



# POINTS EAST

A publication of The Sino-Judaic Institute

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## AN EXTRA-ORDINARY CHINESE JEW

By Andrew Plaks

May 11, 1989  
Beijing

I am having a very good stay in Beijing, enjoying teaching at Beijing University and working with Chinese colleagues in my field. One of the high points of this visit has been getting to know Zhao Xiangru. We visit each other almost every day, and they have more or less taken me into their family. He turns out to be a very interesting and many-faceted individual — in addition to his Jewish heritage. About his Jewish roots I have no doubts. He has the knowledge, their personal recollections, and even some minimal documentation to back up his story. He claims that he is descended from the Zhao clan that included Chao Ying-ch'eng, who attained high office in the Ming Dynasty. He says his family kept the seals of office as heirlooms all through his lifetime until they were stolen and destroyed during the Cultural Revolution. He is about 60, I estimate. He grew up in Kaifeng, and came to live in Beijing around 1952, where he is now a scholar of Sinjiang Uighur culture at the Minorities Institute of the Chinese Academy.

He has become very committed to pursuing this Jewish roots as he grows older, and is pinning somewhat exaggerated hopes on SJI to save his people from oblivion. He has been very excited to have a real-live Jew to talk to and even to observe some Yiddishkeit in action. I have convinced him to write up his story and to try to reconstruct his family tree as far back as he can. He plans to do this later this year after taking a trip back to Kaifeng to look up all his remaining relatives. Then he will collate all the

information and memories he can gather.

In the meantime, he has some grand visions for promoting study of the Chinese Jews and self-consciousness among the remaining descendants — hopefully to receive official sanction as soon as China establishes relations with Israel (something both he and I believe will come quite soon). He has drawn up a draft proposal for various activities, the main point of which is the establishment of a national association for Judaic studies in Beijing, under which the Shanghai Judaic Studies Association and possibly a Kaifeng organization would be local branches. As he has informed me, similar organizations already exist for other minorities under the aegis of the Minorities Institute of Chinese Academy, and the framework is already in place. This idea seems to be within the realm of the possible. He goes on to imagine a worldwide link-up with SJI and eventually with some sort of China-Israel Friendship Association — which would not be hard to set up if and when relations are established. He is also imagining holding some sort of international conference in honor of the 5th anniversary of the founding of SJI. It may not be completely misguided to think that some financial backing could be found among world Jewry and its various organizations for this enterprise. Such backing could also help get more young descendants of the community to study Judaic studies, etc. here and abroad.

The Sino-Judaic Institute will be shipping **Encyclopedia Judaica** and other books to the **Shanghai Judaic Studies Association**. Cost for the initial delivery will be **\$500**. Contributions are **urgently required!**

## A TOUR TO AN UNBELIEVABLE LAND

By Xu Xin

In the late June and early July, 1988, I visited Israel as a guest of the Harry S. Truman Research Institute for the Advancement of Peace, the Hebrew University of Jerusalem. Besides giving a talk at the Institute, I spent most of my time visiting places and meeting people. I stayed in Jerusalem and traveled to Tel Aviv, Safad, the Sea of Galilee, and other places. I talked to Jews and Arabs, intellectuals. Since it was a private trip, I was able to tour and discuss issues with people freely.

My trip turned out to be educational and instructive. The first-hand information I gathered there about the country and the people was invaluable to replace my previous knowledge which, to some extent, never went beyond the abstract and superficial because of the lack of direct contacts between China and Israel. The adventure is also invaluable for the continuation of my research of Jewish literature and culture. And I believe that my contacts with Israelis will, in the long run, be useful for the development of the friendship and a better understanding between the Chinese and the Israelis.

However, my trip was also short and brief. It lasted no more than ten days. Nobody was expected to be able to do justice to the situation there in such a short time. I am not even trying to do it. What I am going to do now is to share with you some of my personal impressions of the country and its people by selecting some of the surprises I received during my visit. I think that the surprises one gets during one's trip to a strange land sometimes reveal extraordinary as-

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lost contact with her since the June 3 massacre.

- The Annenberg Research Institute, Philadelphia, has established an exchange of publications with the Institute. They publish a Jewish Quarterly Review.
- Tess Johnston, who was stationed at the U.S. consulate in Shanghai before being posted to Paris, will be returning to Shanghai in the Fall. She has given a gift membership in the Institute to Prof. Otilie Wang-Frankel, of Berlin, who emigrated from Berlin to Shanghai in 1936, and married and lived there until 1988. Miss Johnston reports that Prof. Wang-Frankel speaks four languages and is an expert on things Chinese.
- An Association for Israel-China Friendship has been established, according to an announcement of the Foreign Ministry, upon the initiative of public citizens, among whom are Haifa Judge Micah Lindenstrawm (who is also President of Israel-USA- Friendship Association of Haifa and the North), lawyers, journalists, and so forth. The founders of the Association met the Vice Foreign Minister Benjamin Netanyahu, and heard from him that the Foreign Ministry has much interest in the subject.

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## LETTERS TO THE EDITOR

*Excerpts from 2 letters by Prof. Xu Xin*

Dear Mr. Gabow,

Thank you for your nice letter of May 4. We were delighted to be informed that you kindly accepted to be an Advisor of our Association, and that your Institute liked to establish a relation with the CJSA (China Jewish Studies Association in Nanjing).

The CJSA has already set up a relationship with the SJSA (Shanghai Jewish Studies Association). We made some proposals to cooperate with the SJSA. At the moment, the CJSA would like to put its emphasis of its Judaic studies on the study of the

current situation in Israel to make the Chinese familiar with the reality there. It would surely help a lot if we could get books, periodicals about today's Israel. We would like, if we could, to have a copy of your publication Points East.

Mr. Pan Guang has written to me about his delightful meeting with you and his participation of the directors' meeting of Sino-Judaic Institute. . .

I really appreciate very much your concern over the publication of my article and mailing books and periodicals on Israeli issues. However, as far as I can see, there is nothing to worry about the matter. For I have already given a couple of lectures about my visit to Israel to the Chinese audience. My impressions of Israel are known here. Secondly, we are not going to change our programs on the Judaic studies because of the recent developments in our country. Thirdly, the Editor-in-chief of Journal of Nanjing University has agreed with us to set up a special column for Judaic studies in the Journal from this fall. I have already written an article for the column. As a matter of fact, I receive MODERN HEBREW LITERATURE from Israel regularly. I do not think we will be in trouble because of our study of Judaism. On the other hand, there must be some Chinese to start and push forward Judaic studies in China.

My colleagues and I think that it is possible to have a kind of exhibit about Sino-Judaica, or about Israel in Nanjing University. Let us discuss it if you like.

With my best regards.

Sincerely,  
Xu Xin

## ON INDIAN JEWS

Dear Sirs:

I wish to draw your attention and the attention of readers of Points East, to the following publications of India Worldwide:

1. Vol 1, #7, Feb 1988. This issue has the article "India's Rich Jewish Heritage."
2. Vol 2, #10, May 1989. This issue has the article "The Jews of Manipur."
3. Vol 2, #11, June 1989. This issue has a letter written by Gideon Rei,

Hazzan of the Manipur Jews.

Indian Worldwide is located at 154 West 27th Street, Suite 2E, New York, NY 10021. It costs \$3.00 per issue.

As you know, the Jews of Manipur claim to have come to Manipur from China, so this may interest you and your readers.

With best wishes.

Sincerely yours,  
Samuel M. Daniel  
New York City

## LOEWENTHAL BIBLIOGRAPHY FUND

We appreciate the generous contribution from **Saul Schwarz** to subsidize the publication of the Loewenthal Bibliographies and to assist us in publishing a new up-to-date addition to Loewenthal's work.

Support is still needed for this important project. Please consider a donation.

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## A TOUR TO AN UNBELIEVABLE LAND

*(Continued from page 1)*

pects of life there no matter how inaccurate they might be.

### A Peace-loving People

I went to Israel with a hidden impression in my mind. That is: The Israelis must be bellicose, aggressive, and fond of martial spirit, because nowadays one can hardly find a piece of news related to Israel without the mentioning of the use of violence or armed force. That impression is not necessarily negative. What can you expect from a nation that has been involved in so many wars and bloody confrontations with its neighbors?

However, when I was there, I discovered unexpectedly that the desire for peace by the Israelis is enormously great. It seems to me that no other nation had shown more concern about peace than the Israelis. For instance, while talking with a student at Hebrew University, I asked casually what he wanted most as a student. He said without thinking: "Peace, a lasting

nineteenth century, Jewish civilization has undergone many rapid changes, the distinguishing feature of which lies in the mixture of the traditional culture with modern science and technology. Similarly, China is now undergoing drastic changes, the characteristic of which is to cast off the yoke of conservative and backward ideas for modernization. I believe that the literary achievements of the Jewish people include things beneficial to the growth of our national literature." Perhaps I could use this to answer the question why I am interested in the Israelis if I could change the topic of literature into Jewish affairs.

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## THE JEWISH COMMUNITY OF HONG KONG: AN UPDATE

By Dennis A. Leventhal

In June 1988 edition of Points East it was reported that there was a difference of opinion within the Jewish Community of Hong Kong. There were those who saw redevelopment of the synagogue site as necessary and vital for the growth and needs of the religious community, and there were those who wanted the synagogue preserved as is on the grounds that it should be considered an historical monument. After considerable lengthy debate and controversy, plans were drawn up for a complete renovation and restoration of the synagogue, incorporating materials, features and design of the original edifice along with modifications required by the demands of safety and comfort.

The critical engineering problem that was reported to bring about this plan lay in shoring up the synagogue's foundation which is on a mountain-side site. The previous plan was based apparently on the difficulties of doing this within the limitations of the site's available space without first removing the synagogue. Recent acquisition of an additional site of land adjacent to the original site has now enabled the preservation of the synagogue.

This came about because, despite an extensive search, the Trustees of Ohel Leah had been unable to find alternative premises for use during reconstruction which were halachically acceptable to Lord Jacobovits,

Chief Rabbi of England, and at the same time would meet the needs of the local Community. As a result, the Trustees informed the developers of their difficulty and asked if they could help find a solution to the problem. Fortunately, the developers were able to purchase an additional piece of property adjacent to the site which allowed a reevaluation and revision of the engineering complexities. It seems that this additional land will permit a different mode of access to the foundation, thus permitting structural repairs without removing the synagogue. Other necessary repairs and renovations, such as meeting fire safety regulations, can of course be carried out within the existing building.

The end result is that Ohel Leah Synagogue, as it was constructed in 1901-1902, will continue to stand; and a new, much-needed community center will be built. The redevelopment program is scheduled to proceed, giving the Jewish Community of Hong Kong the preservation of its synagogue along with the new facilities it needs.

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## IS THE DOOR CLOSING ON MANIPUR JEWS?

Reprinted from India Worldwide,  
June 1989

The situation at ORT (Organization for Rehabilitation through Training) is far from perfect. During the time of ex-director Joseph Guedj our children were given special privileges and were allowed to stay in the hostel during weekends, Passover, High Holy Days and other holidays. The students we sent from Mizoram could stay there throughout their training without coming home at all. The distance from Bombay to our place is vast and the expense is exorbitant. We, the poor parents, can hardly afford the expense besides their monthly pocket money and other expenses.

Since recent years we have noticed a subtle kind of implied discrimination which is very hard to pinpoint. The Girl's School is open to us only under the condition that our girls have local guardians who can take them away in the holidays. None of us has relatives there and the problem of

obtaining any kind of accommodation in Bombay is phenomenal. Even this local-guardian condition has not been given in writing. The official reason given by the authorities for not admitting our girls is likely to be that they do not have enough formal education, etc.

So far, we still have two or three trainees at the Boys' ORT who are graduating this year. Since one of our boys from Mizoram is an instructor, he can look after the others during the holidays. Yet new admissions have not been allowed for the past two or three years. We have really lost the heart for begging.

ORT stands for Organization for Rehabilitation through Training. Do people who can afford higher education really need rehabilitation? As you are aware, the Bene Israel population is decreasing, and Hindus and Catholics are being given the advantage of being day scholars at ORT. Why can't we be considered and be given the extra facility of living in the hostel as we are the followers of Judaism, though we are not yet recognized by the rabbis?

As we have a few ORT graduates now, our community is beginning to stand on its own feet, as ORT also gives religious education and it really helps our youngsters.

I feel ORT India is losing its main purpose. It was a godsend for the Bene Israelis, and for a time for us, but now it has forsaken us. Is this a way of getting rid of us as we may not be entitled in the Jewish way?

ORT has been our stepping stone to Israel for the last decade, and the door now seems to be closing. Something has to be done in America which provides the funding. Please help us.

Gideon Rei, Hazzan  
Sion Shalom Synagogue  
Mizoram, India

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## TWO RESPONSES TO ESCROIGNARD

**KHAZARS? KARAITES?  
OY VEY! AN ERRATUM!**

by Nigel Thomas

In the July 1989 issue of Points East (p. 12, center column, second

dispersion." The history of the Jewish Diaspora in China has been well outlined, but there remains many gaps in the details of that experience. One such gap is the record of the descendants of Jewish refugees who remain in China.

The Jewish Historical Society of Hong Kong (JHS) has been corresponding with and helping a descendant of the Diaspora in Tianjin, China, over the past year. The story highlights the tragic saga of the forces which dispersed European Jews around the world during this century, and underlines the necessity for organizations with like interests to reestablish the link between established Jewish communities and those brothers and sisters whose circumstances have left them in far corners of the Diaspora, cut off from Jewish civilization. Our task is to learn from them, and to provide whatever aid possible from our modest resources.

This story began with a letter, written in Chinese, to the Israeli Consulate in Hong Kong from a man in Tianjin whose "Jewish" father requested before his death in 1974 that his ashes be sent to Jerusalem for burial in order for the "fallen leaf to return to the root of the Tree" (ye luo gui gen - a Chinese idiom meaning a displaced person who eventually returns to his ancestral homeland). Cremation is routine in a country whose population has doubled in the last 40 years, and where land is deemed too precious to be used for new cemeteries, particularly in urban eastern China. The father, who was brought to China when he was four years old, never learned that cremation is prohibited under Jewish law, and his remains had been cremated per normal local practice.

The son, Mr. Han Ming-da, had waited until he thought the time was right to request the China Nationalities Affairs Commission for approval to request a visa from the Israeli consulate here to bring the Fallen Leaf back to the Tree. Such a request inevitably touches upon some kind of coordination between officials of the two countries involved. Because there are currently no diplomatic relations between China and Israel, the Consulate deemed it best to refer the matter to the JHS. Subsequent events, and

the story behind them, are based on the correspondence carried out between Mr. Han and the JHS. One difficulty therein was guessing the western surnames involved since Mr. Han could provide them only in the form of transliterated Chinese.

Our Chairman, Dennis Leventhal, assumed the task of corresponding with Mr. Han to obtain more details of his father's background to see if there was a way we could help him achieve his fourteen years' aspiration to fulfill his father's entreaty. Through this correspondence we learned of one of the countless trails of the European Jewish Diaspora.

Mr Han's father, Joseph Hans, was the son of James "Han si" (probably "Hans") and Jessica "Luo-sen-bao-mu," (possibly "Rosenbaum"). The Chinese surname "Han" is the surname closest to "Hans." James Hans was born in 1864 in the Austrian empire into a merchant family. Mr. Han tells us that the ancestors of both his grandfather and grandmother (James and Jessica) were "pure blooded Jews for generations." James and Jessica had a small furniture store. Joseph was the third of their five children.

"By the end of the 19th century, the tide of anti-Semitism was sweeping Europe," wrote Mr. Han Ming-da. This affected the daily life of his grandparents James and Jessica, but the situation did not become desperate until the turn of the century, when anti-Semitism in central Europe reached "fanatical proportions." Some members of Jessica's family were killed during a presage of Kristallnacht. James' elder brother sustained severe injuries after being attacked, from which he later died. In 1905 the furniture store was completely looted. Nothing was left.

The next part of the story is a bit perplexing. It seems that James and Jessica were not only assimilationist, as many Austrian Jews were at that time, but James had apparently converted to Christianity. As with Nazism three decades later, even conversion would not protect these unfortunate people. Mr. Han relates that the Church helped James and Jessica to flee to Russia. Here again, one must wonder why a victim of anti-Semitism would ever flee to Russia. The Church with which James was associated

apparently had connections with the Russian Orthodox Church, and an arrangement was made for the Hans to go to Russia, even though Jessica had just three months earlier given birth to twins and had still not recovered her health.

But Russia was in chaos after the abortive 1905 revolution. The Black Hundreds (hei shehui fan youtai tuof) was very active in the area of the Ukraine where other European Jews who also fled Austrian persecution had been placed. The Church once again helped the Hans escape, and arranged passage to the Annam Kingdom - to what is now Ho Chi Minh City, Vietnam. The journey was very difficult, particularly for Jessica and the babies. Again sorrow. Annam was then ruled by the French, and in the aftermath of the Dreyfus tragedy, anti-Semitism could be expected in any area under control of the French military.

James and Jessica had difficulty finding work in Annam due to ethnic and linguistic reasons. The Church once again offered to help, and sent the Hans to China, where they suggested James could "work as a missionary." Toward the end of 1906, the Hans went to Dali, in China's southwest Yunnan province. Jessica died en route to Yunnan. China had "not a trace of anti-Semitism", wrote Mr. Han.

Joseph Hans grew up in Yunnan and Chongqing (Chungking), Sichuan Province. He studied medicine in Chongqing, and worked as a doctor there and later in Tianjin. Although James and his son Joseph lived in China for so many years, neither of them ever took Chinese citizenship. Joseph married a Chinese woman, and Mr. Han himself was born in Guiyang, capital of southwest China's Guizhou Province.

Since Joseph Hans was four years old when his parents moved to China, he never learned about Judaism. Yet James, even though missionary, must have inculcated a sense of Jewish belonging in his son Joseph. Joseph told his son Han Ming-da to "never forget that our family is a Jewish family, never forget that you are a Jew." Joseph Hans must not have known that not being born of a Jewish mother, Han Ming-da could not be Jewish. But

regards from the board of directors of SJSA. He was very glad to get a copy of the constitution and let me return his regards to Prof. Zhao Fusan, Prof. Li Chuwen and all the directors of SJSA.

I told him that I attended the meeting of board of directors of Sino-Judaic Institute in Palo Alto, California, on April 9, and that SJSA would like to cooperate on Judaic Studies with Sino-Judaic Institute, Appeal of Conscience Foundation, Jewish Historical Society of Hong Kong, Simon Wiesenthal Center, even some Israeli scholars. Lord Kadoorie said that he was all for such kinds of cooperation.

As the interview drew to its end, Lord Kadoorie gave me a copy of Mr. M.E. Dangoor's article "The Jews of Shanghai" which is very useful for my studies of the Jewish community Shanghai. "Would you like to take a picture with me?" I asked. We had a picture taken in front of his father's photo. When the photoflash glistened, I thought it might be my first experience to have a picture taken with a 90 year old well-known giant.

In the long history of good relations between the Chinese and Jewish peoples, no hostility of conflict has ever discovered. We should do our utmost to strengthen and enhance said traditional friendship. With this in mind, I stepped out of the St. George's Building.

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## NEW JEWISH TRAVELER'S GUIDE TO THE ASIA-PACIFIC REGION

The Melbourne-based Asia Pacific Jewish Association has just published a 116-page booklet entitled **ASIA-PACIFIC SURVIVAL GUIDE FOR THE JEWISH TRAVELER**.

The pocket-size, illustrated booklet provides details of Jewish life in Australia, New Zealand, the Far East and the Pacific Basin.

The traveler is provided with a list of hints to enable him or her to cope with religious contingencies; the addresses and telephone numbers of Jewish communities and places of interests; lists of kosher outlets; names, location and telephone numbers of hotels within walking distance of synagogues; and the structure and

nature of the Jewish communities in the region.

The Asia Pacific Jewish Association was established in 1980 and currently incorporates the Jewish communities of Australia, Fiji, Hawaii, Hong Kong, India, Japan, Korea, New Caledonia, New Zealand, Papua New Guinea, the Philippines, Singapore, Sri Lanka, Tahiti, Taiwan and Thailand. It provides educational, religious and cultural services to the smaller Jewish communities in the region, organizes conferences and academic colloquia and, through its executive director, Michael Cohen, who visits most of the communities on an annual basis, maintain close links between its constituent communities and the 90,000-strong Jewish community in Australia.

In addition to details essential to the Jewish traveler, the booklet contains photographs, inter alia, of religious ceremonies conducted in India and Thailand, a *tashlich* ceremony in Tokyo, Hebrew classes in Taipei, a *bat mitzvah* ceremony in Auckland, scenes in one of Singapore's beautiful Sephardi synagogues, and an illustration of the exquisite Paradesi Synagogue in Cochin, India.

The Guide, which depicts the magnificent Ohel Leah - the oriental-Sephardi synagogue in Hong Kong - on its front cover, also contains a comprehensive glossary of Hebrew and Yiddish terms used in the text.

A non-profit organization, the Asia Pacific Jewish Association is selling copies of the Survival Guide at a cost of A\$1.00 (US \$5.00) - plus \$1.50 postage, in both currencies respectively, to all locations.

*Prospective Jewish travelers to Australia and the Asia-Pacific region can obtain the ASIA-PACIFIC SURVIVAL GUIDE FOR THE JEWISH TRAVELER by remitting payment to the APJA office, GPO Box 5402 CC, Melbourne, Australia, 3001, telephone: (03) 602-1622.*

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## RESEARCH REQUESTED ON CHRISTIAN SOURCES

To the editor:

I have enclosed a few pages from the forthcoming book, Christianity in China: A Scholars' Guide to Re-

sources in the Libraries and Archives of the United States, (Armonk: M.E. Sharpe, 1989), which describe collections of documents from the Yale Divinity School, which suggest the arrival of Hebrew people in China much earlier than the Kaifeng settlements.

I know these claims are disputed. On the other hand, they have never been thoroughly investigated by competent scholars.

I would hope that some Jewish scholar can be found to work on this problem and settle the matter — if possible. That scholar might check on the relationship of Jewish settlements in Afghanistan to those in China.

Sincerely,  
Archie R. Crouch, Director

## THOMAS TORRANCE PAPERS

(RG 16), 1883-86, 41.f.

*Restrictions:* The Vale-Torrance Case correspondence is restricted until 1999.

*Background note:* Thomas Torrance (1871-1959) was a missionary under the China Inland Mission (CIM) in West Szechuan, beginning in 1895. After leaving the CIM in 1909, he returned to China in 1910 to head the West China Agency of the American Bible Society in 1910, and later was also in charge of the British and Foreign Bible Society in Chengtu until the early 1930s. Together with David Graham, he was instrumental in founding the West China Union University Archaeological Museum. His wife, Annie Elizabeth (Sharpe) Torrance, was a CIM mission in Kuanhsien, near Chengtu. The collection is not yet fully processed.

MINUTES/RECORDS/REPORTS: Reports on work in Chengtu, 1915-33, n.d.; Songpan, Szechuan, 1932; Szechuan, 1933-34; hospital work, n.d.; and unidentified, 1934.

CORRESPONDENCE: 14 folders of correspondence between Torrance and his wife, 1928-35; 12 folders of correspondence between Torrance and his children, 1928-35; 10 folders of general correspondence, including such correspondents as the American Bible Society, 1911-12; John R. Hykes, 1917-20; Carleton Lacey,

letter to Crouch family in Lolo script, thanking them for Christmas gifts, n.d. photostatic copies of 3 letters in Chinese and Tibetan, with translations, requesting the Border Service Department to open a hospital in Cho k'e-chi, 1947; report on budge, new personnel, and support of personnel, n.d.; unidentified letter, n.d.

FINDING AIDS: In-house register.

## OPERATION CHINESE TAKE-AWAY: A SATIRE

By Matt Nesvisky

(Reprinted from the Jerusalem Post, International Edition, June 24, 1989)

"GENTLEMEN," said the chairman, rising significantly to his feet, "I trust you know why I've convened this extraordinary emergency meeting of the board. Sadly, our noble organization is called upon yet again to rescue an entire Jewish community from a country of distress. The recent shocking events in the People's Republic and the resultant anarchy and confusion."

"China?" The interruption came from the youthful head of the Student Affairs Division.

"Correct," said the board chairman.

"You got to be kidding," guffawed the holder of the Diaspora Relations portfolio. "I though the last Chinese Jew was stuffed and put in a display case at Beth Hatefutsoth long ago."

The chairman sighed. "Let me bring some facts to your attention. First of all, the current population of China is estimated at — "The chairman turned and snapped his fingers impatiently at his executive secretary.

"As of last year," the secretary read from his dossier, "the Chinese began working on their second billion."

"There you are," said the chairman. "Well over one billion Chinese. Now if only one per cent of that population is Jewish, gentlemen, we're talking about 10 million Jews!"

A collective gasp was heard from the conference table.

"My heavens!" cried the head of

the Development Division. "We could finally complete the railway to Eilat!"

"We could re-flood the Hula Valley," said the Agriculture director, "and have our own rice paddies!"

"Are we talking Ashkenazim or Sephardim?" asked the holder of Religious Affairs portfolio.

"Funny," frowned the chief of the Culture and Education Department as he studied the photograph in Ma'ariv, "they don't look Jewish."

"HOLD ON a minute." Once again it was the young man in charge of Student Affairs. "Aren't we getting carried away? I can't believe that even one per cent of the Chinese population is Jewish."

The chairman of the board smiled grimly.

"We have intelligence agents in the field surveying the Jewish community right now. But even if they report that only one-tenth of one per cent of the People's Republic is Jewish, that still means a million of our brethren. The point is, gentlemen, we have to locate them before the purges and pogroms begin.

"Purges and pogroms?"

"You heard me. Counter-revolutionaries. Student agitators. Running dogs. Internationally-backed subversives. We've heard the vocabulary all before, seen the scenario played out too many times. We've learned the bitter lessons of history. And let me tell you, gentlemen, history is going to judge us by the decisions we make today."

"Hear, hear!" cried several of the board members.

"Ashkenazim or Sephardim?" demanded the Religious Affairs director.

The young man from the Student Division was shaking his head. "I can't believe this," he protested. "I mean, ever since I joined this board I've witnessed a lot of fantasizing, but I must say the proposed rescue of Chinese Jewry takes the cake."

A few murmurs of agreement were murmured.

THE CHAIRMAN smiled his grim smile once again. "Since you mention cake," he said, "you may be interested in knowing that your slice of our proposed emergency fundraising campaign has been fixed at —"

Even before the chairman could

snap his fingers, his secretary said: "Ten million dollars."

"Ten million!" cried the director of Education and Culture. "That's outrageous! After all, my department is going to have to wean them off of chopsticks and teach them how to use forks!"

"We're aware of that," the chairman smiled. "That's why you're down for \$14.5 million."

"What about absorption?" demanded the Absorption director.

"\$16 million."

"And housing?" demanded Housing.

"\$19 million."

"Settlement?"

"\$21 million"

"Tora education?"

"\$22 million"

"Do I hear 23?"

"Done."

The significance of yet another great historic mission had sunk in.

"Then it's agreed," stated the director of the Budgetary Division. "All that remains is to launch our emergency fund-raising campaign and to leak the start of our secret air-lift, Operation Chinese Take-away!"

YET THE STUDENT leader still objected. "I just can't believe we'll find Jews there," he said.

"Our intelligence operatives have experience in this kind of thing," the chairman reminded everyone. "Normally in remote countries they scour the cities for former ghettos, abandoned synagogues, that sort of thing. Barring that, they simply seek out the neighborhoods with the Chinese restaurants.

"And one last point. Gentlemen, I didn't want to have to tell you this, but we understand that the American Jewish community is already gearing up to bring the Jews of China to the U.S."

"Never!" screamed the board members. "We demand direct flights from Peking to Tel Aviv!"

Amid the hubbub an aide rushed into the conference room and handed the chairman a radiogram. The chairman scanned its contents and looked up, beaming with satisfaction.

"Gentlemen," he said, "Operation Chinese Take-away can begin. I've just received word from our field op-