we are finding more items to publish. Of special interest in this issue are Sun Yatsen's letter to Mr. Ezra, found in Prof. Gao's article, and the JTA item on Chinese-Israeli trade. Although Chinese-Israeli relations are not a major focus of the Sino-Judaic Institute, they do constitute an important component which cannot be ignored. Future issues of *Points East* will provide both background articles as well as news updates on this subject.

Best wishes for the New Year.

Anson Laytner

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An Occasional Publication of the Sino-Judaic Institute

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## IN THE FIELD

- SJI Board member Prof. Donald Leslie and honorary member Prof. Gao Wang-zhi were featured lecturers at a symposium on the Jews of China sponsored by the University of San Francisco, December 5-7, 1986. SJI President Leo Gabow and Board members Michael Pollak and Al Dien joined Leslie and Gao in two panel discussions. Where would the symposium have been without us?
- Taking advantage of his presence at the University of San Francisco Symposium, Stanford University and the Schultz Jewish Community Center in Palo Alto enjoyed Prof. Donald Leslie for several lectures on Chinese Jews, December 9 and 10, 1986.
- SJI President Leo Gabow delivered a lecture on Chinese Jews in Portland, Oregon, January 9, 1987.
- SJI member Prof. Johanna Spector has received the GOLDEN EAGLE AWARD for her film "The Jews of Yemen, a Vanishing Culture". Her film will be shown at the Anthropology meeting in Philadelphia. Her award is also known as THE CINE AWARDS.
- Chen Libo of CITS, Kaifeng sub-branch has had to cancel planned trip to Washington. He writes: We are really grateful to you and your friends for the cooperation you gave us in the past, and hope to have your further cooperation in the future.

## LETTERS TO THE EDITOR

Pats on the Back

Beve (wife) and I are enjoying *Points East* very much and we hope that the publication will have a long and increasingly rewarding life.

H. David Kirk  
British Columbia, Canada

The latest issue of *Points East* (Sept. 86) is excellent. The various articles not only demonstrate the increasing level of activity in this field, but also indicate the wide varieties of research lines and leads to be followed in Sino-Judaic studies. Keep up the good work. Shalom!

Dennis Leventhal  
Hongkong

Thank you for *Points East*. I always read it with great pleasure.

Dr. Johanna Spector  
New York

Thank you for Volume 1, #3 of *Points East*. I am pleased to note the consistently good quality and the excellence of your output.

Ms. Esther C. Jaffe  
Honolulu

Wrong on Wang

To the Editor:

Please refer to Page 2 of *Points East* for Sept., 1986, where "in the field" you "confer" a

Professorship on Wang Yisha, ... As far as I know, it is entirely unjustified. Such errors can only detract from credibility. Your issue is interesting. I suggest you contact Mr. Walter Citrin, Apt. 3A Meiji Heights, 5-15 Jinnan, 1-chome Shibuya-ku, Tokyo, Japan. He knows more about the Jews of Shanghai than anyone.

Prof. I. I. Glass  
University of Toronto  
Ontario, Canada

Taking Tong to Task

Dear Editor:

I have just read Prof. T.K. Tong's article in *Points East*, Vol. 1, No. 3, page 4, and respectfully take issue with some of his remarks.

In his third paragraph, he makes references to a Jewish group "discovered" in North West China. He further states that "more than 19 centers (of Chinese Jews) in the PRC have been reported." That he is not referring to European Jews in China is clear as he describes them as "similar Jews" to those found in Kaifeng.

Who "discovered" this Jewish group in North West China? When were they "discovered?" How was it determined that they were Jews or derived from Jewish ancestry? Not a clue is found in Professor Tong's article.

Regarding his statement that "more than 19 centers" of Jews in China have been reported, he again supplies no documentation and we are left with no sources to pursue.

It is important to advise *Points East* readers as to what we know, what we theorize, and what is purely speculative.

Father Ricci, in 1605, reported on Jewish communities and Synagogues in Kaifeng and Hangchow, though in all probability the Hangchow Jewish community had already fallen apart by 1605.

Jesuit reports and a few other references allow us to postulate a past Jewish presence in Canton, Peking and perhaps Ningsia and Nanking. We should also accept a past Jewish presence in Ning-po, since the 1489 Kaifeng stele advises that they secured a Torah scroll from Ning-po after the flood of the Yellow River in 1461 devastated Kaifeng.

Some evidence along the Silk Road suggests, however dimly, that a Jewish presence may have existed in Chinese Turkestan.

A past presence of Jewish communities in other Chinese cities are highly speculative, and we may attribute some of these reports as stemming from the feverish imaginations of inventive travelers; and some 18th and 19th century missionaries. Some of these missionaries seemed bent on discovering remnants of The Ten Lost Tribes of Israel. They sought cultural parallels between Jews in biblical times and various groups in Asia, and proclaimed them to be descendants of the lost tribes. By this process, half the world was endowed with tribesmanship.

I would be most grateful if Professor Tong would supply sources and documentation for his statement that "more than 19 centers (of Chinese Jews) in the PRC have been reported," and that these are "similar Jews" to those found in Kaifeng.

Leo Gabow

To the Editor:

I was extremely pleased to note that you are now including materials going beyond Kaifeng. I am of the opinion that we should not permit our Institute to restrict itself to "old" Jewish history in China, but should extend our coverage to include as broad a segment of the entire Jewish experience in China as possible.

I did note some dubious statements in the Tong article. What, for example, is this "Blue

## Jewish Sites in Shanghai

(continued from page 3)

- McGregor Synagogue: 627 Dong Yu Han Road, Hongkou  
Founded in 1941 as the synagogue of the "Juedische Gemeinde".  
Demolished in 1985.

## SCHOOLS

The Shanghai Jewish School: on Shan Xi Bei Road (formerly 200 Seymour Road) at the same place as Ohel Rachel.

First founded in 1900 by D.E.J. Abraham on the grounds of Sheerith Israel, and the new school was founded in 1932 by Horace Kadoorie on the grounds of Ohel Rachel.

Well preserved; now occupied by the Shanghai Education Bureau.

Kadoorie School (SJYA School): 627 Dong Yu Han Road, at the same place as McGregor Synagogue  
Founded in 1939 by Horace Kadoorie, and moved to the new site in 1942.

Demolished in 1985 with McGregor Synagogue.

## HOSPITALS

The Shanghai Jewish Hospital: on Fen Yang Road (formerly rue Pichon)  
It was originally B'nai Brith Polyclinic, founded in 1934, and it adopted the new name in 1942 and was headed by Dr. Max Steinman.

Well preserved; it is now the Shanghai E.N.T. (Otolaryngological) Hospital.

There were other hospitals: one with a maternity ward was on Ward Road (now Chang Yang Road); one was on Chaoufong Road (now Gao Yang Road), actually an isolation ward; one was on Washing Road (now Xu Chang Road); all in the district of Hungkew, but exact locations unknown.

**CEMETERIES:** There were four, but all demolished, and no remains can be found. The first was built in 1862 on Mohawk Road (now Huang Bi Bei Road); the second was on Baikal Road (now Hui Ming Road); the third was on Columbia Road (now Fan Yu Road); the fourth was on Point Road.

## CLUBS

The Jewish Club: on Fen Yang Road (formerly rue Pichon)

Founded by Russian Jews mainly for the performance of music. Well preserved; now occupied by the Shanghai Institute of Arts and Crafts.

The Jewish Recreational Club (JRC): at 35 Mulmein Road (now Mao Ming

Bei Road). It was founded in 1912 for sports activities.

**MAIN STREETS IN THE SHANGHAI GHETTO IN HUNGKEW DISTRICT**  
Ward Road: now Chang Yang Road  
Wayside Road: now Hou Shan Road  
Baikal Road: now Hui Ming Road  
Chusan Road: the name of today is the same but written as Zhou Shan Road

## JEWISH BUILDINGS

Sassoon Building: at the end of Nanjing Road near the Bund, now the Peace Hotel.

The Embarkment Building: on Bei Suzhou Road, now Shanghai Mansion. In 1939-1940 it was donated by Victor Sassoon as a refugee center.

The Metropolitan Building: on Fuzhou Road, near Jiang Xi Road, now used as municipal offices.

Hamilton Building: on Fuzhou Road, near Jiang Xi Road, opposite to the above building, now used as offices.

Hardoon Garden: on Yen An Zhong Road, now The Shanghai Exhibition Hall, while the Garden was thoroughly demolished. The street on its western side was Hardoon Road (now Tong Ren Road).

Marble Hall: on Yen An Zhong Road, near Wa Shan Road, now the Shanghai Children Palace. Well preserved.

The Lyceum Theatre: on Mao Ming Nan Road, near Chang Le Road, now the Shanghai Art Theatre.

A good apartment of Russian Jews: on Mao Ming Nan Road, near Nan Chang Road. Well preserved.

**A HISTORIC HOUSE:** 7 Xian Shan Road (formerly 29 rue Moliere). This was Dr. Sun Yat-sen's residence where his letter to N.E.B. Ezra was written in 1920. It has been well preserved in honor of Dr. Sun Yat-sen.

## SJI OFFERS SPEAKERS

The Sino-Judaic Institute is now prepared to offer a Speakers' Bureau comprised of the leading scholars in the field. Speakers are available to visit every part of the United States and abroad as well. Requests for speakers on Chinese-Jewish topics can be addressed to Rabbi Joshua Stampfer, Congregation Neveh Shalom, 2900 S.W. Peaceful Lane, Portland, Oregon 97201.

**Now Available: Sino-Judaic Studies: Whence and Whither**, an essay and bibliography by Dennis A. Leventhal, Chairman of the Society. Its main purpose is to serve as a map of areas already explored, and to point the way to unknown territory for explorers in this field of research.

The volume also includes the first published copy of the Kadoorie Memoir, which was originally written in 1979 by Lord Lawrence Kadoorie, C.B.E., J.P., as a private letter to a friend and former employee. Numerous anecdotes set in the framework of a China coast Jewish family history offers a unique picture of the life of a major figure in 20th century Sino-Judaic history. Hardbound, 99 pp., 9 ill., 284 citations. ISBN 962718401-2. Overseas price US \$17.50 per copy (incl. postage).

Prof. D.D. Leslie says "it is an excellent, reliable piece of work." Dr. A.A. Rickett, Dept. of Hebrew & East Asian Languages & Literature, Univ. of Maryland, calls it "a splendid job." Mr. Michael Cohen, Director, Asia Pacific Jewish Association, says "my congratulations on a piece of fine work."

## SHANGHAI REFUGEE COMMEMORATIVE PLAQUE INITIATIVE LAUNCHED

The Hongkew Chronicle  
Vol. 5, # 1, Spring 1986

During the past 18 months, Kurt Duldner has spared neither time nor money to obtain the permission of the Shanghai Municipal People's Government to erect a commemorative plaque on the wall of the old "Goya" office on Muirhead Road. To that end, Kurt Duldner has initiated a petition to the current Mayor of Shanghai, Mr. Jiang Ze-min, and enlisted the aid of San Francisco Mayor, Diane Feinstein, in order to expedite this matter. The suggested inscription will read as follows:

第二次世界大战期间，此地区曾有二万来自纳粹德国的难民幸存下来。  
谨以本匾献给所有幸存者以及施加援手的熱情好客、寬宏大量的中國人民。

IN THIS AREA ABOUT 20,000 REFUGEES FROM NAZI GERMANY SURVIVED WORLD WAR II. THIS PLAQUE IS DEDICATED TO THESE SURVIVORS AND TO THE FRIENDSHIP AND TOLERANCE OF THE CHINESE PEOPLE WHO MADE THIS POSSIBLE.

### EPOCHAL JEWISH SERVICE HELD IN CHINA'S CAPITAL

*Jewish Week*

A rare Jewish Sabbath service has been held in Beijing, China's capital, as part of an international meeting of the World Conference on Religion and Peace.

The service was believed to be the first in Beijing, and perhaps the first such public observance in China, in recent history, at least since the Communist takeover in 1949.

"A lot of people in Asia have never seen Jews," said New Yorker Norma Levitt, who attended the service and the conference and is a trustee of the Union of American Hebrew Congregations, the major Reform movement.

"The service made Judaism visible,

equal and acceptable, along with the other religions," said Levitt, who is the only Jew among nine international presidents to the conference, an inter-denominational body.

The service, led by Rabbi Jack Cohen of Jerusalem lasted about 40 minutes and was compiled from prayers in Reform, Conservative and Reconstructionist liturgy. Copies of the service were distributed to the 14 members of the conference, who represent 30 countries and 12 faiths.

Cohen, wearing prayer shawl and yarmulka, led responsive reading in English and chanted Hebrew songs on Saturday morning. In conclusion, Levitt presented the vice president of the Chinese Buddhist Association with a pair of brass candlesticks to remember the Jewish Sabbath.

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## Join The Sino-Judaic Institute

The Sino-Judaic Institute is a non-denominational, non-profit, and non-political organization which was founded on June 27, 1985, in Palo Alto, California, by an international group of scholars and laypersons. Its goals and purposes are as follows:

- 1) To promote friendship and understanding between the Chinese and Jewish peoples, and to encourage and develop their cooperation in matters of mutual historical and cultural interest.
- 2) To support the establishment and maintenance of a Judaica section in the projected municipal museum of Kaifeng.
- 3) To promote and assist study and research in the histories of early Jewish travel in China and in the rise and fall of the various Jewish communities that were established in China in the course of the past thousand and more years.
- 4) To publish general information and scholarly materials dealing with all aspects of the Chinese-Jewish experience.
- 5) To assist the descendants of the ancient Jewish community of the city of Kaifeng, Henan Province, in their efforts to preserve and maintain the artifacts and documents they have inherited from their forebears, as well as in their efforts to reconstruct the history of their community.
- 6) To serve as a briefing and information center for those interested in Sino-Judaica, and for travelers to Kaifeng and other centers of Jewish interest in China.
- 7) To cooperate with other groups whose interests lie in Sinitic and Judaic matters.

*Membership in the Institute is open and we cordially invite you to join in supporting our endeavor, the first such effort since 1924. Our annual dues structure is as follows:*

Senior citizens and students	\$20	Corporate/organizational	\$ 250
Regular membership	\$50	Benefactor	\$1,000

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# POINTS EAST

An occasional publication of The Sino-Judaic Institute

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## TO CHINA WITH THE REBBETSIN (and 1,500 kosher meals)

by Amelie Jakobovits

Reprinted from the *London Jewish Chronicle* December 12, 1986

*Lady Jakobovits, wife of the Chief Rabbi, visited China last month with a cross-section of Anglo-Jewry and some 1,500 frozen kosher meals. When asked before her departure, "Why China? There is nothing of Jewish interest there," she replied, "I think we ought to be curious enough, given the opportunity, to learn something about other cultures, which are often so rich and distinct and quite unlike anything else in the world. And, indeed, we would like to see what traces of Jewish life, if any, there are in that vast land."*

Friday night in Xian, in the middle of China, we ate gefilte fish. It was served beautifully, by pencil-slim Chinese girls in cheongsams slit to the thigh. Afterwards, we sang zemirot and the peace of Shabbat came down upon us, in this corner of the earth where nothing of Jewish value had ever been witnessed before.

How 37 Jewish women and eight Jewish men came to be eating gefilte fish and saying their prayers in the middle of China is a tale worthy to be told from St. John's Wood to Hangzhou and is even now being repeated among my children and grandchildren from far-flung Baltimore even to the gates of Jerusalem.

It all started some three years ago when, through Mrs. Ruth Winston-Fox, I was invited by the Federation of Chinese Women to visit their country. It was some time before I could take up the invitation and when I did I was told it would be very official and there would be banquets and receptions.

It was explained to the Chinese Ambassador's wife that there would be dietary problems; and, while our rules forbade the eating of non-kosher food, their rules prevented official

recognition of guests who did not partake of their hospitality and share their table. It was suggested, therefore, that my visit be reduced to a less official level, and they willingly agreed. Subsequently, we met the women of the Federation at a most inspiring, educational and unforgettable reception in Beijing.

We were concerned to cultivate and develop the cultural understanding between these highly intelligent Chinese women and ourselves. At first we thought we would be a group of some 20 Jewish women. But the "Jewish Chronicle" heard about the invitation and called it "The great kosher Chinese takeaway." As a result, more than 100 people asked to join us, but we kept the figure down to 46, including our invaluable guide, Christopher Knowles.

Every member of our diverse group contributed her or his very best towards creating an atmosphere of respect, kindness and cheerfulness which prevailed magnificently throughout the sixteen days we spent together. This was the essential ingredient of what will remain for all of us the glorious memory of our Chinese adventure.

The kosher food came from London and each day's supply was packed in a numbered box in foil and ice. The first parcels travelled with us, and the second week's supply was sent to Shanghai.

Everything was in perfect condition. At a meeting before our departure, we had told everyone that, in case the kosher food did not arrive or was inedible, they should be sure to bring crackers, matzos, cheeses and dried fruit, as well as salami. But, in the event, we didn't need it and we distributed it in China before we left. Somewhere, someone may at this very moment be eating a kosher salami in the heart of China!

We went to Kaifeng where, for nearly eight centuries, a large number of Chinese Jews had lived. We strode along "The sign of the lane of the sect which plucks out the sinews" which leads to

(continued on page 4)

## THE CONTRIBUTIONS OF THE JEWISH COMMUNITIES IN SHANGHAI VIEWED IN THEIR SINO-JUDAIC PERSPECTIVE

Prof. Gao Wang-Zhi,  
Professor of Religious Studies,  
Shanghai Academy of Social Sciences

Delivered at University of San Francisco,  
5 December 1986

Shanghai Jewry has not yet occupied as proper a place as they deserve in Sino-Judaic studies. The main reason, I think is that the Shanghai Jews were not permanent settlers from generation to generation as were the Kaifeng Jews, so they are regarded as not quite significant in an academic sense. It is true that they were just temporary residents or transmigrants in China, nevertheless they constituted an essential part in the modern history of the Diaspora. Besides, if we are to find Jewish relics in China today, Shanghai will satisfy us more than Kaifeng.

In the past, there existed in Shanghai three Jewish communities as follows:

1. Baghdad Sephardim: They began to come to Shanghai from their settlement in Bombay in the middle of the last century. There were among them a few rich merchants, but the majority worked for Jewish business. This was the first but smallest Jewish community of Shanghai with a population of about seven hundred, one third of whom had British citizenship.

2. Russian Ashkenazim: In the first quarter of this century, they lived in Shanghai with a population of about one thousand, most of whom came during the Bolshevik revolution. A massive influx from Harbin came in 1931-1932 when Manchuria fell under Japanese occupation. Among the Russian Jews of Shanghai, less than one hundred were well-to-do tradesmen, who lived in the more comfortable French Concession, while most were not rich and served in Shanghai as professionals, small shop-keepers, artisans or peddlers.

(continued on page 4)