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Yes, There Were Jews in China, 1979.

Yes, There Were Jews In China
Daniel Jeremy Silver
January 14, 1979

the German wrote about the elephant in the battle plans of Asherbanalpahl in the eighth century B. C. as a major tank force. And the Frenchman wrote about the mating and loving qualities of the elephant. The Englishman wrote about the significance of the elephant in the economy of the Indian Raj in the nineteenth century. And the Jew wrote on the elephant and the Jewish problem.

China has been in the news. We're about to open diplomatic relations with China and so I speak to you on China and the Jewish problem. And the other thing that I must add before we begin is that I speak Chinese with an Ashkenazic accent and so I make no pretense at the appropriate pronunciation of various of our ancestors who appear in the course of this story.

Most of us think of China as a nation set apart, a culture which is self-consistent, unique, which has been apart from the development of civilization and the rest of the world, which has lived on itself and, in the process, developed a high level of civilization which is unique, Chinese. The scientific word is *aftaknis*. I suppose for most of us the image of China is that of the great wall, this massive land barrier erected by the Chinese to keep the alien, the barbarian or the foreign devil out. And the Chinese, of course, believe in the uniqueness of their civilization, it's almost an article of faith. During most of the pre-modern century China not only closed its doors to foreign settlement, but to foreign trade as well. And when most of us read Marco Polo when we were children we remember the fact that he could stay only eleven months in China. That was the length of his visa and that was an extended visa. Foreigners could come for a specific purpose and then they had to leave.

And during this sixteenth, seventeenth, eighteenth century there were not even foreign traders in China. And, finally, in the middle of the nineteenth century Russia, Europe and the United States fought an opium war, as it was called, in order to force the Chinese at least to trade with the West. And at the end of that war they carved out special zones in the coastal cities and in the legation quarter in Peking which their armies held and which gave them an outpost in China for purposes of trade, but still, the Manchu Empire refused to allow these Western traders to go into the hinterland and to spread throughout China.

And then around the beginning of this century there was the great Boxer Rebellion which was a populist rebellion to drive out the foreign devil. It seems as if it is only in our generation, really, in fact in the last several weeks, that China has wanted to open up the West because Mao's China was certainly closed. Mao believed in a China which was self-subsistent, which would provide all of the learning, the science, the technology, the agriculture, the food, technological advancement which the nation needed.

And yet, such an image of China, like most generalizations, is a false one. From earliest days China has been open to influences from the outside. Archeologists in China, working in neolithic sites, have found several kinds of pottery which they name after type sites. One is called Yang Chao and one is called Lung Shun. One is a painted striped pottery and one is a blackware; and they know that the prototypes of these two kinds of pottery are in Asia Minor at the Caspian Sea area and in Persia, that the first pottery made in China was modeled after imports from the West. And certainly one of the great religious traditions of China, Buddhism, came in over the Himalayas from India. It was significant in China for a millenium. And, finally, in the Middle Ages there were sizable Christian, Muslim and Jewish settlements throughout

China; and these settlements were not only those of foreign traders, but these were natives, families who were integrated within the Chinese economy, whose sons if they were talented passed the examinations in the classics and gained significant roles in the Chinese Civil Service and bureaucracy.

We know of one Jewish community in China, Kai Fung-fu, which I will talk about in a minute, whose synagogue existed for over seven hundred years, and the synagogue was not a small place. It was the size of two football fields put together. So China has been open to the West, to the South, to foreign influence for many years, for many centuries, since the very beginning of its history, but such is the depth of the Chinese culture and such is the geographic separation of China from the world, the Pacific Ocean, the Himalayas, the great Gobi Desert, the wastelands of Siberia such is the racial composition of China that China takes in influences and then absorbs them and makes them her own so that they seem wholly native and wholly natural and we lose any sense of what is in fact the case, the composite nature, of Chinese culture. It is not simply native; it is homogeneous, but originally heterogeneous. You can see that in our own century. Maoism is Marxism, borrowing from the West. The technology, the science that China is so avidly seeking she must borrow from the West; that's why she is opening her doors to our corporate people and to our engineers and to our diplomatic leaders.

But one thing we must also notice is that having absorbed what she wants from some place else, China closes the door. When the Buddhists came in the third and fourth centuries BCE they established great monasteries. They were a major force in Chinese society. There were tens of millions of Chinese Buddhists; and then in the eighth century of this era the Chinese government moved against the great Buddhist monasteries and stripped them of their land and stripped the Buddhists of their power, in a sense drove them underground so they became secret societies rather than an open society.

And when in the twelfth century the Chinese wanted to drive out the Greek, Armenian and Persian Christians who had established large communities, they did so. Maoism is Marxism, but it's Chinese Marxism, and they have turned their backs on Lenin and on Russia, the parent country from which their ideology is borrowed which is, I guess, to suggest that in time the doors that are opening now will be closed again for the history of China is of a country that really does want to be isolated, the middle kingdom, a world unto itself; and it quite consciously and deliberately opens its doors when it wants something, when it needs something to revivify its culture, to strengthen its economy and closes the door again when it has gained what it thinks it needed.

So, if you're going to go to China make your trip in the next few years.

Now, what about the Jewish community of China? The earliest records of Jews in China are silent records. You can see them in many museums. If you look in those cases which display the Tong pottery, those wonderful Tong horses and human figures which were originally funereal figures, buried with the dead, you'll find among the many hundreds of different types of music, girls, of mandarins, of soldiers, of charioteers, you'll find a number of pottery figures who are drawn from the great caravans which moved across the silk route which led from China, above or below the Gobi Desert, across the top of India through Afghanistan and ^{down} to Persia and from there either to Arabia or to the Mediterranean Coast and to Egypt. You will see the camels which were the great beasts of burden and you will see the traders. They wear the short coats, usually of dark colors, and their cast of faces is purely semitic; and these figures are either the figures of Persian Christians or of Persian Muslims or of Persian Jews because these three groups, the Shiite Muslims, Nestorian Christians and Persian Jews dominated the trade along this route. The Chinese did not send out their traders. They allowed the traders of the West to come in. And among the most significant of these groups were the Jews of Persia, from Samakan and Bukhara and

Ishvahan. They came, they took this long journey year in and year out, and about fifty years ago an explorer who was rummaging around one of the temples in Kotan which is in Chinese Turkistan in the far west portion of China, just where the desert ends and China begins, found among a number of documents relating to this trade, two documents from the year 718; one a Judeo-Persian business document, that is, a document written in Hebrew letters, but in Persian language essentially, about a business dealing related to this trade route; and the other a little Hebrew prayer which had been folded this way and this way, obviously to carry it above the man's heart as a good luck charm for the journey.

So there were traders on this land route that led from Persia into China. Now the first permanent settlement of Jews that we know of in China dates from the tenth or eleventh century, from what is called the Sung Period. During those years the city of ^{K'ai}Chai-fung-fu, which is a Yellow River city about four hundred and fifty miles southwest of Peking, a low city built of mud brick, a city which time and again is destroyed by floods of the Yellow River. The city of ^{K'az}Chai-fung-fu was among the greatest cities in the world and was the capital of the Sung Empire. It was a city of a million and a half people in the tenth century. It was a city in which there were sixteen square miles within the city walls. It was a city in which there was a significant Jewish population. How do we know this? We know this because in Chai-fung-fu to this day there are three, tall, five to seven feet high stone tablets inscribed, of course, in Chinese which describe the foundation and the history of the synagogue of Chai-fung-fu, or at least of this particular synagogue, which was established in the year 1163. One of the tablets dates from the fourteenth century, one from the fifteenth century, one from the mid-sixteenth century, and they describe a synagogue which is 350 feet long, 250 feet wide, whose architecture is not so much simply a boxed-in space like our modern synagogues, but more like the synagogues of the East, that is, of Persia and

and of India, synagogues which look like mosques, a walled-in area the fore court of which is an open plaza, a number of plazas leading one to the other, each plaza separated from the other by a big Chinese gateway arch; and then at the far end, that is, in the western end of this great space, is the synagogue building itself, terraced, steps leading up, longer than it is deep, built in typical Chinese fashion, that is, latticed, rice paper walls, beautiful floor, black lacquer pillars holding ^{up} a two-story high tiled ceiling. This is the synagogue of Chai-fung-fu; and over the door from the street there was in the Chinese characters of the time the phrase "the temple of truth and purity", which seems to have been the designation in China for both a mosque and a synagogue because to the Chinese any worship of the great spirit of God which was separate from idols, from icons, from images, was identified with each other; and the Jews, as a matter of fact, were often called in China "the blue-hatted Muslims" because in Jewish worship in China they didn't wear a yamalkah. What they wore was a blue turban with a blue ribbon that went down the back over a ceremonial robe. The Muslims wore a white turban with a white ribbon. The Jews wore a light blue turban and the leader of the service wore this blue turban, the blue ribbon, the ceremonial robe and blue sandals, and this was the fashion in which he led the service.

Now, the synagogue of ^{K'ai}~~Chai~~-fung-fu, which was established in 1163, went through a number of serious rebuildings. It was flooded out in the twelfth century. It was destroyed by fire in the thirteenth century. It was flooded out twice in the fourteenth century. It was destroyed by a flood in the middle of the seventeenth century and was rebuilt each time by the Jewish community. And we have two or three designs of the synagogue, drawn for us by Jesuit priests, missionaries, who went into Chai-fung-fu in the early part of the eighteenth century and who have left us what we know of the design of the synagogue. They drew it for us. And what you would have seen, or what I would have seen, had we been able to pass through various courts to the court

in front of the synagogue building itself would have been to the right a great fountain where the Jews would have washed their hands and their feet before they entered the synagogue building itself, the free-standing pillars describing the foundation of the synagogue; and then you would have walked into the synagogue building itself through a stepped terrace. And as you walked into the synagogue you notice first a long narrow table and on that table was a bronze sensor, two simple flower pots and then two candlesticks, and this is the traditional symbol of a shrine in China. And behind this table you would have seen on one of the pillars, one of these tall, black, thin wood lacquer pillars, you would have seen a wood plaque with a writing, the writing being the respite of the emperor, the emperor's name, the authorization for the shrine to be in existence, the protection of the shrine. Such a plaque was featured in every shrine in China and traditionally one had to make obeisance to the emperor as one entered ^{do} to worship. This presented for the Jews, obviously, a problem. How did one bow, kow-tow, to the emperor if one had the second commandment staring one in the face so they solved the problem. On the pillar was the plaque with the emperor's name to which they were to make obeisance and above it was another plaque, " ", no English translation, so that when they would bow to the emperor they were really bowing to God. And behind the emperor's plaque there was an area which was fenced off with a low open-fretted lacquer wood fence within which there was a low table in mahogany and a much higher chair which was called the moshe altsol, that's my Ashkenazic Chinese, which means simply the chair of Moses; and on this chair they would place the sacred Torah when they would read from it, and one of these Jesuits has left us a line drawing of this act of reading from the Torah. They did not take the Torah out as we do, that is, simply in a cloth mantle and open it and read it on the desk. The Torah was encased in a simple lacquer wood case and it was never taken out of the case. The case was opened and one man stood at the side of the reader and turned the Torah to the portion,

and the reader stood, now he's blue-turbanned, blue ribbon, ceremonial robe, hands at his side, which was apparently an act of reverence, and he would read from the script, there was no yad, there was no pointer, he would simply read out; and over here was a man who would stand with a book, not a scroll but a book. Each book had one of the sections to be read in successive weeks in the Torah, and the book had letters and the vowels, and if the reader made a mistake the corrector corrected his mistake, and we still have copies of these fifty-three little books, not all of them, of course, with the punctuation in them to make sure that the Chinese reader would read the Torah correctly. Some of these have survived.

Now, the act seems familiar. It is familiar except for one thing - that when the man read from the Torah he placed in front of him, in front of his turban, a thin silk veil and he read the Torah through the veil and we don't understand why. It probably had something to do with the fact that this was a holy book, the radiance of the holy shone forth, he was protecting his face from the glory, the divinity of the book itself, but that's a guess, no one knows. But the reader was veiled as opposed to the way we read a Torah today.

And then if you proceeded further back into this shrine you would come upon a dark shadowed area which was, in a sense, their Holy of Holies, and there they kept a beautifully worked hexagonal wooden box which was their ark; and in the ark they kept thirteen Torahs, twelve representing, apparently, each of the twelve tribes and one the Torah of Moses himself; and these thirteen Torahs which survived at least to the flood of 1642 were the pride and joy of the synagogue. Now, how had these Jews come to China?

The Chinese called them the sect that came from India, and the records of the stone tablets indicate those seventy clans that came originally ^{who} settled in ^{K'ai} ~~Chai~~-fung-fu had brought with them the cotton industry, the manufacture of cotton, had been imported

in the tenth and eleventh century by the Sung emperors from India into China; and the Jews had apparently been among those who were brought into China to teach the Chinese how to carry out this industry which became the very basic part of their economy. And so very early we have this community. We know of other synagogues which no longer exist even in picture form in Hangchow, in Peking and elsewhere, the Jewish community which spread through central China of some size beginning in at least the twelfth century and probably several centuries earlier. Now, we know that this group practiced circumcision, that they kept the Sabbath, that they had some form of the dietary laws because they were also known as the people who plucked the sinew, that their worship was in Hebrew, that it was chanted, that no musical instruments accompanied the worship and, most interesting of all, we know that these people had both a Chinese name and a Chinese personality and a Hebrew name and a Hebrew personality.

There is a little book of sixty-seven pages which somehow survived from this community which is now in the library of the Hebrew Union College in Cincinnati. I have seen it. It's a register of names from the synagogue of Chai-fung-fu. There are about seven hundred, eight hundred names in it and what is fascinating is that the Chinese names are written from top to bottom and across the Chinese names they've written the Hebrew name when a Hebrew name is known. And because the Chinese kept very careful gazeteers and registers of their people, particularly of those who passed the examinations and who gained public employment, we can correlate a number of these Chinese names with people who are known from the gazeteers, the Chinese gazeteers, for significant activity in the Chinese polity and the Chinese economy. For instance, there is a man by the name of Chao Chien. His Hebrew name is Mordecai Ben-Joseph. Now, Mordecai Ben Yosef lived in the middle of the seventeenth century. As a Hebrew, we know that when the great floods struck in 1642 which destroyed most of the town and the synagogue he fled with his family across the Yellow River to safety. The flood

had been precipitated by a bandit attack on the town, a bandit war lord had attacked Chai-fung-fu and seized it for a number of months. Finally, when he could not take the town in his anger he had broken the dikes which protected the town from the river, and so when the people not only had to flee the flood, they had to flee from the bandit. The bandit invested the town for loot after he flooded the town.

Well, we know that Mordecai Ben Yosef was told by his father because the Hebrew tablet tells us, to go back into town, to go back into the synagogue, and to save the sefer Torahs which were caught in the flood and which had been damaged by the flood, but these were their sacred books and Mordecai Ben Yosef was to do this heroic act. We don't know anything of this from the Chinese gazeteer, but we know from the Chinese gazeteer that Mordecai Ben Yosef is Chao Chien, passed a degree of competency in the Chinese classics as only one of twenty-four in the whole town in the mid part of the seventeenth century and gained significant employment as one of the sub-governors of the province of Honan of which Chai-kung-fu is part. And from this ability to check between Jewish personalities and Chinese personalities, the fact that just as we, we have a synagogue personality and we have some Jewish interests and we have interests in the larger community, we're able to tell a great deal about the socio-economic levels of this community and about the way in which they assimilate into the Chinese culture.

We know, for instance, that a number of these men rose to positions of prominence. There were several who were governors of provinces; several who were chiefs of various kinds of circuit courts; one was a superintendent of the sacred rites in Peking; one was an ambassador from Honan to Sajuwan province; another was a gentleman of the robe, whatever that meant, within the Chinese economy, that most of these people were agriculturalists and craftsmen and artisans, that some were generals and some were intelligentsia, masters of Mensius and Confucius, and the

nine classics and the rest of the Chinese way of life. So, that the same as we, they lived in several worlds and they made as best they could an adjustment between these worlds. And to suggest to you the kind of adjustment they made, let me read a translation of part of one of the tablets - this is from the sixteenth century - which will show you what they knew of their own tradition, what they picked up from the Chinese tradition and what they were proud of because this was obviously a memorial tablet set out for all to see.

The founder of this religion is Abraham who is thus the ancestor of the religion. After him Moses who transmitted the Scriptures, is thus the master, Shih Fa of the religion. Then this same religion, from the time of the Han Dynasty, entered and established itself in the Middle Kingdom which is China.

Under the Sung Emperor Hsiao, in the year 1163, the first year of the Lung Hsing period, an ancestral temple was built in K'ai-feng. In the sixteenth year of Yuan Dynasty, in the year 1279, the synagogue of the ancient temple was rebuilt so that there might be a place where the Scriptures could be worthily venerated.

The adherents of the religion are found not only at K'ai-feng, but in many places in the Middle Kingdom, and all who are under heaven are adherents of the religion and there is none who does not venerate the Scriptures and honour the Way, the tao, again a word borrowed from the Chinese.

Although the written characters of the Torah of this religion are different from the script of Confucian books, yet on examining their principles (the Chinese word li) it is found that their tao is one that is common to the Chinese way.

And throughout the word tao which means way in China which is the word which has to do with one's whole ethical personal moral standard is very much like the word halacha, the Hebrew way, the halachic way of our people. This is why when the tao, the way, reigns between father and son, the father extends loving kindness and the son responds with filial love. When the tao reigns between prince and minister the prince is benevolent and the minister is referential. When the tao reigns between brothers the elder is friendly, the younger respectful. When the tao, the halacha, reigns between married couples the husband is conciliatory and the wife is complacent. Woman's lib did not come to China until the twentieth century. When the tao reigns between friends they are mutually helpful and faithful. In the tao, the way, there is nothing greater than love and righteousness and when these are put into practice the feelings of comiseration, the feelings of shame and dislike will be the natural result. And that's a quote from one of the classics.

In the tao there is nothing greater than propriety and wisdom (Chih), and when they are put into practice the feeling of modesty and complaisance and the feelings of approving and disapproving will be the natural results.

When men follow the tao in their fastings or purifications, they necessarily show themselves dignified and respectful. When men follow the tao in the sacrifices they necessarily show themselves filial and sincere.

Concerning widows and widowers and orphans and childless old men, and the lame and infirm of every sort, there is nothing that is not succoured and relieved by compassion so that no one becomes shelterless.

And on and on and on, the identity of two great moral and religious traditions.

Now, what happened to this Chinese Jewish community? It lasted down to our times, but it lasted as a group and effective body, that is, an effective body, a body that was conscious of its traditions, aware of the substance of the Jewish way, really

only until the late eighteenth century. K'ai-fung fell into bad times. China lost its sense of being^a unified nation. K'ai-fung was out of the way of the new economy and became an impoverished center. There were many reasons, not the least of which was the question of numbers. There is a point below which a small diaspora community cannot survive. It has to intermarry in order to survive and, ultimately, there are simply not enough people, men or women, for the community to sustain itself and the fewer people there are the less likely it will be that there will be those who will train themselves specifically to be the masters, to be the rabbis, to be those who can educate the next generation in the traditions.

And so after the seventeenth century as the city became impoverished, as the country began to break up, as the numbers which were^{probably} originally something on the order of twenty-five to thirty thousand, K'ai-fung began to diminish. This community began to lose control of its own sources and by the time that the Anglicans' Bishop of Toronto set up his missionary headquarters in K'ai-fung around the year 1880, though there were about five hundred Chinese in the town who knew themselves to be Jews, they knew nothing about their Judaism. They could no longer read the Torah which was in their possession. They remembered only that their grandparents had told them something about Moses, something about a distant and faraway past.

The synagogue itself lasted till about 1850 and then these people, having become impoverished, sold the synagogue, sold the land, sold the building, sold the tile, sold the fountain and the carvings for food in order to have the ability to survive. A number of the implements of the synagogue found their way into the local mosque. A number were purchased by the Anglican Bishop from Toronto who brought them back to the Royal Ontario Museum in Canada where they remain to this day. There is a black box which was once a sefer Torah in the Royal Ontario Museum from K'ai-fung-fu.

There are several column heads from the synagogue in the Royal Ontario Museum. There are a number of sacred books from the synagogue which are also in that Museum. So impoverished had this community become that they sold not only the place which was once a synagogue, but they sold the ground itself. K'ai-fung-fu is a very low city on a river bank. There's no stone there. Everything is of mud brick and when the sand storms come in from the countryside so much waste is deposited upon the city that the level of the city rises, and in order for the building to remain at street level the buildings must constantly be shored up and so they actually dug up the top soil of the courtyard and sold it around the town. So, by the 1870's-1880's you had nothing but a hole in the ground which was filled with water which became one of the places in which the women of the town came to do their laundry. And when the Anglican Bishop of Toronto describes his first visit to this synagogue which he had heard about and sought after, he describes going to the swamp in the middle of K'ai-fung-fu and seeing there in the middle of the swamp two stone tablets which were still there with the Chinese characters, the single water buffalo drinking from the water and the women doing their laundry where once the Jews had worshipped. The Jewish community of China was never that large, but had a long and proud history, and it died out only in the nineteenth century, it died out as an effective instrument only in the nineteenth century. But even as it was dying out a new group of Jews was coming into China. These were Jews who were coming from Persia through India. They were coming by the sea route and not the land route. They settled in the port cities of Shanghai and Hong Kong and even slightly inland in Canton. The leading families were the Sasoons, the Khadouris, Persian families who made great wealth in the eighteenth and nineteenth century by their factoring, by their commerce and by their trade. They had been forced out of Persia by the anti-semitic policies of the Shiite Muslim caliphs, the

Hong Kong and the Philippines. He had been in the Far East for about eighteen months

recrudescence of which we are seeing in our day; and they found an opportunity to move with the expansion of British French commercial interests to the coast cities of all of Asia. They established in the mid-nineteenth century their own synagogues. The Synagogue of Shanghai, the Synagogue of Hong Kong were established around 1850 and they have, at least in Hong Kong, the synagogue has remained in operation until our day. Their numbers were never large, a few thousand in each city.

And then at the end of the nineteenth century a new generation began to come into China from Russia. They came after the Russia-Japanese war because it was an era of commercial expansion in Manchuria. They came to help build the railroads because they could escape this way from the pogroms. Some escaped then after the Communist Revolution in 1917. They established themselves in Harbin and other cities in Manchuria. They came down into Shanghai and they began to prosper there beginning around 1900. They remained in Manchuria until about 1931 with the Japanese invasion. And then these people moved down into Shanghai and Hong Kong and Canton and they remained until the beginning of the war, oh, about twenty thousand German refugees found their ways into the community. They were interned during the war. They were impoverished. They were put into camps. They were not physically harmed in any significant way, and then most of these got out of China late in the forties, early in the fifties, some to America, most to Israel. And so the only community of Jews who remained in China, who remained in Hong Kong, and we call that China and it's a very small community if a community at all.

A wonderful story, unrelated to anything else, but it's heart-warming, so I give it to you.

In 1953 when I was a chaplain in Japan a young man came to me who was a pilot, who used to fly what we call the mail run between our base and Japan, Formosa, Hong Kong and the Phillipines. He had been in the Far East for about eighteen months

and he told me that he made a regular stop in Hong Kong. He had met there a lovely girl. They wanted to be married. They had to be married on an American base for purposes of citizenship, would I marry them. And I said I would be delighted to and we set a date. And then I thought to myself, you know, she's going to be twelve hundred miles from home. He is about five thousand miles from home. I would love to see if we can't warm this ceremony up a bit. They were going to be married around noon, so I asked one of the young officers and his wife on the base if they would arrange a luncheon after the wedding. We would invite a few people and we would at least have the sense of other Jews at the simcha. They came and they were married and we came back to the house for the lunch and the man who was the officer at whose home the lunch was taking place, and the girl, the bride began to talk and the more they talked the more their faces lit up and the closer they became because, it turned out, they were second cousins. When his family had moved, as so many of our families did from Russia from the pogroms, to New York her family from the same little town, from the same mishbokah, had moved to Trans-Siberia to Harbin and then down to Hong Kong and so we had a reunion as well as a wedding on the same day. Which is, I guess, to say that we Jews, though small in number, manage to meet each other wherever we may be, we're all one mishpaha, and we have been in many places, strange and exotic if you will, and wondrous places.

The moral of the story? Have many children because a Jewish community which is not of size will not survive.

Kaddish

Friday

Sunday

JAN. 14, 1979

Those who passed away this week

WILLIAM BRATBURD
DR. GEORGE H. ROSE
ANNA KAHN

Gahrzeits

ADELAIDE SEMPLINER WEITZ
MOSES J. GARSON
HATTIE GERSON LOEB
MARJORIE W. LIEBERMAN
BEN BIALOSKY
PAUL WINTNER
DAVID B. WEISMAN
SOPHIE LUBIN
DR. J. EDGAR FISHER
ALBERT S. WEISS
FREIDA BERK
RALPH I. BASS
FLORENCE BROWN WIESENBERGER
HARRY B. HIMELFARB
THERESA SIEGLER
EUGENE H. GOODMAN
STELLA MOSKOWITZ KOHN
WALTER L. BENJAMIN
FLORENCE MILLER BRUML
HERMAN S. MESHORER
RABBI MOSES SILVER
ISAAC KLEIN
MARY WEITZ

JAY B. GOODMAN
NATHAN M. CARL
TILLIE SELZMAN
JACOB HELLER
RUTH ROSENBAUM PERSKIN
MIRIAM J. SAMUELS



From the desk of—

RABBI DANIEL JEREMY SILVER

Chen a Chen

M G. Shiel Pao-Tso

Tien' Chu — Tiao in.

Tien Chin Chiao

KAO

SOOT TAT
HSIEN

PLUCKS TWO 4 YWOT

LI KUNG TAN

~~YANG-SHAW~~
LUNGSHAW

Your TEMPLE Calendar — Clip and Save

SUN	MON	TUES	WED	THURS	FRI	SAT
14 SERVICES 10:30 a.m. The Temple Branch Rabbi Silver will speak on YES, THERE WERE JEWS IN CHINA	15	16 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:45 a.m. - Branch Religious School Board Meeting 8:15 p.m. - Branch	17 TWA Board Meeting 10:00 a.m. - Branch TMC Board Meeting 8:00 p.m. - Branch	18	19	20 Shabbat Services 9:45 a.m. - Branch TMC AT - HOME DINNERS
21 SERVICES 10:30 a.m. The Temple Branch Rabbi Silver will speak on ISRAEL AND EGYPT AFTER IRAN 4th Grade Retreat	22	23 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:45 a.m. - Branch	24	25	26	27 Shabbat Services 9:45 a.m. - Branch Services - 5:30 p.m. The Temple Chapel
28 SERVICES 10:30 a.m. The Temple Branch Rabbi Klein will speak 3rd Grade Retreat	29	30 TWA Activities 10:00 a.m. Branch Fellowship & Study Group Rabbi Stephen Klein 10:45 a.m. - Branch	31	FEBRUARY 1		2 Services - 5:30 p.m. The Temple Chapel FIRST FRIDAY DR. BERNARD LEWIS Worlds in Collision Islam and Judaism — A Too Little Known History 8:15 p.m. - Branch
4 SERVICES 10:30 a.m. The Temple Branch Dr. Bernard Lewis will speak	5	6 TWA FIRST TUESDAY 11 a.m. - Shop & Socialize 12 noon - Lunch 1 p.m. - David Gooding Fellowship & Study Group Rabbi Stephen Klein 10:45 a.m. - Branch Mr. & Mrs. Club Board Meeting - 8:00 p.m.	7	8	9	10 Shabbat Services 9:45 a.m. - Branch Services - 5:30 p.m. The Temple Chapel

disapproving (conscience), will be the natural results (*cp. Menciu*). The founder of this religion is Abranam (*A-wu-to-han*) who is thus the ancestor (*Chiao Tsu*) of the religion. After him Moses (*Mieh-shê*), who transmitted the Scriptures, is thus the master (*Shih Fa*) of the religion. Then this same religion, from the time of the Han Dynasty, entered and established itself in the Middle Kingdom (*Chung Kuo*).

Under the Sung Emperor Hsiao, in the year *kuei-wei* (1163), the first year of the Lung Hsing period, an ancestral temple (*tz'u*) was built at Pien (*K'ai-fêng*).¹⁰ In the sixteenth year of Chih Yüan (Kublai) of the Yüan Dynasty, in the year *chi-mao* (1279), the synagogue (*ssu*) of the ancient temple (*ku ch'a*) was rebuilt, so that there might be a place where the Scriptures would be worthily venerated.

The adherents of the religion are found not only at Pien (*K'ai-fêng*), but among all under heaven who are adherents of the religion there is none who does not venerate the Scriptures and honour the Way.

Although the written characters of the Scriptures of this religion are different from the script of Confucian books,¹¹ yet on examining their principles (*li*) it is found that their ways (*tao*) of common practice are similar. That is why when the Way (*Tao*) reigns between father and son, the father extends loving-kindness and the son responds with filial love. When the Way reigns between prince and minister, the prince is benevolent and the minister is reverential. When the Way reigns between brothers, the elder is friendly and the younger respectful. When the Way reigns between married couples, the husband is conciliatory and

~~Shih~~ Ch'ao

the wife complaisant. When the Way reigns between friends, they will be mutually helpful and faithful.

In the Way there is nothing greater than Love (*Jên*) and Righteousness (*Yi*), and when these are put into practice, the "feeling of commiseration" and the "feeling of shame and dislike" will be the natural results (*cp. Mencius*, vi: 1; vi:7).¹²

In the Way there is nothing greater than Propriety (*Li*) and Wisdom (*Chih*), and when they are put into practice, the "feeling of modesty and complaisance," and the "feeling of approving and disapproving" (conscience), will be the natural results (*cp. Mencius*, ii: 1; vi:5).¹³

When men follow the Way in their fastings or purifications, they necessarily show themselves dignified and respectful. When men follow the Way in the sacrifices to the ancestors, they necessarily show themselves filial and sincere.

When men follow the Way in their acts of worship in blessing and praising Heaven above, the Author and Preserver of all things, they make sincerity and reverence, in all their motions and attitude, the sole foundation of their conduct.

Concerning widows and widowers, and orphans and childless old men,¹⁴ and the lame and infirm of every sort, there is none that is not succoured and relieved by compassion, so that no one becomes shelterless (*cp. The Odes*, 260:5; *Insc.*, 1663, p. 71, note 22).

If anyone through poverty is unable to arrange a marriage, or to carry out a necessary funeral ceremony, there is none but will hasten to bring him help, so that he may have the funds for a wedding, or the needed equipment for a funeral.

If anyone is in mourning, meat and wine are forbidden to him, and at funerals he does not make ostentatious display, but follows the ritual regulations, for he does not believe at all in superstitious practices.¹⁵

Coming down to the accuracy of scales and the dimensions of measures, they do not, in the slightest degree, dare to cheat other men.

Should one desire to see what is taking place today, it may be said that some, having gained degrees in literature, bring "glory to their parents" and acquire "renown for themselves" (*Hsiao Ching*, chap. 1);¹⁶ and others, in position of dignity either in or

outside the court serve their prince and spread honor to the people. Some are engaged in military operations

outside (the court) serve their prince and spread benefits among the people. Some are engaged in military operations, both offensive and defensive, and spend themselves in their loyalty and gratitude to the Empire.

There are those who cultivate moral qualities, and give an example by goodness to the whole country-side. Moreover there are farmers who till their fields in the country districts, and draw from the soil the wherewithal to pay the public tribute; and artisans who in their trades provide a sufficiency of articles of common use; and traders who are diligently engaged in commerce in far-away lands, so that their names are famous along the rivers and lakes; and, finally, business men who are shopkeepers and make (their living by) profits in the markets.

However, their fear of the decrees of Heaven, their observance of the imperial laws, their high esteem for the Five Social Relations (*Wu Lun*),¹⁷ their veneration for the Five Constant Virtues (*Wu Ch'ang*),¹⁸ their respect for the customs received from their ancestors, their filial piety towards their parents, their respect for their superiors, their harmony with their neighbours, their attachment for their masters and their friends, the teaching they give to their sons and grandsons, their diligence in their vocations, their accumulation of secret merit, their patience when confronted with small resentments, and their ideas of carefulness, attentiveness, exhortations, and encouragements—all these belong to this (Way).

Truly, such are the Scriptures, in their applications of the Way (*Tao*) in regard to daily usages and common practices.

Therefore it is, that from what "Heaven has conferred, and nature has obeyed," there is perfection; that from "instruction through keeping the Way" (*cp. Doctrine of the Mean, chap. 1:1*),¹⁹ there is progress (*ju*, to enter); and that from the virtues of love and righteousness, propriety and wisdom, there comes preservation.

As to the modelling of statues and figures, and the painting of forms and colours, they are vain matters and empty practices, made to startle and dazzle the ears and eyes,—which is a depraved theory and certainly not worthy of consideration.

But do those who venerate the Scriptures know whence they come? The Scriptures of the Way, in their transmission, had a

Was not that day at the end of the forty years in the wilderness?

But—this is to teach you that every day the Torah is dear to those who study it,
as on the day it was given from Mount Sinai.

The gist of it

Which is the small section on which all the principles of the Torah depend?

—“In all thy ways know Him
And He will direct thy paths” (Prov. 3:6).

The gates of Torah

Learn with all your heart, and with all your soul,
to know My ways,
to watch at the gates of My Torah.
Keep My Torah in your heart,
may the fear of Me be before your eyes;
guard your mouth from all sin,
purify and sanctify yourself from faults and transgressions,
and I will be with you in every place.

My neighbor

The masters of Jabneh⁶ were wont to say:
I am [God's] creature, and my fellow man is [God's] creature.
My work is in the city and his work is in the country.
I rise early to go to my work,
and he rises early to go to his work.
As he cannot excel in my work,
so do I not excel in his work.
And should you say, I do more, and he does less—
We have learned:
“The one more, the other less—if only his heart is directed to heaven.”

Brothers

Let man ever be subtle in the fear of God,

[illegible]

under

2. In an effort to see how far we can understand
✓ celebrations was over a mile it seems a series
series of water - max, as early of more,
ocean to day - - China's recent open to the
west - part of a celebrated study to strengthen the relation -
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to be so intimate leaving to be seen -

China under the rule of the middle age
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to be so intimate leaving to be seen - - no
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~~On~~ ~~the~~ ~~fact~~ ~~that~~ ~~the~~ ~~name~~ ~~is~~ ~~Chin~~ ~~Chen~~

let. The day of Tuesday 8 March - last school year night
before school was cancelled for 24 hours & 24.50
a night.

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joined (one line of 1000 members - a 1000-club
was formed, others) - - - - - - - - - -
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The BLUE TUBERN - - - - - - - - - -
down & ready - - - - - - - - - -

new fields seen
under condition



just before the spring break, they - - - - -
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[Nancy a wall to - - - - -]
found - - - - -

at spring break - - - - -
LATTICE - - - - -
LADDER - - - - -
pillars - - - - -
these walls are found all around
these - - - - -

LONG - narrow - further across / 2 floor pub

Sunda tree

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T. coast - Blue velvet - cold letter - Bows round

7. ~~last~~ -
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6. ~~10000~~ page 11000 - GNP - had more value CO

Superficial

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6. Ques ~~Ans~~

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some coal - bones - - one

paper bags - metal bags - wood

[Faint handwritten notes at the bottom of the page]

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permitted

[illegible]

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be read

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W. H. S.  at 12th at
works, last page

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history - discussion - the series was
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scale name.

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generally of the K. clan from 1660-1670.
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clan - in the middle of the page - 1660
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but KAO HSION - This is the name of the
entire -

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of the name - This is the name of the
KAO - HSION - Chen Chen Chen Chen Chen
between 1670-1680 - Chen Chen Chen Chen Chen
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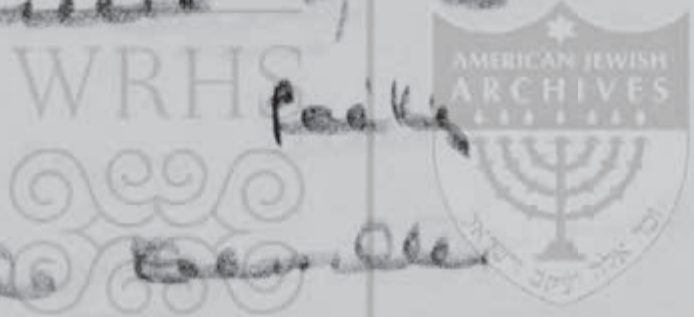
the validity of the report.

This fact was known - May 4
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and attained high rank - On page 46 -
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the Board of Rules is a body of law -

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HO OF THE FLEWING BEARS

Решение в 7-й СВИ-РНАБ

AGAIN SUBP IN FALGOLD TOWN

ARMY TRUSTEE CHOETAN

2-15 1946 BELGIAN EXPEDITION

72 AUGUST MONTH AND VALCA

Who is the contractor?


Only a solution

2 K June, 1944, caption - Elmer Ward 7-6
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43-47 #6

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[illegible]

effort to control
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 access to Trinity — Except minor centers with —
 exclusively bought with WRHS ~~member~~ had been sold,
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1904 - 1905

de fe 160 nelen

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 now - Shute & John - Can hear
 K. L. - Can & see - Thule - Very long
 San for - and CPD,

Then a constant group. Russia - American
 (Haber - Davis) - 1880's. R.R., 1917 -
 Col. - ~~James~~ 2nd - 257 refugees for

Boys - ~~St. Louis~~

1931 - ~~James~~ and 4 ~~men~~

1941 - ~~was~~ - 1943 ~~Comp~~

1949 - ~~Red Cross~~ - ~~called bills~~

~~for~~ ~~called~~ - ~~arrived~~

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~~not~~ ~~any~~ ~~of~~ ~~and~~ ~~7~~ ~~5~~
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