

ship in its next bulletin.

Part of the problem, Sandberg said, is that there is an odd mixture of positive and negative stereotypes that prevail in Japan about Jews.

"On the one hand, Jews are admired as a group that is very successful, hard-working, creative and capable of dealing with a modern technological environment, so much of their literature looks at the Jews in comparative terms. Some of the best-selling books say 'we Japanese ought to be more like the Jews,'" Sandberg said.

"On the other hand," Sandberg continued, "they also accept the nega-

tive stereotypes about Jews that come from the 'Protocols of the Elders of Zion.' And this thesis suggests that Jews are conspiring to control the world's economy and to bring down Japan."

Takeshi Muromatsu, a literary critic on the board of the Japanese-Israel Friendship Association, estimated that more than 80 percent of Japanese "accept this Nazi-style stereotype that Jews controls the world's finances." However, he said "in Japan, there is no antisemitism."

Unfortunately, said Foxman, the Japanese preoccupation with success and power plays innocently into antisemitic hands. "The line between appreciating success and imbuing it

with power and control is a very, very thin one."

Sandberg returned to Tokyo in December for further discussions with the Japanese government and the publishers over the latest upsurge in antisemitic publications, but the meetings proved inconclusive at that time, although later than month the government set up the fund to educate the public. "The government felt a sense of frustration in not being able to convince the publishers to respond to this issue," he said.



ISRAELI STUDENTS IN CHINA

By Ted Plafker

Reprinted from The Jerusalem Post
Feb. 10 & April 29, 1991

I. At first, they imagined themselves studying in one of China's great cultural centers. But, for reasons fully known only to the Chinese government, Israel's first group of exchange students to the People's Republic has instead gotten a close-up look at Chinese rural life.

Their Chinese exchange counterparts are enrolled at Jerusalem's Hebrew University. The five Israelis, meanwhile, have just finished their first semester at an out-of-the-way teacher's college in China's southwestern Sichuan province.

According to the Israeli officials who negotiated the exchange program, the Chinese side never explained why they were limiting the Israeli students to a choice of rural schools like the one they are now attending.

The nearest large city is two hours away by bus. From there onward to the Chinese capital, Beijing, is another 30 hours by train.

Isolated though they are, the students are nevertheless enjoying their time at the fringes of the Middle Kingdom.

"We are not disappointed to have had to go there," says Keren Mimran, one of the five. "We were so excited with the idea of coming to China, we didn't care where it would be," she adds.

Gidi Shelach agrees that it has so far been a positive experience.

"Living there may be inconvenient," he says. "But we do get to see village life as it is lived in most of China, and how the people there live according to the seasons."

There are certain advantages to being at a rural school. Because foreign students are such a novelty so far from the capital, their well-being is a high priority for their Chinese hosts.

"They are very responsive to our needs," says Mimran.

"They are trying hard to make it a success," she says. "I think they are afraid that if it fails they would look bad."

Most of China's more prestigious schools, such as Beijing University, have by now had long years of experience with large numbers of foreign students and would probably worry much less about the creature comforts of five young Israelis.

In rural Sichuan province, though, they are treated well. Their housing is far above local standards and they seem to be the only people in the entire region to enjoy heating.

Beyond these basics, the university has also catered to other needs. To help the exchange students organize a Rosh Hashana party, the school provided decorations and even baked a hallah.

But there are also drawbacks to being such a novelty. Like the early groups of foreign students at China's larger universities, the Israelis are kept well away from their local classmates.

"They like us to keep to ourselves," says Ido Weinstein.

Their superior housing is separated from the rest of the campus by a high wall and a gate which is locked each evening. They eat separately and are subtly discouraged from interaction with Chinese students.

"They don't tell us anything about student activities," Weinstein continues. "They even opened a special bar for us foreigners, but had to close it down because we never used it."

"At first, we couldn't invite Chinese people into our rooms," Mimran adds. "I think they were afraid of any kind of

(continued on page 5)

SJI PLANS AMBITIOUS PROGRAMS

By Prof. Al Dien
President, Sino-Judaic Institute

In this issue of *Points East*, we wish to share with you our sense that an important juncture has been reached in the activities of the *Sino-Judaic Institute*. The number of Chinese scholars studying all aspects of Judaica has increased, numbers of research associations have been established, and there is a warming in the relations between China and Israel. All of this bodes well for some of the primary goals of the *Sino-Judaic Institute*, which is to make available to the broader population of China an accurate knowledge of Jewish history and culture to replace the stereotypes which all too often are a part of the Western influences reaching their shores.

It is clear that we need to build on the base that has thus far been established, and the Institute is preparing to approach selected foundations to seek funding for a series of initiatives which will carry us further in our work. Any suggestions as to specific foundations that are likely to support these initiatives are welcome. Needless to say, we cannot count on foundations for all of the funding we require. At the same time we want the members of the Institute to have the opportunity to demonstrate their own enthusiasm and support for the various projects which we have undertaken. For these reasons, we are including in this issue the texts of the proposals which we will be submitting to the foundations.

We urge the members of the *Institute* to send contributions in any amount they desire, and to indicate to which of the proposals the contribu-

(continued on page 3)

Join The Sino-Judaic Institute

The Sino-Judaic Institute is a non-denominational, non-profit, and non-political organization which was founded in 1985 by an international group of scholars and laypersons. Its goals and purposes are as follows:

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

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

Benefactor	\$1,000	Regular membership	\$ 50	Corporate Sponsor	\$250 to \$499
Patron	\$ 500	Academic	\$ 25	Corporate/membership	\$250
Sponsor	\$ 100	Senior citizens & students	\$ 20	Libraries	\$ 50
		Corporate Patron	\$ 500 & up		

I wish to become a member of the Sino-Judaic Institute and to receive *Points East*. Enclosed is my cheque for \$ _____.

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Mail to the Sino-Judaic Institute, 2316 Blueridge Ave., Menlo Park, CA 94025

From the editor:

Israel's announcement that the entire Jewish community of Albania (a grand total of 300 souls) had been airlifted to Israel and that the remaining 2500 Ethiopian Jews would also soon be rescued, inspired a curious feeling in me.

It's not that I am ambivalent about what Israel is doing. Quite the contrary, I am very proud of the role Israel serves as the Jewish state. I was in Israel the day after the great Ethiopian Jewish airlift; I also talked in Tel Aviv with some friends of mine just recently arrived from Tashkent; and despite whatever troubles they've encountered (and will yet encounter), they all would not choose to be anywhere other than Israel. No, my feelings came from a totally different source.

What I felt was a sadness for the deaths of these remote Jewish communities, a sadness mixed with elation at their being saved and transplanted in Israel. And that led me to thinking, of course, to the Jews of China. Speaking personally (and let me stress that this is not the Sino-Judaic Institute's point of view), I worry that we are witness to the slow death of the indigenous Jewish presence in China and I wonder if we should have been doing something about it. It struck me as being wrong that we hadn't done enough.

Anson Laytner

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IN THE FIELD• **LEO GABOW TRANSLATED INTO CHINESE**

Gong Fangzhen, the scholar who is director of the Office of Religious Research of the Shanghai branch of the Chinese Academy of Social Sciences, translated an article by Leo Gabow which appeared in Points East, November, 1987, "The Assimilation of the Kaifeng Jews," and the translation has appeared in Contemporary Religious Studies 1991.5, pp. 49-52. Congratulations, Leo.

• **ARCHIVAL MATERIAL IN ISRAEL** Irene Eber has sent a 42 page description of the archival holdings at the Department of East Asian Studies, Hebrew University of Jerusalem, which deals with Jewish refugees in China. The collection is divided into 29 record groups, organized primarily by provenance (origin) and secondarily by form (i.e.,

newspapers, correspondence, etc.). This list will be very useful to us, especially when we establish our own archives in the future.

• **YOSEF TEKOAHA DEAD**

Yosef Tekoah, 66, an educator and retired Israeli diplomat who had served as ambassador to the USSR and the UN, died after a heart attack on April 19, 1991, while in New York City. Born in the Russian empire, he moved to China with his parents and studied law in Shanghai. As a member of Israel's first UN delegation, he helped to negotiate his country's 1948 ceasefire agreements. After a distinguished diplomatic career, he was appointed president and then chancellor of Ben-Gurion University of the Negev.

• **ISRAEL MUSEUM FEATURES CHINESE PAINTING ARTIFACTS**

This spring the Israel Museum in Jerusalem featured an exhibit entitled "An Official and a Gentleman" in its Far Eastern Gallery. The 40-odd items included a scholar's desk, brushpot, jade waterpot, brushes, inkstones and inksticks, a bronze censer and a ten-leaf silk embroidered calligraphic screen.

LETTER TO THE EDITOR

There are two areas of information I am seeking. First, I'm interested in contacting any people that escaped from Germany, Austria, Poland or western Russia by the land route through Manchuria in late 1939-1940. I would like to know when they left, from where and to which point in Asia, where they wound up, how they made the arrangements, the cost, the manner of payment and any memories they have along the way.

Secondly, I'm writing a magazine piece on the Shanghai Jewish community along the lines of "What happened to Shanghai's Jews?" I am interested in the memories of survivors, what they remember of Jewish life in a Chinese city, how they adapted, how the Chinese treated them and the gradual changes. I'm especially interested in the reactions of any Jews who have returned. A number went back for a Pesach reunion and their experiences would be of major interest.

Ron Gluckman
40 Hung Shing Yeh Beach
Lamma Island, Hong Kong

JAPAN FACES UP TO SPREAD OF ANTISEMITIC LITERATURE

By Jonathan Schachter

reprinted from The Jerusalem Post,
February 24, 1991

The Japanese government last December set up a \$375m. endowment fund to help educate the public on the nature of cultural diversity and pluralism among Western minorities, including Jews.

This comes at a time when the overall boom in books on the Middle East as a result of the Gulf war has sparked brisk sales of antisemitic books in Japan, even though most Japanese may have no concept that the literature has antisemitic overtones.

"I'm convinced that the government of Japan is deeply embarrassed by this and would like to change the situation," Neil Sandberg, the director of the American Jewish Committee's Pacific Rim Institute, told The Jerusalem Post. "That's why they set up this large fund for public education, in the hope that instilling positive images of Jews and other groups will help to deal with the problem."

"More than 100 new titles have appeared since the beginning of the Gulf crisis," Sandberg said. Many of them are re-issues of older antisemitic tracts, but there are quite a few new publications as well, he added.

Among the current best sellers in major Tokyo bookstores, according to The New York Times, are books describing a Jewish conspiracy to control the world economy.

Another popular seller in Japan at the moment, Confessions of the Jews, by two followers of American extremist Lyndon LaRouche, charges that the Anti-Defamation League of B'nai B'rith controls drugs and crime in order to raise money and strengthen its control over major corporations and institutions, ADL executive director Abraham Foxman said.

"It's the old LaRouche antisemitism, repackaged and directed towards the Japanese."

Yet another of the books, published in December, has already sold 30,000 copies, according to The New York Times. Entitled Counterattack of Hitler, it denies the Holocaust and claims that Germany, the Arabs and other groups are engaged in trying to thwart a Jewish conspiracy.

Many of the books are put out by prestigious, mainstream publishing houses.

"The publication of these books by itself doesn't worry me too much," Israeli Ambassador to Tokyo Nahum Eshkol said. "What worries me is the readiness of Japanese to buy them, maybe to read them, on the backdrop of maybe total ignorance of Judaism and Israel."

According to Foxman, the popularity of such books is not due to any inherent underlying antisemitism on the part of the Japanese public, in a country that houses fewer than 1,000 Jews among a total population of some 125 million. In fact, he said, a 1987 survey on Jews and antisemitism done by the ADL found that there was "only a very small percentage of people who even knew what we were talking about. So you're dealing in a society that has no recognition, no understanding, of the Jewish community."

The lack of understanding on the part of many Japanese is evidenced by the fact that books telling how to make money from stocks owned by Jews, and others that purportedly describe Jewish rituals and conspiracies, are found in the stores side-by-side with works such as The Diary of Anne Frank, A Certain People, by Charles Silberman and The Arab-Israeli Wars, by President Chaim Herzog. All of them are selling briskly.

The problem of antisemitic literature in Japan became acute during 1987, when, according to Foxman, some of the more offensive books were selling in excess of half a million copies. However, he said, "everything that we knew is that it was a fad that had lost its appeal and allure. While the books were still being published, they were no longer popular.

"But the Gulf war brought out a renewed upsurge of interest in Jews and Judaism from a perverse point of view," Foxman added.

A number of American Jewish

groups, including the AJC and the ADL, have met on several occasions over the past four years with Japanese officials and publishers in an attempt to discourage the increasing distribution of the books, but have been unsuccessful.

In September 1989, in a response to earlier requests by American Jewish leaders, the Japanese Foreign Ministry urged the Japan Book Publishers Association to be more sensitive to the issue. "The Government of Japan regrets to see that the label of 'Japanese antisemitism' has taken root among American Jews," the Foreign Ministry wrote in a two-page memorandum to the association.

However, said Sandberg, the Association "chose not to distribute the memorandum to their thousands of members, because they saw it as government interference in their right to publish what they chose."

Sandberg credits the Japanese government, however, with helping to keep the issue alive, and last May it arranged for him to meet with representatives of the Association, accompanied by Foreign Ministry officials.

The publishers "expressed surprise that we were concerned with the issue of antisemitic books. They saw Jews as powerful and successful members of what they called 'a superior racial group' that should not be especially concerned with such problems," but should instead be flattered.

That, he said, gave him an opportunity to launch into a discussion of the history of antisemitism, including pogroms and the Holocaust, and to explain why the Jewish community is so concerned with the problem.

"We were not asking for censorship, what we were doing was sensitizing them to the nature of the problem and why it was an issue that would continue to grow and fester," Sandberg said. "A kind of self discipline on the part of publishers would be in order. They ought to balance their concern with freedom of expression with some sensitivity to cultural awareness."

The Association was still "reluctant to do anything" and refused to take a position on the issue, he said, but eventually agreed to distribute a summary of his comments to the member-

version of his book mailed to him by a German professor friend of his. The Chinese did not try and conceal the fact that Kishon is Israeli: his name and that of the State of Israel are printed on the book in Latin letters. The rest of the book is in Chinese.

This is the first time to our knowledge that a book written by an Israeli is being distributed in China. "I won't have money from this", Kishon said "but I am very proud indeed!"

*Ephraim Kishon, the Israeli humorous writer publishes best-selling books in Europe. He is very well known throughout Western Europe. In Israel, his short stories and plays have become classics.

CHINESE EXPERTS VERY IMPRESSED BY ADVANCED EDUCATIONAL AID

By Judy Siegel

Reprinted from The Jerusalem Post
December 24, 1990

A technique developed by a Jerusalem psychologist will now be used to motivate handicapped, normal, and gifted children throughout China to learn better and to think independently.

Two psychologists from Beijing's Central Institute of Educational Research are currently here to study the Instrumental Enrichment (IE) technique developed by Prof. Reuven Feuerstein, director of the Canada Hadassah-Wizo Research Institute. They are attending lectures at the Jerusalem Institute and plan to translate textbooks into Chinese.

Prof. Zhang Xuyang and Lin Yuming - two of the 400 researchers at the Chinese state institute - told The Jerusalem Post yesterday they were very impressed by IE.

The technique uses various exercises with drawings and dots and has been shown to improve cognitive abilities and perception among mentally handicapped and normal children.

Last year, Zhang and Lin translated Feuerstein's book on IE into a 400-page Chinese-language manual. They said it aroused great interest

among the 5,000 educators, psychologists and researchers who received it.

They plan more translations while in Israel and intend to set up a center in Beijing to train IE teachers.

While some adaptation was necessary, the experts said there was "very little cultural bias" in IE and it could be taught universally.

ISRAELI SCIENTIST'S IDEA USED IN CHINA

By Judy Siegel

reprinted from The Jerusalem Post
January 1, 1991

The Chinese and Japanese have adopted an Israeli scientist's idea for extending the life of fruits and vegetables by wrapping them in polyethylene - a technique that has not yet been applied here (in Israel).

Citrus researchers who returned from an international conference in China discovered that the technique for storing produce - developed by Prof. Shimshon Ben-Yehoshua of the Volcani Institute for Agriculture Research - is being used there and in Japan. But in Israel, negotiations between the Citrus Marketing Board and private entrepreneurs have not led to its adoption.

The Chinese evidently got the idea from articles by Ben-Yehoshua in Western scientific journals.

ISRAEL AND CHINA HOLD WORKSHOP ON WATER

By Ted Pfalker

reprinted from The Jerusalem Post,
April 26, 1991

Beijing - Chinese and Israeli scientists gathered here this week for a joint academic workshop, the first of its kind and the latest example of increasingly open interaction between the two countries.

Sponsored jointly by the Israel Academy of Sciences and Humanities and the Chinese Academy of Sciences Institute of Geography, the three-day workshop focused on the efficient use of water in agriculture -

an area in which Israeli expertise and Chinese needs are particularly well matched.

According to Dr. Yosef Shalhevet, director of the Israel Academy's liaison office here, Chinese scientists are aware of Israel's pre-eminence in irrigation technology and familiar with some specific Israeli texts on the subject.

"They know about our success, but the more they hear us talk about it, the more interested they become," said Shalhevet.

The Chinese government, warning of worsening water shortages in the north and west of the country, has made water conservation a top priority for the next 10 years.

"What we saw of Chinese research is not so advanced, but in terms of applying the technology they do have, their work has been good," said Prof. Gideon Dagan of Tel Aviv University, one of seven Israeli participants in the workshop.

"Some of our drip technology is very inexpensive and would be useful for them," he added.

MKS STOP IN CHINA, HOLD INFORMAL TALKS

By Ted Pfalker

reprinted from The Jerusalem Post,
April 28, 1991

Beijing - A delegation of Knesset members has arrived here for a four-day stopover on its way to North Korea, where Israel is taking part in an international conference.

Because Israel and China have no diplomatic relations, the delegation has been unable to meet publicly with Chinese officials. Informal meetings, however, have taken place.

The delegation members are MKs Yehoshua Matza, chairman of the Internal Affairs and Environment Committee, Haim Corfu, chairman of the House Committee (both Likud), Ra'anana Cohen and Edna Solodar (both Labor), Knesset secretary Samuel Jacobson is accompanying them.

"CHINA AND THE JEWS" CONFERENCE

Pending funding, between August 16 and 18, 1992, Harvard University's John K. Fairbank Center for East Asian Research will sponsor a conference on "China and the Jewish Diaspora: A Comparative Historical Perspective on Economic Activity, Acculturation, Assimilation, and Anti-Semitism." If you are interested in presenting a paper comparing the experiences of Jews in China with Jews elsewhere, please send a five-sentence precis and your curriculum vitae to: Prof. J. Goldstein, West Georgia College, Carrollton, GA 30118.

OLD CHINA HANDS

The Oral History Program at California State University at Fullerton has agreed to serve as the archive for the oral history project of the Old China Hands Group. At its recent meeting in Anaheim, California, this informal group of civilians from several Allied nations conducted over three dozen interviews concerning life in Shanghai before, during, and after the Pacific War. Most of the interviewees were interned by Japanese authorities in the months following the start of World War II in the Pacific. Some were Jewish refugees who fled Europe in 1938-1939 to escape the clutches of Nazi Germany for the dream of security in Shanghai under the protection of the International Settlement. A few were White Russians who emigrated to China after 1919. Anyone wishing more information about the project is invited to write the Director, Oral History Program, California State University, Fullerton, CA 92634.

TWO VISITS TO SHANGHAI

By Yu Weidong

I. The world's first glatt kosher tour to China, led by Mr. Fredric M. Kaplan, a board member of Sino-Judaic Institute and president of China Passage Travel Service, arrived in Shanghai on December 30, 1990.

During their stay in Shanghai, the group visited some historical sites where Jewish activities used to occur

as well as some scenic spots.

On the evening of December 31, the tour group had a kosher banquet in Hilton Hotel for Chinese scholars and friends from Shanghai Academy of Social Sciences, the Center of Israel and Jewish Studies, Shanghai Judaic Studies Association and Shanghai Jin Jiang Tours. They included: Professor Gong Fangzhen, Professor Pan Guang, Professor Xu Buzhen, Mr. Jin Zinzhing, Mr. Yu Weidong and Mr. Song Ziqiang.

The host introduced some Jewish traditional customs and observances to Chinese scholars such as their special cooking process and the ceremony of saying prayers in Hebrew while washing hands before dinner. The Chinese scholars also gave a talk about their Jewish studies.

It was the first time for these Chinese scholars to taste kosher food. The food was of special flavour and the talk was informative.

II. On January 15, the Middle East Specialists Delegation from the U.S. visited Shanghai Academy of Social Sciences. The delegation comprised seven members: Dr. Michael Hudson, Professor of International Relations, Georgetown University; Professor Robert O. Freedman, Dean of the Graduate School, Baltimore Hebrew University; Dr. Farhad Kazemi, Professor of Department of Politics, New York University; Dr. John Kolars, Professor of Geography and Near Eastern Studies at University of Michigan; Professor Ira Lapidus, Chairman of Center of Middle East Studies, University of California, Berkeley; Dr. Ann M. Lesch, Associate Professor of Political Science, Villanova University; Mr. Jan Carol Berris, Vice President of National Committee on U.S.-China Relations.

These visitors had a lively discussion and an exchange of views on Islamic Studies, Judaic Studies and general Middle East Studies with a group of fifteen Chinese scholars led by Professor Pan Guang. These scholars were from the Institute of World History, Institute of World Economy, Institute of Religion and Institute of Asia and Pacific Studies.

After the talks, both sides exchanged their books and articles.

SJI PLANS AMBITIOUS PROGRAMS

(continued from page 1)

tion is to be credited. Needless to say, a display of support for these initiatives will also help persuade the foundations that these are significant and worthwhile efforts. Please send your contributions to SINO-JUDAIC INSTITUTE, 232 Lexington Drive, Menlo Park, CA 94025.

1. CHINESE EDITION OF ENCYCLOPEDIA JUDAICA

A project has been begun in China to compile a Chinese encyclopedia of Judaica, based on a selection and translation of 1500 entries from the Encyclopedia Judaica. This will provide the first systematic and comprehensive source of information on a whole range of topics within the field of Judaica. It also has the potential to promote broader understanding of Jewish religion, culture and history by providing scholars and government officials a handy and readily available reference work of a kind which does not now exist in China.

The project has been undertaken by Prof. Xu Xin, of Nanjing University. Prof. Xu has a remarkable record of achievements in the field of Jewish studies in China.

- He has established the China Judaic Studies Association.
- He organized and presented an exhibit of Chinese studies on Jewish history and culture at Nanjing University, which ran from April to September, 1990. The exhibit, the first of its type in China, attracted much attention in the Chinese press.
- He began teaching a class on Jewish Culture this year, with 108 students. Prof. Xu anticipates that the course will become a regular part of the curriculum.
- He is compiling an anthology of Hebrew short stories. Prof. Xu has already published a translation of S.Y. Agnon's "In the Heart of the Seas," in the university's journal Contemporary Foreign Literature, the first time an Israeli writer has been published in Chinese in China. The anthology is being financed by the Institute for the

Translation of Hebrew Literature, in Jerusalem.

The point in listing these accomplishments is to underscore our belief that Prof. Xu is a person who not only has innovative ideas but is also one who carries his plans to completion.

The Encyclopedia will have approximately 2,000,000 Chinese characters in one volume of 800 pages. The work was begun in July, 1990, and is expected to take eighteen months to two years to complete. The Liaoning Educational Press has agreed to publish it if a subsidy of **US\$10,000** can be obtained. (The total cost is estimated to be US\$25,000, but the press will assume the remainder of the expense.) **The names of those who contribute over US\$500 will have their names listed in the Introduction and will receive a copy of the book.** The Jewish Historical Society of Hong Kong and the Sino-Judaic Institute are seeking to encourage such contributions from their membership and others outside their organizations to ensure the completion of this worthwhile and valuable project.

2. BOOKS FOR CHINESE SCHOLARS

The study of Judaism and Jewish history, culture and literature is attracting a growing number of scholars in China. In recent years we have witnessed the establishment of many Chinese organizations in this field, such as the Shanghai Judaic Studies Association, the Jewish Historical Research Center and the Center for Israel Studies, all of Shanghai, the China Judaic Studies Association, Nanjing, as well as a proposed national organization, the Society for the Study of the Culture and History of the Chinese Jews, in Beijing.

The Sino-Judaic Institute has been in communication with many individual scholars who do research and teach in this area. For example, Prof. Xu Xin, of Nanjing University, is teaching a class on Judaism which has an enrollment of over 100 students. At a meeting held in Hangzhou not long ago, over forty papers were presented on the topic of Judaism; these papers will appear in book form soon. Prof.

Zhao Xiangru, of the Minorities Research Institute, Chinese Academy of Social Sciences, Beijing, and a descendant of the Kaifeng Jewish community, is planning a similar meeting to be held in Beijing in the near future.

In all our communications with these organizations and scholars, there is one constant refrain, and that is the need for books to carry out their research. In most cases, these materials are simply not available, especially given their inadequate economic resources. The books which have been requested differ in each case, depending upon the interest of the scholar.

The Sino-Judaic Institute has responded to the extent it is able. For example, the Institute paid the freight charges to send the multi-volume Encyclopedia Judaica to the Shanghai Judaic Studies Association. Materials on American Jewish and Israeli literature have been sent to Prof. Xu Xin. He has asked for works on anti-Semitism to give to his students, who have difficulty in understanding the reasons for this phenomenon. Highly specialized studies on the Khazars have been sent to Prof. Gong Fangzhen, Director of the Office of Religious Research, Shanghai Academy of Social Sciences, who has published articles on the history of Jews in China. Recently we have received requests for more general works; for example, that from Prof. Chang Zheng, of the People's University of China, requested works pertaining to "Judaic history, status quo, influence and relations with and differences from Christianity."

The Sino-Judaic Institute believes that the sending of books to China is an extremely important aspect in the effort to increase the understanding of Judaism in China, to counteract the misinformation and stereotypes which Chinese derive from biased sources. Each volume sent in this program will bear a stamp including the name of the donor. **Approximately \$1000 would enable us to fulfill this important task for one year.**

3. SINO-JUDAICA

Sino-Judaica is a proposed new publication of the Sino-Judaic Institute (SJI) which contains articles and

other items too long or too specialized to be included in Points East, the newsletter of the SJI. The first issue has been edited and is ready for publication. The contents are:

Nigel Thomas — "Radhanites, Chinese Jews, and the Silk Road of the Steppes."

Wendy Abraham — "The Role of Confucian and Jewish Educational Values in the Assimilation of the Chinese Jews of Kaifeng, Supplemented by Western Observer Accounts, 1605-1985."

Donald Daniel Leslie — "The Old Testament and Biblical Figures in Chinese Sources."

Andrew H. Plaks — "The Confucianization of the Chinese Jews: Interpretations of the K'ai-feng Stelae Inscriptions."

Zhang Sui — "Tracing Idiomatic Amaurosis to the Jewish Descendants now in Kaifeng."

Review:

Pollak, Michael — Sino-Judaic Studies: Whence and Whither, by Dennis A. Leventhal, ed., Hong Kong: The Jewish Historical Society of Hong Kong, 1985.

The volume, in typescript, totals 121 pages. While the manuscript has been typed onto disc, it must still be formatted and printed. The estimated cost is **\$2000**.

4. JEWS OF DYNASTIC CHINA: A CRITICAL BIBLIOGRAPHY

Michael Pollak, the author of the acclaimed Mandarins, Jews, and Missionaries, is completing a bibliography of books, articles and other materials which is to be a companion volume of The Sino-Judaic Bibliographies of Rudolf Loewenthal, bringing the bibliography down to the present date. In 1988, the Sino-Judaic Institute, in association with the Hebrew Union College Press, reprinted the several bibliographies of Rudolf Loewenthal, compiled between 1939 and 1946, in a handsome volume of some 200 pages. The present work, which will include 600-700 items, is entitled The Jews of Dynastic China: A Critical Bibliography. This will be much more than a simple listing because Mr. Pollak has provided extensive commentaries, even essays, relevant to the items which he has in-

"Sugihara was a fine person. His merits were unbelievable," said Kalmanowitz.

Japan did not issue transit visas unless someone had a visa to a final destination. But the Dutch consul agreed to stamp the Jews' passports for the Dutch West Indies island of Curacao, which had no visa requirement.

Using this legal fiction, Sugihara issued transit visas to Polish Jews over a three-month period before he left Lithuania in August 1940. About 2,000 eventually traveled to Japan, including nearly 500 yeshiva instructors and students, mostly from Mir, according to Holocaust historian David Kranzler, who has written a book on the Jewish refugees in China and Japan.

Hiroki Sugihara said the Japanese foreign ministry told his father not to issue the visas, but he did so anyway.

"He said he would do it again if he were in the same situation," Sugihara said. "He believed it was the human way to help people in need."

The Soviets eventually let the Jews with the Curacao-Japanese visas leave in late 1940 and early 1941. Krupnik took the Trans-Siberian railroad to Vladivostok, where he boarded a tramp steamer to the Japanese port of Tsuruga. He reached Japan in May 1941, one month before the Germans invaded the Soviet Union.

By April 1941, the Mir Yesiva had resumed its 18-hours-a-day classes in a rented hall in Kobe. The Kempeitei security police concluded the refugees were "holy idealists" and left them alone, according to Kranzler. The people of Kobe greeted the unusual refugees warmly. Some Japanese shared their flour rations and a doctor provided free medical care.

Although the refugees entered on two-week transit visas, the Japanese government extended the visas for up to eight months. About 1,000 of refugees left for the U.S. and other countries.

As Japan geared up for war with the U.S., the government shipped the remaining 1,000 refugees, including the yeshiva, to the Japanese sector of Shanghai's International Settlement by September 1941. They joined 16,000 other Jewish refugees—mostly

German and Austrian—who had earlier found a haven there.

In Shanghai, the yeshiva used a local synagogue for its classes. A Chinese lithographer reprinted Jewish texts. In the U.S., Rabbi Abraham Kalmanowitz sent funds collected from American Jews via neutral countries to support the refugees.

After the war, the yeshiva moved to the U.S., reopening in Brooklyn in 1947. Today, it has about 100 teachers and 1,000 students from elementary-school to post-college level.

Sugihara returned to Japan in 1947 after serving in diplomatic posts in occupied Europe, but the foreign ministry did not offer him a position, his son said. Sugihara eventually got a job with a prominent Japanese trading firm, servicing as manager of its Moscow branch for 16 years before retiring. (He died in 1986 at age 86.)

HAIFA CHIEF RABBI IN JAPAN

By Haim Shapiro

reprinted from The Jerusalem Post, November 30, 1990

What does an Orthodox rabbi have to say to a Shinto priest?

According to Haifa Chief Rabbi Shear-Yashuv Cohen, who recently returned after attending the International Congress of Jinrui Aizen Kai, the Universal Love and Brotherhood Association in Ayabe, Japan, they have a great deal to say to each other as long as they do not try to convince each other of the validity of their respective truths.

However, such a willingness to participate in a gathering of religious leaders is not universal. Although non-Orthodox rabbis are usually happy to take part in inter-faith gatherings, many Orthodox rabbis are wary of gathering even with clergy of the historic monotheistic faiths, Christianity and Islam, not to speak of those who represent other beliefs.

For Cohen, on the other hand, there is a halachic imperative to present a favorable image of Judaism to those of other faiths. He added that, according to the late Chief Rabbi Herzog, we

simply do not know enough about the faiths of the Far East to judge them.

Cohen's participation in the conference was at the behest of Yohanan Radyon, first secretary of the Israel Embassy in Tokyo, who had been trying for some years to have a senior Israeli rabbi attend the conference, which is considered highly important in Japan. Though it is sponsored by one particular Shinto sect, Oomoto, this group, Cohen said, is very influential and well regarded by all the Shinto leaders.

Cohen stressed that in his view, one is not merely permitted to take part in such a gathering, but that he saw it as a mitzva. The concept of kiddush ha-Shem, he said, involved influencing the way in which the peoples of the world viewed the people of Israel.

Nor, he added, could one reject the religions of the East as idolatrous. Oomoto, he said, appeared to be an attempt to find one source. The hosts, he said, tried very hard not to offend the sensibilities not only of the Jews, but of the Moslems as well.

Cohen had chosen not to take part in a ceremony in which "the leaders of all religions offer their prayers for peace." Instead, Judaism had been represented there by Rabbi Moshe Silberschein, leader of the Tokyo Jewish community, for whom Cohen had nothing but praise. "Had I known what it would be like. I would have taken part in the ceremony," he said.

KISHON* Translated into Chinese

Translation from Ma'ariv article by Ben Kaspit

Kishon's book Picasso Was Not a Charlatan is being published in China. Kishon found this out only after a friend of his mailed him a translation of his book from China! The book, mainly based on subjects related to art, was written by Kishon in Germany some three years ago. It was then sold throughout Europe.

Several months ago, Kishon to his great surprise received a Chinese

India.

The thesis examines the socio-history, social structure, the maintenance of social boundaries and the cultural dynamics of the Indian Jewish communities. It investigates the factors that have led to their mass scale migration and the structural patterns of dominant-minority group relations in both India and Israel with respect to the Indian Jews.

Based on analysis of the data, this thesis puts forth the view that the Indian Jewish communities are faced with the problems of "dual ethnic identities" and "dual marginality". That primordial and cultural specificities of the Indian Jews have had a major impact on their spatial, social, economic and political status in the social stratification system of India and Israel.

- Seywald, Wilfried, Journalisten in Shangaier Exil, Salzburg: Wolfgang Neugebauer Verlag, 1987. 377pp.
- Shillony, Ben-Ami, Successful Outsiders: Jews & Japanese, Tuttle Press, 1991.
- Ristanio, Marcia R., "White Russian and Jewish Refugees in Shanghai, 1920-1944, as Recorded in the Shanghai Municipal Police Archives, National Archives, Washington, D.C.", Republican China, Center for East Asian and Pacific Studies, November 1990. 22 pp.
- NEW PUBLICATION FROM THE JEWISH HISTORICAL SOCIETY OF HONG KONG

Entitled "Faces of the Jewish Experience in China", and edited by D.A. and M.W. Leventhal, Volume III in the JHS Monograph Series is a collection of articles which sketch some diverse features of the "face" of Judaism in Hong Kong and China. Together they demonstrate that various common themes in Jewish history, e.g., the complexities of Jewish community life, Diaspora passages, and Christian abuse of Jewish history, are also found in the Sino-Judaic experience, but with their own distinctive characteristics.

The Hon. Mr. Yoel Sher's Preface touches upon the latest developments in China-Israel relations. Mrs. Paula Sandfelder's article, "Some Views of Hong Kong's Jewish Community from the Past", offers a number of prose snapshots of HK's local community taken at several points during the first four decades of the twentieth century.

"The Tenacity of Jewish Identity: A Chinese Case Study", by Mr. Jeremy Zimman, highlights a hitherto unstudied effect of the passage of Jewish refugees through China by means of a poignant story about a "human remnant" of that passage. While Prof. S.V.R. Cammann's contribution, "The Ch'iang People of Western Szechuan: The Miscalled 'West China Jews'", demonstrates how even China has been affected by the persistent misuse of the Judeo-Christian historical linkage by Christian proselytizers.

Also in this volume is the first published report on the results of a HK community-wide survey conducted by the JHS in the spring of 1989. In effect, this original research into local Jewish demography is a statistical profile of the Jewish community of Hong Kong at that point in time, and provides, for the first time, hard data on the make-up of this small, complex but dynamic outpost of the Diaspora.

To order "Faces of the Jewish Experience in China", send check for US\$17.50, made payable to "Ohel Leah Synagogue", to the following:

Manager, Jewish Club
4/f, Melbourne Plaza
33, Queen's Road, Central
Hong Kong

- Previously published JHS Monographs are still available at reduced prices as follows:

Vol. I: "Sino-Judaic Studies: Whence and Wither" (including "The Kadoorie Memoir"), by D.A. Leventhal (US\$8.95)

Vol. II: "The Jews in Kaifeng: Reflections on Sino-Judaic History", by S.J. Chan (US\$4.50)

All proceeds from sales go to support Ohel Leah Synagogue of

Hong Kong, founded in 1901-2, and the oldest continuously functioning synagogue on the China coast.

MIR YESHIVA RECALLS JAPANESE RESCUER

By Charles J. Gans

excerpted from Jerusalem Post,
April 16, 1991

For Rabbi Avraham Krupnik, miracles don't happen only in the Bible. This month, Krupnik is celebrating a miraculous exodus 50 years ago in which he and 2,000 other Jewish refugees escaped the Holocaust with the help of a Japanese diplomat.

Transit visas provided by the diplomat enabled Krupnik and hundreds of other rabbinical scholars to leave Lithuania in 1940-41 before it was seized by the Germans and pass unharmed through Stalin's USSR to refuge in war-time Japan and China. After five years, they reached the Promised Land, which turned out to be Brooklyn.

"We endured many miracles from Lithuania to the United States... You don't know the ways of God," said the white-bearded, 75-year-old rabbi.

This month, Brooklyn's Mir Yeshiva is observing the 50th anniversary of its rescue by conferring a humanitarian award on the Japanese people and setting up a scholarship fund in the name of Senpo Sugihara, the Japanese consul-general in Kovno, Lithuania who helped them when other embassies turned their backs.

Thanks to the Japanese, the Mir Yeshiva was the only one of the more than 20 major European yeshivot to survive the Holocaust intact.

"It's 50 years after the rescue, and it reminded us that we never gave our thanks," said Rabbi Moses Kalmanowitz, the yeshiva's president. "We are publicly acknowledging the debt that the yeshiva and Jewry in general owe."

The Mir survivors compare Sugihara to Raoul Wallenberg, the celebrated Swedish diplomat who saved thousands of Hungarian Jews from the Germans before disappearing into the Soviet Gulag.

cluded. He has drawn on his extensive archives which he has collected over the years, including rare materials seldom seen elsewhere. This bibliography will be an important contribution to the study of the history of the Chinese Jews.

The compilation of the bibliography is almost completed; what remains is the technical work of preparing it for publication. This includes preparation of an index, formatting, and printing. It is estimated that it will require \$6000 to see this through to publication. **The names of contributors will be listed in the front of the book.**

5. ISRAEL-CHINA EXCHANGE PROGRAM

The increasingly close relations between China and Israel has made it possible during the last few years for a number of Chinese to go to Israel to study. These students and scholars have gone to Israel for the purpose of studying the language, society, history and politics of Israel, and to increase the effectiveness of their professional careers back in China, whether in academic, research or governmental institutions. Obviously, such study tours, and the contacts which result, are an effective way of improving Sino-Israeli relations and raising the level of mutual understanding.

The Sino-Judaic Institute has in place a program for sending Chinese scholars to Israel for a period of up to a year for such studies. Thus far, the program has primarily focused on those who would have some input in the policy decisions of the state apparatus dealing with foreign affairs, but the scope of those who would be supported could be easily expanded to include those in academia and other areas with important outreach. The Chancellor of Hebrew University has agreed to support the program by providing office space and other facilities, and members of the faculty of the university who are members of the Sino-Judaic Institute are also committed to this program. **The estimated cost of the project in Israel for each participant is \$10,000 for a period of six months, including travel costs.** An initial contribution in that amount has been received from Mr. Raymond Frankel.

ISRAELI STUDENTS IN CHINA

(continued from page 1)
romantic involvement."

But the Israelis' enforced segregation has eased somewhat since their arrival in late August, and they have been able to make friends. The local people, both in the university and in the surrounding town, enjoy talking to outsiders and are especially interested to hear that these foreigners are from Israel.

Because of the Gulf war, many Chinese have become curious about the Middle East. Many have told the students of their concern at the threat to Israel.

Discussing Chinese politics, particularly 1989's pro-democracy movement, is a more sensitive matter.

"We don't like to talk about politics with our friends because of what could happen to them," says Shelach. "They are sometimes more willing to talk than we are," he says. "But we don't quite know where the limits are, so we prefer not to get into it."

In addition to all they are learning about China and its people, the Israelis are, of course, making great progress in their Chinese language skills. The students all agree that their studies at the Hebrew University gave them a good grounding in the written language, but only after coming here have they been able to make progress in their speaking ability.

They spend six hours each day in class and have been given extra teachers at their own request.

"Educationally, we are very satisfied," says Mimran. "They devote a lot of attention to us." . . .

II. It is an unlikely setting for a Hebrew class, and an unlikely group of pupils - seven Chinese college students taking instruction from an Israeli woman at a rural university in southwestern China. Her students had scant background knowledge, so Dorit Peleg had to begin at the very beginning.

"Most of them thought Israelis spoke English natively. They were surprised to learn that Hebrew is commonly spoken in daily life," she says.

"They were interested to learn that Hebrew is more or less as old as Chinese, even though it has not been

used continuously," she adds.

But the students did have trouble understanding that Israel is a very small country with only four-and-a-half million Hebrew speakers. "Israel is so prominent in the world news that they think it must be some big place," says Peleg.

The idea of teaching Hebrew started with officials of the university in China's Szechuan Province where Peleg is part of a group of Israeli exchange students. Growing contact between China and Israel, of which the exchange students are themselves a part, means that China now needs to develop specialists on Israel.

Seeing that need, the university's West Asian Department took advantage of its own in-house Israelis and organized the class.

Large numbers turned out at first, but the group quickly boiled down to a hard core of seven students, all attracted for reasons of their own. Among the most promising of Peleg's students is a man in his forties who became interested in Judaism after reading several books about the Holocaust, including The Diary of Anne Frank.

"Because of his own experiences during China's Cultural Revolution, he was able to relate somewhat," says Peleg. "He was impressed with how Jews were able to survive, and he thinks it must have taken a lot of faith to get by."

The students come from both the foreign language department and the West Asian studies department. They spend four hours a day studying Hebrew and the best of them was already writing small compositions by the end of the first semester.

Peleg says her students from the foreign language department have the advantage of prior experience of studying alphabetized languages.

For Chinese, who write not with an alphabet but rather with ideographs, the conceptual switch to an alphabet is just as difficult as for Westerners learning to read Chinese characters.

The students from the West Asian studies, meanwhile, are more politically knowledgeable and were very interested in how Israel would react to the Persian Gulf war.

The greatest problem for Peleg has been the lack of proper textbooks. Some of her students have had to drop out of the course because they could not afford the required photocopying.

With such a shortage of materials, Peleg's teaching style is, of necessity, improvisational. But standard Chinese teaching techniques are highly structured and Peleg had some trouble getting her students accustomed to her more freewheeling approach.

She knew she succeeded when she found herself leading her class in a round of Israeli nursery rhymes. "Suddenly it seemed very funny to see a bunch of grownups in the middle of Szechuan singing 'Yonatan Hakatan.'"

THE JEWISH AGENDA IN CHINA

By Dennis A. Leventhal

(Editor's Note: The following item is reprinted from the Hong Kong Jewish Chronicle, vol. 13:2 (Pesach/April 1991), pp. 12-14. The author is Dennis Leventhal, Chairman of the Jewish Historical Society of Hong Kong, and a Board member of the Sino-Judaic Institute. Mr. Leventhal, who is fluent in Chinese and whose business frequently takes him into China, is particularly well-situated to make these observations, and his articulate and persuasive statement should be read by all interested parties. The views expressed are those of the author, but they describe very well the directions in which the Sino-Judaic Institute has been moving in recent years. The way in which to express financial support for the Chinese Encyclopedia Judaica project mentioned in this statement, as well as other projects, is described elsewhere in this issue of Points East.)

The opening of the Beijing Liaison Office of the Israeli Academy of Sciences and Humanities in 1990 marks a major turning point in the relationship between Israel and the People's Republic of China. This event established a formal channel of direct communication and cooperation between scholars and institutes of both countries. However, the issue of the evolving diplomatic relations between China and the Jewish State is only one part of a broader concern. That is, the

evolution of mutual understanding and respect between two people, both with strong and ancient cultural traditions. CHINESE IGNORANCE OF JEWS AND JUDAISM

During the past ten years of traveling the length and breadth of the PRC, I have observed that the Chinese have fundamentally NO knowledge or understanding of the Jewish historical experience. In general, while their limited perceptions of the Jewish people have been coloured somewhat by snippets of traditional Western generalizations about Jewish characteristics, and a dose of nonsense stemming from translations of Arabic propaganda, the dominating factor has been the miniscule contact between Jews and Chinese over the course of time, resulting in little or no basis for an historically derived foundation for such understanding.

Thus, while the Chinese people do not hold any deeply rooted antisemitic attitudes, there is some confusion in the minds of those Chinese who have been trying to understand the strange and curious (to them) historical obsession with Jews found in regions dominated by Christian and Islamic traditions.

For example, when Mr. Jeremy Zimman, former Assistant Trade Commissioner of the Israeli Trade Commission of Hong Kong, lectured at Nanjing University in December 1990, the attendees, both professors and students, exhibited intense concern about the reasons for antisemitism within the historical Western mentality. Yet, its fundamental irrationality seems, to them, to contradict the supposedly rational basis of Western thought. In short, they find antisemitism incomprehensible, and, according to Mr. Zimman, are deeply interested in understanding this phenomenon. But they sorely lack the resources to engage in a meaningful study of this subject.

THE JEWISH AGENDA IN CHINA

Herein lies the focus of the broader "Jewish Agenda" in China; that is, a compelling need to provide accurate historical information to those Chinese who are involved with disseminating knowledge about Jews and Judaism to both the government and people of China.

JEWISH STUDIES IN CHINA

A number of formal Judaic research and study centers have been established in China, beginning from August 1988. At that time about thirty Chinese scholars came together to form the Shanghai Jewish Studies Association, with the stated objective of "promoting the development of Judaic studies and better understanding of the Jewish people". Formed as a division of the Shanghai International Relations Studies Society (a non-governmental group), its leading members have advised me that one of their goals is to create a pool of trained Chinese specialists who will be available to serve in the PRC Foreign Ministry as and when relations with Israel move closer. Also, a number of their members are engaged in studying the history of the Jews of Shanghai during the 19th - 20th centuries' period, with special emphasis on the World War Two refugees.

Also, in Shanghai, the Chinese Institute for Peace and Development Studies established, in 1989, the Center of Israel studies. This is another non-governmental unit with the stated aim of promoting studies in China on all aspects of Israeli history, economy, society, language, etc. Both of these groups have active programs involving publication of translations and original research on a wide variety of Judaic topics.

As an example of the difficulties they face, one of these Shanghai scholars told me that he spent well over a year searching libraries all over China for an English copy of Herzl's The Jewish State without success.

Regular Hebrew language courses have been conducted at Beijing University for the past five years. And, in 1990, the first official exchange of Chinese and Israeli students was carried out in an endeavour to raise the level of their knowledge in each other's language and culture.

However, the single most active and productive Chinese scholar, by far, is Prof. Xu Xin, of the Department of Foreign Languages and Literature, Nanjing University. Prof. Xu is the founder, in April 1989, of the China Judaic Studies Association (CJSA). This group has the broad aim of promoting all aspects of Jewish Studies,

including Chinese revolution. Sun asked Cohen to serve as his bodyguard on the tour, and a friendship developed. With the outbreak of the Chinese revolution, Sun returned to China and Cohen went back to his former pursuits in Canada: gambling, peddling, and real estate.

World War I found Cohen a sergeant in the Canadian army, serving in France with an engineering unit. His duties involved the supervision of Chinese labor units engaged in building railways. With the end of the war Cohen returned to Canada, where he successfully began promoting real estate development ventures.

In 1922 Cohen again heard from Sun Yat-sen, now the head of the Chinese government. Sun asked Cohen to find someone in Canada who would help develop the railroad system in China. Cohen contacted his former commanding officer, who accepted the job. For formulating the agreement to build the rail system, the Chinese offered Cohen a finder's fee of one million dollars. Suggesting that China needed the money more than he did, he refused to take the fee.

Impressed by this, and remembering their former friendship, Sun Yat-sen asked Cohen to be his Aide de Camp with the rank of Colonel in the Chinese Army. In Asia that position means serving as more than just a bodyguard; it is required that one be a close friend and adviser. Cohen accepted and moved to China, where he took his place at Sun Yat-sen's side. Sometime later, when Sun Yat-sen was surprised in an ambush, Cohen helped fight off the attackers with "two guns blazing" - thus earning the sobriquet by which he was known forever more.

At that time China was split into many factions and Sun, attempting to unify the country, used Cohen as his trusted messenger and negotiator on many occasions. One such time found Cohen negotiating with a Chinese war lord who was dealing with the German government. The war lord spoke no English, and Cohen's Chinese was a different dialect. Eventually the war lord contrived to meet Cohen privately as they left the conference room for a break, and asked him, "*Dayn nomen iz Mah Kun (Morris Cohen)?*" It turned

out that the Chinese, during his education in Germany, had lived for four years with a German-Jewish family, from whom he had picked up the language. They were able to conduct their ensuing discussion in their only common language, Yiddish!

Cohen retained his allegiance to Judaism. He persuaded Sun Yat-sen in the '20s to write a letter to a Chinese newspaper lending his support for a "homeland for the Jewish people."

In 1925 Sun Yat-sen died. Cohen offered to remain with the Sun family, but was asked instead to work with Chiang Kai-shek. It was during this period that the Soviet Union and the Communist party began to become deeply involved in China. Michael Borodin (the teacher of Ho Chi Minh) was very active in forming the Whampo Military Academy, the West Point of China. Cohen, who disliked Borodin, was powerful enough in the Chinese military to block Borodin's attempt to "Sovietize" the academy.

From 1926 to 1928 Cohen was, according to accounts, the *de facto* military head of China and the equivalent of its Secretary of State. He also organized the Chinese air force, set up a factory to produce aircraft, and sought to procure arms for the Chinese army. He worked for the unification of China, and when the Japanese invaded in the 1930s, he did much to unify the Chinese army and to concentrate its efforts against the Japanese invaders. He was not a proponent of any faction in the country, believing that only a united China could fight the Japanese.

As an active general of the Chinese army in the 1930's, Cohen fought against the Japanese. The Manchester Guardian, on March 5, 1932, described him as the "diplomatic and financial force behind modern China." The Japanese put a price on his head, but he was able to evade capture until the British surrender of Hong Kong in 1941. Tortured by the Japanese, he was sentenced to die for his activities. He later claimed that, at his execution - as the sword was about to descend - he shouted out "Sh'ma Yisroel!" This strange cry so unnerved the executioner that Cohen was returned to his cell; later that year he was repatriated to Canada.

He returned to China with the allied troops in 1944, and after the war continued to engage in periodic business deals.

These transactions ran from arms to wheat, but his reputation for honesty and his concern for the good of China always preceded him. With the communist take-over in 1948, Cohen was one of the few people who could travel between Peking and Taiwan without a passport. His last visit to China came in 1966 when Cohen attended the official observance of Sun Yat-sen's 100th birthday. Sitting with them Premier Chou En-lai and Deputy Chief of State Soong Ching-ling, Sun's widow, he was the only European present at the ceremony.

Cohen died in England at the age of 84 on September 13, 1970. Despite the many attempts by his Chinese friends to find him a "nice Chinese girl" for a wife, Cohen instead had married a "nice Jewish girl". He lived and died a Jew.

Sources:
Charles Drake: Two Gun Cohen. Alden Press, 1954.

London Observer News Service, Feb. 11, 1962: "Red China Held Willing to Buy U.S. What".

New York Times, March 6, 1932: "Gen. Cohen a Leader in the Chinese Army".

Reuters, Sept. 11, 1970: Dispatch Reporting Death of Cohen.

Washington Post, Nov. 20, 1966: "Two Gun Cohen is Still up Front with Chinese", by Stanley Karnow.

Sept. 13, 1970: "M.A. (Two Gun) Cohen Dies".

BOOK NOOK

- Abraham, Margaret, Ph.D. "Ethnic Identity and Marginality: A Study of Jews of India: Ph.D. Dis. Syracuse University, 1989. 300pp. Dissertation Abstracts International, vol. 50 no. 12, June 1990. Order Number DA 9012738.

This study is a comparative, cross cultural and cross national study of the Jews of India -- namely the Cochin Jews of Kerala, the Bene Israel of Maharashtra and the Baghdadi Jews of Calcutta within the context of India and Israel. The approach focuses on ethnic identity and marginality as the central problem in situating the Jews of

including literature, history, philosophy, culture and arts in China. Although a small group - its membership is not much larger than the handful of people who keep our own JHS alive and productive - the CJSA, led by the dynamic energy of Prof. Xu, has an impressive "track record".

Professor Xu himself has lectured and studied in Israel; translated and published literature by both Yiddish and Hebrew writers, including the first Chinese translation of S.Y. Agnon's "In the Heart of the Seas"; written and published numerous articles on Zionism and Israel; begun work on an anthology of translated works by Israeli writers, including S.Y. Agnon, Asher Barash, Amos Oz, R. Almog, S. Harevan, Ben-Zion Tomer and fourteen others (and none of the works chosen have ever before been translated into Chinese); instituted China's first Jewish Studies curriculum/program on university level; and organized the first Judaic Studies exhibition in China.

It is worth noting that members of the various organizations described above convened a "national" conference on Israeli Studies in December 1990. To date, we have no details on the content or outcome of this conference.

The Jewish Historical Society of Hong Kong (JHS), both in its own capacity and as the official Hong Kong liaison office of the Sino-Judaic Institute (SJI), an international organization of people interested in China-related Jewish studies and issues, has been working for a number of years with these Chinese organizations and various individual Chinese scholars to support their various activities. In particular, we have helped them make contact with relevant specialists and institutions overseas to promote academic exchanges, provided some needed textual resource materials, and even, on occasion, helped generate funding support for specific projects, including, for example, Prof. Xu's Judaic studies exhibition which ran for three and a half months in Nanjing during mid-1990, with large attendance from the local population, as well as foreign guests.

THE FIRST CHINESE LANGUAGE ENCYCLOPEDIA JUDAICA

At present, the CJSA is at work creating the first Chinese language Encyclopaedia Judaica. The translation work on this project began in July 1990, and the manuscript is expected to be ready for printing by the early part of 1992. The final work will be a one-volume, abridged version of the more extensive English edition. It will carry 1,500 entries totalling over two million Chinese characters in approximately 800 pages. Prof. Xu, again, is the driving force behind this monumental task. In a recent (17 Jan 91) letter to me, he said, "... such a book is an important and badly-needed reference for the Chinese. We know it is a heavy task, absorbing a lot of time and energy. However, we believe it is worth doing."

With his usual productive energy, Prof. Xu has already lined up a publisher, the Liaoling Educational Press, and has their written agreement to fund over one-half (i.e. US\$13,000) of the total publishing cost of US\$25,000. However, the CJSA must come up with the remaining US\$10,000.

You can well imagine what a daunting task this is for a Chinese professor, especially in a country where the 1989 per capita income of urban dwellers was approximately US\$275, and where social and economic priorities lie elsewhere. However, Prof. Xu, as a demonstration of good intent, has already paid the publisher a down payment of US\$1,000 from his own savings.

To get the remainder, he needs help. He has therefore established a publication fund, and, for every contribution of US\$500 or more, the CJSA will record the donor's name in the Chinese Encyclopaedia Judaica as a supporter/contributor, and provide the donor with a complimentary copy of the final work.

PROJECT ENDORSEMENTS

Both the Jewish Historical Society of Hong Kong and The Sino-Judaic Institute are endorsing this project. As indicated above, Prof. Xu has established an excellent track record of responsible productivity, and has effectively made the CJSA a leading edge of the Jewish Agenda in China. Thus, because of the CJSA's credibil-

ity, and because of the fundamental importance of this project, we are appealing to you for financial support on behalf of the CJSA to help ensure publication of China's first Encyclopaedia Judaica.

We know this is not the best time for such an appeal. The current needs of our brothers and sisters in Israel, caused by the monstrous actions of the Butcher of Baghdad and the immense influx of Jewish refugees from Russia, must take priority. Nevertheless, a long-range perspective on the welfare of the Jewish people as a whole requires that the Jewish Agenda in China is not forgotten amidst the demands of the moment. Both the JHS and SJI believe this seemingly humble project will have major, long-range impact on the Chinese attitude towards Jews and Judaism.

As the "People of the Book", we should support the publication of a book capable of helping to dispel the rampant ignorance about Jewish culture and character in China. Furthermore, as Jews of Hong Kong, we have a direct and personal stake in Chinese attitudes towards Jews.

THE KAIFENG QUESTION

Previous publications of the JHS (see Volumes I and II in our Monograph Series, available at the Retail Shop of the Jewish Club) have brought some focus on the ancient Jewish communities of China, with special emphasis on the Chinese Jews of Kaifeng. Both the JHS and SJI are actively supporting further research into this little known chapter in Diaspora history. However, there are still only a few Chinese scholars engaged in this research at the present time. And, they have not yet created an organization capable of marshalling resources for coordinated project work.

The recently (1990) reorganized Kaifeng Museum now has a small exhibit containing the three extant stelae which were originally set up on the site of the former Kaifeng Synagogue, and which contain valuable historical information written by the Kaifeng Jews themselves. Both the JHS and SJI were active in encouraging the creation of this exhibit. Also, the permanent exhibition in the Shan-Shaan-Gan Guild Hall in Kaifeng contains a

few old photographs of the former Synagogue site. But, further progress in this area is not seen to be readily forthcoming in the near future. Research into other areas of China which are reported to contain descendants of Chinese Jews will probably not evolve until an effective, dedicated PRC research body, with Central Government approval, is created.

A FINAL CAUTION

The proper focus for the Jewish Agenda in China is, and must remain, informational exchanges and cooperative research on both worldwide Jewish history and culture and the Sino-Judaic historical experience. Any activity, by groups or by individuals, which involve, or could be perceived by Chinese authorities to involve, proselytization among the Chinese would be viewed by the PRC government as a violation of existing Chinese law. (see Points East 5:3 Dec. 1990)

Any Jewish Agenda vis-a-vis China must be in accord with a rational assessment of this circumstantial reality. The broad goal must be the generation of a framework of mutual understanding and respect.

NEPAL IS AGAIN SITE OF HIGHEST SEDER

By Hugh Orgel

reprinted from the JTA, April 12, 1991

The "world's highest seder" was held for the fourth consecutive year last weekend in Katmandu, capital of Nepal, a kingdom of 18 million nestled in the Himalayan mountain range, literally at the top of the world.

It was also probably one of the largest seders anywhere.

The Israeli ambassador, Shmuel Moyal, played host to about 900 guests, Israelis and other Jews, tourists, backpackers and business people, many from northern India. The Nepalese government provided a huge tent to accommodate them.

The Brooklyn-based Lubavitcher Hasidic movement supplied the kosher-for-Pesach food. Four young emissaries of the Lubavitcher rebbe delivered a ton-and-a-half of matzah.

The Israeli envoy said he started

the tradition four years ago with a modest Passover feast. He had posted a notice on the embassy gates inviting any Israelis or other Jewish visitors to a seder he was holding for embassy staff. To the ambassador's surprise, over 100 people showed up.

The following year, the seder was held at a hotel. Last year, a marquee was erected on the embassy grounds.

CHINESE MEGILLAH UNVEILED

Reprinted from The Jewish Press
February 22, 1991

A Chinese encased Megillah, the only one known to exist, has been acquired by the Beis HaMedrash Reb Yaakov Emden, of Los Angeles, California.

The hand-crafted Megillah case, designed in "The Flowery Kingdom," displays panels of richly inlaid bamboo leaves of green enamel, interspersed with lotus petals.

Crowned with six arched tiers leading to its golden dome, its silver bamboo holder, when rotated clock-wise, releases and unwinds its parchment Megillah scroll, and when rotated counterclockwise, rewinds and secures the scroll, locked within by a golden panel and ring knob.

Dating back to the latter Ching Dynasty, it had been hand-crafted by the house of Ho-a-Ching of Honan Island, by the South China Sea.

Well known kashrus supervisor and author Rabbi I. Harold Sharfman revealed this information. The proficient Mandarin speaking rabbi is presently preparing for publication, "Tiao Chin Chiao," to be published in Chinese!

TWO GUN COHEN

By Laurence Sharpe

reprinted from The Book Peddler,
No. 14, Winter 1990-91

Since my childhood in the late 1920s I have been fascinated by the legend of a man called "Two Gun Cohen". At that time, in my father's copy of a Sunday edition of the Forverts (The Jewish Daily Forward), I happened

upon a photograph of an army general - a Jewish army general - in the Chinese Nationalist army! To this day, the uniqueness of this story intrigues me and has led me to find out what kind of a man this was, what he did to deserve his position in China, and why he was called "Two Gun Cohen".

Morris Abraham Cohen was born in London in 1887 to Polish immigrant parents. Cohen's father, a *shames* in a small synagogue in London, became worried about the future of his son who, as a protege of one "Harry the Ganef", had been sentenced to a home for wayward boys run by the London Jewish community. As he was about to be released into the same environment that had fostered his misdemeanor, his father found a solution: he prevailed upon a friend who had migrated to western Canada as a rancher to take on the 16-year-old boy as a farm hand.

In Canada, the friend "loaned" Cohen to another friend to work on his ranch. An honorable Christian family, Cohen's new employers encouraged Cohen to keep his faith. But in the rough environment of the ranch, the boy also learned to shoot and to gamble.

After about two years working as a ranch hand, Cohen drifted about. Eventually settling in Edmonton, Alberta, he worked alternately as peddler, gambler, and real estate salesman. It was here, the story goes, that one day, down on his luck, Cohen walked into a Chinese restaurant hoping to "caj" a meal. Finding himself face to face with a holdup man, he succeeded in disarming him, much to the appreciation of the owner of the restaurant.

The owner befriended Cohen and helped him get on his feet. He stayed on and worked with the Chinese community, eventually earning their respect and trust, so that he became their unofficial spokesman before the Edmonton City Council. He was also invited to join the Tong (a Chinese benevolent society), which was a part of the Nationalist Society, later to become the Kuomintang, the political party that would rule Nationalist China.

In 1908 Dr. Sun Yat-sen came to Canada to begin a tour of North America to raise money for the com-