

中國-猶太學院

JOIN THE SINO-JUDAIC INSTITUTE

The Sino-Judaic Institute is a non-denominational, non-profit, and non-political organization which was founded in 1985 by an international group of scholars and laypersons with the following goals:

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

Membership in the Institute is open and we cordially invite you to join in supporting our endeavor. Our annual dues structure is as follows:

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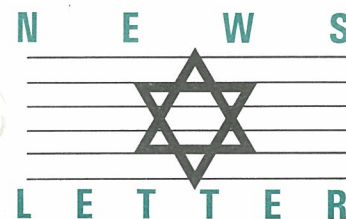
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Points East

中國-猶太學院

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HARBIN: THE OTHER CHINESE CITY WITH A JEWISH PAST

Looking Back, Looking Ahead

by Ben G. Frank
excerpted from the *Jewish Telegraph Agency*,
August 11, 2004

Harbin, China - While much of the world is focusing on China as an awakening economic giant, this enterprising city of over four million in northeastern China is increasing efforts to reach out to world Jewry.

Stand at the entrance of the Heilongjiang Provincial Academy of Social Sciences - under whose aegis the Harbin Jews Research Center falls - and observe visitors to the two-year-old, 400-photo "Jews in Harbin" exhibit.

They're tourists from Chicago and New York, ambassadors and officials from Israel, missions from American Jewish organizations, scholars from Australia and the United States and children from Harbin schools.

The Xinhua News Agency recently announced that the academy and its Jewish research center are restoring two synagogues and a Jewish school at a cost of \$3.5 million, with funding coming from the governor's office.

"We want to bring that historical friendship into current friendship," Qu Wei, president of the academy and the Harbin Jews Research Center, said in a July interview with JTA. "We want to show the cooperation between the Israeli people and the Chinese people."

A week earlier, Wei and the center's deputy director, Li Shu Xiao, greeted Israeli Trade Minister Ehud Olmert, whose grandfather is buried in the Harbin Jewish Cemetery, which the center calls the largest in the Far East.

Olmert's father, Mordechai, escaped with his parents from war-torn Russia after World War I. Mordechai Olmert was a founder of the Betar Revisionist youth movement in Harbin, and he and his wife - whom he met in Harbin - were among the first to emigrate from here to Israel in the early 1930s...

In the 1920s and '30s, thousands of Jews fleeing communist Russia and Nazi Germany found refuge in this northeastern Chinese city near the Russian border.

RETURN TO HARBIN

by Jonathan Goldstein

Harbin, China - On September 2, when Teddy Kaufmann, President of the Tel Aviv-based Association of Former Jews of China, recited the Jewish prayer for the dead at the grave of Harbin's long-serving Rabbi Aharon Kisilev, an entire cycle of Jewish history in China came full circle.

Among Kaufman's entourage at Harbin's Huang Shan Cemetery were over one hundred returning residents, their children, grandchildren, and scholars of Chinese and Jewish history from China, Israel, Australia, England, and America. Some of these people, such as former Israel Railways General Manager Freddy Heyman, had not visited the graves of their parents or other kinfolk since they left for Israel over fifty years ago. Still others, such as Beijing-based journalist Israel Epstein, never left China. Epstein returned to the scene of his boyhood in an official Hong Chi ["Red Flag"] limousine, provided to him in his capacity as a member of China's parliament, formally known as the National People's Political Consultative Congress. Chinese policemen snapped to a smart salute when Epstein's red-flagged vehicle and police escort sped by.

The truly remarkable aspect about the returnees' visit, which coincided with a four-day historical seminar on the history of the Harbin Jews, was the ideological breadth of the participants. They ranged from Epstein and the Communist Party and People's Government chiefs of Harbin to Yana [Yaakov] Liberman, once chief of staff of Menachem Begin's right-wing Herut party. Liberman's much-photographed handshake with Epstein aboard a Sungari River sightseeing boat was as ironic as Richard Nixon's February 1972 handshake with Mao Zedong. Speaking on behalf of all the returnees, Liberman said two words summarized everyone's sentiments towards China: "thank you," to the Chinese people for giving European Jews hope and haven during a century of pogroms and Stalinism, Hitler and Holocaust.

At the concurrent historical seminar held in downtown Harbin's Shangrila Hotel, participant after participant told horrific tales of their family's lives outside this city of refuge. Most of the returnees' ancestors fled Russia after the horrendous massacres of Jews that began in 1881, following the assassination of Czar Alexander II. In 1898 the Chinese Eastern Railway began to function in Harbin, creating a frontier boomtown and bustling river port. Hardship was, however, never far away from the refugees. Lily Klebanoff described her uncle's return to Leningrad in 1936 to study music. He was promptly arrested and shot by

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SJI MEMBERSHIP

Country	Total
United States	232
China	17
Israel	14
Canada	9
England	8
Japan	5
Hong Kong	4
Australia	4
Switzerland	2
France	2
Germany	1
Indonesia	1
Italy	1
South Africa	1
Taiwan	1
TOTAL:	302

FROM THE EDITOR

The Jewish holidays are over for now and, for those of us in the northern hemisphere, autumn is in full color. As the weather chills, thoughts turn to preparing for winter. And thinking of winter's cold, how can one's mind not meander over to Siberia and want to visit that outpost of Jewish culture known as Harbin?

Well, this issue provides you with just such an opportunity: three fine articles on Jewish life in Harbin, plus one on Shanghai, another on Kaifeng, and a very exciting edited-down version of the minutes of the recent SJI Board of Directors' meeting.

A "shana tova u'mitoka" - a good and sweet year to all of you.

Anson Laytner

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Points East

Anson Laytner, Publisher

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

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FINANCIAL REPORT AVAILABLE

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

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Points East

halachic problem. In Jewish law, personal status is matrilineal, and however clear the Jewish origins of the Kaifeng community and however strongly Kaifeng's Jewish descendants feel their Jewishness, they are not recognized as Jews under Jewish law.

While the halachic difficulty is undeniable, it is neither insurmountable nor unprecedented, according to Michael Freund, director of Amishav, and grandson of Hadassah's Miriam Freund-Rosenthal. Amishav (literally, *My People Returns*) is a 30-year-old organization, which reaches out to those with Jewish roots or ancestry who want to reclaim their Jewishness.

"Returning Jews aren't a new phenomenon in Jewish history," says Freund. "There have always been persecutions and forcible conversions and Jews torn away from their faith. Over the years, procedures have been developed for those who want to return."

He cites the Marranos who arrived in 16th century Amsterdam 150 years after the height of the Spanish Inquisition, asking to reclaim their Jewishness. "A halachic mechanism was created to receive them," he says. "We're currently researching Jewish sources and halachic approaches for a model within halacha to be used today for this 'seed of Israel' - who include not only the Kaifeng Jewish descendants, but also crypto-Jews from Spain, Portugal and South America and the apparent descendants of the Lost Tribes. Our aim is that when someone of Jewish descent wants to return, there's both room for them and a certain halachic leniency in the conversion process."

Amishav, regarded with rabbinical suspicion when founded by Rabbi Eliyahu Avihail in 1975 in his Jerusalem apartment, has since gained respectability and is now headquartered within Israel's Chief Rabbinate building. It was in Rabbi Avihail's apartment, now returned to solely domestic use, that Freund first met Shi Lei.

"I'd just finished a novel about the Kaifeng Jewish community - *Peony* by Pearl S. Buck," he says. "And suddenly there was

Shi Lei, looking as if he's stepped straight out of its pages!"

The meeting with Shi Lei and through him, Shlomo Jin and his family, has led to growing Amishav involvement with the Kaifeng Jewish community's descendants. The organization is helping guide the Jins toward conversion through Israel's less-than-user-friendly bureaucracy and has translated into Chinese Rabbi Avihail's summary of Jewish philosophy and practice. Further plans include helping furnish a Jewish library at Nanjing University; creating a college scholarship/Jewish Studies program within China for Kaifeng's economically struggling Jewish descendants; and helping Kaifeng's Jewish descendants come to Israel to study Hebrew, Judaism and Jewish history.

"This outreach attempts to correct a historical injustice," says Freund. The Kaifeng community, staggering under repeated natural, military and economic catastrophes, and weakened by intermarriage and acculturation, appealed to world Jewry early last century to help them survive as Jews. Overwhelmed by the refugee crisis of World War I, however, their plea went unheeded.

"Now that we have a chance to remedy the past, we must do so and do so on their terms," says Freund. "Maybe all they want is knowledge about the ancestry they've honored against great odds. Maybe the majority aren't interested in converting."

This, of course, is the key question. Is there a Jewish awakening among the Kaifeng Jewish descendants, a spark waiting to be rekindled, or is their yearning for knowledge no more than curiosity?

Xu Xin, Professor of the History of Jewish Culture and President of Nanjing University's School of Foreign Studies, has no doubt. A former Cultural Revolution Red Guard, who is an expert on Jewish literature and the Kaifeng Jewish community, he lists five factors that he believes constitute a Jewish awakening.

"First, Jewish tradition has always remained strong among the Kaifeng Jewish descendants," he says. "Second, China's

open-door policy has enabled Jews from the outside to visit them. Some have brought or sent Jewish religious articles and Chinese-language books about Judaism. Others have performed Friday night and Sabbath morning services for the Kaifeng Jewish descendants. All this has generated new Jewish interest among them.

"Third, the descendants now have greater opportunity to learn about Jews and Jewish history, which gives them increased reason to return to their traditions. Fourth, an increasing number of Chinese scholars are writing about Judaism and studying the Kaifeng community, making the descendants more keenly aware of their past. And fifth, the descendants themselves are becoming more active and initiating contacts with other descendants inside Kaifeng and with Jews from outside."

Michael Freund, however, sounds a note of caution. "It's easy to get swept away by the drama of the Kaifeng story," he says. "As yet, there's no clear evidence of a general awakening."

Do Shi Lei and the Jin family see themselves as exceptional in their return to Judaism?

"No, there are many like us," says Shlomo Jin. "Once they see me get Israeli citizenship, others will follow."

"It's hard for them to come to Israel and study like I did, because the Kaifeng community has very little money," says Shi Lei. "But the desire is there."

Shi Lei and the Jins all look ahead to an influx of Kaifeng Jewish descendants into Israel. With his fluent Chinese and English, Shi Lei hopes to help them find a voice in the Jewish world. Shalva Jin, who speaks Chinese and Hebrew, and has navigated four years through an Israeli high school, sees herself helping Kaifeng's Jewish descendants settle into Israel.

As far as they're concerned, their 1,000 years in China was simply an extended stay away from the land that is their true home.

the end of every issue in memory of those who have died.

Every issue contains one main article: history, a discussion of an interesting issue, or a story from the past. Some examples are information about the Jewish community in Harbin, treasures of China, Japan saving Jews, and the history of the Mir Yeshiva. The table of contents is similar in most issues, and includes sections for personal stories, memories, descriptions of childhood, anecdotes, etc....

The journal can therefore be described as essentially an internal newspaper. Its fields of interest center on the history of the community, and on events concerning its members... The historical sections are presented as narratives worthy of study, remembrance, familiarization, and also passing on to the next generation, so that they will recognize their heritage. Extensive sections are taken up with reports about the activities of the Association, the preservation of historical buildings in Harbin and other cities ... and the activity of Association chairman Teddy Kaufman.

Integrity and Serenity: Two Jews from Kaifeng

by Wendy Elliman

Shi Lei's family name is Chinese for 'stone,' and he's thinking of choosing *Evven*, the Hebrew for stone, as his family name in Israel. He's not yet decided what to do about his first name? 'Lei,' which means Integrity? but, after all, it's in 'Shi' that his identity and history are cradled.

"I've known I'm Jewish for as long as I can remember," says Shi Lei (*pron.* Sherr-Lay), who was born in Kaifeng 26 years ago, and whose skin, hair, features and build are all classically Chinese. "I heard it from my father and my grandfather since I was a child. It's part of who I am. But no, I didn't know any more than that. I didn't know Jewish history or thought, Jewish laws, customs or traditions. I'd never heard of Seder night or Yom Kippur or opened a *Tanach*. I knew only that I'm a Jew."

The passion of the emotional bond, however, persists. In July 2000, when an

American rabbi, whom Shi Lei had met only days before, suggested he spend a year in Israel studying his heritage, the young man's answer was an instantaneous, "Yes."

"I was leading a group of American Jews on a study tour of Jewish communities in Japan and China," says Rabbi Marvin Tokayer, Chief Rabbi of Tokyo for many years before retiring to Great Neck, NY. "Shi Lei, a Kaifeng Jewish descendant and college graduate with fluent English, had been referred to us as our Kaifeng guide. From the first evening we met, he had question after question about Judaism, Jewish history and his ancestry. I asked him if he'd be willing to spend a year in Israel, experiencing the Jewish calendar, studying Judaism and learning Hebrew. Not only he, but also his father, agreed at once, tears blurring their eyes."

Shi Lei left shortly afterward - traveling 15 hours by rail from Kaifeng, on the south bank of China's Yellow River, to Beijing and, from there, a further 14 hours by air to Tel Aviv. "I wasn't afraid to go so far," he says. "Israel is the land of my ancestors. I was going home."

Shi Lei, who has followed up a one-year Jewish Studies program at Bar Ilan University with two years at the Machon Meir Yeshiva in Jerusalem and wears a *kippa* on his head, is not the only Kaifeng Jewish descendant to come home. Four years ago, Jin Guang-Yuan, his wife, Zhan Jin Ling, and their daughter, Jin Wen-Jing, made a similar journey.

"There were people helping Jews from Russia go to Israel," says Jin Guang-Yuan, 48, a former furnace foreman, who now calls himself Shlomo. "They decided to look for Chinese Jews who wanted to go home, as well. They came to Kaifeng. When they asked me if I wanted to go to Israel, I said, 'Of course.' I'm Jewish. Even my Chinese papers list me as Youtai [Jew]. I'd always wanted to live in Israel. In Kaifeng, there is no Shabbat and we are not allowed to pray as Jews."

The decision to leave Kaifeng was harder for Shlomo's wife, Zhan Jin Ling, 45, who is not Jewish but Han (ethnic Chinese).

"Of course I knew Guang-Jan was descended from Jews," she says. "Even before we married, I knew that. It didn't matter to me. But I hesitated when he said we should move to Israel. I agreed to go in order to keep our family together."

Their daughter, Wen-Jing, 16 when the family came to Israel, was enrolled at the Yemin Orde Youth Aliyah school near Haifa. This past June she not only matriculated high school but also appeared before a Haifa *bet din* (rabbinical court), which approved her conversion to Judaism. Taking the Hebrew name, Shalva (Serenity), a translation of Wen-Jing, Shalva Jin is the first descendant of the ancient Kaifeng Jewish community to return formally to Judaism.

"I didn't want to go through conversion because I've always thought of myself as Jewish," she says in faintly accented Hebrew. "But according to *halacha*, I had no choice. God chose the Jewish people to be his nation, and I wanted to be accepted as part of it."

Shalva Jin, Shi Lei and the other Kaifeng Jewish descendants know from their family names and traditions that an unbroken Jewish line on their paternal side stretches back 1,000 years to when a group of Persian Jews traveled the legendary Silk Road to the then-bustling metropolis of Kaifeng, capital of the ruling Song Dynasty, and to what was to prove a welcome and comfortable home. Brought before the Emperor, the travelers offered him cotton goods. He accepted the tribute, saying, "You have come to our China. Respect and preserve the customs of your ancestors, and hand them down."

And hand them down they did, but in the Chinese style where personal status patrilineal. With Chinese wives adopting the faith of their husbands, the men (such as Shlomo Jin) were permitted to marry outside the faith.

"The importance of ancestry and loyalty to ancestors in China is key to Jewish survival in Kaifeng, far outweighing intermarriage, ignorance of Jewish religion and the loss of community," says Rabbi Tokayer. "Unfortunately, however, there is a

TO THE EDITOR

Looking for Information

To Whom It May Concern:

My name is Erin McClelland, and I'm looking for information on my grandfather, Fritz Fleischmann, and my great-grandparents, Walter and Mina Fleischmann, all three of whom immigrated to San Francisco from Shanghai in 1941 (prior to their move to Shanghai, they lived in Vienna, Austria until 1939).

Very truly yours,
Erin McClelland
erinmcclelland@mail.utexas.edu

A Shot Fired Round the World in Defense of "Two Gun" Cohen

Dear Readers,

All of you fortunate enough first to have met Major-General Morris Abraham Cohen (1889-1970) through your reading of Commander Charles Drage's delightfully written 1954 "novelography" would have been introduced to "one of the most attractive and extraordinary human beings ever presented in a book" - a brave and selfless man who, despite having lived through extremely dangerous and personally battering times, had "never lost his relish for life, his engaging honesty, his industrious self-reliance, or his infinite capacity for friendship and loyalty."

But those of you unfortunate enough to have gained knowledge of General Cohen solely through reading mentions of him in today's world press might well have been introduced to a far less attractive character in the person, perhaps, of a "bumptious rascal", a "glutton and womanizer", a "petty criminal and incorrigible braggart", a "ruffian who lacked moral backbone", an "hedonistic charlatan Jew", or even a "criminal mastermind" and "versatile low-life."

If there has been one thing that has led to this drastic re-assessment of General Cohen's character and achievements it is today's totally uncritical acceptance of a 1925 police report on him that was pretty much completely ignored in its day.

The police report in question is titled "Convictions Registered against Morris Cohen" and it was authored by

Edmonton's police chief of the day. It comprises a list of nine rather varied offences, only three of which can reasonably be counted as being "Convictions Registered against Morris Cohen", and these three are summary offences which are all rather minor in nature. Any objective assessment of this document would have immediately identified such an obviously slanderous exaggeration directed against a well respected local businessman who, on the personal recommendation of the Attorney-General Sir Charles Cross, had been appointed to serve his province as a Commissioner of Oaths, a post which is, by definition, reserved for "fit and proper persons".

But as if this wasn't enough to set the alarm bells ringing, the document in question also contains at least one very deliberate lie on the part of the police chief himself. This is the item on the list that relates to a gambling offence, supposedly resulting in a conviction, in which the police chief was personally involved. The police chief would not have forgotten that he had been unable to obtain a conviction in the police court because the matter had been quashed through the timely intervention of a higher court; a realization that would have been made all the more memorable when Morris Cohen had personally presented him with a court order demanding the release of some property that had been impounded by the police at the time of his arrest.

The next occasion on which the Edmonton police chief had anything to do with Morris Cohen was when he had been invited to compose his trumped-up "List of Convictions Registered against Morris Cohen."

It is principally on the basis of their totally uncritical acceptance of this obviously vindictive and fraudulent document that some of today's commentators now seem to delight in dismissing General Cohen as a sex offender, a common pick-pocket, a vagrant, a thug, an illegal gambler, a fraudster and an habitual criminal. So, fair-minded fellow members of the SJI, please be warned that much of the unpleasantness you see written about General Cohen these days may well not be true.

Michael Alderton
Katoomba, Australia

IN THE FIELD

- Dr. Jonathan Goldstein, author of one of this issue's articles on Harbin and a Professor of History at the State University of West Georgia, was one of the Western scholars who delivered papers at the August 29-September 2 "International Seminar on the History and Culture of the Harbin Jews," held in Harbin, China.
- Prof. Zhang Qianhong, director of the Institute of Jewish Studies at Henan University in Kaifeng, arrived in Israel in August to attend an international conference about "Teaching the Holocaust to Future Generations" at Yad Vashem. Then she stayed on to take a refresher Hebrew language course and an English course about the history of Israel. She is working on a new book in Chinese on the history of Israel, which will be published by the People's Press in China.
- The Hoover Institution Archives is pleased to announce a new web site (www/hoover.org/hila/judaica.htm) that surveys its collections touching on aspects of modern Jewish history and culture. Although the archives have no formal Judaica collection as such, certain of its holdings, either in whole or in part, contain a variety of Judaica-related resources.

The Judaica web site is organized to reflect the archives' holdings in terms of geography, subject, and historical period. This site will be of interest to all those wanting more information on modern Jewish history and culture.

Comments on the web site should be addressed to David Jacobs, archival specialist (jacobs@hoover.stanford.edu).

- Rabbi Shalom Greenberg is pleased to announce that they have purchased villa #1 in the ShangMira Gardens, which will function as a permanent Jewish Center for all Jewish people living or visiting in Shanghai.

He notes that it is a 770 square meter facility that will house a Preschool, Mikvah, Synagogue and Social Hall amongst other amenities and activities. The cost of the sale was \$1.7 million USD, the best rate available for this purchase, considering the real estate market in Shanghai today.

Although supporters have raised \$1.575 million USD, they still need to raise additional funds. To contribute or more information, contact him at: Shanghai Jewish Center, Shang-mira Garden, Villa #1, 1720 HongQiao Road, Shanghai, China 200336. Phone:86-21-6278-0225. Fax: 86-21-6278-0223. rabbi@chinajewish.org http://www.chinajewish.org

- Speaking of synagogues in need of support, Shaar HaShamaim Synagogue Chowk, in Thane, India has completed the replacement and renovation of its ceiling and mikvah. Contact Ezra Moses, secretary and trustee at ghsyntna@bom3.vsnl.net.in. It turns 125 years old in December 2004! Check out the synagogue at www.shaarhashamaim.com.
- And speaking of Indian Jews, check out the following website, brought to our attention by Sam Daniel: www.beneisraelheritage.com.
- Michael David Medavoy died at age 86. He was a member of the Jewish Relief Agency in Shanghai, which helped Russian and German Jews settle in China.
- The September/October 2004 issue of the "Bulletin of Igud Yotzei Sin" reports that, as part of a cooperative initiative between the "Freud" Jewish community of Birobidjan and the Heilongjiang Academy, a series of Harbin landscapes painted by native Vladimir Tsap is now being exhibited in the Harbin Jewish Museum. The Jewish community of Birobidjan also actively supports historical research on the Harbin Jewish community.

Excerpts from the Minutes of Sino-Judaic Institute Board Meeting July 17, 2004

The meeting of the Board of the Sino-Judaic Institute began at 10:15 at 232 Lexington Drive, Menlo Park, CA 94025. Those present were Wendy Abraham, Arnie Belzer, Albert Dien, Shelton Ehrlich, Ron Kaye, Anson Laytner, Rena Krasno, and Art Rosen.

I. Report by the Treasurer, Shelton Ehrlich. Shelton presented the SJI Assets Balance Sheet. Of the \$66,552 total as of 12/31/03, \$31,384 is earmarked for the Jewish Studies Center at Nanjing and other projects, leaving \$35,168 in the SJI account. Membership dues increased from \$8,638 to \$12,775. Shelton also reported that overseas membership dues can now be paid through Paypal, which expedites the process at a lower cost.

II. Report on Membership. Shelton prepared a detailed report analyzing the membership by country and category. It appears that our membership roll is decreasing. This led to an extended discussion how to attract new members as well as what should be done to retain members. A number of suggestions were made. Art said our accomplishments should be reported in Points East. Al admitted that Anson had requested such reports, that in the past he had failed to prepare them, but he would do so in the future. Because of the time interval between issues of Points East, it was thought that a quarterly letter to the members containing such a report would also be useful.

As for recruiting new members, in the face of a general interest in the subject of Jews in China but a disinclination to join as members, Wendy suggested that a specific project be selected as a focus for a fund-raising event at a synagogue, and those interested be urged to join SJI as a means of supporting that project. This might overcome the disparity between interest and commitment. Anson thought that Pan Guang and Xu Xin might be urged to make available SJI material and brochures at their numerous public appearances. Rena said the point should be made that SJI membership is a way of supporting and strengthening the continuing the important link between Jews and China. Ron added that emphasis should be placed on

the continuing 1000 year-old relationship, and that new brochures might be prepared that reflect that fact.

Ron also said that in view of the small numbers of SJI members in Hong Kong and China, a natural place where more interest might be assumed, that members of the Board in Hong Kong and Beijing be asked what might be done there to attract new members. Al reported on the Sperber suggestion last year that free one-year memberships be given to those attending Friday services in Beijing. Ron's suggestion was that a token amount of perhaps \$5 be assessed, and that such an offer be extended to the Shanghai community as well. Arnie thought that potential members might be found among those who had adopted children from China, and he will search for such relevant organizations of those families. Shelton thought that mixed marriages might also be inclined to join. The result of this very useful discussion was to appoint Wendy to be in charge of Marketing and Membership; the first task will be to draft a new brochure.

III. Board Membership. Al reported that Board member Phyllis Horal had passed away. Rena was asked to prepare a letter of condolence and Wendy will write an obituary notice for Points East. Maisie Meyer was mentioned as a source of information. The result of the recent vote by the Board was to invite Linda Frank and Albert Yee to accept membership on the Board. Al was also able to report that Mike Pollak was recovering from a recent operation and that he was continuing his writing and publishing.

IV. Publications

A. Points East. Al reported that Marx Levy, a member who lives in Switzerland, has volunteered to prepare an index of Points East.

B. Sino-Judaica, vol. 4. Al said that he wanted to place an ad for the new issue in the Newsletter of the Association for Asian Studies to boost sales and to attract new members to SJI. He is also using it as this year's premium for those members who are in the Patron category.

C. Sino-Judaica, vol. 5. There is no date for the next issue, but Al is considering reprinting articles about Kaifeng and Shanghai that appeared in relatively obscure publications as a way of making that literature better known and more easily accessible.

The Newspapers of Jewish Harbin

by Noam Even
excerpted from the *Bulletin of Igud Yotzei Sin*, Sept.-Oct. 2004

In 1917, two issues of a newspaper, "The Hebrew Word," were published. The newspaper was printed locally, and 500 copies were circulated among the community members. Abraham Kaufman, a well-known and highly esteemed doctor, edited the newspaper, which included translated articles about events in the Land of Israel. The section devoted to searches for family relatives received particular emphasis [owing to the flight of refugees following Russia's October Revolution] ... [But], since only two issues of the newspaper were published, the newspaper was not considered significant in the community's life in the long term...

Two newspapers were particularly prominent in the Harbin Jewish community. They were published regularly, and the circulation... was fairly wide...The newspapers were written in Russian, and articles in Hebrew and English were sometimes added.

"The Flag"

"The Flag", founded and maintained by the Revisionists and Beitar, was a biweekly journal published in 1932-1942 in Harbin, with a circulation of 500-600 copies. The cover featured a large illustration of the Israeli flag, with "The Flag" written in Hebrew and Russian. The newspaper was in a two-column format, and sometimes had pictures across the width of the page. It appeared in black print, and sometimes in blue... The articles were mostly translated from the Revisionist press around the world. The language was Russian, with headlines and a few words in Hebrew...

The newspaper included advertisements for Jewish firms in Harbin ... The advertisements financed the newspaper's production, and made possible its distribution to the members of the community.

As the publication of a political movement, the newspaper faithfully kept to a uniform viewpoint in its descriptions and articles...

"Siberia-Palestine - Jewish Life"

[It] was founded as "Siberia-Palestine" by

Moshe Novomeysky ... The name was later changed to "Jewish Life". At its peak, the newspaper had a circulation of 1,000 copies, which were distributed to subscribers, including the American consulate, the Vatican Library, Jews in the United States and the Land of Israel, and the Russian consulate. The newspaper was published from 1920 until the Japanese halted its publication in 1943.

An interesting feature of the newspaper was that most of its writers were journalists in Jerusalem and Tel Aviv (e.g. Kotler and Eiger), who were hired by the newspaper's editors. It is not clear to me whether they wrote especially for the newspaper, or merely granted the newspaper in China the right to sue their articles. In any case, the articles were written by writers then living in the Land of Israel. This was of particular importance, because they succeeded in transmitting the atmosphere of the time to their distant readers in China.

Manufacturers and companies in the Land of Israel paid the wages of the writers whose articles were published in the newspaper. This creative solution ensured the newspaper's supply of articles, and solved the problem of the newspaper's editors, who were unable to transfer funds from Harbin to pay salaries in China. Advertisements for readers in China seemed like they were directed at people considering a local purchase or investment while walking on the streets of Tel Aviv...

The articles were shipped to Harbin in packages. Dr. Abraham Kaufman, who edited the newspaper, put the articles in order, and added information about events in the community, and developments concerning Zionism and the Land of Israel.

Teddy Kaufman says that his father regularly received the "Ha'aretz" and "HaOlam" newspapers, published in Hebrew, at his home in Harbin. Kaufman translated articles for the newspaper in Harbin, adding details about events, which could otherwise reach other distant communities around the world only through word of mouth.

The newspapers published in Harbin served two main functions. The first was to maintain a stable a continuous connection with events in the Land of Israel. The community regarded itself as representative of the Zionist enterprise. The news-

papers took care to report a variety of information about events in the Land of Israel, informing their readers about political events and what was happening to their Zionist comrades...The newspapers included serious contemplative articles, together with publicist pieces on current affairs...

The second function was the transmitting of internal information about community events. This involved the maintaining of contact between the leaders and members of the community, through information about festive family events, anniversaries of deaths, quotations from speeches at events, and editorials aimed at the members of the community, briefing them, and also expressing the editor's opinion on important issues. The press was an important tool in preserving community traditions, through announcements that included the annual community ball, the inauguration of the synagogue in Shanghai, and information about events in the high school and gymnasias.

The "Bulletin"

In 1951, immediately upon arrival [in Israel], the immigrants from China established the Association of Jewish Immigrants from China in Israel [Igud Yotzei Sin], and "Bulletin", its mouthpiece, was founded in 1954. The goals of the journal, as outlined in its first years, appear on the front page every few issues.

Since 1954, the purposes of "Bulletin" have been as follows:

- Encouraging the feeling of partnership between the former members of the Jewish community in China;
- Maintaining a channel of communication between former members of the Jewish community in China in Israel and in the Diaspora;
- Helping to collect, preserve, & publish historic documents dealing in the life of the Jewish community in China;
- Helping the Association of Jewish Immigrants from China in Israel to fulfill its goals, particularly those involving social assistance and educational scholarships for the descendants of Jewish immigrants from China in Israel.

Regular features include holiday greetings, a message from the chairman of the Association, granting of scholarships, articles by members and congratulations for festive family events. A section appears at

A Chinese-Jewish American Woman

by Rena Krasno

In an article published in the 2004 Spring Issue of the magazine 'Reform Judaism', Dr. Patricia Y.C.E. Lin describes her Chinese and Jewish identities. According to her, they are not in conflict. In fact, they are complementary and inextricably combined. Dr. Lin is scholar-in-residence at the Institute for Leadership Development and Study of Pacific and Asian North American Religions (Pacific School of Religion, GTU, Berkeley, Ca.)

Dr. Lin writes that when she thinks of being Chinese, her thoughts turn to the Boston Chinatown where her parents once lived, the Chinese Exclusion Acts, and the Chinese Taiwan dialect she has spoken since infancy. Her Jewishness reflects her relationship with God, with 'tikkun olam' (improving the world). Both identities are intrinsically interwoven since Chinese and Jews share similar values such as family closeness and education. Both belong to a minority community with a history of rejection, and discrimination.

Dr. Lin writes that she grew up in a suburb of Boston, with a majority of Christians, few non-whites and a Jewish minority that had been mainly attracted by the excellent school system of Wayland. She notes that during Jewish High Holidays the local schools were always closed. Jewish friends invited Lin to celebrate Chanukah and Pesach, and she attended a Jewish friend's Bar Mitzvah at the Wayland's Reform temple. Her father told her about Chinese Jews in Kaifeng. Later, at U.C. Berkeley, Lin changed her major from electrical engineering to history.

Lin traveled to England to write her doctoral dissertation on European history and gradually made the decision to convert to Judaism. She realized her need to be part of a community with whom she could not only share her values, but also give and receive emotional support, as well as pray. In 1996, Lin formally converted to Judaism. Friends, including some Jewish professors from the U.S., traveled to Britain to participate in the ceremony. During her first 'aliyah' Dr. Lin received her Hebrew name: Chava Esther bat Avraham v'Sarah.. She says:

"To honor my parents, my Chinese heritage, and my Jewish identity, I chose to hold the celebratory dinner at 'Kaifeng,' a kosher restaurant in North London." Later, Dr. Lin traveled to Israel on what she called 'an inspiring and eye-opening trip'.

When Dr. Lin returned to the U.S., she joined Congregation Sha'ar Zahav in San Francisco. She is now scholar-in-residence at the Institute for Leadership Development and Study of Pacific and Asian North American Religions (Pacific School of Religion, GTU, Berkeley, Ca.)

Dr. Lin requests Asian American Jews interested to participate in her study, or seeking contact with other Asian American Jew, to email her at: plin@psr.edu.

Shanghai Debates How to Keep Its Jewish Legacy

by Edward Cody

excerpted from *Washington Post Foreign Service*, September 5, 2004.

Prodded by Chinese and foreigners with a personal or historical interest in the story of the Shanghai ghetto, the city government has for the first time begun to recognize the cultural and tourist value of the historic neighborhood. It is set in the low-rent Hongkou district, a few hundred yards from the Huangpu River and the prestigious towers of the Bund...

According to Chinese and foreign activists, municipal authorities who long ignored their city's Jewish legacy have accepted several proposals to save at least some historic buildings from the developers who are eager to transform Hongkou into another Shanghai boom scene. If all goes well as city officials make their final decisions in the months ahead, the activists said, the outcome will be preservation of [that] heritage...

"We need to have development, but we also need to have protection of these historical sites," said Wang Weiqiang, an architect and urban planner at Tongji University, whose Institute of Urban Planning and Design has identified about 50 buildings that should be preserved. "These buildings cannot be reproduced. We must protect them."

The Ohel Moishe Synagogue, which has been placed under the wing of the

Shanghai Academy of Social Sciences, has long enjoyed the protection of city cultural authorities, who renamed it the Jewish Refugee Memorial Hall. No longer a temple for religious services, it has become a center for remembering Shanghai's Jewish past and responding to the needs of tourists who drop by regularly to visit.

... The rust-colored buildings along Chushan Road have retained their European facades, but have been taken over by low-income Chinese families more interested in getting decent places to live than in preserving history. Protecting the heritage of Chushan Road would mean finding new apartments for dozens of families, with all the expense that implies.

"We just don't have experience with this," Wang said, an allusion to Shanghai's reputation as a city moving as fast as it can into the future, not thinking about the past.

"Sometimes making money has a different meaning from the quality of life," said Chen Yifei, a Shanghai-based painter and arts entrepreneur who has made a documentary on the Jews' time here entitled "Escape to Shanghai." He called the old Jewish neighborhood "the most important area for Shanghai's history."

Wang and other activists predicted that Shanghai authorities will end up with a compromise, preserving the synagogue and many of the buildings around Chushan Road but sacrificing others to the developers' wrecking ball.

"The government cannot preserve the whole Jewish area," said Zhou Guojian, who is an associate dean at the Jewish Studies Center and a scholar at the Shanghai Academy of Social Sciences. "It is very large, and they want to develop it. But we have asked them to preserve the main part."

A group of Canadian Jews has proposed a broader preservation project, he said, and is raising money to help finance it. Wang's group also has drawn up a preservation plan, as have others here and abroad.

The Hongkou district People's Congress, or consultative legislature, held a hearing two weeks ago to take more suggestions. But authorities have not indicated what they plan to do...

D. Directory

The Directory has proven very useful. Shelton, its editor, reported that a revised edition is needed and that he would begin that work this year.

E. Haggadah

The question of reprinting the Kaifeng Haggadah was raised once more, and Art has promised to pursue that possibility with Hebrew Union College, which has a copy in their library.

F. Exchanges

A request to establish an exchange relationship with the Library of the Russian Academy of Sciences, St. Petersburg, was approved.

V. Activities and Reports

A. Exhibit on the Kaifeng Jews
Linda Frank, who has just been elected to be a member of the Board, has taken on the task of distributing the Kaifeng exhibit. After the exhibit is put back in good order, as Linda recommends, it will be shown elsewhere. Arnie reported on the very successful display of the exhibit at his synagogue in Savannah. He said that an important reason for the success was the cooperation with a Chinese American organization, and the incorporation of works of Chinese art courtesy an art gallery in the city. He has promised a report that might be of assistance to future planners.

B. Hoover Archives
Rena said that the Hoover collection on the Jewish communities in China is by now of much importance and consulted by researchers who come especially to look for material there.

C. Shi Lei Fund

Wendy reported on the present situation of Shi Lei, the Kaifeng Jew presently in Israel, and of his desire to come to the United States and not return to China. Wendy and Rena both said that his English is now very good. Wendy said that he is trying to obtain Israeli citizenship so that he can obtain employment.

VI. China-Related Matters

A. Xu Xin
International Symposium on Judaism in China: Prof Xu is organizing another symposium to be held October 11-15 in Nanjing. The details so far available relate only to reservations and travel arrangements; the nature of the symposium, panels, and participants are not yet available. Al will be in Beijing at that time and may be able to attend as an observer.

B. Pan Guang

Conference: Prof. Pan has sent word that he was planning a conference on Jews in Asia in 2005. He asked if SJI would act as co-sponsor and cover the foreign speakers' transportation costs, while he supplied their expenses in Shanghai. This led to a long discussion and proposal that is to be found under New Business, VIII.A.

C. Harbin Jewish Research Center
SJI has received a notice from this center concerning the International Seminar on the History and Culture of Harbin Jews that they are sponsoring on Aug. 30-Sept. 2, 2004. The center was founded in April, 2000, and today has 8 research members, 8 honorary research members, and 9 specially invited research members.

D. Shanghai Tombstones

The status of this project, organized by the Israeli Dvir Bar-Gil, who is resident in Shanghai, and to whom SJI made a grant of \$5000, is not clear. We would like to have a report from Mr. Bar-Gil about the progress he has made, and how the SJI funds were expended.

E. Kaifeng Center

Prof. Zhang Qianhong who has established a Jewish Studies Center at Henan University, Kaifeng, where she teaches, was scheduled to be in Israel last year, and has probably returned by now to Kaifeng. She has a program, funded by Mr. Len Hew, a private citizen of Canada, to offer tuition scholarships to Kaifeng Jews to study their heritage. Wendy will also be in Kaifeng in October and will contact Prof. Zhang.

VII. Reports on Other Matters

A. New Publications: Books received were announced. There followed a discussion of how new book notices were to be handled in Points East. It was suggested to Anson that there be a "Books Received" section, as well as reviews of books as already is done, inclusion in such a section not necessarily leading to a review. Further, paid advertisements might be included in Points East, the cost to be determined by Anson in consultation with the printer of Points East.

B. Internet Web Site account

There was some discussion of the SJI Internet site, and its importance in attracting attention to SJI. Josh Singer in Portland manages the site. Anson mentioned

that portions of *Points East* are included on the site to encourage readers to become members of SJI. There was also discussion of linkages on eBay and Amazon. Shelton said he would look into this.

C. Loewenthal papers

Marvin Tokayer by email inquired about the whereabouts of the Loewenthal papers. Mike Pollak tracked the books down to the Gelman Library, George Washington University, but what became of the personal papers is still not known.

D. Spunt films

The late Georges Spunt, who was originally from a wealthy family in Shanghai, left a trunk full of family films when he died. Through Rena's efforts, and the good offices of Dr. John Stephens, SJI obtained possession from Spunt's heir, but it is very expensive to transpose this old film into a usable form. Enter the Paradigm Pictures Corporation, which is doing a film on Shanghai, and wanted to use some sequences. They have agreed to put the film on DVD, send SJI a copy at their cost, and credit SJI for any Spunt footage used in their film.

VIII. New Business

A. The suggestion by Prof. Pan that SJI provide transportation for foreign participants to the conference that he is planning led to a discussion of what SJI might do in that area. Al suggested that a number of awards of \$250 be made on a competitive basis to encourage people to attend such conferences, while only paying a portion of their expenses. Ron widened that to include any research activity. Shelton, usually fiscally conservative, proposed that there be five awards of \$1000 each. This is the form in which the proposal passed. The guidelines still need to be written. Al, Ron and Shelton will draw up a draft and submit it to the members of the Board for approval.

B. Al announced that he will be in China during September through December teaching at Stanford's new campus in Beijing. During that period he proposed that Wendy be acting president to represent SJI. Arrangements will be made so that the tedious day-to-day tasks do not devolve upon her. This proposal was unanimously passed by the Board and Wendy gracefully accepted.

SJI Welcomes New Board Members

Linda Frank

Linda Frank, a Denver resident newly elected to the SJI board, has marketed and coordinated our Kaifeng Jewry exhibit as a volunteer for the past three years. Despite her nonacademic career, Linda has researched, written and spoken on Jews in China for several years, and has traveled there and elsewhere in Asia often. She also claims her own Jew in China - her journalist son, who lives in Beijing with his wife, a Chinese native.

Active in both Jewish and secular groups in Denver and in her previous communities, Milwaukee and the Bay Area, Linda founded Milwaukee's HIPPY (Home Instruction for Parents of Preschool Youngsters) program for low-income families. She has served numerous positions in National Council of Jewish Women (NCJW), including Milwaukee Section president and national board member. She received the Hannah G. Solomon Award, NCJW's highest leadership honor, in 1993.

In Denver she is an American Jewish Committee board member and an at-large member of the Jewish Community Relations Council, and is involved in the Mile High United Way Women's Initiative.

An investment professional, Linda does business development for a brokerage team at RBC Dain Rauscher. She has operated her own marketing and public relations practice specializing in financial service clients, and was a partner in a global business marketing firm. In California Linda owned a personnel staffing franchise and worked as its marketing and sales manager.

Linda has written numerous business articles, including a long-term magazine column on international business, as well as pieces that have been printed in the *Jewish Forward*, the *Asian Wall Street Journal*, *Beijing City Weekend* and other publications. She has also produced and hosted a cable television program.

Linda received her bachelor's degree in political science from the University of Michigan and a master's degree in journalism from the University of Wisconsin.

She and her husband, Eli, a retired attorney, each have a married son.

Albert H. Yee

A fourth-generation Chinese American born in Santa Barbara, CA, Al Yee was raised and educated in the San Francisco Bay Area earning degrees from UC, Berkeley (BA), San Francisco State (MA), and Stanford (EdD). In 1966-67, he was awarded a national postdoctoral fellowship for advanced studies in psychology at the University of Oregon. His first Asian experiences were in 1947-48 as a student in China and in the Korean War as a U.S. soldier (Signal Corps).

Following his postdoctoral fellowship at Oregon, Yee went to the University of Wisconsin, Madison where he taught advanced research methods and assisted faculty and PhD candidates in education with thesis and research proposals. Promoted to full professor in 1970, he was awarded a Senior Fulbright Lectureship in Japan in 1972 and taught at Tokyo University and Tamagawa University. In East Asia many years, Dr. Yee also taught at the Chinese University of Hong Kong and the National University of Singapore.

In 1972, he assisted White House planning for President Nixon's visit to China and originated provisions of the ensuing Shanghai Communiqué for educational, scientific, and cultural exchanges between America and the People's Republic of China. He was one of the first Americans to visit China, receiving an "impossible-to-get" visa in 1972. After the Cultural Revolution, the Chinese Psychological Society and Institute of Psychology, Chinese Academy of Sciences invited him to China as their first "foreign expert" in psychology.

In 1978, he led a national movement to promote the normalization of US/PRC relations and, when California State authorities resisted the influx of Indochinese refugees in the mid-1970s, he opposed the racism and worked several years to upgrade federal and state refugee policies and procedures. His varied experiences stimulated lasting interest in cross-cultural and social-psychological studies. After more than a decade of research, his comparative study of Chinese and Jewish characteristics was first published in 2001, co-authored with Rabbi Anson Laytner of Seattle. Yee has expanded and revised their article for a chapter titled, "The Incomparable Chinese and Jews," in his memoirs, *Yeee-Hah!: Remembrance and Longing*, Bookman (October 2004).

Points East

Yee has published hundreds of works, mostly academic but including op-ed articles, such as for the *South China Morning Post*, *Wall Street Journal*, *Times of London*, *Tokyo Times*, etc. In two editions (1989 & 1992), *A People Misruled* analyzed the identity and social psychology of the Chinese people. Two books that he edited followed: *East Asian Higher Education* (1995) and *Whither Hong Kong?* (1999).

In recognition of his original research and service, Dr. Yee has been elected to Fellow status by the American Association for the Advancement of Science, American Psychological Association, and American Psychological Society. He has chaired many boards and committees, such as a federal Census Bureau advisory committee and the Asian American Psychological Association as President. He has been a consultant to many U.S. and Asian institutions.

Retiring in 1995 to reside in beautiful Montana, he continues to write, read, and enjoy cooking, gardening and travels, including a trek through the Himalayas. A widower, he is the father of a surgical oncologist daughter and a U.S. diplomat son.

Harbin: The Other Chinese City with a Jewish Past

(continued from page 1)

From the late 19th century, Harbin had been something of a Russian city on Chinese territory. A spur of the Trans-Siberian railroad known as the Chinese Eastern Railway, built and operated by Russia, ran through town.

Jews who wanted to flee the oppressive life in the Pale of Settlement found relief and a home in this Russian enclave. The czar even encouraged Jewish immigration to the area in order to populate it.

By the end of World War I, the 10,000 Jews here made Harbin the largest Jewish center in the Far East. After the 1917 Russian Revolution, thousands of Jews and White Russians - fugitives from war, Bolshevism and famine - arrived in the city. By the 1930s, at least 20,000 Jews lived

Points East

in Harbin, where cultural life was heavily Russian and Jewish.

Why the outreach to the Jewish community today?

Barry Jacobs, a China watcher and director of strategic studies for the American Jewish Committee, says the Chinese "have great respect for the success of the Jewish Diaspora, both intellectually and economically."

In a telephone interview from his office in Washington, Jacobs added that "the Chinese people see the Jewish people as a useful colleague and supporter economically and politically. They also see Israel as a dynamic and successful state that offers China a valuable example of high-technology and development."

One finds further insight in the Harbin Jews Research Center itself. One of the center's goals is "to study the successful experiences of Jewish people in economy, science and technology, culture and education," according to the mission statement in the center's brochure...

From Aug. 30 to Sept. 3, the center will host an academic conference called "The History and Culture of Harbin Jews," drawing scholars from the United States, Israel, Russia, Australia and China.

After the conference, a 30-member mission from the American Jewish Joint Distribution Committee, which once provided welfare to Jewish refugees in China, is due to arrive in Harbin as part of its trip to the Russian Far East...

When Jews lived in Harbin, they were welcomed and anti-Semitism was limited to White Russian hooligans and gangs often encouraged by the Japanese occupiers.

The Jewish exodus began with the Japanese invasion of Manchuria in 1931, followed by World War II, the Soviet occupation of 1945-47, China's Communist revolution and the Cultural Revolution in the 1960s. By 1951, nearly all the Jews of Harbin had emigrated, mostly to Israel but also to Australia, the United States and other countries.

Walking through the former Jewish district, Li points out formerly Jewish-owned movie houses, banks and cinemas, the fa-

mous Moderne Hotel, the former Jewish hospital and orphanage and other Jewish communal institutions.

Li has spent his adult life researching the material, and has made several trips to Israel to visit the Diaspora Museum in Tel Aviv and meet with former Harbiners.

The Jews and their institutions here are long gone. Only one Jew now lives here permanently - an Israeli named Dan Ben Canaan who settled in Harbin as a foreign language teacher and English radio broadcaster - while some Jewish students are studying temporarily in schools here.

The former Old Synagogue, built in 1909, now is a hotel. Next door stands the former Jewish school, now a Korean school. Nearby is the so-called "New Synagogue" - completed in 1921 - which is now an empty, government-owned building.

Though Judaism is not officially recognized by the Chinese government, work is scheduled this fall to reconstruct the New Synagogue, the first of the two shuls to be restored as a museum and the site of the "Jews in Harbin" exhibit.

Return to Harbin

(continued from page 1)

the NKVD on the trumped-up charge of heading a Harbin-based spy ring. Many of Mara Moustafine's returning relatives suffered a similar fate at the hands of the NKVD, on the grounds that they were Japanese agents. Frankfurt-born Zeev Rubinson and his family fled the horrors of Hitler's Germany only to wind up in limbo in Japanese-controlled Dairen. Teddy Kaufmann's father, then Director of the Harbin Jewish hospital, intervened and found sanctuary for the Rubinsons in Harbin.

Although many of the 13,000-plus Jews who made it to Harbin were poor, they recalled a vibrant cultural life. Ex-Harbin violinist Peter Berton delivered a paper on "Contributions of Jews to the Musical and Cultural Life in Harbin in the 1930s and early 1940s," describing a tour his ensemble made of the entire region, including Korea and Japan. Epstein remembered a 1936 concert by the Russian opera singer Feodor Chaliapin, whose portrait hangs on the wall of the city's recently refurbished Hotel Moderne. Epstein's businessman/journalist father wrote for the city's Yiddish newspaper, DER VAYTER MIZREKH

["The Far East"]. There were also Russian-language Jewish periodicals and a Hebrew-language publishing house. Even Harbin's two major Jewish sports organizations reflected the intellectual diversity of the community: Kaufman's Maccabi for the General Zionists and Liberman's Betar for the Zionist-Revisionists.

The entrepreneurial leadership of post-Mao China has formally linked up with this energetic constituency of ex-Harbiners. Qu Wei, president of the provincial Academy of Social Sciences, promised "a world class research center on the lives of the Harbin Jews" and an exhibition which "we will send to Israel, Australia, U.S.A., England and Germany." Pan Chun Liang, the provincial Vice Minister of Public Relations, praised the "history of cooperation between Chinese and Jews in Harbin." He cited the province's efforts to maintain Harbin's Jewish cemetery, with over 600 graves, as "the biggest and best protected" in East Asia. The provincial Vice Governor announced that Harbin's monumental synagogue is undergoing major restoration and that "we have great potential for developing tourist resources." Israeli Ambassador to China, Yehodaya Haim, responded that "Harbin is a city we love and admire because of their attitude toward us Jews."

As the ex-Harbiners filed out of the Jewish cemetery, many were preparing for their imminent El Al flight back to Tel Aviv. Israel Epstein, who just celebrated his eighty-ninth birthday, observed that "in the one country in which there was no persecution of Jews, there is a new birth of friendship, which corresponds with the lives of many of the people here today." He predicted that this friendship "will have a fine future."



Freddy Heyman, ex-Managing Director of Israel Railways, and Pan Guang, Dean of Shanghai's Center for Israel & Jewish Studies, at grave of Heyman's parents, Harbin Jewish Cemetery, Sept. 2.