

中國-猶太學院

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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 with the following goals:

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

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N E W S
L E T T E R

Vol. 12 No. 3
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Points East

中國-猶太學院

A Publication of the Sino-Judaic Institute

THE PRESENT DAY CHINESE ATTITUDE TOWARD JEWS*

by Li Changlin

*Translation of a series of articles which appeared in the "Shijie ribao."

PART I (June 4, 1997)

The Jews are a special people who are scattered everywhere. There are historical records of Jews having lived in China, of whom those who lived in Kaifeng are the most famous. Nevertheless, in China it was only at the end of the Qing Dynasty that out of sympathy there came a clearer understanding of the Jews and what they faced. Contrary to those countries with a tradition of anti-Semitism and expulsion of Jews in the early 20th century, China not only had no prejudice against the Jews within its borders, but during the period of Nazi Germany's large-scale oppression of the Jews, China extended all sorts of assistance and support to the Jewish refugees who came to Shanghai.

The Source of the Transcription Youtai

There are some scholars who take it that the earliest transcription for Jews in the Chinese sources is the term *Shihu* which appears in the third chapter of the Nestorian Christian *Shizun bushilun*; in the Yuan dynasty (1279-1368) and later the Jews are called *Shihu*, *Zhuvu*, *Zhuhu*, and *Zhuhude*. In the Ming (1368-1644) foreign missionaries transcribed it as *Rudeya* (this is from the Latin *Judaeus*, Greek *Ioudaios*), and sometimes as *Ruda*. But it was *Rudeya* which became the most frequent transcription in Chinese language material for the next two hundred years. For example, the "Record of the Outside World for the Bureau of Operations" (*Zhifang waiji*, 1623), "The World Atlas Explained" (*Kunyu tushuo*), and "Brief Record of Macao" (*Aomen jilue*) all used this transcription.

The transcription *Youtai*, according to scholarly studies, began in the 1830's. A German missionary, Guo Shila, in his book *Dongxiyang kao meiyue tongjizhuan*, published in 1838, has the term *Youtaiguo* (Judea); in his "The Account of Jesus' Descent to this World" (*Yesu qiangshi zhi zhuan*), published in 1836, there is the transcription of *Youtaimin* for the Jewish people; and in his translation of the Bible, published in 1840, there is the transcription *Youtairen* for Jews. After this, the various editions of the Bible all followed this transcription. Xu Jiyu, in his "An Abbreviated Monograph on the World" (*Yinghuan zhilue*, 1848), and the bulletins of the Taiping Tianguo rebels of the mid-century all used this transcription. The use by Guo Shila of the character *you* with the "dog" radical is obviously insulting and reflects that traditional German anti-Semitism.

(continued on page 9)

Report on the Workshop on Jewish History and Culture Held at Nanjing University, Nanjing, China, from July 20 to August 9, 1997

by Prof. Xu Xin

A three-week workshop on Jewish history and culture was successfully held at Nanjing University, Nanjing, China, from July 20 to August 9, 1997.

China has had centuries of contact with Jews, as witnessed by artifacts on the Silk Road, the ancient community of Jews in Kaifeng, and the testimony of Marco Polo. In more recent years, there have been Jews who sought refuge in Shanghai, Harbin and other cities as they escaped the pogroms of Russia and the genocide of the Nazis. Yet, for the vast majority of Chinese, there had been no direct contact with Jews and very little, if any, knowledge of Jewish history and culture. As Western education and other influences have begun to permeate China, Western stereotypes of

Jews have also arrived. With the recent establishment of diplomatic relations between Israel and China, the diffusion of information concerning Jewish topics is no longer considered a politically sensitive matter. A number of research centers have been established, scholars have been attracted into the field of Jewish Studies and a growing list of books have been translated and published. One may look with satisfaction at these developments, and yet one is aware that there is much needed to be done. The problem is how to bring this newly available information to a wider audience, especially to the younger generation at Chinese universities and colleges, who will in their turn become the future leaders in China, and to counteract the crude prejudices which are so easily

picked up by an uninformed public. It was under such a circumstance that the use of a workshop to address the problem was proposed. We felt greatly honored and privileged that the proposal was warmly received and generously supported by The Samuel Bronfman Foundation, The Richard Scheuer Foundation, The Lucius N. Littauer Foundation, and The Sino-Judaic Institute. The funding from the above foundations made the seminar possible. The actual preparation of the seminar started in March 1997. The seminar was open on time as scheduled.

The goal of this workshop is to make reliable, unprejudiced, and accurate knowledge of Jewish history and culture avail-

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SJI MEMBERSHIP

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United States	262
Israel	14
China	13
England	10
Canada	7
Hong Kong	7
Australia	4
Germany	3
Japan	2
Hungary	1
Indonesia	1
Singapore	1
South Africa	1
Sweden	1
Taiwan	1
TOTAL:	328

FROM THE EDITOR

This issue of Points East features articles and reports from our colleagues in China who are actively researching areas of Judaic studies which are relatively unknown to Chinese scholars at large.

Li Changlin's article tracing current Chinese attitudes towards the Jews gives a thorough historical overview of the subject, while Prof. Xu Xin's report on the workshop on Jewish history and culture, which he recently successfully organized, notes the joint effort by Chinese and Jewish academics to increase the level of understanding about Judaic studies in the Chinese academic world.

Closer to home, the exhibit on the Chinese Jews of Kaifeng, initiated by SJI Founding President Leo Gabow, and organized with the help of SJI President Al Dien and Koret Gallery curator Nancy Gordon, was a major success. Duplicates of much of the exhibit have been donated to the Judaica Wing of the Kaifeng Museum, and should be installed by the Spring.

Finally, this will be my last stint as editor of Points East for at least a year, as I focus my energies on organizing the 1998 tours to China, the first of which will be led by SJI Chairman Arthur H. Rosen. I look forward to hearing from all those interested in the April tour, which will help benefit the work of the Institute.

Please send any future articles for Points East and letters to the editor to Rabbi Anson Laytner, who will once again assume primary editorial duties.

Wendy Abraham

Points East

Anson Laytner, Publisher

Points East is published by the Sino-Judaic Institute, a tax-exempt, non-profit organization. The opinions and views expressed by the contributors and editor are their own and do not necessarily express the viewpoints and positions of the Sino-Judaic Institute.

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Mountain View, CA 94040

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Deadlines for submitting material to be included in these issues are January 15th, May 15th and September 15th.

FINANCIAL REPORT AVAILABLE

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

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PUBLICATIONS AVAILABLE THROUGH THE SINO-JUDAIC INSTITUTE

Michael Pollak, comp. *The Jews of Dynastic China: A Critical Bibliography*. Hebrew Union College Press, in association with The Sino-Judaic Institute, 1993. (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.

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.

Publications of Note

The Jews in Shanghai (Album in English and Chinese), Pan Guang, Editor. Shanghai Pictorial Publishing House and Center of Judaic Studies in Shanghai, 1995. USD \$40.00 (including postage).

Shanghai Jews Memoirs (Chinese), Pan Guang, Editor. Center of Judaic Studies, Shanghai, 1995. USD \$10 (including postage.) Please send cash, check or bank draft to: Pan Guang, 1331 Fuxing Road (M) #32, Shanghai 200031, PRC.

"Demographic and Socio-Economic Characteristics of Jews in India", by Ashe A. Bhende and Ralph Jhirad. Cost of publication \$18. Postage and handling \$2. *"David Sassoon - The Great Philanthropist"*, a documentary video (19 minutes and 25 seconds long) is available for \$50 plus \$15 postage and handling for individuals, \$75 including postage, for Institutions and Libraries. Please indicate PAL or NTSC format. Make checks out to "O.R.T. India" and send by registered mail to Mr. Ralph Jhirad, Director, O.R.T. India, 68 Worli Hill Road, Behind Worli Dairy, Worli, Mumbai 400018, India.

Encyclopedia Judaica (Chinese version), Xu Xin et al., comp. Contact: Prof. Xu Xin, c/o English Dept., Nanjing University, 22 Hankou Rd., Nanjing, PRC 210008.

Jewish Historical Tours of China - Travel Handbook. Contact: Dr. Wendy Abraham, P.O. Box 9480, Stanford, CA 94309. \$15 (including postage).

social club.

"I had this weird feeling that it was all a dream, a no-man's-land of dreams," muses the author, who now lives in Emeryville. An only child, she had no siblings or other contemporaries who might validate her memories: "the tinkle of the outdoor barber's bell, the soft padding of the rickshaw man"; the Catholic convent where Isabelle had her French lessons and was known as "la petite Juive" ("the little Jew"); or of Mrs. Feldman, the seamstress, sewing scratchy brown uniforms for young Zionists in her house on Dickenson Road.

In 1982, travel restrictions had lifted and Maynard, then in her 50s, joined a tour group.

When she reached Tientsin, the Chinese guide didn't want to let Maynard wander alone. "She said, 'You'll get lost.' "I knew every street, every corner," she recalls, having proved the guide wrong.

"I shed an awful lot of tears in Tientsin." The port was devastated in an earthquake some 20 years ago, but many of the buildings she once knew still stood untouched. A wall had fallen off her grandmother's house, so from the street Maynard could see clear into a bedroom where she used to sleep. A Chinese family was living in the bedroom now.

Today the author regrets never having learned the Chinese language and never having made a Chinese friend—her mother assured her that such things "were not done."

"I will go out of my way to see a Chinese movie," she notes, "and of course I love Chinese food." But Jews like her "were in China, not of China." Neither her parents' homeland nor the country where she was born nor the one where she has spent more than half her life are truly home for her.

"I carry my home inside me," Maynard says of the statelessness that, no matter what, follows her to this day.
*Reviewed by Anneli Rufus
in Jewish Bulletin, April 18, 1997*

* * * * *

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, Treasurer, The Sino-Judaic Institute, 755 Northampton, Palo Alto, California 94303.

Observed, Lived, Experienced A Year of Everyday Life in China

By Helen Wolf

Helen Wolf was born and spent her early years in North China. For the next thirty years, she would only return to the land of her youth for brief occasions. Then, when the opportunity to teach German at a technical institute in China arose, Ms. Wolf at last got the chance to return and witness firsthand the changes in Chinese society.

Her book, *Observed, Lived, Experienced: A Year of Everyday Life in China*, is the enchanting result: a picture of a society in transition, observed sympathetically and at close quarters. Her ability to speak Chinese enabled her to mingle with the people and even make friends.

Born in 1935 in Tianjin, China, Helen Wolf is of multinational descent. She lived in China through the Japanese occupation, experiencing firsthand the civil war between the Nationalists and Communists. After the fall of Tianjin, she spent a few years under the new regime before moving to Germany, where she earned a Ph.D. as a sinologist at the University of Hamburg. She has made several journeys to China since the 1980s.

If you wish to purchase the book, please send a check for \$12.95 + postage to Vantage Press Inc., 516 W. 34th St., New York, NY 10001 or DM 29.80 + postage to Dr. M. Strelow, Isestr.4, 20144 Hamburg, Germany.

DONATIONS OF ARTIFACTS REQUESTED FOR THE OHEL MOSHE SYNAGOGUE

The Sino-Judaic Institute is actively seeking donations of artifacts from the original Ohel Moshe Synagogue in Shanghai, or anything connected to worship there. A portion of the building has been turned into a museum, and this is the only one of the former synagogues to retain some connection with Judaism. In an attempt to help build up the current exhibit, we urge anyone who lived in Shanghai to donate whatever they might have that would be appropriate. If you are interested in making a donation, please contact SJI President, Prof. Albert E. Dien, 232 Lexington Drive, Menlo Park, CA 94025. Phone (415) 323-1769, e-mail:aldien@leland.stanford.edu.

CHINA MEMOIRS REQUESTED

SJI members who lived in China before and during World War II are cordially invited to share their written memoirs with us at *Points East*.

LETTERS TO THE EDITOR

Dear Editor,

In the second edition of Michael Pollak's book, *Mandarins, Jews and Missionaries*, the author speaks about Jews in India who claim Chinese origin from Kaifeng. As they live in Manipur they are called Manipuri Jews. I had been in touch with their leader, who wrote to me about their special problems as well as about their history and traditions. I sent copies of his letters to Michael Pollak, who described their claim to Chinese origin as "more apocryphal than factual." I did try to visit them in person, but their part of India was almost closed to non-Indian citizens, so I could not proceed with my plans.

Naturally, I was thrilled when recently I met an Indian who had indeed visited them. His name is Anand Thatal, and he spent two weeks with the Manipuri Jews in 1991. He reported that the Jews speak a language different from the Manipuri language, which is also spoken by the local Christians. Anand Thatal spent two weeks in the town of Chorechanpur, where there is a synagogue. He met the community's rabbi and saw their cemetery, where Stars of David appear on gravestones.

The man who had written to me in 1977 and who was quoted by Michael Pollak is no longer alive. Some rabbis in Israel were interested in the Jews of Manipur and met some of their leaders in India, but not in Chorechanpur, which is out of bounds for non-Indian citizens. My friend told me that the Torah scrolls in the Manipuri synagogue are of the western type – i.e., without a case containing the scrolls. The men wore talissim, and mezzuzot were also used. He did not know whether they have tefillin. One item was surprising and regrettable: it appears that these Jews have less rights than the Christians in this population.

I very much hope this letter encourages more research on our far-flung brethren.

Theodor Katz, Ostermalmsg.97, S 114 59 Stockholm, Sweden

The Sino-Judaic Institute extends its deepest condolences to H. David Kirk on the loss of his wife, Beverly Joy, on July 17, 1997.

Dear Editor,

In the July 1997 issue of *Points East*, you mention that "Ohel Moshe Synagogue . . . is the only one left standing in Shanghai." Although the Ohel Moshe is the most well known remaining synagogue in Shanghai and the only one open to the public, there is one other synagogue left in the city: Ohel Rachel on Shaanxi North Road. This building is occupied by the city's Education Commission and is strictly off-limits to outsiders, especially.

After six months of effort, I am happy to report that I was able to visit and inspect the site in July. The building is intact and looks very similar to the Ohel Leah synagogue in Hong Kong. It is currently used as a storage facility as the government will not let anyone modify it, and in its present form it is relatively useless except as possibly an auditorium. Despite fifty years of dirt piled on to its beautiful exterior, Ohel Rachel has been left unaltered structurally and could be restored.

Seth Kaplan, President, B'nai Yisrael: The Jewish Community of Shanghai, P.O. Box 30-56, Shanghai 200030, People's Republic of China. [Editor's note: *The New Synagogue, on Xiang Yang South Road, (formerly 102 rue de la Tour) also survives, though it has been converted into a disco.*]

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
(650) 323-1769
232 Lexington Drive
Menlo Park, CA 94025
e-mail: aldien@leland.stanford.edu.

News from Shanghai

Lecture on U.S. Middle East Policy
by Deng Xinyu

A delegation of the Jewish Community Relations Council (JCRC), headed by Ms. Harriet Mandel, recently visited the Center of Jewish Studies of Shanghai (CJSS). The members of the delegation included Dr. Daniel Pipes, Editor-in-Chief of the Middle East Quarterly, and Mr. Mark Joffe, Executive Editor of the Jewish Telegraphic Agency (JTA).

Dr. Pipes gave a lecture on the U.S. Middle East Policy at CJSS, which over 30 Chinese scholars and graduate students attended. After Dr. Pipes' lecture, the Chinese audience asked many questions about U.S.-Israeli relations, the U.S. attitude towards new Jewish settlements in East Jerusalem, U.S. policies towards Iran and Iraq, and the current situation of the Middle East Peace Process.

The Dean of CJSS, Prof. Pan Guang, presided over the lecture with the Israeli Consul-general of Shanghai, Mr. Itzhak Gerberg, and Vice Consul-General, Mr. Avi Nir, joining the lecture.

Stuart Eizenstat's Visit to Hongkew
by Deng Xinyu

In his recent tour to Shanghai, Under Secretary of the U.S. Department of Commerce, Ambassador Stuart Eizenstat (concurrently Under Secretary of State), in the company of the Dean of CJSS, Prof. Pan Guang, visited the former Hongkew Ghetto, where more than 20,000 Jewish refugees lived during World War II.

Following his visit to the former Ohel Moshe Synagogue and the Monument for Holocaust Survivors in Hongkew, Mr. & Mrs. Eizenstat paid a special visit to No. 59 Zhoushan Road to visit a small room on the second floor, where the former U.S. Secretary of Treasury, Michael Blumenthal, lived with his family from 1943 to 1945.

Advanced Hebrew Course in
Shanghai
by Deng Xinyu

After four month's study, the advanced Hebrew class which began in March, 1997, sponsored jointly by the Israeli Con-

sulate of Shanghai and the Center of Jewish Studies Shanghai (CJSS), already wound up in July. Ten students in all completed the course and came up to qualification. Israeli Consul General Itzhak Gerberg and the Dean of CJSS, Professor Pan Guang were present at the graduation ceremony and issued certificates to the students.

Three Hebrew courses had been previously held in Shanghai. A select number of students from the previous courses were enrolled in this advance course. Among them were a research worker, university students, postgraduate, employees of a joint venture corporation, staff of a tourist department and a government functionary. Prof. Deng Xinyu and Prof. Wang Jian of CJSS also attended this course and acquired the certificates.

Prof. Pan Guang points out: "Ten years ago, no one in Shanghai knew Hebrew. Now, with the persistent development of relations between China and Israel, more and more people in Shanghai want to learn the Hebrew language. CJSS will continue to hold Hebrew classes at all levels, to promote mutual understanding and contact between the Chinese and Jewish peoples.

Photo Exhibition in Memory of the Holocaust Victims

by Deng Xinyu

In June of 1977, a photo exhibit to commemorate the Jews slaughtered by the Nazis in the Holocaust was held at the Shanghai Municipal Library. This Exhibition was sponsored jointly by the Center of Jewish Studies in Shanghai (CJSS) and the Israeli Consulate General at Shanghai. The Dean of CJSS, Prof. Pan Guang and the Israeli Consul General, Mr. Itzhak Gerberg attended the opening ceremony and delivered speeches.

The exhibition was visited by tens of thousands of Shanghai citizens, who went specifically to visit it. The occasion coincided with the 60th anniversary of the Nanjing Massacre of the Chinese people by the Japanese army, giving it special significance to the Chinese people.

The Sino-Judaic Institute warmly thanks Leah and Ralph Bernstein for their recent donation in honor of SJI's Founding President Leo Gabow.

SJI Chairman Art Rosen to Lead China Tour

April 20 - May 5, 1998

SJI Chairman Art Rosen, former President of the National Committee on US-China Relations and former US diplomat in Shanghai, will lead a special Jewish interest tour to China next Spring. A portion of the proceeds will be donated to the Sino-Judaic Institute, and all Institute members are cordially welcome to participate.

The 16-day tour will include stops in Beijing, Xi'an, Kaifeng, Shanghai and Suzhou, and will feature special lectures by Mr. Rosen on current political and economic issues facing the People's Republic as it approaches the 21st century. Jewish architectural landmarks will be visited in Shanghai, and tour participants will have the opportunity to meet some of the Chinese Jewish descendants while in Kaifeng.

Anyone interested in the tour should contact Jewish Historical Tours of China, P.O. Box 9480, Stanford, CA 94309. Phone: (650) 968-1927. E-mail: wabraham@leland.stanford.edu.

SJI Website to be Created

Donations
and
Volunteers
Sought

The Sino-Judaic Institute is planning to create a website on the Internet in order to reach a wider audience. Rabbi Anson Laytner is heading this endeavor, and is actively seeking volunteers to help set up a website. Anyone with expertise or ideas is invited to contact him at: (206) 322-9141 or via e-mail at: layt@seattleu.edu. Those wishing to make donations (the cost of the website is estimated at \$2,000) should contact him as well for further information.

SJI MEMBER DIRECTORY

CALLING
ALL
MEMBERS!!!

If you have not already filled out the information sheet in order to be included in the upcoming directory of SJI members, please do so immediately and mail it to:

Mr. Shelton Ehrlich
755 Northampton
Palo Alto, CA 94303

Thanks for your active participation in the work of the Institute.

ware Street, Indianapolis, IN 46220, and "A Place to Save Your Life" by calling the Filmmaker's Library (the New York distributor) at 212-808-4980 or FAX 212-808-4983. Be sure to request the home video version.

In another room, at this same time, the 2nd Gens were having their discussion: "What Does the Shanghai Heritage Mean to Us?"; "If It Is Meaningful -

How Do We Preserve It?"

After our Saturday night banquet Karen Shopsowitz gave us a rundown on the making of her documentary: "A Place to Save Your Life" and her experiences during the taping. What made the documentary and her talk especially interesting was that a number of the individuals who told their stories on the tape were also present at the reunion.

BOOK NOOK

Shanghai-la-Juive (in French), Flammarion, Paris, 1997.

By Michele Kahn

Michele Kahn, Vice-President of SCAM (*Société Civile des Auteurs Multimedia*), former Secretary-General and Vice-President of the *Société des Gens de Lettres de France*, has just published her first novel, a story based in wartime Shanghai. Kahn has written numerous children's books and worked as a journalist for the French *Magazine Littéraire* and Jewish publication *L'Arche*. She went to Shanghai in 1993 to prepare an article for *L'Arche*.

Here are excerpts of an article in *BiblioNews* (January 1997) written by Kahn about *Shanghai-la-Juive*:

"...After arriving in Shanghai, I threw myself into the pursuit of its double past: that of a legendary, cosmopolitan city in the 1930's with its mansions, banks, cinema studios, legions of sing-song girls, casinos and tea houses, as well as traces of its Jewish past. I saw two old synagogues, or what was left of them.... Several hours before my return to France, I met Professor Pan Guang about whom I had learned to my astonishment that he was the Dean of a "Center of Jewish Studies in Shanghai." And our dialogue began... Silently, I listened to the Chinese professor describe the Jewish saga in the 1930's under the Sassoon, Hardoon, Ezra and Kadoorie empires, the vicissitudes of the years 1938-45....

The article that I wrote for *L'Arche* upon my return to Paris aroused great interest...I began to be obsessed with the idea of writing a novel about Shanghai. I shared this idea with my new Chinese friend who invited me to a colloquium in Shanghai on the occasion of the unveiling of a memo-

rial stone commemorating the wartime Jewish ghetto. Here I had the opportunity to interview witnesses, meet researchers who studied the Jewish communities of the city. Here, listening to Shanghai-born Rena Krasno speak, the vision suddenly sprung in my mind of a young and seductive Austrian journalist..(who) would help me write a novel of love and adventure showing the multiple facets of Shanghai, its luxury and poverty, its heat and cold, its vice and innocence, its peace and war..."

Alain Bosquet of the *Figaro* wrote an enthusiastic review of *Shanghai-la-Juive* stressing Kahn's serious research of the city's past.
Reviewed by Rena Krasno

Nicht einmal einen Thespiskarren Exiltheater in Shanghai 1939-1945

Michael Philipp, 4. Band der Schrittenreihe des P. Walter Jacob-Archivs, Hamburger Arbeitsstelle fuer Deutsche Exilliteratur (1996).

This scholarly work with expansive bibliography and numerous annotations is a handbook for those interested in the cultural life created by German speaking refugees in Shanghai during World War II. It gives detailed information on actors, actresses, directors and producers, and all the difficulties they encountered and often overcame. Not only is the theater in Shanghai discussed, but also light opera, puppet shows, radio, film, poetry and theater critics. Here is a list of important theatrical events cited in an *Annex* by the author:

Spring 1938: Ossi Lewin founds the Artist Club.

Sept. 4, 1939: First play organized by the Artist Club.

November: The Artist Club has 150 mem-

bers. Odeipus Rex performed. January 1940: Artist Club renamed European Jewish Artist Society (EJAS). Nathan the Wise performed. Sept. 9: Subscriptions sold for EJAS cultural events. Sept. 27: "The Masks Fall. March: End of EJAS theater subscriptions. January 1946: All Star Parade April: Second performance of The Masks Fall. May: Three Penny Opera July 15, 1947: The Last Great Cultural Event of the Immigrants with Berthold Metis and Kurt Lewin.
Reviewed by Rena Krasno

Four German language radio documentaries were available for listening. These, called FLUCHTPUNKT-DEUTSCHE LEBENSLAEUFE IN SHANGHAI documented the lives of four individuals in wartime Shanghai. Three of the subjects were Jewish refugees and one was a German diplomat. Both sessions were very well attended.

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Reviewed by Rena Krasno

China Dreams: Growing Up Jewish in Tientsin

By Isabelle Maynard

When Isabelle Maynard was a child, she lay under silken quilts and took for granted the fact that she had a servant who waited like a silent sentinel to wash her clothes and comb her hair, to warm the young girl's feet with her own breath.

Maynard's parents, fleeing the Russian Revolution, had only planned to stay in China a short time before immigrating to America. But as Maynard recalls in her memoir, "China Dreams," "since no one else wanted stateless Jews...their short stay stretched into 25 years."

In Tientsin the author's parents "joined a large number of other Jews trapped in China." Unlike other Europeans in pre-World War II China who had passports to home countries where they might return, the Jews held only booklets stamped "Stateless." They diluted their sense of unbelonging by fashioning, in this seaside metropolis, "their own universe"—Jewish shops, a Jewish school, a synagogue, a

Rickshaw Reunion April 11-13, 1997 Monticello, NY

We are grateful to Cantor Hans Cohn for submitting the following report, written by Walter Silberstein, organizer of the Rickshaw Reunion.

Participants came from 22 states, from Hawaii to Maine and from Washington state to Florida. They also came from five foreign countries: Australia, Brazil, Canada, Germany and Israel. For the first time we also made an effort to invite our offspring, 2nd Generation Shanghailanders (2ndGens), since Shanghai is part of their heritage, too.

The reunion began with a Get Re-Acquainted Reception. Right inside this reception room was also our Meet the Authors opportunity. Three of our ex-Shanghailanders who wrote autobiographies about their Shanghai experience were there to let their readers ask questions, sign or sell their books. The three authors were: Betty Grebenshikoff, *Once My Name Was Sara*; Ernest Heppner, *Shanghai Refuge*; and Evelyn Pike Rubin, *Ghetto Shanghai*.

Saturday morning panel discussion: "How Do We Preserve the Historic Evidence of Our Shanghai years?" was extremely well attended. The panel, moderated by Ralph Hirsch, Executive Director, Council on the Jewish Experience in Shanghai, consisted of Steve Hochstadt, Professor of History at Bates College in Lewiston, Maine, Dr. Frank Mecklenburg - Director of Archives, Leo Baeck Institute, New York City, Dr. Jacek M. Nowakowski - Director of Collections and Acquisitions - U.S. Holocaust Memorial Museum, Washington, D.C., and Dr. Robert Gohstand, Professor of Geography at University of California at Northridge, who spoke from the floor.

Steve Hochstadt, the first speaker, talked about "Capturing Memory by Oral History Interviews." Dr. Hochstadt stressed the immediacy and emotion captured in an oral history, as well as the importance of recording the Holocaust experience from the perspective of ordinary Jews who experienced it. Because the Germans kept such detailed records of events, most of the earlier histories of the Holocaust were based on German documentation. Dr. Hochstadt emphasized that the experiences of the victims form an important

counterpoint to that perspective on events. He had transcripts with him of several oral histories he had taken, and he read excerpts aloud to illustrate his point. For example, the Jews who failed to flee Germany are often portrayed as passive. Dr. Hochstadt read excerpts that demonstrated that people often had excellent reasons for not leaving Germany: a sick wife who couldn't travel, too many dependents, lack of money, etc. He stressed that such reasons weren't often clarified in the existing literature, with the result that historians may draw incorrect conclusions.

The topic of the second speaker, Frank Mecklenburg, was "The Importance of Documents, Personal and Official." His institute, the Leo Baeck Institute, has preserving the German-Jewish experience as its primary mission. He explained that the Institute has limited exhibition space and that, while they have plans to expand that space, their focus will still be on collecting and preserving artifacts relating to the German-Jewish experience. These artifacts will then be available to historians, genealogists, and other researchers. The Institute would like to receive either original documents or xerox copies. Many people are reluctant to part with the original documents; in that case, copies would be appreciated. However, if the donor sends original artifacts, the Institute has the facilities to perform the necessary first aid they need. Paper needs to be de-acidified; audio tapes only last about 20 years; material artifacts can be preserved. Dr. Mecklenburg said that about 90% of the documents, pictures, and other mementos that had been saved will eventually be thrown away by the very individuals who saved them all this time, and he urged his listeners to take the actions that would preserve them.

Dr. Jacek M. Nowakowski, the third speaker, had as his topic, "What Can a Museum Show About Shanghai?" Dr. Nowakowski began his presentation by explaining the various jobs at a major museum. He then turned to the difficulty the Holocaust Memorial Museum has had in putting on any special exhibits, such as one portraying the Shanghai experience. He explained that, in order to mitigate damage from light, paper exhibits must be rotated every six months; material exhibits must be changed once a year. Doing so is a tremendous task for a museum the size of the Holocaust Museum. In addition, the Museum's reception by the public, and the

quantity of visitors they have experienced, was unexpectedly large. These two factors, combined with maintaining the traveling exhibit touring the country, have made it difficult to mount special exhibits. When they can do so, however, the museum is definitely interested in showing the Shanghai experience. Dr. Nowakowski concluded his remarks by asking that everyone fill out the registration form he had with him and return it to the Museum in the self-addressed envelope so that the Museum can expand its list of Holocaust survivors.

The final speaker was Robert Gohstand, professor of Geography at the University of California at Northridge. Dr. Gohstand has established a collection at the University which focuses on artifacts and records of the European and American experience in China. Dr. Gohstand pointed out that the four institutions represented at the meeting all had different aims. He stressed that all of these institutions, and other institutions like them, share information among themselves and make it available to researchers. While he was concerned with the mechanics of communicating the contents of the various institutions' collections to other museums and to scholars, he expressed optimism that the World Wide Web would prove to be a valuable tool for making museum catalogs and listings available internationally.

Following a question and answer period, Ralph Hirsch concluded the morning's presentation by expressing the hope that anyone confused about what to do with their memorabilia or which institution was most appropriate for their artifacts would contact the Council on the Jewish Experience in Shanghai for advice.

While this panel was going on in the large meeting room, the 2nd Gens were watching some of the Shanghai related video documentaries in another room. The videos available to them were: Diane Perelstjn's "Towards the Rising Sun", Karen Shopsowitz's "A Place to Save Your Life", and Ernest Heppner's "Victories".

Videos were available for viewing to anyone interested. This turned out to be so popular that they were run twice, both times to a standing room only crowd. Quite a few people have asked whether these tapes were available for purchase. Anyone interested can order "Victories" by writing Ernest Heppner at: 6930 N. Dela-

NEWS CLIPPINGS

Charoset in the Himalayas

By Gabe Levenson

"Next year in Katmandu!"

The seder of choice, of course, remains Jerusalem, as we renew our annual pledge at the reading of the Haggadah. But 5758 might well find us in the Nepalese capital, high in the Himalayas. Or in Kinshasa, the embattled metropolis of Zaire; or Cuzco, ancient stronghold of the Incas; or Shanghai, site of a World War II Oriental ghetto; or Kobe, Japan, port of entry for Lithuanian Jews who received escape visas from Chiune Sugihara, the Japanese consul in Kovno.

Or maybe in Hobart, Tasmania, the most southern outpost of Judaism. Or Anchorage, Alaska, its most northern.

These cities are among the 30 exotic travel destinations to which the World Lubavitch movement is sending young rabbis, specifically to lead Passover seders. These cities, in turn, are among the 4,500 locations, in more than 60 countries, where full-time Lubavitch rabbis and their families conduct seders and maintain the spiritual and cultural traditions of chassidism throughout the year.

Most American Jews will observe Passover, as their ancestors have over the centuries, with seders at their homes or those of family members. The joy is enhanced by the awareness that Jews everywhere, in distant places and often away from their homes, are also recalling the story of the Exodus, eating the bitter herbs of enslavement, chanting, and even dancing, the songs of liberation.

The phenomenon of Passover celebration, in remote places where such observance has been rare or nonexistent—and the consequent organization by major travel agencies of Jewish-oriented journeys to these destinations—has developed substantially from the pioneer efforts of the late Lubavitcher rebbe, Menachem Schneerson. He initiated the broad, open-door seder here in 1941, shortly after migrating to the United States.

In an earlier time, the rebbe had opened his home in Berlin and later in Paris to "all who are hungry...all who are in want," as

declared in the maggid at the beginning of the Haggadah. Over the more than half-century since, the rebbe's act of hospitality has blossomed into a worldwide phenomenon, "with enormous and pervasive impact," according to Rabbi Yehuda Krinsky, Lubavitch spokesman.

"We take very literally that phrase in the maggid," he says. "As the rebbe has taught us, it is incumbent on us to share our basic Yiddishkeit with all our brothers and sisters, no matter where they are or what their condition.

However small the spark of Judaism in an individual, we will blow on it and hope to bring the spark to flame."

The seder held annually in Katmandu is fairly typical of the Lubavitch seders conducted at the movement's locations. The order is standard everywhere; the menus are similar, circumstances and the availability of particular foods permitting. It is the ambiance that varies widely from place to place.

Joel Zack, a young New York architect who had quit his job to travel the world on the *Wunderjahr* he had long dreamed of taking, tells of the Lubavitch-organized seder he attended in Katmandu just after the Persian Gulf war.

"Every Passover," he says, "three Lubavitcher chasidim from Brooklyn fly to Nepal to conduct a seder on the first night of Passover. Hosted at the Israel Embassy, the event is especially well-known among the many Israelis, more than any other nationality, who come to Nepal just in time for the now-famed 'Seder of Katmandu.'

"There were hundreds of them the year I attended, invariably young, tough, budget-minded and not particularly religious. Most had just been released from army service and were anxious for a change of scenery."

The chassidic missionaries had brought *shmura* matzah from Brooklyn, as well as all the other seder ingredients, including "more than a few chickens," Zack adds. "Nepalese are strict vegetarians and, in fact, refer to outsiders somewhat derogatorily as 'meat eaters.'"

"As sundown approached, the three chassidim came to the front [of the seder tent] and led the crowd in songs...their enthusiasm as well as their swaying melodies were contagious, as the crowd became wrapped up in the spiritual nature of the evening.

The wife of the Israeli ambassador lit the candles in the presence of the 800 guests and a representative of the Royal Government of Nepal, which enjoys very friendly diplomatic relations with Israel. It was then that I realized this was not going to resemble any seder I had ever attended. I was about to take part in what may have been one of the largest seders anywhere, here on the rooftop of the world."

The seder was conducted in Hebrew, Zack said, with frequent interruptions in Yiddish, English and Nepalese, for explanations, jokes, bobe mayases, rabbinic interpretations and questions on the significance of a feast of freedom held just after the war. The meal itself was "warm and tasty," he says, if not up to the standards of the 800 mothers and grandmothers to which the Nepalese cooking was inevitably compared.

There was no shortage of sweet wine, made in Israel and brought to Nepal by way of Crown Heights. The Brooklyn-baked matzah was plentiful. And there was even a special plate of matzah blessed by the rebbe himself and passed among the crowd — shared by every guest, crumb by crumb.

Zack felt the strong sense of unity among the group: Israelis, Europeans and a number of Jews from the United States. After the afikomen was found and the postmeal blessing was recited, someone in the crowd began singing the Israeli national anthem, "Hatikvah." Immediately, all of the participants joined in, the proud message of hope echoing back, in the chill of a Himalya evening, from the surrounding mountain walls.

For the next six months, Zack knapsacked on through Southeast Asia. En route, he says, "I would meet many Israelis. They invariably would ask me if I was at 'the seder.' I would answer, 'Of course!'"

Palestinian to Represent Jerusalem at China Forum

from *Agence France-Presse*
January 31, 1996

Cairo, Jan. 31 (AFP) - China will invite both an Israeli and a Palestinian official to represent Jerusalem at an international conference of mayors from historic cities, an Arab League official said Wednesday.

The Chinese city of Xi'an, which is to host the fifth World Conference of Historical Cities, issued an invitation to the gathering to the Israeli mayor of Jerusalem, Ehud Olmert, League assistant secretary general, Said Kamal said.

But the town did not invite Faisal al-Husseini, who is in charge of Jerusalem affairs for the Palestinian Authority, Kamal said.

Kamal called in China's Charge d'Affaires in Cairo, Wu Sike, to complain and said, "This position is contradictory to (previous) Chinese positions on the Palestinian question and violates international resolutions."

Wu "apologized for the mistake, which was committed by the mayor of Xi'an and does not express the position of Chinese government," Kamal said.

"He promised to inform the Chinese foreign ministry and correct the matter by inviting Husseini to represent Arab Jerusalem as well as another representative from Bethlehem," Kamal said.

The Palestinians want Israeli-annexed East Jerusalem as the capital of a future state. But the Jewish state claims it as its undivided capital, including the eastern sector seized in the 1967 Middle East war.

The mayors of Amman, Algiers, Baghdad, Cairo, and several other Arab cities are also to be invited to the conference, to be held September 9-13.

Suspicious Cargo: Israeli Missile Launcher Stuck in Colony

By Bruce Gilley in Hong Kong
from *Far Eastern Economic Review*
September 5, 1996

It was embarrassing when Hong Kong customs caught local carrier Dragonair red-handed with two undeclared fighter-train-

ing bombs on their way from China to Israel in late May. But the case took a more serious turn this month when it was revealed that the shipment also included a launcher for advanced American-made Sidewinder air-to-air missiles.

The find was made public for the first time on August 6, when formal charges were made against China-owned Dragonair. It seem to confirm years of suspicions that Israel has been passing on Sidewinder technology to the Chinese.

When the discovery was made in Hong Kong, the launcher was quietly removed from probing press cameras—officials didn't admit it was there until the first court hearing was held. "We didn't want to arouse public concern," explains Yu Chiu-yan of the Customs Department.

Even government officials admit they were taken by surprise. "It's not normal for the shippers of such sensitive items to have such lax security," says Dominic Brittain, the government's chief ordinance expert. "Most are never discovered."

But this one was uncovered – and its contents clearly suggested Israel help for China as it builds its next generation of fighter planes. American military analysts say the guts of China's PL-series air-to-air and ground-to-air missiles borrow heavily from technology used in the Sidewinder, a heat-seeking missile used against enemy aircraft in aerial combat.

Israel is the alleged channel for this technology transfer. Its Python-series missiles have been built with Sidewinder technology acquired with American government approval. The question is: Did Israel turn around and sell the technology illegally to China?

The company that tried to ship the 700-kilogram bombs and the 200-kilogram launcher through Hong Kong was none other than the builder of the PL missiles, China National Aero-Technology Import & Export Corp., or Catic. Military analysts suggest the items were being returned to Israel after the technology had been copied.

Israel has long denied these charges. "Israel does not wish to transfer sensitive American technologies whose transfer is prohibited," says Joseph Alpher, a former Israeli diplomat who now heads the Israel-

Middle East office of the American Jewish Committee, a United States-based lobby group. Like many close to the Israeli defence establishment, though, Alpher argues that the country has a right to sell weapons on which it has done substantial development work itself.

Indeed, no one doubts that Israel has been heavily involved in helping the Chinese military to upgrade. "Israel must export in order for its military industries to survive," explains Alpher.

Equally intriguing is the way the case has been handled in Hong Kong. A month before the interception of the cargo, Chinese interests purchased a majority stake in Dragonair. Now, the airline's legal defence is being handled by the law firm of Lo Tak-shing, a local adviser to Beijing who was a leading candidate to be the colony's first post-1997 chief executive.

Customs officials say that because Dragonair was caught red-handed with the goods, it will be hard-pressed to rebut the charges, which carry a maximum fine of HK\$500,000 (\$65,000) plus two years in jail. But prosecutors say the defence is unlikely to make any spirited denial, lest it cast aspersions on Catic. Sources say the customs department declined to charge the forwarding agent in the case, the freight arm of the British-controlled Jardine group, because of fears it would deny the charges and seek an investigation into Catic.

If, as expected, Dragonair pleads guilty when the case reopens on September 3, sentences will likely be served immediately—most likely a stiff fine. The missile launcher and the bombs will then be confiscated by the Customs Department. "We will probably send them to our training school," says the department's Yu. "Our officers have never seen a Sidewinder launcher before."

CORRECTION

Please note that the book review by Prof. Joan Roland of *Ruby of Cochin* which appeared in the July 1997 issue of Points East neglected to mention that her review was the English version of one to be published in Hebrew by *Pe'amim* in September, 1997. We are grateful to Michael Glatzer of the Ben Avi Institute for giving permission to publish the English version in our newsletter.

CONFERENCES, EXHIBITIONS AND FILMS

Albert L. Schultz Jewish Community Center and The Sino-Judaic Institute co-sponsor: "At the End of the Silk Road: The Jews of Kaifeng, China," September 14-October 19, 1997

An exhibition on the Jews of Kaifeng was held at the Koret Art Gallery of the Albert L. Schultz Jewish Community Center, Palo Alto, from September 14-October 19. The exhibit prepared by the Sino-Judaic Institute included photographs, copies of stone rubbings, maps and explanatory material. The event was initiated by Leo Gabow, founding President of the Sino-Judaic Institute whose interests and research had centered for many years on this ancient Jewish settlement in China. The cooperation of Nancy Gordon, Director of the Koret Art Gallery, proved to be most valuable.

On the opening day of the exhibition a Chinese lunch was offered honoring Leo Gabow's great services to the Jewish community and dedication to the state of Israel. Little girls of the Chinese Performing Artists of America charmed the audience with their ethnic dances.

The Palo Alto exhibit will eventually travel to other cities within the United States that have expressed much interest in showing it.

A parallel and almost similar exhibition has been prepared by the Sino-Judaic Institute for Kaifeng. Arrangements have been made to display it in the fourth floor gallery of the newly remodeled Kaifeng Municipal Museum. This museum, fortunately, has in its possession stone stelae dated 1489, 1512 and 1679 related to the history of Jews in that ancient city. Together with its display material, the Sino-Judaic Institute will supply labels written both in English and Chinese. Contrary to the U.S. exhibition, the one in Kaifeng will be a permanent one. It is hoped that eventually more artifacts, apart from the stelae, will be included.

International Colloquium: Jews in China: From Kaifeng . . . to Shanghai, Institut Monumenta Serica and China-Zentrum e.V., Sankt Augustin, Germany, September 22-26, 1997

The Monumenta Serica of Sankt Augustin, Germany, held a one-week conference on Jewish life in Kaifeng and Shanghai from September 22-26, with opening remarks made by Dr. Roman Malek of the Monumenta Serica, and Prof. Herbert Franke, of Munich. The following papers were presented, all of which will eventually see their way into a publication of the proceedings: The first panel session, chaired by Prof. Herbert Franke, consisted of papers by Prof. Donald Daniel Leslie, "Integration, Assimilation and Survival of Minorities in China: The Case of the Kaifeng Jews," Prof. Nathan Katz, "Parallel and Divergent Patterns of Acculturation of the Jews in Kaifeng, China, and Cochin, India," Prof. Xu Xin "On the Religious Life of the Kaifeng Jewish Community in the 15th-17th Centuries," and Prof. Zhang Qianhong, "A Study of the Descendants of the Kaifeng Jews – Their Assimilative Process, Social Life and Complicated Feelings."

The second panel, chaired by Prof. Donald Leslie, included papers by Michael Pollak, "The Manuscripts and Artifacts of the Synagogue of Kaifeng: Their Peregrinations and Present Whereabouts," Leo Gabow, "Property in Kaifeng," Claudia von Collani, "Cabbala in China," and Alexander Knapp, "The State of Research into Jewish Music in China."

Alexander Knapp then gave a public lecture and musical performance entitled "Personal Impressions of a Jewish Musician in China."

The next session, chaired by Prof. Irene Eber, included papers by Zhou Xun, "A

History of Chinese Perceptions of the Jews," Hartmut Walravens, "Bibliographical Notes on Jews in China," and Fang Jianchang, "History of Jews in Inner Mongolia, Liaoning, Beijing, Tianjin and Qingdao (1911-1949).

The next session, chaired by Francoise Kreissler, included papers by Chang Shobu-Huey, "China und Jiddisch. Jiddische Kultur in China – Chinesische Literatur auf Jiddisch," and Marian Galik, "Old Testament of the Bible in Modern Chinese Literature and Literary Criticism."

David Kranzler then gave a public lecture on "the Jewish Refugee Community of Shanghai, 1938-1957: An Overall Evaluation." The film "Exile Shanghai," directed by Ulrike Ottinger was then shown.

The following session, chaired by Gerd Kaminski, included papers by Maisie Meyer, "The Sephardi Jewish Community of Shanghai, 1885-1949 and the Question of Identity," Rena Krasno, "History for Russian Jews in Shanghai," Pan Guang, "Uniqueness and Generality: The Case of Shanghai in the Annals of the Jewish Diaspora," and Chiara Betta, "Myth and Memory: Chinese Portrayal of Silas Aaron Hardoon, Luo Jialing and the Aili Garden Between 1924 and 1995."

The final session, chaired by Prof. Xu Xin, included papers by Prof. Irene Eber, "The Shanghai Option: The International Setting," Francoise Kreissler, "Shanghai 1938-1945. Ausgrenzung und Ghettoisierung der jüdischen Flüchtlinge," Paul Unschuld, "Projektbericht: Jüdische und nichtjüdische deutsche Aerzte in Shanghai zwischen 1938 und 1945," and Gerd Kaminski, "Der chinesische Generalarzt Dr. Jakob Rosenfeld: Mensch und Mythos." Finally, a documentary film about Dr. Jacob Rosenfeld, "Ich war ein chinesischer General," was shown before the concluding session of the conference.

Do you believe that you will continue the study of Jewish history or culture?

Answers from the participants show that the seminar has achieved its primary goal and has a very positive impact on the participants about their understanding of Jewish history and culture. Reliable and balanced information has replaced biased views so broadly represented in the flow of western literature being absorbed into the Chinese mainstream. For instance, Jewish history in the ancient Near East shows cross-cultural influences and the question of uniqueness of the Jewish people. The monotheist concept of Judaism on the development of Christianity instead of the biased view of the killing of Jesus by the Jews. The rise of the Zionist movement was a result of and an answer to the rise of modern anti-Semitism. The Jewish tradition of learning and wisdom ensured the continuity of Jewish people and its culture.

The three-week seminar provided an excellent opportunity for so many Chinese scholars to learn about Jewish history and culture in a systematic, unique way. To have celebrated and experienced Jewish professors teach Jewish subjects is a unique experience for Chinese participants. To have Jewish and Chinese scholars live in one building and spend three weeks together gave Chinese scholars a chance to have direct, concrete contacts with Jewish culture. Many of participants have expressed that they would surely incorporate the learning from this seminar into their course at their home institutions by either increasing the teaching hours about Jewish history and culture in their established courses, or modifying their lecture notes concerning the history of ancient Palestine in the course of the history of the ancient world history when they return back home.

This unique workshop was facilitated by the library with 2,000 volumes of books on various Jewish subjects, perhaps the largest library of Judaica in China, built up recently by the Center for Jewish Studies at Nanjing University. Materials and books, such as *On Anti-Semitism; How and Why* and *Catalog of Chinese Books about Israel and the Jewish culture*, were distributed free among the participants. It seems certain that a great interest in Jewish subjects was triggered among the Chinese participants. One item of strong evidence was that many participants borrowed books from the library to take back home for further study and purchased a large number

of books on Jewish subjects published in Chinese in the last few years during the seminar. The Chinese version *Encyclopaedia Judaica* became very popular and was very much used by the participants. All copies available were sold.

It is believed that this seminar was the first one of the kind to provide scholarships for its participants in China. All recipients felt that it was their obligation to make the best use of the opportunity. The attendance was super and lectures were always held on time.

The seminar also provided an opportunity to establish ongoing relationships with Chinese professors who are willing to incorporate Jewish history and culture into the courses of world history and western civilization at Chinese universities and collect data from them. In due course, we will try to get in touch with them to see their actual needs and problems they have in doing so and to provide necessary assistance within our capacity. The participants and the organizer agree to keep in touch.

There is no doubt that the seminar was a great success. However, there is still some room for improvement, especially in regard to future ones. For instance, the seminar did not give enough attention to Israeli affairs, especially the life in the State of Israel, the Middle East conflicts, and the peace process as the emphasis was laid on Jewish history in general. It would certainly have been more helpful had more discussion sessions been arranged so that participants could have had more opportunities to air their views and have further and deep discussions on topics of their interests. The time was tight during the seminar because of the heavy teaching load. More leisure time should be given to the participants so that they could have time to do more reading and to digest what they have learned. It would be nicer if the organizer could have announced the program among Chinese universities and colleges earlier and to prepare some materials and topics to circulate among participants prior to the opening so that a better idea would have been obtained about their actual needs.

It was the first time for us to organize such a workshop on Jewish history and culture in China and for Chinese scholars. Whatever experiences learned from it will benefit the future operations in the field. Ju-

daic studies are something new in China and there is much needed to be done. As the organizer and director, I certainly hope that this seminar would continue in China. I believe that it has the potential for creating good on many important levels besides pushing forward the study of Jewish subjects among Chinese. When asked, "Do you think that it is necessary to run this kind of workshop for Chinese scholars in China?", all the participants answered it with "yes" unanimously and hope more Chinese professors who are teaching world history or western civilization at Chinese colleges could have the same opportunity as they have had in learning about Jewish history and culture.

SJI Vice President Michael Pollak's masterly work, *The Torah Scrolls of the Chinese Jews*, can soon be downloaded on the Internet by contacting: http://www.smu.edu/~bridwell/chinese_torah_scroll/

JOIN THE SINO-JUDAIC INSTITUTE

The Sino-Judaic Institute is a non-denominational, non-profit, and non-political organization which was founded in 1985 by an international group of scholars and laypersons.

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

Taiwan, Israel End First Official Economic Conference

from *Deutsche Presse-Agentur*
December 5, 1996

Taiwan and Israel ended their first official economic conference Thursday, pledging to cooperate in high technology and jointly develop small satellites.

"The Israeli side agreed to support our country's joining the World Trade Organization and to promote cooperation in high technology," Vice Economics Minister Hsu Ke-sheng said.

The two sides agreed to exchange delegations in the fields of aerospace, telecommunication, information industry and biotechnology.

The two-day meeting is sensitive because Israel has diplomatic ties with China, which sees Taiwan as its province, and Israel used to have close military ties with Taiwan in the 1970s.

Taipei requested to upgrade next year's meeting to minister's level. The Israeli side said that has to be discussed at the next meeting, to be held in Jerusalem next November.

The Israeli side asked Taiwan to join Israel in developing markets in Southeast Asia, China and East Europe.

It also encouraged Taiwan businessmen to invest in Palestinian areas.

Israel sent a seven-member delegation led by Yehoshua Gleitman, director-general of the Ministry of Industry and Trade. Taiwan's chief negotiator was Vice Economics Minister Hsu.

In Israel, the position of a director-general equals to that of a deputy minister in other countries.

Taiwan's military cooperation with Israel began in 1975 when Taipei acquired Israeli ship-to-ship missile technology to develop its own Tien Kung (Sky Bow) surface-to-air missile.

Taiwan wants to invest in Israel because it considers the Jewish state the sole Middle East country with high productivity and hi-tech know-how.

Taiwanese-Israeli trade totalled 400 mil-

lion dollars last year, up 24 per cent from 1994. There is plenty of room for growth because it is less than one per cent of Taiwan's total foreign trade.

Businesses owned by the ruling party, headed by President Lee Teng-hui, launched several investment plans for Israel in 1994. One of them was a 230-million-U.S.-dollar agreement with Israel Aircraft Industries Ltd to open an aircraft maintenance plant in Taiwan.

Other plans included buying an Israeli bank, opening a share-holding company and jointly extracting rare minerals from the Dead Sea.

Last April Lee made a secret trip to the Middle East, hoping to visit the United Arab Emirates, Jordan and Israel. But under pressure from China, Israel canceled Lee's visit.

To Shanghai, with Thanks

Interview with Henrika Manes

As an open port in the early days of World War II, Shanghai was one of the few cities in the world to accept Jewish refugees from Europe. Nearly 60 years later, as Shanghai struggles to regain its rank as a great international center, a New York-based Jewish group has come back to lend a hand. The American Jewish Joint Distribution Committee, Inc. (JDS), a social service organization, has set up programs for the elderly and for children with mental disabilities. The project's manager, Henryka Manes, met with *Newsweek's* Steven Strasser in Hong Kong. Excerpts:

STRASSER: Do Jews owe a debt to Shanghai?

MANES: Yes. People could come into Shanghai without passports or visas. And (in Europe), two Japanese consular workers defied their country's orders and issued visas to Jews. These Jews ended up in Kobe (Japan). When the Japanese leaders knew they were going to attack Pearl Harbor, they moved the Jewish population to Shanghai—into the Hongkou district. There were 20,000 refugees, mostly from Austria, Poland, Russia.

Weren't most of the refugees trying to get to safe Western countries?

They came to Shanghai as their only safe

haven. Hongkou at the time was a very, very poor district. In spite of that, and in spite of the Japanese occupation, the Chinese people welcomed the "people without a country." Some became business partners of the Jews, providing food or small delivery services. There were intermarriages, and there were a great many friendships.

Does all of this give Shanghai some special meaning for American Jews?

For Jews, period. How many places were like this? When Jews came in, there was no pogrom. If Chinese people had one piece of bread, they said, "if there's enough for one, there's enough for two." They made room. To this day, when you go to Hongkou district, there's a real friendship. I know the first time I went, when I told people I was Jewish, they immediately said: "Oh, you're just like us, just like us."

So, in a general sense, there's a connection between Jews and Chinese.

That is correct. Both are people with the same values: family, community, friendship, education. Both know how to do business, if you give your word, you keep your word. Meeting around food is very important in the Jewish and the Chinese tradition. And Jews do not proselytize, which is very important to the Chinese.

It can't be a coincidence that your new projects are based in Hongkou.

It just so happened that the head of Hongkou district was young and energetic. We came with the idea to do something for the elderly. Why? Basically, this is the first time there is a very large elderly population; there is no war, no hunger. But because of China's one-child policy, grandparents are no longer as necessary for child care. The social safety net is also collapsing, because the joint ventures no longer provide everything for the family. They are also discovering diseases such as Alzheimer's.

It's interesting that the Chinese suggested a program for children with disabilities, too, given reports of abuses at Chinese orphanages. What was their thinking?

They have no specialized training. There is no curriculum on special education in the universities. They don't have applied research. But they are eager to learn. I took a delegation of six people from Shanghai

to Israel. They discovered things they had never seen — the inclusion of children with disabilities in regular schools, that people with mental disabilities can work, can live independently with some services, can pay taxes and can have fulfilling lives. The people we train to be trainers will now have a vision of what it can be.

What kind of practical results do you expect?

We are not building new places and new facilities. We chose the workers' palace, which is a community center, basically, that offers cultural programs — ping pong, ballroom dancing, calligraphy. Now there are 40 workers' palaces in Shanghai, and there is one in every Chinese city. So when the Chinese colleagues are ready to replicate the program, it could go very far.

What can these workers' palaces become?

The community center in Israel is the glue of the community. If you need child care, it's there. If you need recreation, literature, health — anything that's part of the community, it's there. We showed our Shanghai visitors how the centers worked. So what we would like to do is offer training, with emphasis on the elderly. We sent a container of the best equipment — wheelchairs, crutches, all sorts of things. We brought in a physical therapist who works with the elderly to talk about how the body works and how to fit somebody in a wheelchair. Now they'll be able to do that. They made an entrance ramp (for wheelchairs), they put the services on the ground floor rather than the second floor. They're learning.

I've heard that you are trying to recruit some of the Western Jewish businessmen who do business in Shanghai to help out.

Yes, and how nice it would be if young people from Hong Kong — teenagers — came to Shanghai for one week and repainted some institutes for children. Hong Kong is a very privileged community, and the young people should know that with privilege comes responsibility.

Anti-Semitism in Japan

By Ernie Salomon,
President of Jewish Community
from *Tokyo Jewish News*

Basically, there is no anti-Jewish feeling in Japan because the majority does not

know what a Jew is and furthermore there are practically no Jews in this country, so they don't know any and thus have no reason to bash them. A population of over 120 million has a semi-permanent population of only about 2,000 Jews of which over half are not even religious and not known to be Jews.

The books and magazine articles about Judaism are mostly sensationalist and invent many things just for the thrill of reading something extraordinary. For instance, one book was published which in all seriousness explained that the Martians have offered the Jews a haven on Mars the size of Israel, with a much better climate for agriculture, and no Arabs around the country. In return for settling all the Jews in the world into this haven, they demand their bodies so that Martian souls can use Jewish bodies to conquer the world. Thus the Jews have accepted and the world has already been mostly conquered by the Martians, except for Japan which is their next target.

The most famous, or rather infamous, of the so-called anti-Semitic writers is a Mr. Masami Uno, who publishes book after book of anti-Jewish nonsense. But whenever he is confronted with protests on this matter, he insists that he is not anti-Jewish, that he has visited Israel many times, and that he contributes sizable amounts of money to Israel charities. What he says is basically true. He is just out to make money. He claims that he admires Jews for their prestige in the world and writes continuously about the Jews controlling the world media, banking and politics. He claims, and many of his Japanese readers will confirm this, that because of this imaginary Jewish power, Japan respects and admires the Jews and would like to emulate them. In the Japanese mind, most millionaires are Jews and in many books they take it for granted that President Roosevelt and the Rockefellers are Jews. One of our former foreign ministers even thought that Ross Perot was Jewish.

Many other books and magazine articles have appeared during the past decade, some of them quite vicious. But the Japanese who read them are not necessarily convinced that what the books say is really true, and even the ones who do believe it are not moved to organize a program against our small community, mainly because the Jews that are vilified in the books are not Jews working at salaried office jobs of teaching English or operating

small trading companies—but the super-rich, super-powerful Jews who, it seems, have nothing better to do with their time but hatch conspiracies to enslave and destroy Japan.

Since the establishment of the Jewish Community Center in Tokyo we have never received a threat or an attack. A few years ago a neo-Nazi group of young punks who like to wear German Nazi uniforms came to our building on Hitler's birthday in a loudspeaker truck and for 15 minutes or so yelled vindictives at us. One phone call to the police ended this nonsense.

Last year, a supposedly reputable magazine named "Marco Polo" carried a 10-page article, written by an eccentric 38-year-old Japanese medical doctor, which claimed that the Holocaust was a fabrication. We were dismayed because this article not only appeared in a magazine put out by a mainstream Japanese publisher, but because this same publisher had made millions of dollars through its sale of the Japanese edition of the Diary of Anne Frank.

I am pleased to say that after we brought this article to the attention of Jewish organizations overseas, there was an immediate response. The Wiesenthal Center in particular was instrumental in putting pressure on the publisher of "Marco Polo," and in the face of these protests and an international advertising boycott, the publisher was obliged to make a public apology and recall all issues of the magazine from circulation.

The magazine's editors were also dismissed from their positions and the publication was disbanded.

It soon became apparent that, through their ignorance of what is going on in the West, the Japanese were totally unaware of the whole international controversy over Holocaust denial. During the press conference in which the publisher of Marco Polo apologized before over 300 representatives of the Japanese and international media, several Japanese people in the audience demanded the floor to defend the article in Marco Polo. They waved books and magazines showing other articles that claimed the Holocaust was a fabrication, and they said they had based their own positions on this "knowledge," which side, they wanted to know, could really be believed?

was the first work by a Chinese author to systematically introduce Judaism. In 1939 Wenhua Shenghuo (Publishers) published a popular work by Bai Shi, "The Jews and Palestine" (*Youtairen yu Balisidan*), in which he severely criticized the anti-Semitic atrocities of the Nazis. Ni Xiuzhang translated Salo Baron's *A Social and Religious History of the Jews*, which was published by the Commercial Press in 1939, and in the translator's preface, he praised the Jewish people being able after the loss of their state to preserve "their unchanging ideals, spirit and beliefs throughout," and he also expressed his indignation about the Nazi's anti-Semitic atrocities. In addition, there are Lu Yan's translation of *Collected Jewish Fiction* (including 14 stories which were published by the Kaiming Book Store in 1926), and Shen Yanbing and Shen Zemin, *New Collection of Jewish Fiction* published by the Commercial Press in 1925 (this book contained three works of fiction and one play). With the publication of these books Chinese were better able to understand the best of their literature.

Translated by Al Dien

Report on the Workshop on Jewish History at Nanjing University

(continued from page 1)

able to Chinese college professors of world history or western civilization and hopefully to enable them to incorporate the information of Jewish history and culture into the scope of courses they will teach at their home institutions afterward. Twenty-six Chinese scholars were awarded scholarships to attend; the original number had been set at 20, but was increased because of demand. Another five graduate students from universities in Nanjing attended the seminar as auditors. Among those 26 scholarship recipients, two are full professors, 9 associate professors, 6 assistant professors, others are either Ph.D. candidates or MA candidates. Demographically speaking, the participants came from 13 universities and colleges in 11 provinces in China. Many prestigious higher learning institutions such as Peking University, Fudan University, Nanjing University, Beijing Normal University, Nankai University, Northeast Normal University, Shandong University, Henan University, and Shanxi University, sent their faculty to the seminar. Of the recipients, 12 were female and 14 male. About 16 of them

have been teaching ancient world history or similar courses at different universities for years.

The seminar was conducted by two celebrated, devoted, and dynamic Jewish scholars from the United States. Rabbi Jeffrey Schein, Ph.D., Professor of Jewish Education at Cleveland College of Jewish Studies, taught a Jewish culture course, (he was accompanied by his wife, Deborah, who also was involved partly in the seminar), and Jerry M. Kutnick, Ph.D., Associate Professor of History and Jewish Thought and Director of the Divisions of Continuing Education at Gratz College, taught a course in Jewish history. This proved to be an excellent balanced combination of faculty for the seminar. Each complimented the other as one examined the Jewish subject from outside and the other from inside.

The history course covered the area of Jewish history from Israel in the Ancient Near East, the Rabbinic period, Jews in the Orbit of Islam and in Medieval Christendom, Jews on the eve of Modernity and in Emancipation, to American Jewry in the 20th Century, the Holocaust experiences, and the Founding of the Jewish state. (For details, please refer to Kutnick's report.) This provided some inside views of Judaism to the participants.

Both instructors worked very hard and devoted themselves to the success of the seminar. According to the original plan, there would be 6 teaching hours per day, 3 hours in the morning for Jewish history, 3 hours in the afternoon for Jewish culture. After the workshop started, participants were very enthusiastic and wanted to learn Hebrew. As the teaching of Hebrew is of paramount importance in any program of Jewish studies, they voluntarily set up an Ulpan (a Hebrew class) in the evening to meet the need. The Ulpan program during the seminar made it possible for the participants to have a knowledge of the basic Hebrew vocabulary which appears regularly in Judaic studies. The evening programs also included a videotapes session. More than a dozen video tapes, from Jewish history to Jewish life, from Holocaust to Middle East wars, were shown, which not only strengthened the regular teaching, but also enriched the knowledge of Jewish culture of the participants.

To ensure a proper understanding of the

lectures and to get feedback from the participants in time, an answering sheet of "Nightly Journaling" was distributed after each day's lectures. All participants were required to take a few minutes to fill it in and turn it in the following day. This proved to be a valuable way to evaluate both the teaching and learning.

The Chinese participants of the seminar came with very little, if any, knowledge of Jewish history and culture because, prior to 1990, these subjects were not taught in China. The standard Chinese textbook on world history for Chinese college students, which is widely used by many participants, gives a small portion with misconceptions of early Jewish history including quite a few basic historical errors.

With this in mind, the seminar has clearly demonstrated that Jewish civilization was part of the ancient Near East, witnessed the rise of Christianity, and interacted with the civilizations of Europe, medieval Islam, America and the modern world. The participants began to understand that the Jewish people as a worldwide people has a civilized history of 4,000 years, that Jewish culture is one of the major courses of western civilization, and that, without Jewish culture, world civilization as we know it today would be diminished.

Toward the end of the seminar, a Passover Seder was purposely set up for the participants to "taste" as well as "experience" Jewish life. The actual preparation, the special decoration of the table, the symbols of the feast, the Haggadah readings, left them with a lasting memory.

In order to learn the results of the seminar, a survey was conducted at the end of the seminar in a questionnaire form. Questions asked include:

Do you think that the workshop has met with your expectations? Is it helpful for your teaching and research?

What are some major achievements to you? Please cite 3 or 4 examples.

What do you think the impact of Judaism has been on western civilization? Please be specific.

What do you want to learn most from the workshop? Are there any things you would like to learn but have not learned? Please be specific.

various places. On the basis of what she had witnessed she wrote an essay entitled "The Jewish Section of Rome—the Ghetto." The ghetto referred to a separate section in which Jews lived. This work began with the oppression of Jews under the Roman empire and went through the actions of the emperors Caligula and Titus, and in the Middle Ages the cruel treatment of the popes.

At the end of the 19th century, there arose among the Jews a strong sense of nationalism which gave rise to the Jewish national recovery movement. Chinese newspapers also reacted to this movement. In 1901 the "Aggregated News" (*Jichengbao*), No. 19, carried a news item from the "Revolving News" (*Xunhuanbao*), entitled "Jewish Restoration of the State," which reported on the circumstances of the founder of the Jewish national recovery movement, Theodore Herzl. The report praised Herzl by saying, "If one has the will then the matter will be accomplished. Did not America have its Washington!"

Chinese Support of the Jewish Nationalist Movement at the Start of the Twentieth Century

The Jewish nationalist movement, having its beginning at the end of the 19th century, had a new development at the start of the 20th. The Jews said that in order to remove the fear of anti-Semitism it was essential that their ancient state, Palestine, be restored, and this sort of Jewish national recovery movement was also called Zionism.

At the start of the 20th century, because of the ever-increasing anti-Semitism in Europe and the effect of the October Revolution in Russia, European Jews scattered widely. Among these were groups which came to Shanghai, Harbin, Tianjin, Shenyang and Dalian. The Shanghai Jews in 1903 established a Jewish national recovery organization, and published a monthly, *Israel's Messenger*. After England issued the Balfour Declaration in 1917 supporting a Jewish homeland, the Shanghai Jewish national recovery organization became very active and wrangled the support of the then Chinese government. In 1918 the Northern warlord government's vice-minister of the Bureau of Foreign Affairs sent a letter to the Shanghai Jews' national recovery organization expressing their support of Jewish national recovery. Sun Yat-sen also expressed his support for the national recovery movement. In a letter to N.E.B.

Ezra, the editor of the *Israel's Messenger*, on April 24, 1920, he said, "I wish to assure you of my sympathy for this movement – which is one of the greatest movements of the present time. All lovers of Democracy cannot help but support whole-heartedly and welcome with enthusiasm the movement to restore your wonderful and historic nation which has contributed so much to the civilization of the world and which rightfully deserves an honourable place in the family of nations."

PART IV (June 7, 1997)

In the lectures on the Three Principles of the People (Sanmin zhuyi) which Sun Yat-sen was making at that time he frequently made reference to the Jewish nationalist movement. He said, "The gift which Heaven has bestowed on the Jews is that they are very intelligent, and added to that is their religious beliefs, so that although scattered over the many nations, they are still able to maintain their sense of identity over such a long time."

The Chinese newspapers and magazines during this time paid close attention to the Jewish nationalist movement, and there were quite a few articles which introduced and analyzed it.

Yu Songhua in the "Eastern Miscellany", vol. 24, no. 17, published an account of the Jews and the Jewish national recovery movement, and analyzed the content of Zionism. He said, "When we look with the eyes of the world, we can say that the Jews having this sort of movement is a very good thing. Why? Because they after all are a people of much promise, and if they have no specific place where they can live their own life and vigorously strive to develop, but rather are always moving about with no certainty, dependent on others, unable to stand alone, this is truly an unfortunate situation. No matter if viewed from the cultural aspect or from that of nationalism, both can be considered to be unfortunate. Since the Jews have this sort of movement, they can fill that great void of not having their own home."

Yu Songhua, again in 1928, in the "Eastern Miscellany", vol. 25, no. 8, published "The Palestinian Arabs and the Jewish nationalistic movement," in which he said, "Recently it has appeared that the Jews are very much able to help themselves and also to help each other; both self-help and mutual-help are a factor in a nationalistic movement achieving success, and this can

be clearly seen from the Jewish nationalistic movement." In "Eastern Miscellany", vol. 26, no. 20, Ge Suicheng wrote an essay, "The Distribution of the Jewish Population and the Jewish Nationalistic Movement in General," and in the essay he listed seven excellent points in Zionism, as well as introducing a detailed bibliography of studies of the Jewish problem in Chinese and foreign languages.

In the late 30's Nazi Germany persecuted the Jews to an extreme degree, and at the time Shanghai was one of the few places on earth where one could enter without documents. Therefore a large number of Jewish refugees came to Shanghai. At this time the Chinese already understood the tragedy which the Jews had met with in Europe. Having experienced similar oppression and encroachment, the Chinese were sympathetic about what the Jewish refugees had experienced, gave them much assistance, and public opinion expressed a deep sympathy toward these Jewish refugees.

"Eastern Miscellany", vol. 36, no. 12, had a piece entitled "The Problem of the Jewish People," which said, "There are already in Shanghai some five to six thousand German and Austrian Jews, and there are still another four to five thousand on their way, and they are in great distress when they land. Relief funds are not easy, and employment is especially difficult to solve. It is worth noting that Japan, which considers itself to be an ally of Germany, has also adopted the policy toward the Jews of 'beating a drowning dog' (i.e., completely crushing the enemy), saying 'God's chosen people are just now encroaching on Shanghai.' In general, Japan has not the slightest regard for the Jewish refugees. We have a sense of empathetic feeling, and display a deep sense of sympathy for the Jewish refugees coming to Shanghai, and despite our having over 100,000 refugee compatriots whose livelihood is difficult to support, still we can only exert ourselves to carry this through, and we can do our utmost to assist the Jewish refugees We should stand together with the weak and small peoples on the battleline and all together to face the enemy who bully the weak and small peoples."

In the 1930's works in China which introduced Jewish religion, history and culture steadily grew. In 1935 the Shanghai Commercial Press published "A General Discussion of the Jewish Religion" (*Youtai zongjiao gailun*) by Yuan Ding'an, which

Now these are people who have almost no exchanges with writers or intellectuals outside of their own country and for that reason are very easily persuaded to believe whatever they see in print. Fortunately, the Wiesenthal Center had brought a very detailed pamphlet about the Holocaust, including pictures and facts, which we distributed to these people at the press conference. When it was over, one of the main Japanese troublemakers came up to me and said he had not been aware of this controversy and was sorry. This shows again how a small but noisy fringe group can sometimes be more convincing than the silent majority.

As all of you know, the Japanese people suffered from two atomic attacks as well as terrible conventional bombings of all of their major cities during the war. Having endured great suffering themselves, most Japanese were overwhelmingly sympathetic to our protest against the Marco Polo article. Many expressed outrage that a magazine from a respectable publishing house would resort to such scandalous articles just to stimulate readers and boost its circulation.

So our protest against one magazine also made millions of Japanese aware of our concerns over these ridiculous and offensive articles and books on Jewish conspiracies. While these publications have not completely vanished from local bookstores, I am happy to report that many bookshops are now far less inclined to display them, and the sales of these works, which are now mainly issued by two small publishers, have fallen considerably. By making our protests heard and therefore proving ourselves to be not bogeymen, but real human beings with real feelings and sensibilities, we sent a message to the Japanese public, through their mass media, that we wanted these slanders to stop.

These offensive anti-Semitic publications are now in decline. But the problem may revive again, as it has a number of times over the past century. We continue to maintain our vigil. Our committee against anti-Semitism has members who speak and read Japanese fluently and who regularly monitor Japanese books and magazines for offensive materials. What makes me even happier to report is that now Japanese journalists themselves have begun to take a clear public stand against such publications.

Sometime later this year I understand that

a scholarly book on the history of anti-Semitism in Japan by Professor David G. Goodman of the University of Illinois and a Japanese author will be making its appearance in a Japanese translation. So for the first time we will have a landmark work that will help Japanese scholars and intellectuals understand how centuries-old prejudices in the West were imported into Japan and adopted by small numbers of unscrupulous individuals. By tracing the historical background of anti-Semitism and exposing it for what it is, I believe that at last we are coming to terms with this problem. And by making these responsible efforts to help educate the public, our tiny Jewish community is hoping to make a positive impact on Japanese society that will be felt far beyond our small numbers. The attitude of several foreign organizations to forcibly attack all writings which could be interpreted as anti-Semitic is wrong as it only irritates. It is much better to patiently explain who we are and not disturb the peace, which is hated by the Japanese. Anybody in this country who raises his voice in any way is considered wrong even if his cause is right. You always keep calm, you never yell, you never bang your fist. We are comfortable that we can handle the situation and if we need help, we will call on you to "gently lobby" the powers that be; a quiet word to one or the other Japanese Ministers will do more good than elbowing our way into a fiery dispute. The Pacific Rim Institute has been very instrumental and helpful in this respect.

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The Present Day Chinese Attitude Toward Jews

(continued from page 1)

Although this insulting transcription gradually became standard, still there was no prejudice against the Jews, whether foreign or in Kaifeng. This situation has often been mentioned by Europeans. Rudolf Lowenthal, in his "The Jews in China: An Annotated Bibliography," *Yenching Journal of Social Studies* vol. 1, no. 2 (January 1939), p. 258, said, "The treatment of Jews in China has always been fair and impartial, at no time has there been any discrimination against them, and even some anti-Semitic propaganda imported directly or indirectly from Europe has not been able to alter the traditional tolerant attitude of the Chinese people towards other religions and races." Shan Shili in her "A Record of the Mosaic Religion Current in China" (*Moxijiao liuxing Zhongguo ji*), written in 1910, and included in her "Record of Returning to Retirement" (*Cuiqianji*), reflects the same situation in her account on this subject. She wrote, "In recent years Westerners have traveled one after another to Kaifeng and left accounts, and these accounts are certain to say that the freedom enjoyed for so long by the Jews in a country with a different religion is unusual. In general, it does not occur to those who assume that Jews are usually mistreated that China has feelings of magnanimity, but believe that China is lax in carrying out its affairs. How would they know that China has no hatred for those of other religions and is without any disdain for the scattered stateless people."

Late Qing Accounts by Chinese Concerning the Jews

For Chinese authors who gave the concrete situation of Jews in the various places throughout the world, one should first cite Xu Jiuyu; in his "An Abbreviated Monograph on the World," chapter 6, published in 1848, he highly valued Jewish literature so that he was able to write, "Every sort of Western writing has been explained by Jews, and therefore the records of their state are particularly detailed, and those European writers who went abroad for study went either to Greece or to Judea; in general it was a center of high culture."

From the late 19th century, there was an increase in the number of Chinese who wrote concerning the Jews, and primarily these were clustered about the following

aspects: their dispersal to all parts of the world after the loss of their country; their exceptional abilities, especially in regard to commerce; and the prejudice and ill-treatment they received in Europe. These accounts were basically by travelers abroad. Wang Zhichun, sent as ambassador to Russia in 1894, wrote in chapter two of his "Manuscript of an Envoy to Russia" (*Shi E cao*) that after Turkey took over the administration, the Jews "were dispersed to the four directions, and there were many in all the Western countries, to the number of several million, and those known as the Jewish people did not mix with the other peoples." Hong Jun, who was sent out as an ambassador to Europe, in his "Study of the Names of the Various Religions under the Yuan Dynasty" (*Yuanshi geijiao mingkao*), written in 1897, also has a similar account.

Liang Qichao (an important intellectual of the early 20th century), in his "Account of Travel on the New Continent" (*Xin dalu youji*), based on his experiences of a trip to America in 1900, wrote a specialized chapter, "America's Jews." Liang wrote that among the immigrants who came to America from abroad, the most powerful were the Jews, that 30-40% of the banks were Jewish, and that 50-60% of the bankers were Jewish. Of the several thousand large mercantile firms on Broadway Avenue in New York, 60-70% belonged to Jews. Jews also held the power of the city government in New York. This situation was not limited to New York. Liang believed that the most important factor in this enormous strength was the cohesiveness of the Jews, that their communal association had a secret organizational law. In finances, Jews helped each other; in general, the association's resources were lent to the Jews who emigrated to America to support them to develop their commercial activities.

Liang also was critical of the prejudicial view that Jews were "avaricious." He said, "I once said that they had a sense of morality toward their own people, but not towards outsiders. Still, that is to say that all those with a sense of morality love their own kind and benefit their group, how is that true only of the Jews!"

PART II (June 5, 1997)

The excellence of the Jews in commerce has been viewed seriously by Chinese who thought it worth acquiring. The "Congratu-

latory Wish" in the first issue of the journal "The Scientific World" (*Kexue shijie*), published in 1903 in Shanghai, reflected that point of view. The writer, taking heed of how the Jews after the loss of their state, through their ability in commerce were able to settle everywhere in order to survive, made the point, "If we Chinese do not, at this time, place emphasis on industry and trade, who knows but that some day we will become like the Jewish refugees."

At the end of the Qing (1644-1911), the first Chinese scholar to see the Kaifeng Jews as a part of a world-wide people was Hong Jun. In his "Study of the Names of the Various Religions under the Yuan Dynasty," after speaking of how the Jews lost their own country and spread in all directions to the countries of Europe, he wrote, "I have heard there are some westerners, the modern Jews of Kaifeng; Chinese do not know who they are, and so they only combine them with the Huihui (Muslims)."

After Hong Jun, the Chinese who carried on the description of the Kaifeng Jews was Shan Shili; at the end of the Guangxu period (1875-1907) she followed her husband Qian Xun when he was sent to Europe as an envoy, and during that time she wrote two pieces which were related to the Jews. One was the "A Record of the Mosaic Religion Current in China" (which dealt with the Kaifeng Jews), and the other was the "The Jewish Quarter of Rome-The Ghetto" (*Luoma zhi Youtaiqu-gedu*) (which recorded the many sorts of oppressions which the Jews had suffered in Europe since antiquity). These two essays were both included in her "Record of Returning to Retirement."

"A Record of the Mosaic Religion Current in China" was written relying on Japanese and German material and what her husband Qian Xun told her; this was the first Chinese work to focus entirely on the Jewish religion in China. At the start she unambiguously said, "In the Kaifeng Department there is a different religion customarily called the 'Religion which Plucks Sinews,' and this in fact is the religion passed on from Moses, the Jewish sect from the time before Jesus." She went on to introduce the accounts of the missionaries Gozani and Ding Wei-liang (= W.A.P. Martin?) who visited Kaifeng in 1704 and 1866, respectively. This main point of this essay was an account of the organization of the synagogue and religious rites. There was also an analysis of the Hebrew plaques

in the synagogue and the origin of the term "Plucking the Sinews Religion," pointing out that the name had its origin in a relevant passage in chapter 31 of *Genesis*. Shan Shili made a point of explaining that "All Jews do not eat the sinews, it is not just the Kaifeng Jews who are like this." "When I visited Nai-er-wei (?), Italy, there were some Jews nearby who maintained the ritual that when slaughtering an animal some blood had to flow onto the ground, so they slaughtered for their own use."

In the late Qing, the geographer Zhang Xiangwen in 1910 traveled to Kaifeng to investigate the living conditions of the Jews, and he wrote "A Record of the Ste-lae of Daliang (=Kaifeng) ("Daliang fangbei ji)," published in the "Eastern Miscellany" (*Dongfang zazhi*) 7.3 (1910). Zhang wrote that the Kaifeng Jews "whether in their activities and bearing or veneration of their ancestors do not differ from the Han people, yet when one carefully examines them, then their high noses and deep-set eyes are somewhat similar to Caucasians." "The number is close to two hundred, and for the most part they are engaged in small trades; in marriage they are certain to select a co-religionist, but because there is a gap between those of wealth and those who are poor, this is not always possible, but they are careful to preserve the regulation about plucking the sinews, and although the meat is of poor quality, it has to be completely clean, and in these matters of purity, they go far beyond the Muslims."

Using the Jews as an example, there were discussions to actively avoid perishing and make plans to survive

Since the 19th century, the Jews who lived in all parts of Europe, because of religion, economics and race came to suffer from increasingly cruel oppression – they suffered especially in Russia, and this attracted attention and sympathy on the part of Chinese travelers.

Cui Guoyin, who from 1891 to 1893 was sent as ambassador to America, Spain and Peru, wrote "A Diary while Ambassador to America, Spain and Peru" (*Chushi Mei Xi Bi Rijiji*), and in the diary he recorded many times the tragic circumstances of the Jews in Russia.

In the late Qing dynasty China not only was extremely concerned about and sympathetic toward the tragic position of the

Jews, but since at that time China was continuously bearing the brunt of the insults from the Western powers, some of the intellectuals raised the issue that China ought to take the tragic situation of the Jews as a warning.

The "New Peoples Collected News" (*Xinmin congbao*), No. 30 (1903), had a short discussion with the heading "Alas for the People of a Defeated Country," in which the writer focused on the slaughter of Jews in April, 1903, at Kishenev, and expressing great emotion he wrote, "Defeated countries customarily receive such cruel treatment. Alas that the people of Qin did not admit that they were on the verge of collapse, and it was later people who mourned them. Later people mourned them but did not take it as a warning, and so it brought (still) later people again to mourn those later people." The same journal, in No. 32, further printed a report with the title, "The terrible situation of the Jews (hetairen)" in which the writer, after giving a detailed account of the slaughter of Jews at Kishenev, drew the parallels of the Russian slaughter of Jews with the slaughter of Chinese by the Russians in the Allied forces which had attacked China (in 1900) and the expulsion of Chinese from Honolulu, shouting that China was like a defeated country, and its cruel fate would be even worse than the desperate situation of the Jews.

PART III (June 6, 1997)

Chen Tianhua in 1903 wrote a drum song in which one section was "What I fear is to be a Jew and to have no home." The verses went as follows:

The Jew is very smart,
In literature and in the arts, and crafts;
In every regard he is completely excellent,
He is especially good at commerce,
.....
Who would have thought that states only want land,
And do not want people;
They expel the Jew
Not allowing him to live within their borders.
I pity the Jew who scurries about,
Without a home to which to return;
If allowed to have wealth, his family property is someone else's.
Even if blessed with great talent, there is nowhere to apply it.
Every country views him as a person without a state of his own,
He is not looked upon as human,

And he is treated badly at will.

Following this section, the drum song then recounted the cruel slaughter of the Jews at Kishenev in order to warn the reader.

In 1903, in the "Hangzhou Vernacular Paper" (*Hangzhou baihua bao*), No. 21, there was published a short story entitled ("The Heroine" in which the chief role was that of a Jewish patriotic woman named Ling Luoqing. (A parallel might be Sarah Bernhardt in the role of Joan of Arc—Transl.) After Liu Yazi read it, his poetic inspiration flowed, and he wrote "The Biography of the patriotic Jewess Ling Luoqing" which went as follows.

The ancient country has been lost for two thousand years,
Deserted and alone they are immigrants on the five continents;
This cruelly isolated girl during what were her youthful years,
Her world torn apart, she suffers her whole life.
They roam about, their tears do not dry,
It is difficult for stateless people to achieve freedom.
Throwing off the restraining nets she went on out,
Her shadow was reflected on the court stairs, the frosty moon was cold,
This heroic girl was like a male hero.
Her country destroyed, her family lost she could hardly bear it;
Dressing up for the part she personally preached a message,
How could her fellow race not have been touched?
With one song the shock was widespread and all felt sorrowful,
When the stage opened it was a time of heart-rending grief;
The tears flowed copiously filling three thousand buckets,
(Her spirit) infected her compatriots to raise the standard on their own.
Strong feelings were aroused and in the end could not be forgotten,
This so pliable emotion became as strong as hundred-forged steel;
Sending a message to that grave and dignified English prime minister (i.e. Disraeli) That it was possible on behalf of his people to establish honor and glory.
In the redolent records of brave heroes who could match (her),
One wants to forge yellow gold to serve this heroine;
What is worse is the sorrow of us Chinese who are losing our country,
The barbarian flutes resound everywhere,

we are as pitiful insects.

In 1909, when Kang Youwei (a famous intellectual and reformer) passed through Jerusalem, after he saw for himself the scene of the Jews at the Wailing Wall expressing their grief, he sympathetically wrote a long poem (101 Rhymes Written in Response to the Men and Woman at the Wailing Wall in Jerusalem), after describing the history of the rise and fall of the Jewish state, Kang then intoned:

Would one have thought after the destruction
That the oppressions of the victors would be so grievous.
The Romans and the Sassanians
Trampling them underfoot made for long-lasting confusion.
The English oppression occupied the Middle Ages,
And the Russian maltreatment now adds to the troubles.
The remaining eight million
Flutter and vagrant, like wandering souls.
They have a family but not a country,
Everywhere they are cast into abuse and difficulty.
If they are maltreated, who will succor them,
If they are oppressed, who will redress it.
They have the tradition that they are loved by God,
And I would say that they fulfill this.
In such poor circumstances they still do not accuse or complain,
They weep at the wall without any glory.
When their words come to end they again weep,
On the four sides the weeping increases in intensity.
One cannot bear to hear such sorrow,
I also shed tears for them.

Going on, Kang described the stages of the rise and fall of China's culture, and then cried out that China must take the destruction of the Jewish state as a warning, and strive to prevent that loss:

Still I am a Chinese
Who looks askance at their old native places.
Glancing at them weeping
I am deeply distressed.
I want to tell those who love their country
Who is the Jew?

When Shan Shili accompanied her husband Qian Xun when he was sent as an envoy to Europe, she was able to observe firsthand the miserable life of the Jews at