

Jewish Life in India has Long History

by Enid Weiss
From the *The Jewish News of Greater Phoenix*, 4/4/98

Rizpah Corley, like many Jewish mothers, is cooking for her son while visiting him at his home in Highland Park, N.J. But instead of baking honey cake for Rosh Hashana, she will make halva, a traditional sweet dish that also reflects their Indian heritage.

Corley lives in Bombay and works as editor of the magazine *Kol India*, a quarterly for Jews in India, published by the American Jewish Joint Distribution Committee. This summer, she put two issues together early so she could spend six months visiting her son, Johannes, director of pesticide research projects at Rutgers University in New Brunswick, N.J.

Rizpah Corley, along with more than 2,000 of Indian's 5,000 Jews, lives in Bombay. But even so, it takes her more than two hours to get to her synagogue because of the country's poor transportation system. There are nine synagogues in Bombay and 99.9 percent of the Jews are affiliated with a congregation, she said.

"Most of us know each other," she added.

Indian culture has influenced Judaism several ways, she said. India's Jews, who are predominately middle class, wear saris and other Indian garments. Coley herself wears a Punjabi-style outfit. It includes a long tunic, or Khmeez, and trousers, which are like pajamas or loose leggings, called salwas. Often the Jewish women will even wear a pierced nose ring.

But as Indian fashions become more modern, more women and more Jewish women are wearing western-style clothes, she said. The Indian influence is also noticeable in the kitchen.

"Jewish dishes tend to have merged with Indian dishes," she said. One common practice is to make and serve puris, puff pastries stuffed with coconut or cream of wheat, at the Yom Kippur break-the-fast. "Even though there's nothing religious about it, everyone does it religiously," she added. "It's fun."

They also eat regional ethnic foods, but with a Jewish twist. One example is traditional Indian Tandoori cooking. Usually it is made by marinating meat in yogurt. In-

stead, Corley uses lime juice and vinegar to achieve a similar taste.

And Johannes fondly recalls stirring the pot to make halva, a Rosh hashana treat. The Indian version incorporates bleached flour, sugar and dried fruits. The mixture becomes very thick and requires hours of stirring. People make big pots of it and give it to friends and relatives, he said.

The Corleys are part of the *Bene Israel* population of Indian Jews. The *Bene Israel* are the earliest Jews in India. Then about 200 years ago, Iraqi Jews fled to India. Another community is the Cochin Jews, but their community almost completely immigrated to Israel.

The Joint Distribution Committee aims to help communities become self-sufficient Jewish communities. The New York-based organization began developing programs including holiday celebrations and after-school and weekend classes for children and parents in India in 1964.

The magazine *Kol India* was started in 1991 by a volunteer who wanted to connect the Bombay Jewish community together. Since then it has been written and edited by members of the local community and grown to a national distribution.

The Indian Jewish community is dwarfed by the surrounding population and widely scattered in the Bombay/Thane area "in a country where urban transportation is problematic at best," according to Joint Distribution Committee literature. But the biggest challenge facing Indian Jews is finding a rabbi. Despite the presence of Orthodox, Conservative and Reform synagogues, there is no full-time, permanent rabbi in India.

The Joint Distribution Committee had sent a rabbi for several years and the Union of American Hebrew Congregations has sent a student rabbi to conduct High Holiday services at the Coleys' Reform synagogue. Now the Joint Distribution Committee is looking for another rabbi to send to India and a volunteer to help teach people there to be Jewish educators.

Meanwhile, the Corleys and their fellow Jews enjoy their heritage, which is celebrated in the JDC's magazine. In one section each community submits brief articles about their activities. Another regular column explores opinions on various topics, including the controversial "Should women be included in a minyan?" Another section includes a telephone survey explor-

ing patrilineal descent.

But Rizpah Corley doesn't have to think about her magazine for another few months. She's enjoying her visit to the United States, exploring Highland Park and surrounding communities. They are attending Sabbath services at different synagogues. She's helping her son find a new spiritual home. In October, the editor also plans to visit relatives in the Valley - nephew Rajesh Nair and his wife, Sonya, of Chandler.

Wherever she goes, the editor tells stories. She tells a story of how Jews became aware of the Indian Jewish community: A traveler from Yemen, she said, named Moshe Rahabi came to India (sometime between 400 and 800 years ago) and saw a community who observed some Jewish traditions, but didn't know Hebrew. So Rahabi tested them by buying several different varieties of fish to give to the women of the community.

The women threw out the non-kosher fish. That's when Rahabi realized the Indians were a Jewish community, she said. That was the first time the Diaspora knew about the Indian Jews.

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Points East

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DISCUSSION OF COMMERCIAL CHARACTER OF THE JEWISH PEOPLE

by Zhang Qianhong
translated by Al Dien

[The following article appeared in the Journal of Northwest University 1998.2, pp. 6-10 (Zibeidaxue xuebao - Zhexue shehui kexueban). The author, Prof. Zhang Qianhong, teaches at Northwest University in the city of Xi'an, and seems to be making a special study of the Jews. His article is a reflection of the way in which an educated person in China at this time looks at the Jews and their history, and for this reason I thought it would be of interest to the readers of *Points East*. Most of Prof. Zhang's sources are translations into Chinese of books published in English, and seems to me to offer justification for the support which the Sino-Judaic Institute has given to the translation of these materials in order to counter the usual Western stereotypes which have come into China along with other elements of Western culture. I have attempted to provide the original wording from the texts which Prof. Zhang cites, but in some cases, clearly indicated, I have not been able to find the original.]

Abstract: The Jewish people are renowned in the world for being good at commerce and excellent at finances. This article in summarizing the area of world economics calls to attention the Jewish phenomenon. From the perspective of the cultural basis, the internal factors, and the external stimuli, I will analyze the sources of the formation of the commercial character of the Jewish people, and also point out that while evaluating this commercial character, there are a number of questions to which one ought to pay attention.

1. The Jewish phenomenon in the area of world economics
The Jews have a commercial tradition reaching far back. The Hebrew, ancestors of the Jews, are one of the people who engaged in commerce rather early in the history of mankind, and this has a very close connection with the circumstances of their life. It was exactly the special objective surroundings of Canaan and the social atmosphere which gave birth to the commercial consciousness of the Hebrew. Canaan was located between the Mediterranean Sea and the Arabic Desert. To the north was Syria, to the west was the Sinai Peninsula, it was commonly called the "Fertile Crescent" in the Bible, while Canaan is called "the land of milk and honey." In fact, the rich endowment of Canaan was merely in contrast to the arid and desolate desert. Referring to its territory, Canaan could not expand, and the terrain was very complicated, with inadequate water, and with very limited arable land and pasturage. But from its geographic position, Canaan was between Babylon, Egypt and other great states, and occupying an important hub in the communication between east and west, it was long a battleground between strong states. Inadequate

DRESSING UP

by Joseph P. Weber

"Is it true that you are a draftsman?" the assistant manager of the paper factory where I was employed as a warehouse man asked me. "Yes, I have experience doing architectural drawings." "Well, this project is a little different from architecture - we are transferring a whole set of connected machinery from one building to another and we need accurate mechanical blue prints to do the job properly. You think you can do it?" "Yes sir, I am sure I can."

Was I just a cocky 21-year-old, working in 1943 in a Shanghai paper factory, having fled Nazi persecution from my native Austria with my parents and sister? Yes, and more. As a penniless refugee, and struggling to survive in a strange land, I quickly learned to accept any challenge and never say no to any opportunity that came along.

Of our 20,000 fellow escapees from Nazi terror in Germany and Austria, many failed to survive in Shanghai's hostile environment and fell victim to diseases, such as typhoid and cholera. Both my sister and I came down with amoebic dysentery soon after our arrival in 1939 and I was told by the doctors in the isolation hospital that I had been near death.

How did I get to work in the paper factory, a job almost impossible for most of my fellow displaced persons to obtain? The Sino-Japanese war started in 1937 and by the time the European refugees started arriving in 1939, the Shanghai suburb of Honkew, where most of us settled, had been thoroughly destroyed. The displaced persons soon built new homes from the ruins and a few even started small businesses.

Within Honkew, even low paying jobs were scarce. The paper factory, then called, "The Japanese Military Controlled China Fibre Container Company," had kept some of the previous owners on since their expertise was needed to operate the war-related industry. One of these was a Hungarian and through his help my father found employment in the cardboard box department. Thus, I was employed as a warehouse man.

I was put in charge of a "godown" (warehouse), stacked high with bales of paper and other raw materials used in the manufacture of diversified paper products. The actual work of moving these raw materials was done by four Chinese helpers, ranked just one notch higher than ordinary coolies. From them I learned to speak tolerable Chinese while they knew only a few words of Pidgin-English.

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SJI MEMBERSHIP

Country	Total
United States	299
China	13
Israel	14
England	9
Hong Kong	7
Canada	6
Australia	4
Japan	1
Germany	1
Indonesia	1
South Africa	1
Taiwan	2
Italy	1
TOTAL:	359

FROM THE EDITOR

The tenth anniversary of the Tian An Men massacre passed with much expert commentary on that incident. Although no expert, I too cannot let the occasion go unnoticed by our journal.

It is sometimes said that for European countries, how the governments and peoples treated their Jewish minorities was an indicator of the relative well being of their societies. Jews were likened to the proverbial canary in the coalmine – if Jews started dying then that society as a whole was soon to be in serious trouble. Certainly that was the case in our times in czarist Russia and Nazi Germany.

Similarly, a country's students are often a bellwether for the emerging aspirations of its people. Student revolutionary activism in late czarist Russia foretold the democratic yearnings of the Russian people and the coming end of czarist rule. Student protest in turn of the century China ultimately led to the downfall of the Manchu dynasty and a curtailment of western imperialism. And in the 1960s, students protested the U.S. role in Vietnam, Soviet domination in Central and Eastern Europe, and perceived bureaucratic regimes in France and China.

Why are students so often on the front lines? For the same reason that states make that age group soldiers: they are expendable free agents. Students can risk confronting the state – and states can risk sending them to war – because they are unburdened by families of their own and because they have not yet assumed their productive roles in society. Perhaps it is genetically expected that one role of this age group is to take risks on behalf of their parents' generation in defense of the larger society.

I believe that the students in Tian An Men square did just that. Almost instinctively, they knew what their country needed and did their best to draw attention to the yearning of their society. Perhaps they were impolitic, certainly some were naïve and others overzealous; but their intentions were laudable. That so many of them had to die remains a tragedy. But it will be a far greater tragedy in the long run if China's Communist rulers imagine that, by quelling the students' protest ten years ago, they have actually eliminated the sentiments that led to the demonstration in the first place.

It is time for rectification to begin.
Anson Laytner

Points East

Anson Laytner, Publisher

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Our Year Among Bombay's *Bene Israel*

by Sara Winkelman, with Hyim Shafner
reprinted from the *Yeshiva University Alumni Newsletter*

In August 1995, we began our first year as newlyweds working for the American Jewish Joint Distribution Committee (JDC) in Bombay. We served the Jewish community in our respective roles as rabbi and educator.

Though there have been as many as five different Jewish groups living in India, the majority of the Jewish community today is made up of those known as the *Bene Israel* ("Children of Israel"). The community, which now numbers less than 5,000 members, dates back almost 2,000 years when, according to legend, seven couples survived a shipwreck off the western coast of India and settled in the village of Alibag.

Through the years, the *Bene Israel* have maintained their Jewish identity in the coastal Konkan villages south of Bombay. Although many of their books were destroyed and they had no contact with other Jews, the *Bene Israel* continued many Jewish traditions such as kashrut, Shabbat, circumcision, and the recitation of the Shema.

The JDC's role in India, as in many isolated Jewish communities, is to provide social services and Jewish education. Our year of living and working with the Jews of India was an exceptional opportunity, not only to assist them, but to observe their extraordinary faith and their fascinating (though slightly different) Jewish traditions.

Our first day in India proved to be a har-binger of things to come. We were exhausted from our long flight and overwhelmed by the pollution, poverty, and crowds we encountered upon our arrival. At the same time, we were embraced by the typical Indian warmth and generosity shown to us by JDC's local Indian office staff and its director, Elijah, who picked us up at the plane in the warm Bombay dawn. Anxious for us to receive a good first impression and get to know the community right away, he immediately took us to the "yeshiva" class.

In the back room of an old synagogue, we met 10 boys who were studying Torah together with one of the more knowledgeable men from the community. They seemed very excited to see "Rabbi Hyim,"

as my husband was fondly called, since Indians do not have last names. After welcoming us, they proceeded to ask him what he was going to do about the rains. There is a drought in Maharashtra (the region where Bombay is located), they explained, and everyone is very concerned. Needless to say, we felt unprepared for this responsibility. How to bring rain was not a large part of Hyim's for rabbinical training.

For Indian Jews, the spiritual and physical worlds are intimately connected. When in difficult straits, they turn their eyes toward Heaven. To the *Bene Israel*, the Divine Presence is an intimate companion. Thinking back to the Talmud, Hyim knew what Jews did in such situations, but he was quite hesitant to declare a fast for rain after the poverty he had seen in the Indian metropolis. He suggested some psalms and prayer and, soon enough, with the help of Indian faith and certainty, all Bombay enjoyed the cooling, quenching, summer monsoon rains.

The apartment we lived in during our stay in Bombay was within an ORT (Organization Through Training, which supports vocational and technical training for Jews around the world) school dormitory building that housed ten boys and their house-mother. Although it was basically three empty rooms with little more than a table, sink, hot plate, and refrigerator, it was luxurious by Indian standards (our toaster oven was a curiosity among our neighbors). People who visited us wondered what we did with all our space. Most Indians usually live with three generations of their families in small apartments.

Having enough water also was a constant problem. Attached to our building was a water tank that guaranteed us only two hours of running water in the apartment daily. One Friday afternoon before Shabbat, Hyim went down to the basement to find some water. People watching him go up the stairs with a pail were shocked that the rabbi didn't have a servant to carry his water.

The *Bene Israel* have several unique customs. Once, a group of women I had been learning with wanted to take us on a trip to visit the site of *Eliyahu Hanavi*, a rock in one of the Jewish villages from which they believe Elijah the Prophet's chariot ascended to Heaven. There we participated in a *Malida*, a ceremony at which the *Bene Israel* Jews serve a special sweet rice mixture and five fruits, and sing songs about

Eliyahu Hanavi. The *Malida* is done at all special occasions, sometimes even at Saturday night *Havdalah*. Also, after a *Bene Israel* woman gives birth, she does not leave her house for 40 days after having a boy and 80 days after the birth of a girl. Most women do not go to the synagogue during these days. Like most *Bene Israel* customs that may seem strange at first, it has a basis in fact: the Torah commands that for 40 or 80 days after the birth of a child, the mother may not enter the Temple in Jerusalem.

While deprived of textual learning for many centuries, Indian Jews have retained much of their collective Jewish knowledge base and customs, although slightly altered from other Jewish communities. For example, many Indian Jews told us that on Passover, Jewish people may only consume a green masala, a type of spice mixture used in Indian cooking. Having never heard of this custom among our own Jewish communities, we found this perplexing. After some research and inquiry, we realized that everyday brown masala consists of preground dried spices bought in the market. Green masala, in contrast, is composed of freshly crushed chilies and cilantro. It was obvious that the problems of possible leaven (*chometz*) falling into brown masala was high compared with that of the green. For Indian Jews the reason was not clear, but the custom was a very strong one.

Teaching Judaism to Indian Jews was a very different experience. In the West, we are often concerned with "why." Indian Jews, in contrast, come from a place of very strong Jewish connection, belief, and commitment. Their only question was not "why," but "how." They thirst to know all the details of the holy mitzvot (commandments) and Jewish knowledge that is their full heritage. We also learned from them about sincerity and belief, warmth and openness, dedication and faith, and about differences and connections. We thank the Jews of India, and will always carry the sweet memories of our time with them deep within our hearts.

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"This country stinks to high hell!" McPhee announced. "They're all running from the Japs."

"That's Japs!" Stanko cried, his lanky arms flitting out at odd angles from his body. "Running, yeah," he said, and he sat down on the edge of Henry's bunk and leaned close to him. "Ya gotta cigaret, Neiberg?" "I don't smoke. You asked me yesterday. Remember?" He tried to arch away from Stanko.

"We seen 'em lying in the road," McPhee said, sitting down on Louie's bed, taking his fallen cap and putting it on. Louie took the cap back.

"What was in the road? Cigarets?"

"Dead Chinese. And they just let 'em lie there." Stanko laughed and Henry turned away from the alcohol smell. "Served 'em right - some of 'em was shot and some was sick. Scurvy, rickets, you name it, and some just ain't had nothing to eat in a week or two. We're going to teach them about civilization while we're here." Stanko's eyes widened, as though he might vomit. He swallowed.

"Guess they don't have time to worry about burials," Louis said. "There is a war going on, you know."

"No!" Stanko grabbed the cap back and slapped Louie with it. "All those planes is what gave it away!"

Louis, who was even darker than Henry, flushed a red-brown color; his black eyes grew blacker and recessed into bony sockets.

"You know what bugs me?" McPhee leaned close to Henry and lowered his voice conspiratorially. "We ran into a few Chinese downtown and they had all sorts of black market cigarets and food and things made stateside."

"And that bugs you," Henry said. He folded the letter to his mother, pressing the folds down evenly and smoothing them with his palm.

McPhee stood up, his eyes blue and dull. "Our money went to make those things. And some of our boys had to risk their necks flying it over the Hump. Between the damn Himalayas and the Japs, our fellas

were lucky to get here with those supplies at all. Those're for us, because we're the ones over here defending these Chinese, and I go downtown and see them running around with it all while we're stuck here living like the poorest of them." He spat and Henry had to wipe the spray from the side of his face. "We're eating crap and living like animals, and we're doing it for them and they don't care a bit, do they?"

"McPhee," said Henry. "We've all got to be up early, so why not give it a rest, ok?"

"Come on, McPhee," said Stanko, pulling the cap down over Louie Stabler's eyes. "We'll teach them about civilization tomorrow."

McPhee followed him to their bunks on the far side of the barracks.

Henry made a "take it easy" motion with his hand and the ligaments on Louis's face relaxed.

"So, what names have you come up with?" asked Henry, his ready smile augmented by a wrinkling around his eyes.

Louis shrugged and did not answer, but lay face down on his bunk so Henry could see only his jet black hair bristling on the back of his head.

Henry folded the letter and placed it in a corner of his locker and covered it with a shirt. He lay back with his hands behind his head and looked at the wood grains on the ceiling. Twin knots stared back at him. The surrounding wood was dark and reminded him of Francis' hair. The knots became her eyes and Henry recalled Saturdays at Coney Island and for a moment he smelled salt air and seaweed and the blend of food from the concessions. The wind was on the side of his face, and Francis' laughter floated over the hot sand and her eyes said what her words never did.

"Hey, Neiberg."

And the wood became wood again. "What is it, Louis?"

"Just wanted to say goodnight"

"Goodnight, Louis."

Shaar Hashamaim (Gate of Heaven) Synagogue Appeal

Gate of Heaven Synagogue, Thane, has become an important centre of Jewish activities, having at least 40% of the Jewish population in India concentrated in and around Thane. Our Synagogue is completing 120 years in December 1999 and this being a very important and auspicious year in our Jewish calendar for any Jewish institution, the Trustees are planning a few important projects as follows:-

1. Mikveh: A Mikveh is very important for a Jewish community and the trustees are planning to renovate the existing Mikveh and make it easily accessible to our community members.

2. Replacement of the synagogue ceiling: Our Synagogue ceiling, being as old as 120 years, needs urgent repairs as the wooden planks, beams and tiles have started to deteriorate and are falling down, which can cause a serious mishap. To avoid any untoward incident, these need replacement.

3. Extension of the Synagogue: Our Architect has planned out a very encouraging project for the extension of our Synagogue in the existing compound making arrangements for two halls, six rooms and an open terrace on the third floor. These two halls will be connected to our existing two halls.

4. 500 year old Jewish Cemetery: The Trustees have excavated a few tomb stones from this old cemetery and transferred them to the existing cemetery; they plan to build a befitting memorial to this 500 year old cemetery.

The Trustees have carefully worked out the above projects and are confident to collect such a large sum for a wonderful project, which is really enormous, remember "Together we all can make it happen. . . and it will successfully happen."

Looking forward to your whole-hearted support. With best wishes, Shalom.

Ezra Moses, Hon. Secretary
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A Day in the Life of President of SJI

by Al Dien

I am often asked what is new with SJI, a question which is difficult to answer, so I thought I might list what I did on Sunday, March 21, as a way of responding. I had been away for several weeks on a trip to India, so there was quite a pile of things to deal with.

There were 24 letters to write, to acknowledge payment of dues. Most of these were for senior members, several for "regular" members, two libraries, and one at the "sponsor" level, for which a premium was included with the letter of acknowledgment.

Anson had mentioned that *Points East* would be a little late this time, so on the chance that there is still time for last-minute items, I sent him several articles for the April, 1999 issue.

I also sent Anson by e-mail news that we had received a notice concerning a new book being published in Australia concerning the resettlement of Shanghai Jews in Australia after WWII.

Donald Leslie, who had agreed to edit the next issue of *Sino-Judaica*, returned the manuscripts, with comments and corrections, and I wrote to acknowledge receipt, as well as to agree with him that the next step would be to wait until we heard from Prof. Zurcher of Leiden whether or not we could print his piece on the Kaifeng Jews, the transcript of a lecture which I had in our files. I also sent on to Donald the abstract of a paper which Prof. Martin Zwick, Professor of Systems Science, Systems Science Ph.D. Program, Portland State University, has written comparing the "Diagram of the Supreme Pole" (or "The Supreme Ultimate") of Sung Neo-Confucian thought and the Kabbalistic Tree of medieval Jewish mysticism. I also wrote to Prof. Zwick telling him I had sent on his material to Donald.

Scott Savitz, who has taken on the task of sending books to China, sent an e-mail telling of a discovery in a bookstore of a good number of books in Chinese dealing with Jewish topics, and suggesting some of these be sent to our contacts in Kaifeng. I feel there is a need to compile a record of what has been sent, and I spent some time looking in past correspondence to begin such a list. Scott has since sent me more information, and this is still in the discussion stage.

Russell Kirkland, editor of the *Journal of Chinese Religions*, asked for a recommendation to review Jonathan Goldstein, ed., *The Jews of China: Historical and Comparative Perspectives*, and I e-mailed back the suggestion

that he contact Prof. Boris Bressler or Prof. Steve Hochstadt, because I think neither of these two was involved in the conference at Harvard or have papers in the publication.

The Oregon Jewish Museum, Portland, has sent word that they are interested in borrowing our exhibit on the Kaifeng Jews. I responded by e-mail, and contacted Cynthia Zeiden about this - Cynthia, who is Program Director of the PBS station, KCSM, and has much experience in this field, has volunteered to take on the responsibility of circulating the exhibit.

Someone in New York asked about the Tang dynasty figurine at the Jewish Museum there, and what it can tell us about Jews in China at that time. I gave her some information and suggestions about books she might consult. I also sent some membership information to a person who might be interested in joining SJI.

I drafted a new list of names and addresses of board members, but the final version must wait for additional information from a couple of members.

A new member who lives in Australia, and whose family was from Shanghai, and to whom Pan Guang had introduced me when I was last in Shanghai, wrote that she will be in San Francisco at the end of April and wants to meet with Rena and others. I wrote that we would welcome her visit, and to keep us posted on her schedule.

I think one can see why it is difficult to say what is new, all of this is rather run-of-the-mill, but it does take up the day.

In Search of China in Israel

by Rena Krasno

Jabotinsky Institute
In January, I visited the Jabotinsky Institute in Tel Aviv. It includes an excellent exhibit, reading rooms, archives and offices. The Archives Director, Dr. Amira Stern, was delighted to receive the complete bound 1927 collection of *Rassviet*, Jabotinsky's newspaper published in Paris, which had been given to me by a San Francisco attorney, Joseph Jedeikin. They did have an identical volume, but it is very ragged since it is in frequent demand by researchers. So the Institute was very glad to receive our contribution, which is in prime condition.

As a gesture of appreciation, Dr. Stern handed me two special pictorial editions of the *Shanghai Evening Post & Mercury*, dated September 6, 1937 and September 10, 1937. This was a time of intense Sino-Japanese hostilities in Shanghai. I handed this material on to the Hoover Institute for inclusion in our files.

By the way, one of the few foreigners killed on these "Black Days," was a Jewish woman.

Babylonian Jewry Heritage Center
I also had the great pleasure of visiting the Babylonian Jewry Heritage Center and meeting its Chairman, Mordechai Ben Porat. Mr. Ben Porat is a former member of the Knesset and Mayor of Or Yehuda. He is an Israeli hero who, at great personal risk, helped rescue thousands of Jews from Iraq. The museum is a jewel featuring a typical Jewish lane in Iraq, and the history of Iraqi Jews. A second floor is now being added. Mr. Ben Porat told me that they intend to have a section on Iraqi Jews in China.

The previous meeting, I had met Board Members of a group representing Sephardi Jews in China. Mr. Abba Toeg, told me about his trip to Shanghai, made especially to prepare the Ohel Rachel synagogue for the Clinton visit. The Ohel Rachel synagogue was built in 1922 by Sir Jacob Sassoon, an Iraqi Jew, in his wife's memory. The Toeg family was always closely connected to the Ohel Rachel synagogue. Some of the synagogue furniture was stored in the Toeg villa during the war. The Japanese occupation army used the synagogue as an arms depot. After the war, the Toegs helped clean up and restore the premises. Abba Toeg knows exactly how the synagogue looked prior to all these events. Back in Shanghai, he took precise measurements of the Synagogue, and made drawings in the hope that it might be possible one day to fully restore it.

With this in mind, on my return to the US, I wrote Mr. Ben Porat to consider the possibility of making a model of Ohel Rachel, for eventual display in the China Jews section of the Babylonian Jewish Heritage Center. I think it would be a great draw to the public, the only complete reproduction of a synagogue in China. The Kaifeng synagogue in the Diaspora Museum is a model only of the outside of the synagogue. The Ohel Rachel Synagogue, of course, belongs to a completely different period in history, but we could also show the inside of the synagogue.

While I visited the Babylonian Jewish Heritage Center, there were several groups of schoolchildren with their teachers. The museum plays an important role in teaching Babylonian Jewish history.

Yad Vashem
I also received a letter from Yad Vashem telling me that they have a collection of Shanghai-related documentation. Unfortunately, my visit was too short to study this further. However, I am hoping to see it next time. Meanwhile, I am corresponding with them.

In my mind, the survival of documentation on Jews in China is of utmost historic importance.

Murder at the Gate of the Cathedral

by George Radbil
excerpted from *The Bulletin of Igud Yotsei Sin*, June-July 1998

In 1920 my parents, with me in tow, arrived in Harbin to join my father's family. It was a long train journey across Siberia, with many delays and with an extraordinary amount of difficulties, both personal and political.

My mother's traveling document, decorated with the double-headed eagle crest, proclaimed her to be an honorary citizen of Tsarist Russia.

Our progress eastward kept just one day ahead of the advancing Soviet troops. We travelled in box-cars, together with homebound Russian soldiers, some wounded, others just discharged from the Army. My father was among the latter group.

The family crossed the frozen Amur River at Habarovsk, and soon boarded the Chinese Eastern Railway (KVZhD) passenger car, with prepaid tickets telegraphed by the family in Harbin.

Among the relatives, whom my mother was meeting for the first time, were Grandpa Radbil (a prominent Harbin architect, ED), Grandma Radbil and Grandma's sister Sophie (nee Bernstein), Sophie's husband Dr. Samuel Cherniavsky (publisher and co-editor of the popular newspaper *Novosti Zhizni*, ED), and their two sons, Volodya and Alexander.

In the summer of 1920, Alexander Cherniavsky, at the time only twenty one, was brutally murdered by a violent mob – an episode that received a great deal of publicity and public outrage. The following story is based partly on what I had been told by family members in later years, when I reached the age of understanding, partly on what I learned from Volodya, many years later, during our reunions in the USA, and partly on published materials dealing with the period.

In 1948, Volodya Cherniavsky (who by then shortened his name to Cherney) came to San Francisco on a visit and we had the opportunity to renew our relationship. During this visit and on two later occasions

in Miami, where I was living in the fifties and sixties, we talked about Alexander's death. Volodya filled me in on details of his family's loss, which other relatives may not have known about.

Alexander, still a student, was active politically in radical student groups. His father's newspaper (*Novosti Zhizni*) was the liberal leftist paper, which at the same time served the commercial interests of the Harbin community. Both Dr. Cherniavsky and his son were enthusiasts of the Russian 'social experiment' and were enthralled by the news of 'progress' in Russia. Alexander's group held meetings to discuss the world events and how the group could actively promote their political agenda.

They published a radical paper, *Vpered* (Forward), extolling the new regime in Russia and appealing to the citizens of Harbin to support the 'glorious revolution'.

Russians in Harbin consisted of pro-Tsarist groups, among them a large number of Cossacks, many of whom were serving as the Railroad guard units. In their view the 'progress' in Russia was a total disaster and the murder of the Tsar Nicholas and his family was a hideous crime.

On Sunday, June 27, 1920, a requiem mass for the victims of atrocities of Soviet partisans, committed near Nikolsk-Ussuryisk in the spring of 1920, was held at the St. Nicholas Cathedral in the Novyi Gorod (New Town). A huge crowd of mourners assembled – and a group of radical students, including Alexander Cherniavsky, sneaked into the crowd. It is not clear whether they were disrespectful to the requiem service or whether they were recognized as members of a radical group. In any event, a fight ensued and while many students retreated with no more damage than bloodied noses, Alexander Cherniavsky was caught in the middle of a scuffle, was thrown to the pavement and, by the time the fight was over, was found dead where he fell.

This tragic fate of the young man of promise outraged the community. The newspapers carried stories demanding the surrender of the murderer – but who are the murderers in a nameless mob?

This senseless murder was condemned by all political groups, even the most extreme

right wing groups. The Jewish community accused the mob of antisemitic sentiments and called for criminal prosecution of the guilty individuals. The funeral was attended by some 10,000 people, with representatives of all sorts of political and community groups gathered to pay respect to the victim of a brutal mass hysteria.

It is most likely that the strong antisemitic undercurrent marked Cherniavsky as representing the 'JEWS – THE TSAR KILLERS' and played a party in this tragic event. The strong antisemitic feelings of a segment of the Harbin Russian community is a matter of record and it is most likely that, if he were not Jewish, he would not have been murdered, not just because of his radical affiliation.

Tientsin Jewish School

by B. Bresler
excerpted from the *Bulletin of Igud Yotsei Sin*, Jan/Feb. 1998

The history of the Tientsin Jewish school goes back to 1925, when the Jewish population of the city consisted of only about 500, mostly merchants (predominantly in furs), employees of foreign firms (mostly managerial or administrative staff), and professionals (predominantly doctors). In the early 1900's the Jewish community was not particularly active – there was a rented one-room synagogue, where prayers were conducted only on Saturdays and holidays, and there was no permanent cantor. There was a Welfare Society to offer help to the poor, and a Jewish cemetery. But there was no program of Jewish education, nor any Jewish cultural and youth activities. The limited community affairs were conducted by several affluent and prominent members elected by the community.

The situation began to change in the early and mid-twenties, with the influx of Russian Jewish emigres via Harbin and Siberia. This group included both the Bund (Jewish Socialist) and Zionist affiliated Jews, who had one common need – a Jewish cultural environment, which led to the establishment of a number of Jewish institutions.

In 1923 a Russian School was founded which was supposed to serve the needs of both the Russian community and the Russian Jewish community. The school was attended by many Jewish children, but the

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Army issue cap. He pointed with his beer at a family of four on the other side of the park and shook his head in a superior way. There was a baby of six months and a boy perhaps two years old. The older boy was running around the family's red blanket, his hands over his head, screeching his exuberance.

Kunming's Grandview Park was full of such families on Sundays. Couples relaxed on the bridge that spanned the park's tiny river and when the sun was too hot or the rain too hard they stopped in the gazebo midway across.

"Look at 'em," echoed Stanko, "wearing their pajamas on the outside." His small eyes were amused. He was tall and thin, not nearly as athletic as his best friend, McPhee, who was freckled, blonde and Irish.

Stanley Freilich took a long pull at his beer. What was he doing here? China seemed to be nothing but rats and bugs and ... and Chinese. And the ones he'd met so far had done nothing to change that opinion. He closed his eyes and tried to remember the 1943 won/loss records of each Cleveland pitcher.

He remembered waking up one cold morning in his mother's apartment, not knowing what day it was. He had been upset because there were bugs in his room. One had crawled across his face in the middle of the night.

Bugs.

Since then he'd been drinking and wishing he were in love. With Irma.

With anyone.

He remembered the morning when he screamed at his mother until she cleaned the floor with ammonia - the shelves, the corners, everything. And still there were bugs. He had stormed off to work, lighting cigarets all the way, his hangover obscured by layer upon layer of smoke.

On the train, he had picked up a paper and turned right away to the back, to look up the Indians' score. But something big and black on the front had caught his eye.

Cockroaches? No, headlines. Pearl Harbor.

He had enlisted the next day. After all, he was American first, Jewish second. The memory receded.

McPhee was shaking his head and his heavy eyebrows, which were a shade darker than the rest of his hair, protruding reeflike, over his eyes, lending a veiled menace to his expression whenever he was not openly smiling or laughing. "These people look like Martians to me. Woh! Wohu!" he yelled, in what he imagined was a martian cadence. The family of four looked up from the other side of the park.

Stanko's long face, faintly scarred by old acne, contorted into a sneer. "Whaddya looking at? Ya..." He drew his hand back, as if to slap them backhand. The family looked away.

A woman wheeled something that looked like a wheelbarrow to within a few feet of the water and when she passed close by, Stan saw that it was a young man in a home crafted wheelchair. He was perhaps forty and she sixty and their faces had strikingly unique yet similar characteristics. The young man grunted and groaned unintelligibly and the mother nodded and answered in matter-of-fact Chinese. Stanley saw that the boy was retarded and, for an instant, felt he understood the burden the mother lived under and her willingness to bear it.

And the reality of being here was not quite the ordeal it had been a moment ago.

Soon after his arrival, Henry lay on the hard, lumpy bunk at the 14th Army Air Force base, pen poised. He wanted to ask his mother how he had wound up here.

He could picture his father behind her, shaking his finger from the couch. I told you so, Hanky. He wondered how much of this first day to put in his letter. The food was awful. Most of it had to be flown over "the Hump." Locally grown vegetables had to be cooked until their taste was nearly gone, since they had been fertilized in human excrement.

Eggs were plentiful, as China seemed to be filled with ducks, but the lack of good meat other than buffalo worried him. General Chennault, he had heard, lived in a fancy house on the base with servants and a little dog that ate particularly well. Once

a week, the General supposedly sent a plane over the Hump to bring back special food for him and his dog.

Henry had hitched a ride into Kunming that afternoon with a couple of other GIs. He looked around the bunk. Kenny McPhee, Paul Stanko and Stan Freilich were still not back. He'd left them at some kind of market downtown, where they had been trying to buy beer, wine, vinegar - anything fermented. No, he would leave that out of the letter.

Louis Stabler was on the next bunk, his black eyes staring at the ceiling from under the brim of his St. Louis Cardinals cap. "I can't believe I won't be there when the baby's born."

"Don't worry about it," Henry said, and Louis looked over and smiled.

"You don't understand. Debra must hate me. She'd never say it, but she does. I know it."

"Hating someone and just missing them are pretty different, Louie. Just hope the baby looks like her." Louis laughed and nodded.

"My friend's wife is expecting a baby," Henry wrote. "He's a nice guy." He looked at Louie's dark, Mediterranean features. "A Sephardic Jew," he put down, finishing the page.

On the way back to the base, Henry had hitched a ride in the back of a black limousine with a middle aged man and a very young girl with pretty, dark eyes. The man explained that the girl was his daughter, and Henry complemented her beauty and resemblance to her father, who proudly told them he was bringing her to the base as a concubine for one of the officers for the weekend.

"I spent the afternoon sightseeing," he wrote. "I saw a little girl with her father. Her smile reminded me of Enid. It is always spring in Kunming."

He described the bunk, its bare wood planks for walls and floors and its green Army issue blankets.

The door swung open and banged against the wall. Louie sat bolt upright. His cap fell to the floor. Privates McPhee and Stanko staggered into the room.

But Mary Cha, who had calmed down in the hours since she miscarried, did see and again burst into tears. She hugged her best friend as best she could and they swayed for minutes on the bed. Mary sniffled a few times, then held Shin at arm's length. "It wasn't the pain - that was bad, but my parents' pain will be five times worse! They will lose terrible face...!" She sobbed and pulled Shiyun close against her. "I can never go home!"

China?

His mother would have a knipshin.

China!

On the jammed, sweaty transport ship, he met Jake Singer, who was short and broad, with a long, thin face that leaned a little to one side. Jake's toothy smile and faint lisp reminded Henry of a Jewish Humphrey Bogart. As they were docking in India, a lanky, red-headed recruit drawled that the Indians reminded him in color and habits of the niggers back home.

Jake walked slowly over to the recruit, who was a head and a half taller, and called out in an incongruously booming voice: "I'm sorry about this, but I've got this problem with bigots", and without waiting for an answer, punched the offender in the jaw, knocking him down. To Henry's shock, the recruit apologized, but Jake had already walked away.

Later, Henry tracked Jake down and offered to buy him a beer.

"Why, what do you want from me?" Jake sized Henry warily up and down.

"Just to tell you I liked what you did back there."

Jake looked surprised, his long forehead extended as his eyebrows went up. "I don't see what else I could have done," he said slowly, as if trying to think of an alternative.

"Uh, huh. Uh, huh," said Henry, seeing many alternatives but choosing not to say so. He learned that Jacob was also from New York City, had attended City College, taking part, in fact, in the protests over the war in Spain, a position with which Francis's whole family sympathized.

It was at that moment that Henry realized how much he missed Francis, and he and Jake drank their beers in silence.

It was six months from the time he was recruited, oriented at the Army training grounds in Mississippi, until he found himself in China, but in Henry's memory the period flashed by. It was his last, tenuous connection to Francis. Once in China, loneliness pressed down on his shoulders, urging him to tears he refused to acknowledge.

In the low, flat area of Kunming, barely a dozen li from Kunming Center, the American Army built the 14th Army Airforce base. Its runways and hangars housed everything from monster aircraft bringing in supplies, to quick fighters designed to engage the Japanese Zeroes and protect Allied ground forces. From the air the fields between planes might have appeared a shifty olive color, so filled were they were servicemen tending to the aircraft and loading and unloading equipment and supplies, some of which was siphoned off into the on-the-fly black market known as The Squeeze.

The compound consisted of runways and hangars, supply areas, the Rec Hall, PX and Mess areas, behind which lay the technical work units, such as Photo Intelligence and Statistical Control. Beyond these were the enlisted mens' quarters, followed by those of the officers and, finally, the huge, country house formerly belonging to a local landlord, now inhabited by the austere general, second father to many of the fliers, known as the Old Man, General Claire Chennault.

The fields outside the formal sections of the compound were used for drilling and recreation, including baseball games, in which the officers and the General himself frequently joined.

Henry and Jake found themselves in the same unit, the Statistical Control or SCU, whose job it was to catalog and inventory equipment and supplies. The work was tedious, row upon row of numbers shimmied in the baking air, as the bare building selfishly held the sun's heat until the men sweat through their uniforms. Sweating the most, it seemed, was Major Drum who was fifty pounds overweight and presided over the work, growling to himself about sports trivia and smoking a cornucob pipe.

Just below the General and far more active in the daily lives of the men was Colonel Root, a short, red faced career man everyone kept away from.

After work, Henry and Jake ate together, talking about New York and their families, girlfriends and wives - Jake had been married several years to Blanche, a school-teacher. He sympathized with Henry's worries about Francis remaining loyal to him, and Henry was grateful. Instead of staring at cloud formations and seeing Francis' face, Henry began to open up about his feelings, which poured out naturally.

Hey, it's beer, isn't it? Quit complaining! A little voice inside Stanley's head told him to be thankful these gentlemen allowed him the pleasure of their company.

A second voice told the first voice to go to hell. But then, where was he, after all? In a little piece of hell in south China. And a Jew, to boot!

He scratched his ear and ran his palm over his hair. He found this short Army haircut hard to get used to, even after several months! But, he supposed, its shortness hid the premature gray that was creeping in. His face, even with the daily workouts, was dominated by baby fat - no hint of cheekbones was visible beneath the smooth shaved skin; his nose was bony thin, like his mother's, hooking down slightly at the end. As a child, his green eyes had been wide and curious but were now small and darting and fearful. He had chosen his friends well, steering clear of the other Jewish GIs who had tried to befriend him, instead seeking out the toughest, hardest drinking men he could find.

Joining them usually guaranteed against being their victims.

One of the two teenage girls on the blanket down near the water was singing a rhyming verse. The second girl spied the three Army buddies and slapped her friend's shoulder, embarrassed and giggling.

Well, this wasn't so bad, then. Coupla fellas from Chicago and a case of beer in a park. Chinese babes all around, probably starry-eyed at the uniform on his back. "Lookit 'em," said McPhee, his sandy hair peeking out below the brim of the green

differences in objectives and ethnic needs of the two national groups led to its demise in 1925. About the same time, L.Y. Gershevich, one of the prominent leaders of the Jewish community, saw the need to establish a school for the less affluent Jews, who could not afford the high tuition fees of the British and French schools. Together with other prominent members of the Jewish community, he decided to establish a low-tuition school for Jewish children. The Organizing Committee sent an invitation to A.S. Izgur in Harbin to come to Tientsin to organize and head the school. But the active Jewish cultural life in Harbin, and its absence in Tientsin, kept A.S. Izgur from accepting the invitation, and he recommended L.D. Greenfield for the post.

In September 1925 the Tientsin Jewish School opened under Mr. L.D. Greenfield's leadership. That first year there were 27 pupils and four teachers (Mr. Greenfield, Miss S.A. Birulin, Mrs. Eglstrom and Mrs. Sauer). Unfortunately, the initial organizers limited admission to needy children, whose parents could not afford the regular tuition, and the early reputation of the Tientsin Jewish School as a charity school impeded its development. It took close to fifteen years to change the image of the school - and only by the late 1930s was the school recognized as one of the best middle schools of the city.

Mr. Greenfield later left China for the US. In 1934 Mr. A.S. Izgur, first sought after in 1925, took over as the Headmaster of the School.

Under Izgur's headship the school flourished - the number of students grew to 130 in 1938; it expanded its program, its curriculum, and its teaching staff. Part of the story is told in the following segments.

TJS - An Overview

by Sana Auswaks

It was affectionately known as the TJS. Able and devoted staff, sound curriculum, excellent scholastic record, a building large enough to accommodate all classes, enrollment of non-Jewish students (the non-discrimination policy opened the school to students as well as staff of all nationalities) and TJS was well away.

When I enrolled in the autumn of 1939 (after the great flood) there were two kindergarten grades plus seven regular grades,

and the school prepared its students for the Cambridge Preliminary School Certificate examinations. In 1941 additional classes were added and the Cambridge Junior School certificate was offered, and eventually the Senior School Certificate. Good results in the latter meant an automatic bestowal of a London University Matriculation Certificate, which entitled the recipient to admission into any university in Britain or the empire.

There were the standard three terms, September to Hanukkah, Hanukkah to Passover, and Passover to the Summer vacation of two months, with short intervals between terms for holidays. Moslem & Christian (including Russian Orthodox) children were given their holidays. The end of the school year was marked by a ceremony in which graduates received their graduation certificates and the rest of us received certificates to mark our passage from one class to the next.

I think that I took final exams in 14 subjects. The great burden was having to do five languages. Everyone was enthusiastic about studying English, nobody minded very much studying Russian and Hebrew was not very popular, nobody wanted to study Chinese on the grounds that were all going to leave China anyway, and everyone hated studying Japanese. All languages and subjects were mandatory. There were no options.

The main curriculum was the Cambridge School Certificate at Junior and Senior levels, but once the Communists got closer, the Soviet ten-year high school curriculum was added to prevent trouble and a possible Soviet takeover. Most subjects were taught in English, but Mr. Bartashev could not teach in English, so physics and chemistry were taught in Russian. Moses Nachtman taught Math in English, so we were well prepared for these in the Cambridge exams.

There was also a different approach to teaching literature - the English method was to study a limited number of texts, each one studied individually, while the Russian method was historical; we didn't actually have to read all the books we studied, so long as we knew where they fit in the development of Russian literature.

There were extracurricular activities. There was an active sports program, with an an-

nual sports day on Lag B'Omer. The school had football (soccer) teams at several levels. There was embroidery and sewing (for girls as well as boys). There was an awful school choir, and there actually was a TJS songbook. Miss Hamada won our hearts by wearing kimono and obi in class and teaching us origami.

The staff was as good as anywhere in the world. English was taught superbly - for which may the school be blessed forever. The teachers were outstanding and devoted to their task - we never had the impression that they regarded teaching as a burden. As time went on the school actually used its own graduates as teachers.

This was a cosmopolitan school. There was a Russian Jewish majority, but prior to the war there was a small sprinkling of other nationalities, particularly from the poor segments of the population, because if the family couldn't afford the fees, the school arranged for a partial scholarship or waived the fees completely. This applied to all pupils without regard to race, religion, or nationality. After the war began and some of the schools were closed by the Japanese, students included Russians, Hindus, Koreans, Chinese, Gypsies, among others.

The school died slowly but fought every inch of the way. Once the US Marines left in 1947/1948 it was evident to everyone that our days were numbered. There was a mass migration - people were leaving wherever they could, but getting visas for stateless persons or Soviet citizens was extremely difficult. Day after day there were fewer Jews left in Tientsin. People often left without saying goodbye, such was the fear of the new regime and the Russians on the other side of the river (the site of the old Russian Concession). The school staff took salary cuts, parents dug deeper into their pockets even though there was no income. The school was closed down in the academic year 1949-1950, just 24 years after it opened. The Soviet authorities who still reigned across the river decreed that the school was to be handed over to the Russian school. They did not know that the building belonged to a Chinese company, and Soviet writ did not apply to them. All the Russians got were the desks, originally nailed to the floor and which had to be torn up, the cupboards, and part of the school library consisting mostly of English books. Not one student transferred to the Russian school. Larry

Sitsky and I got in one night, assisted by the schoolkeeper, and took out the Jewish books. Some of them went to the Australian Betar, some were lost at sea, and some were in the library of the Jabotinsky Institute in Tel Aviv, when I last saw them.

From a Proud Alumnus

by Emanuel Pratt

Despite the high level of education in the Catholic schools, very few Jewish children attended them, though Jewish pupils were not obliged to participate in the religious services.

The most prestigious and the largest was Tientsin Grammar School (TGS), run as a British grammar school preparing its students for the Cambridge Senior School Certificate Examinations, passing which entitled the student to be admitted to English Universities.

However, there was a serious problem for the Jewish and Russian pupils there: the English students considered the non-English boys and girls as foreigners and a sort of second class citizens.

I still cannot write about the Tientsin Jewish School without a certain excitement. This was **our school**. Free, open and foremost – **Jewish**. The teaching level was no lower than that of the TGS. It adopted a program similar to that of TGS, and in addition to the English school curriculum, we studied Hebrew, geography of Palestine, contemporary Hebrew literature, Russian literature, and the basics of the Chinese language.

Neither can I forget the image of our Chinese teacher, Zhu hsien-shen (that is Teacher Zhu for Zhukov), a tall, powerful man, with a typical Russian countenance (and accent), he was a veteran Chinese scholar, behaving in the best tradition of Confucian ceremonial politeness (which of course drew numerous jokes and imitations on the part of his hsu shen – his pupils). He taught me my first 600 Chinese characters. I am certain that nowadays one does not often meet teachers like our lecturer in Russian literature. He used to stay with a group of enthusiasts after lessons and speak of various Russian authors and their favorite protagonists. He loved Russian literature and succeeded in planting this live in the hearts of some of us.

Yes, we alumni of the good old Tientsin Jewish School may be proud of our Alma Mater.

Discussion of Commercial Character of the Jewish People

(continued from page 1)

internal production and the objective condition of being “like the spokes of a wheel,” caused Canaan to occupy an important place in the history of West Asian trade, and here, “The coastal plain was in ancient days a highway for armies and merchandise passing from the empires of the Tigris-Euphrates valleys to those of the Nile Delta.”¹ When the Hebrews entered Canaan, Canaan culture mingled with the Hebrew culture, and many Canaanites were merchants famous far and wide, and had long engaged in the transportation of goods between the two rivers and the Mediterranean coast. The wealth of the merchants was enough to draw in the Hebrews who had not yet entirely cast off the customs of the nomadic life, and there were among them quite a few who learned from the Canaanites to be merchants, to engage in the trade of oil, perfumes and other handicrafts, and to accumulate their very first experience of mercantile activity. After this, the Jewish commercial activity increased daily, and coming to Roman times, Jewish trading partners had already penetrated to Arabia, India and Africa.

The early commercial activities of the Hebrews is already reflected in the Bible. After this, the Talmud, which was compiled between the 5th century BCE and the 5th century CE, has more systematic and more plentiful records on commercial activities, and even already has the sprouts of rationalizing and standardizing mercantile commerce; this is most importantly embodied in the following points: 1. The Talmud teaches the seamen to prize gold coins and to value the self. In the Talmud there are many maxims and aphorisms, such as “When gold coins making a clanking sound, people will immediately stop saying bad things about you;” “the Bible radiates rays of light, but gold coins send out warmth;” “money is neither evil nor a curse, it is a blessing to people,” and so on. It is apparent that starting from the appearance of a materialistic (or utilitarian) motive, Jews very early highly esteemed the usefulness of money. At the same time, the Talmud also taught people to pay attention to pragmatism, self-esteem, and to seek an amalgam of reason/morality and actual life. The Talmud fully places emphasis on this theory of self-esteem, and of course this merged with the commercial viewpoint, so that the Jews considered

self advantage as the core of their commercial viewpoint.² Secondly, the Talmud emphasizes the principle of honesty in transactions, with all sorts of demands on the merchant; such as in making sales, it forbids deceitful statements. For example, one should not purposely make up slaves to look younger in order to get a higher price; one should not add color to domestic animals in order to cheat the buyer; one ought not add color to utensils to make old ones look new, and so forth. As the question of prices, it advocates protecting the interest of the buyer; if the buyer is unaware of the situation and is cheated by the seller, causing the price to be higher than 10% above the general level, the Talmud judges that this exchange automatically is null and void. If the quality of the commercial item is deceptive, the buyer can also demand to return the goods. As for measurements, the Talmud strongly demands correctness; if using a measurement of quantity, one should not leave anything on the bottom, and it demands that the bottom of the weights be regularly clean, in order to guarantee the accuracy of the measurement. Thirdly, the Talmud advocates fair competition; for example, it stipulates that one must not open a store next to another selling the same goods, and one must not rush to purchase some goods which another person has already decided to buy, and so forth. At a time when most settled people in the world were engaged in agriculture, the Talmud already to a large degree was instilling the Jews with commercial attitudes about legitimate profits and fair trading practices, and also had begun to meld moral standards with laws, and this is enough to demonstrate the foresight of the Jewish people. According to the Jewish law, children from the age of three and up were to begin studying the Talmud, and adults were to read it daily; every time they finished reading a chapter there was to be a celebration. In this manner, the commercial attitudes of the Talmud naturally influenced the thinking and actions of the Jews, and from a young age it fostered their commercial consciousness.

If one says that the Jews in ancient times had as their center a specific place in which to pursue their commercial activities, then the exodus moved them in the true sense of the word into the world market, and their scattered existence aided them in becoming the bearers of world trade. Before spreading to Europe, most Jews lived in Arab states, and most Arab cities had Jewish quarters, carrying on many trades,

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Hsiang laughed loud and long. “If you don’t understand that, I don’t know if I want to join your study groups anymore. I call them foreign devils because that’s what they are, and I would take their money because they would give it.” He laughed and Chen cackled too, then looked around self-consciously and shrugged, allowing Hsiang to drape an arm around his shoulder and lead him away.

Forty feet into the woods, Song Hongai leaned back against the tree and pulled Lin Teu closer to him. He knew he was attractive, his hair was short and neat, his body muscular and lean. Even his face was athletic, his cheekbones held high by muscles that descended alongside his mouth and strong jaw to form ridges in his neck. The woods were dark enough so that no one more than a few meters away could see them. He kissed her again and she rubbed her hands softly up and down the sides of his legs.

“In a few years,” he whispered, “we will be able to have our houseboat on the Chiang Jiang. We will eat fish and whatever we trade for or our sons work for.”

She squirmed in his arms. Lin Teu was only fifteen, small and dark. She spoke more with her eyes than with words. “Shouldn’t we have a daughter to help in the house?”

“We’ll be in a boat, remember? We’ll all help with the work! And we’ll be an integral part of the town, trading our fish and our work for services and we won’t save anything but it’ll be a fine life.”

“I almost believe you!” Lin gave a short breath of laughter against Songai’s throat. “You’ll help to wash our clothes daily? You’ll help wash our children and put the nets out? I suspect you may change your mind about a daughter once you’ve done your share of housework.” She started to laugh but frowned suddenly. “I love your stories, Hongai, but a lot will have to happen before we have that boat.”

This was what attracted him to her. So many girls were subordinate in the old way; and if asked he would have claimed to have preferred that. Lin Teu looked him in the eye. Her bearing was secure, sure, even defiant. Her short hair was a guarantee, she claimed, against ever having to wear a braid, the universal symbol of subservience.

“Oh, it will happen,” he said easily. “People are joining together. You’ll see, Tee. Our future will come about naturally and before you realize it, we will be fighting the birds that crowd around the back of our boat instead of the Japanese. The new ways will catch on like fire to bamboo.”

As Hongai kissed her and she felt his hands caress her back, Lin Teu hoped he was right but was not nearly so sure.

Sometime in 1942, an argument took place in a large brick house in the Flatbush section of Brooklyn.

“No! You don’t understand,” Henry was saying. “No matter how many times I explain, you still won’t understand. I never wanted a desk job, I don’t want a desk job now, and when I’m in the Army ten years, I still won’t want a desk job. Don’t do me any favors, Pop. You had no business pulling strings.”

His father, who had been reading a Yiddish newspaper at the ornate white dining room table, looked up. “Don’t be such a hero, Hank. You don’t know what you’re getting yourself into. You’ll get out there, with the bullets going this way and that way and you’ll say, “I should have listened to my father.” You say you don’t want, but you’ll want - you’ll see. How can you be so smart and not understand what you’re getting into? Look what’s happening in Europe. I’m reading here that they’re killing Jewish people by the thousands.” The r’s rolled forth from the back of his throat, the Yiddish way; the w’s became v’s. “The rest of the world will see! A crazy man. Well he’s not going to get his hands on my son! Remember, Hanky? Last year, two years ago I said “stay out of the war, it’s Europe’s war” - you heard me, Hanky.” But Henry was at the polished grand piano, picking out a jazz ballad he had heard on the radio, singing to himself, his eyes pensive.

“You heard me?”

“I heard you, pop.”

“And now, something has to be done. But by you? You’re a smart boy - too smart to be a musician or a soldier. Listen to me, Hanky, by next year you’ll be thanking me.”

Henry’s mother and younger sister were on the blue velour couch looking out over

the porch at some boys playing ball in the street. His mother shook her head. Thousands of Jews murdered? Why? A national policy of pogroms? Germany is not Russia. German Jews have influence. They would never allow it.” She shook her head, her lined face, as always, full of kindness. “These are rumors, Morris. Nasty miises. Don’t be so gullible. It’s the newspapers’ job to sell papers, so they say outrageous things.”

Her husband laughed without humor. The chandelier sparkled over his head. “You don’t believe it? Wait, Nettle, you’ll believe it soon.”

“And what’s that supposed to mean?”

“What’s a pogrom?” asked Enid, who was twelve. She shrugged sheepishly, embarrassed at having interrupted so serious a conversation.

“Never mind,” said her mother, wagging a finger at her son. “And you listen to your father. You’ll take a desk job instead of fighting.” Her eyes filled with tears and her voice cracked. “Is it so terrible a thing you should come back after the war?”

Mary Wulin Cha had been screaming for what seemed like hours; her normally strong body was rebelling, turning its strength against her. The other two girls, Loo and Lin Teu, told the boys who waited outside the dorm room to fetch Doctor Han and Chong Lingxiu immediately. Perhaps they could find her family or at least her family doctor.

She was there, in the corner, they pointed. Curled up under that old blanket, drenched in sweat.

“She is having a miscarriage,” Doctor Han said. “Who is she calling for?”

“Her best friend,” Han explained. “Mary spoke of her when she arrived.” He turned to Chong Lingxiu. “You know where to find her friend?”

Chong nodded and hurried out.

A few hours later, Ju Shiyan was kneeling by the side of the bed, kissing Wulin Cha’s wet forehead. “They said you were in pain. But now we’re together. Big sister is here and nothing has changed.” She used her puppet voice and tried not to let small sister see her cry.

Excerpts from *Born of War*, a novel based on the life of Howard Hyman

by David Feldman

[Author's note: Several characters are introduced in these excerpts from the first chapters. Qu Nuli is based on Zhang Yan, the former editor at *China Today*, and Henry Neiberg is based on my Uncle Howard Hyman.]

Chapter 2

Neil Qu laughed and pulled at the blades of grass between his crossed legs. "That's just some story you made up - or perhaps you heard it from Hsiang or Bao. They make up all sorts of things about foreigners."

"No, I promise you," said Chen Liduo, who had, in fact, heard the story from Hsiang. "It's true. The Americans cut the meat out of the animal whole, then cook it, without cutting it up, burning the outside. It's considered a delicacy."

Mary Cha was shocked. Whole cooked animals? Since moving from Professor Han's house to the girls' dormitory she had learned many strange facts and heard about bizarre ideas, but few so strange as what these boys told her!

Wodi overheard and made a face. "Barbaric! I refuse to believe it!"

Chin Chuzi picked up his notebook and looked over his glasses at the students. "Why don't we get back to our discussion," he lisped. "So how might the Liberated Areas benefit from what we have read today? They are no longer under the Japanese thumb and no warlords...."

"Once organized," Loo said, without waiting for her hand to be acknowledged, "they can coordinate farming and food distribution' until—"

Chen Liduo squatted on his heels and squinted at the sun, giggling. "I still think it's the funniest thing I've ever heard. Eating whole waterbuffalo—"

Chuzi raised his voice. "Eating whole waterbuffalo is not what we've come here to discuss."

"No," said Neil Qu. "But it is funny." He leaned back, laughing, on one elbow, then

sat up and brushed the dirt from his arm. Chuzi cleared his throat. "We were discussing an important subject. The Liberated Areas are becoming self sufficient in many—"

Hsiang came loping out of the woods and stopped when he saw the study group. In a moment, he loomed over them. "Liberated Areas, Liberated Areas!" He mimicked Chuzi's voice, which whistled between his teeth. "A man's personal goals are what's important." He lit a cigaret and spat. "Listen, I have another book from an uncle of mine in Chongqing. Have you ever heard of Machiavelli? It deals much more directly with..."

Neil Qu shook his head. "Hsiang, you don't care about anyone but yourself."

Hsiang nodded emphatically. "But that's the point, isn't it? There's no need to..."

Chuzi interrupted. "There is a need because our future is your future. There are so many of us in the same situation - none of us has enough to eat, our fathers or grandfathers are sick, if we have any fathers or grandfathers left at all. We have to learn to work together or it will always be like this. And if you think America or Britain will save China, well, look at history, look at the Unequal Treaties, and think. When did anyone else help China? Would even the Americans and British be here if an alliance with China wasn't to their purpose? For once, let's help ourselves. Look at what they did in the north. Just look Hsiang." The S's whistled, but no one laughed. "I'm not asking you to believe any words or ideas. Just look! See for yourself. Medicine, Hsiang. I have friends who have a cousin whose wife's family lives in the Liberated Areas. They eat every day. They have doctors and blankets, Hsiang. Blankets for everyone. No more five or six pressed together under one blanket. Or haven't you ever lived that way?"

Hsiang became quiet and looked hard at Chin. "I have lived that way, Chuzi. And that's why I choose to live for myself. You can stay under that blanket with your two brothers and two sisters. I will work so that I can have my own blanket and my sister can have hers and my brother his. I don't know if all these others will succeed, but I will. That's why I work for myself."

"Numbers," mumbled Neil Qu.

"What was that?" Hsiang asked, dribbling spittle from the side of his lip and bending over so that it dripped away from his body.

"Numbers of people bring success," said Neil Qu. He looked down at the blades of grass between his fingers. "What makes this grass so soft is in the physical aspects of each blade - the height or strength or material - but it is more. It is in the cumulative effect. The effect of numbers. Whatever way we choose, we must choose together. It is our only hope." He felt himself blush. He was unaccustomed to speaking his mind to so many people.

Seeing that this was true, Mary Cha nodded.

But Hsiang laughed, thrusting his large head forward. "Nonsense! Come with me, Chen." He beckoned, a hard smile on his face. "I want to talk to you. Privately."

"If the government is so omnipotent," said Neil Qu, "why were its best men defeated in the mountains by a few barely armed 'bandits'?" "Chen, walk around Kunming, not just Lianda - downtown. Ask people what they think. Ask if they've heard rumors about anyone who was serious about fighting the Japanese. Ask a lot of people. Numbers, Liduo. Think about it." As he spoke, Neil Qu Nuli was convincing himself, and growing up.

Chen got up.

"Chen Liduo, stay with us," said Neil Qu, his voice soft but strong. "We haven't finished our discussion. We need your ideas."

Hsiang flicked his cigaret butt into the woods. "Liduo, remember what I told you about the Americans who eat whole animals? I've learned a few other interesting things about the foreign devils. And I've acquired a few interesting items ... things you might think only a rich man might have."

Neil Qu called, "Kunming will be at the forefront. We'll march side by side into New China. No more rape of Nanking. No more landlords or thugs. The Kung demonstrations were a beginning, Liduo. The numbers are growing."

Zhou Wodi smiled, showing his teeth, which were crooked and yellow. He pointed a finger. "Why do you call them foreign devils, Hsiang, if you want so desperately to be their allies and take their money?"

active in all sorts of markets. One may say that the rise of Islam provided the Jewish merchants with an extremely rare opportunity to expand. Since Islam and Christianity for a long period were at loggerheads, especially since there appeared two large states on the shores of the Mediterranean which was the heart of east-west trade - the Christian Carolignian state and the Islamic Arabia, and because they often came to blows over commercial interests, merchants of one faith did not dare to enter the territory of the other faith, and so trade between Europe and Asia was all but broken off. At this time, Jews very logically acted as the intermediaries of east-west trade, they had the help of a common language - the Hebrew language took on the mission of the merchants of the world. "[I]n the ninth century [Hebrew] had already become the principal international language used in commercial transactions between Paris and Baghdad or Cairo."³ Jews of the time were active in Spain, France, Tunis and other places, "[T]he Jews played a very active role in the Mediterranean and intercontinental trade, and in Western Christian countries they first appeared as a settlement of international merchants."⁴ At every large port they set up their own agents and formed an enormous commercial network which had its own system and excluded outsiders, and which guaranteed the smooth conduct of long-distance trade. In mid-century western, eastern and northern Europe, the Jews all promoted to different degrees the development of the local trading activity. In the tenth to the eleventh centuries, the Jews were almost the only travelling merchants in the Christian countries of northern Europe, and they monopolized the foreign trade of those places. Around the twelfth century, Jews dwelt in almost all trade centers of France and Germany, and they commonly formed large companies of merchants to carry on trading activities with other areas. "For France and Germany, this was the era of the expansion of indigenous trade and industry, of the rise of towns and the building of spectacular cathedrals; the Jew . . . prepared the way for this effort, having in one sense made it possible."⁵ In the Duchy of Kiev, in order to develop the trade between Russia and Byzantium, the Jews performed extraordinary efforts; in Poland Jewish merchants "brought in many kinds of commodities . . . and also brought out all sorts of commodities to Hungary, Moravia and to other places."⁶ In Holland and England, Jews "not only promoted the rise of cities," but also "played an impor-

tant part within the newly expanding capitalism of the period."⁷ In recent times, with the rapid development of the capitalist economy, the strength of the European Jews' capital has been increasingly great. The Jews have relied on their traditional business superiority to invest heavily in industry, in commerce and in the transportation business and so have reaped enormous profits. It was especially the descendants of the palace Jews who played such an extremely important role in the development of the financial centers in Frankfurt, Hamburg, London, Paris, Berlin, Vienna and St. Petersburg. In the 20th century, the Jews are even more known for their wealth. In Germany, as an example, before Hitler ascended to power, there were some 500,000 Jews, which represented 1% of the population, but their income represented 1/16th of the national income. In March, 1938, after Germany swallowed up Austria, in order to reach an anticipated financial target, they decided to levy a high property tax on the Jews, and according to the viewpoint of the Nazi government which managed it at the time, the Jewish property was an extremely large amount, and if it were possible for the state to control it, "the Finance Ministry could arrive at a tax rate without much difficulty."⁸ In the United States at present, the Jews are the rich among the rich, and Stanford University's economist Thomas Sowell calculated in the 1980's that "Jewish family incomes are the highest of any large ethnic group in the United States - 72 percent above the national average . . . Even Jewish families with no one working have higher incomes than other families with no one working."⁹ The sociologist Andrew M. Greeley in the 1970's pointed out that Jews "have become in any measure one could care to choose the most successful group in American society."¹⁰

The destiny which binds the Jews and capitalism is not only reflected in the production and accumulation of material wealth but it also is embodied in the creation and contribution to economic theory and economic thought. The spirit of rationalizing commerce which is embodied in the Jewish Bible and in the Talmud is recognized as the source of the spirit of capitalism. Not only that, but Jews have made an unobliterable contribution to many areas of capitalism such as the process of commercial movement, the mode of industrial organization, and the system of financial growth. As of today, "there is no other group in the world like the Jews who from

the very beginning had such close connections, such success, and such a foremost identity with the development of commerce in human society."¹¹ Thus, Europeans have a saying, "Heathens promote the spirit of commerce." Marx, in his "A World without Jews," opined that the embryo of modern society was located within the "Jewish spirit," that "[T]he real nature of the Jew is amply fulfilled in bourgeoisie society." And "[T]he Jewish spirit's becoming the practical spirit of the Christian peoples . . ."¹²

II. The Basis of the Formation of the Commercial Character

The reasons why the Jews are thus able to be adept in making money and are so engrossed in finances, is not to be explained by some Heaven granted intelligence. The formation of this commercial character above all benefits from the formation of a unique view of money which the traditional Hebrew culture fosters.

1. The Special Sense that Jews have about Money - The Basis of the Culture of the Commercial Character

In the Hebrew Bible there is an enormous importance attached to the value and usefulness of money, such as to cause the Jews to be able to use a sort of confident composure in pursuing wealth and managing money matters. In their process of creating such financial marvels, the phrase "Jews and money" has become a universal topic of conversation, and Marx in his "A World without Jews," also drew a picture of the Jews and money: "Money is the zealous one God of Israel, beside which no other God may stand."¹³ One cannot deny that for a long time the Jews who have always existed as a mercantile people in truth have a stronger awareness of finances and commerce and sense of profits. Still, what ought not be overlooked is that money in their eyes is not the material wealth in the general sense, but is their protective talisman and means of survival, and is their ticket to enter the arena of life. For them here, money is not just an economic concept but also holds a rich meaning in religion, society, ethnicity and history, "Perhaps money is to Jews what [aggression and] territoriality is to other national groups." "They considered [money] just as essential to their material being as one God was to their spiritual being." "For the Jew, money is safety, a tool of survival. Over the years, the manipulation, earning, creation, and saving of money has been raised to a fine art - the result of defensive

social conduct, which is passed from generation to generation."¹⁴ Perhaps any people with the same experience would have formed this sort of attitude. Gerald Krefetz has written, "Edouard Drumont, a nineteenth century Frenchman, declared that 'anti-Semitism is an economic war.' Throughout history, Jews have realized that they must not lose this war. To put it another way, whenever Jews were not economically successful and financially indispensable, they were dismissed, expelled, or murdered. It has been incumbent upon them to succeed."¹⁵ For Jews to have this sort of special understanding about money, it fulfilled over a long period of time a very realistic function, and the pursuit of wealth became for Jews a deep-felt motivation which could not be denied.

2. The Diaspora and Urbanization – The Internal Factors of the Commercial Character

Anciently the Jews were farmers and herdsmen, but as they lived in a center for international trade – at the eastern end of the Mediterranean Sea, where merchants crowded in from all directions, Canaanites, Syrians, Greeks, Egyptians – the frenetic commercial activity had an enormous impact on the Jews. From the first century, after they were expelled from their homeland, in the course of the dispersal of their people, Jews frequently enjoyed seeking city life. They frequently settled in a city or in the outskirts of a city, and completely devoted themselves to trading activities. Coming to the early Middle Ages, the Jews already basically had completed the urbanization of their population distribution and economic structure. For example, in the Moslem world, the cities had a definite significance in the countries' cultural life, and "the Jews rapidly became inseparable from the city-dwellers, and becoming merchants and craftsmen, they together with the high ministers and nobility were the newest embodiment of the flourishing culture. Agriculture gradually no longer had any use among the Jews."¹⁶

The Jews during their dispersion manifested clearly the characteristics of urbanization deriving from that pattern of being accustomed to urban life and also from their accumulating a rich experience of being engaged in urban management activities. As with the Jews who came to China at various times, no matter whether they were short-term merchants or whether they settled for long periods, all were based in cities, and from what later has been

learned of the traces they left, for the most part they congregated in cities which were convenient for communication, such as Kaifeng, Guangzhou (Canton), Ningxia, Dunhuang, Beijing, Luoyang, Hangzhou, Ningbo, Yangzhou, Nanjing, Quanzhou, Shanghai, Harbin, and Tianjin. The urban nature of the Jewish population in America is also very clear; they for the most part live in some large cities, such as New York with 2,000,000, which is the city with the largest Jewish population in the world; further, Los Angeles has 500,000, Philadelphia has 300,000, Chicago has 260,000, Miami has 230,000, Boston 170,000; in all, there are 69 cities in America in which the Jewish population exceeds 10,000.

In general, because they are so scattered, commerce becomes the most suitable profession of Jews, and it is also this profession which could permit them in a very short time to escape from all sorts of unfavorable surroundings and to seek a new place where they could settle down and get on with their lives; and it was that characteristic of urbanized living and their engaging in commercial activities which also provided the spatial aspect and convenient conditions. Precisely as a Western scholar has said, "The Jews seem to play a disproportionate part for two reasons: the Jews . . . are the most urban, the most city-loving, of all peoples, and the favored occupations bring them into most direct contact with the great consuming public . . . The proclivity of the Jews for finance, trade, and exchange has been frequently noticed . . . and the concentration of Jews in the cities is a present as well as an historical fact."¹⁷

3. Expulsion from European Society – External Stimuli for their Special Commercial Traits

At the beginning of the Middle Ages, when a large number of Jews entered Europe which was very weak in its commodity economy, many of them took up agriculture. However, because the Christians did not allow the Jews or their helpers to work on Sundays, and the Jews had their own Sabbath when they could not work, that meant that there were two days when they had to stop working, and this adversely affected their agricultural production. On top of that the laws of some countries, especially that of the Visigoths, did not permit Jews to own land, and that would surely have given the Jews a constant sense of unease. Without any prospect of obtain-

ing real estate – land – and further confronted with danger of banishment, the Jews gradually abandoned that precarious and difficult agricultural occupation, and one after the other went into the area of becoming craftsmen.

If one takes the Germans of that early Medieval period as a basis of comparison, the Jews who came into Europe had a grasp of a relatively high level of craft skills. They brought with them into Europe this expertise from various places of Africa and Asia, especially what they had learned in the Arabic kingdoms, such skills as weaving, embroidery, dyeing, gold and silver smithing, and glass technology, which became their traditional trades, and the highly skilled Jewish craftsmen were welcomed by the nobility of those countries. Still, after the tenth century, following the widespread rise of cities in Europe, the craft guilds monopolized the trades everywhere and the Jews as a heretical element were expelled, and so "After the system of craft guilds in the European Christian states was established everywhere, the Jewish craft enterprises of all sorts were then effectively forbidden."¹⁸

Just at the juncture when the Jews were excluded from the areas of agriculture and the crafts and so became vagrants, the money-lending business became increasingly important, and yet "[a]s the Western Churches progressively sharpened their opposition to money-lending by Christians, a vacuum was created which Jews were invited to fill."¹⁹ From this one can see it was that exclusionary attitude of European societies which propelled the Jews along this path to commerce, and to use the words of Heine, "is it the fault of the Jews that this spirit of business has developed so threateningly among them? The blame lies uniquely with that madness, which in the Middle Ages failed to recognize the significance of industry, considered trade to be something ignoble and monetary transactions even to be ignominious, and which therefore gave into the hands of the Jews the most profitable part of such branches of industry, namely monetary transactions; so that they, excluded from all other occupations, had by necessity to become the refined merchants and bankers."²⁰

II. Questions to be considered when evaluating the commercial character
How is one to evaluate the commercial character of the Jews? For a long time this

Points East

Points East

Sommervogel in a ten-volume edition published in Brussels by Oscar Schepens and in Paris by Alphonse Picard between 1890 and 1909. Henri Cordier included a well-annotated list mainly of Jesuitical accounts in his "Judaisme" section of *Bibliotheca Sinica* (Paris: Librairie de la Societe Asiatique, 1881), vol. 1, pp. 635-38.

³ "Literatur vegn di Yidn in Khine" [Literature about the Jews in China], *Yedies fun Yidishn Visnshaftlekhn Institut* [Newsletter of the Yiddish Scientific Institute] (Vilna) nos. 9-10 (69-70) (November-December, 1937), pp. 32-33. Although Loewenthal's bibliography appeared in a Yiddish-language periodical, the listings are entirely in English, French, German, Italian, and Latin. Meir Mendeleovich Birman, editor of the defunct Harbin Yiddish newspaper, *Der Vayter Mizrekh* [The Far East], provided annotations in Yiddish.

⁴ Michael Pollak, ed. *The Sino-Judaic Bibliographies of Rudolf Loewenthal* (Cincinnati: Hebrew Union College Press, 1988). This volume includes Loewenthal bibliographies published in 1939, 1940, and 1946. Pollak's supplementary volume was published by Hebrew Union College Press in 1993. In 1980 Pollak noted that "Loewenthal's bibliographies, supplemented by the bibliographical listings in Leslie's *Survival*, are the most reliable and detailed guides to the literature dealing with the Chinese Jews yet published." Pollak, *Mandarins, Jews and Missionaries* (Philadelphia: Jewish Publication Society of America, 1980), pp. 356-60.

⁵ Beijing: Beijing daxue chubanshe [Beijing University Press], 1983, reprinted 1991. Pan's bibliography is reproduced in English in Sidney Shapiro, *Jews in Old China* (New York: Hippocrene, 1984), pp. 93-102.

⁶ Wei Qianzhi, "Zhongguo Youtairen dingju Kaifeng shijian kao" [An investigation of the date of Jewish settlement in Kaifeng], *Shixue yuekan* [Historical monthly] (Zhengzhou) no. 5 (whole no. 205 (1993)), pp. 36-41, translated by Roger Des Forges in Jonathan Goldstein, ed., *The Jews of China*. Volume Two: *A Sourcebook and Research Guide* (Armonk, NY and London: M.E. Sharpe Publishers, forthcoming 1999); Wei, "Zhongguo gudai Youtairen de lishi gongxian" [The contributions of the Jews in ancient China], *Shixue Yuekan* no. 3 (whole no. 215) (1995), pp. 23-29; and Wei, "Zhongguo gudai Youtairen xingshi bian hua kao" [An investigation of changes in the family names of the Jews in old China], *Shixue Yuekan* no. 2 (whole no. 226) (1997), pp. 29-35.

A Resource Guide on the Social History of the Jews of Hong Kong

By Caroline B. Pluss (Jewish Historical Society of Hong Kong, 1999)
Reviewed by Rena Krasno

In his introduction to this important bibliography, Dennis A. Leventhal, Sino-Judaic Board member and Chairman of the Jewish Historical Society of Hong Kong, writes:

" . . . what used to be a small distant outpost of the Diaspora has now become the hub of Jewish life in the East and South-east Asia region. It is therefore highly ap-

propriate that an in-depth study of the social history of Hong Kong Jewry has begun at this time . . . "

Dr. Caroline B. Pluss was invited to carry out this task. She is at present a Post-Doctoral Fellow at the Center of Asian Studies, The University of Hong Kong, and a Research Fellow of the Jewish Historical Society of Hong Kong. Her forthcoming work is entitled: *Hong Kong Jewry: A Social History of the Jewish Community of Hong Kong*.

In the course of her research, Dr. Pluss uncovered new, little-known material which she wishes to share with others interested in this field. Her bibliography has now been published as *Occasional Paper No. 1 of the Jewish Historical Society of Hong Kong*.

Covering the period from 1842 to 1998, this bibliography lists 216 newspaper & newsletter articles, 62 books and journal articles, 8 items of private correspondence, 22 private collections of documents, and 51 photographs. Copies of all the materials listed are now archived in the Judaica Library, Jewish Community Centre of Hong Kong.

Copies of the *Resource Guide* are available by mail order, at a cost of US \$10.00 plus shipping, from: General Manager, Jewish Community Centre of Hong Kong; Attn: Book Sales; One Robinson Place; 70 Robinson Road, Mid-levels; Hong Kong

In notes preceding the bibliography, Dr. Pluss gives an interesting detail: "One of the most important documents discovered in the course of my research was a copy of a newspaper photograph showing the *Ohel Leah Synagogue* of Hong Kong at its consecration in 1902. This photograph has provided much sought after "hard" evidence on the exterior of the *Ohel Leah Synagogue* as originally constructed . . . with this photograph, originally published in London, the authenticity of the *Ohel Leah's* flying buttresses as integral parts of the original structure was finally confirmed. . . "

— FILM —

The Port of Last Resort - Zuflucht in Shanghai

By Joan Grossman and Paul Rosdy
Reviewed by Rena Krasno

"Shanghai was a fake, a phony, neither

occidental nor oriental, and yet – God forgive me – she was the most exciting and unique city in the world. She was poison, and the old-time Shanghailanders were addicts who never could free themselves from being in love with her," says former refugee Max Berges.

Joan Grossman and Paul Rosdy in their film, *The Port of Last Resort*, concentrate on the Shanghai segment of Holocaust history. They use old home movies, correspondence, archival footage, photographs and interviews. The result is indeed enlightening. The two film-makers spent four full years following leads all over the world. Financial support came from Austrian arts funds and HBO, which will air the film on a specialty channel.

Grossman and Rosdy's movie concentrates on the story of four Shanghai European refugee survivors: Ernest and Illo Heppner, Fred Fields and Siegmar Simon. "Shanghai was a waiting station" says Mr. Rosdy. "That's really what makes it unique. No one planned to stay there. They just had no other options, so they went and that's what makes this a different story. It's a story of survival."

— FILM —

Jews and Buddhism: Belief Amended, Faith Revealed

USA, 1999, video, 41 minutes
Directors: Bill Chayes and Isaac Solotaroff

This is a timely new work about the spiritual and historical confluence between Buddhism and Judaism. Writers, scholars, and even the first Prime Minister of Israel David Ben Gurion (who practiced Buddhist meditation) remark upon the striking resonance between the two ancient traditions. Allen Ginsberg, who helped to popularize Buddhism in America, plays a central role.

Through powerful archival footage, including a fascinating account of the pilgrimage made by eight Jewish scholars to meet the Dalai Lama in India, this film takes us on an exciting and revealing journey into the spiritual underpinnings of two far-reaching cultures. Included are interviews with Bay Area spiritual leaders Rabbi Alan Lew, Sylvia Boorstein and Jack Kornfeld. They exalt in the way their Jewish identities are enriched by mediation and the way Jewish traditions have flexibly adapted to the influence of Buddhism. Narrated by Sharon Stone.

gest that in the event of a sharp economic downturn, relations between the Chinese and their neighbors may turn in a hostile direction. This has not occurred in Thailand, but Indonesia in early 1998 has seen a number of anti-Chinese riots. As the title of this volume makes clear, they remain "outsiders." In general, I would recommend this volume highly to both those interested in Southeast Asia and Europe and those who wish to learn more about the interaction of economics and nationalism.

Jews and Judaism in Traditional China: A Comprehensive Bibliography.

By Donald Daniel Leslie. Sankt Augustin, Germany; Institut Monumenta Serica; Nettetal, Germany: Steyler Verlag, 1998. (Monumenta Serica Monograph Series vol. 44) 291 pages. ISBN 3-8050-418-4; ISSN 0179-261X DM 65.00

Reviewed by Jonathan Goldstein; State University of West Georgia, Harvard University Fairbank Center, Oxford (Eng.) Centre for Hebrew and Jewish Studies.

[This review is reprinted from *The Journal of Chinese Religions* with permission of *The Journal*.]

Few scholars of Sino-Judaica have a working knowledge of Persian as well as Chinese and Hebrew. Donald Daniel Leslie, a much-published British historian and bibliographer of Kaifeng Jewry who has spent most of his career in Australia, has a command of these three and many other languages.¹ He has now completed what is arguably the most comprehensive expression in a one-hundred-and-forty-six year old bibliographic tradition.

In 1853 Alois and Augustin de Backer launched the field with their inclusion of Jesuitical accounts about Chinese Jewry in their *Bibliothèque des écrivains de la Compagnie de Jésus, ou Notices bibliographiques de Tous les Ouvrages publiés Par les Membres* [Anthology of writers of the Society of Jesus or bibliographical notices of all works published by Society members.]² In 1937 the Yiddish Scientific Institute (YIVO) in Vilna published the first of Rudolf Loewenthal's six multilingual bibliographies about Jews in traditional China.³ Three of these Loewenthal bibliographies were republished in a collection introduced and edited by Michael Pollak, who subsequently wrote *The Jews of Dynastic China: A Criti-*

cal Bibliography as a supplement to his Loewenthal anthology.⁴ The 1983 posthumous publication of Pan Guangdan's *Zhongguo jingnei Youtairen di ruogan lishi wenti: Kaifeng de Zhongguo Youtairen* [Some historical questions about the Jews within Chinese territory: the Chinese Jews of Kaifeng] included an unannotated, chronologically-arranged listing of Chinese, Japanese, and Western-language sources.⁵

Like many earlier works, especially Pollak's, Leslie's is multidisciplinary and meticulously annotated, cross-referenced, and indexed. Unlike most earlier works, Leslie's embraces two vast topics. First, he covers writings by Chinese and Western authors, Jews and non-Jews, about Jewish arrival, settlement, and life in traditional China. Those Jews were primarily but not exclusively Kaifeng residents. They included some obscure eighth century voyagers who left Hebrew inscriptions in Dandan Uiliq and Dunhuang as well as the Radhanites, Jews from a suburb of Baghdad who visited many parts of ninth-century China. Leslie makes no attempt to document the literature about the eighteenth-to-twentieth century migrations to China of American, Levantine, and European Jews, except insofar as those communities interacted with traditional Chinese Jews. Second, Leslie's survey encompasses writings by Chinese of varied backgrounds on Judaism as a theology, a topic distinct from the history of Jewish arrival, travel, or settlement in China.

In his coverage of two major fields, Leslie provides an up-to-date survey of pertinent books, articles, monographs, reference works, edited volumes, conference and symposia proceedings, Festschriften, illustrated exhibition catalogs, serial publications, manuscripts and artifacts. He divides source material into three categories. Part one consists of primary sources arranged in such categories as Hebrew manuscripts or Chinese-language inscriptions upon stelae. Given Leslie's linguistic competence, his coverage of Judaeo-Persian documents is more comprehensive than Pollak's in *The Jews of Dynastic China*, e.g. Pollak has four references to Judaeo-Persian manuscripts whereas Leslie has seventeen, including a comparative table of nine Judaeo-Persian colophons (p. 32). Parts two and three consist of alphabetized and chronological listings of secondary sources including forty three by Leslie himself or in collaboration with others. Chinese, Japanese, and Western-language sources are grouped sepa-

ately. Leslie's classification scheme is more useful to researchers than Pollak's methodology, where in all manner of sources were alphabetized into one huge conglomerate. Leslie's book features sixteen illustrations of bibliographic material as opposed to one in Pollak. Leslie also includes a schematic comparison of Kaifeng Torah scrolls (p. 31). In an era of cost-conscious publishing, Monumenta Serica is to be congratulated for reproducing all these visual items.

There appear to be two flaws in Leslie's otherwise superlative test. First, neither he nor Pollak cite the important recent work of Professor Wei Qianzhi, a Ming-Qing dynasty specialist at Henan University in Kaifeng. Wei has published several articles on the Jews of traditional China.⁶ Second, given the arcane nature of many of the sources cited by Leslie, it would have been helpful to researchers if all references had included the names of publishers and, in the case of obscure journals, cities of publication. Apart from these minor defects, Leslie's volume is now the standard bibliography on both Jews and Judaism in traditional China.

To order contact: Institut Monumenta Serica, Arnold-Janssen-Str. 20, D-53754 St. Augustin, Germany; Tel. +49-2241-237 431; Fax: +49-2241-20 67 70; e-mail: monumenta.serica@t-online.de.

¹ Leslie's earlier works include *The Survival of the Chinese Jews: The Jewish Community of Kaifeng* (Leiden: E.J. Brill, 1972), the most comprehensive scholarly study available on the community's history, religion, and sociology; *The Chinese-Hebrew Memorial Book of the Jewish Community of Kaifeng* (Belconnen, ACT, Australia: Canberra College of Advanced Education, 1984); and, with Joseph Dehergne, *Les Juifs de Chine a travers la correspondance inedite des Jesuites du 18ieme siecle* [The Jews of China through the unedited correspondence of the Jesuits of the eighteenth century.] (In French and English) (Rome: Institutum Historicum S.I.; Paris: Les Belles Lettres, 1980), translated into Chinese by Geng Sheng as *Zhongguo di Youtairen* (Zhengzhou: Zhongzhou guji chubanshe, 1992).

² Earlier bibliographic efforts include Christoph von Murr's "Verzeichniss (sic) der Schriften, welche von den Juden in Sina handeln" [Catalog of publications dealing with the Jews in China] in *Versuch einer Geschichte der Juden in Sina* [An attempt at a history of the Jews in China] Halle: Hendels Verlag, 1806], pp. 5-12 and James Finn's "List of Books Referring to the Jews in China" in *The Jews of China* (London: Wertheim, 1843), pp. Vii-viii. Von Murr lists and annotates twenty titles. Finn cites nineteen. Both lists were chiefly comprised of Roman Catholic missionary accounts in French, Latin, and German. The de Backers' original work (Liege: Grandmont-Donders, 1853) was revised and enlarged by Carlos

has been something difficult to explain in a few words, even becoming a subject which was avoided, in the words of the American economist Krefetz, "Writing about money is never simple, and writing about Jews is fraught with dangers. Writing about money and Jews together is inflammatory no matter how cautiously handled . . . there is no guarantee that some readers will not be perturbed."²¹ If one thinks to have a correct understanding of the commercial character of the Jewish people, this writer believes that one must elaborate on the following viewpoints:

First, in evaluating the commercial character of the Jewish people, one must avoid to the utmost being misled by the "Jewish myth." Jewish history very fully demonstrates that an attachment to money is not always a good thing. In the anti-Semitic dictionary, the technical term "Jewish money" is a very active linguistic root, at any time it may be used together with other words to form many sorts of new words and pretexts. Some people perhaps being dominated by a desire to subjugate, by a desire to possess, or jealousy, or having some other emotional motivation, generally unceasingly create all sorts of myths about Jews and money. As early as 1894 the secret police of Czarist Russia, in order to control the weak and incapable Nicholas II, caused him to believe that the Jews were the empire's greatest enemy, and meticulously created the "sham of the century which has deceived the world," *The Protocols of the Elders of Zionism*,²² which claimed that the Jews had met in Basel, Switzerland, with members of the Freemasons to secretly plot the political collapse of Christian civilization, and economically to control the whole world. *The Protocol of the Elders of Zion* widely circulated in the world and its influence was profound. In the financial spheres in America, England, Germany and France instantly anti-Semites in an uproar one after another attacked "Jews [as] dominating banking and finance, manipulating the world to their own advantage and causing everyone else's failures."²³ After Hitler came to power he even further, with ulterior motives, whipped up public opinion by deliberately exaggerating, so as to create a sensation, and without restraint he sowed discord by saying, "Our present economic structure is the creation of the Jews, and we are placed under their absolute control."²⁴ "The economic conquest of Europe by the Jews was pretty much completed around the turn of the century, and now he began

to safeguard it politically." If one does not see the economic position of the Jews, then the result will be "the ruin of all culture, and finally the madness of the Jew himself."²⁵ It was under this group of extreme anti-Semites that after some time these bizarre myths about the Jews indeed misled many people, and also created difficulties for academic research. Therefore, when considering this question, we must have analytical insight, we must go beyond the appearances to see the inner aspects, we must excel at stripping away the many sorts of delusions created by the anti-Semites and seek out the objective truth.

Secondly, one should avoid mythologizing the Jews, or fantasizing about them. In recent years, following China's opening to the West and the move toward a market economy, and after people, step by step, came to understand more about the Jews, about Jewish history and Jewish culture, and it became fashionable in China for the Jewish manner of doing business in Europe, America and Japan in a twinkling of an eye to become a hot topic, every sort, every form of book revealing the Jews' "secret devices," "exceptional devices," "brilliant devices," "secret of success," "General plan," or "bible for doing business" has flooded the bookstores; this sort of situation is certainly a great boon to what has been for a long time the obscure research in Jewish studies. Chinese always figure that they can understand the various aspects of tactics and dedication as to how the Jews invest money to start an enterprise, negotiate in the market, compete in finances, and the mechanisms for moving stocks. Yet what makes people unhappy is that some writers, perhaps as literary persons finding it difficult to deal with such a subject, begin by catering to the mentality of the readers and pursue the bizarre; perhaps they lack an overall and deep understanding of the Jews and the Jewish people, and therefore when they discuss a question, either make use of or echo some overblown and exaggerated views and historical material, or they make a mystery, a fantasy of the Jews' business sense, as if an omniscient God in a mysterious meeting on Mount Sinai had really secretly communicated to Moses, the ancestor of the Jews, some "divine inexplicable secret." Of course, one cannot deny that the Jews during the long period in which they have carried on business all over the globe, have, in fact, accumulated much general knowledge of the management of finances, such as establishing objectives and seeking out

turning points; taking risks to establish new enterprises and daring to take chances; faithfully observing contracts and taking pains to be trustworthy; giving importance to information and having a command of foreign languages; being astute and magnanimous, and excellent in negotiations; judging well the market and being flexible to change; being good at promoting marketing and focusing on high profits; being highly critical about quality and establishing an image; investing capital in politics and cleverly drawing out profits; adeptly using commercial methods and basing oneself on profit, and so forth. But the Jews certainly do not possess some eternally unchanging "secret mandate," for if the management of business by the Jews were static and unchanging, if there were a "sacred scripture" for correcting and determining the myriad things of the world, well then, the Jewish people would not have been able today to have become this vital and vigorous people; Jewish merchants would not have been able to gain this fine reputation as "the world's eminent businessmen." Therefore we must avoid the bizarre and mysterious, and use a scholar's "basic good sense" to come to understand, to comprehend, to sift through the commercial character of the Jewish people and their experience in financial transactions.

Thirdly, one must avoid thinking in terms of absolutes and one-sidedness. When one is evaluating the commercial traits of the Jewish people, one should exert oneself to have an attitude which is comprehensive, diagnostic and objective in order to analyze the question. For example, when considering the question of "Shylock's image," one must not just look at Shylock's selfishness, narrowness and cruelty, but ought also to look into his deep heartfelt accumulation of a fierce revenge against Christians using the eye for an eye, and then ought to consider the anti-Semitic tendencies in Shakespeare. Further, when fully revealing that aspect of the careful calculation and strict budgeting, and sagacious conduct of financial affairs of the Jews, one also wants to pay attention to their fine tradition of philanthropy and of generous contributions of financial assistance. In affirming that aspect of the wealth and prosperity of the Jews, one still wants to pay attention to the fact that among the Jews there is a very large class of the poor and impoverished. The gap between the poor and rich is one of the obvious characteristics of this mercantile people. In sum, "All peoples are a historical people," and we

can only obtain an objective historical conclusion when we use an historical perspective to analyse such problems.

¹ Abba Eban, *My People; The Story of the Jews* (New York: Behrman House, Inc., 1968), p. 17.

² Yabe Masaaki, "Youtairen tanpanjuezhao (The Negotiating Skill of the Jews), Nanhai Publishing House, 1989," p. 25. [Original Japanese text not seen – Transl.]

³ Eban, p. 163

⁴ H.H. Ben-Sassoon, ed., *A History of the Jewish People* (Cambridge: Harvard University Press, 1976), p. 394.

⁵ Eban, p. 169

⁶ Ben-Sassoon, p. 640

⁷ *Ibid.*, p. 630

⁸ Raul Hilberg, *The Destruction of the European Jews* (New York and London: Holmes and Meier, 1985), vol. 1, p. 136

⁹ Gerald Krefetz, *Jews and Money: The Myths and the Reality* (New Haven: Ticknor and Fields, 1982), p. 8

¹⁰ *Ibid.*

¹¹ Gu Jun, *Yutai shangren* (The Jewish Businessman), Jiangxi Publisher, 1995, pp. 1-2

¹² Karl Marx, *A World without Jews* (New York: Philosophical Library, 1959), 44 and 38.

¹³ Marx, p. 41

¹⁴ Krefetz, pp. 5 and 30

¹⁵ Krefetz, pp. 5-6

A Welcome to Our New Members

The Sino-Judaic Institute welcomes the following new members who participated in the April 18-May 5 Jewish Historical Tour of China, organized by SJI Board member, Dr. Wendy Abraham, and led by SJI Chairman, Arthur H. Rosen. Their donations to the Institute are much appreciated.

Mrs. Eleanor Berg, Fort Lee, NJ

Ernest and Ursula Fruehauf, Munster, IN

Stanley and Natalie Goldman, Los Angeles, CA

Britta Landmesser, Schorndorf, Germany

Herman and Golda Schmidt, Austin, TX

Marshall and Anita Yovits, Indianapolis, IN

Many thanks to Jewish Historical Tours of China for thus far raising \$4,400 for SJI and bringing in almost 50 new members to date.

Dressing Up

(continued from page 1)

"I am ready to start, sir, where am I going to be working?" I presented myself to the assistant manager in the main office. "Come, meet your fellow draftsmen." I was led to a room containing four drafting tables, three of them occupied by Japanese soldiers wearing baggy, dull-green uniforms. They looked at me with solemn expressions – none of them spoke English and my knowledge of Japanese consisted of "Sayonara" and "Banzai."

The job at hand was not all that difficult. Although my training as a draftsman was in the field of architecture, I quickly caught on to drawing the different types of machinery to be moved to a new location. The tools, after all, were the same: T-square, triangles, compass and a sharp pencil.

Somehow I got through the first day, being painfully aware of my shabby clothing. It was good enough working in the dusty warehouse but I looked out of place in the clean drafting office. Next day I donned some of the more respectable garments I had brought along from Austria and drew admiring glances and comments from my fellow workers as I walked through the factory grounds to my more prestigious assignment.

In China, gaining and losing face is a big deal. Being well dressed, having long fingernails with not too much of a suntan, shows a degree of prosperity and proof of not having to work outdoors with one's hands like a common laborer.

According to my co-workers, I was being promoted to a higher job classification. It sounded good – I actually dared to believe it . . .

In a week, the task of finishing the blue prints had been completed and I had to return to my mundane job in the warehouse. No promotion or extra pay.

During my 18-month stay in the factory I learned a lot about paper manufacturing. It also felt good to be a PAPER TIGER, if only for a week.

¹⁶ Xu Xin and Ling Jiyao, eds., *Encyclopedia Judaica* (Shanghai: Renmin chubanshe, 1993), p. 70

¹⁷ Krefetz, p. 26 [citing an article in *Fortune* magazine—Transl.]

¹⁸ 90 Zhongguo Youtaixue yanjiu zonghui ('90 Compendium of Chinese Jewish Studies Research), Shanghai: Sanlian shudian, 1992, p. 173

¹⁹ Eban, p. 164

²⁰ Heinrich Heine, "Shakespeares Frauen und Damen" in *Historisch-kritische Gesamtausgabe der Werke* (Hanburg: Hoffman und Campe, 1993), vol. 10, p. 128. The English translation is from Renate Schlesier, "Homeric Laughter by the Rivers of Babylon: Heinrich Heine and Karl Marx," in Mark H. Gelber, ed., *The Jewish Reception of Heinrich Heine* (Tubingen: Max Niemeyer Verlag, 1992), p. 30. –Transl.—

²¹ Krefetz, Preface, p. 1

²² Zhang Qianhong, "Fuguo zhangzhe yidingshu' yu 20 shiji diFanYoutai zhuyi (*The Protocols of the elders of Zion and 20 Century anti-Semitism*)," *Shixue yuekan* 1993.2, pp. 107-109

²³ Krefetz, p. 48

²⁴ Robert Wistrich, *Hitler's Apocalypse: Jews and the Nazi Legacy* (London: Weidenfeld and Nicolson, 1985). The citation is on page 40 of the Chinese translation, I could not locate it in the original English version. –Transl.—

²⁵ Xitele di mishu zhi shu (The writings of Hitler's secretary)," *Shijieshi yanjiu dongtai* (Trends in Research on World History) 1989.8. [These two quotations are from *Hitler's Secret Book*, translate by Salvator Attanasio, New York: Grove Press, Inc., 1961, pp. 214 and 213. The Chinese translation of the title is mistaken. – Transl.]

BOOK & FILM NOOK

Essential Outsiders: Chinese and Jews in the Modern Transformation of Southeast Asia and Central Europe.

Edited by Daniel Chirot and Anthony Reid. Seattle, Wash.: University of Washington Press, Jackson School Publications in International Studies, 1998. Pp. 368. \$25.00

Reviewed by Walter P. Zenner; University at Albany

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The economic success and political vulnerability of the Overseas Chinese have frequently been compared to that of Jews in Europe and elsewhere. Both groups have been subsumed under rubrics such as "middleman minorities" or "ethnic entrepreneurs." There have been articles that compare a specific Jewish community in one country (Poland or Romania) with a Chinese community in another land (the Philippines or Indonesia), as well as various works which have compared these groups among others. This is the first volume which is specifically devoted to a comparison of Chinese in one region and Jews in another area. The phrase, "essential outsiders," speaks to the central issue of how the Chinese in Southeast Asia and the Jews in Europe played central roles in the lives of these lands, while remaining "strangers." They were "strangers" in Georg Simmel's sense of being inside the society, but not of it.

The volume as a whole conveys a particular viewpoint regarding both groups as well as issues in the sociology of ethnic relations. The two introductory essays by the editors, Daniel Chirot, a Europeanist, and Anthony Reid, an Asia specialist, are the only ones which directly compare the two groups. In Parts Two and Three, there are essays on both Chinese and Jews, while Part Four is devoted exclusively to essays on Chinese business in contemporary Southeast Asia. Although one essay, Victor Karady's article on Hungarian Jewry, brings the story of one Jewish community into the 1990s, the other articles on Jews, by Hillel Kieval and Steven Beller deal with

the late 19th and early 20th centuries . . . For the editors, the issues relating to antisemitism and European Jewry are passe. The dilemmas relating to people who are identified as Chinese are very much part of the present scene in Southeast Asia, having prospered during the recent boom. The articles by Kasian Tejapira, Gary Hamilton and Tony Waters, Linda Y.C. Lim and L.A. Peter Gosling, and Edgar Wickberg portray communities which have become more, rather than less, assertive about their Chinese identity, unlike Chinese in the region in the 1960s . . . The assertiveness of the Chinese may have some relevance for the United States, considering the role attributed to Chinese immigrants to the United States as well as wealthy businessmen of Chinese ancestry, such as the Riadys, in Southeast Asia in the campaign fund-raising scandal of 1996.

The essays by Chirot and Reid, as well as the other contributors, show familiarity with what has been called "entrepreneurial" or "middleman minority" theories. Yet the editors in particular dismiss these theories. Reid writes that the nomenclature used by the North American "middleman minority" theorists is too broad and their lumping together of "status-gap minorities" in developing nations with immigrant small business in the United States is not useful (p. 36). Some of the authors do address these theories head on. Kieval, for instance, uses his essay to refute the economic explanations implicit in most middleman minority theories in accounting for anti-Semitism analyzing propaganda used in 19th Century Central Europe to support accusations that Jews murdered Christian children for ritual purposes was not grounded in either an economic or a medieval theological discourse, but in a modern criminological language. Takashi Shiraishi also places the rise of anti-Sinicism in Indonesia into a larger context. He shows that the Chinese role in the Indonesia colonial economy was not static and that Dutch colonial officials, as well as Indonesian Muslim activists, viewed it differently in various periods. The stress on historical change is a major theme in this book. These two articles go along with the editors' emphasis on a nationalistic framework that excludes Jews and Chinese from the national community as an explanation for the status of these groups. They claim

that the "blood" and "civic" varieties of nationalism explain the different fates of Jews and Chinese during various periods and in different countries.

Whether one comes to this subject matter from the field of "middleman minorities" or from comparative nationalism and ethnic relations, the essays here do provide one with useful comparisons, contrasts and generalizations. For instance, Steven Beller on the Jews of Vienna contrasts "anti-Semitic" Vienna with other Hapsburg cities and populations, such as the Germans of Prague and Hungarian Budapest, where non-Jews were friendlier to Jews than in Vienna. Takashi Shiraishi shows similar changes over time in relations between Chinese and Muslims in Java.

The present climate in Southeast Asia, in which anti-Jewish sentiment is promulgated by Muslims, makes Chinese in the area loath to identify themselves with Jews, as the editors point out. Yet, not only have the Chinese been called "the Jews of Southeast Asia" by outsiders, they have also at times seen themselves in this way [W.P. Zenner, "We are the Jews of...": The Symbolic Encounter of Diaspora Chinese and Jews," in *Points East*, Vol. 8:3:1, pp.3-4, 16-18.]

There are also some roads not taken in this book. The parallels between the wealthy Chinese in Indonesia and Thailand, who have been clients of powerful military elites, and the court Jews of 18th century Central Europe are close, despite the pre-industrial nature of the latter economies. This would be a fruitful field for future research. Yet there are important differences. The global economy plays a much more important role than the emerging "world-system" of the early modern period. In addition, the connections between China, Taiwan, Singapore and the minority Chinese are many stranded. In fact, the opening of mainland China to global capitalism has had a major impact on Chinese in Southeast Asia. Many of the Chinese in this region have now been able to demonstrate their roles as brokers between China and their present homelands, a relationship far different from what it was in the past.

While the authors of the articles in this book write during the boom, several sug-