

中國-猶太學院

JOIN THE SINO-JUDAIC INSTITUTE

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

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

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

Benefactor	\$1,000
*Patron	500
Corporate Patron	500
Corporate Sponsor	250 to 499
Corporate Member	250 to 499
*Sponsor	100
Regular Member	50
Libraries	50
Academic	30
Senior Citizens	25
Students	25

*Those who maintain membership at the Sponsor level will receive a free copy of Michael Pollak's *The Jews of Dynastic China: A Critical Bibliography*. Patrons will receive the above plus a free copy of *Sino-Judaica*.

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

PLEASE PRINT

Name: _____

Address: _____

Home Phone: _____ Work Phone: _____

Fax: _____ E-Mail: _____

Mail to: The Sino-Judaic Institute, 232 Lexington Drive, Menlo Park, CA 94025



Points East

中國-猶太學院

Vol. 22 No. 1
March, 2007

A Publication of the Sino-Judaic Institute

A NEW BRIDGE LINKING CHINESE AND JEWISH CULTURES

Institute of Jewish Studies, Nanjing University
Press Release

A grand dedication ceremony was held on the morning of Nov. 21 at Nanjing University for the relocation of the Institute of Jewish Studies of Nanjing University along with the inauguration of the Director's Room, Conference Hall, Seminar Room, Study Room and Judaica Library.



Nanjing Jewish Studies Institute

Zhou Xian, Vice President of Nanjing University, made a welcome speech on behalf of the University. Xu Xin, Director of the Institute, gave a brief introduction to the history and achievements of the Institute, and expressed his heartfelt gratitude to the donors' support.

Professor Alfred Gottschalk delivered the keynote speech. As a leader of Reform Judaism Movement, he is the honorary Chancellor of Hebrew Union College. In addition, he holds the position of the Chair of the United States Holocaust Memorial Museum's Academic Committee which is appointed by American President.

The Institute is the first research/teaching institution in China dedicated to the study of Judaic subjects that was established totally by Jewish donation from the United States, the Great Britain and Israel. The Diane and Guilford Glazer Fund provided the major funds for the relocation. To express its appreciation, the Institute is renamed the Diane & Glazer Institute of Jewish Studies.

A number of distinguished guests from abroad traveled to Nanjing for the ceremony. Among them are Mr. Arthur Rosen, Chairman of the Board of the Sino-Judaic Institute, Mr. Mattan Lurie, representative of the Glazers, Dr. Beverly Friend and her family from Chicago, and Mr. Jerry Gotel from the London Jewish Cultural Centre.

Also present were scholars and representatives from Jewish Studies institutions in China. They are Professor Xiao Xian, Vice Presi-

(continued on page 4)

JEWISH AND CHINESE DIASPORAS

by Zhang Longxi

excerpted from *Ex/Change*, vol. 16, June 2006

The word "diaspora" in its normative usage indicates the dispersion of Jews and the settling of Jewish communities after the Babylonian captivity, and more generally, it refers to Jews living outside of Palestine or modern Israel. In recent decades, however, discussions of cultures and communities other than the Jewish have often applied the word "diaspora" in a much expanded sense to other minority groups living outside their native land. The term has been rather widely used in such a broad sense with reference to Chinese communities overseas, and it is perhaps time now that we put Jewish and Chinese diasporas together for an examination. Why Jewish and Chinese? What do these minority groups have in common? What implications may the relationship between such diasporas and their host nations have for the future - not only for these minority groups themselves, but for the regions involved and perhaps even for the world at large?

Let us begin by taking a close look at the comparison of the Chinese and the Jews. Many scholars have mentioned King Vajiravudh of Thailand, the chief ideologue of official Thai nationalism in the late nineteenth century and the early twentieth, as one of the first to compare the Chinese with Jews. The Thai king called the Chinese "the Jews of the Orient" with all the implications of age-old anti-Semitic stereotypes; he portrayed the Chinese as "every bit as unscrupulous and as unconscionable as the Jews," and accused them in racist terms of being "aliens by birth, by nature, by sympathy, by language, and finally by choice," as "born intriguers and conspirators."¹ Such a negative comparison, however, was hardly original and had historical roots reaching back to a much earlier time. At the beginning of the seventeenth century, traveling to Java and writing about the Javans and the Chinese in 1602, an English man Edmund Scot already made a similar comparison when he described the Chinese as "living as slaves under [the Javans]," but doing all kinds of work in the country and "suck[ing] away all the wealth of the Land, by reason that the Javans are so idle." He went on to say:

The Javans themselves are very dull and blockish to manage any affairs of a Commonwealth, whereby all strangers goe beyond them that come into their land; and many of the Country of Clyn, which come thither to dwell, doe grow very rich, and rise to great Offices and Dignitie amongst them... especially the Chinese who like Jewes live crooching under them, but rob them of their wealth, and send it to China.²

(continued on page 6)

TABLE OF CONTENTS

Featured Articles:
 A New Bridge Linking Chinese and Jewish Cultures 1
 Jewish & Chinese Diasporas 1
From The Editor 2
To the Editor 2
Articles:
 Excerpts from Xu Xin's Speech 3
 A Spiritual Journey 8
 Opening of Nanjing Center 9
 Boris A. Topas Remembered 9
 Summary of Holocaust Conference 10
 Professor Pan Guang Received Award 12
 Norman Kaplan 12
 Israel Adopts a Village 14
 The Maze 14
 Jewish Doctor Turned "Buddha Savior" 15
Book Nook 13

SJI MEMBERSHIP

Country	Total
United States	211
China	15
Israel	14
Canada	10
England	9
Hong Kong	6
Australia	3
Japan	3
France	1
Germany	1
Indonesia	1
South Africa	1
Switzerland	1
Taiwan	1
TOTAL:	277

FROM THE EDITOR

With this issue, we mark the 22nd year of publication of *Points East*. That stack of paper in human terms equates to my entering this position as a young father and emerging as a grandfather!

It also means that change is afoot at the Sino-Judaic Institute because a number of us have been volunteering for the equivalent of a generation. Al Dien, our beloved and hard-working President, is stepping down as are several Board members. Elections for officers and board members are to be held.

It is a time of both crisis and opportunity.

Since our SJI membership is as far flung as the Jewish and Chinese diasporas, it is impossible to gather together in person to discuss the future of SJI. Instead I invite you to send in your visions for our organization. We will publish the best of these in a future issue.

Also consider volunteering to serve on a committee, or put yourself forward to be nominated to the Board. Remember, we have no way of knowing your interest without your telling us.

This time of year also marks the beginning of the Chinese New Year; that most problematic of years to Jews and Muslims, the year of the pig boar. May the coming year bring us contentment and our world peace.

Anson Laytner

TO THE EDITOR

Perhaps you or another SJI member can assist me in the following:

I am looking to obtain on VHS (not DVD) the following two films: *The Visas That Saved Lives* (ISBN:1-56082-144-2) and *Kaifeng & San'a* (ISBN:1-56082-159-0).

These were available from a company called Ergo Media, Inc. here in Teaneck, NJ, but when I inquired they said everything they had was in DVD and could not help me....

I will of course pay for any expenses...I can also be contacted at 201 837 0489.

Prof. Mark Sommer
 1266 Teaneck Road, Apt. 10A
 Teaneck, NJ 07666

Points East

Anson Laytner, Publisher

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

Letters to the Editor and articles for *Points East* may be sent to:

Preferred Form:
e-mail:Laytner@msn.com

or to: Rabbi Anson Laytner
 1823 East Prospect St.
 Seattle, WA 98112-3307
 fax: 206-322-9141

All other correspondence should be sent to:
 Rena Krasno, Public Affairs
 255 S. Rengstorff, #106
 Mountain View, CA 94040

Points East is published three times a year, in March, July and November.
 Deadlines for submitting material to be included in these issues are January 15th, May 15th and September 15th.

FINANCIAL REPORT AVAILABLE

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

The Sino-Judaic Institute
 232 Lexington Drive
 Menlo Park, CA 94025
 (650) 323-1769

President, Prof. Albert E. Dien
 1st Vice President, Rabbi Joshua Stampfer
 2nd Vice President, Michael Pollak
 Publisher, Rabbi Anson Laytner
 Public Affairs, Rena Krasno
 Treasurer, Shelton Ehrlich
 Counsel, Robert Grodsky

Board of Directors

Arthur H. Rosen, Chair	Rena Krasno
Wendy Abraham, Ed.D.	Rabbi Anson Laytner
Rabbi Arnold Belzer	Prof. Donald Leslie
Mary Cha	Dennis Leventhal
Mark Cohen	Prof. Andrew Plaks
Marshall Denenberg (z'l)	Michael Pollak
Prof. Albert Dien	Prof. Vera Schwarcz
Shelton Ehrlich	Prof. Louis Schwartz
Linda Frank	Elyse Beth Silverberg
Leo Gabow (z'l)	Joshua Singer
Judy Green	Rabbi Joshua Stampfer
Prof. Steve Hochstadt	Rabbi Marvin Tokayer
Phyllis Horal (z'l)	Albert H. Yee
Dr. Ronald L. Kaye	

symbolizing perfect harmony of opposites.

My wall is a maze and as such it can be negotiated—just as relationships between people, countries, and cultures can be negotiated—with some effort. These walls are not impenetrable, and as such indicate a possibility for discourse.

The outer walls will have the names of all the survivors of the war who sought refuge in Shanghai, the thousands of Jewish refugees leaving Nazi Europe. The internal walls will be fitted with audio equipment that will have individual oral histories of today's survivors. At the center will be the Yin Yang, the Yin being a small pond and the Yang being white sand embedded with candles, to represent the many survivors who are now dead...

Gila Lustiger, author of *That's The Way We Are*, has the idea is that every creator is an outsider. My own creative endeavors as an artist continue to pursue a deeper understanding of the implications of exploration of identities formed by dislocation, diaspora and alienation. One of the traditional fields for the study of culture is art history. Therefore it appears logical to use art to reconstruct individual histories, to mesh various cultures and to create a site specific monument.

Monuments are iconic memory keepers, in honor of and in memory of thousands of lives that were saved and, in this particular case, of the Jewish refugees in China, and the respect and admiration the Chinese people deserve. My quest is to find others like myself who are survivors and children of survivors of the Shanghai Ark experience, and to collect their names. In addition I intend to collect at least 100-200 oral histories of former Jewish refugees, which will be embedded in the internal walls on MP3 players. Thus this remarkable portion of the Holocaust History will be memorialized for generations to come.

Jewish Doctor Turned 'Buddha Savior' under Mao

excerpted from YNet News AFP, published: 11.22.06, 13:42

Jakob Rosenfeld, a Viennese physician turned hero of the Chinese revolution, is less well-known than Norman Bethune, a Canadian doctor whose services during

the Sino-Japanese war inspired Mao to write an essay that he later made compulsory reading for his People's Republic.

But the Jewish doctor—or General Luo as he was known in China—was the only one of a handful of foreign volunteers to make it into the upper echelons of the revolutionary army.

"He was even named health minister in the Communist army's provisional government in 1947," Gerd Kaminski, an Austrian expert on Chinese history and the organizer of this new exhibit at Vienna's Jewish Museum, told AFP.

The show is part of a series of events hosted by Austria marking the 35th anniversary of the establishment of diplomatic ties with Beijing in 1971.

Nothing in the background of the young, renowned Viennese gynecologist presaged his future as the "Buddha savior" of the Red Army, as he was nicknamed.

Unlike Bethune, a militant communist who joined Mao as early as 1938, Rosenfeld "aspired only to a comfortable life shuttling between his practice and evenings at the opera," said Kaminski, who has written a book on the Jewish doctor.

Born in 1902 in Lemberg—now Lvov, in western Ukraine, but then part of the Austro-Hungarian empire—Rosenfeld, the son of a non-commissioned officer in the imperial army, narrowly escaped the fate of many Jews in Nazi Germany.

Deported to the concentration camps at Dachau and then Buchenwald, he was released in 1939 on condition that he will leave the Reich within two weeks.

"The only possibility at the time was to board a ship for Shanghai where no visa was necessary to enter the international concession," Kaminski said.

Soon known as "Little Vienna", Shanghai's Jewish neighborhood provided a refuge to some 25,000 European Jews and Rosenfeld quickly opened a practice there.

But following an encounter with a propaganda agent for Comintern, the Soviet-based international communist organization to promote the spread of the proletarian revolution, and after seeing the Chinese persecuted by the Japanese army of occupation, the Austrian decided to join Mao's New Fourth Army in 1941.

The rest is the stuff of legend - endless stories of the young doctor on the frontlines, operating tirelessly on war wounded with only the light from a flashlight. He also waged his own war to improve hygiene and trained dozens of Chinese doctors in the methods of modern medicine.

"He was a great hero and a humanist, admired by the army and the population, who saved thousands of lives and whose role was comparable to that of Bethune," China's ambassador to Austria, Lu Yonghua, told AFP.

Elevated to the rank of general, Rosenfeld tended to the elite in the Communist Party's Central Committee and forged close ties with Liu Shaoqi and Chen Yi, who would later go on to become respectively president and foreign minister of China...

The Austrian "General Luo" chose to remain in China after the fall of the Nazi regime and participated in the Red Army's march on Beijing before returning to Vienna in 1949, the year the People's Republic of China was founded.

Back in Austria, he found a city devastated by war and still rife with anti-Semitism where he could "no longer adapt" following the extermination of his family, he wrote in his diary.

The Jewish doctor tried to return to China in 1950, but without a visa, and had to settle in Israel where he died two years later following heart failure.

"With the new power in place and the beginning of the Korean War, foreigners were not necessarily welcome in China anymore," Kaminski said.

Forgotten after Liu and Chen fell out of favor during the Cultural Revolution in the late 1960s, Rosenfeld was only gradually rehabilitated after Mao's death in 1976. In recent years, however, his "hero" status was restored, thanks in part to Kaminski's efforts.

"Today, he has a statue, a hospital and Beijing's National Museum of China set up an 800-square-metre (8,600 square feet) exhibit in his honor inaugurated by President Hu Jintao," Kaminski noted...

minister and Israeli foreign minister. Two years later, China and Israel set up offices in each other's countries, which paved the ground for the breakthrough.

Kaplan's role did not stop. He contributed funds to the Hebrew University of Jerusalem when he was asked if Hebrew University could help Chinese to do research on leprosy and other infectious diseases and to study firsthand Israel's legendary advances in the field of irrigation. With his assistance and generous support, a Chinese delegation was welcome to visit the university in order to study water irrigation techniques developed at the Hebrew University for use in Israel. Their visit included an extensive survey of Israel's agriculture, and focused on irrigation and greenhouse agriculture. Professor Yona Chen at Hebrew University returned a visit to China. The exchanges were highly meaningful. Kaplan's role was soon recognized. In 1988, he was presented with a prestigious sterling silver 60th Anniversary Medallion of the Hebrew University of Jerusalem. The document says, "The award is presented to you in peace and with the hope of future exchanges in the fields of academics and research between the Hebrew University of Jerusalem and the People's Republic of China."

Since the normalization in 1992, there seemed no necessity for him to play a continuing role as intermediary between China and Israel. However, his enthusiasm in promoting better relations and friendship remains. He started to invest in China and contributes substantial and practical means of trade. He is very supportive of the study of Jewish subjects among Chinese and has befriended many Chinese scholars of Jewish studies. In 1996, he changed his preset schedule in order to come to Nanjing to participate the first international symposium of Jewish culture co-organized by the Center for Jewish Studies and Tel Aviv University.

Today, Kaplan's business in China is expanding. His company, Calcol, Inc., is doing very well in Chinese cities such as Shengzheng and Beijing. When asked to describe his role in breaking down barriers between China and Israel, Kaplan modestly describes himself as a "messenger boy."

Israel Adopts a Village in China

from *Bulletin of Igud Yotzei Sin*, Aug-Sept. 06

A retractable roof, a modern irrigation system and high-quality vegetables. The features of two advanced greenhouses that Israel has designed for a village in the Beijing suburbs. The Israeli Embassy in Beijing yesterday celebrated its 58th Independence Day by adopting the Xiaoliugezhuang village in outskirting Daxing District. The greenhouse project is one part of the cooperation.

"We decided to celebrate our National Day this year in a unique way," said Dr. Yehoyada Haim, Ambassador of Israel, at the project inauguration ceremony held at the village. According to Haim, the Embassy will help X village by introducing advanced methods and technologies in for main fields: agriculture, health, education and community culture. Besides the two newly-built modern greenhouses, Israeli agricultural experts also installed modern pressurized drip irrigations systems in 20 local greenhouses. Local farmers also received 25,000 quality seeds from Israel, along with training and professional consultation. A total of six mobile digital milking machines and data collection software were installed at a family dairy farm....

[The local clinic, serving 5,000 residents, was also upgraded.] In addition, the Israeli Embassy has also helped a regional primary school with about 400 students by establishing a library and a playground, and offered books, computers and tracksuits for children. Chinese Foreign Minister Li Zhaoxing sent a written message Tuesday to Ambassador Haim and expressed his congratulations on the Israeli Independence Day which was celebrated in such a special way in China.

Li said China is on the way to build a harmonious society, with one important task to build a new socialist countryside under the concept of developing in a scientific way.

In a mural painting on the school's gate, renowned Israeli painter Rami Meiri and the school children jointly painted their dreams: an Israeli girl and a Chinese girl

walking together up some stairs. Behind them are green forests, lawns and the Chinese words "Love from Israel".

The Maze: Turning the Shanghai Refugee Experience Into Art

by Esha Xavier-Quinn

My father was an Austrian Jew, who escaped from Dachau and fled to Shanghai...There he met my mother, the descendant of a Portuguese who had married a Chinese woman in Macau. I was born in Shanghai. As a child of the Diasporas, I embraced alienation, displacement, fragmentation and loss of identity.

The year that I finally returned to Shanghai, was in 2005, the year of the 50th anniversary of the end of WW II. As a result of this visit to 'Home City', I envisioned a project dedicated to both the Jews and Chinese, commemorating their courage during that difficult period.

My journey back was an attempt to explore, recover, and reconstruct a record of my past and the historic events that created marginalization for both the Diaspora Jews and the Chinese. I left Shanghai with an idea for a project that far surpassed my expectations: A maze to commemorate the Jewish refugee experience in Shanghai. This project has been a priority in my mind ever since.

According to the Swiss psychologist, C.J. Jung: "There must be a trans-conscious disposition in every individual that is able to produce the same or very similar symbols at all times and in places." One of these archetypal symbols is the wall. In China, the wall is the Great Wall of China, which is so large that it is the only man-made structure to be seen from the moon. In Jerusalem, the Wailing Wall is the last wall remaining from Herod's Temple and, even today, a place of worship for Jews. The Berlin Wall symbolized the division of ideologies of democracy and communism. Walls separate, divide, keep out predators, keep in and protect us, make us invisible, keep our privacy, imprison...

The walls I wish to construct are based on the Pa Kua, the octagonal structure of the eight trigrams of the I Ching, the Book of Changes, the center being the Yin Yang,

Excerpts from Xu Xin's Speech at the Dedication of the Institute

We are very happy to gather here for the dedication ceremony for the new location of the Diane and Guilford Glazer Institute of Jewish Studies of Nanjing University. It is our dream come true. As Director of the Institute, I would like to welcome your participation in today's event and to thank you for sharing this important occasion with us.

The Institute of Jewish Studies at Nanjing University was first established in May 1992 in order to meet a growing demand for Judaic studies in China and to promote the study of Jewish subjects among Chinese college students and a better understanding between the two peoples following the establishment of full diplomatic relations between China and Israel in January 1992.

The goals we set for the Institute are as following:

- Organizing and publishing articles and books on Judaism and Jewish subjects;
- Offering pertinent university courses;
- Initiating seminars, public lectures and exhibits to promote a better understanding of Jewish culture and the Jewish people;
- Building a Judaic library for research and study;
- Developing both domestic and international conferences on Judaic studies; and etc.

These are the goals; here are some of our achievements:

· We launched the publication of the first Chinese edition of the *Encyclopedia Judaica*, which became the major reference work for Chinese to study Jewish subjects. Among the many books written or translated by the Institute, we include: *Anti-Semitism: How and Why* and *A History of Jewish Culture* by myself, *Ahad Ha'am, Bible, and Bible Tradition* by Alfred Gottschalk, *The Duden Atlas of Jewish History* by Martin Gilbert, and *The American Jew, 1585-1990: A History* by Jacob Marcus.

· We offer regular courses on Judaism, Jewish history, Jewish culture, and Holocaust studies and enroll MA and Ph.D. students into programs which greatly promote the study of Jewish subjects at the university and college level.



Drs. Gottschalk & Xu Xin

We initiated the study and translation of modern Hebrew literature in the early 1990s and we are one of the first institutions to publish and translate articles and books of modern Hebrew literature for the Chinese reading public.

· We organized international conferences to explore the latest discoveries and development in the field of Judaic studies and to exchange views and achievements among Jewish scholars.

· At Nanjing University, we conducted three-week workshops on Jewish history and culture that have been attended by over 100 Chinese scholars.

· We have built up a Library with over 7,000 volumes on Jewish subjects, which makes it the biggest one in China.

Through these activities, we have established strong international ties with Jewish academic circles and Jewish organizations...

As we celebrate the opening, our heartfelt gratitude goes to a number of institutions and individuals that have made all this possible.

First of all, we are very grateful to Nanjing University and its enlightened leadership for their long-standing endorsements for all our programs and their kind provision of such a modern, beautiful site for us. No doubt this will lay a substantial ground for us to meet a growing demand for Judaic studies in China.

We are equally grateful to all our donors for their most generous gifts for our institute. Though it is not possible to thank each and every specifically, I would be an ingrate if I did not today give special tribute to the following people: the Friend family who are not only responsible for the beginning of Jewish studies program at Nanjing University but also are one of the first to respond to our call for this project. Their continued involvement has been unflagging.

We thank Diane and Guilford Glazer whose most generous underwriting secures the realization of our dream for this new location. Their generosity goes far beyond this building; they provide scholarships and fellowships for our students to study or do research in Israel and, in order to fully express our gratitude and appreciation to the Glazers, the Institute is now renamed The Diane and Guilford Glazer Institute of Jewish Studies.

We must thank Rabbi Arthur Schneier, President of the Appeal of Conscience Foundation and an important friend of the Chinese people, who provided funds for the equipment of our Judaica Library; Varda and Shalom Yorah who established a Study Room at our Institute, not for themselves but to honor Mr. Teddy Kaufman, former resident of the Harbin Jewish Community and President of the Israel-China Association, and Mr. Jerry Gotel, from London Jewish Cultural Centre, whose love of China and passion for the growing of Jewish programs in China generated a generous gift from Mr. Tony Tabatznik of London for two rooms of our Institute.

We are much indebted to Dr. Alfred Gottschalk, Chancellor of Hebrew Union College, a long-time friend, who has traveled more than 10,000 miles to attend the dedication as the keynote speaker and the first Skirball Lecture Fellow to address to us today. In the last 12 years since we first met, he has made the best use of his resources to generate all kinds of support for the growth of our Institute. Besides generating funds and other support, he donated his considerable and valuable personal library for our Institute. It would have been impossible for us to go this far without his support...

We would also like to thank the Simon and Helen Scheuer Family Foundation for providing funds for this very dedication and the Philip and Muriel Berman Foundation for funds to bring Chinese scholars to join this ceremony.

Last but not least, I would like to thank the Sino-Judaic Institute for its long-standing support for our Institute. In the last 20 year since its establishment, it has been doing it utmost to provide necessary support—both substantial and spiritual—for Jewish programs in China. We have benefited a great deal from their efforts.

Ladies and Gentlemen: Today, history is being made. Never before in Chinese history has an institute of Jewish Studies caught so much attention. We take pride in what we have done. We know that having this new location is a reward, a trust and friendship: a reward for what we have done in the last 15 years in promoting the study of Jewish subjects among Chinese, a trust for what we have committed to do in the future, and friendship between our two great people: the Chinese and the Jews.

The advancement of Jewish studies in China has been notable, with a strong impact on Chinese academia. But this is only the beginning. There is still a long way to go and much more to be accomplished.

Therefore, today as we gather here, rather to mark a mission fulfilled, we are opening a new chapter. We are fully aware of challenges faced by Chinese scholars: how to continue to improve our scholarship in general and how to make unique contributions to the scholarly study of Jewish subjects in particular. We will do our very best to upgrade our studies to meet international standards. I am sure that with our efforts and determination—and with your continued support—we will produce fruitful results of value to our colleagues in Jewish studies the world over. Thanks.

A New Bridge Linking Chinese and Jewish Cultures (continued from page 1)

dent of Yunnan University, Professor Zhang Qianhong, Dean of the School of History and Culture of Henan university, Professor Gong Shaopeng, an expert on Middle East affairs from China Foreign Affairs University, and Zhang Meiling, an editor from the magazine *World Education Information* sponsored by the Ministry of Education.

Mr. Kenneth Jarrett, U.S. Consul General in Shanghai, Mr. Amir Lati, Israeli Deputy Consul General in Shanghai, as well as representatives from Jewish communities and corporations in China also attended and spoke at the ceremony.

Donors who were not able to participate in the event sent their congratulatory letters. They are Diane and Guilford Glazer, Rabbi Arthur Schneier, and Varda and Shalom Yoran. Rabbi David Ellenson,

President of Hebrew Union College, and Roberta Lipson, Chairman of Friends of Kehillat Beijing, sent congratulatory letters as well.

The Institute was first founded in 1992 when China established a full diplomatic relationship with Israel in order to meet a growing demand for Judaic studies for the Chinese academic circle in general and to promote the study and teaching of Jewish subjects at Chinese universities in particular. Over the past decade, the Institute has generated fruitful achievements and won an international reputation. Now it serves as a bridge linking Chinese and Jewish cultures and is recognized as a leader in its field and an important resource for information and guidance of Judaic studies in China.

Jewish and Chinese Diasporas (continued from page 1)

As Walter Zenner comments, Edmund Scot "here extended the European stereotype of the Jew to a far-off people and also encapsulated the dichotomy between the 'hardworking, crafty migrant middle-man' and the 'lazy native,' a distinction which persists into Southeast Asia and other parts of the world."³ And then, at the end of the nineteenth century, Warrington Smythe, a British advisor to the Thai government at the time, "saw the Chinese as advancing socially and economically at the expense of the Thais." He again used the same comparison and called the Chinese "the Jews of Siam."⁴ Smythe was in Thailand when Chulalongkorn was king, and Chulalongkorn sent his son, the future King Vajiravudh, to Oxford and Sandhurst for a Western education at a time when anti-Semitic sentiments were quite common in England. Evidently, King Vajiravudh was not the first to put the Chinese and the Jews in a negative comparison, and his prejudice against the Chinese and the Jews was obviously influenced by European anti-Semitism. In his 1914 pamphlet called *The Jews of the Orient*, Vajiravudh defined the Thai or Siamese identity by total exclusion and repression. "One is either a Chinese or a Siamese; no one could be both at the same time, and people who pretend that they are so are apt to be found to be neither," said the King categorically. "We can only count as Siamese those who have *definitely* decided to adopt the Siamese nationality, cutting themselves quite completely from all Chinese association. They

Points East

must throw their lots in with us *absolutely* before we accept them as one of us."⁵ The clear-cut dichotomy between "us" and "them" reveals the mentality of a xenophobic and self-enclosed "blood nationalism," which clearly shows that the "local" or "native" identity is tendentiously constructed against the Chinese as outsiders, negatively compared to the Jews as foreign intruders who are taking over the local economy and society at the expense of the "natives."

Since the Jews and the Chinese had existed in their respective host countries for a very long time before the late nineteenth century, the intensification of anti-Semitism and anti-Sinicism at the turn of the century must have had some specific historical circumstances. The changes related to the transformation of older, more patrimonial economic forms of society to a modern one, and at the same time the rise of nationalism in Europe and the other parts of the world, may give us a clue. As Daniel Chirot argues, "the rise of modern nationalism hardened attitudes toward those newly viewed as outsiders. Entrepreneurial minorities, previously seen as just one more among many specialized ethnic and religious groups that existed in most complex, premodern agrarian societies, now became, in the eyes of the new nationalists, something considerably more threatening."⁶ The xenophobic "blood nationalism" and the exaggerated sense of group identity built on ethnic and racial grounds gave rise to a particularly virulent form of anti-Semitism and anti-Sinicism in the late nineteenth century and the beginning of the twentieth. It is in that context that the negative comparison of the Chinese to the Jews became popular in the conservative rhetoric and nationalist propaganda in Southeast Asia.

The comparison of the Chinese to the Jews, however, does not just come from the negative side of anti-Semitism and anti-Chinese nationalists. For example, Professor Wang Gungwu, who has been most actively involved in the study of overseas Chinese, particularly in Southeast Asia, and has edited two volumes of essays entitled *The Chinese Diaspora*, not only mentioned King Vajiravudh's negative view of the Chinese as "the Jews of the Orient," but also quoted a remark made by Harry Benda, who studied Indonesia, to the effect that "the fate of the Chinese there could be similar to that of the Jews in Germany." Now Harry Benda is a Jewish scholar whose family were victims of

Points East

could be delivered from Israel to China directly. For the next few years, Kaplan played a role in third-party diplomacy and served as a means of the shuttling letters between Israel and China. By so doing, he opened an essential conduit between China and Israel.

In 1984, at Wu's request, Kaplan personally arranged a meeting between Neeman and the Chinese vice-premier of science and technology. An agreement for scientific and academic exchanges between China and Israel evolved. Since then, direct personal exchanges between the two countries were established. Accordingly, Chinese foreign minister Wu Xueqian made the following statement during his visit to Cairo in 1985: "Israeli experts and scholars are allowed to come to China as individuals to attend conferences held in

China." His words publicly legitimized practices that had already taken place, as well as future Sino-Israeli exchanges.

Kaplan also arranged for Wu to visit Hebrew University of Jerusalem and meet Israeli officials privately. In those years, Kaplan not only made connections between Chinese and Israelis, but also generously covered the many expenses of such meetings. He said that he did this strictly as a philanthropist and because, "I feel it's the right thing to do."

Because of these many activities, he won the trust of Chinese and himself became a trusted messenger. In 1988, during his visit to China, he was arranged to meet with senior Chinese

officials. During the meeting, he was informed that China now officially favored full diplomatic relations with Israel. Needless to say, China wanted him to serve as a messenger to announce the good news. He understood the importance and wasted no time in doing so.

Learning about it, Chaim Herzog, President of Israel, thanked him and expressed his gratitude. George Bush, then vice-president of the United States, wrote to him personally and said that he was fascinated by Chinese official observations about full diplomatic relations with Israel and wished him to share it with his national security advisor.

The rest of the world soon witnessed public meetings between the Chinese foreign

(continued)

BOOK NOOK

The Kaifeng Stone Inscriptions: The Legacy of the Jewish Community in Ancient China

by Tiberiu Weisz (2006, iUniverse, Inc. 2021 Pine Lake Road, Suite 100, Lincoln, NE. 68512, <http://www.iuniverse.com>) \$21.95

reviewed by Beverly Friend

Disparities in the translation of even one word can mark a profound difference. Both Anglican Bishop Charles White (author of *Chinese Jews*, 1942, republished in 1966) and scholar Donald Leslie (author of *The Chinese Jewish Community, a Summary*, 1971) translated one of the sentences in the 1489 carved stele of the Kaifeng Jews as a comment from the Emperor to the Jewish settlers, "You have come to our China."

Tiberiu Weisz disagrees, stating that the Chinese character *gui* does not mean "come," but rather "to return." This would shift meaning considerably, moving from the historical possibility that the Jews had arrived in China at that particular historic time (in the Song Dynasty, 960-1279), to the possibility that they had arrived long before and were now returning. (Page 11).

This is just one of the many interesting annotations in a book intended for scholars that proves equally intriguing to laymen. (And what makes it even more pro-

vocative is that the definition of "*gui*" is not clear cut. According to Al Dien of the Sino Judaic Institute, "*gui* in that context does not mean return, but rather to have come to one's proper place, as subservient to the state. The word was often used in seals given to various minority peoples on the borders meaning they were now loyal.")

The task of translating the 1489, 1512 and 1663 carved inscriptions on the stone steles in Kaifeng, China is daunting. The language is 15th century Chinese vernacular, which means no punctuation, and obscure references and annotations. The material is often irreconcilable with accounts of missionaries and travelers. Inconsistencies abound. Facts can not be substantiated. Most important, the inscriptions appear to lack any trace of Judaism.

Weisz's background, his fluency in Chinese and Hebrew as well as his college teaching of Hebrew History and Chinese Religion, provides him with a new and unique approach to the subject. According to Weisz, when the Anglican Bishop originally transcribed and translated the steles into English (in the early 20th century) the results were limited by White's lack of a deeper knowledge of Judaism. This also limited the work of those who built their conclusions based on his work.

Weisz notes: "Bishop White's translation highlighted Confucian and, to some extent, Christian concepts, whereas, my version identified biblical references."

The slim, 119 page book, is divided into two sections, with glossary and bibliography. The first 56 pages deal with the inscriptions themselves, a line by line annotated translation. The second, historically fascinating, half covers what the inscriptions tell us, with specific sections on Sacrifice and Prayers; Levites and Cohanim; the Temple; History—including Early Encounters, the Han Dynasty and the Song Court—and ultimate Assimilation. For anyone interested in the Jews of Kaifeng, this is a MUST.

Tiberiu Weisz was interviewed by Rabbi Cohon on his radio show on December 24, 2006 about his book. It can be downloaded from the following site: <http://www.toojewishradio.net/>

Psalms in Marathi

The book of Psalms, Sefer Tehillim, has been translated and transliterated into Marathi. It is available through its author, Rabbi Shmuel Ben-Shalom (Divekar). For more information contact him at beshalom@netvision.net.il or at the Binyan Israel Institute, P.O. Box 5866, Jerusalem, Israel.

China's relations with Israel and examining the relations between China and Israel and how they are connected to other factors: oil, the Moslem world, and US policies. Similarly, he also analyzed the troubles facing the Sino-Israeli relationship and made suggestions on how to avoid conflicts.

Xu Xin, Director of the Centre for Jewish Studies, Nanjing University, summarized the Holocaust studies in China since 1980s. He thought that Holocaust studies in China developed in such a manner that the studies of the Jewish history and culture led to the studies of anti-Semitism, and the studies of anti-Semitism resulted in the studies of the Holocaust.

To sum up: The Holocaust should not be remembered and studied only by the Jews, but by the world as a whole. Its meaning

and significance should be studied in depth, and the focus of such study and research should relate to why and how it could happen. As such, no effort should be spared to learn about the Holocaust and to come to terms with it, lest it be repeated.

The scholars unanimously agreed that the Holocaust must be remembered both for the sake of the dead and out of concern for the future. However, the task of the survivors is to bear witness, not to render judgment, to bring people together, and not to nourish hate. The scholars concluded that the dignity of person is based on the right to life and individual freedom—freedom of conscience, thought, religion, expression and association; and freedom not to be persecuted or excluded by any form of discrimination or intolerance.

Professor Pan Guang received Austrian Holocaust Memorial Award

On October 17th 2006, the Chinese historian Pan Guang became the first Laureate to receive the Austrian Holocaust Memorial Award (AHMA). The Prize, which was initiated by the founder of the Austrian Holocaust Memorial Service, Dr. Andreas Maislinger, was awarded in the residence of the Austrian Consul-General in Shanghai, Walter Kalteis.



Pan's Award

The AHMA will be awarded every year to candidates outside of Europe who helped to commemorate the tragic crimes of the Holocaust and set signs of the universality of these events and their influence on all mankind. The head of the cultural affairs office of the Austrian Ministry of Foreign Affairs, Ambassador Dr. Emil Brix, underlines that Holocaust research must remain an international issue: "In recent situations, when voices ask for an end of research of these crimes and even start questioning historical facts, it is an important signal that an Austrian NGO initiated such an award."

Professor Pan Guang is active in the research of the Shanghai Holocaust refugees since the founding of the Center for Jewish Studies Shanghai in 1988. His contribution helped to establish diplomatic relationships between Israel and the People's Republic of China and his reputation as scholar in the fields of Jews in Shanghai and Jews in China are respected all over the world. His scientific works, the many publications and his commitment to Holocaust commemoration are recognized by this award.

The laudation was given by Maurice Ohana, President of the Jewish Community in Shanghai. The Jewish Community in Vienna and the Federal Association of Jewish Communities in Austria send their appreciations to Professor Pan Guang. The first Austrian Holocaust Memorial Servant in China, Martin Wallner, said a few words of appreciation.

Norman Kaplan - Linking China and Israel

by Xu Xin

...Although Israel was the first Mid-East country to recognize New China in 1950, it took nearly 40 years to establish normal relations. During those years, especially after 1956, China ignored gestures from Israel for any formal contacts. Therefore, there were almost no official channels for Chinese and Israelis to contact each other. Although the situation began to improve at the end of 1970's, when China adopted her reform and open-door policy, channels, especially between individuals, still needed to be established.

After the normalization, Reuven Merhav, Israeli diplomat and Director General of Foreign Affairs of Israel, wrote gratefully that a number of personalities and organizations were responsible for this positive outcome. Among those who tried and succeeded in breaking through the dead lock one name stands out: Norman C. Kaplan, a personal friend, a native of Cleveland and currently Chairman and President of Calcol, Inc. He played a significant role in breaching the wall of secrecy.

Twenty-two years ago, when Kaplan studied in a graduate program in theoretical physics at Harvard University, he fell in love with Chinese culture and learned to speak excellent Mandarin without an accent. Because of this, he became friendly with post-doctoral candidate Dan-di Wu, the first Chinese physicist to study at Harvard. (Wu's father-in-law was a highly placed Chinese official.) Both Kaplan and Wu believed that Israel and China should become friends and establish normal relations. Their personal friendship developed so well that two kept in touch after they left Harvard. After a few exchanges, Wu requested that Kaplan provide assistance in establishing channels of communication for his Chinese colleagues to contact Israeli scientists.

Pleased to comply, Kaplan forwarded Wu's letter to Yuval Neeman, then science minister of Israel and also a theoretical physicist whom Kaplan had met at Harvard. Neeman wrote a very warm letter to Wu. However, the reply had to be sent first to Cleveland where Kaplan lived and then forwarded to Wu because Israel did not have a postal service agreement with China at that time and no letters

the Holocaust in Czechoslovakia, so his comparison of the Chinese and the Jews certainly does not contain any negative element of anti-Semitic stereotypes. According to Wang Gungwu, Benda "refrained from using the term diaspora in his writings," and Wang himself certainly felt reluctant to use the term "Chinese diaspora."⁷ Wang had his reservations about this term because he wanted to emphasize the diversity of overseas Chinese communities, while the Chinese government from the late Qing dynasty to Mao's time and after had always used the concept of *huaqiao* or Chinese sojourners to "bring about ethnic if not nationalist or racist binding of all Chinese at home and abroad." That creates a big problem for Chinese minorities overseas. "In the countries which have large Chinese minorities," says Wang, "that term had become a major source of the suspicion that the Chinese minorities could never feel loyalty towards their host nations."⁸ Wang worried that the term "Chinese diaspora," like the old term *huaqiao* or Chinese sojourners, might become a falsely unifying term that would obscure the reality of diverse overseas Chinese communities and create tension and problems for those communities in Southeast Asia. Eventually, however, Wang Gungwu accepts the term and maintains that insofar as we fully understand the diversity of Chinese communities in different parts of the world, we may use the term "Chinese diaspora" with necessary caution. "Of course," he says, "it is misleading and politically sensitive for the Chinese to be compared to the Jews in the Muslim world of Southeast Asia, but if the reality makes the comparison appropriate, so be it."⁹ In my view, that comparison is indeed appropriate, for Chinese and Jewish diasporas have characteristics that are so close to one another and live in social and political environments so similar that a Chinese-Jewish comparison is indeed justifiable.

Anthony Reid's idea of "entrepreneurial minorities" might be a good place to start. Reid maintains that the Jews in Central Europe before the war and the Chinese in Southeast Asia are "the two most important entrepreneurial minorities," and by that he means "economically powerful but politically disadvantaged minorities."¹⁰ He argues that the Jews and the Chinese are comparable "in their creative and vulnerable role as 'outsiders at the center' in dynamic processes of change."¹¹ On the creative side, both Jews and the

Chinese are doing remarkably well as entrepreneurial minorities, particularly in finance and trade. In Vienna before the war, as Steven Beller points out, Jews had an enormous impact on many aspects of the Viennese society, "on its high and even its popular culture, and on the city's economy. The idea of Jewish predominance in many key areas of Viennese life was not merely the paranoid invention of febrile anti-Semitic imagination but was based on a social reality confirmed by a few facts and figures."¹² As for the Chinese in Southeast Asia, Eliezer Ayal draws on a May 1997 *Chicago Tribune* report under the title "Chinese Expatriates Dominating Asian Economies," and claims that ethnic Chinese count less than 2 percent of the population in the Philippines, but they own 55 percent of the wealth in the private sector; in Indonesia, the Chinese consist only 3 percent of the nation's population, but they own 70 to 80 percent of the wealth in the private sector. There are similar figures for Vietnam, Thailand and Malaysia, though the percentage of ethnic Chinese in the populations of Thailand and Malaysia is relatively higher. Even allowing some inflation and the unreliable nature of such statistic figures, Ayal concludes, "there is very little doubt that the overseas Chinese are the major players in the economies of SEAC. They have also developed very extensive networks both within the SEAC and across borders. These networks are a major factor in their commercial success and, more recently, in their phenomenally large investments in the newly opening economy of Mainland China."¹³ The idea that overseas Chinese dominate Southeast Asian economies, however, is somewhat exaggerated, and in particular the claim that "the 3% owning 70%" of Indonesia's wealth is the first myth Wang Gungwu tries very hard to dissipate.¹⁴ It is beyond doubt, however, that the overseas Chinese in Southeast Asia are spectacularly successful in business and trade and that they do play a major part in the economic life of those countries. It is also undeniable that the success and affluence of many of the ethnic Chinese in Southeast Asian countries have created tension and conflict between the Chinese minorities and the local majorities.

Indeed, it is the predicament of economic success and political disadvantage that makes the Chinese and the Jews remarkably comparable. As Beller puts it, "it is here that the parallel with the experience of the overseas Chinese in Southeast Asia

becomes all too close and all too relevant." So is the parallel situation of the potential danger of tension and conflict. As Beller says, "the resulting response from the 'native' populaces and political leaderships is, for a historian of Central European Jewry, eerily familiar."¹⁵ It is the negative response from the "native" majority and political leaders in Southeast Asian countries that makes the Chinese minorities vulnerable as "outsiders at the center." In Malaysia, for example, the response takes the form of rather aggressive state intervention, for many policies and government regulations are ostensibly designed to give Malays an upper hand at the expense of the Chinese and the Indians. "Access to educational opportunities, especially at the tertiary level, is rationed to favor Malays," as K.S. Jomo reports.

There has been a similar bias in recruitment and promotions in government service, in public enterprises, and, increasingly, in the private sector as well, especially where government influence exists. The "middle-class" privilege has probably generated the most interethnic animosity, but the area of business privilege is almost equally contentious. Since the 1970s, most business regulation in Malaysia - whether pertaining to the allocation of licenses, permits, shares, and other business opportunities or to the award of tenders and contracts - has favored Malays.¹⁶

Malaysia may have the most blatantly hostile state policies towards the Chinese, but similar conditions exist in Indonesia and the other Southeast Asian countries as well, and it is in reaction to such unfavorable conditions that Chinese business in the region has established what Jomo calls a special idiom: "a Chinese business idiom, or a culture, based on a kind of resistance to state control and the sense that ethnic discrimination is either an existing or at least a potential threat."¹⁷ In this connection, we may recall the restrictions historically imposed on Jewish communities in Europe and the resultant disproportionate over-representation of Jews in finance and commerce. As Beller observes, in premodern and early modern Europe, Jews "had served only particular functions in the economy, as moneylenders and merchants in particular trades, because Christians should not perform such immoral services and Jews, as deniers of Christ, should not be allowed to perform any others. The connection between Jews and money was thus a result

of prejudice that had, however, resulted in a socioeconomic reality whereby finance, especially the finances of many Central European states, was often 'in Jewish hands' to use a loaded phrase."¹⁸

Again, the situation of Chinese entrepreneurial minorities in Southeast Asia is remarkably similar. Walter Zenner's discussion of the "middleman minority," and in particular minority moneylenders in traditional societies, may help us understand the phenomenon of occupational specialization by ethnicity. Despite his own warning against a simple comparison of overseas Chinese with diaspora Jews in terms of similarities alone, Zenner does see the connection between the Jews and the Chinese as moneylenders. "Money-lending was, for a long time, the major economic role played by Jews and Lombards in the economies of Western and Central Europe, as well as by Armenians, Chinese, and certain Indian castes in other parts of the world," says Zenner. "Certainly, the stereotype of the avaricious, almost cannibalistic moneylender, exemplified by Shakespeare's Shylock is a central part of the image of the Jew in European cultures."¹⁹ Because of the risk involved in money-lending and the necessary distance or businesslike impersonality in the relationship between debtor and creditor, the moneylender in traditional societies was very often a stranger, someone from a separate minority group whose ethnicity, language, customs, or religious beliefs might mark them out as the different, the foreign, the expendable outsider. "Thus, Jews and excommunicated Christians provided loans in medieval Christendom, while Chinese were the lenders among the Muslims of Indonesia, Malaysia, and elsewhere."²⁰ But if the middleman minority or the entrepreneurial minority is the product of a combination of social, historical as well as economic factors, we may wonder what is it in the Jewish and Chinese diasporas that makes these minority groups so successful in business and commerce, even in spite of negative majority response and repressive state policies? If we take Shakespeare's Shylock as a highly symbolic example, then Shylock does not, at least in my understanding, simply epitomize avarice and hatred, but he also stands for the persecuted and victimized minority whose plea for a common humanity goes completely unattended. Here we are moving from strictly economic considerations to consideration of social and cultural dimensions.

Perhaps the central issue here, as Reid puts it, "is whether the prominence of entrepreneurial minorities results from economic causes likely to occur in any society at some stage in its transition to capitalism, or whether it is rooted in particularly intractable cultural and political configurations." In the end, he finds that "neither economics nor culture can explain everything."²¹ In my view, economic and cultural aspects are not immune to one another, but economic behavior as a special kind of human behavior is often determined or over-determined by culture and tradition. Indeed, if we consider the important role of culture and tradition, it would not seem so surprising that Jewish and Chinese diaspora communities have behaved very much alike and have very much the same kind of success in finance and commerce, though in many other aspects these two groups have very little in common.²²

In a way, to find a cultural explanation for economic behavior is also what Max Weber tried to do in his famous argument that sought to establish a causal link between a Protestant ethic and the advent of modern capitalism. The Weber thesis is justly famous for providing economic activities with an extremely rich and complex social context, relating the rational behavior in business and manufacturing to psychological determinants and religious beliefs. Of course, Weber made a sharp distinction between what he called the Jewish "pariah capitalism" and the "rational capitalism" developed from Puritan values based on a Protestant ethic, which eventually became the predominant form of social structure in modern times. "The Jews," says Weber, "stood on the side of the politically and speculatively oriented adventurous capitalism; their ethos was, in a word, that of pariah-capitalism. But Puritanism carried the ethos of the rational organization of capital and labour. It took over from the Jewish ethic only what was adapted to this purpose."²³ Similarly, Weber made a sharp contrast between Confucianism and Puritanism in his effort to explain the unique influence of Protestant ethics on modern capitalism and, at the same time, the non-existence of modern capitalism in China. "The Chinese lacked the central, religiously determined, and rational method of life which came from within and which was characteristic of the classical Puritan," Weber argues. "The Chinese did not deliberately cut himself off from the impressions and influences of the 'world' - a world which the

Points East

Puritan sought to control, just as he did himself, by means of a definite and one-sided rational effort of will."²⁴ Thus by differentiating modern capitalism from both the Jewish and the Confucian traditions, Weber made modern capitalism uniquely related to Puritanism or an ascetic Protestantism.

The limited space I have in this short essay does not allow any detailed discussion of the Weber thesis and its validity, but at least a major question can be raised here. In the light of the extraordinary business success of Jewish and Chinese entrepreneurial minorities in Central Europe and Southeast Asia, it becomes rather difficult to sustain the very core of Weber's argument, namely that modern capitalism was necessarily predicated on a cluster of religious values and facilitated by a Protestant ethic. One may wonder, is it possible, and indeed more likely, that economic success is related to secular or non-religious ideas and attitudes rather than religious ones?—as indeed W.D. Rubinstein asks: "whether it was the explicit teachings and doctrines of religious bodies which engendered any ability by its adherents to perform successfully as capitalists, or, on the contrary, whether it was a variety of distinctive group characteristics and salient features unrelated to religion or religious doctrine which might have engendered entrepreneurial success?"²⁵ Rubinstein's own conclusion is that "high marginality combined with high self-esteem may be key characteristics of most groups, which are over-productive, sometimes phenomenally over-productive, in any intellectual or cultural field."²⁶ I would add to these the importance of literacy and education. Even if some of the first generation immigrant entrepreneurs may not be highly educated, the deep respect for learning and the sense of cultural pride are nonetheless present in all successful minority groups. For Jews and the Chinese, that is an obvious point of convergence.

In Vienna before the war, for instance, there was, according to Beller, "a remarkable overrepresentation of Jews in the educational sector. Jews, under 10 percent of the city's population, provided around 30 percent of the city's secondary schoolboys and an even higher percentage among girls receiving secondary education."²⁷ That description may very well suit Chinese minorities in the United States and Canada and many other places. Speaking of Central European Jewry, Vic-

Points East

a specifically Jewish interpretation.

Jerold Gotel, Overseas Director, London Jewish Cultural Centre, analyzed the cause of the Holocaust from the theological perspective. He mentioned that anti-Semitism, which existed in Egyptian and Roman times, didn't become an inveterate thought through Europe until the rise of Christianity and argued that anti-Semitism was the most obvious precondition for Nazi genocide.

Trudy Gold, Chief Executive, London Jewish Cultural Centre, argued that the doctrine and practice of racial exclusion, as applied to Jews, created the essential preconditions for scientifically conducted, industrially organized and bureaucratically managed mass murder. It depended also upon collaborators from countries far beyond the German border and, most of all, upon the indifference of bystanders in every land.

Wolfgang Kaiser, Wansee House, analyzed the cause of the Holocaust from German view. He stressed the crucial role of *volkisch* ideology in creating popular consent for the Nazi regime and preparing the ground for the despoliation and eventual annihilation of the Jews.

Susan Liane Myers, Executive Director, Houston Holocaust Museum, considered that Nazi Germany made enormous effort to integrate anti-Semitism and racism with the socio-biological thought that predated the Nazi regime but informed and underpinned its policies. As a consequence, racial exclusivity legitimated the economic exclusion of the Jews which, in turn, provided precedents for more lethal forms of expulsion. Tall Bruttamn, *Fondation pour la Memoire de la Shoah*, shared the same belief that the racist element in Nazi ideology was derived from anti-Semitism in the attempted genocide. The Jews were killed just because they were judged unfit to inhabit the earth with the Master Race.

The Process of the Holocaust

The scholars paid much attention to the issues such as the role of individuals and groups in perpetrating the mass killings, the willingness and discipline necessary to commit mass murder, the responses of Jews to Nazi persecution in the ghetto and camps, and the atomization of the concentration camp population. Historically, the Wansee meeting has contributed to our knowledge about the process involved

in the design for mass murder. It shows how a murderous elite and the ruling party together with large segment of society which identified with the regime coalesced to execute mass murder.

Wolfgang Kaiser maintained this enormity was a gradual process, from the cutting of old men's beards, the plundering and burning of shops, deportations for forced labor, the establishment of ghettos, to mass murder. According to him, the notion of a people united by blood and mystical ties displaced rival ideas of class unity, and simultaneously, excluded the Jews from society.

Susan Lianes Myer delved into motivations of the bystanders, rescues and perpetrators and offered an insight into the response of the ordinary people. The evil of the Holocaust was accompanied by a suspension of human feeling and of moral judgment.

Robert Rozett admitted that the Jewish resistance to the Nazi onslaught took various forms: revolting, fabricating false papers, publishing clandestine newspapers and sneaking into the camps to help others. He said the efforts of these movements might have been doomed to failure from the start, but Jewish resistance to the Nazis was all the more glorious for its apparent futility, the dignity of life was fiercely vindicated and upheld.

The Consequences of the Holocaust

The study for the post-Holocaust period was a highlight at the conference. Zhang Qianhong surveyed the social and psychological influences of the Holocaust on the Jewish people from four aspects: the psychological suffering of the survivors, the religious introspection as a result of the Holocaust, the subsequent enhancement of Jewish consciousness and the great shock originating from the abandonment of the Jewish people by the western countries. She stressed the Holocaust strengthened Jewish consciousness and promoted promulgation of the political Zionism.

Zhong Zhiqing, Chinese Academy of Social Science, explored how Jewish writers, especially Israeli writers, rethink and reconstruct the Jewish traumatic experience during World War Two and its immediate aftermath, after breaking the psychological taboo in post-war period, particularly after the Eichmann Trial. Joanna Millan, a survivor of the Holocaust, recalled the torment and tortures which so many Jews suffered, and also presented philosophical reflections on the Holocaust, its meaning and its ethical signifi-

cance for the modern world.

The scholars also analyzed the Displaced Person's living conditions and the DP camps after the War. Wolfgang Kaiser noted that most displaced persons returned to the DP camps after they were rescued from the camps, for they had no family, no friends, nowhere to go and they couldn't have a normal life. Robert Rozett contrasted the number of the DP's in the DP camps after the War and made the conclusion that there was a concomitant increase in the number of the DP in the camps because only in the camps, did the Jews feel safe.

The Ways of Teaching the Holocaust

The scholars discussed the ways of teaching the Holocaust from different perspectives according to their fields of studies. They showed and explained approaches to the teaching of the Holocaust through painting, photography, ceramic, collage, drawing and installation. They proposed the use of autobiographies and memories as an aid in teaching Nazi Period. And they noted that a wide variety of interdisciplinary pedagogical tools have also developed for Holocaust studies.

Jews in China

The Jews in China was one of the hottest topics at the conference. Pan Guang, Director of the Centre for Jewish studies, Shanghai SASS, introduced in detail the background, the reason, the route and the living condition of the Jews living in Shanghai. He mentioned that the Jews refugees from Europe were steaming into Shanghai, which became the destination for Jews from countries under Nazi rule. The Chinese people, as well as Chinese government, were very sympathetic to Jewish refugees and took action to assist those helpless Jews in China.

Geng Sheng, Chinese Academy of Social Science, paid much attention to the Jewish communities in Kaifeng in accordance to the investigations, interactions and acknowledgement by Western scholars. He analyzed the disappearance of the Jewish communities in Kaifeng on the basis of mainly the works of the Western scholars.

Yin Gang, Chinese Academy of Social Science, compared the history of the Jews with the Moslems in Kaifeng and dwelled on their different fates in the same historical environment. He also made an initial study of the Jewish communities in China.

Xiao Xian, Vice President of Yunnan University looked back on the evolution of

Mr. Topas died, after more than two decades of cruel suffering, as a result of prolonged Japanese torture].

In the memory of Shanghai Jews who knew him, Boris Abramovich Topas' name will be always be linked with an entire era, a time when Russian Jews were neither numerous enough, nor strong enough to organize themselves into a united body. The simple fact is that during these years, Topas was the single individual to lead Shanghai Jews towards the formation of a Russian Jewish autonomous community, a mission that Shanghai Jews were convinced only he could accomplish. In fact, at a time when stateless Russian Jews were officially incorporated within the (White) Russian Emigrants' Association, Topas alone conducted negotiations for an independent Russian Jewish community. He pressed his case with the Sephardi Jewish Community, the Shanghai Municipal Council and other local authorities. Topas' self-imposed task was a very delicate one and required perseverance combined with political skill. It is without any hesitation that all Shanghai Russian Jews empowered him to represent them, knowing fully that he would defend their rights and lead them to autonomy.

Topas' negotiations for social and political autonomy of the Shanghai Russian Jewish colony were crowned with success in 1937. The Shanghai Ashkenazi Jewish Communal Association was officially founded and approved and registered by the necessary authorities. The Council of the Shanghai Ashkenazi Jewish Communal Association was elected by local Russian Jews in a secret vote. Boris Abramovich Topas became its first president, having received almost unanimous support. The framework of the Community quickly widened to include all aspects of independent communal activities.

In 1941, thanks to the persistence and energy of Boris Topas, an imposing new synagogue was built by the Community on Rue Tenant de la Tour (French Concession.) After World War II, when this building was eventually sold to the government of the People's Republic of China, the Jews were officially permitted to transfer the payment they had received to Israel. There, this sum was used by the Association of Russian Jewish Immigrants from China to build their own synagogue and cultural center in memory of Jewish communities in China.

Boris Topas was born in Sretensk on the Shilk River, a tributary of the Amur River. In Russia, he was a man of great wealth, owned flour mills, and an Amur shipping company. In later life, he would enjoy reminiscing about his past. Like most Shanghai Russian Jews, Topas was a fervent Zionist. He would often state: "Palestine was, is and always will be Jewish." In fact, it was this phrase—a symbol of his deep belief—with which he was wont to conclude his speeches. This strong conviction and relentless determination characterized Topas' work throughout his life: he became the President of the *Kadima* (Forward) Zionist organization, worked very hard for the Jewish National Fund, was elected President of the Shanghai Ashkenazi Jewish Communal Association and dedicated much time to various other important organizations of Far Eastern Jewry.

Topas' political activity was later recognized by the Israel government: he was granted Israeli citizenship, in spite of the fact that he could not travel to Israel due to the poor condition of his health.

Topas' communal life, and one might say his very life, ended tragically long before his physical death when he was arrested by the Japanese Gendarmerie in 1944, during the Japanese World War II occupation of Shanghai. The motives for his arrest have not been clearly determined until today, but one can doubtless include his ceaseless efforts against the adoption of Japanese anti-Semitic regulations affecting 30,000 Jewish refugees from Germany and Poland.

Boris Topas was released after nine months of imprisonment in the infamous *Bridge House*, but was rearrested shortly after. When he was released the second time, he was a paralyzed invalid who never recovered.

Thus, in a frightful and terrible way, ended the life of Boris Abramovich Topas, a life of courage and generosity dedicated to Jews in China.

May he rest in peace!

Summary of a Holocaust Conference in Kaifeng

by Yao Yulan

[Yao Yulan, whose English name is Grace, is a graduate student of Professor Zhang

Qianhong, at Henan University in Kaifeng.]

On July 11-14 2006, International Task Force Conference on the Holocaust was held in Kaifeng, hosted jointly by the Institute of Jewish Studies, Henan University and London Jewish Cultural Centre. The conference received financial support from the International Task Force for Holocaust Education Research and Memorial, together with the *Fondation pour la Memoire de la Shoah*. This unprecedented conference brought together around 110 leading scholars, educators and graduate students of Jewish history and the Holocaust studies from home and abroad.

The primary goal of this conference was to provide participants with a better understanding of how the Holocaust forced us to reflect on our most basic assumptions about the nature of humankind, society and the modern state. Not only did Chinese scholars in the field of Jewish studies have opportunity to gain a better understanding of the core of the Jewish history and the Holocaust, but foreign scholars learned the latest developments in the study of Jewish history and culture in China as well.

The scholars and educators reflected on the uniqueness of the Holocaust and analyzed deeply the causes of the Holocaust, the process of the Holocaust, its consequences as well as the ways of teaching the Holocaust. The scholars also emphasized the importance of remembrance of crimes committed throughout history, both for descendants of the victims and for the nations which committed the crimes. The memory of the crimes can prevent other crimes.

Causes of the Holocaust

Defining the Holocaust was the salient issue and many scholars probed this problem and gave excellent answers. Zhang Qianhong, dean of the college of history and culture, Henan University pointed out that the Holocaust refers to a specific planned persecution and annihilation of European Jewry by Nazi Germany and its collaborators between the years 1933-1945. Robert Rozett, director of libraries, *Yad Vashem*, analyzed the various victims including gypsies, homosexuals and disabled people, who also were killed in the Holocaust, and contended that at the most superficial level, the term Holocaust means a great destruction and devastation, but its etymological substratum interposes

tor Karady notes "a kind of 'overinvestment' in education." In addition to other factors, he observes, "Jewish educational propensities were equally important in making Jews successful. They originated to a large extent in religious practices grounded, at least for men, upon learning and active literacy." But the actual content of religious practice is not important here, because "religious educational habits gave rise even more directly to secular learning propensities applicable to highly specialized knowledge used in the independent professions or in freelance, para-intellectual occupations such as journalism, editing, creative writing, and other cultural endeavors."²⁸ In other words, it is not religion as such, but non-religious features in the Jewish culture that have played an important role in determining their behavior, economic and otherwise, and contributed to their success in business and commerce.

For the Chinese, social mobility was traditionally dependent almost exclusively on the study of Confucian classics and a rigorous examination system. In modern times, when the classical Confucian education gives way to a modern curriculum in schools and universities, traditional attitudes and educational propensities easily translate into an emphasis on learning new and modern subjects, while a deep respect for learning and knowledge persists as a cultural habit and important value in all Chinese communities. In many Southeast Asian countries, the learning and use of Chinese were forbidden or restricted, but the situation has changed since the late 1980s when internal and external Chinese investments play an increasingly bigger role in economic and cultural realms. "Governments eager to attract foreign investment not only liberalized investment rules, bringing an influx of foreign Chinese investors, but also relaxed domestic restrictions on expressions of Chinese culture," as Linda Lim and Peter Gosling have noticed. "In Indonesia, a twenty-five-year-old ban on the importation and use of written Chinese characters has been lifted, and Chinese language schools are now allowed to operate. In Malaysia, Chinese cultural activities such as lion dance performances, once a red flag signaling ethnic chauvinism and a refusal to assimilate, have blossomed, and Chinese schools and community groups have become the beneficiaries of donations from Taiwan investors."²⁹ At the present, it seems that relationship among different ethnic groups in Southeast Asia

remains relatively stable, and that has a direct relation with the important role Hong Kong and Taiwan continue to play in the regional and international economies and the recent positive changes in Mainland China, as well as the economic situation in the region as a whole.

How to maintain balance among different ethnic groups and prevent serious racial and ethnic conflicts in the future are important issues for the region, and indeed for the world at large. These are of course complicated issues and difficult to have solutions that can eliminate all potential conflicts once and for all. And yet, in search of solutions, we need to come back to economics and culture again, for the sustained economic development and improvement of the quality of life for all is the most effective means to attack the problem at its very root. Equally important, however, are the cultivation of a culture of tolerance and coexistence, the sharing of our common humanity, and aspiration for high standard of moral responsibilities not only for oneself and one's own group, but for one's neighbors, for others and other groups. In the face of so much tension and actual or potential conflict between different ethnic groups or nations, I am aware of the difficulty and even the quixotic nature of such high hopes, but without trying to find ways to ease the tension and work out compromises, if not perfect harmonies, we shall have to face even greater danger and disaster, the endless cycles of violence and racial hatred, and the total breakdown of human civilization. Optimism and pessimism are two different ways of responding to the world, including the world's suffering and miseries, but the difference is that optimism may lead to positive effort and action, while pessimism leads nowhere and to nothing. With that as background, let us at least try to look for possible and realistic solutions.

[Zhang Longxi has an MA in English from Peking University and a Ph. D. in Comparative Literature from Harvard University. He has taught at Peking, Harvard, the University of California, Riverside, and is currently Chair Professor of Comparative Literature and Translation and Director of the Centre for Cross-Cultural Studies at City University of Hong Kong. He has published widely in English and Chinese, and his major publications include: A Critical Introduction to Twentieth-Century Theories of Literature (Beijing: Joint Publishing Co., 1986); The Tao and the Logos:

Literary Hermeneutics, East and West (Durham: Duke University Press, 1992); Mighty Opposites: From Dichotomies to Differences in the Comparative Study of China (Stanford: Stanford University Press, 1998); Out of the Cultural Ghetto (Hong Kong: The Commercial Press, 2000; 2nd expanded ed., Beijing: Joint Publishing Co., 2004); Allegoresis: Reading Canonical Literature, East and West (Ithaca: Cornell University Press, 2005); Ten Essays in Chinese-Western Cross-Cultural Studies; (Shanghai: Fudan University Press, 2005); and Unexpected Affinities: Reading across Cultures (Toronto: University of Toronto Press, forthcoming in 2007).]

Notes

- ¹ Asvabahu (King Vajravudh), *Phuak yew*, etc. (*The Jews of the Orient*, etc.) (Bangkok: King Vajravudh Memorial Foundation, 1985), pp. 72 ff. Cited in Kasian Tejapira, "Imagined Uncommunity: The *Lookjin* Middle Class and Thai Official Nationalism," in Daniel Chirot and Anthony Reid (eds.), *Essential Outsiders: Chinese and Jews in the Modern Transformation of Southeast Asia and Central Europe* (Seattle: University of Washington Press, 1997), p. 77.
- ² See Edmund Scot, in S. Purchas, *Hakluytus Posthumus or Purchas His Pilgrims, Containing a History of the Work in Sea Voyages and Land Travels by English and Others*, vol. 2 (Glasgow: MacLehase, 1905), p. 439-43. Cited in Walter P. Zenner, *Minorities in the Middle: A Cross-Cultural Analysis* (Albany: State University of New York Press, 1991), p. 53.
- ³ Zenner, *Minorities in the Middle*, pp. 53-54.
- ⁴ *Ibid.*, p. 55.
- ⁵ Cited in Tejapira, "Imagined Uncommunity," *Essential Outsiders*, pp. 77-78.
- ⁶ Daniel Chirot, "Conflicting Identities and the Dangers of Communalism," *ibid.*, p. 8.
- ⁷ Wang Gungwu, *Joining the Modern World: Inside and Outside China* (Singapore: Singapore University Press, 2000), p. 41.
- ⁸ *Ibid.*, p. 39.
- ⁹ *Ibid.*, p. 38.
- ¹⁰ Anthony Reid, "Entrepreneurial Minorities, Nationalism, and the State," *Essential Outsiders*, pp. 33, 39.
- ¹¹ *Ibid.*, p. 34.
- ¹² Steven Beller, "'Pride and Prejudice' or 'Sense and Sensibility'? How Reasonable Was Anti-Semitism in Vienna, 1880-1939?" *ibid.*, p. 111.
- ¹³ Eliezer B. Ayal, "The Role of the Chinese Minorities in the Economic Development of Southeast Asian Countries," in Elise S. Brezis and Peter Temin (eds.), *Elites, Minorities and Economic Growth* (Amsterdam: Elsevier, 1999), pp. 156-57.
- ¹⁴ See Wang Gungwu, *China and Southeast Asia: Myths, Threats and Culture* (Singapore: Singapore University Press, 1999), pp. 6-10.
- ¹⁵ Beller, "'Pride and Prejudice' or 'Sense and Sensibility'?" *Essential Outsiders*, p. 115.
- ¹⁶ K.S. Jomo, "A Specific Idiom of Chinese Capitalism in Southeast Asia: Sino-Malaysian Capital Accumulation in the Face of State Hostility," *ibid.*, p. 243.
- ¹⁷ *Ibid.*, p. 253.

¹⁸ Beller, "Pride and Prejudice' or 'Sense and Sensibility?'" *ibid.*, p. 102.

¹⁹ Zenner, *Minorities in the Middle*, pp. 27–28.

²⁰ *Ibid.*, pp. 32–33.

²¹ Reid, "Entrepreneurial Minorities, Nationalism, and the State," *Essential Outsiders*, p. 37.

²² I have argued elsewhere the remarkable similarities between the Jewish and the Chinese cultural traditions and the way they were perceived by others, particularly Christian interpreters. See Zhang Longxi, "Cultural Differences and Cultural Constructs: Reflections on Jewish and Chinese Literalism," *Poetics Today* 19:2 (Summer 1998): 305–28.

²³ Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, trans. Talcott Parsons (London: Routledge, 1992 [1930]), pp. 165–66.

²⁴ Max Weber, *The Religion of China: Confucianism and Taoism*, trans. Hans H. Gerth (New York: The Free Press, 1968), pp. 243–44.

²⁵ W. D. Rubinstein, "The Weber Thesis and the Jews," *Elites, Minorities and Economic Growth*, pp. 138–39.

²⁶ *Ibid.*, p. 145.

²⁷ Beller, "Pride and Prejudice' or 'Sense and Sensibility?'" *Essential Outsiders*, p. 112.

²⁸ Victor Karady, "Jewish Entrepreneurship and Identity under Capitalism and Socialism in Central Europe: The Unresolved Dilemmas of Hungry Jewry," *ibid.*, pp. 127, 130.

²⁹ Linda Y. C. Lim and L. A. Peter Gosling, "Strengths and Weaknesses of Minority Status for Southeast Asian Chinese at a Time of Economic Growth and Liberalization," *ibid.*, pp. 290–91.

"The Jews of Kaifeng"

Could Visit Your Community

The Sino-Judaic Institute's exhibit is a hit wherever it goes!

Educational ♦ A great community relations bridge between Jews and Asians ♦ Unique programming and public relations opportunities for all age groups ♦ Complementary materials and speakers available ♦ Affordable ♦ Easy to install

For scheduling information, please contact
Linda Frank
Phone: 415/263-8926
FAX 415/263-8954
linda@franknet.net

A Spiritual Journey: Dedication of Glazer Judaic Institute at Nanjing University

by Beverly Friend
reprinted from the China-Judaic Studies Association website, <http://www.oakton.edu/~friend/chinajews.html>

Little did anyone think, 20 years ago, that the travels of one professor from Chicago State University heading to teach English at Nanjing University would result in the recent opening of the Diane and Guilford Glazer Institute of Judaic Studies at Nanjing University.

Lincolnwood resident Jim Friend was the first Jew Professor Xu Xin had ever met—but he was far from the last. Following that meeting, Xu went on to live life with a reform Jewish family, the Friends, while teaching in the U.S., returned to China via Israel, initiated a Center for Judaic studies, worked on a one-volume Chinese edition of the Encyclopedia Judaica studied at an Ulpan in Israel and Hebrew Union College in Cincinnati, went on to write original works in English and Chinese as well as translating works of Jewish American and Israel authors, ran international symposiums and created special seminars for Chinese professors of history and western civilization in order to provide them with information on Judaism to take back to their own university courses.

Now, his dream has come true with the establishment of the Glazer center, fulfilled by the donations from the Glazer family and the contributions of many other charitable trusts and individuals (many from the Chicago area).

As members of the Friend family, Tracy, Lynn and I were thrilled to be there on a most spiritually gratifying 10-day pilgrimage that was bracketed by two contrasting but equally uplifting Shabbat services (Reform in Beijing and Chabad in Shanghai), and highlighted by the Dedication of the Institute.

The celebration opened late Monday afternoon, Nov. 20 with a formal discussion between Nanjing University Vice President Zhou Xian and Rabbi Alfred Gottschalk, honorary Chancellor of Hebrew Union College as well as Chair of the United States Holocaust Memorial

Museum's Academic Committee...The Dedication itself opened Tuesday morning with speeches delivered in a tiered lecture hall before an audience of about 80... Tracy Friend, who is both the President of B'nai Jehoshua Beth Elohim in Glenview, IL, and a composer of liturgical melodies, presented Xu with 57 musical CD's donated by local Jewish artists. She and Rabbi Gottschalk's granddaughter...performed four musical selections as part of the ceremony...

Xu prepared and distributed a glossy blue and white booklet with the speeches printed in both English and Chinese in order to avoid the need for lengthy translations... The highlight of the three-hour ceremony was Rabbi Gottschalk's formal address where he cogently stated: "Somehow, somewhere, those concerned with the future of the human community must take the first steps to clear away the debris that bars people from each other. The basic values which make relationships possible deal with the power of the spirit, not the spirit of power. You who are here at this Center and at the University have opportunity to make a creative difference."

Following the speeches, awards and fellowships were granted to graduate students before the group proceeded to the unveiling of the five rooms on the 8th floor of the brand new 12-story Center for International Studies. Outside the door of each, a handsome silver plaque with the China Judaic Association Logo announced the individuals being honored.

• The James and Beverly Friend Memorial Exhibition/Conference Hall is the largest, a brightly lit room graced by a large oval wood conference table, and three walls of display. The first is a wall of recessed niches, each containing a Jewish artifact (menorah, shofar, tallit, and other memorabilia). Across from this what appears to be a large wooden doorway is really an ark containing a glass enclosed, historically significant Torah from an Eastern European Country donated by Rabbi Marvin Tokayer. A display case of relevant books stands before the third wall which has posters and pictures citing the history of the Association and its most historic moments.

• The Rabbi Arthur and Elisabeth Schneier Judaica Library, currently holds 7,000 books, which will soon grow to over

10,000 with the addition of Rabbi Gottschalk's collection.

• The Kaufman Study Room in honor of Teddy Kaufman, President of the Israel-China Friendship Association provides an ample classroom for students. This room was established by Varda and Sjalom Yorn from Israel.

• A cozy seminar room, with tables and computers to facilitate students, and the Director's Room, which houses Xu Xin's office, were both established by the London Jewish Cultural Centre.

In a corridor between the rooms, a list of donors—foundations, organizations, patrons, sponsors and donors—hangs in imposing testimony to all who made this Institute possible.

All of this—the speeches, unveiling and tour—was covered by a host of enthusiastic Chinese reporters and TV cameras and scheduled for that evening's news broadcast.

The Institute has come a long way since its founding 1992 when China established a full diplomatic relationship with Israel, and meets a growing demand for Judaic studies in China. Currently it serves 200-300 undergraduate and a dozen graduate students with a faculty of two full-time and four associate-faculty members. A search is now underway to add additional three qualified instructors.

None of this could have been achieved without its guiding light—Professor Xu Xin—who... noted that the dedication of the new site, however, doesn't mark the end of the road—it marks a new beginning of further projects...

Opening of Nanjing Center

by Art Rosen, Chairman, Sino-Judaic Institute

An invitation to the Sino-Judaic Institute to participate in the formal opening of the new Institute for Jewish Studies at Nanjing University on November 21-22 was an eye-opener as well as a reason to extol two forward-looking idealists who, despite many skeptics, worked persistently for more than a decade to turn an "impossible dream" into solid reality.

The two are Professor Xu Xin of Nanjing University, Director of the Institute, and Beverly Friend who, with her late husband, Professor James Friend, were among the first Americans to meet Professor Xu and to share his conviction that Chinese scholars would welcome such an organization. Through a combination of fortuitous circumstances, Jim Friend had been invited to Nanjing University to lecture for a year. Although he had only one semester free, that was enough for him to be "infected" with Xu Xin's enthusiasm. From that time on he was devoted to helping Professor Xu realize his dream of a full-fledged Institute dedicated to building knowledge of Jewish history, culture, philosophy and literature in China. The Friends (what an apt name!) invited Professor Xu to stay with their family in the U.S., and while there he participated fully in the life of the family—Shabbat and holidays, bar/bat mitzvahs, etc. And they launched a drive to raise funds for the project through an ever-widening circle of American and British contributors.

The result is a handsome, very modern Center with facilities and equipment ready to accommodate a very large number of young scholars from the undergraduate to the doctoral degree in Judaic studies...The Center itself would be the envy of many such institutions in the United States...To me the Exhibition Hall was the most moving of all, it is quite a large room, with the principal focus on a full-size *aron kodesh* (ark for the *Sefer Torah*). It is framed in lustrous, beautifully carved heavy wood, with its centerpiece one of the damaged Torah scrolls which were collected in Prague at the end of the Second World War. While they are damaged and may not be used for religious purposes, this one stands upright in the center of the ark and is the focal point of the entire hall. The ark has been named for Rabbi Marvin Tokayer, who wears many hats, one of them as a Board Member of the SJI.

The celebrations brought a number of interesting people together...One was Liang Ping An, who was a guide and assistant manager of the Kaifeng branch of the China Travel Service on one of my earlier trips to that city. He is a very warm and engaging personality, and we had time to talk together on the train back to Shanghai. Since we had last met, he had served for some time in the Chinese Ministry of Foreign Affairs and was first assigned to the Embassy in Israel. Whether his supe-

riors thought that his Kaifeng background would give him some special advantage in Israel is open to question. But it led to his spending some time living with an Israeli family, observing their traditional way of life. He felt an almost immediate bond, noting the family's close and affectionate relationship between elders and children and their stress on learning and teaching. Although not of Jewish descent (at least his surname indicated that based on the unique Chinese custom of passing on Jewish lineage through the paternal rather than maternal line), he decided that he wanted to become Jewish yet remain fully Chinese. He therefore went through the traditional procedure required of Jewish males (circumcision) and has felt comfortable as a Chinese and as a Jew.

To add a bit of spice to the story, the Foreign Ministry subsequently assigned him to the Embassy in Kuwait, and even more surprising, to the Embassy in Saudi Arabia. This may have resulted from the knowledge that since Kaifeng has a very large Chinese Moslem population, he would be familiar with Moslem customs and not make any mistake that might offend the peoples among whom he would be living. He is now living in Shanghai and working in the Shanghai Academy of Social Sciences under Professor Pan Guang, director of the Division of Jewish Affairs.

Boris A. Topas Remembered

by D.B. Rabinovich, translated from the Russian by Rena Krasno

[Translator's Note: This article was translated from an article published in Russian in January 1963, in the *Bulletin of the Association of Jews from China, Tel Aviv*. A copy of this article was recently sent to Rena Krasno by her lifelong friend, Mr. Topas' daughter, Eugenie Topas.

The author of the article, D.B. Rabinovich, Krasno's father, was one of the founders of the *Tel Aviv Bulletin* and one of its editors. In Shanghai, he was Honorary Secretary of the Shanghai Ashkenazi Jewish Communal Association, founder and editor of a tri-lingual Jewish publication, *Our Life*, and one of the publishers of *The Jewish Book*, that translated books by Jewish authors from Russian and Yiddish into English during World War II.