

sanctuary in Shanghai. As this figure would be dependent upon how the calculation would be made, including which persons should be considered refugees and which not. Figures as high as 30,000 and as low as 20,000 were quoted by different speakers. It is clear that further research needs to be done in order to determine who should actually be counted as a refugee and then perhaps an accurate figure can be established.

As part of the conference, on the day before, we went to Hongkou for the launch of the 2005 editions of the books: "The Jews in China", "The Jews in Shanghai" and "Hongkou Memoirs", as well opening an exhibition on "Jewish Refugees in Shanghai". All these activities were marked by extensive media coverage, both radio and television, as well as the local press. Articles about us appeared in both the English "China Daily" and "Shanghai Daily" as well as the local Chinese press. However, I did not see any report in the international press. We were all extensively interviewed for these media and a question, which I was asked on several occasions as: "What influence did growing up in Shanghai have on me?" and I could only answer that the question was a bit like asking me what influence my

mother had on me. Shanghai was the only place I knew till I was nearly a teenager therefore I could really not specifically answer this question. However, the influence was profound and will be with me all my life. In my presentation, I reported on an incident which may make this clear.

It began on an outing I had with my mother to the city when I was about four years old and "we noticed that a dog was following us and despite heavy traffic and crowds, he continued to follow us all the way home. He was starving and looked sick. My father, who had a soft spot for animals, especially dogs, took it to a veterinarian friend asking him to put it out of its misery. When the veterinarian examined the dog he decided to treat it without telling my father and, when the dog was cured, persuaded my father to keep it. The dog was apparently an Imperial Pekinese, a breed previously restricted to the Imperial family. The dog stayed with us throughout the war and was a most faithful pet. He was especially attached to me and I could do whatever I wanted with it. Once when walking it with my father, a Japanese officer offered us US\$100 for the dog. Unfortunately soon after the end of the war it died as a result

of an infection from a rat he had caught. I have been unable to have another dog because I doubt whether I could ever give the love to another dog that I shared with it."

On my last day in Shanghai, I decided to wander alone around Hongkou to look at the old places before most are pulled down, and perhaps relive my childhood. Although the two places where we lived do not exist anymore, I could take in the atmosphere of so long ago. Then just around the corner from where we lived in the Restricted Area, my heart nearly stopped still, I saw a dog virtually identical with the one I had. Its owner let me stroke and photograph it and I am convinced it must be a descendent of my beloved pet. This convinces me, as a biologist, that nature renews itself in wonderful ways whatever we humans do and we can only watch in awe and wonder. I ended my presentation by symbolically raising my glass in a toast to the people of Shanghai for the sanctuary they provided us with the words of the great Chinese poet, Li-Tai-Po: "Now take the wine! Now it is time, companions! Drain your golden goblets to the dregs! Dark is Life, Dark is Death."

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Points East

中國-猶太學院

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FROM VOL. I, #1, JANUARY 1986 HOW THE SINO-JUDAIC INSTITUTE BEGAN by Leo Gabow, z"l

In December of 1984, I received a letter from Professor Louis Schwartz who was spending an academic year teaching in Beijing. Professor Schwartz had heard of a colony of Jews who once lived in Kaifeng and wondered if there were Jewish descendants who still acknowledged their heritage.

Little did I realize that my reply would cause Louis to unleash a charge that was to galvanize to action scholars from Australia, Hong Kong and the United States.

Louis not only made contact with the descendants of the Chinese Jews, but his contacts were historic. He established close relations with Jewish families, visited their homes on frequent occasions, and conducted many interviews.

I do not use the word "historic" lightly in describing these relations...

In the case of Professor Schwartz, an idea was slowly germinating. Not only did he visit with the Chinese Jews, but he made friendly contact with Kaifeng's Mayor; the Curator of the Kaifeng Museum; the Manager of Kaifeng's C.I.T.S.; University people, and a number of Chinese scholars.

Louis noted, as had all of us, that these Jews knew nothing of Jewish history, tradition or religion, though some clung to the notion that they were Jews and had derived from people different from other Chinese. He wondered if he should attempt to introduce them to Judaism, but restrained himself, as he did not want to be considered a proselytizer by the authorities. After many discussions with Chinese Jews as well as Chinese non-Jews, the concept was born of a Judaica Museum in Kaifeng.

With the energy and enthusiasm I soon learned was contagious, Louis embarked on a correspondence with me and others that stimulated us all to action. Unable to compress his exciting thoughts into letters he sent numerous tapes around the country. There was no one so important that Louis would not try to involve in his plans, including the Chinese Prime Minister.

As a result of Louis' historic efforts, a number of Jewish scholars, with Louis present, officially formed "The Sino-Judaic Institute" in Palo Alto, California on June 27, 1985.

AMONG THE KAIFENG JEWS

by Bernard Edinger
excerpted from *Hadassah Magazine*,
87:4, December 2005

"I am a member of the Jewish people and I want to go back to my roots," says 19-year-old Jin Jing in fluent English.

Though relatively tall by local [Kaifeng] standards, Jin looks like a typical Chinese teenager...However, Jin's cotton top is adorned with stylized Hebrew letters, and when asked about her knowledge of Hebrew, she replies shyly: "Ani lomedet Ivrit be'atzmi babayit." ("I am learning Hebrew on my own at home.")

An estimated 500 to 1,000 city dwellers claim Jewish ancestry, preserving some sense of their past through a mixture of loyalty and nostalgia. However, only 40 to 50 of them take part in Jewish activities...

With no official communal organization and a local synagogue that fell into rubble about 150 years ago, there is little to help those interested in Judaism become more involved. Those who actively affirm their identity do so discreetly, though they are extremely open with visiting Jews.

Nina Wang, another 19-year-old who speaks English, concedes the community knows little about Judaism. "But," she insists, "I feel Jewish. My mother told me that I was Jewish and we keep some habits of the Jews such as respecting Shabbat."

According to Wang, the community does not eat pork or mix meat and milk. Virtually all other manifestations of their Jewishness are recent imports gleaned from information brought to them by visitors.

Prayer books and Jewish instruction manuals in Chinese are sent from abroad and studied by a dozen adults and half a dozen children in sessions held about twice a week in private homes. This past year some 40 people gathered for a Passover Seder, complete with *matza* they had baked themselves. The *Haggadah* was read in Chinese, since the only Hebrew prayers they have mastered are some blessings for Shabbat.

"We want to know more about Judaism because it is our culture and origin," Wang explains.

Most members of the community live on or near Teaching the Scripture Lane, an ancient hu-tong (small city lane) named about

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SJI MEMBERSHIP

Country	Total
United States	219
China	17
Israel	15
Canada	9
England	8
Hong Kong	4
Australia	4
Japan	3
Switzerland	2
France	2
Germany	1
Indonesia	1
Italy	1
South Africa	1
Taiwan	1
TOTAL:	288

FROM THE EDITOR

On November 10th, as part of its ceremonies to commemorate the 60th anniversary of the end of the Japanese occupation, the city government, in cooperation with the Jewish Study Center at Shanghai's Social Science University, organized a celebration to mark the end of the Jewish Ghetto in Hongkou District.

Former U.S. Treasury Secretary Michael Blumenthal, who was one of those refugees, also attended the ceremony, as did the Israeli ambassador to China, the President of the American Jewish Committee and various city officials. This event is the subject of two of our featured articles, one by Sonja Mühlberger and the other by Karl Betelheim.

In addition to marking the past, we also examine the present with a Jewish visit to China and a Chinese visit to Israel, excerpts from the minutes of the SJI Board, and a bevy of book reviews.

And we look to the future—may it be the year of peace in the Middle East—with this issue, the first of volume twenty-one of Points East. We mark the occasion by reprinting an article from our first issue.

A special thanks to Charlene Polyansky, our publisher/distributor and all-round wonderful person, for her help over these many years, through thick and thin.

The Sino-Judaic Institute has finally come of age! Gan bei! L'Hayyim! Together, we have gone from examining the Jews of China past to engaging in the building of a Chinese-Jewish future. Back when the few of us gathered to found SJI, who could have imagined the international cooperation that we have fostered would ever be possible? To 120!

Best wishes in this Year of the Dog!

Anson Laytner

TO THE EDITOR

For many years, I've wondered if the Chinese have related well with Jews as equals because the Chinese are mostly non-Christian and typically eclectic in faiths. Jews, even those who are orthodox, also do not seem to bother others about their differing faiths, i.e. non-proselytizing and tolerant. Chinese say that they respect the Jews because like themselves Jews are strongly family-oriented and insistent on their children's school and career achievement, and have excellent business acumen. It may just come down to both peoples being tolerant in the best sense of the word. Does anyone know any writings on the attitudes of Chinese Christians towards Jews? My guess is that Chinese Christians do differ significantly from Western Christians in religious tolerance.

Albert Yee, alyee@montana.com

Points East

Anson Laytner, Publisher

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Her late father, Dr. Ho Feng Shan, was stationed in Vienna, Austria in 1937 and two months after the *Anschluss*, he was appointed the Chinese Consul General. She then described how he watched in horror as Hitler marched triumphantly into Vienna, and as Austrian anti-Semitism erupted in full force, quoting the historian Saul Friedlander who wrote that persecution of Jews "outpaced that in the Reich. Public humiliation was more blatant and sadistic; expropriation better organized, forced emigration more rapid. The Austrians - their country renamed Ostmark - seemed more avid for anti-Jewish action than the citizens of what now became the old Reich." The first Austrian Jews were sent to Dachau and Buchenwald concentration camps within a month of the *Anschluss* and were told by Nazi authorities that release could only be attained, if they emigrated from Austria immediately. Many of the places to which they would have liked to emigrate like the United States, Palestine, Britain or Australia were virtually barred. She also reminded us, that the Swiss demanded that Jews be identified by a red "J" stamped on their passports. With all the foreign consulates in Vienna being besieged by desperate Jewish visa applicants day after day, but unable to help, her father could not bear to stand by, recalling later: "Since the annexation of Austria by Germany, the persecution of the Jews by Hitler's 'devils' became increasingly fierce. The fate of Austrian Jews was tragic, persecution a daily occurrence. There were American religious and charitable organizations, which were urgently trying to save the Jews. I secretly kept in close contact with these organizations. I spared no effort in using any means possible. Innumerable Jews were thus saved."

As a result her father decided to issue them visas to Shanghai, China, practicing a "liberal policy", by authorizing visas for any and all who asked. Thus, Jews soon discovered that they could get visas at the Chinese Consulate. It is noteworthy that actually no visas were required for Shanghai and "Surely this was only too well known to the Chinese consul, a representative of the Nationalist government, who unquestionably knew or must be regarded as knowing that no representative of his government exercised authority at the ports to which the applicant could go in fact" an American Joint Distribution Committee (ADJC) document said, "the real and underlying purpose for the visa was to assist as an act of mercy and humanity

these persecutes to escape from Austria..." So if these visas were not used if not for entry into Shanghai, they were designed to assist the diplomats, who were trying to help Jews escape the Nazis. By having a valid visa for Shanghai, China, in their passports, they were able to get transit visas or other travel papers and thus leave Austria. Her father chose to violate his orders and made quite clear, that his intent in issuing the visas to Shanghai were simply meant as proof of emigration to leave Austria and to go elsewhere. He said: "The visas were to Shanghai 'in name' only. In reality, they were a means to help Jews to leave Austria and eventually find a way to the US, Britain or other preferred destinations." By providing proof of an "end destination" the refugees could legally obtain transit or temporary visas from countries which otherwise would not have allowed them in. Most of these visas were actually used to go to the Philippines, Cuba, Palestine, England and even the US. She also mentioned a number of other examples, where diplomats issued visas used for purposes of escape.

Following the outrages of *Kristallnacht*, when 30,000 German and Austrian Jews were arrested and deported to concentration camps, it was often only a Chinese visa that enabled some of them to escape. She then pointed out that: "By the outbreak of World War II on September 1, 1939, 130,742 of the 206,000 Jews living in Austria during the *Anschluss* on March 13, 1938, had emigrated. Of those only 5,800 to 5,900 Austrian Jews came to China." While the exact figure of the number of visas issued by her father will never be known, they must have "numbered in the thousands, based on the serial numbers of some still existing visas and the only surviving documentation from the Chinese Foreign Ministry, a report written by my father's successor as Consul general in early 1940. According to that report, the Chinese Consulate in Vienna issued an average of 400 to 500 visas a month to Jewish refugees from 1938 through 1939." This successor reported, when he assumed his post, he "adhered strictly to regulations" and "reduced these kinds of visas to the utmost minimum."

The Chinese government had attempted to curtail her father's visa issuing activities in various ways because they wanted to maintain good diplomatic relations with Germany. An investigator was sent to

Vienna, and though he left no stone unturned yet could find no wrongdoing by her father and left empty handed. Then on April 8, 1939, her father was punished with a demerit by the Chinese Nationalist government. As the Consulate building was confiscated by the Nazis, the Chinese Nationalist government refused to give her father funds to relocate and he moved to much smaller quarters at his own expense. Her father never met again any of those whom he had helped and was unknown to most of them. She reminded us that: "After his death in 1997, it was only by chance that the extent of his mass rescue activities became known, even to his family. I have spent the past eight years documenting and piecing together this history. During his lifetime, my father neither sought nor received recognition for his deeds. In fact, he rarely spoke of his tenure as the Chinese Consul General in Vienna. Of his reason for helping Jewish refugees, he said simply this: "I thought it only natural to feel compassion and to want to help. From the standpoint of humanity, that is the way it should be."

This lesson that evil only happens, when the good do nothing and that even in the depth of evil, good can prevail, should be one of the most important lessons of this conference. While we can hope that such atrocities as those committed by the Nazis will never happen again, our recent history has shown this to be a vain hope, however, while there are people like Dr. Ho Feng Shan at least some alleviation of the evil will occur and it is for this reason that I quoted so extensively from Manli Ho's presentation.

Professor Bernard Wasserstein tried to put the whole situation of the Jewish refugees in Shanghai into a historical perspective by discussing the roles of both Chinese as well as the Japanese governments. He especially discussed the reasons the Japanese created the restricted area for the predominantly stateless Jewish refugees in 1943. While it has been considered by a number of historians to be as a result of pressure from the German authorities, he produced some evidence that it might have been as a result of the anti-Semitic pressure of the White-Russian community, many of whom were strongly represented at a senior level in the Shanghai police force. This theory was disputed by some of the other speakers and it was not fully resolved. Another area of dispute among the delegates was the exact number of Jewish refugees who had actually found

Hu Dexuan, now in his 80s, spoke about how he and his family had maintained friendship with a Jewish family through the decades, even after they had migrated to Australia. He particularly recalled the good advice being given about having fewer children but giving them a good education, including the girls.

For myself, life was very good; I did get lots of toys. "My father was multilingual, including being fluent in French and English and was lucky in getting a very good job with the Sasoon organization within days of our arrival. He later switched to other employers, finally working for the Chrysler Corporation till the Japanese takeover after Pearl Harbour. These nearly three years were the most successful years of my parents' life and if it had not been for the ever worsening news from Europe, would probably have been their happiest."

Michael Blumenthal wondered, towards the end of his presentation, whether such a coexistence between two such disparate communities could have happened in any other place or "whether it was Shanghai and the people of Shanghai that are not also part of the story". In his presentation, Geng Kekui called the Jewish refugees his "fellow townsmen" and commented on these people "who escaped Hitler's massacre during World War II, endured great hardships, and came to Shanghai by sea or across Eurasia. Penniless, but full of wisdom and indomitable spirit, these Jews built 'Little Vienna', a prosperous community in an area of HongKo that used to be slums. They lived memorable five to 10 years here, together with people in Shanghai, who were also oppressed and massacred by Japanese invaders. The friendship between Jews and Chinese grew through the years into an everlasting bond connecting these two people from past to present."

My father, being linguistically gifted, did learn some Chinese but I am still very angry that no one thought to teach us children the language of the country in which we lived. This point was raised by a number of speakers. However, my mother especially became very interested in Chinese culture and art.

In the "early days, an outing had been arranged by some of the ladies to visit the 700 year old Temple and Pagoda of Lung Wha in what was then outside of Shanghai, and my mother and I were due to go.

The day before, my mother got a letter telling her that her only brother had been captured on Franco-Swiss border by the Nazis. So she went on the outing for my sake with a heavy heart. However, when we got there she was so impressed by what she saw that she was taken aback and started to explain to me, who was about four at the time, all the wonderful aspects of Chinese art. This meant that we were left behind and, as we went on, we were stopped by a man selling incense sticks with the words: "Missi, buy incense for Buddha and make wish". Although not a particularly religious person, my mother bought an incense stick, lit it and prayed to the Buddha for her brother's safety. Later she often said: I wonder if the Buddha of Lung Wha is looking after my brother". Despite a terrible time in concentration camps, he is one of the few survivors and recently celebrated his 90th birthday, and my mother often later on wondered whether the Buddha of Lung Wha might not have had something to do with it."

After the conference on a free day, I visited Lung Wha and lit an incense stick in remembrance of this event. This interest in Chinese culture also extended to my parents buying a number of artifacts, which I still cherish, thus "I was also surrounded from an early age by fine objects of Chinese culture, which were discussed, and when a new object was purchased it was compared with pictures of similar objects in books. Thus words like 'fine porcelain, Cloisonné, bronze' as well as the names of the various dynasties were commonly talked about in my presence and became part of my life."

Even when we were forced into the Ghetto or 'Restricted Area' by the occupying Japanese forces and lived all together in one room, these "few pieces of art and the art books, which my parents had collected, were a great comfort to them and me during these dark times. Obviously collecting antiques or works of art was out of the question. We survived in very cramped conditions, but though we were poor, living off the savings my parents had accumulated earlier, many of the Chinese people around us were much poorer."

A number of children were born in Shanghai to Jewish refugee parents. This was extensively discussed by Sonja Muelberger in her presentation. She herself was born in Shanghai. "Ever since being handed a copy of Noemi Strauss'

birth certificate, I knew that our exile in Shanghai was registered in discrete, separable sections of the city. For example, the registration number 33/40, accompanied by an obverse stamp from the "Community of Central European Jews, means that Noemi was more than certainly the thirty-third child born in 1940 registered by Shanghai's Jewish Community. Noemi's sister, born in 1944 got the registration number 230/44. Had there been two hundred and thirty births in 1944 or did this number also include Czech, Hungarian, Russian or Polish newborns. And where had the many Indian babies been registered? Using this incomplete Japanese list of foreign residents in Shanghai's Honkew District, which is attached to our book "Exil Shanghai" on a CD, I was able to document fifty five-year old children, fifteen of which were of Indian origin. The passports of all those who, today, have reached their sixty-sixth birthday, as well as of those born in the years afterwards, show Shanghai as their city of birth."

One of the most moving presentations was the one by Manli Ho, who discussed her father's great humanity. She noted that: "Well before Nazi policy turned to genocide in 1941, anti-Semitic violence and persecution prompted thousands of Jews to flee Germany and from 1938 on, from Nazi occupied territories. Their flight was fraught with difficulties and obstacles. Jews seeking to emigrate needed permission in the form of an entry or end destination visa from the countries they were trying to enter. Even the countries they would pass through required permission in the form of transit visas. Many countries, and certainly almost all of the 32 participants of the Evian Conference in 1938, had anti-immigration policies and were unwilling to open their doors to Jewish refugees." This attitude of the major world powers in turning a blind eye to the plight of the persecuted Jews of Central Europe was one of the major themes running through the conference. Manli Ho then continued in describing the problems involved in obtaining exit visas to leave German controlled territories, transit visas to pass through countries to get to the ultimate destination and finally an entry visa to get into the country of final destination. She quotes the American journalist Dorothy Thompson, who wrote: "It is a fantastic commentary on the inhumanity of our times that for thousands and thousands of people a piece of paper with a stamp on it is the difference between life and death."

IN THE FIELD

- **That's Yiches!**

The Indian Jewish Congregation of USA recently reported that Nissim Moses, who is based in New Delhi, India, has developed a genealogy of more than 8500 Bene Israel families/names tracing their genealogy back to the 1650s. He gave a talk and DVD presentation of the genealogy of a few Bene Israel families in January to the congregation in New York City. For more information, email: jewsofindia@yahoo.com

- **More Yiches! Jews and Chinese Related!**

Following a tip from Yehuda (Yidi) Zelcer of Brooklyn NY to SJI president Al Dien that the Torah alludes to the Jewish origin of the Chinese people, I looked at a verse in Beresheet (Genesis 25:6). The verse recounts that Abraham's children with Keturah were all given gifts and sent to the lands of the East, but scholars generally understand these lands as referring to Arabia and Mesopotamia. The rabbis understood Abraham's other children's names as meaning that they were the founders of Africa, Greece, Sheba (Ethiopia), etc.

In rabbinic *midrash* (a later explanatory story), Keturah is said to be another name for Hagar, meaning that Abraham took her back after Sarah died! But her sons turned out to be idol-worshippers and therefore Abraham ordered them to go as far as possible to the East, and there he built a city for them surrounded by an iron wall and supplied them with many gems and taught them black magic. Louis Ginsburg notes that in this *midrash* (written down sometime between 300-500 C.E.) are traces of the Alexander legend and allusions to the Great Wall of China. (Genesis Rabbah 61:7, Midrash HaGadol I:378-379)

The rabbis came up with this story based on knowledge from their own day, not from the time of Abraham. Nonetheless it is an interesting and fun idea to think that the Chinese and Jewish peoples are cousins born of a common father!

- **Let's Give a Hand for Hans**

Cantor Hans Cohn, whose reminiscences of life in Shanghai have frequently graced our pages, has informed us that his memoirs, "Risen from the Ashes", have been published by University Press of America. Proud parent that he is, he notes that his book received three endorsements for the back cover: one from Michael Blumenthal, another from Lee Shulman, President of the Carnegie Foundation, and a third from Rabbi Michael Berenbaum of the University of Judaism in Los Angeles. See a review of his book in this issue, p. 14.

- **And to Professors Maruyama Naoki and Irene Eber**

Maruyama Naoki, a longtime member of SJI, has published a book entitled *Taiheiyou Sensou to Shanghai no Yudaya Nanmin* (The Pacific War and the Jewish Refugees in Shanghai) and Irene Eber has published a lengthy and fairly comprehensive study of Jewish life in China. Entitled "Overland and By Sea: Eight Centuries of the Jewish Presence in China," it was published in the *Chinese Journal of International Law*, 2005. Vol. 4:1, pp. 235-256. Go to chinesejil.oxfordjournals.org/cgi/content/full/4/1/235 to download. You will need to register first but it is without charge.

- **Jewish Indo-American Artist Featured**

Siona Benjamin, a prominent Bene Israel artist in USA, will show some of her art work, along with several other Indian artists, from March 1, 2006 through March 8, 2006, at the Consulate of India, 3 East 64th Street, Manhattan, New York.

- **Wanted for Exhibition on Jews of Harbin**

Please send such information to: Jon Meyer, at the Flanzer Jewish Community Center, 582 McIntosh Road, Sarasota, FL 34232, Tel: (941) 378-5568, Ext: 231. E-Mail: culture@flanzerjcc.com, in preparation for their exhibition and symposium on "The Rise and Fall of the Jewish Settlement in Harbin" to be held March 16, 2006 at the Flanzer Cen-

ter. Material for the exhibit was collected and assembled by Dr. Alfonz Lengyel, who created the archive of the Jewish Institute of the Heilongjiang Academy of Social Sciences in Harbin. Dr. Lengyel is also the American Director of the Fudan Museum Foundation and the Chinese-American Field School of Archaeology. For further information, or to arrange travel to Harbin, contact Dr. Lengyel at 4206 - 73rd Terrace East, Sarasota, FL 34243, Tel: (941) 351-8208, E-mail: fmfsafsa@juno.com.

- **Myanmar Jews**

In Myanmar (formerly Burma), the Joint Distribution Committee (JDC) has been aiding six indigent members of the tiny Jewish community in Yangon (formerly Rangoon). The synagogue and Jewish cemetery in Yangon, the capital of Myanmar, are still open and maintained.

- **Four/Fifths Torah**

Shavei Israel (www.shavei.org) has published a translation of Sefer Shemot (Exodus) into Mizo, one of the main languages spoken by the Bnei Menashe living in Mizoram, India. This leaves Sefer VaYikra (Leviticus) as the only one remaining to be translated.

The translation project is headed by Bnei Menashe scholar Allenby Sela, who has written over a dozen books on Jewish topics in the Mizo language. It has received backing from the Foundation for Remote Jewish Communities, a New-York based organization headed by Rabbi Marvin Tokayer (who also serves on the SJI Board).

- **Gold is Good**

Leonard Gold of London, England, sent in a fascinating article "The White Russians of Shanghai," from History Today, December 2005. Not exactly right for PE but we are dependent on our readers to bring articles from the world's press to our attention. Thank you Leonard! And thank you everyone else who takes the time to send stuff in.

China through Jewish Eyes and a Meeting with Shi Lei

by Lynne (Roslyn) Elson

This is a brief summary of my recent visit to China, which included the Jewish communities of Kaifeng, Harbin, Beijing and Shanghai. The trip was titled "China—a Journey Through Jewish Eyes" and was offered by New Wave Travel which is based in Toronto, Canada. Our tour leader was Harriet Morton and we were accompanied by Professor Liang Pingan throughout the tour as our National Guide.

In Beijing, we observed Shabbat services and had dinner with the Kehillat Beijing Congregations at the Capital Mansion. It was very heart warming to be sharing prayers and familiar music with Jews so far away—in China. There were about 60 people in attendance, including Elyse Silverberg and her mother. Elyse's mother had lived in Beijing with Elyse for 13 years before returning to the U.S. She had taught the Chinese cooks how to make challah among other recipes, and the challah was delicious.

Harbin was a revelation to me. (I had not been there before on my many trips to China)...The Old Synagogue is magnificent. It was built in 1907, reconstructed after a fire in 1931 and has recently been restored. There is a fascinating historical exhibit of the Jews of Harbin displayed inside. Of interest as well is the "Walking Street" that is lined by many formerly Jewish-owned buildings, including a hotel, theatre and bank. The New Synagogue, built in 1921, and the former Jewish High School are also interesting sights to see. The Royal Hill Jewish Cemetery, which contains 630 graves including the one for the grandfather of Ehud Olmert (former mayor of Jerusalem and now acting Prime Minister), was moved to this site from the center of the city in 1958. It is well-kept. All in all, Harbin is a city I'd like to see again—especially during the winter when they have an "Ice Festival," when there are figures and buildings carved out of ice for an awesome display.

This was my third trip to Kaifeng and each time I have seen new sites and learned new things. Even though it was raining, the events in Qingming Shangai Park were ongoing. The chrysanthemum displays were colorful as were all the people in

costumes of yore and the ancient type of activities they were exhibiting. But the highlight was the permanent Jewish Exhibit in one of the buildings, which is a gift of the Sino-Judaic Institute. It contains paintings, etchings, photos and artifacts from the ancient Jewish community in Kaifeng. Most outstanding is the Shanshangan Guild Hall with its model of this ancient capital where the Jewish community thrived, and the synagogue. Of course we walked the streets of the former Jewish quarter—"Teaching Torah Lane"—where some Jewish descendants still reside, and visited the hospital on the Kaifeng Synagogue grounds. The visit to the Jewish Museum and its steles was the usual letdown—that museum has not improved either in its setting or its displays.

The highlight of this entire trip was seeing Shi Lei again. We had first met when I was in Kaifeng with the Sino-Judaic Institute trip to Kaifeng in 1998. At that time our group took Shi Lei and his aunt with us to Shanghai—it was his first trip out of Kaifeng. Since then he has spent several years in Israel (where we also reconnected in 2004 in Jerusalem) and is now back in Kaifeng spreading his knowledge of Hebrew, Jewish culture and customs, prayers and history to those Jewish descendants who are interested. He has developed into an articulate, charming, knowledgeable and poised young man who, at this point in time, would like to be a tour leader—especially for groups coming to Kaifeng—and for all of China as well. He and I are in touch via email and I feel a strong rapport with Shi Lei. His welcome, and the warm reception from his parents and aunt, brought forth tears of emotion from all of us. I certainly wish him a bright future and will monitor any developments.

Shanghai has changed so much; I could hardly recognize Nanjing Road. We visited the Shanghai Jewish Institute, where we viewed slides depicting Shanghai's Jewish history. The historic Hongkou Ghetto and the Ohel Rachel Synagogue were a first for me. It was an eerie feeling to transport myself to those days in that place—its history is remarkable. Of course, we saw the Marble Hall and stayed at the Peace Hotel—an architectural masterpiece of the old Sephardic community. In the Ohel Moishe Synagogue, the second floor houses the Jewish Refugee Memorial Hall, which contains photos and assorted literature documenting Jewish heritage in Shanghai. The Huoshan Park

boasts a Monument to Jewish Refugees and bears writing in three languages: Chinese, English and Hebrew. The Josef Gray House once housed an elite Jewish club and is now an elegant restaurant with fabulous grounds and landscaping. Our final Shabbat eve was spent at the Chabad Synagogue with Rabbi Shalom Greenberg, spiritual leader of the city's Jewish community, which numbers around 250.

Every time I visit China, I'm awed by the changes since I first went there in 1979. Jews are coming there for opportunity and staying because of China's potential. My hope is that the descendants of the ancient Jews of Kaifeng will re-emerge as a vibrant addition to the world's Jewish communities.

Israel through Chinese Eyes

by Wang Zhen

[Editor's Note: Mr. Wang Zhen, research fellow of the Center for Jewish Studies in Shanghai (CJSS), Shanghai Academy of Social Sciences (SASS), now is a visiting scholar in the intergovernmental exchange program in East Asian Department of Tel Aviv University. His E-mail address is: wangzhen211@yahoo.com.cn or wangzhen211@sass.org.cn.]

The knowledge that comes from books is always very different from experience. This is the first thing that I have learned since I arrived in Israel.

When some of my friends or colleagues knew that I was going to Israel, most of them said, "Take care, it's a dangerous place." My girlfriend also worried about the security situation there, and before I got on the plane in Shanghai on November 22 of last year, she expressed her worries. As far as I was concerned, although Jewish Studies has been my major for a few years, I still didn't have an exact impression about this country.

My perception changed when I got off the plane. It was early morning on November 23. Since it was my first time here, no one came the airport to meet me. I was a little miserable and afraid, as I didn't know where I should go. I asked a security girl, but she didn't know the exact way to the campus of Tel Aviv University. She called a taxi for me, which took me to Brodezska

International Seminar on Jewish Refugees in Shanghai.

by Karl A. Bettelheim

"On a cold day in January 1949, I stood at the back of a ship with my parents, watching the magnificent skyline of Shanghai's Bund slowly recede and wept bitterly. I was not yet 13 years old and I was departing from the only place that I knew as home. I had arrived with my parents nearly exactly 10 years earlier and have no memories of Vienna, where I was born, or of Belgium, where I had spent the previous few months since getting out of Nazi-occupied Austria with great difficulty and hardship for my parents. As we had left virtually everything behind in Vienna, I had apparently been told by my parents that we were going to Shanghai to buy new toys for me. So I really was looking forward to coming to this wonderful place where I would be getting lots of new toys."

With these words, I opened my presentation as one of the invited speakers at the International Seminar on Jewish Refugees in Shanghai, which was held in November 2005 in Shanghai. This was a very grand affair and included a number of distinguished speakers from both China as well as outside China. It was co-sponsored by the following organizations: Information Office, Shanghai Municipality; Foreign Affairs Office, Shanghai Municipality; People's Government of Hongkou District; Center of Jewish Studies Shanghai, SASS.

The four other ex-refugees, who spoke included as keynote speaker Michael Blumenthal, and the Israeli artist Ruth Shani, Sonja Muelberger from Berlin and Rene Willdorf, Chairman of the Rickshaw Reunion of Former Shanghai Jews. In addition, Professor Bernard Wasserstein from the University of Chicago and Professor Pan Guang of the Center of Jewish Studies Shanghai (CJSS) at Shanghai Academy of Social Sciences (SASS) discussed the historical aspects of the Jewish refugees in Shanghai. There were also a number of distinguished Chinese speakers, who gave valuable contributions from the point of view of the host city. These included Professor Mu Tao of the East China Normal University, Wang Jian, Associate Dean at the CJSS at SASS, and the well-known playwright Geng Kegui. Finally and most importantly we were addressed by Manli Ho, daughter of the former Chinese Consul-general in Vienna, the late Dr. Ho Feng Shan, who gave visas to Shanghai to many

Jewish people against the orders of his superiors in Berlin and thus enabled many more Jewish refugees to get to Shanghai.

The hospitality shown to us invited speakers by our Shanghai hosts could not have been bettered. From the time we were individually met at the magnificent new Shanghai International Airport in Pudong to the time we were taken back, we were treated like visiting royalty. We were taken to the finest restaurants for absolutely delicious meals and were shown around Shanghai, which we all agreed was on the way to becoming one of the greatest cities on earth. The wonderful new high-rise buildings, which seem to be growing like mushrooms out of the soil of Shanghai, are impressive by both their individual beauty, and the fact that each is different.

In addition to the conference at the Ohel Rachel Synagogue, an exhibition featuring the Jewish refugees' experiences in Shanghai was opened and it [ran] through December 10. Many of the dignitaries from the organizations sponsoring the conference were present at the opening of the exhibition, including the Israeli Ambassador. At this exhibition a number of books on the Jews in China and Shanghai were also launched.

In his keynote address, Michael Blumenthal especially commented on this development, which makes Shanghai now a city with 4000 skyscrapers, twice the number in New York. In 1985 Shanghai only had one and currently more skyscrapers are under construction in Shanghai "than the entire currently occupied office space of New York City."

When we refugees arrived in Shanghai in the late 1930's, Shanghai was quite a different city to the one we see today. Shanghai was surrounded by either the Japanese military or its Chinese puppet regime. Parts of Hongkou still bore the scars of the damage suffered during the 1937 war. Both the French Concession and International Settlement, "where a few foreign colonialists governed" not very well, were filled with Chinese war refugees. Shanghai according to Michael Blumenthal was "a city unlike any other in the world, largely lawless, with open vice, much poverty, cruelty and injustice." In this city the "Chinese and foreigners lived largely separate lives without any close contacts or real understanding of each other". Pidgin English was the language in which these disparate communities communicated with each other.

He further commented on the abominable infrastructure of Shanghai; with "the drinking water unsafe, sewers dangerous, public transport hopelessly deficient and streets dirty, narrow, and choked with rickshaws and carts. Disease was widespread and medical care spotty. Political assassinations were common, petty crime pervasive, corruption widespread and the police unreliable. Many people died in the streets and nobody cared." That the refugees, coming from a highly regulated and organized life in Central Europe should suffer a profound shock when they set foot in Shanghai was not surprising to Michael Blumenthal. In addition, the refugees were predominantly poor and most survived only "due entirely to the generous help of Shanghai's established Jewish communities and the enormous efforts of their leaders, supplemented by assistance from Jewish relief organizations overseas." In his illustrated talk, Professor Pan Guang showed that Jewish people had lived in Shanghai for many years, and some started coming from Germany from 1933 onwards, when the Nazis came to power. However, it was during 1938 that large numbers of them started to pour in, as most countries closed their gates to these fleeing Jews.

Both Professor Pan Guang and Michael Blumenthal especially commented on this unusual group of people, which comprised in numbers the equivalent of a small town and demonstrated an enormous resilience. While some remained in the camps provided throughout their time there, a number were able to start businesses and follow either their original profession or develop a new one. "I remember my mother cooking on a little stove in the yard, and we went to the street corner and paid 10 cents for hot water from a shallow kettle," recalled Rene Willdorf, who spent 10 years in Shanghai.

Many Chinese remembered their former Jewish neighbours as "honest, hardworking and smart, with strong business talent." The most noteworthy thing that was reiterated by a number of the speakers, both Chinese and Jewish was that unlike people in most Western countries, the Chinese did not have any hostility toward the Jews. On the contrary, Jews and Chinese shared common values, like emphasis on family, tradition and education. These shared values and the tolerance inherent in Chinese traditional culture were a major contribution to making this city such a rare haven for these refugees.

\$14.95 softcover, \$24.95 hardcover
reviewed by Beverly Friend, Executive
Director, China Judaic Studies Association

In the midst of Albert Yee's book packed with the personal reflections of a 4th generation Chinese American, one chapter is of especial significance—albeit with some difficulty—for readers: "The Incomparable Chinese and Jews." Here psychologist Yee maintains that these diverse peoples are "psychologically similar and surprisingly compatible."

Yee opens his theory anecdotally—citing his personal relationships with Jewish college professors and real estate agents—before moving to more scholarly data based on his work with Rabbi Anson Laytner on "Chinese and Jewish Characteristics; a Preliminary Analysis," a jointly published article which appeared in the 2001 issue of *Asian Thought and Society: An International Review*.

The work becomes far more complex when Yee explains his perceptions with a subchapter titled "Social-Psychological Framework," complete with illustrative triangles described with such terms as culture-state dyad. Later headings are also reflective of textbook linguistics as Yee interweaves historical fact with theoretical interpretation: Social Equilibrium Theory, Patriotic Discontinuities, Sino-Jewish Dissociation, all of which culminate in his Stepping Stone Syndrome.

The latter, after graphic representation, is summed up by the assertion that "Sino Judaic compatibility, not just comparability, arises from the fact that Jews and Chinese are uniquely similar in their independently having strong positive culture-people bonds and negative state-people tensions and fears.

There is much meat in Dr. Yee's thesis, but it is not always easily digestible.

Tiberiu Weisz. *The Kaifeng Stone Inscriptions: The Legacy of the Jews in Ancient China*.

Tiberiu (Tibi) Weisz (kaifengstones@yahoo.com) is pleased to announce that his book, *The Kaifeng Stone Inscriptions: The Legacy of the Jews in Ancient China*,

is available online at: www.bn.com, www.Amazon.com, or through any local bookstore. 119 pp. \$21.95

The book contains the entire text of the new translation of the four stone inscriptions that the Jews carved in stone in 1489, 1512 and 1663. Part I is his new annotated translation that traces the origin of the Chinese text to Biblical sources. Part II examines the origin of the community, their first encounter with the Chinese, their dedication to the temple and their life as Jews in the sea of Chinese culture. The book incorporates many original Chinese and Hebrew sources and it highlights the cross-cultural currents that challenged the Israelites in China. It takes the reader into uncharted territory of the Jews in ancient China.

Robin Levinson. *Reyna and the Jade Star. Gali Girls*. \$12

reviewed by Sharon Schlegel

Miriam, 10, is a Russian Jewish girl who in 1914 has her entire life uprooted when her family decides to flee from persecution and pogroms to America. Reyna, 12, is Chinese, part of a small population of Chinese "Israelites," who live in Kaifeng on the Yellow River. Through her sharp intuition, Reyna saves her father from a disastrous business deal.

The girls are the subjects of new illustrated paperback books in what will be a series of historical fiction combined under the title "Gali Girls", the brainchild of author Robin Levinson of Hamilton, N.J. and Aliza Stein, head of Q and A Publishing in Teaneck, N.J., and now also of Gali Girls Inc. (www.galigirls.com).

Levinson began writing "*Miriam's Journey: Discovering a New World*" as homage to her grandmother Mamie who years before agreed to record on tape a discussion with Levinson about her journey to America...

For her second Gali Girl book, Levinson was urged by her husband, Larry, to consider an Asian heroine. "I went on the Internet and found a Sino-Judaic Institute in California. I learned from the rabbis and scholars there that there had been a small community in China in the 12th century. Set in 1175, "*Reyna and the Jade Star*"

concerns a merchant's daughter with an uncanny sense about people. Her jade pendant Star of David plays a major part in the story. So does her friendship with a Confucian boy.

Maruyama Naoki. *Taiheiyo Senso to Shanhai no Yudaya nanmin (The Pacific War and the Jewish Refugees in Shanghai)*. Hosei Daigaku Shuppanyoku, 2005. 312 pp. ISBN 4-588-37703-5. excerpted from *Japanese Book News* 46, Winter 2005

Drawing on a wealth of materials and offering penetrating insights, this book begins by examining how the Jewish community was formed in Shanghai after the Opium Wars and continues the narrative up to the Jews plotting their escape from Shanghai as China slid into civil war after World War II. The work is a valuable resource for understanding what lay behind the personal decision of Sugihara Chiune to save the lives of many Jews from the Nazis.

The author, born in 1942, is professor at the Faculty of Law of Meiji Gakuin University. Researches international relations with a focus on the Middle East.

Film

Salaam, Shalom: The Jews of India

reviewed by Rena Krasno

This 50-minute documentary on the Jews of India was filmed by Vanessa C. Laufer. Film-maker Laufer, who is half Jewish, took many courses on India in College. Later, she studied film at the University of Toronto, and at Norman Jewison's Canadian Film Centre. In addition, she obtained a degree in Law from the University of Windsor - the latter mainly at the insistence of her parents. However, film-making has remained her prime passion and her objective is to write, produce and direct films herself.

Laufer says of her research and interviews in India: "I was aware that it was a community in decline. But people were extremely warm, extremely friendly. Yes, there were locked synagogues, but there were people who had keys to those locks and would open them for me. People were delighted that the word was going to get out to the rest of the world."

Street, where my dormitory was located. When the guard saw me coming with heavy luggage, he ran out to help me. Since the room was not ready, we sat in the lobby and chatted until dawn arrived. At 7:00 am, a lady came to replace the man. After she communicated with their manager, she arranged the room for me, and then helped me put the luggage in the room. While I was preparing the tips, the ladies said with a sweet smile, "we are warm people, you can get help everywhere and we do not need tips." I was a little surprised and also puzzled [why some call Jews] "the crafty people".

Without any rest and breakfast, I decided to go to the campus for registration, because I needed to see my supervisor as early as possible, and only my professor could tell me how to start my academic work here. Upon my return to the lobby, a girl was going to the campus. She realized I was new in Israel and she told me that she would show me where the building for overseas scholars' registration is. My dormitory is not on the campus and it requires a 15 minutes walk. The girl took me to the Senate Building, and then rushed out for her class. After registration, a man who looked like a professor showed me the offices of the Department of East Asian Studies. The secretary promised me they would arrange a proper time for me to talk with my supervisor...

I had a pleasant talk with my supervisor—Prof. Aron Shai, who is a very kind professor and famous for his research in modern Chinese history. He told me that the department would arrange an office in Gilman Building for me this week, and I could start my work here very soon. According to his arrangement, his assistant, a woman named Lital, introduced me to Nir Shaulski, who is the chairman for Israel-East Asia Students Association (IEA). After we exchanged several emails, Nir came to my office one afternoon. After a few words, both of us found that we have much in common. Two years experience as president of the Student Union in my university have taught that the student organization is very important and requires a great amount of work. I told Nir that he is doing a meaningful job and I would try to support his work by all

means. Besides, we promised each other that I would learn Hebrew from him and he would learn Chinese from me.

On December 20, Nir came to my office as usual. When my Hebrew lesson was over, he said that he was invited to give a speech in Chinese at my scholarship presentation ceremony by Israel-China Friendship Society (ICFS) on December 28, and therefore he needed my help. The scholarship is supported by the Association of Former Jewish Residents of China (in Hebrew, Igud Yotzei Sin), and I was lucky enough to receive it. Nir showed me his speech, and we discussed about it sentence by sentence and also worked on his pronunciation and intonation. As a beginner, his vocabulary was not very rich; it was a little difficult for me to describe some Chinese words and traditions to him, including some pronunciations, tones and rhythms which can't be found in Hebrew. Fortunately, Nir is clever and quick, and that made up for some of the disadvantages. On the day before the celebration, Nir and I prepared his presentation for the last time...

The ceremony was held on the 4th night of Hanukkah, with at least 400 people present. Most of them were the former residents in China, their relatives and descendants. Among those was my good friend Mr. Auerbach Yossef, a citrus expert of Israel Agricultural Department, whose parents were former refugees in Shanghai during Second World War. Among the VIPs were Ms. Ora Namir, the former ambassador of Israel to China; the Chinese ambassador in Israel, Mr. Chen Yonglong; and Mr. Jonathan Goldstein, a professor of West Georgia University. Mr. Teddy Kaufman and all the other important members of ICFS also participated in this event. Over 30 Chinese students, journalists and diplomats were present at the meeting.

After the plenary presentation, a wonderful performance and the declaration of the winner's list, Nir came to the stage to start his speech. He looked very handsome and charming in black western-style clothes without a tie. In Israel, people usually don't wear ties. One of my friends from U.S.A. once teased me: you can give a tie

as gift for your Israeli friends, and perhaps most of them only have one tie their entire lives. But what surprised the audience...was his wonderful speech. When Nir opened his mouth, most of the audience was amazed. Even the people on the stage were moving their head to see what the speaker looked like, perhaps because most of them couldn't imagine that the young man could speak such fluent and eloquent Chinese. After his speech in Chinese, Nir repeated it in his mother tongue. During the whole celebration, Nir was the only one who spoke in Chinese. No wonder most of the audience was impressed by him.

When he stepped off the stage, I put up my hand with a signal of "V" to congratulate his success. Nir shook my hand and repeated his thanks again and again. When the meeting was over, Nir, his girl friend Yael, another good friend Anat Ramot and I went to the beach in Tel Aviv to have a rest. We were all very excited and talked a lot, from Israeli politics to cultural differences. I told Nir we should learn from Mr. Teddy Kaufman, (who is president of ICFS and Igud Yotzei Sin, and also a good friend of ours), to be a bridge-builder between the two nations and peoples, which would be very valuable and interesting work to do. Nir nodded and said: "this is what we have been doing."

On the way to home, Anat talked to me in Chinese slowly. When she was staying in Beijing last year, she felt a little lonely since she was living there alone. "Do you know the reason?" I asked her in a funny yet serious way. "The reason? I don't know," Anat shook her head. "The reason was", I said to her emphasizing each word, "we didn't know each other. So next time when you want to come to China, do remember to contact me and then you'll never feel lonely. Most times, friends will make you feel happy and comfortable, this is the very reason why I feel happy here. And I believe that it should be the same thing for a country or nation—once you have friends, you will never feel lonely and helpless."

Anat smiled, and we all laughed.

From Vol. I #1, January 1986 (continued from page 1)

From the Editor
by Anson Laytner

Over sixty years have passed since the last organized effort was initiated to sustain the Chinese Jewish community of Kaifeng. At that time, in 1924, the occidental Jewish community of Shanghai briefly resurrected the "Shanghai Society for the Rescue of the Chinese Jews," but its efforts soon ended in failure.

The founding of the Sino-Judaic Institute in June of 1985 represents a new chapter in the saga of contacts between the Chinese Jews and the West. Never before has a truly international body been formed to study and possibly assist the Chinese Jews. Ours is the last generation that may be able to do work in this field while those who identify themselves as Jews still survive.

Points East, our occasional newsletter, will seek to cover the diverse interests and concerns of the Sino-Judaic Institute...Your contributions and comments are hereby solicited.

The first issue also contained reports by Westerners of meetings in China, a ground-breaking account by a Kaifeng Jew of her discovery of her heritage, an article on the Hong Kong Jewish community, and a report on the lost books of the Kaifeng Jews.

[The Board consisted of Leo Gabow, president; Michael Pollak, vice-president; Anson Laytner, secretary; Al Dien, treasurer; Louis Schwartz, honorary chairman; with Wendy Abraham, Arnie Belzer, David Buxbaum, Mark Ejlensburg, Helaine Fortgang, Seymour Fromer, Ron Kaye, Lawrence Kramer, Donald Leslie, Art Rosen, Josh Stampfer, and Robert Grodsky, counsel.]

Among the Kaifeng Jews (continued from page 1)

a hundred years ago for the area where many Jews once lived.

The Zhao family resides in a simple two-room home on the hu-tong. They warmly receive visitors and offer for sale local-style papercuts adorned with Chinese letters,

menorahs and sometimes the words "I love Israel."

The now-deceased family elder, Zhao Ping Yu, was the living memory of the community. He met with Western and Chinese researchers who trickled into Kaifeng after the end of the Cultural Revolution in 1976. His 80-year-old widow, Cui Shu Ping, proudly shows visitors clippings about her husband from Western publications.

Before the Communist takeover of China in 1949, about 20 percent of the Kaifeng Jews were shopkeepers; the rest were craftsmen, shop assistants, teachers and blue-collar workers.

The revolution, however, eliminated ownership of private property, and today, like many city residents, most work in factories or as civil servants...

"We know we will have to relearn many forgotten things and will have to convert," says Jin. "But we are ready for all difficulties because we wish to be full Jews again."

Jin's father, Jin Guang Zhong, 45, says through an interpreter that he knows one Hebrew word, "Hadassah"—the name he and his wife gave their 8-month-old daughter.

The proud father is inspired by his brother Jin Guang Yuan. He and his wife, Zhan Yin Ling, were officially accepted as Jews under the names Shlomo and Dina by a religious court in Jerusalem last June and remarried in a religious ceremony in September. Their conversion followed that of their 21-year-old daughter Jin Weng Jin, who was renamed Shalva. (See *Points East* 19:2; 19:3 and 20:2)...

Today, the outlook for the community is more hopeful. Greater tolerance from China's new rulers who are remaking the country into a leading economic power and the Kaifeng municipality's attempt to remake their city into a popular tourist destination has allowed for more Jewish expression.

Chinese authorities welcome foreign Jews to Kaifeng, offering a tour of the city. Tours start in the boiler room of Local Hospital No. 5, the former synagogue site, and a large engraved cover, the remains of a well. Said to be a last remnant from the synagogue courtyard, the well allowed Jews to refresh themselves before services.

Synagogue relics such as a massive stone water jar and a tall stone stele, both dating to 1489, are housed in the Kaifeng Municipal Museum...Jewish visitors are also brought to the Riverside Scene Park of the Qingming Festival, a sprawling cultural

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theme area based on a Song dynasty painting with models of period streets and buildings. The park includes a small Jewish museum, open to foreigners only.

On display are a large model of the former synagogue and paintings by Chinese artists of what might have been the early history of the Jewish community, with Jews in biblical garb arriving on camels across the forbidding Gobi desert.

Officials at the municipal museum say Israeli ambassadors have visited the room where artifacts from the synagogue are shown. But the Kaifeng Jews relate that no Israeli diplomat has ever sought them out and that their efforts to enter the Israeli Embassy in Beijing have been rebuffed. Israeli officials claim the issue is complicated and prefer not to discuss it publicly...

Shalom Solomon Wald of the Jerusalem-based Jewish People Policy Planning Institute...points out Beijing's extreme touchiness about a religion with foreign ties. "It may seem coldhearted, but is it worth endangering Israel's ties with an emerging superpower for the sake of a few hundred people?" he asks.

Michael Freund of Shavei Israel sees the situation differently. He is angry at the Israeli government, which, he says, "ignores" the Kaifeng Jews to ensure its economic and political ties with China are not disrupted...

"We failed the Kaifeng Jews 100 years ago," asserts Freund. "Their continued tie with Judaism should inspire us and we should...maintain contact with them to show them they are not forgotten."

In Memoriam

Lawrence I. Kramer, a member of the board of the Sino-Judaic Institute from 1985 to 1990, passed away on November 8, 2005.

Larry was a founding member of the Institute, and we appreciated the sensible and solid support that he supplied during the early years of the Institute when it was so important to steer a responsible course. We offer our sincere condolences to his wife Sue, and to his sons and daughters.

Points East

ish Studies Center in the International Studies Building at Nanjing University, in which the Institute has been so involved in raising funds. Al will write to Prof. Xu to learn when that ceremony is planned to take place. If that does not prove practical, perhaps the goal would be to take part in a conference organized by either Prof. Xu or Prof. Pan.

Expansion of Board Membership and Affiliation with the American Jewish Committee

Anson sent a list of recommendations via email for consideration by the Board. These included:

1. That SJI explore affiliating with American Jewish Committee because it has offices around the country and abroad that we could tap into and because they want to gain access to China...Anson noted: AJC has 32 chapters in the US and 21 affiliated organizations around the world, including India. We have probably the best connections in China and that might interest them. For us, it could get us additional exposure and new members. It would also be a way for us to link our work with a larger Jewish entity.
2. That we should expand board membership to include informal representation from each Chinese Jewish community (including Kaifeng). Their job would include a) providing us with updates, b) writing

occasional pieces for PE, c) educating their communities about SJI and d) promoting membership. They could serve as conduits of information for us, promoting SJI in their communities, and sending us information for Points East and deep background.

3. That we also broaden board membership to interested American and Canadian Chinese: Len Hew from Winnipeg, Michael Li from Seattle, etc. In his opinion, the Board is too Judaic "and not enough Sino. He thinks we ought to have Xu Xin, Pan Guang, Prof. Zhang in Kaifeng and others on our board—Israelis too, like Irene Eber, or scholars of contemporary Chinese-Israeli relations. All it would need is a revision of our bylaws to expand the board and allow for board meeting votes by proxy or by email etc... After much discussion, the members of the Board present at this meeting reached a consensus that it would be awkward if Profs. Xu, Pan, and Zhang, who apply for and receive grants, or to whom we would want to make grants, were to become members of the Board. It was proposed that they be named affiliate or honorary members of the Board in recognition of their accomplishments and contributions toward the goals that we share. Information about others, such as Len Hew and Michael Li, would be gathered by Al, who

would bring up their names at a future Board meeting.

There was much discussion about the affiliation with AJC, and the suggestion was made that Anson, after discussion with the AJC, explore and define more precisely what affiliation would mean...No decision would be made without full and open discussion.

Requests for Speakers and Participation
There is a real need for a speakers' bureau as these requests and many others prove. Thought needs to be given to how such a bureau might be organized.

Classroom Unit on Kaifeng Jews or on Jews in China

Rena and Al met with Audrey Friedman Marcus, a professional editor, now retired, who is well-known in the field of Jewish publications, to discuss this proposal that has been discussed before at Board meetings. She says she could facilitate the production of such a unit. Al will send her one unit on some other world area prepared by SPICE here at Stanford to give her an idea of what we have in mind. She would then find a writer and introduction to a publisher and give us an estimate. There would need to be discussion of what level it is to be aimed at (possibly two units, one for lower grades and one at junior high level).

The Board meeting adjourned at 2:30 PM.

BOOK NOOK

Hans Cohn. *Risen from the Ashes: Tales of a Musical Messenger*
Lanham, MD: Hamilton Books, 2006. 211 pp. \$24.95
reviewed by Audrey Friedman Marcus

In his lifetime, Hans Cohn, author of *Risen from the Ashes: Tales of a Musical Messenger*, has exemplified the term "survivor." In his inspiring book, he relates his remarkable journey from Berlin to Shanghai to Australia and finally to the U.S.

Hans survived Shanghai, despite the internment in the ghetto, poverty, disease, and the death at a young age of his mother. In his family's restaurant he learned to be a skillful cook, a talent that would stand him in good stead in later years. Deeply committed to Judaism, and possessing a beautiful natural singing voice, he began to dream of one day becoming a cantor.

As a stowaway, Hans made his way to Australia in 1946. He survived by working as a chef in various restaurants. Eventually, he had no choice but to turn himself in as an illegal immigrant, and had to leave for the U.S. He survived that transition, too, and also the U.S. army, into which he was drafted. While in the service, he met Eva, the woman who was to be the love of his life for 50 years.

Though he was successful in the restaurant business, Hans still longed to become a cantor. Through perseverance, he was able to realize his dream at age 31. Again, in New York, his survival skills were called upon. In addition to his intensive studies, he managed to work three jobs to support his family.

His new career, which he enjoyed to the fullest, took Hans to South Bend, Indiana,

and eventually back to California. In each locale, he obtained a master's degree in education. Hans endeared himself to his congregants and became a respected and much loved member of his community. But the necessity to survive materialized again when he was stricken with cancer followed by the death of his adored Eva from same disease.

Now retired, and despite his many losses and disabilities, Hans continues to lead an active life, yes – to survive, and to enjoy every minute of it. As a survivor, he has faced life with courage and integrity, always learning, always growing. Readers will be uplifted by their contact with this amazing and worthwhile individual, who is an example to all of us.

Albert Yee. *Yeee-Hah!: Remembrance and Longing*. Bookman Publishing, 2005;

exhibitors responsible for the care of the exhibit. In addition, each picture will be wrapped in an envelope of bubble paper. ...The charge for the Milwaukee venue will be \$1250 with shipping costs borne by the exhibitor, but the following venues will be charged \$1500 for a minimum of a month with \$50 per day after that. There will be a liability clause and insurance forms to be filled out. There will be an attempt to insist on some payment for the damages at the Greenwich exhibit, but there is little hope for any justice because there were no contracts prepared at that time.

Linda also plans to put the pictures on the website to assist in marketing the exhibit because it will be more effective than printed matter. There was also some discussion whether the rental can be higher but Linda reported that there was much resistance for a higher charge. There will also be some tapes, videos and books to accompany the pictures. We all expressed our heartfelt thanks for the effort that Linda is making in this area.

B. Hoover Archives

Rena reported on her connections with the Hoover Archives and other activities related to the SJI. These include encouraging people to write articles to be published in Points East, to collect and translate foreign language articles, to write on various subjects including exhibits, books and so forth that relate to the Far East, and finally, whenever she lectures or has a book signing, she distributes literature on the SJI. She has given a number of films to the Hoover Institution on Jews in the Far East, including a DVD of a Canadian film about Shanghai that lists the SJI as one of the contributors of material to the film, and a DVD of an interview she had with the public TV station in Mountain View about her experiences in Shanghai. Rena has translated from the German the hand-written diaries of a German refugee in Shanghai, Fred W. Marcus, upon the request of his wife, Audrey Friedman Marcus (Denver, CO). Based on the English translation of the diaries, Rena and Audrey are now writing a book...After the publication of the forthcoming book, Audrey will further give the Hoover archives a complete copy of the translation of her husband's diaries.

C. Shi Lei fund

We need to decide what to do with the left-over money in the fund marked to support Shi Lei while he was in Israel. Wendy and Rabbi Tokayer oversee this fund. and we will need to ask them what

they would advise. For an interview with Shi Lei, see Points East, 19.3, pp. 10-11.

D. Books for China

Steve Bergson, of the Toronto Jewish Library, reported they had five boxes of discards, and called Michael Engelberg on Oct. 27, who, in turn, asked us about support to mail them to Xu Xin. The weight is about 163 pounds; the cost if mailed from Canada would be \$515, but if from US it would be \$163. We said we would cover it, and preferred mailing from the US.

VI. China-related Matters

A. Xu Xin

Prof. Xu made his 9th visit to the US on Jan. 9 to Feb. 20, 2005, and we have received a detailed report. In it he mentions that he has now assembled a library of 7000 volumes, the largest Judaic library in China but he still wants to gather more. He is also exploring the possibility of establishing exchange programs for his students to study in the States, and he is setting other future plans in motion. He gave lectures at Oakton Community College, in the New York area, at Princeton, Yeshiva, Dickinson College, UC Berkeley and Stanford. Prof. Xu organized a conference entitled "International Symposium on Judaism," in October 2004, but we have not yet received a report on it.

B. Pan Guang

Prof. Pan Guang organized a conference on "The Jews in Asia" on August 22-24, covered by Jonathan Goldstein in Points East 20.3, pp. 3-5.

C. Avrum Ehrlich

Prof. Ehrlich is teaching at the Center for Judaic and Inter-Religious Studies, Shandong University. He plans a book, tentatively entitled "Jews and Judaism in Modern China: A Meeting of Civilizations." Shoshannah Zirkin, who has a degree in Religious Studies and Chinese History from the University of Colorado, and is now at Fudan University, Shanghai, met Ehrlich at Prof. Xu's conference, and is helping him with the book. She mentioned that KTAV has agreed to support this project. Rena has written an article for the book, and Al was asked to write one but has not yet done so.

D. Harbin Jewish Research Center

The Harbin Jewish Research Center held an "International Seminar on the History and Culture of Harbin Jews" on August 28 to September 2, 2004. Two reports on the seminar with many side notes are included in Points East, 19.3, pp. 1 ff. As Rena reported, many former

Harbin Jews attended.

E. Shanghai

1. We have not received any recent news about the Shanghai tombstones project from Dvir Bar-Gil, to whom we made a grant of \$5000. We did hear at the meeting that he is active in leading tours for Jewish visitors to Shanghai.

2. Photography exhibit in Paris "In Shanghai, a Jewish story." Anais Martane, supported by Rosem Films, Museum of Art and History of Judaism, Paris, and La Maison de la Chine, has mounted an interesting photographic exhibit.

F. Kaifeng

1. Ron and Al met Alice Kwong Bolocan, president of ITI Associates, Inc. Investment Consulting, who is applying to undertake the rebuilding of the Kaifeng synagogue as a part of a large development project by the Kaifeng metropolitan government to attract tourists and investment...It appears that the site of the rebuilding will not be on the original site where a hospital now stands.

2. Prof. Zhang Qianhong established a Jewish Studies Center at Henan University, Kaifeng, in 2002, and has been to Israel. Prof. Zhang has an active program of activities, such as one funded by a Canadian citizen, Len Hew, to pay the college tuition for descendants of the Kaifeng Jewish community. There is also a Jewish essay contest, lecture series, and academic exchanges. For details, see Points East 19.2, p. 4, and 20.3, pp. 14-15.

3. Rena reports that she and a colleague, Yeng Fong Chiang, have written a children's book based on the "Qing Ming shanghe tu," about a friendship of a Jewish child and a Chinese royal prince, and it is to be published by the Jewish Publication Society to appear in April, 2006.

G. Taiwan

Chien Hsi-chieh, executive director of the Peacetime Foundation of Taiwan, has once again raised the question of the character used for "you" in Youtai "Jew" that uses the "dog" radical. This news was sent to us by Dan Bloom who lives in Taiwan, and who has written a book in Chinese on the night markets in Taiwan.

VIII. New Business Sponsorship of a Study Tour to China

Al Yee, the new member of the Board, has proposed that SJI organize a study tour for members of SJI to China, to Shanghai and elsewhere. It was decided that it would be very appropriate that such a visit coincide with the opening ceremony of the new quarters of the Prof. Xu Xin's Jew-

The Special Significance of Names

by Sonja Mühlberger

[Note from Rena Krasno: Sonja Mühlberger, b. 1939 in Shanghai, the daughter of German refugees. Until summer 1947 in Shanghai/Hongkew after which the family returned to Berlin. Education degree and work as a teacher. Publications: *Kindheit in Shanghai. Erinnerungen von Sonja Mühlberg, Martin Beutler, Renate Guschke, Egon Kornblum, Bernd Kurzweg und Peter Konicki* (Memories of a childhood in Shanghai) in: *Leben im Wartesaal: Exil in Shanghai 1938-1947*, (Berlin 1997) edited by Georg Armbrüster, published by the *Jüdisches Museum Berlin; "Solidarität besonderer Art"* (Solidarity of an unusual nature) in: Hajo Jahn (ed.) *Zwischen Theben und Shanghai. Jüdische Exilanten in China Chinesische Exilanten in Europe* (Jewish exiles in China Chinese exiles in Europe), Berlin 1998.]

The place of one's birth, together with his family name, is an integral element of one's identity. That is to say, each is a validation of who one is. A family's surname is symbolic of recognition, giving one a sense of belonging. Some are happy with their given names and wear them with pride. Others might need to apologize, laying the responsibility on others, such insofar their parents, who had made the choice, even going to the extremes of foreshortening, or changing said names.

It was typical for the Jews in Germany to only use their chosen, first names, with that of their fathers, until 1808. In 1790, one of our early ancestors was named Salomon Joel, another, born in 1799, was named Elias Levy, another one was already Moses Elias Krips.

I have always liked my family name since I first learned to spell it. This combination of favorable impressions is accompanied by a distant memory of my parents while flush, sending me across the street (Washing/Ward Road, Xu Chang Lu) to a small store to purchase an ounce of liverwurst for our minimalist version of an evening meal. While still too small to be able to look over the store's counter, I became involved in the ritualistic "What is your name," to which I habitually answered "Sonja Krips, K-R-I-P-S." Why I spelled out my name remains

unclear to me, maybe because it was always misspelled or, perhaps, my parents wanting to burn said name onto my brain because, during the German Nazi period, they had been eliminated as individually named human beings and replaced by numbers.

Later, in Germany, my given name, "Sonja," was the cause of my habit to repeatedly correct my friends' and colleagues' because they had continuously used the German pronunciation for a decidedly non-German name (Sonja). What does any of that have to do with me and repeating my father's experience at Shanghai's German General Consulate, October 1939? One German decree of August 18, 1939 said that Jews were mandated to attach recognizably Jewish given names to those given them by their parents. And my father was told that the name "Sonja" did not appear on such a prescribed list. Fortunately my father did not change his mind regarding changing his chosen name for his first-born. Therefore I was NOT officially registered and stayed as "Baby" Krips until, three months later, the "Public Health Department of the Shanghai Municipal Council" stamped my being with my parents' designated name. My dad subsequently told me that "if you ever encounter difficulties, you can always return to Shanghai, insofar as that is where you are registered."

I believed in the fact of that safety net for a very long time until, some years back, I carefully examined my brother Peter's birth certificate (Shanghai, March, 1945). Printed in English in dark blue script, it contained neither an official stamp nor registration number. Rather, my father had used the certificate's obverse side to scribble the name Peter and the date March 22nd 1945.

That made me thinking: true, we were in the middle of the war, lived in the occasionally bombed Honkew Ghetto, and who, in fact, was available to register the newborns? Our father would have had to line up outside the Japanese Dee Lay Jao police station for hours, waiting for an exit permit to leave the "Designated Area" without even knowing whether the required stamped document would have ever been given to him.

Peter's birth certificate from the Ward Road Hospital categorized all new births according to their nationality. His stated

"former German," whereas mine of the year 1939 said "German." On Manfred Worm's birth certificate of 1940, his German citizenship status had been crossed out and corrected by "Without Nationality."

The doctor who delivered "Baby" Ehrlich, born just seventeen days earlier than me, managed to change "German" to "stateless." The child's father requested the Shanghai "Municipal Health Department" to change his new son's name to "Tommy (TOMMY)". One gets the sense of the Registrar's sheer joy at being able to record a chosen name by his deliberate use of bracketed capitals.

Yvonne Adler's father waited three months before attempting to officially register her existence at the German General Consulate, Shanghai. Since her name did not appear on the approved list of Jewish names, she was named in the official (stamped, signed and numbered) certificate of recognition as, "Sara," with her mother noted as being a "former German citizen." The Consular Secretary, First Class, made a note of an attachment paying special attention to a discussion whether a Jewish Child could not be allowed to be named "Yvonne!"

The requirement that German Jews were mandated to add either "Sara" or "Israel" to their given names was the result of the Second Order re the implementation of the law concerning the alteration of first and last names of August 17, 1938, amended on August 18, 1938 to include the decree's guiding principles.

While my mother always told me that shortly before leaving the "Chaoufoong Welfare Home" for my birth to the "Country Hospital" and being offered an extra portion of a jam sandwich, her hospital stay was paid for by the Welfare Committee. Isaak Baruch's and Jacob Will's bills, born in the Sainte-Marie Hospital in Shanghai November 1939, on the other hand, were settled by the beneficence of the Abraham family, members of Shanghai's century-old Sephardic community.

Ever since being handed a copy of Noemi Strauss' birth certificate, I knew that our exile in Shanghai was registered in discrete, separable sections of the city. For example, the registration number 33/40, accompanied by an obverse stamp from

the "Community of Central European Jews, means that Noemi was more than certainly the thirty-third child born in 1940 registered by Shanghai's Jewish Community. Noemi's sister, born in 1944 got the registration number 230/44. Had there been two hundred and thirty births in 1944 or did this number also include Czech, Hungarian, Russian or Polish newborns. And where had the many Indian babies been registered? Using this incomplete, Japanese list of foreign residents in Shanghai's Honkew District, which is attached to our book "Exil Shanghai" on a CD, I was able to document fifty five-year old children, fifteen of which were of Indian origin. The passports of all those who, today, have reached their sixty-sixth birthday, as well as of those born in the years afterwards, show Shanghai as their city of birth.

I have examined several birth certificates, and they read as if they were parts of a book: Both Catherine Ruth Neumann's (1946) and Henny Gitta Gothelf's (1947) certificates are especially beautiful. Printed on transparent paper, the English script is pink colour, and subordinate to the newly appearing red, Chinese lettering and validated by the "Public Health Bureau" of the Shanghai Special Municipality.

Were the birth certificates for males printed in blue? Gitta's 1947 birth certificate answers the question "Province of Origin," as being Stateless, although the date proves that a period of two years had passed since the end of the Potsdam Conference (July 17, 1945-August 2, 1945).

On December 22, 1939, the article, "Babies Increasing Ranks of Emigrees," appeared in "The Shanghai Evening Post," with the news that up until the previous six months, the birth of an emigrant child was a rare and headline-making phenomenon. I have to assume that the referenced birth was that of my girlfriend, Doris Kasswan, born in June 1939. Her parents were able to escape Germany for Shanghai, saving more than just their lives. Neither Doris nor Jeanette Izbicki, who lived in the Chinese section of Shanghai, had birth certificates, but like me, had to spend their lives patiently explaining why they had been born in Shanghai, so far away from their parents' native country (Germany). But probably they have also made similar experiences like my brother Peter. When he was sixteen years old he once entered a one-way street from the wrong end on his motorcycle. Being stopped by the police, he had to produce

his driving license. After having checked it the police officer decided not to ticket Peter, with the comment, "Oh! You were born in Shanghai. So you cannot be familiar with German traffic signage."

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BOOKS NEEDED ON JEWISH HISTORY AND CULTURE

Send to Professor Xu Xin, Center for Jewish Studies, Department of Religious Studies, Nanjing University, Nanjing, 210093. Email: xuxin49@jlonline.com Used books are fine. Duplications don't matter, as books can be shared with other Judaic libraries in China. Books can be sent very cheaply by placing boxes in the mailing bags supplied by the Post Office, approximately \$1 per book.

Building a Jewish Future in Shanghai

by Rabbi Shalom Greenberg

A ceremony at the historic Ohel Rachel Synagogue to mark the end of the Hongkou Ghetto, where Jewish refugees were forced to live during the Japanese occupation, is renewing calls for the restoration of the last standing Jewish synagogue in Shanghai.

The anniversary of the end of the Hongkou Ghetto has been greatly anticipated by the renewed Jewish community here, with many hoping that the official nature of the event signals a turning point in China's recognition of the Jewish faith and the use of formerly Jewish sites...

While members of Shanghai's burgeoning Jewish community are applauding the government's effort to turn the old Ohel Moishe Synagogue into a museum as part of an urban renewal project in Hongkou District, some in the community are quietly asking why the Ohel Rachel Synagogue, first of seven synagogues built in Shanghai and the last standing Jewish synagogue in Shanghai, hasn't been restored to its original beauty and function...

Rabbi Shalom Greenberg, spiritual leader of the community and Chabad-Lubavitch Representative to Shanghai since 1998, believes that ceremonies like the one this week indicate that the government is moving in this direction. "We are thankful for the government's role in organizing the event at Ohel Rachel," said Rabbi Greenberg, "and remain optimistic that in the near future China will allow the synagogue to be restored and resume services."

The Rabbi believes that officials in Shanghai will continue to work with Jewish residents to ensure that "the city's reputation as a symbol of friendship between the two ancient cultures will continue to grow."

Scholarships

\$250 will cover scholarship for one student for a year of work in MA or Ph.D. programs in Judaic Studies. For tax credits in U.S., make checks payable to The Sino-Judaic Institute, and mail them to the Institute at 232 Lexington Drive, Menlo Park, CA 94025. Note that your gift is for Nanjing programs

Excerpts from the Minutes of the SJI Board

The meeting of the Board of the Sino-Judaic Institute on November 3rd began at 10:15 at 232 Lexington Drive, Menlo Park, CA 94025. Those present were Albert Dien, Shelton Ehrlich, Linda Frank, Ron Kaye, and Rena Krasno. Ellen Wallace, a volunteer for the Institute, was also in attendance.

I. Treasurer's Report

The report was delivered by the Treasurer, Shelton Ehrlich. In the fiscal year of 2004 we received gifts totaling \$46,065.00, of which \$180 was has been allocated to support the tombstone project in Shanghai and \$45,685 to the Nanjing University Judaic Studies Center, headed by Prof. Xu Xin. Membership dues, rental of the Kaifeng exhibit, and sales of publications brought the total inflow to \$55,322. Outflows include grants of \$45,000, office expenses of \$1,134.08, \$3,202.56 for Points East, and others for a total of \$50,684.84. The difference between outflow and inflow is \$4637.16. The Board voted a unanimous expression of appreciation for Shelton's important stewardship of the Institute's finances.

II. Report on Membership

Shelton presented a table, with a breakdown of the membership by country. The total membership, 320, shows an increase over the previous year, 303, but a downward trend over the years. To some extent the larger numbers during 1998-2000 were the result of courtesy one-year memberships given participants in various China tours, and few of the recipients renewed those memberships. Shelton submitted a printout of members who have lapsed in the last few years, some of whom were known to those present who said they would contact those people to learn why they had dropped out. Shelton pointed out that letters had little effect, it was necessary to contact them in person through phone or e-mail.

There was much discussion last year about how to boost membership in the Institute. These suggested included:

1. Accomplishments to be reported in Points East
2. Fund-raising for a specific project
3. Distribution of brochures by Pan Guang and Xu Xin at their events
4. Emphasis on membership as a way of supporting and strengthening the link between Jews and China

5. One-year free or reduced membership dues for Beijing and Shanghai Jewish communities

6. Families that have adopted Chinese children may be potential members

7. Mixed marriages as a source of membership
Booths at past meetings of the Association for Asian Studies and of the Association for Jewish Education did not attract any new members...Linda emphasized the website as a promising marketing device. The question of the brochure came up. Those which we now have were expensive to print, about \$1 each, and what is needed is a cheaper version that could serve as throw-aways. Linda has said she will look into this, perhaps combining it with a notice about the Kaifeng exhibit...We are also to ask Xu Xin at his various appearances in the US to distribute our material.

III. Board Membership

Phyllis Horal, a long-time member of the Board, passed away. We all regret her passing and she will be sadly missed.

IV. Publications

A. Points East

This is the 20th year of this important publication, one that continues to receive accolades from members, and the Board thanked Anson for his outstanding performance as editor.

Marx Levy, who lives in Switzerland, has offered to prepare an index for Points East. This will require supplying him with a complete set. Some of the issues have already been exhausted and we rely on xeroxed copies. Shelton has offered to scan Points East into electronic format, one issue a week. This would create an archive that would be very valuable, Linda observed.

B. Sino-Judaica

There are no plans yet for vol. 5. Vol. 4 is about Jews in India, Singapore, Hong Kong and Shanghai, derived from a panel at the Association for Asian Studies, and should have a wide appeal to scholars of Asia. Al will inquire about placing an ad in this year's program of the AAS which will be meeting in San Francisco next spring.

Volumes one and four need to be reprinted since there is no stock left. This will be the third reprinting of vol. 1. Vol. 2 has 7 copies left, vol. 3 has 11.

C. Directory

The directory of members is very useful but over the years some 100 correc-

tions have been accumulated. There are only ten or so copies left from the original printing so it seems to be an opportune time to do a revision. Shelton, who was the original compiler, agreed to undertake this task.

D. Mandarins, Jews and Missionaries

There are only 10 copies left of the reprint, and since it has been remaindered, there is no way of obtaining more. It has been a popular premium for those members who are patrons and sponsors, but Al said he would begin to be less generous with the few that are left.

E. We have only two or three copies left of Mike's *The Sino-Judaic Bibliographies of Rudolf Loewenthal*, but we do have a large number of the companion volume, *The Jews of Dynastic China: A Critical Bibliography*.

F. Guide for Jewish Travelers to China

The Institute frequently receives enquiries about Jewish sites in China by people who are planning a trip there, and a rather large amount of material such as bibliographies, maps, addresses, and lists of sites has been accumulated. Al brought up the possibility of putting the material in order and compiling a volume as a guide to Jewish travelers, forming an attractive, informative publication, covering Shanghai, Kaifeng, Beijing, Tianjin, Harbin, and Hong Kong, with historical background...Al said he would examine the feasibility of producing such a guide.

G. New Acquisitions

Al showed some of the books on Judaica in Chinese that he purchased recently for the Institute's library. Unfortunately there is no complete list of such publications that have been published over the years. The Israeli embassy used to compile a list but whether or not they still do so is not clear.

V. Activities and Reports

A. Kaifeng Exhibit

Linda reported on the state of the exhibit. At present the crates are housed in a spacious garage in Hillsborough that belongs to her husband's cousin. This of course is a temporary measure. The exhibit suffered badly in its last venue, a special crate was destroyed during the course of the Greenwich, CT exhibition, and it turned out that ten pictures were not returned. Another, that was returned, suffered badly from water damage. Al is in the process of replacing these items. The lowest estimate so far is \$125 per picture. To prevent any such future incidents, Linda and her husband have produced a multi-page contract that should hold the