



# Points East

THE SINO-JUDAIC INSTITUTE 中國猶太研究院 מכון סיני יהודי

Vol. 37 No. 1  
March 2022

A Publication of the Sino-Judaic Institute

## Island and Continent: A Story about a Kaifeng Jew and Rabbi Einhorn in Taiwan

By Josh Zuo

I'm Josh Zuo, a descendant of the Kaifeng Jewish community. I studied under Rabbi Ephraim Ferdinand Einhorn when I was a Masters student in Taiwan. Rabbi Einhorn passed away at 103 years old and I feel it's my duty to share the story about Rabbi Einhorn and me.

Before I tell this story, please allow me to share a brief introduction of my family's history. Kaifeng having been the capital seven times in ancient Chinese history and remained the capital of Henan province until 1954, both my grandmother and grandfather were born there.

My grandfather was raised as a poor country child, but he is super smart, he can speak three languages. He became a student of Medical school of Henan University, which was very rare at that period of time in China. And that's how he met with my grandmother, a landlord family's girl. Attracted by his talent, they got married after they got their bachelor's degrees.

Then they moved from Kaifeng to a more southern city, which was a smart move, because if they hadn't, they might not have been able to survive during the Great Chinese Famine of 1958–1961. The situation of Henan Province at that period of time was a disaster.

My grandparents managed to avoid material disaster, but as an Intellectual, a minority with his own opinion, my grandfather couldn't escape the cultural oppression. That's why my father and I had no sense of religious background when we were raised.

Anyway, Taiwan became grandfather's dreamland – although the situation in Taiwan at that period of time was not so good as well – but he still regrets that he did not flee to Taiwan, and that's one of the reasons why I chose Taiwan to study in.

Back to my earlier life in China, when I lived in China, I knew nothing about religion. My biggest dream was to become a scientist and I got two bachelor's degrees, one in tech and another in economics. I'm also very interested in philosophy, especially the topic like the beginning of the universe. I love to track the most basic, fundamental principle. I always ask, what was this before, and what was the before of the before, and the beginning of the beginning?

Then I realized that there is a big limit of rationalism. Like if we believe in the Big Bang theory, we track everything back to the singularity, but what are the things going on before the singularity? There is no space, no time, nothing. And why it's odd, why it is one, not two, or three? And more importantly, who created the singularity? How could it exist without a beginning?

Then I began to realize that some exist is unquestionable. The Creator exists, and the Creator exists, the Creator should be one.

The end of rationalism is the beginning of belief.

So I began to believe in the existence of God, and God should be one. But I still had a big problem, I had a sense of one-god belief, but

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## Jerusalem Dedicates Square to Sugihara

By David Horovitz

Compiled from articles in *The Times of Israel*, 11-14 Oct. 2021 <https://www.timesofisrael.com/jerusalem-dedicates-square-to-japanese-diplomat-who-saved-thousands-of-jews/> and <https://www.timesofisrael.com/81-years-later-chiune-sugiharas-humanity-continues-to-enable-new-lives/>

The city of Jerusalem on Monday dedicated a square in the Kiryat Yovel neighborhood in memory of Chiune Sugihara, a Japanese diplomat who issued over 2,000 visas to Jewish individuals and families, in breach of Japanese policy, when serving as the Japanese vice-consul to Kovno (today Kaunas) in Lithuania in 1940... As his son, Nobuki, revealed at an extraordinarily moving ceremony in Jerusalem on Monday, Chiune Sugihara may only have realized toward the very end of his blessed life quite how many people, how many worlds, he had saved.

In all, his son Nobuki estimated his father issued 2,340 visas — for individuals and families — giving them the chance to travel through the Soviet Union to Japan and safety. Sugihara did so often in defiance of Tokyo's policy, which required that such papers only be given to applicants who already had visas guaranteeing them entry to a destination beyond Japan... Integral to the process was the activity of a second heroic diplomat, Dutch honorary consul in Kovno, Jan Zwartendijk, who issued a similar number of official third-destination passes for the fleeing Jews to Curaçao and Surinam, two Dutch-controlled Caribbean islands...

In the first decades after the war, Nobuki said, his father never really talked about what he had done — disobeying policy, saving lives. The story only began to emerge in the late 1960s, when he was contacted by Yehoshua Nishri, a Polish-born Israeli diplomat stationed in Tokyo, who tracked down the man who had helped him flee. Sugihara came to Israel the following year, and was ultimately recognized as a Righteous Among the Nations by Yad Vashem in 1984 — still the only Japanese national ever to be so honored. By then, though, he was too infirm to travel, and the honor was accepted by his late wife and by Nobuki. And even then, the true impact of what he had done eluded him.

It was only in 1985, Nobuki continued, when "there was a ceremony to plant trees [in Sugihara's honor] in Beit Shemesh, and "maybe 15 survivors came... and told the story of their transit, traveling to Japan, how they had a good life in Kobe, and the Japanese people were kind... [that was] the first time I heard about these stories. My father didn't know."

But that Beit Shemesh forest whose inauguration he attended in 1985 was secretly uprooted — a real-life horror story that out-

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**SJI MEMBERSHIP**

Country	Total
United States	124
China	16
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England	6
Canada	3
Germany	3
Taiwan	3
Australia	2
Japan	2
Greece	1
Mexico	1
Singapore	1
Total:	171

**FROM THE EDITOR**

As we enter 2022, the year of the tiger, and kickoff volume 37 of Points East, we say “ may their memories be a blessing” or “rest in peace” to three more titans in the field of Sino-Judaica: Art Rosen, a founding member of SJI and its longtime Board Chair; Ken Lubowich, a longtime SJI and China Judaic Studies Association Board member, a dear friend of Bev Friend and Xu Xin; and Jonathan Goldstein, a highly regarded scholar of the Jewish experience in China. Memorials for all three are featured in this issue.

The SJI Managing Board recently held its annual meeting, its first in too many years, and several Board members are transitioning off even as we welcome an equal number on board. Leaving are the renowned scholar and poet Vera Schwarcz, who has made aliyah; Marvin Tokayer, a pioneering rabbi in the Far East, author, and a champion of the Kaifeng Jews; and Jim Michaelson, an activist and teacher to the Kaifeng Jews, who pioneered online teaching with them. We thank them for their years of service and wish them all the best, with many more years in health and contentment.

Joining the Managing Board are Abbey Newman, Associate Director of the Center for East Asian Studies at the University of Chicago; Charlene Polyansky, who has laid out and printed Points East since its inception and brings her administrative experience to SJI; and Joshua Zuo, a Kaifeng Jewish descendent who now lives and works in the Bay Area. His story of self-discovery is featured on page one.

A future issue of Points East will contain a summary of the minutes of the Managing Board’s meeting.

As always, we welcome your comments, suggestions and letters.

**Anson Laytner**



**Points East**

Anson Laytner, Editor

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Points East is published three times a year, in March, July and November. Deadlines for submitting material to be included in these issues are January 15th, May 15th and September 15th.

**FINANCIAL REPORT AVAILABLE**

SJI members interested in receiving a copy of the annual financial report should send a self-addressed envelope to: Prof. Steve Hochstadt, Treasurer of the Sino-Judaic Institute, 34 Colgate Rd., Unit 1, Roslindale, MA 02131 USA

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**Bequest Request**

**Please consider putting the Sino-Judaic Institute in your will.**

## In the Field

- Sugihara Facebook Page Now Sugihara & Zwartendijk

Vera Schwarcz passed along information that there is a new, revised group on Facebook that recognizes the work of Dutch Consul Zwartendijk who, along with Sugihara, was responsible for issuing several thousand visas to Jews desperate to flee the Nazis in Lithuania. The previous Sugihara Facebook page is now the Sugihara & Zwartendijk Visas & Recipients page. Check it out: [https://www.facebook.com/groups/780827605401448/?multi\\_permalink=2130070517143810%2C2129274710556724&notif\\_id=1635809451261558&notif\\_t=group\\_activity&ref=notif](https://www.facebook.com/groups/780827605401448/?multi_permalink=2130070517143810%2C2129274710556724&notif_id=1635809451261558&notif_t=group_activity&ref=notif)

- Singapore Gets a Jewish Museum

On the ground floor of the Jacob Ballas community center — named for the Iraqi Jewish philanthropist who chaired the Singapore and Malaysia stock exchange in the 1960s — a new museum tells the full story of Southeast Asia's oldest continuing Jewish community, beginning with the arrival of the first Jew in 1819. The museum highlights a time when some of Singapore's most important figures were Jewish, such as David Marshall, who became the city-state's first chief minister in 1955. Guests can scan QR codes to hear the voices and speeches of Marshall and other figures, and view videos, photographs, and artifacts from the community's rich past and present.

The museum is the product of three years of development but delayed by the pandemic. Finally, on Dec. 2, 2021 the museum opened to the public. Virtual visits to the Jews of Singapore Museum can be scheduled online at: <https://singaporejews.com/museum/visit-us/>

- Al Dien's Last Lecture

Past SJI President and Stanford Professor Emeritus Al Dien, a spry 94-year-old, gave his last lecture —focused on Chinese dynasties—to an audience of middle school teachers from across the United States as part of a four-day seminar that was organized by Edman and Sabrina Ishimatsu and co-sponsored by the Stanford Program on International and Cross-Cultural Education (SPICE), the National Consortium for Teaching about Asia, and Stanford's Center for East Asian Studies.

The praise from teachers for Dien's lecture was effusive. One of the teachers in attendance commented, "Thank you, Professor Dien, for the privilege of participating in your last presentation. I could listen to you

forever." Another noted, "It was bitter-sweet to hear that we will be the recipients of Dr. Dien's final lecture. He has so much to tell, and I do hope he will continue to tell it, even if informally."

- The Indefatigable Kevin Ostoyich

SJI Board member Kevin Ostoyich is Professor of History at Valparaiso University. He currently is serving as Distinguished Professor for Shanghai University and a senior fellow at the GHI PRO/UC-Berkeley, where he gave a lecture on Kristallnacht based on interviews with former Shanghai refugees that he has collected over many years. This past year he served as a visiting fellow at Center for Advanced Studies at the Ludwig Maximilian University of Munich and has just been invited back again for the coming year. In addition to serving on the Board of the Sino-Judaic Institute, Ostoyich is an inaugural member of the Shanghai Jewish Refugees Museum International Advisory Board, a board member of CANDLES Holocaust Museum and Education Center, and a non-resident fellow of the American Institute for Contemporary German Studies of Johns Hopkins University. He has published on German migration, German-American history, historical pedagogy, the Holocaust, and the Shanghai Jews. The man needs a "yasher ko'ach"!

## Clarification

Prof. Dan Ben-Canaan notes that there were at least 3 Jewish generals in contemporary Chinese history. One was Dr. Jacob Rosenfeld, another was "Two Gun Cohen", and a third, Lin Hu, a decorated Air Force general who took part in the Korean conflict, introduced the MIG fighter jet to the Chinese Air Force and retired to a sanctuary in Beijing.

PLAAF retired Dep. Chief Lef. General Lin Hu, was born in 1928 in Harbin to a Chinese father and Russian Jewish mother. He was a great Air Force general. He shot down a plane and damaged another before he was shot down himself. When he fell into the hands of the North Koreans after parachuting to safety they thought he must have been American and beat him and kept him out in the cold with very little clothing on. The man also shot down numerous planes during the aerial skirmishes between China and Taiwan in the 50s and 60s. The most important single thing he did was making the decision to import the Su-27 and later, the Su-30 fighter planes.

## Letters

Dear Editor,

Many years ago I exchanged letters with Mr. Michael Pollak, asked him about one brief note I found in a St. Petersburg archive.

Some preparations were made in the mid-1930's to send a Soviet expedition to Kaifeng with the purpose of studying the Chinese Jews, especially their role in the possible "introduction of Aristotelian thought to Chinese philosophy".

The purpose mentioned in the document may seem too unrealistic, and the real purpose may have been pursuing more political aims. No idea what.

My own interest is the biography of one participant, Julian Shchutskii:

[https://en.wikipedia.org/wiki/Julian\\_Shchutsky](https://en.wikipedia.org/wiki/Julian_Shchutsky)

However, to my opinion, another participant was the "driving force" of the project. Vladimir Lvovich (Wulf Leibovich) Dashevsky (1883-1942), the Director of the Bakhchisaray Museum (Crymea) in 1935, known as the collector of Krymchak manuscripts. I regret that I can't find any English reference.

What I know is that Shchutskii taught him Chinese language and that Dashevsky worked as a teacher in the Marxist-Leninist School (for Chinese).

He had a daughter in St.Petersburg. I also heard about his relatives in America and Israel.

I'd be much grateful indeed for any more information about his life and interests in China.

I must also add that the expedition was mentioned only one time in 1936 and had never been carried out (as far as I know). Shchutskii had never been to China and I think that Dashevsky had never been there too due to the political situation.

Sincerely,  
Dmitry Yelesin  
Moscow  
[ydmru@yahoo.com](mailto:ydmru@yahoo.com)

## HANUKKAH THREE WAYS

### Hanukkah in Kaifeng 2020

By Sophia Yan

Excerpted from The Telegraph, 13 December 2020. <https://www.telegraph.co.uk/news/2020/12/13/chinas-tiny-jewish-community-fear-beijing-erases-history/>

For this year's Hanukkah, Amir is lighting menorah candles and reciting blessings to celebrate the holiday's eight nights, as many Jews are around the world. But he does so in secret, worried that Chinese officials will come around – as they often do on religious occasions – to enforce a ban against Judaism, pressuring him to renounce his faith. Sometimes, he's even called in for interrogations. "Every time we celebrate, we are scared," said Amir, not his real name as he asked not to be identified over worries of retaliation. "Whatever we do, we're always very careful to make sure the authorities don't find out."

Since 2015, Chinese leader Xi Jinping has waged a harsh campaign against foreign influence and unapproved religion, part of a push to 'Sinicise' faith – ripping down church crosses and mosque onion domes, and detaining more than a million Muslims in the western Xinjiang region. As well as Christians and Muslims, Mr Xi's suppression has hit China's tiny congregation of Jews, whose ancestors settled more than a millennium ago along the Yellow River in Kaifeng, then the capital of the Northern Song Dynasty. That such a small group can attract the Communist Party's ire shows how far the crackdown has spread...

"It's government policy – China doesn't want to recognise us as Jews," one man, who dreams of training as a rabbi in Israel, told the Telegraph. "Their goal is to make sure the next generation doesn't have any Jewish identity." At home, he teaches everything he knows to his child, just as his forebears – most likely merchants from Persia – did for generations. In that way, Kaifeng's Jewish heritage survived dynasties, wars, natural disasters and the Cultural Revolution, when many destroyed genealogical records to hide their lineage. It has also helped them manage without a rabbi for more than 150 years.

They are fighting to keep their history alive, even though "asserting their desires to be connected with their Jewish heritage falls afoul of the official [Chinese] position on unauthorised religions," said Anson Laytner, a retired rabbi and president of the

Sino-Judaic Institute...

Chinese authorities are also concerned about undue foreign influence if the Kaifeng Jewish community is allowed to build links with Jews abroad. "In terms of numbers, it's so insignificant, but in terms of potential attention, it's much, much bigger," said Noam Urbach, an Israeli academic who has studied the Kaifeng Jews. Their existence can "raise a lot of attention among the international Jewish community."

In Kaifeng, stones engraved as far back as 1489 with the community's beliefs and ancestry that used to mark a 12th-century synagogue have disappeared from a public exhibit. An ancient well, believed to be the synagogue's last ruins, has likewise vanished under a cloak of cement. The authorities have also torn down the city's few Hebrew signs that once marked the Teaching Torah Lane. In that same lane, a spot where a few dozen Jews – some of whom were government officials – used to meet for services is now plastered in propaganda about China's "management of religious affairs." They include reminders that Judaism is prohibited. A security camera is directed at the entrance. A handful of schools that taught Hebrew and Judaism – established by foreign Jews visiting Kaifeng – have been forced to shutter. Displays in a museum and historic merchant guild hall that documented the history of Jews in the city have also disappeared in favour of large pictures of Mr Xi. The crackdown is so intense that Kaifeng residents are afraid to dine together in public. "It's a small place," one Jewish man said. "Restaurant managers know that we are the Jews, and they will report us to the authorities." Across the city, the remaining trace of Jewish heritage appears to be two tombstones with the Star of David and epitaphs in Chinese and Hebrew – but even this, they fear, will soon be gone.

Yet the Jews in Kaifeng are remarkably resilient, and have found ways to keep their faith alive underground. Each week, meetings are held in secret to celebrate Shabbat, the Jewish day of rest. Many don't eat pork, though keeping fully kosher is risky and expensive. But for holidays, they pool money for kosher meat and wine procured through a network of friendly intermediaries.

At home, residents decorate with photos of Israel, stars of David and traditional Passover seder plates, and serve guests tea in jars that used to hold *yahrzeit* candles lit in memory of the dead. One man flung open a cabinet

revealing a prayer shawl and a collection of kippahs, a head-covering for men. Most proudly pronounce Israel with a Hebrew accent. Unable to obtain religious materials, they buy Bibles and read the Old Testament – more or less the same content as the Torah – and disregard the New Testament. They also pass around dog-eared pamphlets with translations compiled during a brief revival when Jewish scholars, rabbis and tourists flocked to Kaifeng as China opened up in the 1990s. Now, "no print shop dares to help us copy these," said one resident...

Mr Laytner does not consider the suppression to be specifically anti-Semitic – a sentiment experts say is unusual in China. The country sheltered thousands of European Jews fleeing the Nazis, and today, many Chinese view Jews favourably, typecasting them as an affluent bunch in influential positions – bankers, politicians, lawyers, doctors, film directors. "In fact, the history works in their favour, because Jews were treated like garbage all over the world, but the Chinese accepted them," said Moshe Yehuda Bernstein, a researcher in Australia who has written on the Kaifeng Jews. "It's something the Chinese could be proud of, yet recently in this clampdown on unofficial religions, they've taken away all historical evidence of a Jewish presence in Kaifeng, which is absurd."

China's ministry of foreign affairs denied the "so-called suppression," instead highlighting that it had once welcomed Jewish refugees in a written response to the Telegraph.

Kaifeng Jews hope Israel will support them, though they aren't considered Jews under Israeli law – after generations of intermarriage, Judaism has not been consistently passed down the maternal line. Mr Laytner also doubts that Israel wants to jeopardise Sino-Israeli relations "for the sake of a couple of thousand people." Indeed Israel has deepened trade ties with China over recent years. The Israeli embassy didn't respond to multiple requests for comment.

But while those in Kaifeng insist they're proud to be Chinese and only want to preserve their history and traditions, the crackdown has been very painful. "We love our country; we're not criminals; we just don't eat pork," said Amir, blinking away tears. "Why do we have to practice our faith in secret, and live floating on the fringes of society? It's really hard to bear."

## Hanukkah's Message

By Michael Freund

Excerpted from the Jerusalem Post, 18 November 2021

...there is one small community that will be unable to mark the festival [of Hanukkah] this year, a tiny, beleaguered group whose most basic rights are inexplicably being repressed: the few hundred remaining Chinese Jews of Kaifeng, China.

And in the spirit of our Hasmonean forbears, who bravely hoisted the banner of Jewish solidarity and identity, it is incumbent upon us to raise our voices in protest and speak out on their behalf... Nowadays, in this city of over 4.5 million, there are still several hundred people – perhaps a thousand at most – who are identifiable via family trees as descendants of the Jewish community. After a brief flowering of communal identity in the early 2000s, Kaifeng's Jews were suddenly hit with unprecedented repression starting in 2014. During the Passover holiday, local authorities raided a Jewish center in Kaifeng that was operated by Shavei Israel, the organization I chair and forced it to close.

In subsequent years, additional measures were taken with Kaifeng's Jews being prohibited from gathering on the Sabbath and festivals. Many were even forced to take down the mezuzot on the doorposts of their homes.

And as the UK Daily Telegraph reported in December 2020, Kaifeng's authorities have undertaken a systematic campaign to erase any physical trace of the Jewish community's historical presence in the city.

Museum exhibits in Kaifeng which once touted its Jewish history have been closed, the remains of the synagogue have been removed and the site of the ancient mikveh (ritual bath), located at a municipal hospital, has been shuttered.

Since Jews are not an officially recognized minority group in China and Judaism is not accorded the status of an official religion, the question of Kaifeng Jewry's status is a sensitive one for the Communist regime, which views them as full-fledged Han Chinese.

Nonetheless, it should be clear that in

a country of over 1.4 billion people, a few hundred Jewish descendants in Kaifeng hardly pose a threat to China's social or political order.

And yet, despite the close ties that have developed between Israel and China, the Jewish state has done virtually nothing to protest the treatment of Kaifeng's Jews. As far as is known, the Israeli embassy in Beijing does not reach out to the community nor does it seek to plead their cause with the Chinese regime.

And the same holds true for the American Jewish leadership, which has remained deafeningly silent over the years.

This cannot be allowed to continue. We cannot and must not abandon the Kaifeng Jews or sacrifice them on the altar of Chinese economic power.

Many of them are doing the best they can under very difficult circumstances to reconnect with their Jewish heritage. But under the watchful eyes of the Communists, who monitor their activities and intimidate them, Kaifeng's Jews and their history are slowly and inexorably being snuffed out.

In its discussion of Hanukkah, the Talmud in Tractate Shabbat 21b says that the mitzvah is to place the lights, "at the entrance to one's house outside," but it also states that, "in times of danger, one lights inside and that is sufficient."

Sadly, unless the State of Israel and world Jewry speak up with a loud and clear voice and protest the treatment of Kaifeng's Jews, they will be forced to kindle the Hanukkah candles behind shrouded curtains and locked doors, for they are truly living in "times of danger."

*Michael Freund is the founder and chairman of Shavei Israel (www.shavei.org), which assists lost tribes and hidden Jewish communities to return to the Jewish people.*



Chinese character dreidels made by Shavei Israel

## Chinese Students Celebrate Hanukkah at Yeshiva University

Excerpted from YU Revel News, Faculty, Student and Alumni Profiles, News, <https://blogs.yu.edu/revel/2021/12/09/hanukkah-guangming-jie-chinese-students-celebrate-jewish-festival/> 9 December 2021

In Chinese, Hanukkah is Guāngmíng jié, "festival of light." The Chinese word for "light" here also has the metaphorical sense of "hope," as in Biblical Hebrew, for example in Psalms 27:1, "God is my light and salvation"...A small group of Chinese YU students at the Katz School of Science and Health enjoyed a first-hand experience of this Jewish festival and learned more about its meaning and rituals at the home of Mordechai Cohen, Professor of Bible and Associate Dean of the Bernard Revel Graduate School of Jewish Studies, on the first night of Hanukkah this year, Sunday, November 28, 2021. This joyous event has since been posted and re-posted on WeChat—the popular Chinese social media app, bringing new meaning to pirumei nissa, publicizing the miracles of Hanukkah.

The Chinese-Jewish conversation (CJC) at YU, of which Professor Cohen is the founding director, held its last on-campus event on March 3, 2020: Jewish and Chinese visions of an Ecological Society, as reflected in biblical sources and modern Israeli culture, as well as ancient Confucian teachings and modern Chinese society. The next day, YU shut down because of the pandemic. Since then, CJC has worked mainly online, creating a robust video library and a blog on Jewish culture published in Chinese on WeChat.

Yet CJC was originally intended to provide a home away from home for our Chinese students at YU—and so, we sought an opportunity to hold an in-person gathering. As Allen Wang, from Beijing, remarked: "At Professor Cohen's home, together with

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his family, my friends and I really felt at home. We tasted traditional Jewish foods and lit the first candle of Hanukkah together. We talked freely about Chinese and Jewish cultures. We increased our deep friendship from this gathering and look forward to the next one very much!"

The CJC Hanukkah event indeed brought greater understanding between our two ancient cultures, as the Chinese students noted many similarities and shared values to their festivals back home, which, like Hanukkah, are family-oriented and involve lots of delicious foods.

Grace Choi, from Wuhan, commented, "I had heard of Hanukkah; but this was the first time I learned about its origins and experienced it in a Jewish family. From the rituals to the food, to the story behind them, Professor Cohen gave us a special lesson, which gave me a deeper understanding of ancient Jewish culture. It is similar to Chinese culture. Both are thousands of years old, but still maintain their unique charm"...

The Cohen family lit the Hanukkah candles and sang Hanerot Halalu and Maoz Tzur with the Chinese audience, a group of young Chinese people eager to learn about Jewish culture, which, on the one hand is different from theirs, but, on the other hand, shares similarities, which reveal by investigating them further.

This impact is reflected in the words of Sophie Wai, from Tainan: "This was such a heart-warming night immersed in the Jewish culture. I love the part of our hosts singing Maoz Tzur and lighting up the Menorah one by one. It shows how Jewish people are closely related to their family and their culture."

Apart from the rituals surrounding the Hanukkah candles, we also made latkes—which were eagerly consumed. Actually, Professor Cohen, his family, and the students, even had fun grating the potatoes and onions (crying a little bit), combining the other ingredients and cooking the latkes all together.

Christina He, from Beijing, remarked: "I learned lots of Jewish traditions and ate the very delicious potato pancakes! I also felt very excited to light the Hanukkah candle for the very first time. Many thanks to Professor Cohen, who hosted us!"

After dinner the Cohen family introduced the Chinese guests to various dreidel games, in which the Chinese students participated eagerly. As Riley Zhang, from Suzhou, China, remarked: "We also played with the spinning top (dreidel)! This is a very interesting game, everyone at the party is keen to show their skills best. Although winning more chocolate coins is exciting, spinning top is more like a spirit. It makes people

willing to put down their phones and play games with their partners. This is a rare happy time. It reminds me of those happy moments when I was young."

The Chinese students put their own spin, so to speak, on the dreidel games that reflects the outlook of traditional Chinese culture and values. As Ms Zhang continued: "I also saw the friendship and love between the children and the generosity of sharing with each other from this game. Some players would take the initiative to distribute to the person with the least chips, and the player with the most chips would continue to distribute to the person who lost the chips when turning to the next round. A dynamic balance was achieved in everyone's hands. I think this might be the epitome of a fair society full of sharing spirit and love."

Ms Wai, likewise, remarked: "The Jewish dreidel game is simple but meaningful. I love that there is an option of giving away your chocolate coins to others and that everyone needs to give away one out at the end of each round. It reminds us the importance of sharing and caring for others!" In the ancient Confucian tradition, learning and self-improvement through actions of caring for others in society are core values. It is not difficult to see, then, why Jewish tradition resonates with Chinese audiences...

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## Israel Refrains from Signing UN Statement on Uighurs

By Jacob Magid

Excerpted from *Times of Israel*, 26 Oct. 2021, <https://www.timesofisrael.com/in-effort-to-placate-china-israel-refrains-from-signing-un-statement-on-uighurs/>

Israel refrained from signing on to a joint statement at the United Nations last week that expressed concern over Beijing's treatment of its Muslim Uighur minority, an Israeli diplomatic official told *The Times of Israel* on Sunday.

Forty-three countries signed on to the French-led statement, which called on China to "ensure full respect for the rule of law" in the Xinjiang region where "credible" reports "indicate the existence of a large network of 'political reeducation' camps [with] over a million people [who] have been arbitrarily detained." Among the signatories were Australia, Canada, Germany, Japan, Poland, Turkey, the UK and the US...

Asked for comment on the matter, the Foreign Ministry said in a statement, "Israel expresses its concerns about the Uighurs in various diplomatic tracks. One example of this was our signing onto the Canadian statement [on the Uighurs] in June at the Human Rights Council. Our position on the issue has not changed."

Elaborating on the decision-making process on condition of anonymity, an Israeli diplomatic official said that Jerusalem has "other interests that it has to balance" in addition to its concern over human rights in Xinjiang...

Israel signed onto a nearly identical declaration against China in June following "encouragement" from the Biden administration, an Israeli official said, while clarifying that Jerusalem supported the measure regardless. But the government has also pushed back on some US efforts to lure it away from expanding economic ties with China, which has also been among Israel's fiercest critics at the UN over its treatment of the Palestinians.

A senior diplomatic official briefing reporters after Foreign Minister Yair Lapid's visit to Washington earlier this month said that: "China's importance to the Israeli economy is very significant, and we need to find a way to talk about this issue in a way that does not harm Israel's interests"...

Earlier this month, an Israeli official told *Tol* that Jerusalem is willing to modify its relationship with China, and has not shied away from criticizing Beijing's human rights record in international forums. However, Israel, along with other allies, has been put off by US requests to reject tenders from certain Chinese companies when those same firms are operating on American soil.

Amid a US-China trade war that has ebbed and flowed in recent years under both the Trump and Biden administrations, Israel and China have seen warming relations and more interest in Israeli innovations, especially in medical tech, robotics, food tech, and artificial intelligence.

Washington's main concerns lie in potential dual-usage technologies, where various technologies would have both civilian and military applications. At the same time, Israel has regulations in place to prevent the sale of sensitive military-related technology to China (and other countries), following a 1990s deal in which Israel had to scrap the sale of advanced airborne radar systems to China amid fierce US opposition.

**Island**, *continued from page 1*

which religion should I practice? I'm still a rational guy and I would not choose my beliefs just by flipping a coin.

Obviously, Christianity and Islamic are easier to access in the mainland of China; Judaism is even not one of the five legal religions in China; there is no category for Jews in the Chinese list of 56 ethnicities, no space for the Jewish ethnic group. We Jewish descendants could only use Han or Hui on our ID cards; there is no category for Jews in the Chinese list of 56 ethnicities. The Han is the majority of Chinese population and Hui basically is the Islamic Chinese minority. The local Kaifeng people know we are different, they use different colors to distinguish us, calling the Muslims "the Hui with white hats" and the Jews "the Hui with the blue hats (kippah)". That's why my grandparents used Hui as our ethnicity on our ID cards. (If you are interested in this topic, I recommend you read the article "Chinese Jews of Ancient Lineage Huddle Under Pressure" <https://www.nytimes.com/2016/09/25/world/asia/china-kaifeng-jews.html>.)

As you can imagine, there is no way for me to find a synagogue, so I decided to have a look at the church and the mosque instead, and I have to say I got totally different feedback from these two religions.

I went to visit a mosque during the summer and the weather was really hot. I have zero religious knowledge and I'm wearing shorts, showing my knees, so they didn't welcome me because I was not respectfully dressed. (By the way, later I found out that Orthodox Judaism has the same rule, so I'm happy that I went to the mosque before I went to the synagogue!)

Then I went to a church and I had to make a basic self-introduction at the beginning of a Bible study class. After class, the leader, a missionary, came to me directly and privately and the first question he asked me is where my ancestors came from. After I told him that my ancestors came from Kaifeng, he told me that, although he is a Christian, his major is research on Judaism so he knows I'm a descendant of the Kaifeng Jews. My family name, Zuo, is very rare among normal Chinese people, but it is one of the most important family names in Kaifeng Jewish community history. Tang Zuo was the first high-level Jewish officer in ancient China records. He was also the author of the 1512 Kaifeng Jewish stele. You can still see this stele in Kaifeng now. In fact there are just two groups of the Zuo family among the Hui Chinese. One is in Hainan and they are Mongolian descendants who converted to Islam. The other Hui family is the Kaifeng blue hat Hui, who are Jewish.

By the way, there is one interesting thing, if one family all moves out of Kaifeng then it seems that the rest of the Kaifeng Jews will

erase that family name on the 1489 stele. If you look carefully at the pictures of the ink rubbings of the 1489 stele and 1512 stele there should be 17 (shi qi) family names or 70 (qi shi) families in the Kaifeng Jewish community, but you can see very clear marks of erasure, meaning that they changed the number to only 7 (qi) families – and that's how Seven Clan families came about. And this action seems happened quite recently, within the past 100 years. You can still see the full text of the names listed in other places. For example, "The Jews of Kaifeng in Ancient Times: A Summary and Study of Chinese Documents" shows the full text in ancient Chinese as: "There are Li, An, Ai, Gao, Mu, Zhao, Jin, Zhou, Zhang, Shi, Huang, Li, Nie, Jin, Zhang, Zuo, Bai etc., seventy surnames." "Seventy surnames" is suspected to be the wrong spelling of seventeen surnames because of the seventeen surnames listed. But at least the 1512 stele and the author's name, Tang Zuo, still remain.

My grandmother's family name is Jin. It is also very rare among Chinese people, just not as rare as Zuo, and also one of the 17 families of the Kaifeng Jewish community, and some members of the Jin family still live in Kaifeng. My grandmother's family moved from Kaifeng to Beijing before my grandparents moved to southern China. My great grandfather was a provost of Peking University but due to fear of revolution, he ran away back to his hometown of Kaifeng and got married there.

More importantly and coincidentally, the leader of that Bible study class, his professor is also a Kaifeng Jew and a very successful businessman who owns four on-listed companies. Considering the number of Kaifeng Jews in China is less than 1000, the possibility is very low that two Kaifeng Jews would be connected in this way. (The story about this professor and me is worth another article, but not today.)

So I was more welcomed by the church because Christians also claim they are the descendants of Issac, not Ishmael. I thought this might be the path that the LORD leads me to go on. So I spent a lot of time in this church studying the Bible, whether the so-called "New Testament" or "Old Testament" and, although I doubt some fundamental issues like the Trinity, I still decided to be baptized and become a Christian. The missionary did welcome me to become a Christian but when he found out I was going to study in Taiwan, he suggested that I be baptized in Taiwan instead of mainland China because the baptism in Taiwan is more traditional and not just sprinkling water on the head.

I think that's reasonable, good stuff worth waiting for, right?

So I waited until I flew to Taiwan. I went to a church less than one week after I settled in Taiwan and the first sentence I said to a

church member is: I want to have a baptism. But suddenly everything changed.

If you have been to Taiwan, you know that the people there are very friendly and welcome everyone, everyone except mainland Chinese. Taiwanese are eager to seek friendship and admit people from foreign countries. The more friendly Taiwanese welcome foreign people, the more hostility they show to the mainland Chinese. It's about geopolitics. More and more Taiwanese people are trying to seek independence (from China) and both sides launched a massive propaganda war. The people like me have to suffer from it. I will always be in the minority, even the minority of the minority, whether in China, or Taiwan, even in the United States.

So just like red-hot iron meeting cold ice, even though I was in a church, I still felt hurt, and I just wanted to run away. I also asked for help from some other Christian organization, but it still was not so helpful. I still receive their weekly email until today.

So I started to explore other possibilities and I searched online and got the contact information for Rabbi Einhorn. One day, finally, I got up enough nerve to send an email to Rabbi Einhorn. Rabbi replied and asked to have a meeting with me. During the meeting, Rabbi asked me a lot details about my family, kind of like a background check. After he confirmed my identity, he asked me to join the Shabbat service.

I still remember the view of sun and clouds after I stepped out of Rabbi Einhorn's office. I looked at sky and God seemed to be staring at me and smiling to see his work.

So I start attending services. Now, unlike other Taiwanese who rely on the public transportation or motorcycles, I have a car and I do enjoy driving, and this makes me free to take the responsibility to drive the Rabbi from his office to the synagogue and back to his home.

Rabbi Einhorn, although he was 97 years old when I met him, he was still as aggressive as a younger man. When the traffic signal turns from green to yellow, sometimes Rabbi will even argue with me, asking me why I did not just go through the light, and I feel so funny, and laughably explain that this for concern of his safety. But he says that if we always go the light we'll go through so smoothly because I'm with you. And after I'm more familiar of the time set of the traffic signals on the way between the synagogue and office and home I can see that he is right. We even invented a kind of time racing game, just counting the seconds that we can go through, and when we go through and it turns to yellow, I cheer like we won a game: "We did it!" Our relationship was not just driver and passenger, it was more happy and joyful. Sometimes he could behave more like a naughty boy when he is with me and I think that's why Rabbi loved to let me to take him for a ride.

Before I took the responsibility of driving Rabbi Einhorn, he used to take a Taiwanese taxi, and he would quarrel with the driver, and the driver would become so angry that he took Rabbi back to the place where he got on board. Can you imagine a 97 year-old foreign man arguing with a local Taiwanese taxi driver on the road? That's so funny. In fact, when we introduced the age of Rabbi Einhorn, he always said, "I'm not 97 years old, I'm 97 years young." Whatever his real age, he always lived like a young man. And I believe this kind of spirit is one of the reasons why Rabbi had such a long life.

As some of you may know, Rabbi Einhorn lived in Taiwan for a long time, it seems that he can understand a lot of Chinese words even sentences, but he refused to admit that he can understand any Mandarin. So when people have some drama on some issue, what I call synagogue political, sometimes they will discuss it in the car in front of the Rabbi, then Rabbi Einhorn can understand what's the people's real thoughts. I didn't know this trick until about one year later, but whether in Chinese or in English, every time I always try to stand with the Rabbi, which makes Rabbi and me become closer and closer.

The other interesting story is that once I took Rabbi Einhorn back from the synagogue to his home. Rabbi seemed to have some seat belt issue, so I stopped the car and tried to help him. What's interesting is that we stopped exactly in front of a small police station near the synagogue and, after I opened the driver's door and ran to open the back seat door, the police officers thought we are going to file a case or something, they all came running out of the police station, staring at us, a young man and an elderly foreign gentleman. They asked: "Anything

wrong?" "We're all good!" I replied, and then I helped Rabbi Einhorn fasten his seat belt and we drove away, leaving the police officer alone to scratch his hair. I was laughing with Rabbi Einhorn all the way.

Due to the switch of the modern rabbinic Judaism from the male line to the female line, and because the Kaifeng Jews still follow the traditional male line, Rabbi Einhorn hosted a conversion ceremony for me with several witnesses. I still remember that day what he said to me: "Welcome back, finally you found your roots." Such simple words, but so meaningful to me.

In fact, I always say it's a miracle that I met Rabbi Einhorn in Taiwan. You know, we Kaifeng Jews never call ourselves Jews or Judeans, we call ourselves Israelites. It may show that we are the descendants of the kingdom of Israel, the so-called Ten Lost Tribes. According to modern studies, we moved to the east, first to Persia, then India, and finally settled down in Kaifeng. Meanwhile, the descendants of the kingdom of Judea, the Jews, moved to the west, basically to Europe – just like Rabbi Einhorn, who was born in Vienna. Both of his parents were killed by the Nazis. He fled to Britain and become an orthodox rabbi, then came to the US. Finally, we met on that small island called Taiwan.

Rabbi Einhorn will be buried in Israel. He had traveled across the whole world, and finally, he will return to our shared ancestral home, our Holy Land.

Now I live in America. As a co-founder of a tech startup in the Bay Area, my journey is still going on. I also met a lot of Jewish friends here, in fact, America is also a big island, just big enough can be called a new continent.

We, Rabbi Einhorn and me, all the Jews and all the Israelites shared the same starting point on the old continent, we just chose different directions, then, after witnessing so much tragedy on the old continent, as the descendants from the kingdoms of Judah and Israel, we met on island or continent for a short time. In the end, across the whole world, we will meet in the same destination again, where all the story begins and all the story ends. I hope that one day, my child or I will also go back to Israel.

This is the fulfillment of the prophecy, the reunion of Judah and Israel, as noted in Ezekiel 37: "The word of the LORD came again to me, saying, 'Now you, son of man, take for yourself one stick and write on it, 'For Judah and for the sons of Israel, his companions'; then take another stick and write on it, 'For Joseph, the stick of Ephraim and all the house of Israel, his companions.' Then put them together for yourself one to another into one stick, so that they may become one in your hand. And when the sons of your people speak to you, saying, 'Will you not declare to us what you mean by these?' say to them, 'This is what the Lord GOD says: "Behold, I am going to take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will put them with it, with the stick of Judah, and make them one stick, and they will be one in My hand."'

*This is a brief article of the story of Rabbi Einhorn and me. A Taiwanese publisher asked me to write a book about Rabbi Einhorn. I discussed it with the Rabbi and got his permission. He also provided a lot of resources to help me. I will try to finish it one day.*

*May his memory be a blessing.*

## BOOK NOOK

### The Last Jews of Penang,

by Gregory Zayn, with illustrations by Arif Rafhan. Matahari Books, 2021. 39 pages. Product Code: 9789672328711

By Jordyn Haime

Excerpted from JTA, 1 December 2021  
Scholars do not know exactly when Jews first came to Penang, one of the smaller states in Malaysia, located on the Southeast Asian nation's western island.

The Jewish cemetery in the region's capital city of George Town, on a street formerly called Jalan Yahudi — "Jewish Way" — gives an estimate: its first burial was of a Mrs. Shoshan Levi, in 1835. By the turn of the 20th century, a census showed a Jewish population of 172.

But Jews no longer roam the streets of

George Town, and haven't in large numbers for decades. Jalan Yehudi has since been renamed for a Malay writer, Zainal Abidin, and the former synagogue around the corner has not been inhabited by Jews since it closed in 1976. Without enough Jews to fulfill a minyan, or Jewish prayer group of 10 men, the building is now a trendy coffee shop...

"The only thing that does exist [in Malaysia today] are people of Jewish origin, say, people who have a Jewish ancestry somewhere in the family tree, but those people converted to Islam in order to intermarry into the Malay community," said Zayn Gregory.

Gregory, an American who himself is a half-Jewish convert to Islam and now lives in the Malaysian city of Kuching, has recently penned a book about Penang's Jews. The Last Jews of Penang is...a short,

all-ages graphic novel, complete with colorful watercolor illustrations of old George Town streets and synagogue scenes by artist Arif Rafhan.

It profiles the history of the once-vibrant Jewish community that occupied old George Town, explaining Jewish ways of life for readers who may have never met a Jew, and highlighting some of its famous figures like David Marshall, who would go on to become the first chief minister of Singapore (under British Commonwealth rule). "The book is sort of a requiem for the community that used to be — those who are aware of the vanished community have a sense of the way in which we have been diminished by their passing. The hope is this book will bring more awareness to the rich multicultural reality of the Malaya [the name of the region until the early 1960s] that used to be," said Gregory, who is a lec-



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does even the comedic cynicism of the classic 1964 Israeli movie “Sallah Shabati,” in which plaques are rotated to honor each naive visiting benefactor. Sugihara’s plaque — “In appreciation of the humane and courageous actions that saved 5,000 Jews from World War II” — was tossed aside, and the area redeveloped as a residential neighborhood. The story only came out when Nobuki went looking for the forest, in vain, after hearing from Japanese tourists who couldn’t find it. (KKL-JNF held a second event in Kiryat Hayovel with Nobuki and his family, on Wednesday, dedicating a new park in Sugihara’s memory.) Even Monday’s ceremony, or rather Nobuki’s arrival as guest of honor, was curiously complex. He was denied an entry visa by Israel’s bureaucrats, because he had not completed all the COVID-related paperwork, including a clause that required him to specify where he would quarantine if he tested positive while in Israel — a detail he not unreasonably explained would need to be provided by his hosts.

You would have thought the sheer irony of the situation would have been sufficient to prompt a very rapid re-think: The Jewish state was refusing to issue a travel visa to Nobuki Sugihara, to attend an event to honor his father, a diplomat who bent and disobeyed his country’s supremely authoritarian bu-

reaucracy to issue thousands of travel visas, saving thousands of lives and enabling life for hundreds of thousands of descendants.

But it was only when The Times of Israel was contacted by Altea Steinerherz, whose grandfather Itche Topola was saved by Sugihara, and reported on the impasse, four days before the event, that officials, prompted by an outcry that reached ministerial levels, cut through the red tape and provided Nobuki with his documentation.

Nobuki, 72, his father’s last living son, told the audience on Monday that Chiune felt that if “even two or three people” would find their way to safety — from Lithuania, through the Soviet Union via the Trans-Siberia Railway, across to Japan, and on to other destinations, requiring a great deal of further assistance and good fortune — that would be “a miracle. But the real miracle, he didn’t know.” He said his father “never imagined” that so many beneficiaries of the documents he issued would manage to survive; now, Nobuki estimated, there were several hundred thousand descendants of those who were able to escape to safety.

Over 100 people attended the event, which was covered by Japanese television stations, including survivors and their descendants. Some of them carried lists of the recipients of Sugihara’s visas and framed copies of the docu-

mentation itself. Descendants of teachers and students from the Mir Yeshiva — whose entire student body was saved thanks to Sugihara’s and Zwartendijk’s documentation — introduced themselves to Nobuki and posed for photographs with him.

The Japanese ambassador to Israel, Koji Tomita, was among the speakers, and expressed pride “to have such a determined senior colleague” as Sugihara, whom Japan posthumously honored in 2000.

Mayor Moshe Lion said the event was “the most emotional” such dedication ceremony he had attended since taking office three years ago, because of the vast numbers of descendants given life thanks to Sugihara’s actions. “We love you,” Lion said, addressing Nobuki and other members of the Sugihara family. “We will always appreciate what you did — and by ‘we,’ I mean the residents of Jerusalem and the people of Israel.”

Also present was US diplomat Jonathan Shrier, deputy chief of the US mission here, whose father was included in a visa Sugihara issued to his grandparents and family. When I asked US envoy Shrier if there are any lessons he has taken from Sugihara’s actions, which so directly affected him, Shrier answered that he tells his family at the Passover seder...that “miracles happen because of people.”

**Book Nook**, *continued from page 8*

turer in landscape architecture at the University of Malaysia Sarawak and a writer and translator of Malay poems.

He became fascinated about the little-known history of Jews in Malaysia through stories he read in local news outlets, and was later approached about the idea by the book’s publisher, Matahari Books. Gregory converted to Islam at age 17, a decision he credits to being caught in the middle of a mixed Jewish and Christian family, not strongly identifying with either. He later made the decision to move to Malaysia with his wife, whom he had met in the United States but was born and raised in Malaysia. The country is more than 60 percent Muslim, with nearly 40 percent of people identifying with other faiths.

Judaism wasn’t a big part of Gregory’s life before moving to Malaysia, he said. “But being here, it’s a country where Judaism is not widely known or understood. Most

people have never met a Jew in their life. And there’s unfortunately a lot of misunderstanding and, you know, sort of prejudices born out of ignorance.”

Doing the research and writing the book brought him closer to his Jewish roots. When he learned that there was once a Jewish community in Malaysia, “that really clobbered me. I was so amazed,” Gregory said. “I felt like it was really an opportunity for me to share something about myself that is still very much a part of me.”

Little research or significant writing has been done about the Penang Jews — Gregory used mostly local newspaper and magazine articles, in addition to one study written by Australia-based researcher Raimy Che-Ross [<https://www.scribd.com/document/401789216/Abs-Raimy-CheRoss>]...

Many Jews began leaving Malaysia during World War II with the help of the British. Those who stayed mostly left by the 1970s

as antisemitism became more pervasive in everyday life...Those who fled Malaysia went to Australia, Israel and the United States; many others would go to nearby Singapore, including Marshall.

The last known ethnic Jew in Penang was David Mordecai, a well-known hotel manager whose family first came from Baghdad in 1895 and who died in 2011. He is buried in Penang’s only Jewish cemetery, which has been cared for by the same Muslim family for generations.

Scholars have said the loud voices of politicians do not necessarily reflect the opinions of everyday Malaysians; they argue that many who reject the country’s religious nationalism have begun to reject the country’s tradition of Jew hatred. Gregory agrees, and hopes his book will help build bridges with the faraway Jewish people that he still considers a major part of his life, and who once called Penang their home...

## In Memoriam

### Kenneth Lubowich

25 May 1950 – 4 November 2021



#### Remembering Ken

By Beverly Friend

The year was 1987, and I was speaking to members of the Oakton Community College Education Foundation about a student tour on British Theater that I had recently led to London. As a brief aside – still on the topic of educational travel – I mentioned that we currently had a professor from Nanjing University living with us. This was Xu Xin, who had befriended my late husband Jim when he had taught in China.

Imagine my surprise when the first person to approach the podium at the end of my talk ignored everything that I had said about Great Britain in favor of discussing China. Neil Brief, a well-known rabbi from Niles Township Jewish Congregation, announced that I must meet a member of his congregation who had a Chinese wife and regularly travelled to China. That is how we came to meet a man who changed all our lives: Ken Lubowich. Later, with Xu Xin and Ken's guidance, Rabbi Brief became the first to lead a tour to China, and most especially to Kaifeng – this was the impetus for many tours that followed.

In his all-too-brief 71 years, Ken who wore many hats – Niles West High school wrestling champion and later its coach, acupuncturist, sports medicine expert, photographer, writer, teacher, world traveler, and experienced Sinophile – not only arranged educational tours but also international adoptions.

He was President of China Educational Travels from 1985 until his death, Assistant to Chief Medical Officer for the 2008 Beijing Olympics, and also a board member of both the China Judaic Studies Association and the Sino-Judaic Institute. The educational tours he created and often led varied in subject from acupuncture for doctors and veterinarians to studies of the history of the Jews of China (with Xu Xin). Ken planned and arranged all seven of my trips to China during the past 30 years.

He could not have done more for me or for Xu Xin had we actually been family.

I always felt included in his amazingly close-knit family. Ken, Li Hwa and their three sons, Corey, Jamie and Kevin, lived only a few blocks from his parents, Martin and Shirley, and moved freely between both homes. All large occasions—were celebrated at his parents' home and I fondly remember enjoying many Chinese New Year festivities there, happily passing out the little red envelopes with money to the delighted children.

Ken was always brave and optimistic. As his sons tell it: "In 2018 after his brain cancer diagnosis, Ken was far too stubborn to let the subsequent surgery and treatments dictate his behavior. Whenever Ken was asked how he was, he would demonstrate by dropping to the floor for pushups." He had a delightful sense of humor. After a robbery cleared out everything in his apartment, he was left with one coat and one haunting question: how ugly was the coat that it wasn't even worth stealing? Even up until the end, Ken continued to brag about his sons, tell inappropriate jokes, and offer his help to all of his friends with anything and everything as if they were family. Because to him, they all were.

Reading the many beautiful tributes in his legacy book brings back what he brought into so many people's lives. To cite just a few:

*"Ken holds the label "hero" in our book as he helped us adopt our middle daughter from China. He changed the lives of our entire family and in the process, the lives of so many others."*

*"Ken overflowed with wonder and passion. His curiosities and courage led him around the globe, where he pursued his interests in earnest, and ultimately found his life-long love."*

*"Ken was able to make friends everywhere he went. The bond was always reciprocal. Ken has touched my life and I shall forever remember him as a great teacher."*

*"We shared so many aspects of our lives with each other over the years. We could be incommunicado for a couple of months and as soon as we'd start talking to each other, start right where we'd left off as though it were only five minutes ago."*

Xu Xin wrote:

*"We were deeply heart-broken by the news of Ken's death. We have certainly lost a best friend and a brother. Many times we had discussions and planned tours in China. We together led many of his groups of the Chinese traditional medicine, Jewish heritage tours of China, the Feng Shui tours. Thanks to his bilingual skill and fine understanding of both American and Chinese culture, each and every group went well. We were amazed by his ability to solve problems encountered by his groups in China. We*

*enjoyed one another and laughed many times when we travelled together because of his kindness and humor. He cared, shared and taught. During his sick times he showed his optimistic mind and great courage in combating the disease. His untimely passing brought sadness to us all."*

When it came time for me to write painful but heartfelt words in his legacy book, I wanted to deal with the man I knew personally, rather than through the China connection, and penned the following message to him:

*"Oh, Ken, I think what I cherish most now is the memory of the rides where I drove you to the hospital for your chemotherapy. Over the 30 plus years of our friendship, we had rarely been alone – not planning trips to China, not having you help my aches and pains with acupuncture, not participating in celebrations such as your sons' bar mitzvahs and your wonderful Chinese New Years' Parties, but just enjoying a quiet time together. We talked about your health and wishes for recovery. Those rides were full of hope. You were often cheerful and told very corny jokes – which we mutually groaned over. We spoke of our children and basked in their successes. And now, your sons are your legacy – having given them a wonderful start with loving parents (and grandparents). You and your life were eminently worthwhile, providing role models for us all. Your intelligence, kindness, and charisma will long be remembered – never forgotten. Rest in peace, dear friend."*

#### Arthur Rosen

27 October 1922 – 7 December 2021



Jan Berris and Art Rosen

[Arthur Rosen, a founding member of the Sino-Judaic Institute and for many years its Board Chair, died on December 7th at his home in Rockville, Maryland at the age of 99. May his memory serve to inspire us /be a blessing for us all. The following is a eulogy/tribute by Jan Berris, Vice-President of the National Committee on US-China Relations: AL]

## Remembering Art

By Jan Berris

Art was appointed executive director of the National Committee in January 1975, and then president on May 1 of that same year, taking over from president Charles Yost, who, in turn, became chairman of the board. Art served enthusiastically and wholeheartedly for two-plus decades, overseeing and expanding the Committee's move from its primary role of public education to its almost sole focus on exchanges between the People's Republic and the United States.

Art brought a tremendous amount to the Committee – especially a broad understanding of Asia, a deep knowledge of the State Department, and close friendships with its China hands. After graduating from Washington University in his hometown of St. Louis, he served in the U.S. Army in World War II, and then entered the U.S. Foreign Service. His first posting, in 1946, was Shanghai; subsequently he was consul, secretary, and counselor of the Embassy at U.S. missions in Hong Kong, North Vietnam, Thailand, Singapore, and Australia, punctuated by periods of graduate study at Cornell and Yale, and assignments in Washington, D.C. As relations with State were very important for both programming and funding reasons during much of Art's time at the National Committee, the experiences and guanxi from his first career were extremely useful.

He also brought his terrific Chinese language skills: while Putonghua was his main dialect, he had a smattering of Shanghaiese and Cantonese as well, given his early State Department assignments. He was an excellent writer and an even better editor – taking his red pen to everything in sight, including incoming mail! But the most important thing about Art, and the reason he did so well, and in turn was so well-liked, was that he was a thoroughly decent, honest, fair, good-humored man, who delighted in helping others. He was predisposed to liking everyone who crossed his path – which came in exceedingly handy at the Committee – and the term that almost everyone I've spoken to today used about him is “*mensch*.”

A devoted Conservative Jew, Art managed to find synagogues around the world and to keep kosher during all of his foreign postings and many trips to the PRC for the Committee – including his first in 1975 when he accompanied our World Affairs Delegation headed by then-Rockefeller Foundation President Cy Vance, and had the opportunity to introduce U.S. Liaison Office Chief George H.W. Bush to Vice Premier Deng Xiaoping (an introduction

Mr. Bush had been trying to get since his arrival several months previously). After retiring in 1998, Art continued serving for many years as Chair, as a Board member, and as an International Advisory Committee member of the Sino-Judaic Institute.

A *mensch* to the end, Art donated his body to science.

He is survived by his three children, David, Robert, and Lisa.

## Jonathan Goldstein 24 March 1947 – 2 January 2022



The Sino-Judaic Institute recently learned of the passing, from cancer, of Prof. Jonathan Goldstein, professor of East Asian History at West Georgia University from 1981 until 2013; Research Associate of Harvard University's John King Fairbank Center for Chinese Studies since 1985; and one of the West's leading experts on Chinese Jewry. Educated at the University of Pennsylvania (Ph.D., 1973), Goldstein wrote and edited voluminously. His books include *Jewish Identities in East and Southeast Asia* (2014), *Stephen Girard's Trade with China* (2011), *The Jews of China* (2 vols., 1999 and 2000), *China and Israel* (1999; updated Chinese edition 2006; updated Hebrew edition 2015), and *America Views China* (1991). His papers, which include a great deal of Jewish-related material, are repositied at West Georgia University and described at <https://aspace-uwg.galileo.usg.edu/agents/people/285>. A video on “The Jews of China” that Goldstein delivered as a popular lecture may be viewed at: ([https://www.chabad.org/multimedia/video\\_cdo/aid/2703848/jewish/The-Jews-of-China.htm](https://www.chabad.org/multimedia/video_cdo/aid/2703848/jewish/The-Jews-of-China.htm)). Jonathan had no siblings, partner, or children, but was respected, admired and appreciated by many friends and colleagues. Goldstein's papers are available at the University of West Georgia: <https://uwg.galileo.usg.edu/repositories/2/resources/198>

## Remembering Jonathan

By Dan Ben-Canaan

The very sad news of the passing of Jonathan Goldstein z”l, my friend, collaborator, and confidant for more than 20 years, has created a large personal and academic void.

The last time he sent a letter to me was in September 2021. He was deeply concerned with our life under the coronavirus in Harbin and if frequent quarantines and isolation prevented me from working on my research and finishing my new book. He added that he was “sheltering in place in Maine, where we have had a Delta covid outbreak. Just got my Moderna booster...”

Jonathan was a scholar in his being. He was always looking for new materials, sources, and themes to further his knowledge of the Jewish experience in China. When he found a subject to research and write about, he often shared his thought on it with me and asked that I review his findings. On many occasions he asked for primary source materials I may have had at my Sino-Israel Research and Study Center in Harbin.

From the first time I met Jonathan, I was impressed by the energy he possessed in trying to uncover every historical stone and unearth every historical truth that will lead to the understanding of a particular subject he was working on.

We have met many times in Harbin, in Shanghai, and at conferences in Europe and the Far East. We would start a conversation that may become heated as we did not share the same perspective on a particular subject. When he embarked on research about the Olmert family, for example, I asked him if he was doing it out of being “politically correct” or that he held revisionist sentiments and orientation. He shared with me his draft article “Not Just Another Country: The Olmert Family Sojourn Through China as a Case Study of the Role of Travel in Jewish Identity Formation”, and asked for my thoughts and editing suggestions because one of my research subjects was about changing geographics, changing identities, and changing pasts.

Jonathan was interested in collecting stamps and followed international stamp exhibitions even when they were staged far away from his home. For him, this pre-occupation was not just a hobby, but an extension to the study of history.

Jonathan was a courageous scholar who was ready to be different and pursue avenues that took other roads and had many bends.

I miss him already. *Yehi zichro baruch*.



**Sam Sanzetti,  
Shanghai Photographer**

By Hugues Martin

Reprinted from: <https://shanghailander.net/2011/11/sam-sanzetti-shanghai-photographer/>

Sioma Lifshitz arrived in Shanghai on a freighter from Vladivostock in 1922. The 20 years old energetic Russian Jew had no money but lots of dreams and soon started to work in a photography studio under the name of Sam Sanzetti. It took him 5 years to open in own studio in 1927, becoming one of the most famous photographers in Shanghai. The studio was first located on 73 Nanking Road (today 73 Nan-

jing Dong Lu), near the Bund and just behind the Palace Hotel (today Swatch Art Peace Hotel). Construction on the Cathay Hotel (today Peace Hotel) was on-going at that time and the opening in 1929 certainly also helped his business. The central position in the business center allowed him to become the photographer of the rich and famous in Shanghai, surely meeting with other successful business people of the time.

His office later moved to 39 Peking Road (today Beijing Dong Lu) as reported in 1938 Shanghai Dollar Directory. Some of his photographs clearly remind of the calendar ads from the Carl Crowe company located very close on 81 JinKe lu and both men hanging around in similar circles probably worked with each other at some point. Sam Sanzetti left Shanghai in 1957 to immigrate to Israel, leaving a Chinese wife and a stepdaughter behind, and remade his life in his new country. He had fun memories of Shanghai as explained in an interview with an Israeli newspaper years later. However he was never able to come back to Shanghai before his death in 1986.

The story of Sam Sanzetti could have disappeared in history without his stepson finding rolls of Shanghai pictures in his archives. With the help of Pr. Pan Guang of Shanghai Social Sciences University and the

Israeli Consulate in Shanghai, 200 of these pictures have been recently selected for a future exhibition to be held in Shanghai. The pictures are stunning, as Sanzetti was a great photographer and he made pictures of various kinds of people. With the high price charged by the studio, many people photographed are the wealthy and famous of the time, but personal pictures of Sam Sanzetti are also included. They give very pretty and human vision of Old Shanghai, as rarely seen before. I am sure the exhibition will draw a lot of people to the Palace Hotel (today Swatch Art Peace Hotel) where the exhibition will probably be held.

This astonishing story has even more depth in it. As very little information was available on the people photographed, the Israeli Consulate in Shanghai used modern social media to find further information from the general public. They simply put the picture on Weibo, the Chinese equivalent to Twitter. The response from the public was instant with thousands of people living comments. Hopefully, information will be found to trace back some of the people.

The pictures are available on the Israeli Consulate's Weibo page: <http://weibo.com/israelinchina>

*Hugues Martin is a French man living in Shanghai. He writes the occasional blog "Shanghailander.net". He may be reached at: [hmartin\\_at\\_shanghailander.net](mailto:hmartin_at_shanghailander.net)*

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