

中國 -- 猶太學院

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POINTS EAST

中國 -- 猶太學院

Vol. 11 No. 3
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A Publication of the Sino-Judaic Institute

"THE BIBLE IN MODERN CHINA"

SJI Helps Fund Workshop in Israel

Funds donated by the Sino-Judaic Institute helped make possible a workshop in Israel, held this past June at The Hebrew University, entitled "The Bible in Modern China: The Literary and Intellectual Impact." A report on the success of the workshop follows:

The workshop on "The Bible in Modern China: The Literary and Intellectual Impact" took place as scheduled June 23-28, 1996. It was attended by twenty participants from eight countries. Altogether twenty-one papers were presented, as Irene Eber also read a brief paper on the reception of the Bible in nineteenth century China (not listed on the program).

Since the majority of the papers were submitted beforehand, paper presenters were allowed 20 minutes for summaries, making it possible to discuss each paper for 40-50 minutes. Without exception, in discussing the papers a host of issues was raised, such as the numbers of Bibles printed in China today, the quality of translations, poetic imagination and the Bible, the beginning of Chinese theology, and the like. The invited chairs of sessions with expertise in religion in other parts of the world (Africa, Japan, Indonesia, Western Christianity) made useful contributions to the discussions. The sessions were also well attended by members of various Hebrew University departments and by graduate students of the department of East Asian Studies who saw to the comfort of the visitors in small and large ways.

All the participants from abroad were housed in the Beit Maersdorf Faculty Club, thus providing continued opportunities for exchanges of views when not in session. The harmonious relationships among participants were further cemented during a half-day excursion to Jerusalem's churches and archaeological excavations, a festive dinner at a Jerusalem restaurant, and a brief visit to Yad Vashem, the memorial to Jews who perished during the Holocaust.

The papers were of outstandingly high quality with participants presenting in nearly all cases original research in areas that until now remain largely unexplored. The organizers of the workshop are fully convinced that because of the subject matter and the content of the papers they deserve to be made available to a wider audience. Contacts are therefore being initiated with publishers who might be interested in putting out a conference volume. The success of this conference has furthermore led to the proposal to plan a future meeting along similar themes, and efforts are al-

WHERE YOUR DONATIONS TO SJI HAVE GONE THIS YEAR ...

SJI Donates Books to Chinese Scholar

The first SJI donation of the Norman Fishman Books for China project went to Prof. Pu Rongjian of the Dept. Of Management Science at the University of Science and Technology of China located in Hefei, Anhui Province. Prof. Pu has been studying the Bible on his own and requested books through which he could teach himself Biblical Hebrew.

SJI was delighted to donate a Beginning Biblical Hebrew textbook as well as texts and cassettes for studying Modern Hebrew. We look forward to being able to fulfill similar requests from other scholars in China.

ready underway to organize a conference in Taiwan four years hence.

In sum, it is the consensus of the organizers that this was not only a successful, but also important conference by raising new issues in reference to Chinese Christianity and, above all, by attempting to determine the role of the biblical text in its transcultural context.

Your generous grant helped make possible the workshop. All participants expressed their deep appreciation and we, once more, want to add our thanks. A large part of the funds available to us was spent on air fares for those participants who were unable to raise the required funds from their universities and other sources. Another part was required for accommodations, meals, and private bus transportation (in consideration of the participants' safety).

Prof. Irene Eber Prof. Knut Walf
Prof. Sze-Kar Wan

LIVING CONDITIONS IN WARTIME JAPAN

by Ludwig E. Frank

The following is part of a report by Ludwig E. Frank, on his wartime experiences in Japan. Ludwig Frank is the younger son of Dr. Louis Hugo Frank, a German Jew who founded the Department of Chemical Related Sciences in Yamanashi Technical College (Japan) in 1926. In 1936, in recognition of his devoted services, Dr. Frank was awarded

Japan's 5th Order of the Sacred Treasure. On August 8, 1986, a monument in his honor was unveiled in Yamanashi University.

In this remembrance, written shortly after the war, Ludwig E. Frank describes some of the disasters that befell his family in Japan during World War II, and the false charges of espionage against his older brother Hugo which led to his torture and death. The entire story has yet to be told.

On October 12, 1989, a letter of apology was sent to the surviving Frank family by "Ken'yukai" (Association of Former Members of the Japanese Military Police) for the mistreatment and death of Hugo Frank. The Frank family has in its possession important documentation on the influence of Nazis on the lives of Jews in Japan and China during World War II. We are now studying these unpublished papers and hope to prepare a series of articles for our readers.

Rena Krasno

This is a true account of the state of affairs, as lived through and experienced by a foreign family who lived in Japan throughout the war.

In the Autumn of 1943, the Police in Yokohama told all foreigners living in certain districts that they must be evacuated to

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Points East

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Managing Editor

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FINANCIAL REPORT AVAILABLE

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

SJI SPEAKERS AVAILABLE

Planning a fundraising event? Organizing a meeting or celebration? If your Jewish educational, religious or cultural group has a need for a speaker on a truly unique subject, contact the Sino-Judaic Institute. Possible lecture topics include:

- The Chinese Jews of Kaifeng
- The Jews of Shanghai
- Jewish Life in Harbin and Tianjin
- Sino-Israeli Relations

A portion of the proceeds will be donated to the Sino-Judaic Institute.

For more information, contact SJI President, Prof. Al Dien, at: (415) 323-1769, 232 Lexington Drive, Menlo Park, CA 94025.

e-mail: aldien@leland.stanford.edu.

CONGRATULATIONS To Michael and Mrs. Pollak on the occasion of their 50th Wedding Anniversary!

Never one to leave a Chinese Jewish stone unturned, Mike reports that he will be using the opportunity of their children's anniversary vacation gift to London to inspect old Asian Torah scrolls held by the British Library, in order to ascertain whether they display ornamental scribal markings of a certain kind. "There is reason to believe, I feel, that the Kaifeng Jews originally came from a country in which such markings were not used by Torah scribes. I should like to point this out in the forthcoming revised edition of my 1975 book on the Chinese Torah scrolls."

The Sino-Judaic Institute eagerly awaits word as to the results of his search.

THE NORMAN FISHMAN MEMORIAL FUND

The Sino-Judaic Institute has established a fund in honor of its late Treasurer, Norman Fishman, for the purpose of donating Judaica books to individual Chinese scholars and academic institutions in China in his name.

Anyone wishing to donate to this fund may send a check made out to "The Norman Fishman Memorial Fund," and mail it to: Shelton Ehrlich, Protem Treasurer of the Sino-Judaic Institute, 755 Northampton, Palo Alto, California 94303.

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Tel Aviv University Delegation Attends International Conference of Judaic Studies

An Israeli delegation from Tel Aviv University attended the International Conference of Judaic Studies from October 4-20, 1996. They toured Beijing, Tianjin, Harbin, Nanjing, Kaifeng and Shanghai, and participated in Prof. Xu Xin's conference at Nanjing University.

The conference included panels on The Bible and Exegesis, the Evolution of Judaism, Jews in the Diaspora, Jewish Literature and Its Impact, and Jews and the State of Israel. An exhibit on the American Jewish Community was also held at the University.

While in Beijing the group met with Prof. Ru Xin, Vice President of CASS, and visited the Institute of West Asian and African Studies of CASS, Qing Hua University and Peking University. They also met with Mr. Wei Yu, Vice Minister of the State Educational Commission and visited the College of Foreign Affairs, as well as People's University and the University of Political Science and Law.

While in Tianjin they visited Nankai University, and then went on to Harbin Normal University and Heilongjiang Academy of Social Sciences, both in Harbin. They also met with scholars from the Shanghai Judaic Studies Association and visited historical sites of the Shanghai Jewish community. In Kaifeng they visited the Kaifeng Museum and historical sites related to the Kaifeng Jewish community, and were also able to meet with some of the Jewish descendants.

LOOKING FOR ... JACOB BURGLES

Jacob Burgles was a German banker and industrialist who wrote a long, detailed letter in English in fine handwriting on stationery from the Cathay Hotel in Shanghai dated June 6, 1939, about a plan to relocate Jewish refugees. Did anyone know him or where he went after the plan fell through because Shanghai fell to Japan?

Diane and Michael Rabinowitz
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Igud Yotzei Sin in Israel

Proposals presented at the reunion of former members of the Sephardi Jewish community in Shanghai on June 11, 1996:

1. To set up a Research Fund to locate and interview former members of the Sephardi Community in Shanghai and the Far East, and to collect biographical and historical material.
2. To revive the former *Israel's Messenger* under the title of *The New Israel's Messenger* in which articles about the former Sephardi communities in the Far East can be published.
3. To organize an International Reunion in Israel in 1998 at the Diaspora Museum in Tel Aviv, and to hold an exhibition of photographs, documents and family histories.
4. To plant a Memorial Forest in Israel in memory of the late benefactor, Sir Horace Kadoorie.

Anyone wishing to participate in any of the above projects may contact Igud Yotzei Sin at: P.O. Box 1601, Tel Aviv, Israel.

PUBLICATIONS AVAILABLE THROUGH THE SINO-JUDAIC INSTITUTE

Michael Pollak. *Mandarins, Jews and Missionaries*. Philadelphia: The Jewish Publication Society of America, 1980. \$7.50.

Michael Pollak, comp. *The Jews of Dynastic China: A Critical Bibliography*. Hebrew Union College Press, in association with The Sino-Judaic Institute. (A continuation of the Loewenthal bibliographies) \$24.95, members \$20. With the item below, 2 vols., \$30.

Michael Pollak, ed. *The Sino-Judaic Bibliographies of Rudolf Loewenthal*. Hebrew Union College Press, in association with the Sino-Judaic Institute, 1988. 208 pp. \$20, members \$16.

Sino-Judaica: Occasional Papers of the Sino-Judaic Institute. Vol. 1 (1991) \$15, members \$9. Vol. 2 (1995) \$20, members \$15.

Frank J. Shulman, comp. *Directory of Individuals Interested in the Jews and the Jewish Communities of East, Southeast and South Asia*. Carrollton, Georgia, 1993. \$10, \$15 foreign (including postage).

Points East: A Publication of the Sino-Judaic Institute. Published three times a year. Back issues, \$5 each, \$15/year.

Wang Yisha. *Zhongguo Youtai Chunqiu* (Annals of the Chinese Jews), in Chinese. Hardcover, \$5, soft cover \$2.

Xu Xin et al., comp. *Encyclopedia Judaica* (Chinese version). SJI does not carry this. Please contact Prof. Xu Xin directly, c/o English Dept., Nanjing University, 22 Hankou Road, Nanjing, PRC 210008. NOTE: SJI does not carry the Encyclopedia Judaica in Chinese. Requests for this should be made directly to: Prof. Xu Xin, c/o English Dept., Nanjing University, 22 Hankou Rd., Nanjing, PRC 210008.

The Chinese Jews of Kaifeng, slide set with cassette. (30 minutes) \$75, members \$60.

Please note: For each item, unless otherwise stated, there is a charge of \$2 for postage and handling, domestic, and \$5 for overseas mailing.

does the like at the chief feasts of the Saracens, Jews & Idolaters. And being asked about the reason, he said: There are four prophets who are worshiped and to whom everybody does reverence. The Christians say their God was Jesus Christ; the Saracens Mahomet; the Jews Moses; and the Idolaters Sagamoni Birchen (the Buddha), who was the first god of the idols; and I do honour and reverence to all four."

"Saracens, Idolaters, and Jews, and many other people who do not believe in God made fun of the Christian faith."

We should add:

"Furthermore the great Qa'an (Qubilai) directed the brothers [Polo] to bring oil from the lamp that burns above the sepulchre of God in Jerusalem."

"Having called the Saracens to him he (Qubilai) forbade them many things which their law commanded them; for he gave them an order that they must take wives according to the laws of the Tartars and that they must not cut the throat of animals as they did, to eat the flesh, but most cut them in the belly (as the Mongols did)."

How reliable is this information if we accept, with Frances Wood, that Marco Polo probably did not get to China?

In fact, all four passages are supported by other sources, in Mongolian, Chinese, Persian and European languages. Chinggis Khan is said to have ordered tolerance for all religions with no preference to be shown any of them;² debates between Christians and other groups were staged by the Mongols;³ Qubilai was in contact with the papal authorities in Rome; special laws forbidding certain marriages for Muslims and Jews are given in the Yuan Shi for 1340, and Muslim (and Jewish) ritual slaughter of animals for food was forbidden by Qubilai in 1280, according to the Yuan Shi and Yuan Dianzhang, and also according to Rashid al-Din (c. 1310), whose authenticity is not queried. We should add that the Chinese Yuan Dianzhang forbade at the same time circumcision for Muslims and Jews, both specifically named. This is also supported by Rashid.⁴

It is accepted that various manuscripts of Marco Polo's book, in particular the Ramuzio text, added pieces to the original early French (Franco-Italian) and/or Latin text. However,

most scholars see little reason to query these additions. At worst, they stem from information of the same period. Most of the best scholars, such as Paul Pelliot, A.C. Moule, Leonardo Olschki, do not doubt the authenticity of his visit to China. Herbert Franke, the eminent German Mongolist and Sinologue, did pose the question 'did Marco Polo get to China?', but ended with "we must give him the benefit of the doubt and assume that he was there after all."

Why does Frances Wood query Marco Polo's visit to China? She points out that he did not mention writing in Chinese characters, footbinding for women, the drinking of tea, cormorant fishing, the Great Wall, all surprising omissions and damaging to his authenticity, only partly answered by his supporters. She stresses that his name has never been found in Chinese sources, in particular in Yangzhou gazetteers where he claims to have been Governor for three years. She also queries his claim to have played an important role in the siege of Xiangyang, and also the conveying of a Mongolian princess to be bride of Arghun, the Mongol ruler of Persia.

It is accepted by most scholars that Marco Polo probably exaggerated his own importance in China, but there is convincing evidence, when we compare Marco Polo's story with Chinese sources and Rashid, that he and his uncles did accompany the princess.⁵ We should stress that Marco Polo was involved with the Mongols and knew Persian. He may well have been illiterate, and not have associated much with Chinese.

We should compare this with Ibn Battuta, who visited China c. 1354, and mentions Jews in Khansa (Hangzhou) and a 'Jews' Gate' there. Pelliot and others queried his visit to China for they distrusted his itinerary there. However, compelling evidence for the authenticity of his trip is that he gives names for the leaders of the Muslim community in Zaitun (Quanzhou) that are found in a Chinese inscription of 1349.⁶

Frances Wood (p. 150) accepts Marco Polo's description of Beijing as valuable. Surely one must add his description of Hangzhou. She writes (p. 94) that "much of what is contained in the *Description of the World* [on Hangzhou] is borne out by the Chinese sources."

She gives a good analysis of these and many other problems -- her book, with a good bibliography, map, and notes, is an excellent in-

troductory to the scholarship in this field. She suggests that Marco Polo never got to China, but, nevertheless, concludes that "the contents of the *Description of the World*, used critically, remain important." I myself do not feel that she has proved her case, and would stress that over-critical attitudes tend to throw out the baby with the bath water!

¹ Frances Wood. *Did Marco Polo Go To China? Secker & Warburg, London, 1995. (182+ pages) For further details and bibliographical information, see Wood's bibliography, and also D.D. Leslie, "The Mongol Attitude to Jews in China," Central Asiatic Journal 39 (1995), 2, pp. 234-245.*

² According to Maqrizi (d. 1441-2), Mirkhond (d. 1498), writes "Mongke remained a shamanist. He held that all religions were equally worthy of respect." This is supported by the *Imago Mundi of Jacopo da Acqui (14th century)*. "But concerning God and your own soul do what you will, whether you be Jew or pagan, Saracen or Christian, who lives among the Tartars." See R. Latham, *The Travels of Marco Polo, 1295, p. 47, note. And also by Bar Sauma (late 13th century), "Mangu, the fourth Kakahan (1251), treated the Christians as he treated the Muslims, Jews, Buddhists and followers of Lamaism, that is to say, he favoured no one religion." See E.A. Wallis Budge, The Monks of Kublai Khan, Emperor of China, 1928, p. 106.*

³ See William of Rubruk, 1245-1255, though he does not mention Jews.

⁴ See Leslie, op. cit., for a more detailed analysis.

⁵ See the masterly analysis by Francis Cleaves in *Harvard Journal of Asiatic Studies* 36 (1976), pp. 181-203.

⁶ See Leslie, op. cit., p. 240.

40th Anniversary of the Shanghai People's Association for Friendship with Foreign Countries

The Israel-China Friendship Society Foundation of Igud Yotzei Sin, located in Tel Aviv, has announced in its publication, the Israel-China Voice of Friendship, that their sister organization in China, the Shanghai People's Association for Friendship with Foreign Countries will soon mark its 40th anniversary.

"Not only our past in China, nor the rescue of 20,000 Jewish refugees from Europe during the Second World War, but also the signing of a friendship agreement between our organization and its Shanghai counterpart and the friendly contacts between the two societies connect us with Shanghai. Their holiday is a holiday for all the friends of Shanghai and China in Israel."

SJI joins the Israel-China Friendship Society Foundation in extending its warm congratulations to the Shanghai People's Association for Friendship with Foreign Countries.

LETTERS TO THE EDITOR

A Response to Michael Pollak's Article

In the July 1996 issue of *Points East*, Mike Pollak contributed a review of a recent book by David Goodman and Masanori Miyazawa, entitled *Jews in the Japanese Mind*. I would like to take issue, not so much with the review, as with the sentiments expressed in the book, and its estimate of the current Japanese attitude towards the Jewish people.

First, I'd like to recall some remarks made to me in 1980 by Prof. Abe Altman of the Hebrew University. He told me, as Goodman and Miyazawa point out, that anti-Semitic materials of White Russian origin found their way to Japan after 1920 and were translated. But, because the Japanese, except for a small Christian minority, lacked any religious basis for anti-Semitism, the effect was different from that which the authors of these conspiracy tracts might have expected. Admiration for the wonder-working Jewish manipulators of the world economy was the usual reaction. This kind of sentiment was responsible for the ideas for resettlement of European Jewish refugees in Manchuria arising in Japanese official circles in the 1930's, and recounted in somewhat dramatized form by Rabbi Tokayer in his book *The Fugu Plan*. It probably also accounts for the Japanese government's public statements (by the then-Foreign Minister Matsuoka) dissociating itself from Nazi anti-Semitism, and for the fact that Japan allowed some tens of thousands of Jewish refugees into Kobe and Shanghai (which it effectively controlled after 1937), besides refusing German requests to exterminate them during the Pacific War.

Second, I think it necessary to point out that only the small Christian minority in Japan have anything beyond a very superficial interest in Jews. It is not a coincidence that both the anti-Semitic writer Uno Masamo, and the philo-Semitic writer Yamamoto Shichihei (Isaiah ben-Dassan) were Christians. The strongly pro-Israel Makyua religious sect is an offshoot, perhaps a Judaizing offshoot, of Japanese Christianity. But I would suggest that the great majority of Japanese are about as interested in Jews as most Americans are in Buddhism or Hinduism, despite some superficial popularization in recent years.

Finally, it should be clearly recognized that, since 1952, Japanese government policies have been dictated primarily by economic

considerations. Japan's rapid industrial rise in the 1960's was fueled by cheap Persian Gulf oil, and the "oil shock" of 1973 dealt a severe blow to the economy. It is not surprising that Japan fully complied with the Arab boycott of Israel, and even went so far as to support the "Zionism is racism" resolution at the U.N.

This situation changed gradually, as Japan tried to wean itself from dependence on Arab oil. A strong domestic program of nuclear power development, along with imports of Indonesian and Chinese oil, Indonesian liquefied natural gas, and Australian coal helped. Japanese industry moved to emphasize value and quality over bulk, becoming a leader in the computer, semiconductor, machine-tool and automotive industries. This effort contributed to the collapse of oil prices in the mid-1980's, to the great relief of the Japanese.

However, in 1985 another economic problem arose for Japan. The U.S. applied political pressure to bring about the so-called "Plaza Accord," which forced Japan to revalue its currency sharply upwards. This was a belated recognition of economic reality, but the manner in which it was brought about stimulated the anti-Semite Uno Masamo to write a best-seller blaming the "Plaza Accord" on a sinister Jewish conspiracy controlling U.S. economic policy. The temporary popularity of Uno and his imitators was due to fears (which proved unfounded) of the economic consequences of currency revaluation.

To continue the story, from 1991-1995 Japan was afflicted by a major economic slump. The "bubble economy" of the late '80s burst, and losses in stock and real estate prices are comparable with those in the U.S. in the 1930's. But there was now no anti-Semitic reaction. The Japanese, quite rightly, blamed their own leaders. Most significantly, there was in the 1990's a sharp change in Japanese economic policy towards Israel. Trade rapidly expanded to make Japan the second national market for Israeli products, after the U.S. Japanese banks now make loans to Israel, and Japanese direct investment is anticipated. Two things account for the change. First, the Soviet collapse and the Gulf War destroyed Arab political influence. Second, increased oil production in Latin America, China, and the North Sea caused Arab oil producers to lose control over oil prices, greatly weakening their economic influence. The Arab boycott of Israel was now ignored by Japan. A footnote to this was the official rehabilitation of the Japanese diplomat Sugihara, the wartime res-

cuer of Jews in Lithuania.

One final remark: If there is a disturbing current of thought in Japan, it is not the anti-Semitic nonsense of Uno, which has quickly faded, but a new nationalism, basing itself on the rising economic power of East Asia. This is most strongly articulated in the writings of Ishihara Shintaro. A prominent writer turned politician, Ishihara, while a political outsider, is much more than a crank. One of his suggestions, that Japan abandon bilateral trade negotiations with the U.S., has now become official policy. Others may become so in the course of the next decade. However, I have not seen any sign of anti-Semitism in Ishihara's writings, though he is sharply critical of Christianity.

This writer is left with the feeling that Goodman and Miyazawa greatly overestimate the extent of anti-Semitic sentiment in Japan, and also, the extent to which the American Jewish community can influence Japan. Lectures on the need to change Japanese society will not be well received, and only stimulate a nationalist reaction, exemplified by Ishihara. However, Japanese economic policy, the "root of the matter," is now quite favorable to Israel, and trade with East Asia, along with Russian immigration, has brought about a great improvement in the Israeli economy in the 1990's. Dayenu!

Nigel Thomas
Member, SJI Board of Directors

Rejoinder by Michael Pollak

I have no objection to the contents of the article on Japan by Nigel Thomas. On the contrary, I found the article quite good. Still, the authors of the book I reviewed did make it clear that very few Japanese really know anything about Jews and that there was considerable pro-Jewish sentiment in the country among those who do. My own feeling in the matter, which I expressed in the review, is that we must do whatever we can to expose nascent anti-Semitism wherever it appears by explaining who we are, what we believe, and how we conduct ourselves. It doesn't take much in the way of scare and conspiracy propaganda to deceive people who hear only one side of a story, especially if that writer lacks integrity or is himself deluded by what he has read or heard elsewhere. It behooves us, I am convinced, to take steps to keep such propaganda from spreading.

Michael Pollak

Living Conditions in Wartime Japan

(continued from page 1)

some country district before the end of the Spring of 1944. All transportation and moving expenses were to be paid for by the Japanese government.

We decided to move up to Karuisawa, a summer resort about 120 miles away from Tokyo, up in the mountains and northwest of the capital. March 7th, 1944 was chosen as the moving day, and everything was arranged. Upon arrival, the snow was lying thick on the streets of Karuisawa. No transportation was available. It was cold but the air was fresh, and the two-mile walk from the railroad station to our new house, carrying baggage and a heavy 15-month-old baby, was negotiated without much trouble.

As a living had to be made, I opened a private school for children of any foreign parentage. Although there was quite a German community, they refused to send their children to my school, first of all due to my being half Jewish, and secondly, because I accepted Jewish children.

My brother and my wife's parents, who were also living in Yokohama, decided to move to Gora, about 60 miles south of Tokyo, but very cold in winter, due to the high altitude, although not quite as cold as Karuisawa. The specialty of this resort was that practically all the houses were supplied with natural hot-spring water for baths.

The foreigner in Japan was looked upon as a spy, no matter what race or nationality. The Germans were considered a privileged class, although they were not free from being followed secretly by the Civil or Military Police. Those Germans who were in disfavor of the Nazis were particularly closely followed. (The reason for this will become more apparent as this story unfolds.) The French, also, were looked upon with great suspicion.

As for the White Russians, they always occupied a very hazardous position as far as the Japanese police were concerned. Once ten White Russians went to the Soviet Embassy, requesting re-instatement into Russian citizenship as Soviet subjects. They were immediately arrested and treated most cruelly by the Japanese police, only to be let out after ten days of grueling questioning, after a protest

was lodged by the Soviet Embassy. There were no other White Russian applications for citizenship after that!

A nervous tension seemed to be drawing across the lives of neutral foreign or non-Nazi German residents. Food was becoming scarcer and more expensive, rations were being cut from month to month, and worse still, arrests were being made among this section of the foreign community on grounds of espionage, when we knew very well how groundless these charges were, those taken being friends whom we had known for years.

July, 1944 was a month that will never be forgotten by us. It was crammed with events affecting both life and death. On the evening of July 29th news came to me that my brother in Gora had been arrested by the Military Police the previous day. I was stupefied.

At 8 A.M. on the morning of August 3rd, news came by the same messenger. My wife's father had been arrested by the civil police. November 3rd was a national holiday, so there was no school. All day it rained endlessly. We were upstairs waiting for dinner. At 6:00 dinner was brought to the table, when cries of "smoke!" came from my wife who was pointing wild-eyed at the closed door.

Seeping through, curling maliciously, came thin streams of black, evil-smelling smoke. In the momentary stillness of horror, which seemed to last forever, could be heard the ominous crackle of burning weed. The whole rear section of the old wooden house was already in flames. The only thought was to get the children out safely. My wife carried one and I carried the other as we ran out in the pouring rain, the servant following. The fire spread rapidly, and excited people were now milling about the doomed house. The police had arrived, and finally so did the fire fighting unit.

No sooner had the police arrived than they took me into custody. They looked for my wife, but she was nursing our infant in a neighbor's house. I was taken to the police station, and when my wife later came we were not allowed to speak to each other. She was ushered into a separate room. Our house was still burning when we were taken, yet they gave us no chance to try and save whatever there might have been inside.

Different police came and asked the same questions over and over again, trying to trick

my wife into a contradictory statement. Finally, at about midnight, they wrote out a long report in Japanese, which we had to sign, I in my room, my wife in hers. It was 1:30 in the morning before we got to the house in which our babies were, the infant unfed. We passed by the burnt remains of our house, but could find nothing. Everything was gone.

In these days we were still German subjects, although not accepted in their society, being half-Jews. We received neither food nor clothes nor money from the Germans, although we were still legal citizens at the time of the fire. However, all other foreign residents of Karuizawa were wonderful. Notwithstanding the scarcity of food, and the impossibility of buying one piece of clothing, the Jews, the Swiss, the Swedes, the Finns, the French and all the rest of the "Neutrals" got together and supplied us with food, clothing and money so that we could start over. We even were lent a house by the Chinese Charge d'Affaires of the Nanking government, who was anything but pro-Japanese.

The first big job was to build a cellar for the vegetables. A hole six feet deep, four feet by eight, had to be dug, then a roof and walls put in and covered with at least two feet of earth to prevent freezing. This I had to build myself, which was no small feat since I had no experience in manual labor, nor in building, and the job had to be done quickly, the first snow having already fallen. Then came the fuel problem. Wood was impossible to buy, so I had to ask my landlord for permission to cut trees in his forest. This he gave, for cigarettes, money and other bribes.

On December 20th I brought my parents to my home, since they could get neither fuel nor food in sufficient quantity. So now there were six of us in one house. The heating was not affected, but two more mouths to feed was quite a problem. Our rations were one pound of bread a day, which was to last for three meals. With some special rations of potatoes, most bought on the black market, things did not look too bleak.

One day after Christmas the water main froze for good, so that water for washing diapers, drinking and bathing had to be brought in from the nearest running tap, which was about 500 yards away. In order to make some money I went from house to house, giving private English or math lessons. My pupils consisted of about ten Japanese and six neutral foreigners.

is, what about the re-establishment and resurrection of the famous synagogue of Kaifeng? This has been one of the main stumbling blocks in the past. People have always talked about the synagogue -- and not much else -- to the Chinese authorities. This has made them extremely defensive and somewhat paranoid -- bearing in mind the millions of Chinese Moslems in China -- and the large Moslem community in Kaifeng itself. There was no doubt that, in order to achieve our objectives, we had to provide the community at large with benefits, thereby creating both goodwill and the environment to assist the Jews of Kaifeng.

Over the last three years, I have travelled to Kaifeng many times, discussing, negotiating, cajoling, and using as much leverage as I could, as a Chinese government advisor. I was determined not to be used merely to promote Kaifeng.

Throughout the entire period of dealing with the Kaifeng Government, I had to keep a low profile, in order to safeguard my position, and that of the local government, to an extent.

On the matter of the synagogue, I can assure you that the hospital site selected by myself and now officially offered to me by the Kaifeng government is in fact the site of the last synagogue in Kaifeng (Kaifeng No. 4 Hospital) which was destroyed by a flood over a hundred years ago. There is no reason whatsoever why a refurbished model hospital for all the people of Kaifeng, including the Jews, cannot include in its overall design a suitable Jewish house of worship. The other projects mentioned in this article will give the Kaifeng Jews and their families work and hope, and once again the feeling that they are part of our great Jewish family -- a family that must never lose its identity, that must never again leave its brethren in distress.

I have now signed agreements with the city government of Kaifeng to activate the projects mentioned herein. With the moral support of Prof. Zhao, I have held the situation together financially and physically. An organization is in the process of being formed as the financial and organizational vehicle of the Kaifeng projects.

We need the involvement of doers, expertise, finance and all Jews and others who really wish to see the rebirth of a new Kaifeng -- that is, a Kaifeng which also reflects its Jewish history.

We have finally opened the door -- please come in and join us.

Dr. Matthews is a journalist, broadcaster and lecturer, and presently the acting President of the Kaifeng International Trust.

PERMISSION GRANTED TO BUILD KAIFENG JEWISH HISTORY MUSEUM

The Kaifeng Jewish History Museum Construction Office reports that it has received permission from local government authorities and full support from the Israeli Embassy in Beijing to build a Kaifeng Jewish History Museum. The preparatory work for the museum's construction is going smoothly.

The aim of the museum is to collect, protect and depict their Jewish heritage and its contributions to later generations and do further research. It will be the center for researching the history and culture of the ancient Chinese Jews, and a tourism spot for travelers from all over the world.

Anyone interested in this endeavor or wishing to make a donation for this project should contact:

Guo Aisheng
Kaifeng Jewish History Museum
Construction Office
1st Floor, 3rd Building
#10 Compound, Bei Tu Jie
Kaifeng, Henan Province 475000
The People's Republic of China
Tel: (0378) 225931 552112
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BOOK NOOK

China Dreams: Growing Up Jewish in Tientsin

By Isabelle Maynard

What does it mean to be "thrice alien"? Isabelle Zimmerman Maynard is one who knows. Born in 1929 in Tientsin, China, Maynard was the only child of Russian-Jewish parents who had fled the Communists and sought refuge in this teeming city on the North China Sea. They subsequently survived the Japanese invasion of China and ultimately escaped to San Francisco when the Chinese Communists seized power. *China Dreams*, like a string of beguiling pearls, is a collection of autobiographical stories of an amazing childhood. Maynard's ability to reconstruct her world in the moment will engage and enchant readers.

And Maynard's world is one perhaps never revealed before. A shared house full of people beyond her own family made room for Braverman, who arrived in the dead of night, a Jew smuggled out of Europe. Young Isabelle was fascinated by the mysterious man who was given the closet she'd previously called her room. She took French lessons from Catholic nuns who refused her entry one day because she wore a sundress; she was left outside the gate in the hot sun to ponder her "sin." Maynard's diverse world also includes a schoolmate who invites her for Orthodox Easter dinner, a British diplomat's wife and daughter who introduce her to Chinese poetry, a handful of silent, nameless Chinese servants, and a melange of Jewish relatives and friends.

Maynard says, "I have carried China all my life. I do not claim accuracy of history -- only accuracy of the heart." Her keen eye and fetching wit provide an arresting, poignant, highly personal portrait of a now-vanished world once shared by thousands of European Jews.

Did Marco Polo Go To China?

By Frances Wood

Review by Donald Daniel Leslie¹

There are two passages in the famous book, *The Description of the World*, c. 1298, by Marco Polo, about Jews in China:

"And he (the great Qa'an Qubilai) always observes this custom at the chief feasts of the Christians, as is Easter and the Nativity. He

ployed in their respective lines with the U.S. Forces. Everyone who had undergone training with "ORT" -- and even many of those who were still in training courses -- were given well-paid jobs. In this connection it should be mentioned that many more refugees could have obtained work, had they participated in a training course in time.

Due to air raids on military targets in the vicinity of "ORT" Training Center, 475 Jansen Road, this building was rendered unsafe and collapsed in September 1945. Provisional training was continued on the premises of a metal factory, 282 Baikal Road, until the middle of 1946. With the financial help of "ORT" Central Board in New York, the "ORT" Building, 511 Dalny Road, was then installed, and all the courses, previously held in four different locations were centralized. Again it was with the assistance of the "ORT" Central Board in New York that the "ORT" activities in Shanghai could be continued during the post-war time and turned to the need of the prospective migration of the refugees. Since spring 1946, contact was established with the various countries suitable for further migration -- first of all, and with special stress, with Australia. It can be safely anticipated that all of the pupils will profit from this.

A total of over 2,200 persons -- up to the end of the war about 1,200, during the post-war time more than 1,000 -- underwent "ORT" training and, thus, have taken advantage of "ORT" facilities in Shanghai.

ORT INDIA Requests Funds for Book Publication Projects in 1997

Ralph E. Jhirad, Director of ORT INDIA, has written to SJI about its activities in publishing books and other literature which are rare and compiled with research carried out in the Indian Jewish community. They note that the following publications are ready to print: *History of the Bene Israels of India*, *Demographic & Socio-economic Study of Jews in India*, and *Marathi-English-Hebrew Dictionary*.

Due to a paucity of funds, ORT INDIA would greatly appreciate any financial contributions. Contributors of over \$250 will be sent a gift set of the above publications. Anyone interested in contributing may contact ORT INDIA at: Sir Elly Kadoorie School Compound, Mazagaon, Bombay 400 010, India.

While at the beginning of the ORT activities in Shanghai it proved necessary to keep up a permanent soliciting propaganda in order to convince the refugees that no mere charity but work, and only work, is the safest way to settle economically, the interest in taking some training or re-training has greatly increased in the post-war period due to the better aspects in case of further migration.

NEWS FROM KAIFENG KAIFENG -- FIAT LUX

By Morris Matthews

To preserve, or not to preserve. That is the question. It certainly is the question when it comes to the burden of proof -- the burden of proof that lies so heavily on those Chinese Jews who need to prove to the rest of the world, and to the Jewish world in particular, that they are in fact Jews.

Prof. Zhao Xiangru, a well-known Chinese Jewish intellectual, whose family lineage extends some 1,000 years back to the Song Dynasty, said to me during a recent conversation "I went to the U.S.A. and met many Jews who have intermarried, eat pork, never go to synagogue, can't speak a word of Hebrew -- and are not particularly interested in their religion, or anyone else's, come to think of it. What puts them in a privileged position? Is that what the Almighty intended? We have a history. We have a right. The researchers and tourists come and go, after their fleeting visits to the ancient Chinese Jewish sites. They return home loaded with snapshots and snippets of material for their lectures, family albums, and more tourist groups."

Other local Chinese Jews say that they want to survive as Jews. They care about the future of their children, their upbringing, their future as Jews. They say "we need economic help, help with developing our Jewish education. We are Chinese, we are Chinese Jews -- we have a right to our Jewishness. We are aware of our shortcomings as Jews -- help us to return -- before we completely disintegrate."

Well, enough has been said, and written, about the Chinese Jews, and the Jews of Kaifeng in particular, over the years. And as Prof. Zhao has said, the tourist groups and researchers have come and gone, but what has been achieved? Has the lot of our Chinese broth-

ers and sisters improved as a result of the worldwide interest which has continued through the centuries? The answer lies in the present sad state of the remnants of what was once a proud, but isolated Jewish community.

I was invited to China some ten years ago by the UNDP to help upgrade the Chinese broadcasting service. As a senior advisor to the Ministry of Radio, Film and Television, I have had access to most of China and to senior government officials. I do not get involved with political matters in my everyday work. I knew little of Kaifeng, and less of its Jewish connection, when I arrived in China from the UK.

I visited the Israeli embassy just after it was set up in Beijing, found Michael Pollak's book *Mandarins, Jews and Missionaries*, and was hooked.

As a Jewish kid of immigrant parents in London before World War II, I saw anti-Semitism at its ugliest. As a Jew since those early days, I have worked and travelled around the world in my profession as journalist and broadcaster. While I do not consider myself a religious Jew, I know what it means to be a Jew. And I have seen other Jews in Israel and elsewhere, whether Indians or Ethiopians, fighting for their birthright.

After reading Michael Pollak's wonderful book, I had to go to Dallas to see the man himself, and we sat and talked into the early hours about his book and the enthralling history of the Chinese Jews, past and present. At that time, I had planned a TV film on Kaifeng which afterwards had to be put on hold for local reasons. This film is still very much on my agenda.

I made contact with Prof. Zhao Xiangru, immersed myself in the historical aspects of Chinese Jewry, studied local conditions, then approached the Kaifeng government with a plan to help bridge the gulf of local poverty by creating social and economic projects -- in return for government concessions on the establishment of Chinese Jewish projects, including a hospital (now officially called the Kaifeng Israel Friendship Hospital), a model farm (now called the Kaifeng Israel Friendship Farm), a hotel incorporating a conference center, and a community center.

I can hear the voices being raised already: why is he talking about hospitals and conference centers? What about the synagogue? That

On January 18th a notice was posted up on the bulletin board of the German Club, saying that my father-in-law, my brother and I, as well as our entire families, were herewith expatriated, and therefore no longer members of the German community. We were thereby excluded from any special food distribution made through their organization.

We took this with mixed feelings. For one thing, we would lose an extra weekly ration of 2 1/2 pounds of bread, occasional tinned fish, tinned cream, lard and butter distribution, given to Germans only. This was especially hard on our children, who had been getting this ration since it was not enough for us in any event. All our neutral friends, however, congratulated us on our good fortune at having been expatriated, and the few Germans whom we knew, because they were non-Nazi, envied us even though we lost all the special food given to the Germans.

Since the fire we were visited daily by the police, who inquired about how much money we had, who had given it to us, who our friends were, what we were living on, and other questions which were most annoying. This was the worst part of the whole war, not the hard work to which I was unaccustomed, nor the cold or uncomfortable house. It was this constant fear and apprehension of the police or the M.P.'s coming at any time to take me for a round of torture and humiliation.

The food situation was going from bad to worse. Our supply of potatoes was running out, and it was virtually impossible to buy them, except at outrageous prices. I was paid 5 yen per hour, and so would have to teach seventeen hours for one pound of butter, and forty hours for one pound of sugar! But it was imperative that I had a few of these things, in minimum quantities for my children.

In the meantime, the questionings had been completed on my brother's case, and he was put into a detention cell, awaiting his trial. I was allowed to visit him, so I made a trip to Yokohama, where he was in a large penitentiary where all sorts of criminals were imprisoned. It was surrounded by a wall 25 feet high, enclosing an area of about half of square mile. I heard a key turn in the door behind me. Turning, I confronted a guard, who beckoned me in. I was shown into a cell which was divided in the middle by a glass panel which reached the roof. In front of this panel, and on either side, was a table and a chair.

The left side of this glass panel was just wide enough for a man to stand. On the other side of the glass panel stood the figure of a tall, bent man, his face covered by a cone-shaped straw hood. The guard commanded the prisoner to take off his hood. It was my brother. Hair cropped, shoulders bent, cheeks sunken in, in his eyes a look of wild fright, the large eyes of an emaciated, hunted animal. He asked the guard whether he might speak to me, and the guard nodded that permission was granted.

The conversation had to be entirely in Japanese. "Ludy, thank you so much for coming all this way to see me. It is terribly nice of you. I am perfectly alright. Nothing is wrong with my body. It is in perfect condition. Give me medicine, any kind of medicine. I am hungry. Send food in, please, I am so hungry. My body is perfectly alright. Send me medicine!"

While he was talking to me he bowed and pleaded, and cast furtive glances at the warden listening in. I couldn't talk at first. I felt as if my chest would burst. I was not allowed to ask him why they had taken him, nor how he was treated. This, however, I did not have to ask. One look was sufficient to show that he had been tortured body and soul. The look on his face still haunts me.

I told him of my life, how my house had burned down, that my parents were living with me, that his family was doing well, how cold it was in Karuizawa, and that we would send him food and medicine. Soon the guard said the time was up. My brother had to stand up and put on his cone-shaped face mask, all the while pleading for food, medicine and thanking me for coming over and over again. I ran out of the building. Outside the snow was falling, white, pure and gentle.

The charges brought against my brother included getting information regarding the movement of German ships from German sailors, and passing this information on to diplomats of neutral powers; owning a radio set which could catch Vladivostok radio waves; giving away information regarding anti-aircraft gun placements; selling news which he translated from the Japanese radio, given in Japan for home consumption; reporting to neutral diplomats the movements of ships which he noticed from his house, in and out of Tokyo Bay; receiving money for the information mentioned above, from neutral governments, amounting to 4,000 yen.

On February 15th I saw my brother once again. On this occasion I had the audacity of asking him whether all the charges brought against him were true. This cost me the interview, my last one with my brother, and a fine of 200 yen for breaking prison regulations. The next day I saw him receiving a sentence in the courthouse. The procurator rattled off the charges and asked my brother whether they were all true. Upon receiving an answer in the affirmative, he sentenced him to six years at hard labor.

We had engaged a lawyer, Japanese, of course, as that was the only kind allowed, and the lawyer had told my brother to acknowledge everything, even though he was beaten into confessing. The Japanese procurators argued that if a man did a wrong deed he will never confess it unless forced into it. Therefore, if a prisoner denied the charges, the police are justified in torturing the defendant until he admits the charges. If later in the trial the defendant pleads that he was forced to admit falsehoods through torture, the judge will increase the punishment, coming from the point of view that the defendant, instead of repenting his wrongdoing, is not sorry for what he has done. The prosecutors and all concerned knew very well that all these cases against the foreigners were trumped up, but they applied this ruling to every case, condemning each one to prison terms.

In order to force my brother to acknowledge these falsehoods a most painful mode of torture was used. A four-legged stool was turned upside down, and my brother was made to kneel on the thin leg points, the knees resting on two ends, and his shin bones on the other two, supporting the weight of his whole body. This was not all. A rod was inserted in the crook of his knee joint, and on either end, an M.P. pulled downwards to increase the pressure on his knees. He would be beaten with fists and rods on any part of his body, and in order to muffle his screams he was gagged. Hands and feet were bound. He received very little food, making him wild with hunger. Before the warden handed him his pitiful bit of food, he would spit into it.

In the meantime, spring was coming and food was becoming scarcer and scarcer. I secured about forty square yards of unbroken ground, and started breaking the earth for a field, in order to add food to the hopelessly inadequate rations. My wife's day would start at 6 A.M. and end at 10 P.M. My mother would help with the cooking, and washing the pots in ice-

cold water, which gave her excruciating neuralgia pains in her hands and arms. My father, who tried to help with the wood would be completely exhausted after cutting three or four logs. In the meantime, the police and the M.P. were coming around asking questions and following us wherever we went.

On June 15th we heard that my brother was very sick in prison. My father applied to the police for permission to visit him, but they refused to let him travel to Yokohama. We asked the International Red Cross to find out what the problem was, but on July 1st, my little daughter's birthday, I heard that my brother had died at noon on June 30th.

I was unable to get permission to leave until the 3rd. When I got to the prison at noon on the 3rd, it was not until 3 P.M. that I was able to see my brother, who had been dead for four days. The guards took me to the prison hospital and unlocked a cell door. The cell was perhaps twelve feet long and six feet wide. In the corner was a covered hole, used as a latrine by the sick prisoner. In the middle of this wooden floor lay a figure on a mattress which was so small I could barely see it. The figure was covered by a dirty sheet which had once been white. His legs and feet, mere sticks, jutted stiffly out over the floor. One foot was crudely bandaged. The stench was awful. With a closer look I saw that his arms lay alongside his body, and on his left side was a small bundle of papers -- the pitiful personal property of the condemned -- all that was left of him. Kneeling on one knee I blessed the poor corpse, gathered courage and removed the face covering.

It was my brother. It could be no one else. But what had they done to him? What I uncovered cannot be described. I will not describe it. After they had refused him a priest at his deathbed, they insisted that a Buddhist burial ceremony had to be held in the prison before I could claim him and take the body away. This I refused to allow, and the Buddhist priest at the prison had enough sense to convince the guards that it was not necessary to go through any Buddhist ritual before delivering the corpse. When I had taken him out and the prison gate had shut behind us, even though he was no longer alive I thanked God that he was finally out of that place.

In August things began to brighten up. I could eat potatoes off my farm, corn and cucumbers, although I had to pace myself, as there was a long, cold winter ahead of us. On Au-

gust 14th, a friend of ours came with astounding news. We had heard of the atomic bomb and of Russia joining the war. The relief was so great, and the joy and happiness so complete, as only years of privations and humiliations ending could make them. Two weeks later I saw my father-in-law, who had just been let out of prison. He told me that they questioned him and tortured him, trying to get false information out of him regarding me, but he held fast. The tortures they inflicted upon him were terrible.

On August 15th at noon the Emperor of Japan broadcast for the first time to his people. His language was so high, so august, that no Japanese could understand it. Therefore, when he spoke, the people had to guess at his meaning. They all realized the gravity of the war situation, and they took it for granted that the Emperor was exhorting them to fight to the last man, woman and child; to endure every hardship, and let the whole empire be killed rather than surrender. Prime Minister Suzuki was scheduled to speak after the Emperor, and it was not until he spoke that the Japanese people realized that this was the end. It was explained that the Russians had started war with Japan, the Americans were using the inhuman atomic bomb, and the Emperor, in his great concern for the welfare of his people, decided to end the war, thereby bestowing peace to the world.

SJI Warmly Thanks Donors of Jewish Books

Many thanks go to **Diane Rauchwerger** of Congregation **Beth Am** in Los Altos, California for the donation of over a dozen books on Jewish history and religion.

Thanks are due also to **Stanford University's Hillel** for the donation of Biblical and Modern Hebrew texts.

Anyone wishing to donate books on Judaic topics for shipment to individuals or institutions in China should contact SJI at: 232 Lexington Drive, Menlo Park, CA, 94025. Tel: (415) 323-1769. E-mail: aldien@leland.stanford.edu.

JACOB SCHIFF, THE JAPANESE AND JOSEPH TRUMPELDOR

by Rena Krasno

Jacob Schiff, a leader of German Jews in America from the 1880's to the second decade of the twentieth century, came from a family of rabbis in the Jewish Quarter of Frankfurt. Every house in the street where he grew up bore an identification plate. In his family's case it was a ship -- hence, the German surname Schiff. His neighbor's house had the design of a red shield, leading to the famous Rothschild surname. Indeed, Jacob's father later became associated with the Rothschild's banking business. Jacob Schiff immigrated to the United States in 1865 at the age of 18. In 1875 he married the daughter of a prominent New York financier, Salomon Loeb. He then joined the Wall Street firm Kuhn, Loeb and Co., and eventually acquired great personal wealth.

One obsessive thought always pursued Schiff: the fate of the Jews in Russia who were being decimated by Czar Nicholas II. In fact, the Czar's anti-Semitism was so profound that the called all objects of his scorn "zhidi" (a derogatory Russian term for Jew) -- including the Japanese.

When the Russo-Japanese War broke out in 1904, Japan was in desperate need of funds for arms and equipment. As a result, the Japanese government dispatched Baron Korekijo Takahashi to New York to seek loans. At a dinner with prominent financiers, the Baron met Jacob Schiff -- a most fortunate encounter for Japan because Schiff believed in the premise: "the enemy of my enemy is my friend." Indeed, Schiff's hatred for the Czarist regime had peaked the preceding year after the dreadful April 6, 1903 Kishinev pogrom. In Kishinev (the capital of Bessarabia), a Russian boy had been found murdered and mutilated, a crime to which his uncle later confessed. Disregarding the true culprit, the Russian authorities nevertheless used this heinous act as a pretext to instigate a pogrom. Hundreds of hand bills were printed in the office of Kishinev's only (and rabidly anti-Semitic) paper, the Bessarabitz, demanding the "blood punishment" (*krev* in Russian) of Jews in retaliation for the "ritual murder of an innocent Christian boy." One thousand five hundred Jewish businesses were looted

following the abolishment of the people's commune system and introduction of the contracted responsibility system for agriculture. Enthusiastic farmers in turn increased the country's grain output by 80 billion kg over the subsequent nine years. The effort is commonly regarded as a system revolution, and now China is envisaging a technological revolution.

Shanghai Service Revives a Jewish Spark

South China Morning Post, September 25, 1996

The holiest day of the Jewish calendar, Yom Kippur, was publicly celebrated in Shanghai this week for the first time since the World War II era, when the city was home to a thriving Jewish community of mainly Holocaust refugees.

Rabbi Yossi Jacobson, who arrived from New York to perform services, said coming to Shanghai was a moving experience for him. "It's the revival of a spark that has lain dormant for many years," he said.

Between 20 and 60 people, mostly expatriates, attended each of three ceremonies held for the 24-hour holiday. "It's a miracle," said Patrick Guedj, a French businessman. To have such religious services in a place like China was "like water in a desert ... unreal."

Rabbi Jacobson said he was shocked to see three Israeli parliamentarians, on an official visit to China, arrive unexpectedly at the service on Sunday evening. "They had walked all the way across town," he said, referring to a prohibition on conservative Jews using cars on holy days. Yom Kippur rites were once celebrated at several city sites simultaneously.

Shanghai's Jewish community numbered 30,000 at the end of the 1930s and had its own synagogues, schools, hospitals, clubs, cemeteries and a chamber of commerce.

The city became a refuge for Jews in the late 19th century, when some fled to Shanghai to escape brutal pogroms in Russia. More Russian Jews followed after the 1917 revolution and subsequent civil war.

But the scheme by Germany's Nazis to destroy Jews across Europe swelled Shanghai's Jewish population to its greatest heights in the 1930s and 1940s.

Shanghai, though distant, was a safe haven, and a sophisticated Jewish world developed in the city where some Jewish refugees even became tycoons.

Indo-Judaic Studies New Journal to Premier in 1997

A new journal, entitled *Indo-Judaic Studies*, will be published by the University of Saskatchewan Press, beginning in 1997. The annual academic journal is devoted to the comparative study of South Asian and Judaic civilizations from multi disciplinary perspectives, historical, ethnographic, literary, religious, or phenomenological.

Hananya Goodman, the publication's Book Review Editor, writes:

"Comparing Indian and Jewish civilizations, in all their complexity and diversity, is an emerging field of academic inquiry. In response to growing interest we have established the journal as the appropriate vehicle of communication. Principal editors are Professor Nathan Katz of Florida International University and Professor Braj Mohan Sinha of the University of Saskatchewan. And I am the Book Review Editor responsible for a substantial book review section which will contain long and short reviews.

I have asked scholars in Indian or Jewish studies to review books which they believe are important books in their own fields. Please select a volume which makes a significant contribution to your field and which, in some way, lends itself or recommends itself to the enterprise of comparative studies, however that is to be defined by the reviewer. My main concern is that half of the review focus on a critical appraisal of the work and in the other half explores the value, utility and relevance of the work for those interested in comparative Indian and Jewish studies."

Anyone wishing to review a book for *Indo-Judaic Studies* should contact Hananya Goodman at: International Association, P.O. Box 9183, Cambridge, MA 02139, Tel: (617) 497-7509, E-mail: kabbalah@tiac.net.

ORT in Shanghai

Reprinted from *Shanghai Almanac*, 1946-47

"ORT" -- the Society for Promotion of Handicrafts and Agriculture among Jews -- have been carrying out their activities at any place where Jews settle in masses, and have also continued their work in wartime wherever it was necessary and possible to do so. Thus, in April 1941 Mr. Ch. Rozenbes, member of Central Board World "ORT" Union, was delegated to Shanghai in order to organize the activities in this Jewish Refugee Center which became so important in consequence of the persecution of European Jewry.

The European Refugees who came to Shanghai in the years 1938/1940 were convinced by an impressive propaganda of the importance of productive work to such an extent that a large number of them applied for training with "ORT." Right from the beginning, the "ORT" Training Courses were intended for the post-war period; therefore, technical courses in connection with the building-trade were considered most important in order to enable the trained persons to participate in the reconstruction-work of a world utterly shattered.

Particular stress has been laid on the vocational training of Youth, and on fostering among them the practice of handicrafts. In close cooperation with the Guild of Craftsmen, a Complementary School for Apprentices has been established for theoretical subjects in the respective lines, a schooling they could not obtain with private enterprises where they were employed in practical work only. Moreover, an Engineering Seminar conveyed higher technical knowledge to the younger generation by experts of high reputation who based their interesting lectures on their own rich experience.

All this work was also carried on at a time when "ORT"-Shanghai was completely cut off from remittances from "ORT" Central Board in New York and when the Refugees were severely handicapped by an ever growing state of undernourishment. With the establishment of the ghetto, in 1943, the chances of the Refugees to earn some money had almost come to nil; nevertheless, a certain number of those who had properly learned their chosen handicraft could already practice during this hard time.

After the arrival of Allied Troops in Shanghai many of the Jewish craftsmen were em-

High-Tech: A Hope for China's Agriculture

by Zhou Xin

Beijing Review, September 23-29, 1996

The Sino-Israeli Demonstration Farm (SIDF), which is located in the southeastern suburbs of Beijing, has attracted worldwide attention since its establishment two years ago. Visitors from across the country express their admiration for the high yields brought about by high technology.

The four large greenhouses, the most eye-catching structures in the farm, are totally controlled by computers, which produce high-yield and quality crops introduced from Israel. According to Zhu Hongfeng, head of the farm, the greenhouses, which were imported from Israel, are fairly advanced. The two insulating layers on the ceilings keep the greenhouses warm in winter, and protect plants from the scorching sun and lower the temperature in summer. These devices can be moved automatically to ensure the necessary temperature for different stages of vegetable growth.

The trickle irrigation system, a symbol of Israel's high agrotechnology, crisscrosses the farm's 75-hectare field. This water-efficient system ensures that crops fully absorb moisture and fertilizer.

Israel and China face common problems in agriculture, namely infertile land, drought and water shortages. However, the former has solved its problems by applying high technology.

Chinese agronomists hold that the advanced agrotechnology displayed by the farm is highly suitable for China, especially for the arid and water-deficient inland areas in north-west regions, such as Gansu Province and the Ningxia Hui Autonomous Region, which were widely considered as places unworthy of agricultural development.

A bare fact may well explain why Chinese farmers show such a great interest in Israel's irrigation system. The system enables the SIDF to create several firsts in vegetable production. For example, the quarterly output of tomatoes has reached 5,500 kg per *mu* (1 *mu* equals 1/15 hectare), three to four times that produced by individual farmer households. Green pepper output hits 15,000 kg per *mu*, with one pepper weighing 700-800 grams.

The key to the success of the farm lies in the country's longing for agricultural modernization. In many parts of China, farmers still sow seeds manually and plough their fields with the aid of oxen. The backward farming techniques lead to low yields and vulnerability of grain production to natural disasters, typically annual floods in the south and drought spells in the north.

Due to the underdevelopment of agriculture, China has long been obsessed by the grain issue and the question of how to fulfill the growing demand for quality farm produce following the constant increase of incomes. In addition, the low income from farming has driven numerous farmers to cities, resulting in the short supply of raw materials for industrial production, a major factor restricting the development of the national economy.

Early this year, the Chinese Academy of Agricultural Sciences reported that China lags behind Western countries by 15 to 20 years in terms of the comprehensive level of agricultural science and technology. The per-unit yield of many crops is lower than the average international level. To narrow this gap, China has introduced from other countries more than 1,000 advanced agrotechnologies over the past five years. Prior to the year 2000, the country plans to invest US\$500 million for importing another 1,000 advanced applicable agrotechnologies.

Some people have asked whether the SIDF mode can be popularized throughout the country. Undoubtedly, fine quality farm produce would yield generous profits. However, without promotion, such high-tech agriculture featuring high input, high output and high profits still faces an unpredictable market in China.

According to Zhu, the supply of his farm's products currently falls short of demand, and Beijing citizens can hardly get them on the market. In fact, the farm's products are mostly bought by luxury hotels because their price is four to five times that of ordinary vegetables on the Beijing market.

The SIDF is now trying to lower costs by combining imported technology with traditional local practices. For instance, the farm has built brick greenhouses and equipped them with Israeli trickle irrigation and computer control systems. Saving expenses for importing specially made greenhouses has enabled

the farm to cut the per-*mu* production cost by several thousand yuan.

Zhu said that the per-capita productivity of his 170-staff farm has attained a fairly high level and annually earns a net income of 50,000 yuan from one *mu* of vegetables. "If the production scale further expands, costs will drop further," according to an official from the Ministry of Agriculture.

Expansion of the use of high technology is essential for China to realize agricultural modernization and intensification. China is cooperating with the UN Food and Agriculture Organization and other international institutions to explore effective ways for spreading advanced agrotechnology. The SIDF has become a base in this regard. In spring this year, the farm began to host on-site training courses for farmers from all over the country. The farmers were taught the skills to grow the varieties bred by the farm.

China plans to increase the contributory rate of science and technology to agriculture from 35 percent to 50 percent by the end of this century, and gives priority to importing applicable advanced technology to enable more Chinese farmers to directly benefit from agrotechnology.

Modern agrotechniques have not only enabled Chinese farmers to gain direct economic results, but have also provided foreign business people with an opportunity to enter China's agricultural market.

Officials from the Israeli embassy in China assess the beneficial results of the SIDF every month, and recently revealed the plan of establishing two similar farms in other parts of the country. An official from the Chinese Ministry of Agriculture noted that the SIDF has produced an advertising effect.

Li Hongyi, head of a Shandong farm, expressed willingness to buy equipment and seeds as those used by the SIDF. He also intends to employ one or two Israeli agronomists.

The SIDF, called by the Chinese as a "modernized agricultural factory," opens bright prospects for China's agriculture. One economist noted that the time has come for China to create a second miracle in agriculture by relying on high technology.

The first miracle emerged in the early 1980s

and destroyed, 45 Jews killed, 92 wounded and crippled. Horror stories of unspeakable tortures of Jews -- disembowelment, bashing of babies' brains, rape and mutilation of women -- reached Europe and America. Indifferent to worldwide protest, the Czar initiated yet other pogroms throughout his realm, including one more in Kishinev in 1905.

Jacob Schiff took an instant liking to the courteous and cultured Baron Takahashi, with whom he was to develop a true friendship. In the winter of 1904 when Japan was at war with Russia, Schiff succeeded in underwriting a Japanese bond issue of \$200 million using all his financial clout and negotiation skills. At the same time, Schiff fought fiercely -- and successfully -- against any American financial support for the Czar.

In 1906 Schiff and his wife visited Japan. Baron Takashi arranged for the couple to attend a private luncheon with the Emperor at the Meiji Palace -- an unprecedented event. The Japanese government awarded Schiff the Order of the Rising Sun, the highest honor Japan could confer on a foreigner. A year later, when Baron Takahashi sent his beloved daughter to study in the United States, he entrusted her to the Schiff family with whom she lived for almost three years.

Feeling Japan owed a debt of gratitude to a Jew, the Japanese government gave Russian Jewish prisoners-of-war preferential treatment. The Japanese Ambassador in Washington assured American Jewry that "special friendship of the highest degree would be extended to Jewish prisoners." One such prisoner was the Zionist leader Joseph Trumpeldor, who had lost his arm in the battle of Port Arthur. During his year-long incarceration in Japan he was given complete access to books, freedom to establish a library and organize classes. Trumpeldor later settled in Palestine and was killed in the defense of a Jewish settlement in Upper Galilee (Tel Hai) in 1920 -- the same year Jacob Schiff died.

Jacob Schiff's immeasurable contribution to Japan's first victory over a European power affected Japan's attitude towards all Jews. Some believe that this was one of the reasons Japan did not agree to the demands of its ally, Nazi Germany, to exterminate all Jews living within the territories it occupied during World War II.

MOSES AND THE BAMBOO KING

By Donald Daniel Leslie

Introduction¹

Herbert Giles wrote an article "Moses" in *Adversaria Sinica* No. 3, c. 1905, reprinted in 1915,² in which he translated three stories in Chinese sources referring to Moses in the bulrushes.

The third passage was in fact referring to Hagar and Ishmael and not to Moses, as Giles himself corrected after being told by Chavannes. This last story comes from Muslim sources, from about the 12th century on, and there are other Biblical stories, including one about Moses and the Golden Calf, also quite clearly from Muslim sources.³

We are thus concerned here only with Giles's first two passages.

The Sources

Both of Giles's sources were in fact very late, of the Sung and Yuan. However, we can find the story of the Bamboo King in much earlier sources, going back to the 3rd or 4th century, and even to the 1st century C.E.

There are two basic texts, the *Hou Han Shu* 86 and the *Hua-yang Kuo-chih*. However, we should note also the *Shui-ching-chu* and *I-yuan*, also early and possibly better preserved than the HYKC, though possibly copied from that work. Also of some significance is the *Shu-wang pen-chi*, attributed to Yang Hsiung, 1st century B.C.E., which has a completely different version.

1. *Hou-Han-shu* 86 (*lieh-chuan* 76) "Nan-Man hsi-nan-I lieh-chuan" ("the relation on the southern Man tribes and south-western Yi tribes").

It would be a serious mistake to consider this work, compiled by Fan Yeh in the 5th century, as stemming from that period. As Ken Gardiner and I have stressed,⁴ the dynastic histories are based on material from the period of the dynasty concerned, not from the time of its historical compiler. The story of the Bamboo King in HHS is thus from the 1st century C.E.

2. *Hua-yang kuo-chih* ("the record of the

country of Hua-yang (Ssu-ch'uan)'), by Ch'ang Ch'u (265-316).

3. *I-yuan* ("The Garden of Oddities"), by Liu Ching-shu of the Liu-Sung period (5th century).

4. *Shui-ching-chu* ("the Commentary to the Classic of Rivers"), by Li Tao-yuan, T'o-pa (Later Northern) Wei period, 5th-6th century.

5. *Shu-wang pen-chi* ("the annals of the kings of Shu"), ascribed to Yang Hsiung, 1st century B.C.E.

Our remaining versions are in encyclopedias and other later works which cite the above as their sources or which clearly have copied one or other of them without specific reference.

There are over twenty-five versions of the story in Chinese. I would add that on several occasions when I thought that I had exhausted the possibilities I ran into a further parallel. There are probably one or two more that I have missed.

The Texts

I give below the two basic texts. When we compare them, we find apparently one set with the origin of the Bamboo King from the river, and another set with the "striking of the rock" story. One might imagine that this second story is a late addition. However, one or two of the later extracts omit the baby taken from the river, others the second part of the story. Each version emphasizes what it thinks important or interesting, ignoring other parts. It seems likely that the whole anecdote, with both stories, preserved in the less serious works, the HYKC, IY and SCC, has been abbreviated in the standard history, the HHS. I suggest that we posit an earlier source, from which both main versions have extracted what they wanted.

Here now are the two main versions:

A. *Hou-Han-shu* 86

Among the south-western Yi tribes, beyond the frontier of Shu commandery, is the country of Yeh-lang ... In Yeh-lang, in the beginning, a girl was bathing in the T'un river when a large bamboo in three sections floated between her legs. She heard a cry from within it, cut open the bamboo to look and obtained a male child. She returned home and brought him up. When he was grown, he had martial skills, and subsequently set himself up as Marquis of Yeh-lang, and took Chu (Bam-

boo) as his surname. In the 6th year of Yuan-ting of Emperor Wu (111 B.C.E.), the southern Yi tribes were pacified, and made into Tsang-k'o commandery, and the marquis of Yeh-lang submitted, and the Emperor bestowed the insignia of king upon him. He was subsequently killed. The Lao (clan) of the Yi tribes, considering the Bamboo King as not born of flesh and blood [literally "blood and *ch'i*"], revered him greatly. They sought to establish heirs for him. When the Commander of Tsang-k'o, Wu Pa, made this known, the Emperor enfeoffed his three sons as marquises. When dead, they shared the sacrifices to their father (in his shrine). Today, the "Spirits of the Bamboo King and the Three Gentlemen" of Yeh-lang county refer to this.

When we turn to the earlier *Han-shu* 95 and *Shih-chi* 116 descriptions of Yeh-lang, we find mention of the marquis of Yeh-lang who submitted to Emperor Wu and was made a king, but not of the Bamboo King. Nor is there a mention of the execution of the Yeh-lang king (or of the Bamboo King) by the Han Chinese at the time of Emperor Wu.

B. *Hua-yang kuo-chih*

During the end period of the Chou dynasty, king Wei of Ch'u (339-328 B.C.E.) sent a general ... to attack Yeh-lang, and Yeh-lang submitted.⁵ When the Han dynasty arose, Yeh-lang did not submit The Bamboo King rose up in the T'un River ... A young girl was bathing by the bank of the river when a large piece of bamboo in three sections floated between her legs. She pushed it away but it wouldn't go away. She heard a child's cry, and picked it up and returned home. She broke it open and obtained a boy child. When he grew up, he was skilled at warfare. Thereupon he lorded it over the T'i [other texts give P'u, preferable] clan of the Yi tribes, and took Chu (Bamboo) as his surname. The broken bamboo was thrown away in a field and produced the Bamboo Forest. This is the present Bamboo King's Shrine bamboo forest. The king with followers stopped on a large rock. He ordered them to make soup. The followers said: "There is no water." The king took his sword and struck the rock, and water came out. This is the present (Bamboo) King River. The broken rock is still there. (The river) also can communicate with the Yeh-lang circuit ...

Thereupon, (T'ang Meng) cut off the head of the Bamboo King and established Tsang-k'o

Commandery, and made Wu Pa Commander ... Later, the P'u (clan) of the Yi tribes hindered (the development of) the city. All complained that the Bamboo King was not born of flesh and blood, and sought to establish heirs for him. (Wu) Pa submitted a report and his three sons were enfeoffed as marquis, and when they died they shared in the ancestral sacrifices to their father. The present day spirits of the Bamboo King and the Three Gentlemen are these.

Here is a further, somewhat different, version:

C. *Shu-wang pen-chi*⁶

Once upon a time there was a young girl washing some gauze in a stream when a large bamboo floating on the water bumped into her. As a result she became pregnant and afterwards gave birth to a child who set himself up as king, and accordingly took Chu (Bamboo) as his surname. Emperor Wu of the Han sent T'ang Meng to attack Tsang-k'o and kill the Bamboo King. As a result of this, the local people did not forget his origin and established a shrine for the king and worshiped him.

This account is unlikely to be the earliest version of the story, but seems to have summarized it, adding a personal touch: "she became pregnant." It would be absurd to use this passage as evidence that Moses was actually the true son of the daughter of Pharaoh! However, one should note that the author (whether Yang Hsiung, a Confucian rationalist, or not) is expressing a skeptical view, similar to criticism of the Moses story by skeptics and cynics among western scholars. Examples from all over the world of young girls becoming pregnant by various objects are given by Thompson,⁷ and are also found commonly in Chinese sources. These examples are usually further away from our Moses-Motif.

Some Notes to the Texts

1. Places mentioned are: Yeh-lang (part of the south-western Yi tribes, later incorporated as a county in China); T'un River, which is in Yeh-lang; the Yu River, (another name for the T'un River); Tsang-k'o commandery (part of Kuei-chou); Shu commandery (Ssu-ch'uan area); Ch'u state of the Chou dynasty, west of Shu (Kuei-chou/Hu-pei area).

The area concerned is on the border between Ssu-ch'uan and Kuei-chou, not far north of the Yun-nan border and of Yung-ch'ang

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county (in Yun-nan, on the route from the Roman Empire to China, 2nd century E.C.).

2. People mentioned are Emperor Wu of the Han (140-86 B.C.E.); King Wei of Ch'u (339-328 B.C.E.); T'ang Meng (who established Tsang-k'o commandery between 135 and 109 B.C.E.); Wu Pa, Commander of Tsang-k'o.

3. Dates given are 111 B.C.E. (During the reign of Emperor Wu); the period 339-328 B.C.E. We might reconcile these dates by pointing out that several of the texts fairly clearly make the origin of the story and the girl bathing in the river as much earlier than the historical part concerning the Yeh-lang king enfeoffed by Emperor Wu. There is no certainty that the Bamboo King is the Yeh-lang marquis or king of the HHS, as assumed by several of the texts, for the other basic text, the HYKC, does not give this equation. The Bamboo King may be legendary, the Yeh-lang king historical.

4. The following foreign tribes are mentioned: Yi, T'i, Lao. The mention of T'i tribes is probably an error. It is the south-western Yi tribes we are concerned with. Liu Lin⁸ corrects the HYKC "Yi and T'i" to "Yi and P'u" (or "P'u clan(s) of the Yi"). He bases his correction on the SCC version. The Lao (clan or) tribes were aboriginal tribes in Kuei-chou and Yun-nan, associated with or part of the South-western Yi tribes. I am not sure whether we should read "Yi and Lao tribes" or "Lao tribes (or clans) among the Yi tribes." The P'u (clan or) tribes are mentioned several times by the HYKC. The surname Chu "Bamboo" is found elsewhere.

Non-Chinese Parallels

Redford⁹ gives 32 accounts describing the "exposed child." He writes: "The reasons given (for the exposure) fall into three categories: I. The child is exposed through shame at the circumstances of its birth; II. The king (or whoever is in power), either at the instigation of an oracle or simply because the child is a potential threat, seeks to kill the child who is fated to supplant him; III. A general massacre endangers the life of the child." Redford includes Indian, Greek and Babylonian parallels. We might add Chinese, Japanese and South-east Asian legends,¹⁰ though none I have found are as close to the Biblical story as that of the Bamboo King. As Straughair¹¹ writes, the young girl finding a baby in the river is "a typical example of the sort of foundation myth which is common

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Japan's conquest. Housing, therefore, was high-priced and beyond the means of the Europeans. So many were accommodated in camps built and maintained by donations from British and U.S. organizations to the Committee for the Assistance of European Refugees in Shanghai. Sir Victor Sassoon, a leading financial figure of Iraqi origin, was also a benefactor.

The Japanese did not intern the Jews when taking over all of Shanghai after the outbreak of the war in the Pacific. Neither anti-Semitic nor knowing what to do with them, they ordered those who arrived after 1937 into a "designated area" in Hongkew, the Chinese part of the city, in 1943. They were required to wear arm bands and to apply for passes to travel outside the area.

About 18,000 spent the war years there, eking out a living with skill and resourcefulness, mixed with desperation. In the Shanghai ghetto, however, they could practice the faith of their fathers and hold to their traditions. And they were safe from state-sponsored slaughter and could raise their children in the manner they deemed best. Most had expected a sojourn of three or four years. Instead they stayed on for twice as long or even longer.

The OCH Jewish era ended some five years after World War II. Aided by national Jewish agencies, and the U.N. Relief and Rehabilitation Administration, these Shanghailanders, if not by birth then by choice, found new homes in Australia, Israel, the United States, Canada and 40 other countries. Virtually all did well. An estimated 3,000 are still alive today.

Apart from a reunion or two and a few scholarly works, Shanghai Jews did not speak of their experiences for over half a century. All that changed in January 1994 with the establishment of the Council on the Jewish Experience in Shanghai, headquartered in Philadelphia (3500 Race Street, Philadelphia, PA 19104-4925, Executive Director, Ralph B. Hirsch).

The Council is now seeking assistance from the film maker Steven Spielberg, who has already pledged \$1 million to fund a project of videotaped interviews of Holocaust survivors. OCH Jews want their story recorded and passed on too.

Old China Hands Reunion '96 "The Legacy Continues" September 4-8, 1996

OLD CHINA HANDS ASSOCIATION

A new non-profit organization called OLD CHINA HANDS ASSOCIATION (OCHA) has just been established. Its membership will be concerned with the global education of others, about the Old China Hands and their backgrounds.

It will provide and promote true understanding and appreciation of our history, advocacy, and continue the legacy of our mutually shared cultural experiences.

Its purpose is several-fold:

1) Continue to capture, collect and preserve the history of the time and places in China where Old China Hands once lived through an oral and video histories project. Provide programs for research, and education. Organize meetings and the dissemination of information via an OCH Newsletter to take place quarterly. Provide miniconventions and symposiums, with prominent guest speakers who share our goals. Produce and promote public affairs activities, books, movies, teleplays, and videos about the OCH and their role in the history of China and their new home countries.

2) Provide programs which will provide a unique opportunity for Old China Hands, their heirs and survivors, scholars and researchers to gain valuable information on the roots, heritage and culture of this rapidly decreasing number of unique men and women and their families of various nationalities.

3) Continue the worldwide search for other Old China Hands to reconnect with our lost relatives and friends, provide closure, network, secure a mutually agreeable location for the memorabilia presently available from that period.

4) Create a directory of The Worldwide Old China Hands Groups, listing those numerous informal groups and associations already existing, who to contact, where and when they meet, what their stated purpose or mission is, etc.

5) Become a resource for other refugee/Stateless Persons Organizations (national and international).

The OCH are living proof that immigration and the acceptance of refugees/stateless and displaced persons is good for the world and especially for the "accepting" country. We have been good role models.

We do encourage all of you to continue your "niche" associations and smaller groups. Meet regularly! It is so important, however, that we maintain our connection with one another. The Hongkew Group, Lughwa Camp Survivors, Portuguese Members of the Volunteer Defense Group, Shanghai American School Alumni, The American Far East Society, etc., should meet regularly and independently ... and be organized.

Some of our attendees at OCH '96 also suggested a possible Old China Hands Museum. This would be a major undertaking and require our joined forces and resources to make that goal a reality.

We believe our new umbrella group (OCHA) could help serve all for mutual benefit. A Board of Directors, Executive Officers and Committee Chairs are in the process of being formed.

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is concerned, the ten tribes have since then disappeared.

There is a rabbi in Israel by the name of Eliahu Avichail who has spent the last 18 years traveling to all parts of the world trying to find a trace of these former Jews who have completely assimilated with other nations.

Rabbi Avichail found in India, China and Vietnam, people who may have been part of these ten lost tribes. Of course he agrees with the concept that the main redemption of the ten tribes would come from the Messiah but he claims that people have an obligation to start the search process ahead of time. Two great Chief Rabbis of Israel, (Rishon Lesions), Rabbi Mordechai Eliayu and Rabbi Schlemm Gore have praised Rabbi Avichail's effort.

In his quest, Rabbi Avichail has journeyed to China, Japan, Afghanistan, Tibet, Pakistan, India, Peru, Italy, Mexico and Spain. His life was in danger in many of his journeys as he was followed by government men who suspected him of being a spy. There is a Shinlung tribe numbering more than one million who live in Burma and India. Some 5,000 of these Shinlungs claim to be the lost tribe of Menashe and have begun observing Jewish rituals. One member of the Shinlung tribe had a dream that his people were descendants of the lost tribe of Menashe. His followers began writing to Israeli immigration officials and began to practice rituals such as the Shabbat, Kashruth, circumcision, etc.

In August 1993, 36 of these Shinlungs were brought to Israel by Rabbi Avichail, where they began studying conversion. Jews of Israel sent taliths, scrolls, tanahs, and other religious articles to this Shinlung tribe in India and Burman.

There are 15 million members of the Pathan Tribes in Afghanistan and Pakistan. The majority of them are Moslems, but unbelievably, older women of this tribe light candles on Friday night. The men use the shield of David, wear a four cornered prayer garment and have circumcision on the eighth day after birth.

The article mentions many other tribes all over the world such as American Indians, the Indians from Peru and Mexico and African tribes which show and practice many Jewish traits and customs. But Absorption minister Yair Saban sees a danger in bringing these presumably lost tribes to Israel. He claims

that there are millions of non-Jews who live in the Third World who would love to live in a prosperous and civilized country like Israel and would be willing to convert.

This immigration could run into the millions especially when those who are accepted to settle in Israel want to bring their relatives into the Holy Land.

Old China Hands: White Russians *Old China Hands Post*, September 1996

The first European group to seek out China for the safety of their lives -- Jews were to do so later -- "White" Russians fled their Mother Russia after the downfall of the Tsar Nicholas II, which was followed soon by Lenin's "October Revolution." Named for the color of their uniform -- white smock, leggings and homespun coat -- White Russians served the royal House of Romanov.

Thus, their journey to China was neither as missionaries, nor merchants -- which was the case with Westerners -- but, in every sense, as political refugees. Deciding they could not survive under the new Red regime of accusations and arrests, those in central Russia sought asylum westward, notably in France, while those in Russia's far east turned southward.

Beginning in 1922, after the Red Army's conquest of Vladivostok, the port city in easternmost Siberia, refugees fled to Harbin, where a Russian community already existed and then to Mukden, Tientsin, and finally to Shanghai.

Among the reasons why Tientsin and Shanghai beckoned were promising possibilities of work and better education. Russian emigres enrolled their children in Tientsin Grammar School under a very English headmaster. In Shanghai their children studied at the Public and Thomas Hanbury School, either for boys or for girls. Thus, even before their mother tongue, English became the first language of the younger generation. It would serve them well later.

Shanghai alone by the mid-1930's was home to some 25,000 OCH Russians, over 6,000 living in the French Concession. A main thoroughfare, Avenue Joffre, came to be known as "Little Russia," where mom-and-pop bakeries introduced the local population to the piroshki, Russia's delicious meat and vegetable pie.

A publication of the era, "All About Shanghai," said this about the Russians: "Many of them arrived in a condition of utmost destitution. (They are) now, generally speaking, soundly established, law abiding and worthy residents."

As OCH Russians had turned their backs on Soviet Communism, they had neither passport nor nationality. The Japanese considered them "stateless persons" and did not intern them during the Pacific War. In 1949, with the triumph of arms of the Chinese Communists, they faced anew the political system that they had rejected. The International Refugee Organization, predecessor to the U.N. High Commissioner for Refugees, stepped in, relocating them to camps in the Philippines and out of harm's way.

Eventually, they were resettled, mainly in the United States and Australia. All made successful lives. An OCH White Russian group meets monthly Down Under in Sydney every Friday for Chinese food. They call themselves the "Old China Chums."

Old China Hands: European Jews *Old China Hands Post*, September 1996

The last of the OCH groups, the Jews from Austria and Germany, as well as a few from Czechoslovakia and Lithuania, fleeing from Naziism sought refuge in Shanghai during the 1930's. They journeyed by boat via the Suez Canal or by rail via Siberia, studying English en route to the city where the language was spoken. They knew little of Shanghai but it gave them haven when all the world was closed to them. Visas were not required, nor was large capital.

With the "Kristallnacht" pogrom of November, 1939, and with the Nazi government's encouragement of attacks on Jews and their property, thousands of refugees poured into Shanghai. Some 2,000 arrived monthly by decade's end, three-quarters of whom were middle class businessmen, merchants, or salesmen with families. Because their possessions had been confiscated, and they were not allowed to take more than the equivalent of \$5 out with them, most landed destitute.

At that time, international Shanghai already teemed with Chinese refugees escaping

to many cultures of the East Asian area, and indeed beyond." The hundreds of parallels given by Thompson make it hazardous to see any thing other than separate parallel folklore inventions in the various different cultures. This seems to be Eberhard's view which I will discuss in more detail below.

The biblical Moses story and the version of Sargon king of Agada in the Akkadian legend are among the clearest parallels to the Chinese story of the Bamboo King. We should note that none of Redford's analysis applies to the Chinese version, which simply takes for granted the (western) story, and has no hidden motives or causation.

1. (Sargon)¹²

My mother was a priestess [Pritchard: changeling]. I did not know my father. The priestess, my mother, conceived me and gave birth to me in hiding. She placed me in a basket made of reeds and closed the lid with pitch. She put the basket in the river which was not high ... Akki drew me from the river. He adopted me as his child and brought me up. He made me his gardener ... Then I became king."

2. Exodus 2.3-2.10

And the daughter of Pharaoh went down to wash herself at the river; and her damsels walked by the river's side; and when she saw the ark [of paper-reed, daubed with bitumen and with pitch] among the flags, she sent her maidservant and she took it. And when she had opened it, she saw it -- the child; and behold it was a weeping boy ... And she called his name Moses; and she said, Because I drew him out of the water.

Babies are found in a cabbage patch; floating down the stream in a peach (Momotaro); inside a pumpkin; inside a grape growing on a tree; and similar stories abound. Some of the stories may have a phallic emphasis, some hint that the finder was the real (secret) mother. Almost all the stories are to show the unusual birth or origin of a Hero, or founder of a dynasty.

Chavannes and Eberhard and Straughair are not wrong to consider the evidence of the finding of the Bamboo King in the river as insufficient by itself for Giles's identification of the story as originating from Moses in the bullrushes. However, not one of them mentions the second far more significant motif

"the striking of the rock to produce water." Hervouet,¹³ we should note, attaches his "rapprochement curieux entre cette anecdote et l'histoire de Moïse" to the passage with the "striking of the rock." Here now are the two biblical versions, in *Exodus* and *Numbers*.

3. Exodus 17.6

And thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the eyes of the elders of Israel. And he called the name of the place Massah and Meribah ...

4. Numbers 20.8

And the Eternal spake to Moses, saying, Take the staff, and gather thou the assembly together, thou and Aaron thy brother, and speak ye to the rock before their eyes; and it shall give forth its water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. And Moses took the staff from before the Eternal, as he commanded him. And Moses and Aaron assembled the congregation before the rock; and he said to them, Hear now, ye rebels; must we bring you forth water out of this rock? And Moses lifted up his hand, and with his staff he smote the rock twice; and the water came out abundantly; and the congregation drank, and their beasts also ... This is the water of Meribah.

This story of the "striking of the rock" is one of the most famous in the Bible because, according to Jewish tradition, Moses's striking of the rock instead of merely speaking to it was what caused God not to allow him to enter the Promised Land.¹⁴

Parallels to the striking of the rock are noted by Stith Thompson in considerable detail (though he does not mention Moses or the Bible versions).¹⁵ The closest parallels are:

1. D1567.6. "Stroke of staff brings water from rock." (Jewish, Irish, French).
2. D1549.5.1. "Rock beaten by sword provides water." (Chinese).
3. A941.5.1. "Spring breaks forth where saint strikes rock." (Irish).
4. D1472.1.2.1. "Man strikes stone; wine flows." (Swiss).
5. D1549.5. "Magic staff draws water from stone." (Spanish, Jewish, Indian).
6. A941.3. "Spring from striking earth with sword." (French, Chinese).
7. D2143.1.7. "Rain produced by striking

rock." (Irish).

8. D1567.5. "Saint's crozier produces fountain." (Irish).

Thompson has taken most of these examples from Neuman (for Jewish legends), Eberhard (for Chinese ones), and Cross (for Irish ones).¹⁶ It may be that there are other parallels in other literatures less well investigated. So we cannot draw strong inferences from the fact that mainly Jewish, Irish and Chinese parallels are found. It is highly likely, however, that the Jewish Talmudic-Midrashic parallels and also the Irish (Christian) ones are consciously based on the well-known Bible story. It is tempting to infer from this that the Chinese version was also derived from the Biblical story. We might note that whereas the Jewish version of the "striking of the rock" produces water, the Swiss one produces wine, and the Chinese one is to make soup!

Moreover, when we add the association with the young girl bathing in the river and finding a boy-child who grows up to be a hero, the probability of a biblical origin is, so to speak, squared. The likelihood of the independent creation of parallel unrelated stories is enormously reduced when we have such linkages. It is only in the Jewish and Chinese stories that both elements are found.

Eberhard's analysis is significant. He discusses the story of the Bamboo King with other Chinese parallels under the heading "Moses-Motiv," but does not mention the part of the story concerning the striking of the rock. There can be little doubt but that he did not consider the story as based on that of Moses in the Bible, but looked on it as an independent folktale independently created. He rightly dates it as 1st century C.E., and suggests that the Yeh-lang people were "T'ai-Volker." He associates the story with the Dragon-mother motif, which he considers as stemming from the T'ai.¹⁷

There are three basic possibilities for similarities in stories and ideas found in such distinct cultures as, for example, Chinese and Jewish, and in particular between Moses and the Bamboo King.

1. Independent invention, the similarity being due to the fact that man is a single species whose mind works in similar ways all over the world.
2. Cultural transfusion. That is to say that people of one culture, hearing a story or

rumour from another culture reinvent their own version, with their own special attitudes and ideas.

3. Copying, i.e., the new version is directly taken from the earlier version in the other culture.

I wish to state firmly my view that in this case the story has been copied (albeit with changes and distortions). The similarities (missed by Eberhard and everybody else except Giles and Hervouet) are too great for the coincidences to be accidental. The folklore scholar is happy to see parallel versions confirming the view that a universal culture might exist; the historian looks for actual linkages between the stories. I will now turn to some of the inferences we might make if we take the Bamboo King's story as directly taken from the Biblical Moses story.

Conclusions

Is the Bamboo King Moses? The answer must surely be a qualified "NO." Too much detail is found in Chinese sources, in particular in the standard history the HHS (even though it adds considerably to that given in the earlier HS), of the historical relation of this king with Han China. For the Chinese, the story is firmly rooted in Yeh-lang and the South-west Yi tribes, and with the Chinese penetration and conquest of this area. We cannot be too confident of the date 111 B.C.E. and the reference to the Emperor Wu, for a large number of later legends were posthumously associated with this Emperor and this period, a period in which the great explorer Chang Ch'ien ventured into Central Asia and brought back descriptions of the Parthian and Seleucid Empires, as well as of the places in Central Asia that he actually did visit. The reference in the HYKC to a Chou time date is even more suspect, though some of the versions quite clearly put the story of the girl washing by the river and finding a baby as happening some time earlier than the time of Emperor Wu. One might consider the Bamboo King as a legendary person, the Yeh-lang king in contact with Emperor Wu being much later.

Nevertheless, whether or not we consider that there were one or two versions of the story, it must go back at least to the 1st or 2nd century C.E. This is already remarkably early.¹⁸ Even the HYKC, IY and SCC were written long before the well-known transmission of biblical stories to China by Nestorian and Muslim, and even before the Mazdean (Zoroas-

trian) or Manichaeian influence from Iran.

It would be a mistake to suggest a direct Jewish involvement in the Chinese knowledge. Though the oral tradition of the K'ai-feng Jews, as reported by the Jesuits, Gazani, Domenge and Gaubil, claims a Han-time entry of Judaism to China (as does their 1512 inscription), this is very flimsy evidence. In any case the distortions in the story suggest an indirect transmission.

The Chinese texts, in particular the HHS, attribute the story to a specific area, with a specific historical linkage. One can only speculate that the story of Moses was brought there some time earlier, presumably though not necessarily by Jews, and adopted or "kidnapped" as a local legend. We know that Jews reached India and possibly Afghanistan very early. Is there any substance to the claims of Jewish descent for various groups in Burma, Northern India, etc., which have surfaced recently? Were there Jews among the Roman traders or envoys of 166, 226 and 285? There is no real evidence. It is possible, though unlikely, that new finds in this area may suggest a Jewish presence or Jewish linkage in the east earlier than previously thought.

We should note too that this story comes from Yeh-lang, a place which during the Later Han period and earlier was outside China proper, and populated by and classified among the south-western Yi and Lao tribes. This area, close to the Kuei-chou/Yun-nan border, was on or very near the route from the Roman Empire to China at this time. The HHS and WL texts concerning Ta-Ch'in (the Roman Empire)¹⁹ stress that Yung-ch'ang county in I-chou circuit, not far from Yeh-lang, was a source for jewels and exotica from Ta-Ch'in. There were also conjurers/magicians from Hai-hsi (thought to be another name for Ta-Ch'in) in an embassy to China from the state of Shan (in the Burma area) in 121. We should note that the sea route became important only from the 2nd century C.E. The story of the Bamboo King may well have arisen before there was any Chinese contact with or even real knowledge of the Roman Empire (from 97 C.E., when Kan Ying visited Charax and Mesopotamia, but failed to reach the Roman Empire).

Are there parallels to this story elsewhere in the region? Liu Lin²⁰ writes: "Now the minorities of Kuei-chou have never heard of this kind of legend." He summarises a story, not really very close, of the White Yi from the

border region between Yun-nan and Kuei-chou: "In olden times, a bamboo tube was floating on the Han River, and floated down to the river bank and broke open. From inside it came out a man called A'ch'a²¹, who was able to speak from birth. He dwelt inside a cave in the ground. One day he went to Ma-ta-p'o to hunt, and saw a plum tree hanging from which was a female wolf, resembling a dog. They became man and wife, and their descendants are the Yi clan."

Liu adds that the Yi clan venerated the bamboo, and suggests a link with the Bamboo King (of the P'u clan), but points out that the Yeh-lang aboriginal people are not linked to the Yi clan of Yun-nan and Kuei-chou.

To sum up:

1. The semi-historical marquis and king of Yeh-lang among the South-western Yi tribes, who was in contact with Emperor Wu of the Han in 111 B.C.E., cannot be Moses. The legendary or semi-legendary Bamboo King, on the other hand, might be based on the biblical Moses.
2. Elements in his story, the finding of a baby in the river, and the striking of the rock to produce water, almost certainly do derive from the Moses story in the Bible.
3. It is likely that this story was transfused to the area by travellers, not necessarily Jews, and adopted as part of the local tradition of the founding of Yeh-lang.²²

¹ This is an abbreviated version of an article in *East Asian History*, 6 (December 1993), in which will be found full bibliographical references.

² H. Giles, in a book *Adversaria Sinica, Shanghai, 1915*, esp. "Moses" on pp. 55-57; and see also p. 115, and Chavannes, review of Giles, in *T'oung Pao* 7 (1906), pp. 307-9.

³ See my "The Old Testament and Biblical Figures in Chinese Sources," in *Sino-Judaica* 1 (1991), pp. 37-46, and my *Islam in Traditional China, Canberra, 1986*, passim. We are not concerned in this article with such stories. The one we are facing here is of a completely different nature.

⁴ In *The Roman Empire in Chinese Sources, Rome, 1996*.

⁵ Shih-chi 116, has the first Chinese contact with Yeh-lang at this time. HHS, however, has this by king Ch'ing-hsiang of Ch'u (298-263), rather than king Wei.

⁶ SWPC, reconstructed in *Han-T'ang ti-li shu-ch'ao*, ed. Wang Mo, *Ch'ing dynasty, Beijing, 1961* edition, p. 374. We should note that this passage does not occur in some of the other editions of Yang Hsiung's text, so it might be a later interpolation.

by an onslaught of change, much of it economic.

"I always say you need three things to survive in China," said Ms. Hinton, relaxing in jeans and army-issue green sneakers. "A sense of humor, a sense of history and a sense of struggle. If we didn't know how to struggle, we'd still be up in the trees."

Ms. Hinton is one of a handful of veteran leftists from the United States and Europe who remained in China through years of political turmoil, and are disillusioned by the transformation that has both brought the nation's economy to life and allowed an array of social ills to flourish.

Once oddities only because they stood out physically, these "foreign experts," as the Chinese Government still classifies them, even though some have become Chinese citizens, attract attention for the way they cling to political beliefs that most Chinese abandoned years ago.

Sidney Shapiro, 80, a lawyer from Brooklyn who came to China in 1947, and Ruth Weiss, 87, an Austrian who moved here in 1951, say they still believe that socialism will somehow prevail, even though, in China, it seems further out of reach each day.

Among the dozen or so long-staying "foreign experts," however, none are as hard-core in their devotion to Maoist ideals as Ms. Hinton, 74, and her husband, Sid Engst, 76. And yet their admiration for the militant leftism that erupted in the Cultural Revolution of the late 1960's and early 70's, and their disdain for the changes that followed, do not seem to have dampened their enthusiasm for living here.

With her husband, and with the three children who came along the way, Ms. Hinton lived in rural Shaanxi Province for 18 years -- first turning old scrap metal into cooking utensils, then raising cattle and then ducks -- before moving to the Beijing area, living on a commune and, after it was disbanded, settling in at the dairy. The grown children no longer live in China.

Ms. Hinton speaks nostalgically of "the 30 years" -- 1949-1979 -- a period that many Chinese see as essentially wrong-headed in its efforts to mold human nature to be something it is not.

"It was like that journalist who went to Russia and said 'I've seen the future and it

works,'" said Ms. Minton, referring to Lincoln Steffens's trip in the 1920's. "That's how I see the 30 years. It worked. There was very little stealing, there was great community spirit, there was a common goal. That's all been thrown away now, except for the memory."

Ms. Hinton, whose mother founded the Putney School in Vermont, began her professional career in the 1940's as a nuclear physicist at Los Alamos to help produce the first atomic bomb in 1945. She became disillusioned as the cold war began, and quit physics.

After coming to China in 1948 to join Mr. Engst in an area "liberated" by Communist soldiers, she was accused by McCarthy-era Americans of being a spy who spilled nuclear secrets to China.

Ms. Hinton giggles girlishly as she shows a visitor a laminated copy of a magazine article about her, "The Spy Who Got Away," with a drawing that depicts her as a Lauren Bacall look-alike in a trenchcoat, scribbling in a notebook as she observes a nuclear test in the desert.

"I never looked that good," said Ms. Hinton, her blond hair now silver. Nor, she said, did she ever use her physics expertise in China.

If they cling to political views that sound antiquated in today's China, Ms. Hinton and Mr. Engst are acute critics of problems in Chinese society.

"It's a mess," said Mr. Engst. "Nobody listens to the central government anymore. They keep putting out laws, and nobody listens. You can pass all the laws you want, it makes no difference."

Mr. Shapiro, a translator whose Brooklyn accent is still healthy after 49 years in China, similarly mourns the rise of crime and corruption, and the loss of the communal spirit he once knew in Beijing. Yet he blames something deeper than current policy.

"The great flaw of Chinese society has been recognized: It is not Socialism or Communism, but Confucianism," said Mr. Shapiro, who became a Chinese citizen in 1963. "That means blind worship of authority, which has been used very much to the advantage and to the disadvantage of the Communist Party over the years."

Ms. Weiss, a retired translator, seems perplexed by what she sees out her window at the Friendship Hotel, where she lives alone in an apartment cluttered with Chinese knickknacks.

"In the 1950's, there was a real feeling of cohesion among people," she said. "Now, everything you have to pay, no one takes responsibility for anything. For me, Mao Zedong was always a father figure. I thought he was really interested in the welfare of the people. Obviously, he wasn't."

Ms. Hinton, however, is still a believer in Mao.

"Mao started the Cultural Revolution to cure the disparity between the few and the many," said Ms. Hinton. "How could that be wrong?"

She dismisses the current view, that Mao's misguided policies led to the deaths of more than 30 million people in the famine of 1960-62, as revisionist history.

"We were in the countryside then, and there was malnutrition, not starvation," said Ms. Hinton. "Without socialism, we would have starved. We banded together, sharing grain coupons."

Mr. Engst chimed in: "The Cultural Revolution achieved a lot. It identified the main problem, which is the dark side of the party. It just didn't succeed in eradicating it."

The "dark side" of the party means those led by Deng Xiaoping, who championed the transformation of the last 17 years.

In fact, Mr. Engst had a condition for being interviewed: "You have to promise not to describe us as pro-Deng Xiaoping or pro-reform."

The Ten Lost Tribes

By Isaac Maimon
Lashon, July/August 1996

It is an historical fact that after King Solomon's reign, Israel's twelve tribes were split into two kingdoms. The tribes of Judah and Benjamin established the kingdom of Judah and the other ten tribes into the kingdom of Israel. It is also an historical fact that the Assyrians invaded the Holy Land and exiled the ten tribes of Israel. As far as history

NEWS CLIPPINGS

Passage to India

By Robert Leiter

The Forward, March 8, 1996

A curious brand of philo-Semitism is thriving here, despite the fact that few Jews are left in India -- 6,000 by official count.

Having never traveled in Asia and being more used to trekking through the former Eastern bloc countries, which have developed their own form of philo-Semitism, I was skeptical when Indians went into raptures about the beauties of Judaism and the wonders of Indian tolerance. After several days of praise for the diversity of India's population and for its countless houses of worship that cater to Hindus, Muslims, Jains, Jews and others, I had had enough. I was certain the truth had to reside elsewhere. Weren't there stories about how the Indians persecute the Tibetans who sought refuge in northern India?

One reason why cynicism seemed in order was that within a matter of days my government-sponsored visit had deteriorated into a tour of well-preserved, unused synagogues. The specter of Eastern Europe was raising its head again. There as well as here, it seemed that it was far easier to deal with dead or departed Jews than with live ones.

But something interesting happened when we were set to enter our eighth empty synagogue of the day. I was also fed up with descriptions of how these shuls used to be filled every Rosh Hashanah and were well attended each Shabbat in the heyday of Indian Jewry. I needed some distance from this haunted landscape, so I made my way out to the narrow street in front of the shul.

Like most streets in this part of Bombay, it was teeming with people and motor traffic. I leaned against the wall that hid the synagogue from sight, though now the small door was left ajar, offering a glimpse of the shul's small courtyard. The open door soon began to have an effect on passers-by. The flow of people began to ebb a bit and first a few people -- mostly men but sometimes an occasional woman -- stopped to have a look. There was curiosity and then appreciation when at last they figured out what they were looking at. A plaque on the wall above the doorway told them everything.

Several people even asked me what the

ing was and I told them. In one case, there was a nod, as if the information had once been known but somehow misplaced. I was thanked for renewing the memory. Another young man said in beautiful English marked by faint traces of British inflection, "It's astonishing. You can pass a building day in, day out, and never know what it is." He, too, thanked me for setting the record straight.

I decided that I wasn't going to be cautious any longer; I would say that I was a Jewish journalist without hesitation, before it was even asked of me. As with reactions to the synagogue, people were never indifferent, always curious and accepting. It never stirred anger nor did it strain conversations, as was often the case in Eastern Europe or Russia. In fact, within a few days of my decision, I was convinced I'd never been more comfortable in a foreign country admitting I was Jew. The lack of anti-Semitism in Indian history -- there have been no pogroms or attacks on synagogues -- took on significance and made the Philo-Semitic sentiments here seem more sincere than the pro-Jewish statements making the rounds in Poland or Germany, where philo-Semitism seems linked to anti-Semitism, really just the flip side of the same coin.

The clearest expression of philo-Semitism I heard during my two-week tour of the country came in an unofficial meeting with M.L. Sondhi, a professor who is running for a seat in the Indian Parliament in the upcoming elections. A tall man who, despite his modern ideas, wears traditional clothing, Mr. Sondhi seemed to be straight out of central casting, with just the right kind of mellow voice and the proper touch of gray at his temples to help suggest the wise elder statesman.

It is Mr. Sondhi's belief that Israel, especially in the technological expertise the country has cultivated and begun to export here, holds the solution to the myriad problems facing India and other Third World countries in Asia and the Far East. A professor of international relations for more than 30 years at Delhi's Nehru University, he held parliamentary office from the late 1960's to early 1970's and also served as an Indian diplomat.

Still, for all of his positive words about Israel, Mr. Sondhi did have criticism. Where others might assess a situation and see promise, Israelis are more cautious and may conclude there is only danger and ill will, he said.

This is understandable, he added, considering the long history of persecution Jews have suffered.

Mr. Sondhi said he understood that Israel may even be somewhat cautious about venturing into the subcontinent, as there has been an anti-Israel component in past Indian foreign policy. But those days are gone, he insisted. The post-Cold War world is a different place, one filled with promise. "If Israelis get the opportunity -- if the hostility around them dies down -- they can create so much," he said.

According to other Indian officials with whom I spoke, Mr. Sondhi's positive feeling for things Jewish is not some newly minted form of political expediency. He has long expressed his admiration for Judaism, Jews and Israel. Indeed, there would seem to be little political profit in Mr. Sondhi making pro-Israel comments, as there are so few Jews left in India.

"Here are two ancient cultural streams," Mr. Sondhi said of Judaism and Hindu culture. "Something creative can come of them together ... when you give any Indian the facts about Jewish history -- give him Jewish literature and Jewish thinking and Jewish spirituality -- then something blossoms."

Faded Fellow Travelers Are Loyal to Mao's Road

By Seth Faison

The New York Times, August 28, 1996

There was a time, nearly 50 years ago, when revolutionary fervor in China attracted left-leaning Americans, with its mantras of self-reliance and manual labor, and its promise of achieving a socialist dream.

Joan Hinton, for one, gave up a promising career as a nuclear physicist in 1948 to come and work on a farm, enduring severe hardship in the name of a political ideal. Most Chinese who labored beside her believed in the same dreams, although they abandoned them when other options -- fresh vegetables, telephones and television -- eventually came along.

Ms. Hinton, however, is still here, working at a dairy on the outskirts of Beijing. She toils on, a practicing believer in proletarian values, even though almost everything she has worked for in China has been washed away

Stith Thompson, *Motif-Index of Folk-Literature*, 6 vols., Copenhagen, 1955-8.

Eberhard gives one example in his *Folktales of China*, Chicago, London, Toronto, 1965, p. 53. "In the old time, a Thai girl went to the stream to take a bath ... A beet drifted down the stream. After she had eaten the beet, she became pregnant."

⁸ Liu Lin, Hua-yang kuo-chih chiao-chu, *Ch'eng-tu*, 1984.

⁹ Donald B. Redford, "The Literary Motif of the Exposed Child," *Numen* 14 (1967), pp. 211, 212, 214. See also Stith Thompson, op. cit., esp. vol. 5, pp. 9, 279ff, 309, 325ff, numbers R131.11.1 "Princess rescues abandoned child," S331 (and S.141) "Exposure of child in boat (floating chest), L111.2.1

"Future hero found in boat (basket, bushes). Legends of Moses, Cyrus, Beowulf and others," and (obviously taken from the Moses story) @351.0.1 "Abandoned child made over to its own mother (sister) acting as wet nurse." Eberhard, Typen chinesischer Volksmärchen, Helsinki, 1937, p. 100, gives several Chinese parallels, in addition to seven sources for the Bamboo King story, which he clearly takes as the closest parallel to the Moses story found in the Chinese sources.

¹⁰ An example of the type of story in Chinese sources is the following: "Chien Ti, the mother of Hsieh, while bathing in a river, met a black bird, which dropped an egg. She swallowed it, and subsequently gave birth to Hsieh." See, e.g., Lun Heng, book 29, ch. 83, in A. Forke, Lun-heng, London, 1907 (reprint 1962, N.Y.), vol. 1, ch. 37, p. 464. Among later Chinese legends is that of Hsuan-tsang, the famous Buddhist writer and traveller, who, according to the 17th century novel Hsi-yu chi by Wu Ch'eng-en (see Anthony C. Yu, The Journey to the West, vol. 1, Chicago and London, 1977, pp. 203-4, and see also Eberhard, pp. 100-101), was found as a boy on a plank in the river by a Buddhist monk. The story of the Bamboo King is not related to these in any way, and matches the story of Moses much more closely.

¹¹ Anna Straughair, "I-yuan: the garden of marvels," MA (Asian Studies) dissertation, Australian National University, 1974.

¹² I follow the translation in the New Larousse Encyclopaedia of Mythology, London, 1974, pp. 59-60, but see also James B. Pritchard, Ancient Near Eastern Texts Relating to the Old Testament, Princeton, 1955, p. 119. For both Exodus and Numbers, I follow the translation by A. Benisch in The Pentateuch and the Haftarah, Rodelheim, 1904. Redford, p. 224, writes: "The narrative of Exodus 2 still finds its closest parallel in the Sargon legend, and parallels almost as close in classical literature." Perhaps as close is the Indian story summarised by Redford, p. 212: "The Indian sun god falls in love with the beautiful princess Kunti, and she bears him a male child ... The girl is obliged to put her baby in a basket and cast it into the river. Rescued by a childless couple, the baby is brought up in a rural setting and becomes a mighty hunter."

¹³ Yves Hervouet, Un poete de cour sous les Han: Sseu-ma Siang-jou, Paris, 1964.

¹⁴ The shorter Exodus version has in

fact Moses told by God to strike the rock! The apparent contradiction is resolved for orthodox Jewish scholars by taking the two accounts as describing two separate incidents, even though the name Meribah is mentioned for both. Cf. Moshe Pearlman, In the Footsteps of Moses, Tel-Aviv, 1973, p. 96: "This account appears in Exodus 17:1-7 and relates to Rephidim. It is regarded by scholars as more faithful than the similar, though not identical, version in Numbers 29:1-13, which places the action in Kadesh."

¹⁵ See S. Thompson, op. cit., esp. vol. 1, pp. 173-4, vol. 2, pp. 268, 274-5 (and cf. P. 240).

¹⁶ Dov Neuman, "Motif-index to the Talmudic-Midrashic Literature," Ph.D. thesis, Indiana University, 1954; Wolfram Eberhard, Typen chinesischer Volksmärchen, Helsinki, 1937; Tom Peete Cross, Motif-Index of Early Irish Literature, Bloomington, 1952.

¹⁷ Eberhard rejects Pelliot's suggestion, BEFEO 4, pp. 166-7, that this dragon-mother motif is linked to the Indian Ashoka Myth.

¹⁸ Pelliot, Notes on Marco Polo, Paris, 1959, p. 529, writes: "the 3rd century of our era was a great epoch for the propagation of all sorts of legends between China and the West." Hirth and Laufer in particular discuss several other early western stories or legends that are found in Chinese sources. See esp. F. Hirth, China and the Roman Orient, Shanghai, H.K., 1885, (reprint 1975, Chicago), pp. 200-202, 202-3, 279-283, B. Laufer, The Diamond: A Study in Chinese and Hellenistic Folklore, Field Museum of Natural History, Anthropological Series, vol. 15, no. 1, Chicago, 1915, pp. 6ff, 59-60, A. Waley, Ballads and Stories from Tunhuang, London, 1960, p. 184 and note 196 on pp. 259-260, and see also Leslie/Gardiner, The Roman Empire, chapter 18 "Legends," for a detailed analysis. Among these western stories found in Chinese sources, the most convincing are: "The Crane and the Pygmies" (Homer, Aristotle, etc.); "The Jewel in the Valley" (Epiphanius, Arabian Nights, etc.); "The Grateful Crane" (Aelian); "Silent Barter" (Pliny, Ammianus Marcellinus, etc.) Others include the Cinderella story, Solomon's Judgement, and the Amazons. As with the Bamboo King story, we have no certainty of a direct transmission, for the stories have been distorted or transmuted, and most identifications are a matter of probabilities. Important are the intertwining strands and the mention in the Chinese sources of a western origin or linkage, some from Ta-Ch' in (the Roman Empire centered on Rome), some from Fu-lin (the Byzantine Empire centered on Constantinople). Many of the Chinese texts are of the 5th to 7th centuries; some are linked to India or South-east Asia. So far we cannot trace the much earlier Bamboo King story beyond the border areas of South-west China. The finding (by M. Streffer, "Das Capitel 86 des Hou Han shu," Ph.D. diss., Tübingen, Göttingen, 1971, originally) of the version attributed to Yang Hsiung, 1st century B.C.E., suggests that more western legends may well be hidden in less well-known Chinese sources.

¹⁹ See F. Hirth, 1885, and D.D. Leslie and K.H.J. Gardiner, op. cit.

²⁰ Liu Lin, op. cit., pp. 339-340. I do

not find any of the parallels given really convincing. He notes a range of shrines for the Bamboo King in various places, including Ssu-ch'uan, Kuei-chou, Yun-nan, Kuang-hsi, Hu-pei, mentioned in later literature. It is unlikely that any of these would add anything to our knowledge for the early period.

²¹ I hardly dare suggest a possible link with Akki of the Akkadian legend!

²² We should note that earlier scholars also discovered various Biblical stories in Chinese sources. F.H. Balfour, Waifs and strays from the Far East, London, 1870, pp. 202-8, unfortunately without references, writes: "we find in some old books the story of a woman who was turned into a statue while fleeing with her family, because she looked back; of the descent of man; of the Sun being stopped in its course by a General to complete a victory, and of a rock producing water upon being smitten with a stick." Eberhard, p. 237, has one possible parallel. L'Abbe Sionnet, "Esai sur les Juifs de la Chine," Annales de Philosophie chretienne 81 (March 1837), suggested (also without references) "similar folklore, such as: references to Paradise, the Tree of Knowledge of Good and Evil, the rainbow after the Deluge, the Seven Years of Famine, the Stopping of the Sun, etc." Though one must be cautious and critical, clearly further research is needed to check which if any are truly derived from or influenced by the Hebrew versions. A Chinese version of Solomon's Judgement in a Yuan dynasty play Hui-lan-chi is, perhaps significantly, set in K'ai-feng.

Tianjin Revisited, June 1995

By Monica Strelow

Every time I return to Tianjin since my departure in 1952, I discover again some changes in the city proper. On my first visit back to the city in September 1980, Tianjin showed itself to be a devastated landscape following the big earthquake of 1976. And yet, streets and familiar places were traceable. In 1983 demolished buildings were repaired or replaced by new ones and the Bund was on the point of turning into a riverside park. Ships bunked at the New Harbor (Xin Gang) some 50 kilometers southeast of Tianjin. In September, 1989 many repaired houses of the previous visit no longer existed. Former foreign owned buildings looked rather dilapidated. It seemed people were in holding patterns as to whether or not they would be renovated or torn down.

Going through streets and passing buildings familiar from younger days, I noticed many changes and am sure that by my next visit I will be surprised with even more. To begin with, the English Park has not changed much. Pavilions and flower beds were well kept with

seasonal plants. Gordon Hall had been pulled down already in 1983 and replaced by one of those ugly box-like constructions to be seen everywhere now in China. This new building standing on the site of Gordon Hall represents the Municipality of Tianjin.

The English Club at the corner next to Astor was chosen to accommodate some Party departments. The upper section of Taku Road is recognizable, whereas the lower part is presently under deconstruction as well as construction, especially between Dickinson and Cousins Road. Going back to Victoria Road, we stroll towards the former Talati Hotel, renamed "Tianjin First Hotel," passing newly opened shops and private enterprises offering jewelry of western quality (and prices), and western high class fashion of exorbitant prices. Small restaurants of different cuisines, very neat and open till after midnight. In previous years, if one missed the meal hours there was hardly any place to still one's hunger, even in the hotels.

The crossing street to Grand Theater has been widened. At the corner of Victoria Road the Hyatt Tianjin has built a 17-story hotel, the best in town with all the western standard paraphernalia and decadence. It is frequented mostly by native yuppies and so-called nouveau riches. Turning to the left we go down the now broad road to Grand Theater, still functioning the same way. Where there used to be a ferryboat is now a big bridge. We cross it to the former Russian Concession.

The Consulate is still in the original place, even though nearly every one of the houses nearby were pulled down and the bare sites fenced in. I was told that in no time new buildings will be standing. Well, everything has gone with the wind. The former hair dresser at the corner of Peiyang Press and the German butcher shop Krippendorf is still operating with the equipment of bygone days. Opposite, the Majestic Theater still stands as such. Cafe Kiessling was barely recognizable already in 1980. At that time I came across two "boys" who were standing in the narrow alley, telling me shyly they were apprentices in their younger years in this shop under Reichel/Tobish. I had similar experiences that year with an old "boy" in the Astor House. He asked me whether I knew Mr. Jannings, as he used to serve him while staying at the hotel. (It was very touching indeed).

The German Club was in good shape. Years before it was used by the Communist Party

only. The interior looked very much the same as in the old days, when I snuck in in the '80's for some snapshots. The fireplace, stage, wooden floor and grand staircase were all there.

Nearing the ronde where once the solid pole with the big clocks stood, one can no longer see any of the old houses. Neither the yellow buildings of the German Consulate nor the estate of the first President of China. All were newly replaced with box houses. The so-called "stink canal" had been constructed as a leading road to catch up with Race Course Road already before 1980. The canal bed is now the underground track to the so-called "Chinese City." Further down we come to Woodrow Wilson Street, and the villas of well-known former residents such as Spingear, Lou, Fuhmeister opposite the former German Park. The German-American Hospital is now out of use. Dilapidated.

The beautiful Russian Church had been pulled down by the end of the 1950's. The New Chuang Court houses were more or less refurbished after the earthquake. In 1983 we met an elderly woman who knew my aunt Lena Bornhorst very well. I was able to enter her former home and to find her dressing table and some sitting room furniture still in fairly good condition.

Leaving this place of painful memories we approached, meandering through different roads leading to Race Course Road or Ma Chang Dao, the circle in front of Victoria Cafe. One look inside in 1983 and again in 1989 took me aback, since the interior got worse each time, terribly run down and dilapidated. Only the upstairs still bore some resemblance to former days. The lamps and banisters of the once-beautiful staircase and balustrade in Art Deco style needed to be restored. In 1995 the cafe was closed. Upon inquiring, a man told me it is under repair.

The Empire Theater was still used as before, and a business office has been established in Union Church. The synagogue turned out to be a glaring disco club! In 1989 the iron gate was locked, with no entry possible.

Down to Race Course Road, we followed the familiar run and came to the Haute Etudes, now the Foreign Language Institute. All the buildings were just as before. The English villas on Hong Kong Road were well kept, some privately owned. We walk down towards the International Bridge passing all the

big buildings which were and still are banks, post offices, and other official buildings. The Leopold Building is still the same. Years ago the top was decorated with a huge red star, but now that has been taken down.

Passing the International Bridge and strolling along the old Bund, we soon arrived at the French Cathedral, located near a new bridge. Still imposing and standing upright in its grey bricks, surrounded by a high grey wall, we passed the gate to the front garden and were warmly welcomed. Our son joined a man playing basketball while I visited the inside of the church with the doorkeeper, who told us that attached to the church is a seminary for theological students. At present there were about thirty students studying there.

The other old, big catholic church is at Lao Xi Kai, and is the main church with a bishop. When we visited there in 1980 it was in good shape.

We visited the southwest of Tianjin, the Ba Li Tai district with the famed Nankai University, still one of the elite schools. Zhou Enlai had graduated from Nankai. Not far away was the Water Park (Shui Shang Gongyuan), constructed before the 60's. Ba Li Tai in 1983 was something like before, with sand roads and mule carts and all sorts of bazaar-type life. Tianjin can boast having the highest TV tower in the Far East, up to now anyway. Shanghai is catching up with one of a few meters higher in the near future.

Since the mid-1980's Tianjin has a big modern operated railway station near the International Bridge. The old one at East Station now in use for regional service and cargo trains.

After a stay of seven days we departed. Once again, a most memorable trip back home has come to an end.

Leading Talmudic Scholar Reports on China Visit

by Art Rosen

World-renowned Talmudic scholar Rabbi Adin Steinsaltz was invited to China as the guest of the Chinese Academy of Social Sciences in October. As the editor of the definitive modern commentary on the Talmud, Rabbi Steinsaltz' works have been translated into numerous foreign languages, and his work on the parallels between traditional Chinese and Jewish ethics and philosophy had been translated into Chinese and stimulated interest among Chinese scholars.

Following lectures in Beijing Rabbi Steinsaltz was invited to address the Shanghai Academy of Social Sciences, and during his travels met with several of the leading Chinese Judaica scholars, some of whom are members or colleagues of the Sino-Judaic Institute.

Rabbi Steinsaltz is represented in the United States by the Aleph Society, which is devoted exclusively to promoting his works and organizing his activities in this country. Thus the SJI was fortunate to have been invited by the Aleph Society to co-sponsor a meeting with Rabbi Steinsaltz in New York City on November 13th.

The program was given in the apartment of Mr. and Mrs. Ezra Merkin, which was jammed with over 70 invited guests. Rabbi Steinsaltz spiced his talk with droll comments on the nature of leadership in traditional Chinese and Jewish societies, and the role of ethics, philosophy and action among the traditional "elite" in the long history of both peoples.

Rabbi Steinsaltz' stimulating and provocative comments led to an immediate invitation from the President of the China Institute in America, Alan Wachman, to provide a larger venue (and amplification) for the Rabbi during his next visit to the United States, tentatively scheduled for next May. At that time we hope to be able to invite all SJI members in the New York area to take part.

Shanghai Retrospective

By Rebecca Toueg

Shanghai mirrored a multitude of worlds. Our community lived in one of them, and at the same time was involved in the many other worlds that intersected it. Each one of us born there grew up with his or her own personal kaleidoscope of impressions, memories and values. Looking back it seems as if it could not have been possible to reconcile all those different worlds into one harmonious pattern because there were so many jarring contradictions between them.

Yet life in the city seemed all of a piece, a working whole, with everything balanced against each other in a tolerant, laissez-faire style of living. It was as if everyone had made a pact to ignore the differences for the sake of mutual profit and pleasure. The mainsprings of existence were those of trade and commercial speculation, black market and business profiteering, exploitation of cheap labor and back door power politics. The city was all hustle and bustle with foreign residents from nearly every country in the world in the midst of a native population ten times its number and holding less than a tenth of its wealth or power.

Shanghai has been described as the very mirror of human corruption and vice, and fictional accounts often gave it such a portrayal, as for example, in Vicki Baum's *Shanghai Hotel*. But to the innocent eye it seemed an open, free and easy world in which nothing was too outlandish or strange to exist side by side with everything else. My own memories of it are distanced by time and by a changing perspective of new values and experiences. But Shanghai still evokes in me a sense of vanished possibilities, of unpredictable realities and transient structures that were constantly being created and dismantled by the changing events of the times. What remained was the ability to adjust and to retain one's sense of individuality and purpose in the face of whatever fate might bring.

President Clinton Congratulates Reunion of Old China Hands

THE WHITE HOUSE
WASHINGTON
August 7, 1996

Warm greetings to all those gathered in Las Vegas, Nevada, for the conference and reunion of the Old China Hands, co-hosted by the United Nations Association of the United States.

The Second World War was a dark period in the world's history, but it was also a time that taught us much about hope, survival, and the resilience of the human spirit. Many of the Old China Hands, whose lives in China were changed forever because of World War II, witnessed the destruction of their families, their countries, and the world they had known, but persevered even in the face of great loss and sorrow.

Today, we pay tribute to that courage and endurance, the perseverance that allowed so many of the Old China Hands to succeed in America. They have enriched our lives with their hard work and determination and with their countless contributions to every aspect of American culture. We pay tribute, too, to the many other nations and individuals who embraced these immigrants and refugees, giving them a chance at a new life and providing hope and opportunity.

The tales of bravery, endurance, and sacrifice related at this reunion must never be forgotten. Each of you plays a part in preserving a unique chapter in history, helping to ensure that the legacy of the Old China Hands will not fade from living memory.

Best wishes for a memorable conference and reunion.
Bill Clinton

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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.

Membership in the Institute is open and we cordially invite you to join in supporting our endeavor.