

the Order of Jesus in 1773 (restored in 1814), Macau had lost its driving force; for the energetic Jesuits provided excellent education for the children and community literati and invested in commerce to support their activities. Their forts and cannon fire in 1622 turned the tide of battle against the Dutch Protestants. Any Jews in Catholic Macau had to be careful, such as using Portuguese names as Jacoby tells of Shanghai friends.

Since the place has been religiously tolerant, Jews in Hong Kong did not have to hide their faith. Some Jews prospered greatly, such as the late Lord Lawrence Kadoorie (1981), the only male peer from HK. While the British are culpable in many ways, which my 1999 book makes clear, they fostered educational and medical systems in HK, especially from the 1970s. Beginning in the 19th c., Catholic and Protestant missions developed excellent schools, which continue today with 100% government funding. U.S. Congregationalists opened HK's first school in 1841. In 1912, the entire HK community, Americans, Britons, Chinese, Jews, Parsees, etc., united to found the University of Hong Kong, the harbinger of other Western institutions of higher learning in China. HKU incorporated the HK College of Medicine, a private school started by humanitarian British and Chinese physicians and whose

first graduate was Dr. Sun Yat-sen, China's revolutionary father.

While the Portuguese may have been more laissez-faire towards the Chinese than the British, Portugal's weak state as compared to Britain's world stature dictated the administrative style of Macau, a fly speck with shallow harbor. Deriving most of its revenues from gambling concessions in the past and today, and notorious in the late 1990's for gang wars and murders, the backwater never induced relations between colonials and the Chinese as in HK, a vital beehive of international commerce and finances. Portuguese sought work in HK, Shanghai, and elsewhere as clerks and middle managers and earned respect but far lower pay than counterpart Brits. In Shanghai's social hierarchy for Westerners, the Anglo-Americans stood at the top, Germans and French just next, and the Jews and Portuguese at the bottom . . .

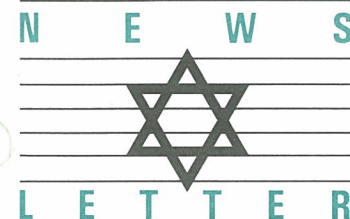
Since Portugal was neutral during World War II, the Japanese did not occupy Macau but still suffered tremendous deprivation because of China's degradation. Its humane governor, Colonel Gabriel Mauricio Teixeira, permitted Chinese, British, French, German, etc. refugees to overflow the six-square-mile settlement. Chinese refugees alone numbered a million or more. With farsightedness, Teixeira stock-

piled goods, such as cloth, machinery, and fuel, that he expected the Japanese to need during the long war and bartered them for refugee basics, such as rice and firewood. Yet, with insufficient resources for such a huge refugee population over four years, Macao suffered greatly and cannibalism has been charged.

Monsignor Manuel Teixeira of Macao told me about WW-II Macau in 1996. He also told how Japanese soldiers trooped in and out of Macau unannounced to make demands and frighten everyone. Smugglers supplied food to those who could afford the exorbitant prices. Governor Teixeira turned over all of Macau's gambling revenues to refugee relief during the war. While honored in Macau and Portugal, his name is unknown elsewhere.

As the above summary may show, the Portuguese have much to regret but can boast some moments of greatness during their 442-year possession of Macau. We shall see how it progresses as an adjunct of the People's Republic of China.

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Points East

中國-猶太學院

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SUN FO'S PLAN TO ESTABLISH A JEWISH SETTLEMENT IN CHINA DURING WORLD WAR II REVEALED

by Xu Xin

During World War II, 6,000,000 Jews died in the Holocaust caused by Nazi Germany. Because of this, it is believed that "The world stood by in silence, witnessing the outrage perpetrated by the great German Power."

However, documents from the Second Historical Archives of China in Nanjing¹ reveal that the Chinese government during World War II was very sympathetic to Jewish refugees and took action to assist them by having a plan to set up a settlement in Southwest China as a replacement for those who were suffering in German-occupied countries in Europe in 1939.

The program, though it was implemented due to the complicated situation of WWII, shows that Chinese were sympathetic to the Jews and tried to assist them in time of need.

The program was proposed by Dr. Sun Fo (Sun Ke), the son of Dr. Sun Yat-sen, and Chairman of the Chinese legislative body at the time. History shows that both the father and the son were sympathetic to the Jewish struggle and endorsed the Zionist movement on behalf of the Chinese people.

In 1920, Dr. Sun Yat-sen wrote a letter to N.E. B. Ezra, then secretary of the Shanghai Zionist Association, to express his support for the Jewish national cause. His letter says: "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 rightly deserves an honorable place in the family of nations."

In 1947 Dr. Sun Fo wrote to endorse once again the Zionist movement. His letter goes: "I wish to state that the Zionist Movement is championing a worthy cause. I am glad that the late Dr. Sun Yat-Sen's sympathy for, and support of, the movement have produced results. As a lover of democracy, I fully endorse my late father's views."

The proposal was proposed after the annexation of Austria to the Reich in March 1938, the fruitless Evian Conference on Jewish Refugees in July 1938, and the Crystal Night - 9th November 1938. As a result, hundreds of thousands of Jews were trying to find a country permitting them entry. The situation became very critical for those helpless Jews.

FENG SHAN HO

by Monto Ho

(Talk given at the Hanukkah Service, presided by Rabbi Dr. E. Ferdinand Einhorn, on December 21, 2000, Taipei, Taiwan)

On October 25, 2000, my father, Feng Shan Ho, was given the "Righteous among Nations" award of Yad Vashem. Manli Ho and I will go to Jerusalem to receive the award for him on January 23, 2001. This is the highest award of Israel for non-Jews who helped the Jews during the Holocaust.

How did this remarkable event come about? How did a Chinese diplomat become an honoree of the Jewish people? My father was born on July 28, 1901 and died on September 28, 1997 in San Francisco. He came from a poor but educated family. His father died when he was seven years old and he was supported by his mother, who worked as a practical nurse in the Norwegian Lutheran Mission in Yi-Yang in the province of Hunan in the interior of China.

The Norwegian Lutheran Church established there an extensive compound consisting of a church, a hospital, a primary and middle school, a school for the blind and deaf, and an orphanage. This compound was located in the beautiful "Valley of the Peach Blossoms," or Tau-Hwa Lun. Without the support of the missionaries, my grandmother would have had no livelihood and my father would have had no education. He received all his primary and secondary school education in Tau-Hwa Lun and graduated from Hsin-Yi Middle School.

Though from a poor and undistinguished family, as can happen in China throughout her long history, when you achieve scholastically, there is a way out of poverty and anonymity. During his second year in the middle school (at that time the middle school course consisted of four years), there was a school wide competition for a prize in English. My father participated as an underclassman and received the first place of the competition. He became famous on campus and his teachers took note of him. After graduation from middle school, the Mission provided him with a scholarship to attend the college of Yale in China, which was 100 kilometers away in the provincial capital of Changsha. This was an American college certified in Connecticut for offering a college course in China and hence highly competitive.

The third event, which proved his academic mettle, was the provincial examination for graduate studies in Germany in 1929. Two full scholarships were at stake. He took the examination and placed first in the province. This enabled him to spend three years of study at the University of Munich in Germany where he majored in politics and economics. He received his Ph.D. in 1932,

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FROM THE EDITOR

Not since we published Zhang Qianhong's article, *Discussion of the Commercial Character of the Jewish People*, (PE 14:2 July 1999) have we had the opportunity to print an article from a Chinese source which, on the one hand, is clearly friendly and supportive of the Jewish people while, on the other hand, it indulges in standard Western anti-Jewish stereotypes, accepting them at face value.

We owe Prof. Xu Xin a debt of gratitude for rescuing from history's dustbin Sun Fo's proposal to create a Jewish haven in China during World War II. I think everyone will agree that the proposal is a historical curiosity, a fact that will surely impress friends at the next party. The thinking underlying the idea is a strange mixture of philo-Semitism based, at least in part, on anti-Semitic stereotypes. Noble aspirations of saving an oppressed people are balanced by national and economic self-interest. The proposal is a rare find and Xu Xin has done a wonderful job of putting it into its historical context.

This inaugural issue of volume 16 has the usual range of interesting articles, plus a goodly number of letters to the editor. Let me state for the record that as a volunteer editor, it is all I can do to review and select submissions, layout, and proofread the copy. I don't have the knowledge to check articles' content beyond the most basic information that I possess. I rely on all of you, dear readers, to set the record straight. In this day and age, I believe this is called "interactive media."

Enjoy.

Anson Laytner

Points East

Anson Laytner, Publisher

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densely populated area reverberates with the noises, smells, and sights of the free market, the many vendors and shops, and the voices of people from around the world mingling with the Chinese. And in its center, carved in Hebrew, Chinese, and English, sits a monument to the stateless refugees of Hongkou.

I have a sense of something extraordinary in this work – an outpouring of Jewish affection toward the people of China and a renewed interest from both cultures in their historic relationship. Their story defies our assumption that both peoples lived an isolated existence that would have had nothing to do with one another. Miraculous forces brought them together to create a remarkable friendship that continues today. The Israel-China Friendship Society brings Chinese students to Israel for study, and increasing numbers of Jews are choosing to emigrate to China to live and rebuild Jewish communities that once thrived.

Only a year ago, I could never have guessed I would be corresponding with Jews and Chinese worldwide who desire to know one another. I return in April/May 2001 to lead a second tour to Beijing, Kaifeng, Luoyang, the Yangtze River, and Shanghai. I lead a third to Beijing, Xi'an, Guilin, and Shanghai in July 2001. Regent China Tours is actively working to create a Kosher Food Service for China's mainland by 2002 with the hope of making it possible for many more Jews to experience China. And I continue to prepare future visits to other areas of the country where the Jewish presence is remembered and honored, including the Silk Road and the revered Shandong province, home of Confucius, with whom the Jews of Kaifeng felt a particular bond and whose precepts they chose to include within their traditional Jewish rituals. Shandong Province is also home to an exquisite statue, memorial, and hospital named after Jakob Rosenfeld, a Jewish physician and Holocaust survivor who became a general in Mao's army and who is deeply revered in China for having saved the lives of Chinese soldiers and peasants alike.

I look forward to my return and hope to be able to say that the relationship between the Chinese and Jewish people continues to grow brighter in love and understanding of one another throughout the approaching decades.

Katzen-Guthrie's website (<http://www.joyfulnoise.net>) contains one of the

largest collections of Jewish-China information and links on the internet, as well as a photographic walk-through of her first China Jewish Heritage Tour in June 2000 and photos and information regarding her 2001 tours. She may be reached at 727-785-4568 or 1-800-354-1302, or by e-mail at joyfulnoise@earthlink.net.

Stephen Levin of Regent China Tours may be reached at 727-367-1885.

More on Macau and the Portuguese

by Albert H. Yee

As interesting as Sasson Jacoby's (PE, Fall 2000) article, "The Portuguese in China," is, some amplification is called for, especially regarding the fourth paragraph, which says:

"The Portuguese in their worldwide colonial rule never assumed the "white man's burden" as did the British, and their style was more gentle and relaxed; they did not frown on intermarriage with local populations, thus minimizing racial problems. It is as well to note that the Japanese did not even occupy Macao during the Pacific War."

During my years of teaching at the Chinese University of Hong Kong, I conducted much research in Macau, a fascinating historic site as Sasson Jacoby suggests. My chief interests were: (1) the Jesuits and their missions in Macau and China; (2) education in Macau; and (3) Macau during the First Opium War (1839-42) for Americans and the British. I will direct myself to the above quote.

The conquest and colonial rule of large parts of Africa, Asia, and South America by the Portuguese should not be viewed as "more gentle and relaxed" than the British. Once they found the route to Asia around the southern tip of Africa, the Portuguese forged their way with cold-blooded inhumanity. As I wrote (1992, p. 2):

". . . the Asians were repelled by the Portuguese, bedraggled and slovenly after many months at sea in small ships — the Portuguese were not known abroad for smart decorum and polished discipline even during their heyday of glory. In 1503, however, the Portuguese made their presence known through brute military force.

Commanding fourteen heavily armed ships loaded with as many soldiers as possible, Vasco da Gama began Portugal's century-long hold on the lucrative spice trade by defeating the Muslim naval forces in the region. . . . "Vasco da Gama cut up the bodies of casually captured traders and fishermen, and sent a basketful of their hands, feet and heads to the Samuri of Calicut simply to persuade him into a quick surrender." When Portuguese ships sailed into harbours they had never been, their habit was to hang the corpses of prisoners from the yardarms "to show that they meant business."

Although some Portuguese intermarried with Africans and Asians, they enslaved and worked many in the colonies and at home, hardly what should be called "humanizing racial problems." Perhaps readers may recall the late 1980's movie, *The Mission*, which related the tragic history of Portuguese rule in South America. In brief, Jesuit missionaries attending the South American Indians were ousted by Pompal, Portugal's dictator, on behalf of Portuguese seeking gold and trade. The Indians were then hunted down, murdered, and enslaved. Promised freedom if they helped, Bantu slaves in Macau aided the desperate defense of Macau against a well-planned invasion by the Dutch in 1622. From time to time in South China, I came across Chinese with decided African features, perhaps Bantu descendants.

A Catholic stronghold, some of Macau's best days coincided with the prowess of the Jesuits who used the place as a center to train their missionaries for Japan and then China. Before the Jesuits (recall the novel and film, *Shogun*) were driven from Japan in the early 17th century, large communities of Christians could be found in Southern Kyushu, such as Nagasaki, the second city atom-bombed in WW II. Many Jesuits and Japanese converts were persecuted, many by crucifixion. Japanese still visit Macau to commemorate their ancestors at a grave-site for Japanese who fled to the Portuguese colony with their missionaries. The story of the Jesuits in China, beginning late in the 16th c. and lasting about 150 years, is one of the most remarkable and tragic what-ifs in history. Seeking information of importance to them, Jesuits often visited the Kaifeng Jews, which Michael Pollack (1998) relates at length. Most of what's known about the Kaifeng Jews several centuries ago are from Jesuit records. Even before the Pope dissolved

SJI MEMBERSHIP

Country	Total
United States	264
China	14
Israel	13
England	8
Hong Kong	7
Canada	5
Australia	5
Japan	3
Germany	2
Switzerland	2
Taiwan	1
Indonesia	1
Italy	1
South Africa	1
TOTAL:	327

China, leading to an amazing fourteen days traveling through Beijing, Xi'an, Guilin, Shanghai, and Suzhou, as well as a series of Jewish Heritage Tours to China that will continue in 2001. Who could have known that this opportunity, falling so unexpectedly into my life, would be a life-changing experience and a means of discovering how people overcome seemingly unbreakable barriers to create lifelong friendships?

Only last January, I received a call from Steve Levin of Regent China Tours, asking if I would consider creating and leading a Jewish Heritage Tour of China. I initially was intrigued – but bewildered. My work involves songwriting, recording, and cantorial singing, combined with a love of history and storytelling that I weave into my performances. I was aware of a community of Jews that had existed in China, and I offered to research the subject, but as I said so, I wondered whether I would find more than ten lines on the subject. And how would I find a way to combine such a tour with my work as a performance artist?

Nothing could have prepared me for the astounding stories of the Asian Jews or my immediate and intense desire to see China. As a result of that first tour and my now frequent lectures on the subject of the Jews of China, as well as my extensive website on Jewish-Chinese history (www.joyfulnoise.net), I have received hundreds of calls and e-mails from potential travelers for future tours or from those who are interested in the subject. Some lived in China during the Holocaust or have family members who did. Many are thrilled at the possibility of returning to see the country today and sharing their appreciation for the Chinese. Others have always wanted to see China and are intrigued at the thought of experiencing it from a Jewish perspective.

And there have been completely unexpected responses, including correspondence from a number of Jews who have adopted Chinese children and wish to return to China with them. I had no idea that Chinese children are among the largest number worldwide being adopted by Jewish parents. China's adoption policy favors older parents, who are often turned away from U.S. adoptions, and in China, adoption is immediate and final, making it a much more viable alternative for many. It has been heartwarming for me to put these individuals in touch with one another and

to discover a world of Jewish-Chinese families who desire that their adopted children retain a connection to their homeland in addition to their new Jewish-American culture . . .

Our tour began in Beijing with a Shabbat (Sabbath) service with Kehilla Beijing, the Jewish community. Numbering about 200, the community meets regularly for services and special events in a beautiful historic hotel ballroom. At the center of the stage is their "Rabbinat Cabinet," a large mahogany chest that holds their Torah and stores their prayer books and other religious materials when not in use. As it happened, our first night in China was the beginning of Shavuot, the celebration of God's gift of the Torah at Mount Sinai. The community had requested I lead the congregation in worship that night, provide the music for the service, and present a special program of music that would include chanted excerpts from The Book of Ruth, which is traditionally read on Shavuot.

It was awe-inspiring for me while in China to comment upon the Book of Ruth, the story of a Moabite woman who converted to Judaism, married a judge of Israel, and would become great-grandmother to King David. The author of the story of Ruth tells us that human love is able to bridge the shallow differences of nationality and that true faith is a matter of heart, not of race. The relationship between the Chinese and Jews is a beautiful example of humanity looking beyond differences to discover what we have in common. China and Israel established formal relations in 1992. Our Shabbat service and dinner in Beijing were graciously attended by the first Ambassador to Israel from China and his wife, Mr. and Mrs. Lin, who served in Tel Aviv from 1992 to 1995.

The entrance into China by way of the Silk Road was through Xi'an, then the largest city in the world and capital of China for 11 dynasties, with an estimated 2 million people by the 7th century. In Xi'an, the 2nd city we visited on our tour, we crossed the centuries-old moat and climbed the massive wall through which travelers entered the city. Silk exports reached as far as Rome, where they became a highly valued commodity. This may explain how many Jewish traders came to know of and yearn to travel the Silk Road. Wherever Moslem traders lived, one could find Jewish communities. And so it was in this bustling city, still home to an extensive Moslem com-

munity. In the hills surrounding Xi'an lay the Terra-Cotta Warriors, another of the highlights of our tour.

An inscription on a Chinese synagogue stone in Kaifeng, the location of China's central Jewish community for more than ten centuries, notes that Jews were invited by the emperor to settle in the kingdom and to "keep and follow the customs of your forefathers."

Standing in the indescribable expanse and beauty of the Forbidden City, viewing the power and vision of this country's rulers, I tried to imagine the awe of Jewish traders upon seeing the vast beauty and wealth of China's cities. Jewish traders had brought cotton fabric and seeds into China. The emperor thanked them personally for their contribution to the country and invited them to stay and settle, not as foreigners, but as citizens, giving them their own Chinese surnames. And so it was that the Jews came to live in Kaifeng.

On Shabbat afternoon in Beijing, our group stood upon the incredible expanse of China's Great Wall. The Ming emperors who built this architectural masterpiece also encouraged Jewish settlers to flourish in the Middle Kingdom. On the Great Wall, we shared wine and challah (bread) that had been baked especially for us and given as a gift by the Beijing Jewish community. Together we recited *Shehechyanu* – our thanks to the Source of Life who has sustained us and brought us to this day – and our thanks to the emperors and the people who honored us in China . . .

Walking the streets of Shanghai's Hongkou Ghetto – home to those refugees during the Holocaust years – was surreal. This part of the world is like none other. The buildings are a mixture of European and Chinese design. The feeling of the area today is remarkably close to its aura during the 1930's and 1940's, even without the presence of thousands of European Jews. Buildings in which Jews lived and operated businesses still exist. The area, once dubbed Little Vienna because of the thriving presence of so many Jewish residences, businesses, and activities, still looks in many ways as it did then. A one-square-mile area, it was populated during the Holocaust years by some 100,000 Chinese and 20,000 Jews who lived and worked side by side through indescribable poverty, overcrowding, and destruction from Japanese occupation and Allied bombs. Today, this

LETTERS TO THE EDITOR

To the Editor:

Recently, when I was in Washington, DC, I saw what looked to me like a rare piece of Sino-Judaica in a rather unlikely place. At the National Cathedral in Washington, there is a large vessel (it's unclear if it was ceremonial) made of stone or ceramic, which the Cathedral says comes from the Kaifeng Synagogue. I did not have the chance to examine it more closely to see if it had any distinct markings or motifs – either in Chinese or Hebrew. Apparently, the grounds of the Kaifeng synagogue were purchased by a group of Anglican missionaries, and they sent this vessel as a "souvenir" of sorts to the National Cathedral (which is administered by the Anglican church) in the early 20th century. I really couldn't find out much else, but I just thought that relics from this community are rare enough that this might be of interest to somebody.

Matthew Singer

Dear Rabbi Laytner:

In the latest issue of *POINTS EAST* in an article entitled "The Last Empress" the Israeli ambassador in China, Ora Namir, is quoted as remarking that Jiang Zemin was mayor of Shanghai during the Shoah, when thousands of Jewish refugees found shelter there. I am surprised that the editorial board allowed that goofy remark to pass, without even a corrective note: Jiang Zemin is about 75 years old; no one, – least of all in China, becomes mayor while still a teenager! On the naiveté of the ambassador's other remarks about China and Israel and the Jews, I shall refrain from commenting.

Rene Goldman
e-mail: goldman@unixg.ubc.ca

To the editor, *Points East*:

Two Shanghai-related stories in your Fall 2000 issue troubled me. Both were reprinted from other publications. Each requires correction, and each in its way represents an editorial problem and challenge.

The less serious problem is with the story, "The Last Empress", about the recently

departed Israeli ambassador in Beijing, Ora Namir. If its author quoted the ex-ambassador correctly, Namir believes that China's president, Jiang Zemin, "was mayor of Shanghai during the Second World War, when 30,000 Jews found shelter in his city." Wrong on both counts. In fact Jiang Zemin at war's end in 1945 was a teenage student in Shanghai; he did not become the city's mayor until 1985. And unfortunately the number of Jewish refugees who found a haven in wartime Shanghai was not even 20,000, though the greatly inflated figure of 30,000 is still being circulated – presumably for political reasons – by some people who should know better.

Both of Namir's erroneous statements should have been caught and corrected: first by the Israeli publication that ran the piece originally, and in *Points East*, preferably alongside the reprinted article. (As readers and editors know, a subsequent correction never quite catches up with a published error.)

Wilhelm Matzat's article about the convicted Nazi war criminal Josef Meisinger presents a more difficult set of editorial problems. The piece, excerpted and translated from the newsletter of a German association that Matzat chairs, purports to show that Meisinger could not have been responsible for initiating a plot in 1942 to round up and murder the Jewish refugees of Shanghai. Instead, Matzat claims, the rumor of such a plot was invented by a Japanese consular official, Shibata, so as to extract money from Jews anxious to get him to stop the planned anti-Jewish action.

To make his case, Matzat quotes, selectively and in a misleading way, from several recent books, among them Astrid Frey Eisen's "Shanghai und die Politik des Dritten Reiches" (Wuerzburg, 2000) and Bernard Wasserstein's "The Secret War in Shanghai" (London, 1998). Matzat's triumphant conclusion – allegedly based on Frey Eisen's research – is that "Meisinger was not in Shanghai in May, nor in June or July 1942", the period during which he purportedly tried to sell the plot to Shanghai's Japanese authorities. But Matzat errs. On the very page he cited in her book, Frey Eisen quotes an official American investigation that found Meisinger to have been in Shanghai in May 1942.

Frey Eisen herself, in a balanced and judicious assessment on page 474 of her book, writes that on the basis of available evidence a conclusive case can be made neither for the existence of Nazi plans to murder Shanghai's Jews nor for an attempted fraud by Shibata and his associates based on their invention of such a plot. However, she suggests that "several indicators remain that point to murder plans in connection with Josef Meisinger", and she outlines a number of factors to support such a hypothesis.

It is very troubling that Matzat, especially in parts of his article that were not reprinted in *Points East*, uses highly intemperate language and dubious arguments. For example, Matzat rejects an account by a witness who recalled having seen, during the Americans' postwar trial of German spies in Shanghai, design plans for an extermination camp to be built near Shanghai – because "the communist Dreifuss has invented this tale in order to paint Shanghai's 'fascists' – as the jargon of the SED [East German] dictatorship would put – in the blackest possible colors."

The kind of language and the style of argument that pervade Matzat's piece should have been a tip-off to employ great editorial caution in deciding whether to use the article at all. The editorial decision to print only excerpts from the piece, leaving out its more blatant passages, rendered a dubious service to the readers of *Points East*. For the future, a policy of more judicious selection of contributions, preferably guided by research in relevant source material, would be desirable.

Ralph B. Hirsch
Council on the Jewish
Experience in Shanghai (CJES)
hirsch@igc.org

To Rabbi Laytner, Publisher *Points East*, Sino-Judaic Institute

It is with great hesitation and sadness that we write to you regarding your inappropriate and biased editorial about Israel and the Palestinians in Vol. 15 No3 Fall 2000.

We look forward to reading *Points East* because it is informative, scholarly and

seemingly an accurate picture of life of Jews in the East. We subscribe to other publications to obtain information about Israel.

We deem it extremely inappropriate to use the Sino-Judaic Institute as a showplace for your ideology about Israel which does not reflect many of your readers point of view, especially many Chinese/Israelis whose lives have been drastically altered by the Palestinians. Many Far East Chinese grandchildren now serve in the Israeli military.

Again, please be assured that we appreciate the work that you do to publish and further the fine work of the Sino-Judaic Institute.

Kurt and Sheila Weinbach
tientsin@webtv.net
Rochester & Delray Beach

Query

Dear Rabbi Laytner:

I was looking for any papers or research that has been done on the I Ching and Jewish scripture. Andrew Plaks points out two instances in his paper on *The Confucianization of the Chinese Jews*, and I am interested in any additional work in the field, particularly in any comparative studies that have been done on values shared by both Judaism and Confucianism that use the I Ching and Jewish scriptures or writings as resources.

Marcia Shainock
marcias@hic.net

We have received the following message from Mr. Yaakov Gladstone, who recently joined the Sino-Judaic Institute:

"I want to take this opportunity to say how good I feel being a member of the Sino-Judaic Institute. I find the work being done and accomplished by our Institute very exciting and I applaud all of you for making it possible. Chazak va-amatz! Not only am I enriched by the articles in Points East, but so are some of my neighbors who look forward to each issue."

We also wish to thank Mr. Gladstone for presenting gift memberships to Mr. Shimon Magil and Mr. Noam Greenhalgh, both of Australia.

Sino-Judaic Institute Board Meeting Menlo Park, December 23, 2000

The meeting of the Board of the Sino-Judaic Institute came to order at 11:00 am, Saturday, December 23, at 232 Lexington Drive, Menlo Park, California. Those present were Wendy Abraham, Mark Cohen, Al Dien, Shelton Ehrlich, Ron Kaye, Rena Krasno, and Art Rosen.

I. Treasurer's Report

The first order of business was the treasurer's report for the year of 2000. Ehrlich reported that the year's activities resulted in a surplus. As compared with last year, excluding gifts and grants, there was an increase in inflow and, excluding the costs associated with the Kaifeng Exhibit and the printing of Sino-Judaica 3, the overall outflow sum was less than last year. The Institute's assets now exceed liabilities by \$44,532. The report was accepted by unanimous vote. (Members or anyone else with a legitimate interest in the activities of the Institute who wish to see the full financial report should write to the Institute, 232 Lexington Drive, Menlo Park, CA 94025 requesting a copy.) Ehrlich also reported that he is hopeful that overseas members will soon be able to pay their dues by credit card.

II. Report on Membership

A. Status Report

The 1999 growth in memberships was tied in with the tours organized by Dr. Abraham and Rabbi Tokayer, and though some 16 did renew for this year, most of those people dropped out when their gift memberships ran out resulting in a drop in membership, from 375 to 306.

B. Beverly Friend's China Judaic Studies Association

Beverly Friend's China Judaic Studies Association, in existence for about 9 years, produced a newsletter, the China/Judaic Connection. While the Association, with its associated web site, is to continue, Beverly has decided to close down the newsletter and she has very generously provided us with her membership list, on disk, in printout, and with labels. She also suggested in her last issue (Summer, 2000) that her readers might want to join the SJI. Excluding libraries and overlapping SJI members there are 386 names. It was decided to send a one page description of the Institute and a post card requesting a copy of Points East. Alternatively, those

who express an interest will be able send an e-mail requesting further information.

C. Publication of Membership Directory

Ehrlich reported that the directory is making progress. Certain complications have made it necessary to engage a computer expert to design the program involved. The Board still has to make a decision concerning the distribution of the directory once it is completed.

D. Patrons and Premiums

Premiums continue to be sent to members who join as Benefactors (2), Patrons (4), and Sponsors (26). Rosen has suggested a schedule of dues as follows:

Benefactor	\$1,000 or more
Patron	\$500 – 999
Corporate Sponsor	\$500 or more
Sponsor	\$100-499
Regular	\$50-99
Academic	\$30-49

Student and Senior memberships would remain at \$25. As current printed material needs to be reprinted, this schedule will be introduced. Rosen will continue in his attempt to obtain permission to reprint the Kaifeng Haggada which would make an excellent premium.

E. Mark Cohen's Suggestions

1) Cohen has worked with the International Survey of Jewish Monuments (Dr. Sam Gruber) and attempts to keep that organization posted on China developments. He suggests that SJI should formalize that connection and establish an exchange of publications. The Harbin cemetery, for example, might be a project in which that organization could be interested. When Pan Guang comes to the US on his next visit, a meeting with Dr. Gruber should be arranged.

2) Cohen suggested that SJI be listed as an affiliate of Amazon.com, defining our area of interest as the history of Jews in China or anything to do with China and Jews. By means of this linkage, when someone orders a book from Amazon.com through the SJI website (dealing with any topic), Amazon.com will credit SJI with 15% of the cost of the book.

3) Cohen is in contact with Liang Ping'an, whom he has known for some years; Liang is Chief Secretary of the Kaifeng Judaic Academy and the Construction Office of the Kaifeng Synagogue Museum. Liang and Pan Guang are interested in developing a Web Site through the Shanghai Academy of Social Sciences, in English and in Chinese, on Sino-Jewish relations.

Points East

Points East

areas, with the older section being lower on the hill than the newer. Inside, there are tombstones of people who came to Kobe from places, from Amsterdam to Russia, from Syria to the United States, dating back to the turn of the century.

The present community center was built in 1970. It is located in Kitano-cho. The Kitano Area is where most of Kobe's foreign architecture can be found. Kitano is located on a hill overlooking the city about ten minutes walking distance from Sannomiya Station, the hub of commercial activity. The area holds not only a synagogue, but a Russian Orthodox church, a Moslem mosque, and a Catholic church. At the time the present synagogue was established, the community was large and generally affluent. Quite a few Jews had once again come for trading purposes and to help participate in the modernization of Japan. Regular Hebrew school classes took place, and many social functions were held. Both Zim and Gold Star shipping companies had branch offices there. Residents included a large number of Israelis, as well as a number of Jewish businessmen, mainly in the pearl business.

The Jews who prospered during those times did so because Japan needed help to develop into the modern economy that it has become. The Japanese found value in the Jews, who helped them establish many businesses, connections, and technology. It wasn't long, however, before the Japanese had advanced in technology, gained their own connections, and opened their own companies and investments in foreign countries, thus having less need for the foreigners whom they at first depended upon. The "endaka," meaning the sudden appreciation of the yen in the late 80's, caused serious difficulties for foreigners trying to do business in Japan. Both Zim and Gold Star, for example, closed their Kobe offices. Many others, too, closed their businesses, and about 30 families went back to their home countries to retire.

The earthquake of January 1995 also caused a lot of hardships for the Jewish Community of Kobe. Many members lost their homes and their possessions. They were forced to move from Kobe, and to rent homes in other places such as Nara and Osaka giving Kobe time to be cleaned up and rebuilt. One member owned an apartment complex near the synagogue, but because of severe earthquake damage, it had to be torn down. He moved to Israel.

Also, those members who lived further away found it difficult to get to the synagogue every Saturday. The synagogue itself suffered damage during the earthquake, and the front wall needed repair. The nearby Jewish cemetery too suffered damage, as certain tombstones were cracked. The community has received donations from various people, including a third grade group of B'nai B'rith members who held a read-a-thon to raise funds, and a New Yorker who is a nephew of a man buried in the cemetery. However, the cost of repairs is high, and the community is still striving to raise funds to help in restoring the synagogue to its original strength.

In spite of the drastic decline in population, the present members of the Kobe community are a diverse, active group of people. The permanent residents who number 70 from all over Kansai, including Osaka, Kyoto, and Nara, come originally from New Zealand, the UK, the USA, Canada, France, Israel, Syria, Iran, Morocco, Iraq, the Dominican Republic, and elsewhere. The synagogue is an orthodox one, allowing Jews of all orientations to participate in services and holidays. Every Shabbat all participants are invited to a full sit-down kiddush complete with cholent, salads, challah, wine and beer. Anyone who joins the kiddush might hear Japanese, Hebrew, English, French, German, and Persian all within the time span of one meal.

The present Jewish community is also active in adding to the overall atmosphere of Kobe. Members each seem to have their own claim to fame. Several are currently in the pearl business, with their head offices in Kobe, which is known as a world leader in the fresh pearl trading business. Others have also added to the variety of restaurants to be found in Kobe. One member for ten years ran a Mediterranean style restaurant before switching over to the pearl business. Another, actually, the current president of the Jewish community, runs a Moroccan style restaurant called Marrakech, which is recommended in the Lonely Planet Travel Survival Kit for Japan. The community includes one of the few people selling Persian carpets in Japan, and students and teachers from Israel and the United States. It even includes the Japan representative competing in Judo for the Maccabi Games of 1985 and 1989.

Visitors to the community of Kobe are di-

verse. Hasidim with their black coats and payes come to Kobe every once in a while to help run services. This Passover, for example, two young rabbis came from New York to run the seder, and they brought matza shmura to add to the meal. Families on vacation from other parts of the world often stop in to visit the synagogue. Also, there are quite a few young Israelis who sell jewelry and other goods in street markets, and utilize the synagogue on main holidays. On December 13, 1994, Itzhak Rabin, Israel's Prime Minister, visited the synagogue of Kobe. He came to Japan to speak of the peace talks between the Arab nations and Israel, and to help gain Japanese support for Israel. Recently, entertainers have come to add to the Jewish community in Kobe. The Hyogo Performing Arts Company put on (in June and July of 1995) a play called "Ghetto," at the Shin-Kobe Oriental Theater. The play features the music written by the inhabitants of the Vilna Ghetto during 1943.

The Jewish Community of Kansai is probably one of the most diverse congregations in the world. Although it is small, the history that it holds is strong and unique. The community has survived through many hardships, and hopefully it will thrive for a long time to come. May you too soon have the chance to be one of the many visitors to the community.

Address: The Jewish Community of Kansai, Synagogue Ohel Shelomoh, 4-12-13 Kitano-cho, Chuo-ku, Kobe 650, Japan; tel: (078) 221-7236; fax: (078) 242-7254.

Other links that refer to the Kobe Synagogue: Am Yisrael Synagogues Jewish Community Center in Tokyo, Information on Jewish Community of Kansai.

Other sites on the web to check out: Shamash: Serving the Jewish Internet; Jewish Communities in 120 Countries Tamar Engel (tamar@cs.Stanford.edu).

Transformative Tour of China Inspires Inward as Well as Outward Discovery by Joy Katzen-Guthrie

Like many Westerners, I had little knowledge of China other than basic historic facts and images in my mind of exotic temples and the Great Wall. An extraordinary possibility of leading a tour to China – a Jewish Heritage Tour, no less – came as a complete surprise. It would be a mystical journey from the outset, beginning with the discovery of the Jewish connection to

to countries such as Japan which hoped to advance their own economies.

In addition to Russian Jews who may have been escaping pogroms, trade brought both Sephardic Jews from Baghdad, Iraq and Aleppo, Syria, and Ashkenazic Jews from Poland and Russia. Well before the war, there was a comparatively large Jewish presence in Kobe. There were 2 synagogues in the same building located about 200 meters from the currently standing synagogue. One minyan was Ashkenazic and the other Sephardic. They lacked a mechtiza, so the men prayed in their respective synagogues, and the women prayed in an adjoining room that was common to both groups.

The largest influx of Jews into Kobe came during World War II. Even though Japan was allied with Nazi Germany, the community of Kobe helped save Holocaust refugees from 1940 to 1941. Japan's policy toward the Jews was much different than that of their allies. Japanese in charge of Jewish refugees knew little about Jewish customs and practices. They took action based on the belief that Jews are very influential in the world. Yasue Norihiro (a.k.a. Yasue Senkoo) and Inuzuka Koreshige, leaders of the military and civilian political clique known as the Manchurian faction, hoped to attract Jews to assist in their efforts to control Manchuria. The group's goal was to develop Manchuria and its vast resources. They believed that if they treated well the Russian and Sephardic Jews, and the German refugees who came under Japanese rule, then the Jews in East Asia in turn would convince their rich and influential fellow Jews in the United States to help with war loans. Also, they hoped that Americans would look at their good treatment of the Jews and thus change its negative policy toward Japan. Finally, these Japanese also looked specifically toward the refugees from Germany as possessing crucial scientific knowledge to help Manchurian development.

Individual Japanese too helped to save the Jewish refugees for purely benevolent humanitarian reasons. Dr. Kotsuji Setsuzo, who earned a doctorate in Semitic studies from the Pacific School of Religion in Berkeley, California, was influential in allowing the Jewish refugees to settle in Kobe. Kotsuji had been a former employee of the Japanese Foreign Minister Matsuoka Yoosuke. At the end of 1940, he visited Matsuoka and asked him to permit refu-

gees to stay in Japan. Matsuoka, after long contemplation, finally agreed to let the Jews stay as long as the Kobe local police acquiesced to their presence in the city. Kotsuji borrowed 300,000 yen (approximately \$60,000) from a rich uncle and bribed the Kobe police, who thus agreed to permit the refugees to remain in the city until they could emigrate, provided they renewed their visas on a weekly basis. The refugees naturally agreed and were thus saved from expulsion to the Soviet Union.

Perhaps the most famous person who helped save Jewish lives from the Holocaust is Sugihara Sempo, the Japanese consul to Kaunas, Lithuania, during 1940. That summer, ignoring Foreign Ministry cables ordering him to desist, Sugihara issued transit visas to about six thousand Jewish refugees from both Poland and Lithuania. The visas allowed the fleeing Jews to take the Trans-Siberian railway to Vladivostok, and to sail from there to Japan. These refugees were supposedly on their way to Curacao, a Dutch colony in the Caribbean that did not require entry visas, but they were permitted to stay as transit passengers in Kobe for as long as they needed. Those who could find no other third country to accept them were allowed to settle in Hongkew, the Japanese-controlled section of Shanghai, where they spent the duration of the war. In 1985, Sugihara, at age 85, was honored in Israel at the Path of the Righteous Gentiles at Yad Vashem, and a grove was planted in his name near Jerusalem.

In Kobe, the refugees were helped by various organizations. Members of Nakada's Holiness church came to pray for their survival. American relief organizations sent needed funds to accommodate the refugees with food and housing. Dr. Kotsuji came to interpret for them. Jews in Kobe itself numbered about fifty families when they established the Kobe Jewish Community in July, 1940, and with the help of the Joint Distribution Committee in New York City, assisted the refugees find housing, get visas, and depart for their ultimate destinations. During the years between 1939 to 1941, several thousand Jewish refugees passed through Kobe. The most famous of them were probably the three hundred teachers and students from the Mir Yeshiva in Poland. With Japan's help, it became the only yeshiva to fully survive the Holocaust. By December of 1941, when the war broke out with the United States, only a few Jews actually remained in Kobe. The rest had

moved on to third countries, which mainly meant settling in the Japanese controlled Shanghai.

Shanghai already had a relatively large Jewish population of 6,000 before the war. These Jews included the affluent Sassoons and the Kadooris of Baghdadi origin, and later the Russian Jews who fled the pogroms. During World War II, then, refugees from all over migrated to Shanghai, and the Jewish population grew to 18,000. Compared to their fellow Jews in Europe, the Jews in the Far East were treated very well. A refugee camp for Jews, known as "Hongkew Ghetto," was established in Shanghai in 1943 and most of the Jewish refugees moved there, but these Jews were allowed to leave the ghetto during the day to work, and they were not persecuted. The city literally saved thousands of Jews from death.

During the actual war, the synagogue in Kobe was burned down in an air raid by the United States. The Sefer Torah was also burned, causing the entire community to fast. To take shelter from the air raids, most of the Jews in Kobe moved to Mt. Rokko. The men were able to keep a minyan uninterrupted by the Japanese authorities. After the war, many Jews left for places such as America and Israel. Some who stayed did so because they felt they could maintain good business. Others bought property after the war at extremely cheap prices, and stayed to develop their real estate.

One prominent member of the community who prospered after the war was David Sassoon. He was a member of the well-known Sassoon family that resided in Shanghai. David Sassoon, president of David Sassoon & Co., served during the postwar period as the biggest supplier to occupation forces. He had a Syrian passport, and Syria was officially neutral. As such he served as an important go-between for business between the Japanese and the American military. He offered them services as a third party to help with an otherwise difficult relationship.

Although the war destroyed the building where the old synagogues were situated, the cemetery on the other side of the mountain still preserves the memory of people who lived through the war. The cemetery is a true historical site. It is within an international graveyard, situated on the back side of the hill behind the synagogue. The Jewish cemetery is staggered in two

F. Hannukah Letter

In an attempt to increase the membership, a Hannukah letter was sent to all members soliciting gift memberships. An announcement of the just published *Sino-Judaica 3* was included. Thus far, eight gift membership applications have been received and orders for various issues of *Sino-Judaica* and other publications.

III. Board Membership (Addendum)

Dien suggested that a liaison be established with the Association for Asian Studies (AAS) to represent SJI at the meetings and to see that SJI and SJI publications are listed with other such organizations in the AAS newsletter. Dien also said that he would like to see more involvement on the part of the members of the Board and that he would welcome their taking on some of the responsibilities associated with SJI.

IV. Publications

A. Points East

Points East continues to appear on schedule. We have frequent comments from members about how valuable it is. A motion of acknowledgment and appreciation of Anson Laytner's contribution as editor was unanimously passed.

B. Sino-Judaica, vol. 3

The third volume of *Sino-Judaica* has finally appeared. Reprints of all the articles have been sent to the authors. The stock of volume 1 has been exhausted and that of volume 2 is very low. These will have to be reprinted.

V. Activities and Reports

A. Exhibit on the Kaifeng Jews

Dien obtained the names and addresses of 45 Jewish museums and sent out letters, but thus far we have only heard from one or two who thought there might be an interest, and another who said their schedule did not permit it. The mailing included a handsome brochure, but now there is the need to have a follow-up, by letter or phone.

B. Hoover Archives

Krasno submitted a report concerning her efforts to acquire materials to be deposited in the Hoover Institution archives. The text of her report is appended to these minutes.

C. Shi Lei Fund

Dr. Abraham reported on this project. Shi Lei is a young man in Kaifeng, one of the Jewish community there, who has impressed Abraham with his intellectual

promise and interest in his ancestry. She introduced him to Rabbi Tokayer who met him while in Kaifeng leading a tour group there. Tokayer was likewise impressed and obtained for him a full scholarship at Bar Ilan University. Simultaneously, a fund was established at the SJI to help pay for his expenses while in Israel. Nineteen members of Tokayer's tour group have thus far contributed \$2,839; in addition, Abraham's tours have contributed \$600. A committee consisting of Tokayer, Abraham, Ehrlich and Dien has been organized to oversee the expenditure of these funds. Shi Lei will attend an ulpan next summer to prepare him for his year of study at the university. Abraham is exploring the feasibility of his spending some time in Beijing or Shanghai to study Hebrew with an Israeli in order to better prepare him for his Israel experience.

D. Bresler Proposal

A report on this was sent to Board members on May 27. Dien has had a number of meetings with Gregory Grossman, an emeritus professor at UC Berkeley, who was an old friend of Bresler's and has fallen heir to the project. One of these meetings at Berkeley was attended by another person, a Prof. Citrin, also a Shanghaileander. Dien located an archivist at Stanford who may be useful in this. Zachary M. Baker, the Curator of the Judaica and Hebraica Collection at Stanford, who came from YIVO last year, is interested, and Grossman has said he will come down to Stanford to meet with Dien and Baker. So something may come of it. Citrin mentioned that the Board had to have people who would be willing to come up with the money. Dien sees that this is important, but he also sees that this could become another activity with much noise and little accomplishment. Rosen suggested that the archivists could be appointed as an advisory committee. (At a subsequent meeting with Grossman, it turns out that his idea is that this become a project of SJI and no a separate organization. This would avoid the need to register with the state as an independent organization and other such technicalities. As this plan evolves, Dien will keep the SJI board informed.)

VI. Report on China-Related Matters

A. Kaifeng Report

1) Update

There have been a number of people in China who have gotten interested in the Kaifeng Jews.

(a) Noam Urbach is an Israeli who is at this time living and studying in

Kaifeng.

(b) Jaim Klein, also of Israel, is an engineer who has been invited to consult with the Kaifeng Air Separation factory.

(c) Peter Levy, the son of Shanghaileanders, goes to China 2-3 times a year.

(d) Wendy Abraham reported on what she heard from Tokayer and Xu Xin. Xu said the Kaifeng Exhibit is locked up unless foreign visitors ask for it, and he is trying to change that policy; Tokayer will be visiting on his tours.

2) Yan Jun

This is a rather complicated case, and is worrisome. Yan Jun says his mother, nee Zhang, is Jewish. He is Vice-General Manager of the Henna Medicine and Health Products Import/Export Corporation. He has decided that it is his task to revive the Jewish community in Kaifeng. To that end he has undertaken a census and has signed up, as of 9/17, 17 families and 38 people on his survey forms. He claims there are 1,000 Jews in Kaifeng. He plans to produce a video, with funding from his friends in Singapore (who turn out to be a Christian group), planning a meeting in February with 10 Chinese experts and 6 foreign experts to give professional advice. He and Xu Xin plan an International Seminar of Jewish History in China for Spring of 2002. He also wants to organize the Jewish women to produce handicrafts for sale. In addition he wants to set up a tourist service with Jewish college students as interpreters and guides and to send 4 young Jews to Israel to learn Hebrew and Judaism, to return to Kaifeng to teach others, and another 3 to go abroad to learn Jewish cuisine. It is not clear how realistic his plans are. As he says, the Christian missionaries are active, if something is not done, the Jews will disappear.

3) DNA Survey

William Fern, who gave us money for the Encyclopedia project, on 8/1 wrote that a Dr. Hammer who has been using DNA to research origins of Jewish groups is interested in doing the same for the Kaifeng Jews. He would need 20-50 people, it involves only a mouth swipe, he needs someone to organize this. Fern's letter was sent to Beverly Friend, Dien and Xu Xin. Dien responded that Xu Xin would be the person to locate the willing subjects. Nothing more has been heard on this. Cohen mentioned that testing for DNA in China is forbidden because the government considers that the DNA of Chinese to be a re-

source that may contain valuable material some day and they do not want foreigners gaining access.

B. Shanghai Directory and Rabbi Greenberg

We received a letter in August from Rabbi Greenberg, who is now a member, thanks to Cohen, that they are planning on a directory of the Shanghai Jewish community and asked if we wanted to be included. A page-long description of SJI was sent, for which we were thanked, and he said we would receive a copy when it is printed.

C. Distribution of Books

Scott Savitz is still following up on this, his most recent activity was to purchase (we reimbursed \$100) for ten copies each of Pan Guang's *Revitalization of the Jewish People and Jewish Civilization*, to send to Moshe Zhang to distribute to the Jewish descendants.

Savitz has also written to Rabbi Tokayer about Tokayer's plan to establish a library of Judaica in Kaifeng, offering his help on this. Savitz has been a Bronfman Fellow in the past, and so he has some contacts with the Bronfman Foundation that might be useful for raising funds.

Savitz also asks if SJI would be willing to put some money (he mentions \$100) to hire someone in Beijing to scout for books on Jews to save the money of buying them in US bookstores. Cohen suggested that this might be done by a student of Pan Guang's. We will bring this up when Pan comes here in February.

D. Xu Xin Proposals

A Ms. Darlene Jurow who had met Xu Xin in China sent us a check of \$300 to support his work; we sent it on to his bank account (Beverly Friend) after receiving a letter from him that he would use the money to purchase copies of the Chinese translation of the *Atlas of Jewish History* by Martin Gilbert (prepared by Xu and his wife) to donate to Chinese libraries and to participants of his previous workshops.

1) Center for Jewish Studies Center, Nanjing University

Nanjing is planning to build an International Center, and for the Center for Jewish Studies to have some space in the building, it would have to buy its way in. In his proposal, Prof. Xu listed many advantages for such a move, such as no further payments for facilities, security, etc. He needs

to raise Y1,000,000, = US \$120,000, the least possible amount would be \$60,000. If this is successful, the university might provide the Center for Jewish Studies with 1 or 2 more faculty positions. Prof. Xu will be teaching at Montclair State University in New Jersey next spring, and he is planning to launch a fundraising effort.

2) Workshop for Teachers

Prof. Xu has informed us that a third workshop on Judaic studies is to be held in Beijing in the summer 2001, in Chinese. He is working together with a professor from Beijing Normal University. He has not asked us for any money for this purpose.

3) Workshop for Kaifeng Jewish Youths

Prof. Xu has proposed that 2 or 3 Kaifeng Jewish descendants, 40 and below, participate in his workshop. The cost would be \$200-250 per person, and he asked if the SJI would provide the funds. The Board agreed to make a sum up to \$1,000 for that purpose.

E. Harbin – Cemetery

There is a news item that the Chinese have re-opened the Jewish cemetery, cleaned up for Qing Ming Jie Festival, a kind of Memorial Day. There had been more than 2,000 graves, originally opened in 1913, but in 1953 650 graves were moved to present site at Huangshan Cemetery.

One of our members, Mara Mustafina, is researching her family's history in China and obtained a list, or map, of the cemetery. We have a copy and gave another to the Hoover Archives. It is suggested that we now make an index of it so as to facilitate the search for names.

F. Hong Kong

We have, in the past, received a copy of *The Social History of the Jews of Hong Kong: A Resource Guide* by Caroline B. Pluss, a publication of the Jewish Historical Society of Hong Kong. Two books are in the works, histories of the Hong Kong community and of Ohel Leah Synagogue.

VII. Report on State-side Matters

A. Website

The website has been updated. The minutes of the 1999 Board Meeting are posted, and that of this meeting will also be posted in due time. As mentioned above, a link with Amazon.com will be included, so that any purchase made from Amazon.com through this website will have 15% of the

purchase price credited to SJI.

B. Goldstein Grant

Prof. Goldstein received a \$1,000 grant for his project on Jacob Schiff and Manchuria. His two volumes based on the Harvard conference have come out. There is a possibility that his book on Israel-China relations may be translated into Chinese by the Chinese Academy of Social Sciences.

C. Inquiries and Others

Inquiries of all sorts are made to SJI, some of the strangest of which were brought to the Board's attention. More serious are the many requests from people traveling to China, questions about relatives, etc.

D. Exchanges

A number of the publications obtained by exchange were displayed. These include the China Connection (Oscar Armstrong), Bulletin Igud Yotzei Sin, a South African publication, one in Spanish, and Ralph Hirsch's newsletter. A request from the Seminario Rabinico Latinoamericano to receive *Points East* was also discussed.

E. Scriptorium Update

We heard a report from Mike Pollak last time about the Scriptorium in Michigan that had purchased a copy of a part of a Kaifeng Torah. Mike was invited there twice to examine their holdings. Robert van Kampen, the billionaire who founded the Scriptorium (and planned on an \$11,000,000 building to house it) died, and his heirs have decided to build a Holy Land Experience Park in Orlando, a close affiliation with fundamentalist Christian organization.

VIII. Old Business

We had suggested two possible projects last time, a bibliography of Shanghai Jewish history and an index to the list of deaths from the Aufbau newspaper. Both of these apparently are being already done, the first by Frank Joseph Shulman, first a bibliography in Goldstein's book, and a more complete one of the 19th and 20th centuries, for which he now has several hundred items. Ralph Hirsch responded to the second that a larger list than that of the Aufbau. Some 33,000 names of German Jewish refugees from all over the world, have been computerized, but not yet fully processed (4/4/00), at the USHMM; this will be on their database of 940,000 names available at the Museum but not on the Web. In his opinion, the computerization of the Aufbau list would be superfluous.

and Survival of Minorities in China: The Case of the Kaifeng Jews; MICHAEL POLLAK, The Manuscripts and Artifacts of the Synagogue of Kaifeng: Their Peregrinations and Present Whereabouts; LEO GABOW (1916-1998), Jewish Property in Kaifeng; XU XIN, On the Religious Life of the Kaifeng Jewish Community in the 15th-17th Centuries; ZHANG QIANHONG and LI JINGWEN, Some Observations on the Descendants of the Jews in Kaifeng; NATHAN KATZ, The Judaisms of Kaifeng and Cochin: Parallel and Divergent Styles of Religious Acculturation; HARTMUT WALRAVENS, Bibliographical Notes on Jews in China; YANG HAIJUN, Die Erforschung der Juden in China (Eighty Years of Research on Jews in China);

. . . *To Shanghai*: FANG JIANCHANG, History of Jews in Inner Mongolia, Liaoning, Beijing, Tianjin, and Qingdao (1911-1949); AVRAHAM ALTMAN, Controlling the Jews, Manchukuo Style; ZVIA BOWMAN, Unwilling Collaborators: The Jewish Community of Harbin under the Japanese Occupation 1931-1945; RENA KRASNO, History of Russian Jews in Shanghai; MAISIE MEYER, The Sephardi Jewish Community of Shanghai and the Question of Identity; CHIARA BETTA, Myth and Memory. Chinese Portrayal of Silas Aaron Hardoon, Luo Jialing and the Aili Garden between 1924 and 1995; DAVID KRANZLER, Jewish Refugee Community of Shanghai 1938-1949; IRENE EBER, Flight to Shanghai 1938-1939 and Its Larger Context; PAN GUANG, Uniqueness and Generality: the Case of Shanghai in the Annals of Jewish Diaspora; PAUL U. UNSCHULD, Arzte aus Deutschland und Osterreich in der Emigration in Shanghai zwischen 1934 und 1945; GERD KAMINSKI, Dr. Jakob Rosenfeld, Mensch and Mythos; CHANG SHOOU-HEY, China und Jiddisch. Jiddische Kultur in China – Chinesische Literatur auf Jiddisch; ALEXANDER KNAPP, The State of Research into Jewish Music in China; FRANCOISE KREISSLER, Ein Journalist im Exil in Shanghai: Adolph J. Storfer und die Gelbe Post.

Europe, China and "The Jewish Paradox": CLAUDIA VON COLLANI, Cabbala in China; RITA WIDMAIER, Zur Frage der Juden in China in der Korrespondenz von G.W. Leibniz; MARIAN GALIK, The Old Testament of the Bible in Modern Chinese Literary Criticism and Creative Literature; ZHOU XUN, Youtai: A History of the "Jew" in Modern China; JOEL THORAVAL, Chi-

nese Intellectuals and "the Jewish Paradox;" HUANG LINGYU, Research on Judaism in China; XU XIN, Document: Some Thoughts on Our Policy Toward the Jewish Religion – including a Discussion of Our Policy Toward the Kaifeng Jews. General Index with Glossary. For more information or to order, contact: Institut Monumenta Serica, Arnold-Janssen-Str. 20, D-53757 Sankt Augustin, Germany, Fax: +49-2241-20 67 70; e-mail: monumenta.serica@t-online.de.

Sino-Judaica Vol. 3

We are pleased to announce the appearance of *Sino-Judaica: Occasional Papers of the Sino-Judaic Institutè*, vol. 3 (2000); 232 Lexington Drive, Menlo Park, CA 94025; \$20 to members, \$25 to non-members.

Volume 3:

A Study of the Evidence of Jews Entering into China (translated from Wenwu 1991.6, pp. 74-80), by Lin Meicun
Eight Centuries in the Chinese Diaspora: The Jews of Kaifeng, by Erik Zürcher
Identity Discourse and the Chinese Jewish Descendants, by Mathew A. Eckstein
Revealing the Holocaust through Oral History: The Necessity of Interviewing Survivors, by Steve Hochstadt
The Shanghai Ghetto: Two Accounts of Refugees in China, by Patricia Kalman

A panel entitled "Maintaining Identities, Changing Identities: The Sephardi Jewish Trade Diaspora in South, Southeast and East Asia" will be on the program of the Association of Asian Studies meeting in Chicago on March 25. The speakers include Dr. Chiara Betta (University of Indianapolis, Athens), "Orientals or Europeans?: Baghdadi Jews and the British Informal Empire in China;" Dr. Caroline Pluss (University of Hong Kong), "Hong Kong Sephardi Jews: The construction of colonial and post-colonial identities;" and Prof. Joan Roland (Pace University), "Baghdadi Jews in India: Communal Relationships, Nationalism and Zionism as Issues of Identity." The discussant will be Dr. Marcia Ristaino (Library of Congress). The panel discusses the identity constructions of Baghdadi/Sephardi Jews in several Asian regions. The common themes explored are: The Baghdadi/Sephardi elements in these identities, the processes of adaptation and resistance to the values of the new host societies, secularization, the meanings of diaspora and ethnicity, the relations with non-Baghdadi Jews, connections with the surrounding communities, and their relationship with the British empire.

The Jews of Kobe

by Tamar Engel

Located near the entrance to Japan's Inland Sea and at the cross-roads of East and West Japan, Kobe has been a key anchorage since the 8th century and a port of significance since the late 1200's, when it was known as the Port of Hyogo. It was one of the first ports open to foreign trade in the late 19th century and has grown into one of the largest container ports in the world. Although Japan has only a small foreign population, close to 50,000 Koreans, Chinese, Indians, Americans, British, Norwegians and others live in this cosmopolitan city of 1.5 million, running important businesses, foreign restaurants, and shops that line the streets. Among these cultures, it is not surprising them to find that Jews make up a part of the multiethnic community in Kobe.

The first Jews who came to Japan were mostly traders. As such, they were naturally attracted to port areas. They arrived soon after 1862 when Japan was opened to Western commerce. By the late 1860's, around fifty Jewish families from various countries lived in Yokohama. Jews also settled in Nagasaki, another port area important in Russian trade, during the 1880's. At the turn of the century, Nagasaki was the biggest Jewish community. Kobe by that time had a functioning Jewish community with religious institutions and a Zionist organization. Yokohama suffered a great earthquake in 1923, and later in the century, trade in Nagasaki with Russia declined, causing Jews in those communities to move to Kobe. Kobe now hosts the oldest surviving Jewish community of Japan.

Even though Japan was far from most other Jewish communities when it first opened its gates to foreigners, it is not hard to understand why Jews ended up in Japan as merchants. Since the Diaspora, Jews have been living as a minority in diverse lands. Often, they have been denied the rights to own land, serve in the military, and take part in government. As a result, Jews made trade their main occupation. By trading, many found that they could prosper without necessarily having to settle down in one place. Constant travel trained the Jews in different cultures and languages, and left relatives scattered throughout many towns and countries, giving the Jews an edge in international trade. Thus, their long history of trading expertise made the Jews assets

BOOK NOOK

Nobody Said Not To Go The Life, Loves and Adventures of Emily Hahn

by Ken Cuthbertson, Faber and Faber, Boston and London, 1998
reviewed by Rena Krasno

Few people in Shanghai realized that flamboyant U.S. journalist Emily (Mickey) Hahn was Jewish. Ken Cuthbertson's biography of this extraordinary woman, who died in 1997 at the age of 92, now informs us that her parents were German Jews.

Hahn, an early feminist, arrived in Shanghai as a young reporter. She soon became a good friend of the Sephardi Jewish tycoon, Sir Victor Sassoon. At the time, many members of Shanghai's "High Society" despised Sir Victor either because he was a Jew or because he dared socialize with Chinese. As Hahn recalled:

" . . . He was not well liked by most young men. They'd send up a chant when he appeared in a bar: 'Back to Baghdad! Back to Baghdad!'"

As to Hahn's relations with the Chinese people, she felt an immediate affinity for them, their struggle against foreign exploitation and their desire for independence. She hated discrimination and fulminated against those who "feel about Eurasians as our Southerners do about mulattos." She ranted when the Columbia American Club, which excluded Chinese members and guests, did not permit famous Chinese Hollywood actress Anna May Wong to bowl in their alley – at a time when crowds mobbed the Grand Theatre to see a popular film in which she starred (*Strangers Always – A Jewish Family in Wartime Shanghai*, Rena Krasno, Pacific View Press, Berkeley, 1992).

Hahn's books on China, *China to Me* and *The Soong Sisters* became best sellers in the United States. She later wrote a total of 54 books, among which is one on Chinese cooking. Throughout her life she was a contributor to the *New Yorker Magazine*.

One of the central preoccupations of Hahn's later writings was zoos and monkeys, particularly primate intelligence and animal communication. This certainly does not come as a surprise to Shanghaianders. Her pet gibbon, Mr.

Mills, was famous in pre-war Shanghai. At the time, my mother had a popular children's dress salon where Hahn ordered clothes for her monkey. She insisted Mr. Mills accompany her to elegant cocktail parties in appropriate attire.

In 1994, Emily Hahn wrote me a very kind letter about book *Strangers Always – A Jewish Family in Wartime Shanghai*, but pointed out one inaccuracy when I mentioned "outfits" my mother's salon made for Mr. Mills.

" . . . Mr. Mills didn't wear trousers, for obvious reasons. I kept him in nappies, something which for some odd reason outraged certain Shanghai residents: imagine, though, how angry they would have been if I didn't!"

The Life, Loves and Adventures of Emily Hahn is the biography of a woman far ahead of her time. In a recent article in the *New Yorker*, Roger Angell wrote: "she was, in truth, something rare: a woman deeply, almost domestically, at home in the world. Driven by curiosity and energy, she went there and did that, and then wrote without a fuss."

Born of War: Based on a True Story of American-Chinese Friendship

by David E. Feldman

Price: \$16.95; Format: paperback, 300 pp; ISBN: 0595143709; Publisher: iUniverse.com, Incorporated; Pub. Date: January 2001

[Author's Note: Some time ago you generously included portions of my book, *Born of War: Based on A True Story of American-Chinese Friendship*, in your publication. The book is now available at all online outlets (bn.com (Barnes & Noble), amazon.com, borders.com, etc.) I published *Born of War: Based on a True Story of American-Chinese Friendship* with iUniverse.com which is an on-demand publisher that does a magnificent job. Print on demand technology works this way: the book is created digitally and made available via all the on-line services as well as being in Books in Print and the Ingram Database which is where most bookstores order from. This means that besides being available in the online stores, one can order it (by isbn no.) at most bookstores.]

Born of War is based on a true story of life-long friendship between American GIs and their new Chinese friends who live in Kunming, near the 14th Army Air Corps base, aka The Flying Tigers.

Born of War is a love story: a Jewish-American boy from Brooklyn leaves the woman he loves to go off to war. Frances insists he lacks the social conscience to be the kind of man she would marry. Just when he has given up hope, Henry finds support in the last place he expects.

Born of War is a socio-political commentary. Despite the Army's stern warnings to the contrary, Henry and Jake find themselves involved in internal Chinese politics and, ultimately, at Mao Zedong's dinner table.

The friendship that springs up between Henry, his friend Jake Singer, and Neil Ku Nuli, Mr. and Mrs. Ai, Chong Lingxiu and others, changes all their lives, and ultimately, joyfully reunites them all 30 years later.

Written from many hours of taped interviews with veterans and Chinese citizens, the main plotline of "Born of War" is based on actual events. In 1999, *Born of War* was serialized in *Points East*, the publication of The Sino-Judaic Institute.

David E. Feldman lives in Long Beach, NY, with his wife, Ellen, and sons. *Born Of War* is his first book. He has recently completed his second, *Bad Blood*, and is working on a third, *The Universe Principle*.

From Kaifeng . . . to Shanghai Jews in China

edited by Roman Malek

Institut Monumenta Serica, Sankt-Augustin; Steyler Verlag 2000, 707 pp., Illustr.; Price: DM 120.00; ISBN 3-8050-0454-80; ISSN 0179-261X

The collection presents the proceedings of the international colloquium held in Sankt Augustin in 1997 and additional materials.

From Kaifeng . . . HERBERT FRANKE, *Der Weg nach Osten. Jüdische Niederlassungen im Alten China* (The Way Eastward, Jewish Settlements in Old China); DONALD DANIEL LESLIE, *Integration, Assimilation,*

IX. New Business

A. Li Chengyuan Proposal

Li Chengyuan, a Kaifeng Jew who identifies himself as an Associate of Folklore in China and Vice chairman of the Association of Folklore in Kaifeng, has written prize-winning novels, and one has been made into a TV series. He is doing one on the Kaifeng Jews, entitled "Legend of Ancient Jews in China." After publication of the novel, he would like to know if there is interest in making it into a video series. It will cost \$10,000 to have it published soft cover, \$20,000 hard cover. Names of donors would be included in the book. The filming would require \$2-3,000,000. The synagogue would be built for filming. It could then be converted into a museum.

B. Kaifeng Hospital Proposal

Liang Ping'an, mentioned above, is suggesting that a hospital be established in Kaifeng with material, including second-hand donations, which would serve the Jewish community gratis, but also be open to the community at large. Ron suggested that a list of specific equipment would be useful as a starting point. The conditions in Kaifeng, for example, the availability of an adequate supply of electricity, should also be taken into account. Wendy and Mark are to follow up on this.

C. He Fengshan

He Fengshan died recently in San Francisco. While serving as consul in Vienna at the time of the Anschluss he issued many hundreds of visas to Jews seeking to flee. For this reason he was named a Chinese Righteous Gentile by Yad Vashem.

D. Others

Dien will be in New York in January and plans to have a meeting of NY members. (Plans changed and it is now thought that the New York meeting of New York members will take place on March 11, with Xu Xin being invited to address the group.)

A panel on the Jewish diaspora in Asia has been organized for the Association for Asian Studies meeting in Chicago this March. Participating will be Dr. Caroline Pluss speaking on Hong Kong, Prof. Chiara Betta speaking on Shanghai, and a third paper on India will be delivered by Prof. Joan Roland.

Prof. Xiao Yuan, of Yunnan University, sent us a copy of his recently published book in Chinese entitled *The Jews: A People of Mystery*. We had originally obtained a grant of \$500 to support this work from the Josephson Charitable Fund and supplemented that with a direct grant of \$800.

Sun Fo's Plan in China

(continued from page 1)

Obviously Sun Fo, the proposer, and the Chinese government, were aware of the suffering of the Jewish people in Europe and planned to assist within their capacity.

Related documents show that his proposal was officially approved by Chinese Administrative Council and government. For instance, the Highest Defense Committee of the legislature approved the proposal and sent it to the Civil Office of the national government for its implementation on March 7, 1939. The Civil Office of the national government signed it and sent it to the Administrative Council for its implementation on March 10, 1939. The Administrative Council, after having opinions from five departments of the Internal Affairs, Foreign Affairs, Civil and Ministry Affairs, Finance, and Transportation, finally approved the plan on May 3 with signature of Premier Kong Xianxi.

According to the plan, the Chinese government would offer Jewish refugees the same rights of residence, work and governmental protection as Chinese citizens.

On June 21, 1939, the American owned Shanghai Evening Post and Mercury carried exciting news, saying that Mr. Jacob Berglas, an eminent German banker and industrialist, would financially support a plan to settle 100,000 European Jews in Yunnan Province, which obviously related to this program.

Though further research is needed to have a better understanding of this proposal, it is obviously another strong piece of evidence that China has an extraordinary glorious tradition of being friendly to the Jewish people.

Full text of Sun's proposal is as follows:

"I am proposing the establishment of a Jewish Settlement in the border region of Southwest China in order to accept stateless Jewish people. I wish that this Legislature would examine it and make a final decision on this proposal.

Reasons:

Nowadays there are about 16 million Jews in the world. The number of Jews in the United States of America is the highest among all, close to 4 million. Poland and the Soviet Union are next on the list, each

having about 3 million Jews. The rest are scattered in various countries around the world. The Jewish people has suffered most from losing their statehood. They have been wandering in the world in the last 2,600 years, bearing persecutions from everywhere. Lately, due to the increase of the power of European Fascism, the Jewish people has been tyrannized still worse. Germany is the worst country among all. Since the annexation of Austria to the Reich by Adolf Hitler, persecution of Austria Jews is aggravated. The Nazis started a massive persecution against Jews on the excuse of the attempt on the life of Secretary of the Legation von Rath in Paris. The brutality is unprecedented. Great Britain and the United States of America are filled with indignation. Britain tries to create a permanent home for the Jewish nation in Palestine. Unexpectedly it causes violent opposition among local Arabs and their riots have never ended since. In America, people are angry at Hitler's persecution. The movement of supporting Jews is surging forward, which becomes the headline news on American newspapers nowadays. In Shanghai, because of the massive arrival of dispersed Jews lately and the difficulty of providing accommodations, a restriction law on entrance is drawing (close). Therefore, I am proposing that a Jewish settlement be established in the border region of Southwest China with the following reasons:

1. With regard to the State policy, to unite with and assist weak nations is abided by the teaching of late Premier Sun Yat-Sen;
2. With regard to the Great Britain, to assist the Jewish would strengthen sympathy of English people towards us. Moreover, the British policy towards Far East hinges very much on tycoons and bankers in Far East. The holding and realization of the British economical aids for us was actually decided by those tycoons and bankers. Most of those are actually Jewish. Therefore, the implementation of this program may influence the British policy toward us in a favorable direction;
3. With regard to the United States, the support for the Jews in the United States has taken the attention of American people and lowered greatly the US aid to China. The implementation of this program would not only win good feelings of ordinary Americans to us, but also attract American attention from the Jews to us. It has a great value in propaganda too;
4. With regard to development of our economy, Jews are rich and of extraordinary ability. Could we win their good feel-

ings and their assistance, we would definitely benefit a great deal from it.

Measures:

1. To designate an area of certain square kilometers close to the international border line in Southwest China as a settlement region for Jews.
2. To set up an organizing committee composed of the central and local authorities in charge of planning and management of the proposed region;
3. With the charge of the above mentioned committee, to arouse well-known and highly-influential Jewish leaders, both at home and abroad, to be involved in and implement this scheme;
4. To set up a registration committee for unemployed Jewish technicians and recommend those with special talent so that our departments could hire them in the rear constructions.

Proposed by: Sun Fo, Chairman, Legislative Council, February 17, 1939."

¹ Part of those documents are published on "Chungking National Government Programme for the Placement of the Jews in China," Republican Archives, No. 3, 1993, p.p. 17-21.

Feng Shan Ho

(continued from page 1)

thus completing his education by attaining its highest level.

In 1935, he decided to join the foreign service of the Republic of China. His first assignment was with the founding Chinese Legation to Ankara, Turkey. I was a seven-year-old boy at that time and went with him by boat from Shanghai to Istanbul, Turkey.

What kind of man was my father? An incident, which I remember on the boat, will give you some idea. The trip on board ship took three weeks on an Italian liner called "Conte Verdi." There were many children of my age on board and I had a great time playing and cavorting with them on this gigantic ship. One day my father noticed that, unlike my usual active self, I was studiously avoiding a certain Caucasian boy. I seemed to be slinking away whenever he showed up. He asked me what the problem was. I told him that the boy was a bully and he wanted to hit me whenever I was around. My father said that at times in life one has to stand up and fight for one's rights. He proceeded to teach me an el-

ementary trick in wrestling. This was to extend my right foot behind the left heel of the boy and push him backward, essentially tripping him and making him fall. He practiced the trick with me every day for about three or four days. Finally he said: "You are ready." So, when the boy showed up next time, instead of slinking away he told me to stand up to him and face him. Sure enough the bully picked a fight again. I executed my practiced trick. Lo and behold, to my pleasant surprise, I made him fall flat on his back on the floor. From then on, he no longer picked on me.

We were in Turkey for three years, after which father was transferred to the Chinese Legation in Vienna, Austria in 1937. A second event, this one after we arrived in Vienna, will tell you more about what kind of person he was. German was spoken in Vienna and father was fluent in the language. One of the first things he did in Vienna was to explain China's position to various Austrian groups concerning the war against Japan (1937-1945). As you recall at that time, Japan, without any justification, had initiated a military campaign in China to conquer a country that she had already been picking on for many years, very much like the bully in my case. But finally China was standing up! My father compiled his speeches into a book in German called "China Verteidigt Sich!," translated this meant "China Defends Itself." Because of the eloquence of father's speeches and writings, he became quite popular in Vienna. He also effectively debated with Japanese diplomats in the press concerning the China problem.

In March of 1938, Nazi Germany under Hitler annexed Austria. Consequently the Chinese Legation was converted to the Chinese Consulate General. Father was appointed the Consul General. I myself was eyewitness to German troops parading the streets after the "Anschluss." At that time there were 185,000 Jews in Austria of whom 166,000 were in Vienna. The Jews were businessmen, professionals, intellectuals and artists. Many were very prominent in society. At the social level, we had many friends among the Jews. With the arrival of the Germans, the discriminatory laws against the Jews already in force in Germany were enforced in Austria. The Jews had trouble carrying out their work as professionals or as businessmen. Some were arrested and sent to concentration camps, but they were not yet killed at that time. But the handwriting was on the wall,

and the Jews in Vienna were looking for ways to leave Germany. There were few places they could go to. On July 13, 1938, the so-called Evian Conference in France consisting of representatives of 38 nations in the League of Nations discussed the problem of accommodating Jews from Nazi Germany. The conclusion was that there was no agreed upon method to help them. In Vienna, the British consulate had a sign which said that no visas would be issued to Jews. The French consulate said that no application from Jews would be accepted. The Swiss consulate would accept applications but the applicant would have to first identify themselves as Jews with the letter "J." The United States had a small quota for Jewish immigrants and could accommodate only very few. Under these conditions, Jews were desperate to find a consulate that would issue a visa. At that time, it was only necessary to have an exit visa from a foreign consulate and the Germans would allow the person to leave Germany. It was soon discovered that the Chinese consulate was issuing visas to go to Shanghai. My father cooperated with charitable American organizations and made known the attitude of the Chinese Consulate General.

As more and more visas were being issued, this caught the attention of the Chinese Ambassador to Germany, Mr. Chen Jieh, who was nominally the superior of father since both were posted in Germany and he outranked father by being the Ambassador. Mr. Chen was concerned that father's issuing visas to Jews would have a harmful effect on the relationship between Germany and China, which at the time was quite cordial. As described in father's autobiography, the Ambassador ordered by telephone that father desist from issuing visas. After receiving the order, he researched into his files and found there was no explicit instruction from the Foreign Ministry not to issue visas to Jews and therefore he continued to issue these visas despite the order of the Ambassador.

The situation for the Jews became more desperate after the so-called "Kristalnacht" of November 9, 1938. At that time a young Jewish man assassinated the third secretary of the Germany Embassy in Paris. Because of this, Hitler ordered that all Jews in Germany be placed under house arrest so that they could be individually questioned and searched. As you know, on the particular nights of November 9 and 10, the brown shirts and ruffians of the Nazi

party went on a rampage throughout Germany and destroyed Jewish shops and establishments. So much glass was broken in Jewish shops that it was called "crystal night." It turned out that on November 10, father had an appointment to say goodbye to one of his Jewish friends, Mr. & Mrs. Rosenberg. Mr. Rosenberg was Standard Oil's representative in Vienna. During the day Mrs. Rosenberg had called him not to come because of the unrest and she was afraid that it would be inconvenient for father, but father insisted that he would come because an appointment must be kept. When he arrived at their home, he found out from Mrs. Rosenberg that her husband had already been taken away by the German police and was no longer home. Just as they were talking, two German plain clothesmen arrived at the door and were greeted by the maid with "Gruess Gott!" (God bless you). The policeman said: "Never mind Gruess Gott, Heil Hitler." In other words, never mind the conventional German greeting but say: "Heil Hitler." Mrs. Rosenberg said to them that they had already been searched earlier in the day, but the two said: "Well, you will be searched again." At that point father was sitting on a chair smoking a cigarette nonchalantly. He was wondering how he would handle the situation if he were questioned. Sure enough, one of the plain clothesmen asked him: "Who are you?" He answered: "I will be very happy to tell you if you would first identify yourself." Since the plain clothesman was not used to verbal rebuff, he demanded of Mrs. Rosenberg, "Who is this man?" Mrs. Rosenberg said that he is the Chinese Consul General. In those days a foreign diplomat had a great deal of prestige. The plain clothesmen left in a huff without searching the house or further bothering Mrs. Rosenberg. Later on, father found out that Mr. Rosenberg was brought back from detention and both he and Mrs. Rosenberg were able to leave Vienna for Shanghai. He later wrote a book of his experiences in which the above episode was described in detail.

Father issued these visas over sixty years ago. His motives were purely humanitarian. Jews then were not popular victims, and they were not helped by many people. He certainly had no idea that he would be

honored later on in his life for this work. His own government was not sympathetic. Therefore many details of his work among the Jews were not adequately recorded although the essential account is in his autobiography, published in 1990. After he died in 1997, my sister, Manli, who is a newspaper reporter, wrote his obituary and circulated it among the western press. Mentioned was the fact that in 1938 he was Consul General in Vienna and he had helped the Jews. This item caught the eye of Eric Saul of San Francisco. Eric was and is noted for his work to discover non-Jewish diplomats who helped the Jews before and during the Holocaust. He and Manli got together and during the next three years they got together a great deal of detailed information about my father and his work for the Jews. They put together exhibits on him in 1998-2000, which have made the rounds in Jerusalem, Stockholm, Geneva, Toronto, Seattle, New York, and New London, Connecticut. During this time, Yad Vashem also began to study the evidence of my father's work among the Jews. One testimonial is by Israel Singer, the son of refugees helped by my father to go to Shanghai. Mr. Singer is the Secretary General of the World Jewish Congress. He said: "My parents were saved by Dr. Ho. He is a true hero. I want to introduce him to the whole world." It is such personal evidence and testimonials that has enabled Yad Vashem to make this "Righteous among Nations" award.

One of the most frequent questions I am asked is: "Why did your father help the Jews?" Besides a deep humanitarian and loving instinct, which is part of his Christian upbringing, I think the instance aboard ship and the two events in Vienna that I quoted above illustrate also his strong sense of righteousness. He could not stand aside when someone's rights were violated or when unrighteousness holds sway. That is my answer to that question.

International Symposium on History of Jewish Diaspora in China - To Be Held in China

An International Symposium on History of Jewish Diaspora in China will be held in the year of 2002. The Symposium will be an international, interdisciplinary forum. It will bring together scholars, teachers, research fellows and some formal members and descendants of those Jewish communities in China. It will explore the latest discovery, achievements, and developments in the study of history of Jewish Diaspora in China. Scholars in the field, people who are interested in the subject and formal members of Chinese Jewish communities are invited to attend it.

Papers dealing with four primary topics are being sought:

- The study of the Kaifeng Jewry
- The study of history of Jewish communities in Harbin, Shanghai, Tienjin, and Hong Kong in Modern China
- Relations between the Chinese and Jews
- Future Perspective of Jewish Diaspora in the 21st China

The Symposium will be organized by The Center for Jewish Studies at Nanjing University and take place in two Chinese cities: Nanjing and Kaifeng from May 5-9, 2002. The first three full days of the conference will be held in Nanjing and allotted to scholarly papers and discussions. The fourth and fifth days will be in Kaifeng with field trips to original sites of the Kaifeng Jewish community.

Those interested in attending are requested to contact Prof. Xu Xin by post, fax or e-mail. Those wishing to submit papers are invited to send an abstract of not more than 400 words to the symposium Secretariat at the address below by October 31, 2001.

Optional activities before and after the conference, including trips to visit Jewish related sites in Shanghai, Tienjin, and other cities will be arranged as part of the program.

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