

Halpern the Pioneer of Psychiatry in Shanghai

Fanny Gisela Halpern was born in Poland. In 1933, she was invited to teach psychiatry and neurology at the Medical College of Shanghai. She also worked at a number of outstanding hospitals. In 1935, Halpern was appointed Medical Director of the first Shanghai Mercy Hospital for Nervous Diseases.

Place and Memory in the Singing Crane Garden

by Vera Schwarcz
296 pages, 44 illus.

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A volume in the *Penn Studies in Landscape Architecture* series

"Well written, carefully structured, and beautifully focused on the importance and values associated with memory and remembering. Vera Schwarcz emphasizes the interest in exploring a garden whose materiality has been lost but whose spirit endures, and does so creatively and with grace."-Peter Jacobs, University of Montreal

The Singing Crane Garden in northwest Beijing has a history dense with classical artistic vision, educational experimentation, political struggle, and tragic suffering. Built by the Manchu prince Mianyu in the mid-nineteenth century, the garden was intended to serve as a refuge from the clutter of daily life near the Forbidden City. In 1860, during the Anglo-French war in China, the garden was destroyed. One hundred years later, in the 1960s, the garden served as the "oxpens," where dissident university professors were imprisoned during the Cultural Revolution. Peaceful Western involvement began in 1986, when ground was broken for the Arthur Sackler Museum of Art and Archaeology. Completed in 1993, the Museum and the Jillian Sackler Sculpture Garden stand on the same grounds today.

In *Place and Memory in the Singing Crane Garden*, Vera Schwarcz gives voice to this richly layered corner of China's cultural landscape. Drawing upon a range of sources from poetry to painting, Schwarcz retells the garden's complex history in her own poetic and personal voice. In her exploration of cultural survival, trauma, memory, and place, she reveals how the garden becomes a vehicle for reflection

about both history and language.

Encyclopedic in conception and artistic in execution, *Place and Memory in the Singing Crane Garden* is a powerful work that shows how memory and ruins can revive the spirit of individuals and cultures alike. <http://www.upenn.edu/pennpress/book/14464.html>

Received: *China Journal: A World of Difference*, by James Friend. Transcribed and edited by Beverly Friend. Friendly Books, 2008. Available from www.cafepress.com/friendmemoir.

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L E T T E R

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SHI LEI VISITS AMERICA

[Shi Lei, a Kaifeng Jewish descendent, made a grand lecture tour of the United States, February 10-25, 2008, visiting San Francisco, Seattle, Portland, Savannah, Boston, Providence, New Haven, New York, San Diego and Palo Alto. Thanks to SJI Board member, Dr. Wendy Abraham, for her initiative in organizing this important outreach effort. Here is a typical account of one visit, as recounted by Manny Frishberg and excerpted from Seattle's *JT News*, 22 February 2008.]



An hour and a half south of Beijing by plane, the small city of Kaifeng, China is about as far as you can get from Jerusalem, culturally, as well as on the map. Shi Lei, who proudly explains that he is one of the thousand or so Chinese Jews of Kaifeng, has made that journey. Now he is traveling farther: touring the United States to tell his story and that of his ancestors who, for a thousand years, have maintained the memory of their Jewish identity, even as everything around them has changed.

Shi Lei is a cheerful ambassador for this long-forgotten community. He works as a tour guide, showing his native country to Western tourists, from Beijing and Shanghai to his own city and far beyond. In his soft-spoken, flawless English he takes his audiences on a verbal tour of the centuries that separate his tribe from the rest of the Jewish world, a separation for which he has become the bridge.

Growing up in the east-central city, (one of the eight ancient capitals of Imperial China), he was reminded frequently by his father and grandfather of his Jewish heritage. "Every Jewish descendant in Kaifeng, they just learned that they are of Jewish descent from our father or our grandfather," says Shi (as is traditional in China, he places his surname first). But, while they remembered their origins, nothing of Judaism's rituals or practices survived the centuries of the Diaspora... "It means a lot to us, not only to me but to other Kaifeng Jewish descendants, because our grandparents are always telling us we are Jewish, and to pass [this] down from generation to generation and never stop, because we are of Jewish descent. This is in our blood and cannot be removed," he says. "Our ancestors, when they first came, they were practicing Jews - it was a traditional Jewish community, it had everything. But as time goes..." "The word just sort of died out," Shi says.

IN MEMORIAM: THREE GREAT MEN

Righting a Wrong: Remembering Prof. Louis Schwartz

by Anson Laytner

A great man and the driving force behind the founding of the Sino-Judaic Institute died a little over a year ago and his passing went unnoticed by the Sino-Judaic Institute. It is time to right that wrong by writing something in tribute to Prof. Louis Schwartz, who died at 90 years and one day in his Arroyo Grande home, on Thursday, March 29, 2007.

Louis was a Renaissance man: professor, inventor, artist, world traveler and entrepreneur. Louis was born and raised in Brooklyn, NY, as one of ten children. He worked in the family knitting mill, was a decorated World War II Air Force navigator, traveled extensively, worked for Christian Dior in Paris, had a small role in *Ben Hur*, was educated at Columbia, and taught in various East Coast colleges.

In 1977, Louis moved to the California Central Coast and taught Social Sciences in local colleges, including Cuesta College, Allan Hancock College, the Men's Colony, and Vandenberg Air Force Base, until he retired in the early 1990's. Louis also lived in China for a year in 1984-5, where he taught English in Beijing, and came back to the States to help co-found the Sino-Judaic Institute.

Here is what founding President Leo Gabow said of Louis: "In December of 1984, I received a letter from Prof. Louis Schwartz who...wondered if there were Jewish descendants who still acknowledged their heritage. Little did I realize that my reply would cause Louis to unleash a charge that was to galvanize to action scholars from Australia, Hong Kong and the United States. Louis not only made contact with the descendants of the Chinese Jews, but his contacts were historic. He established close relations with Jewish families, visited their homes on frequent occasions, and conducted many interviews...An idea was slowly germinating. Not only did he visit with the Chinese Jews, but he made friendly contact with Kaifeng's Mayor; the Curator of the Kaifeng Museum; the Manager of Kaifeng's C.I.T.S.; University people, and a number of Chinese scholars...With the energy and enthusiasm I soon learned was contagious, Louis embarked on a correspondence with me and others that stimulated us all to action. As a result of Louis' historic efforts, a number of Jewish scholars, with Louis present, officially formed "The Sino-Judaic Institute" in Palo Alto, California on June 27, 1985." Louis was named "Honorary Chairman" of SJI.

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FROM THE EDITOR

In our last issue, I called on the Kaifeng municipal authorities to allow the Chinese Jewish descendents access to their ancestral artifacts or, better yet, return the stelae to them after safeguarding them from harm for most of the 20th century.

With this issue, I ask for the authorities' cooperation (and for that of authorities higher up) in order to do two things: First, to allow the Chinese Jewish descendents to register themselves as Jews, rather having the Hobson's choice of choosing between registering as Hui or Han. Second, I urge them to permit the descendents, with our help, to create a cultural center for themselves and a tourist center for those visitors who come to Kaifeng primarily for its Jewish history.

In this regard, I point to an email pr piece I received from Henan China International Travel Service, "the earliest travel service of Henan Province...a holding company under CITS Head Office, a standing member unit of CITS Group...an authorized wholesaler of outbound tours, as well as an authorized agent of "Total Travels" of CITS Head Office...an authorized agent of CITS American Express Partner of Henan Province, a member of China Travel Association." One could say it has real *yichus* (standing or connections).

Having determined its own outstanding credentials (and I have cited only a portion of these), Henan CITS goes on to recommend that "a tour in Kaifeng, the site of the Synagogue and nearby Jewish quarter between "South" and "North Teaching Torah Lane", is a necessary choice; three stone stelae left from the Synagogue in Kaifeng Museum will tell you a legendary tale about Kaifeng Jews; groups of Jewish cemeteries just make you believe that the dead had made a right choice rest here forever, dozens of buildings from Kaifeng Jews' family indicates the wealth and prosperity of their ancestors."

It also suggests to us non-Chinese Jews that "It will be more significant if you could spend the Jewish traditional or special holidays like Passover, Tabernacle and Pentecost Days in Kaifeng, a legendary city with its history, culture and customs. It's also a reasonable choice to hold international conferences on Jewish studies..."

(continued on page 3)

Points East

Anson Laytner, Publisher

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FINANCIAL REPORT AVAILABLE

SJI members interested in receiving a copy of the annual financial report should send a self-addressed envelope to: Steve Hochstadt, Treasurer of the Sino-Judaic Institute, Illinois College, 1101 W College Ave., Jacksonville IL 62650.

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Every chapter of the book is fascinating. Here is a very brief over-view:

Samuel Isaac Joseph Schereschewsky's Founding of the St. John's College and his Translation of the Holy Bible

Schereschewsky was a Jew who converted to Christianity and founded St. John's University in Shanghai. Before the Japanese occupation St. John's was a University of very high standing.

Einstein's Visit to Shanghai in 1922

It was in Shanghai that the Swedish Legation informed Albert Einstein that he had received the Nobel Prize. Einstein was lionized by Chinese intellectuals and a garden reception was given in his honor by the Shanghai Jewish Communal Association.

Foa's Contributions to the Shanghai Municipal Orchestra and the National Conservatory of Music of Shanghai

Arrigo Foa was an Italian Jew. In 1921, he was invited to join the Shanghai Municipal Orchestra, the oldest of its kind in China. He later became the first professor to teach in the National Conservatory of Music, Shanghai and in 1952 was awarded the Star of Solidarity in recognition for his important contribution to the field of music in China.

Russian-Jewish Composer Avshalomov's Devotion to the Reform of Chinese National Music

Aaron Avshalomov was born in Nikolayevsk on Amur, a city close to the Chinese border with a large number of Chinese inhabitants. The servant who took care of him as a child was a Peking Opera fan and Avshalomov became a lover of Chinese music, grew up to be a musician, and in 1925 composed his first Chinese opera which was produced in Beijing in 1925. His masterpiece *The Great Wall* became a world sensation.

Wittenberg's Great Contributions to Shanghai's Western Music in its Preliminary Stage

Alfred Wittenberg was a German Jewish refugee who escaped from the Nazis and arrived in Shanghai in 1939. He was a remarkable violinist and pianist as well as an outstanding music teacher. Having formed very close bonds with the Chinese, he decided to remain permanently in Shanghai where he is venerated until today.

Wolfgang Fraenkel Introduced the Composition Systems of the Second Viennese School in Shanghai

Wolfgang Fraenkel was the first to introduce to his pupils in China new composition systems and bold theories of the time. He had a profound influence on China's foremost composers.

Schiff Liked the Chinese and the Chinese Liked Schiff's Caricatures

Friedrich Schiff was an Austrian Jew who mastered Chinese facial and body characteristics and reproduced them in his widely admired caricatures about China. Both foreign and Chinese newspapers in China and around the world published his humorous, thoughtful, but never offensive art work. In depicting Chinese lives, he also included touching drawings of the poor and suffering.

The Old Shanghai Street Life Lives in Bloch's Three Hundred Odd Woodcuts

David Ludwig Bloch was a German refugee in Shanghai. He was a deaf mute and married a deaf mute Chinese lady in Shanghai. An exceptionally talented artist, his hundreds of woodcuts appealed both to foreigners and Chinese. His world-renowned work shed new light on the Jewish presence in China, especially on Jewish exile in Shanghai.

The Flecks' Children of the World was the Only Feature Film Ever Directed by Foreigners in the Hundred Year History of Chinese Cinema

Jacob and Louise Fleck were Austrian film directors. Both were incarcerated by the Nazis in Dachau and Buchenwald. When released they fled to Shanghai where they cooperated with one of the best Chinese film directors to make *The Children of the World*. It became a world success.

Gottlein Revived the Puppet Show that Disappeared from the Shanghai Stage after the Outbreak of the Sino-Japanese War in 1937

Artur Gottlein was an Austrian Jew living in the Philippines who came to Shanghai when the Pacific War broke out. In cooperation with a prominent Chinese writer Tan Wei Han, he staged very successfully a known book, *The Puppet Paradise*, both in Shanghai vernacular and Mandarin and revived puppet shows, which had disappeared in Shanghai when the Japanese started their conquest of the city.

Shippe's Monument Marks the Heroic Sacrifice for the Cause of China's War of Resistance against Japanese Aggression

Hans Shippe, a German Jewish Communist, arrived in Shanghai in 1925. In 1941, he joined the Eighth Route Army as a reporter. When they were attacked by an entire Japanese division, Shippe grabbed his rifle and started shooting back at the Japanese, who hit him six times killing him. A monument praising Shippe as a hero was erected in his honor in 1944.

Rosenfeld's Rank in the People's Army Equivalent to That of a General

Jakob Rosenfeld, a medical doctor, was a German Jewish refugee in Shanghai. He later joined the New Fourth Army, abandoning a very comfortable life in Shanghai. He was eventually transferred to the Eighth Route Army. He served the Chinese army for 8 years. In 1992, a monument was erected in his memory and a hospital was named after him.

R.O. Shoemyen's Participation in Designing Magnificent Buildings in Shanghai

R.O. Shoemyen was an Austrian Jewish architect. In Shanghai, from 1923-1934, he designed a number of much-admired buildings, among which were several movie theaters, a department store, the East Asia and China South Sea Banks, the Shanghai Jewish School, as well as Luna Park and the earliest of three canidromes in Shanghai's history.

Shanghai was Hamburger's Second Motherland

Hans Adolf George Hamburger was a German Jew who arrived in Shanghai in 1935. He taught engineering in several universities and, with the cooperation with Chinese colleagues, translated seven engineering books from German into Chinese. He married a Chinese woman and remained in China until 1968.

Reifler's Gravestone Inscribed with Confucian Analects was a Symbol of his Deep Love for Chinese Classics

Erwin Reifler was a Rumanian Jew who graduated a university in Vienna, Austria. In 1932, he was invited to teach German in several Chinese universities and became fascinated with the Chinese language. Together with Chinese colleagues, he compiled a 1,300 page German-Chinese dictionary.

SJI MEMBERSHIP

Country	Total
United States	200
China	19
Israel	13
Canada	9
England	7
Australia	4
Japan	3
France	1
Germany	1
Indonesia	1
South Africa	1
Switzerland	1
Taiwan	1
TOTAL:	261

“yin”—there is much in this important work to challenge, and enrich, a wide variety of readers.

The focus throughout this carefully constructed book is upon similarities that never quite devolve into a forced identity between Chinese and Jewish cultural values. Starting with ideas of holiness embodied in Elohim and Shangdi, Weisz invites readers to follow the travels of Lao Zi “beyond the pass.” Whether the Chinese and Jewish commitment to the one force underlying all natural phenomena or a shared understanding of benevolent kingship can be traced to news of Solomon’s rule spreading through Central Asia is not, in my view, the central question. Rather what is most startling in this book is a symmetry of historical experiences that does indeed lead Chinese and Jews to become experts in cultural survival. Weisz’ study goes far beyond our current understanding of Chinese and Jewish traditions as the two oldest, uninterrupted cultures in the world. Many previous works (including my own *Bridge Across Broken Time: Chinese and Jewish Cultural Memory*) have circled this theme. What is fresh, and important in *The Covenant and The Mandate*, is the detailed, textual proof of exactly how Chinese and Jews confronted historical catastrophe and survived with renewed vigor.

Three key moments, Weisz argues, defined and shaped Jewish and Chinese world views. For Jews, the exile to Babylon in 586-516BCE, the expulsion from Spain in 1492 and the 20th century Holocaust provided fiery moments for self-definition and renewal. For Chinese, it was the imperial unification of 221 BCE, the Mongol conquest (1279-1368) and the more recent Cultural Revolution that challenged Confucianism and led to a new nationalist consciousness. Each of these events (as well as many others) is discussed at length and documented in terms of the thought-legacy that it provided for two civilizations growing more and more skilful in adaption and survival. Weisz’ analytical paradigm is most effective when he creatively juxtaposes important thinkers who are rarely considered side by side. For me, reading about the Han dynasty poet-statesman Han Yu alongside the French biblical commentator Rashi provided new insights into both. In a later chapter, comparing the great rationalist synthesis of the Rambam with that of the Song dynasty philosopher Zhu Xi, I found that Weisz book provides both depth and

an overview utterly unique. This chapter is truly eye-opening in terms of how two great traditions met the challenge of alien religions (Buddhism, Christianity and Islam) in ways that left each stronger and more compelling to the best minds of their day.

Subsequent comparisons between the *maskilim* of the Jewish enlightenment movement and the *zhishi fenzi* of China’s new culture movement in the 20th century also shaped greatly my understanding of the dilemmas of modernization in a cross-cultural context. Large themes that we broach with our students about the global implications of cultural adaption and social change are here put into a textual, philosophical and religious context that should gain for this book the attention of many readers. Even where I disagree with Weisz parallelism between China’s communist revolution and Israel’s Zionist renewal, I could not but acknowledge the boldness—and the utility—of thinking through such a well-anchored comparative framework. How Jewish and Confucian orthodoxies became challenged, and revived in the 19th and 20th century is hardly a parochial question. Understanding the literary renewals as well as the political revolutions enacted (at great cost) by Jews and Chinese alike will help us grasp much better what lies ahead for humanity in future cultural adaptations.

The final value of Weisz study, I believe, lies not in the majestic sweep of its arguments and conclusions. It does not really depend upon his tables aligning Jewish and Confucian texts or, even, upon the answer to his concluding question: “Will China succeed where Judaism “failed”?” (a phrasing with which I disagree profoundly). This is not what matters the most. Rather, the significance of this work lies in the possibility that it may—and I hope will!—be read by many Chinese and Jews seeking new insights into other cultures, as well as their own. Imagine, Chinese students of Judaism learning for the first time the complex meanings of *Shechina* (God’s presence in the world below) in ways that few Jews are able to explain it even to themselves. Imagine Jewish readers being led along the path of familiar usages of *mentsch* to much deeper Chinese views of what it means to be fully human, *wei ren*. By inviting us to think afresh about such key notions as *teshuva* (repentance in Hebrew) and *fu gu* (return to the ancients in Chinese), Weisz

has raised the bar for substantial cross-cultural dialogue.

By bringing alive key moments such as Kang Youwei’s 1908 visit to the Wailing Wall, this book reveals to a broad reading public the prolonged, complex struggle of Chinese and Jews to hold on to deeply humanistic civilizations that cherish scholarly learning over military might. As we stand on the verge of a bellicose 21st century, books such as *The Covenant and The Mandate* may become our best hope for rescuing the sparks of human wisdom that Weisz shows to have been so plentiful in Jewish and Chinese tradition. Difficult as it may be to imagine, it is possible to climb trees in search of fish. In fact, as crises between nations and religions worsen all around us, there may be no way out other than to risk the deepest, most difficult inquiry into cultures far apart. This Weisz had done with courage, and success.

Xuntang Youtamen - Seeking the Jews

by Prof. Xu Buzeng
reviewed by Rena Krasno
Publisher: The Shanghai Academy of Social Sciences, May 2007
Price: RMB 32 yuan, including surface mail, packing and postage or U.S.\$10.00.

Kindly send payment to: Bank of China Shanghai Branch, Nanjing Road (W.) Third Sub-Branch, 1221 Nanjing Road (W.), SWIFT: BKCHCNBJ300, A/C no. 4031101-007000-900036511, in A/C with Zheng Feng

This well-presented volume contains text both in Chinese and English. The English, shortened version appears after each chapter. Many interesting photographs are included.

In his Introduction to the book, Prof. Xu Buzeng states: “...little has been said mentioned....regarding the remarkable contributions of the Jewish intellectual elite to the culture of Shanghai and modern China in general. Nor has much been said about the deep friendship forged between this intellectual elite and their Chinese counterparts. As a matter of fact, the Jewish contributions to the culture of Shanghai in the realms of music, art, film, puppet, theater, education, medicine, urban planning, and architectural design have been truly substantial.”

FROM THE EDITOR

(continued)

It needs to be made clear to this quasi-governmental tourist agency that if it wants to seriously solicit our business, that most Jewish tourists are not going to want to visit Kaifeng to see a few musty artifacts and non-extant buildings. Who would want to travel to Kaifeng and not meet with the Jewish descendants? Or celebrate a Jewish holiday without inviting their participation?

But here is the kicker: Henan CITS goes on to say that “With the approval by related authorities, a project to built “Kaifeng Synagogue Museum” and some Jewish Quarter courtyards, in the exact accordance with the architectural styles of the original buildings is being implemented.”

Now this is a great idea and it is worthy of our interest, but how cynically commercial it would be if the authorities went to all this trouble only to draw foreign tourists to Kaifeng but ignored the living descendants of the very people they are supposedly honoring.

So I say to Henan CITS and the “related authorities”: Invite the Jewish descendants to get involved in your proposed project. Work with groups like ours, if you wish. But transform your Kaifeng Jewish theme park from a mere tourist attraction into a living cultural center and meeting place. It will be good for the descendants, better and more interesting for foreign tourists, and best for the tourist business you are seeking to create.

Anson Laytner

IN THE FIELD

Toronto: Michael Stainton, of the York Centre for Asian Research, York University, reports that “The York Centre for Asian Research event on “Bishop White and Chinese Jews” was a great success,



and Andrew Plaks was certainly a gift. We had to keep bringing chairs into the large room so I estimate we had almost 50 there (really the biggest crowd we have had for any YCAR event this academic year). Alwyn Austin gave a great background on Bishop White, his collecting and controversies around it. Sara Irwin introduced the artifacts in the museum, their provenance in White’s correspondence, and slides of the original site and stele at the Anglican church. Dr. Plaks gave a masterful talk on what the three inscriptions from the rebuildings of the synagogue might tell us about the acculturation and apologetic approach of the community. Thank you for your help in getting us to this great event.”

Kunming: This summer, 21st–25th July, Yunnan University and the London Jewish Cultural Centre will sponsor the “Kunming International Seminar on Holocaust Education.” The program will feature Professor Gilya Schmidt, University of Tennessee; Jerold Gotel and Joanna Millan, London Jewish Cultural Centre; Dr. Wolfgang Kaiser, Wansee House; Dr. Zhong Zhiqing, China Academy of Social Sciences; Dr. Pan Guang, the Centre of Jewish Studies of Shanghai, SASS; Professor Fu Youde, Centre for Jewish Culture Studies, Shandong University; Professor Zhang Qianhong, Director of the Institute for Jewish Studies, Henan University; Professor Xu Xin, Director for Centre of Jewish Studies, Nanjing; Professor Yin Gang, Middle East Studies, Northwest University; Professor Xiao Xian, Vice President of Yunnan University; and others.

Nanjing: Bev Friend reports that Prof. Xu Xin celebrated a quiet Seder with 15 participants at Nanjing University, and he is physically able resume his many projects. Currently, he has just finished a book on Jewish Culture for Chongqing Publishing House and he is helping to translate a book by Jack Rosen, Chairman of the American Jewish Congress, offering explanations of Jewish successes. In addition, he is delighted that his health will permit him to lead a tour for a Jewish group from Australia, to be headed by Rabbi Franklin. Mazel tov to Xu and his family as they head for the weddings of two nephews.

Shanghai: In a follow-up to our story in the last issue of Points East on the Israeli Consul General in Shanghai launching a database of stories of Jewish refugees who fled to China during World War II. It has

been publicly announced that this project is now formally supported by the Israeli and Chinese governments and that it already lists about 600 Jews who fled to Shanghai. The database will be housed in the city’s former Ohel Moshe Synagogue, now a Jewish museum dedicated to that period.

Chicago: Prof. Jim Friend’s diary of the semester he spent teaching at Nanjing University: “China Journal, a world of Difference,” which led to his transformative relationship with Prof. Xu Xin, is now available from Cafe Press at www.cafepress.com.

Melbourne: Rena Krasno shared news from Horst Eisfelder, in Melbourne, who was visited by Anais Martane, a young Jewish woman from France, who has lived in Beijing for about 6 years working as a photojournalist. About 4 years ago she published a search notice in the Israeli ‘Igud Yotsei Sin Bulletin’ looking for him and they subsequently met in Shanghai in October 2004. Ms. Martane shared with him a draft version of a book on the Jewish community in Shanghai that she is about to publish that also included several of his historical photos, which she had obtained from the Holocaust Memorial Museum in Washington D.C.

TO THE EDITOR

To the Editor,

I am trying to locate information on my grandfather, Max Joffe. He arrived in Shanghai in the early 1920’s from Russia. He quickly established a chain of pharmacies (27) and manufacturing facilities (Sine Laboratories). In 1937 the Japanese burned his house down and bombed his factory for estrogens. My mother graduated from Shanghai American High School and came to the U.S. to attend the University of Southern California about 1929 and later. She ultimately became naturalized and married my father.

I am seeking information on my grandfather and anything about the thousands of Jews that he financed to emigrate to other countries.

My brothers and I have visited Sine Laboratories in Shanghai in recent years.

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To the Editor,

I got an mtDNA (mom line/matrilineal) genealogy test through Family Tree DNA.

It looks as if about 2 percent of the matrilineal descendants of earliest known ancestors who were Jewish women living in Belarus, and maybe about 0.5 percent of all Ashkenazic Jewish people tested by Family Tree DNA have an mtDNA haplotype (i.e., pattern) which seems to resemble a pattern found fairly often among the Chinese Pinghua people.

My guesstimate is that, given how widespread the mtDNA type is and the fact that those of us who share it can't connect our family trees, even a little tiny bit, the mtDNA type must have entered the Ashkenazic Jewish people between, roughly, 900 Common Era and maybe 1600.

In other words: the type had to have time to spread, but enough time so that, even in families with fairly strong traditions of naming girls after deceased grandmothers or great-grandmothers, there are no lingering traces of similar naming practices.

So, really, maybe our Chinese matriarch would have entered the Jewish people before, say, 1500.

I have found scattered references to the possibility that the Mongolian horde warriors traveled with their wives, but I haven't found a respectable, academic source for this information.

My understanding is that, in general, Jewish men who traveled to China in the Middle Ages were allowed to marry Chinese women, but that they weren't supposed to take the Chinese wives out of China.

Anyhow, I was wondering if you had any thoughts about when/where/how a Chinese woman could have entered the Ashkenazic Jewish population between

about 900 and 1500, or if you've heard of such a thing even being contemplated.

I read about the Cairo genizah record of ben Yiju marrying a slave from India, and her daughter ending up marrying a guy from Sicily.

I was wondering if there are any similar records supporting the idea of Jewish men bringing Chinese wives back home to the Middle East or Europe, or even to communities such as Baghdad?

Allison Bell
allbell@ctc.net

Far-Flung Communities Seek Place in Jewish World

by Sue Fishkoff
excerpted from JTA release 6 May 2008

The Ibo, Lemba and Abayudaya of Africa, the anusim and xuetas of Spain and Latin America, Ethiopian Jews from Israel, Indian Jews from New York and Asian-American Jews-by-Choice spent three days networking and sharing information about their struggles to join the global Jewish family, a family that is not always eager to embrace them...

Dozens of other representatives of far-flung communities seeking recognition by the Jewish mainstream, gathered earlier this month in San Francisco at a conference sponsored by Be'chol Lashon (In Every Tongue), a project of the Institute for Jewish and Community Research...

"The Jewish community keeps talking about the crisis of intermarriage and the crisis of declining numbers, but meanwhile you've got people with Jewish heritage, spiritual seekers, Jewish communities of historical significance, and the Jewish community is doing nothing to help them," says Gary Tobin, the institute's president and a longtime advocate of greater openness to those outside the Ashkenazi mainstream.

According to institute research, at least 20 percent of American Jews are racially and ethnically diverse. But old stereotypes about what "real Jews" look like persist, Tobin says.

"Instead of worrying about people being 'lost' to intermarriage," he wonders, "why

aren't we extending our ideological borders to include all these people who are so interested in joining us?"

Some of these communities have gone through formal conversion, like the 800 Abayudaya of Uganda, who did so together in 2002. Others have not, including the Lemba of South Africa, who claim Jewish ancestry and point to the Jewish cultural practices they have maintained for centuries.

Still others languish in a gray zone, notably the anusim of Spain, Portugal and Latin America, known more popularly as the conversos — those whose ancestors were forcibly converted to Catholicism under the Inquisition, and who now wish to reclaim their Jewish identities. Estimates of their number range from tens of thousands to more than 1 million...

Be'chol Lashon director Diane Tobin [says] "We will work with anyone who wants to move forward toward being part of the Jewish community."

Adoptive Jewish Families Head Back to China

by Daniel Levisohn
excerpted from The Forward, 27 Feb 2008

Rabbi Mark Sameth does a lot of traveling with his two Chinese-born adopted daughters in pursuit of the girls' hybrid cultural heritage.

On a recent trip to Washington from their home in Pleasantville, N.Y., they hunted down an ancient carved-stone washing bowl that once belonged to a Chinese synagogue. In New York City, they mined the sacred books room of the Jewish Theological Seminary to examine a Chinese Torah scroll bound with silk. But the most exciting trip, Sameth says, was touring with his daughters, ages 5 and 9, in China last summer.

"Now that the girls were old enough, we wanted to take them to see the country," Sameth told the Forward. "The tour took us to ancient China, medieval China and modern China. And we wanted them to see the Jewish parts of China."

The Sameth family is not alone. As the first generation of adopted Chinese daughters enters early childhood and adolescence, a growing number of adoptive Jew-

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kindly soil. Their spirit is born anew in every generation."

The response to Peony was somewhat typical for Buck's post-Good Earth novels. It sold more than half a million copies, and was a Literary Guild selection for June, 1948. Reviews, however, were mixed. While a critic for the Pittsburgh Press staunchly held that she wouldn't "trade [Peony] for any of the 10 Best on the reading lists today," Mary McGrory, writing for The New York Times, called Peony a "minor effort...diffused by endless repetition," while Commentary's Isa Kapp rejected Buck's depiction of Judaism as an "intense disembodied force with no reference to the natural manifestations of an ethnic culture or to the actual lively surface of Jewish life." Similarly, it was surely Buck's fondness of florid overdescription—which stands in such stark contrast to the manly monosyllables of writers like Ernest Hemingway—that led many critics to dismiss her books as merely "women's literature."

And to be fair, it can be argued that no reader—particularly one picking up a Pulitzer-prize-winning author—should be subjected to descriptions such as, "She lifted her eyes to him and her heart flew as straight as a bird from her bosom and nestled in him." (It is worth noting that at least some of Buck's hyperbolic style derives not from affectation but translation: She often said that she wrote her Chinese novels in her head in Chinese and translated them into English on the page.)

Such criticisms may be valid. But Peony also offers a glimpse into what makes Pearl Buck so exceptional among American writers. There's her extraordinary eye for cultural detail; the almost effortless translation of Eastern culture and practice into tales that are not only factually accurate, but entirely sympathetic to a Western audience. There is her relentless championing of the oppressed, and her unabashed (and religiously unbiased) distrust of triumphalism in any form. In Peony, this is manifest in the old and (not coincidentally) blind rabbi who rants against "the heathen" and steadfastly maintains the unique role of the Israelites. "God has chosen my people," he cries, "that we may eternally remind mankind of Him, Who alone rules. We are gadfly to man's souls." They are words that might well have been uttered by Absalom Sydenstricker, Buck's missionary father, who for more than half a century tirelessly (if unsuccessfully)

urged Chinese men and women to embrace Jesus.

As I finished Peony and my short excursion into its author's life, it struck me that their conclusions were poignantly similar. After centuries of thriving as a unique religious community, the Jews of Kaifeng have slipped into virtual invisibility. Similarly, Pearl Buck (as Peter Conn argues) is largely an invisible woman in American literature. For all her social activism, prolific output, and literary awards, she remains, for most, a name from high school reading lists.

And yet, there may be hope for a renaissance—on both counts. The Sino-Judaic Institute was established in 1984 to help Chinese Jews rediscover their roots; past years have also seen Academic Exchange offices opening in Beijing and Tel Aviv; a pilot Hebrew program has been started at Peking University. And Western scholars who have met with the remnants of Kaifeng's youtai community report clear interest in reconnecting with Jewish roots. Similarly, there may be hope for Buck's literary legacy. In China, in fact, she is being rediscovered: scholars at Nanjing University are translating her novels into Chinese, arguing that her naturalist perspective on life in China's agrarian communities has much to teach.

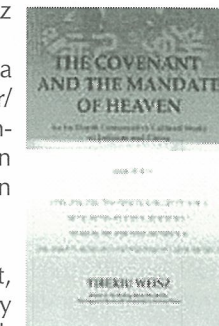
Hearing this, it struck me that if China is willing to reevaluate Buck's books, the least we—her own countrymen—can do is the same. I, for one, can now unabashedly say that Peony, The Good Earth, Pavilion of Women, and The Mother have provided both transportive reading experiences and incalculable insight into Chinese culture and daily life in the 1930s, and were of infinite help and reassurance as I, a Western woman, struggled to write a story set in pre-Revolutionary Shanghai. I can't claim, of course, to write with her level of authority (she spent more than half her life in China, after all), nor promise to read her sixty-odd other books with the same degree of enthusiasm. But in an age increasingly devoted to "insider" stories (to identity politics, memoirs real and faked, tell-all tabloids, and reality-show revelations about people we all seem to know already), her unabashed fascination with outside worlds and unanticipated heroes and heroines feel like breaths of fresh air. And in the end, despite the odd wobbly plot or occasional (or even frequent) overwrought description, perhaps this is Buck's true, lasting legacy.

Jennifer Cody Epstein's first novel, *The Painter from Shanghai*, has just been published by Norton.

BOOK NOOK

The Covenant and the Mandate: An In-depth Comparative Cultural Study

by Tiberiu Weisz
(iUniverse, 2007)
reviewed by Vera Schwarcz, Director/Chair, Freeman Center for East Asian Studies, Wesleyan University, CT.



This is, simply put, a bold and visionary book. It invites readers to contemplate distant and disparate events and thinkers in a way that weaves a common tapestry. The author is generous minded, erudite and provides readers with all the information needed for this cross-cultural journey. The challenge of this adventure remains daunting nonetheless. Kang Youwei's words to the Guangxu emperor in 1898 (quoted by Weisz on p 177) apply to reading this book as well: It is indeed like "climbing a tree to seek fish"—tough, but not foolish. In the end, the reward in understanding both China and Judaism is immense.

Tiberiu Weisz is not a newcomer to cross cultural dialogues. With origins stretching back to Transylvania (like myself), he is familiar with a mixture of languages and religions from back "home." A long time scholar of the Kaifeng stone inscriptions and of the Jewish communities of ancient China, he was well prepared for a more wide ranging inquiry into the similarities between Chinese and Jews. To his great credit, Tiberiu Weisz took a full decade to assemble and re-translate key original documents from each of these different traditions in order to show a compelling complementarity between them. In the preface to *The Covenant and The Mandate*, he confesses "trepidation" at the scope of his inquiry. This is understandable since Weisz' book ranges from the ancient *Liji* and *Tanach* to the Cultural Revolution and the Holocaust. Even if one does not fully agree with author's conclusion that Judaism is the "yang" to China's

carved in lotus leaves, and upon the tablets were cut in ancient letters the story of the Jews and how they had been driven from their land. Beyond that was the immense platform upon which the great tent was raised at the Feast of tabernacles, and still beyond was the Ark Bethel in the most sacred and inner part of the synagogue."

As the novel begins, the great temple's members have embraced Chinese businesses, traditions, and wives, and the synagogue itself has been neglected, as Madame Ezra bewails to the rabbi's daughter, Leah: "What is happening to our people here in this Chinese city?" she cries in Peony's early pages. "How few of us are faithful any more!"

"The Chinese are very kind to us," Leah observes.

"Kindness!" Madame Ezra huffs. "I grow tired of it! Because the Chinese have not murdered us, does that mean they are not destroying us?"

Madame Ezra's solution is to remake David into a stone wall against the tide of assimilation sweeping her people. She plots to marry him to Leah, partly in the hopes that he'll one day take the girl's father's place as rabbi. Peony, however, seeks to secure David's heart and mind for herself, and thus China. Fully in love with her master but resigned to the fact that her lowly station will always divide them, she resolves instead to entice David into marriage with a Chinese girl of physical beauty but limited intellect. In so doing, she reasons, she'll retain not only her place in the House of Ezra, but her position as David's soulmate and confidante: "You can never be a wife in this house," she tells herself. "You cannot even be a concubine—their god forbids. But no one knows David as well as you do. You are his possession. Never let him forget it. Be his comfort, his inner need, his solace, his secret laughter."

Buck weaves her story as a shifting web of wills—Peony's versus Madame Ezra's, Madame Ezra's versus her husband's, Leah's versus Peony's. But perhaps the most important battle takes place within David himself: between the dutiful Jewish son and the easygoing Chinese youth he had been. Well aware his bridal choice dictates not only his fate but his people's (a point Madame Ezra underscores, with maternal aplomb: "Such a good girl, David—a good wife!" she implores.

"Don't break your mother's heart! Think of our people!") he finds himself facing timeless questions: "Would he keep himself separate, dedicated to a faith that made him solitary among whatever people he lived, or would he pour the stream of his life into the rich ocean of human life about him?"

As with her portrayal of his synagogue, Buck's depiction of both David's world and his quandary tracks with the factual record. Historians trace Kaifeng's Jews to eighth-century merchants and traders who arrived via the Silk Road from Persia and India. Jewish communities later sprang up in Canton, Yangzhou, Hangzhou, and other cities. But Kaifeng's remained the most significant. Its opulent synagogue, dating back to 1163, was maintained largely by the Zhao clan. Here again Buck has done her research; like other Jewish families, the Zhaos used a Chinese name for public and business dealings. Among themselves, they used a Hebrew name: Ezra. It's likely that Buck—the daughter of missionaries—also appreciated the Biblical significance of that name; after all, it was Ezra who, upon leading Babylon's Jews back to Jerusalem at the time of the Second Temple, observed with dismay the state of Jewish intermarriage there: "They have taken some of their daughters as wives for themselves and their sons, and have mingled the holy race with the peoples around them. And the leaders and officials have led the way in this unfaithfulness."

The "stone tablets" Buck describes also have their basis in fact: from the steles, dating back to 1489. Of the original four only two are left, and it is largely from their writings (in Chinese) that scholars have put together what they know of Kaifeng's Jews. The inscriptions focus less on the history of the community than on instructions for preserving its faith: Tiberiu Weisz, in his new translation (published in 2006 as *The Kaifeng Stone Inscriptions*) notes that they include "several prayers and blessings, detailed descriptions of manner of worship, and a reminder not to lose their Jewish identity." At the same time, though—in a nod to their Chinese hosts (if not to the inevitable creep of assimilation)—they also emphasize "that the teachings of the scriptures were compatible with those of Confucius."

Other reports attest to the acceptance Kaifeng's Jews found in their adoptive city. Wendy Abraham, in her fascinating

afterword to the Moyer Bell edition of Peony, writes that in the seventeenth century, Chinese gazetteers wrote of disproportionate numbers of "Israelites" attaining high rank in government and society by passing the civil service exams. That this required mastery of the notoriously difficult Confucian classics was further testament to how fully they'd adapted to their new home.

Ultimately, however, as had been the case with many ethnic and religious groups in China (a vast country with a long history of absorbing rather than eliminating its opponents) adaptation continued to the point of erasure—if not of the people themselves, then of their ethnic and religious identity. Abraham also reports meeting Kaifeng's few remaining Jews in 1985. Through a series of conversations carefully monitored by the Chinese government (which stipulated that she could not mention Israel), she concluded that while the remaining Jewish descendants still identified themselves as a unique ethnic group, or youtai, the people she met were "the last generation of Jewish descendants who can even purport to have memories dating back to the early part of this century. Their children and all future descendants can never claim the same place in Chinese Jewish history."

Peony foresees this stark moment. For in the end it is Peony's plan, not Madame Ezra's, that wins the day. Led on a Cyrano-like chase by his wily bondsmaid, David does indeed choose a Chinese bride. The old rabbi dies and the community disintegrates, as symbolized by the crumbling old temple that Peony herself—who ultimately (and somewhat fittingly) has become a Buddhist nun—contemplates many years after the fact: "In the city, the synagogue was now a heap of dust: brick by brick the poor of the city had taken the last ruin of the synagogue away. The carvings were gone, too, and there remained at last only three great stone tablets, and of these three, then only two. These two stood stark under the sky for a long time, and then a Christian, a foreigner, bought them."

It is a haunting image, that of this forgotten faith in a foreign land, and one I found achingly sad. But Buck embraces this melding of tradition and ethnicity: "Nothing is lost," she has Peony muse. The blood of Kaifeng's Jews "is lively in whatever frame it flows, and when the frame is gone, its very dust enriches the still

ish parents are touring China with their children, in search of a way to explore identities that are both Chinese and Jewish.

"A large number of families returning are Jewish families," Jane Liedtke said. Liedtke founded the Bloomington, Ill.-based Our Chinese Daughters Foundation, which organizes China tours for adoptive families.

According to Liedtke, Jews have constituted a growing portion of her clients since she began leading trips 10 years ago. Today, Liedtke estimates that as many as 40% of her 900 clients yearly have a Jewish background.

While there are no statistics on how many Jewish families have adopted daughters from China, the adoption rate by American families swelled in the 1990s after the Chinese government opened the country's doors to foreign adoption. Today, there are more than 65,000 adopted Chinese children living in the United States, though new regulations have made it more difficult to adopt from China since numbers peaked in 2005. Most of the adoptees have been daughters, thanks to China's policy of restricting family sizes and to the cultural prejudices with regard to girls.

For Jewish parents who have adopted daughters from China, a return trip can be driven by a variety of motivations. Some parents see it as a valuable opportunity to synthesize their daughters' Jewish and Chinese heritages, while others see it simply as a chance to visit the places that shaped their daughters' first days, such as orphanages. Others find it an alluring locale for a bat mitzvah...

For many parents, planning the trips to China brings up some of the dilemmas of raising a child from two different cultures. Parents can choose to go on a Jewish heritage tour of China, but this type of tour does not put families in contact with other adopted Chinese children. There are also tours set up for adopted families, but these generally do not emphasize Jewish sites.

Elena Stein, a Cincinnati rabbi who is engaging in research to plan a trip back to China with her daughter Dahlia, says she is still weighing her options. Touring with other adoptive families would require finding free time to partake in Jewish activities, while traveling with a Jewish heri-

tage tour would deprive Stein and her daughter of experiencing China with families like their own.

"I would like for it to be a Chinese-Jewish tour because I would like for her to see her identities as integrated and not separated," Stein said. But because return trips can often be emotionally charged, she is still considering a tour with other adoptive families. "Depending on what's going on, we might need the support of that group," she said.

Anecdotal evidence suggests that most adoptive families decide to travel with non-Jewish organizations. Many of these groups arrange for additional excursions to Jewish sites. Our Chinese Daughters Foundation maintains a relationship with Jewish community members in Beijing to meet the needs of its Jewish clients. Another popular stop is the city of Kaifeng in the Henan province, which was home to an isolated Jewish community that formed 1,000 years ago.

"They like going back so they can show [their children] there are Chinese people who are Jewish," Liedtke told the Forward.

The Sameth family chose to travel with The Families With Children From China Heritage Tours, which organizes trips for adoptive families and is partly subsidized by the Chinese government.

"There were a number of different Jewish families on the trip, and we did have some of those experiences together," Sameth said. "We went to the bakery and found rolls that looked enough like challah, and we would make our own Shabbat dinners."

But not all Jewish families who travel back to China are looking for a Jewish experience.

"To me, what was important was showing her the country, visiting the orphanage and meeting the people who brought her to me, the two nurses, who were there," said Janet Silverman, who traveled to China in 2005 with her then 9-year-old daughter.

Silverman told the Forward that though she wants her daughter, whose own bat mitzvah is approaching, to feel comfortable with her Judaism, that wasn't the point of their trip. For that purpose she has a different destination in mind.

"We are supposed to go to Israel this summer," she said. "The positive thing about going to Israel is seeing a lot of Jews out there who don't look like the Jews in Westchester."

Beyond the culture, there are strong reasons to return to China. The latest research has shown that a return can help an adopted child's development. Whatever the reason, the interest is there and growing, Liedtke says...

A Film About Chinese Girl Adoptees

by Linda Goldstein Knowlton

My daughter's name is Ruby Goldstein Knowlton. She turned three today. When my husband and I adopted her from China we had no idea what lie ahead. In an instant, we became a family. But as I began to think about Ruby's future, I started to wonder how her coming of age would differ from mine. I began to talk to older girls who had been adopted from China, and plunged into a fascinating exploration not just of identity, but of what it means to be who we are...

For the past ten months I have been shooting a documentary about the 63,000 girls adopted from China since 1991, who are now growing up in the U.S. It's called *THE SISTERHOOD*. Our crews have traveled across the U.S., the U.K. and Spain, where we have gotten amazing footage of our teenage subjects.

THE SISTERHOOD tells intimate stories of what it's like to come-of-age as a transracial adoptee in 2008. It also has a broader scope, covering issues of racism, identity, and how the changing composition of the American family affects everyone in our country.

Who were we in the past? Who are we now? And how do we, as Americans and America, fit into the changing world at large? I don't think these observations are only of interest to those who have adopted or are thinking of adopting. I am discovering some fascinating patterns of behavior from both adults and children which shockingly manifest some of the most complex issues of our day: racism, xenophobia and sexism.

Time and again I have seen how documentaries can wake up a dormant group

of everyday folk to take action—and actually make things better!! My goal is to incite activism through the film—to engage all its viewers on the subjects of race, cultural identity and power. And yes, all through the eyes of these girls who have migrated halfway around the world and been folded into the very fabric of our lives.

I have committed my own time, resources, and passion to this project but now I need help. This is a hard thing to ask, but the good news is...it's tax-deductible!

My films have always been funded by large donors, professional financiers, or grant-making bodies. Unfortunately, I have just lost a major donor and am in immediate danger of missing trips (in June and July) that are crucial to my narrative (two of the girls are traveling to China.) So, as uncomfortable as this new brand of thinking is for me, I have been encouraged by many people in the field to try for some micro-financing (while, of course, I continue to press on with foundations, traditional film financiers, and high-net-worth individuals).

Every donation is tax-deductible. \$100 gifts made in a grassroots fashion could get us far – and, of course, if you know anyone capable of more substantial donations, I'd be eternally grateful.

Please feel free to forward this to anyone and everyone you think would be interested.

All checks should be made out to the IDA (International Documentary Association,) a 501(c)3 organization, with 'The Sisterhood' written in the memo line of the check. Checks should be mailed to me: 9004 Rosewood Avenue, Los Angeles, CA 90048

I cannot thank you enough for considering this relatively new approach to activism.

Linda Goldstein Knowlton
Producer/Director

Ms. Goldstein Knowlton is Producer/Director of The Sisterhood, Whaler Rider, The World According to Sesame Street, The Shipping News, Mumford and Crazy in Alabama.

Shi Lei

(continued from page 1)

Growing up steeped in the knowledge of his Jewish heritage but without a grounding in the beliefs and practices, Shi was always curious and wanted to know more. "From my childhood, as I was learning more and more about this, and also saw the situation of the community, I really felt so bad," he says. "This nation in China came a thousand years ago from Persia to China; they were very prosperous businessmen when they first came and also, in every field became so successful. Then, in the early 20th century, they just went downhill and almost died out. I just began to have a dream that someday, if I had a chance, [I] would like to study Judaism in Israel."

That desire was spurred on by meeting Dr. Wendy Abraham, who came to Kaifeng to study the history of the Chinese Jews 20 years ago, when he was around 10, and became a friend of his family. Then, in July, 2000, an opportunity opened up for him to fulfill his dream. Rabbi Marvin Tokayer, who was chief rabbi of Tokyo for many years before retiring, led a group of American Jews on a study tour of Jewish communities in Japan and China. A few days after meeting Shi Lei in Kaifeng, Rabbi Tokayer suggested that he might be able to become a student at Bar Ilan University in Israel. Shi jumped at the chance to spend a year in Israel in the one-year English language Jewish Studies program there.

"I was chosen by the Sino-Judaic Institute to study there, because at the time I was probably the only one of the Jewish descendants there who knew English very well," he says.

At the end of that year, he moved on to Jerusalem, where he spent an additional two years at the Machon Meir Yeshiva, where he studied Hebrew and dug deeper into the spiritual and cultural dimensions of being Jewish. At the same time, he was in for a shock. He spent the three years, from 2001 to 2004 immersed in largely Orthodox communities there, where his Jewish identity was a matter of some dispute. Shi says one of his fellow students asked him if his mother was Jewish and when he said no, he was told that, according to *halachah*, he was not really a Jew and he was pressured to convert.

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Despite that, Shi Lei feels very much a part of the Jewish world. He says his years in Israel allowed him to open himself up not only to his traditions but also to learn about the various cultures thriving in Israel and to gain a wider view of the world in general. Sponsored by the Sino-Judaic Institute, he is speaking around the U.S. on the "rekindling of the Jewish spark" in his homeland, which brought him to speaking engagements at Temple Beth Am and the University of Washington.

At home, he has become an ambassador to that world for the last remaining ancient Jewish community in China. He says the younger generation, especially, has shown an interest in a Jewish awakening, beginning to observe some of the holidays and traditions that were lost over the centuries. "They are very happy. After I was back from Israel, the Jewish descendants in Kaifeng have a new hope. They are excited, they are very happy and they would like to learn from me because they know I was in Israel, the ancestral land."

In Memoriam: Three Great Men

(continued from page 1)

But, within several years, Louis all but disappeared from the scene. What happened? In my opinion, based on looking back on the brief record I have concerning SJI's second board meeting on January 26, 1986, the board had a serious controversy regarding the parameters of its activities in Kaifeng. One faction wanted to confine itself to scholarly efforts; the other sought a more activist role with the descendants of the Chinese Jews. Although united in opposition to proselytism, the division ran deep. Louis was on the activist side and gradually grew disenchanted with the more academic focus that SJI embraced during its first decades.

In retrospect, it wasn't that one side was right and the other wrong. I think SJI needed to establish itself in China and around the world by building a solid reputation and good credentials before it could attempt to do something with and for the descendants. Then too, U.S. relations with China, and between China and Israel, were tenuous in the first case and non-existent in the second. Caution was the order of the day and academics were the way to go. But Louis was a visionary and now, perhaps, his time has come as

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"We tried to explain the importance to the Jewish community," Pan said after the wedding, as the crowd of about 400 in evening dress swirled by. Some in the new Jewish community have family connections to the past, he added...

Finally, with Pan's help, the Chinese government agreed to open Ohel Rachel for the wedding. The synagogue was full, with warm conversation in French, English and Chinese. The consuls for Israel, the United States, France and Argentina and the Moroccan ambassador took their places on the men's side of the aisle as young Chinese women in traditional red silk gowns passed out delicate head coverings for the women...

Rabbis from Singapore and Beijing helped Rabbi Shalom Greenberg with the wedding, while small boys with candles stood in front of the chuppah, or the canopy where the ceremony took place.

Ohana, the father of the bride, welcomed the guests in French but then changed to English for a single sentence. He looked at Pan in the audience and said, "We will never forget what you have done for us."

In Buck's Peony, A Disappearing Community Blossoms

by Jennifer Cody Epstein
reprinted from *Nextbook.org*, 25 March 2008.

Strangely enough, my first conscious encounter with Pearl Buck did not take place in high school. That's not to say I didn't read *The Good Earth*. But if I did, it

made no impression on me: at fifteen I was clearly more impressed by the familiar tales of Victorian romance than those of rural Chinese farmers, fleeing famine.

Twenty-odd years later, however, and vaguely to my own surprise, I found myself writing my own novel on China. I



turned back to Buck, reading *The Good Earth* a little sheepishly on the subway and storing it under the "authentic" Chinese authors (Lu Xun, Ye Zhaouyan) on my bedstand. I was at a loss to explain my vague embarrassment: was it about the derivative nature of a white American woman reading another white American woman about China? Or was it mere vanity; an uncomfortable suspicion that real Brooklyn writers don't read Pearl Buck—their mothers read Pearl Buck. (Everyone's mother, someone once said to me, reads Pearl Buck.)

In the end, though, Buck herself brought an end to such frettings. She did it through the sheer force of her achievement: *The Good Earth* floored me. I simply hadn't anticipated, well, how good it would be, how its accessible plot and rich details, its simply drawn characters and surprising humor would pull me so fully into the foreign (but never exotic) universe of peasant life in China that such a universe didn't seem foreign at all. This, after all, is the beauty of Buck, or at least of good Buck: At her best she brings the world's people together, eschewing literary pyrotechnics in order to—as E.M. Forster advised—"only connect."

And with *The Good Earth*, connect she did. Not only was Buck's second novel hailed as a masterpiece upon publication in 1931, but it was the year's bestseller, garnered its writer the Pulitzer Prize, and was partly responsible for the Nobel Prize she went on to earn seven years later.

None of Buck's other books (and there are some seventy of them) would approach *The Good Earth* in sales or popularity. And to be truthful, few probably approach it in literary merit. "A lot of this stuff might not be very good," acknowledges Peter Conn, a professor of English at the University of Pennsylvania. Still Conn remains intrigued by Buck, despite his having been "beaten up by some of the inhabitants of advanced English departments" for making her the subject of his engrossing *Pearl S. Buck: A Cultural Biography*.

Buck's literary inconsistency, Conn says, stems in part from her fierce dedication to social issues; as her reputation grew she fell into a pattern of writing less to create lasting literature than to fund the myriad causes in which she became involved. An outspoken opponent of segregation as far back as the 1930s, she was called "the current Harriet Beecher Stowe to the Race"

by Langston Hughes. (At one literary luncheon she warned that if America persisted in its bigotry "then we are fighting on the wrong side of this war. We belong with Hitler.") She agitated tirelessly, on behalf of the mentally handicapped (her only biological child, Carol, was mentally disabled, an experience about which Buck writes with painful and unprecedented openness in *The Child Who Never Grew*) and against social norms that kept thousands of mixed-race and minority children from finding adoptive parents or homes. Welcome House, the adoption agency she founded in 1949, still operates in Pennsylvania and remains a testament to her unflinching dedication to social justice.

Buck's literary works, by contrast, can be almost breathtakingly uneven, ranging from the sublime to the simply overwrought. And no book, perhaps, illustrate this paradox as uniquely as *Peony*, her farewell to the disappearing Jews of Kaifeng, China.

Like many tales of Jewry, *Peony*, published in May 1948, is one of struggle, and of loss. The struggle, in this case, isn't against the normal dangers (persecution, pogroms, and exile) but against overwhelming acceptance. And the loss isn't one of life, but of Jewish identity.

Buck sets this surprising tale at the beginning of the nineteenth century, and anchors it in the house of Ezra ben Israel, a jovial half-Chinese merchant, the son of a Jewish father and a Chinese concubine mother. His proud (and purportedly pure-blooded) Hebrew wife is Naomi. Their son, David, up until the story's opening, is a privileged Jewish Chinese youth, observing kashrut and the Sabbath but also studying with a Confucian teacher and spending his nights moon-gazing in the company of Chinese friends and sing-song girls. The story's title character—and its Chinese conscience—is Peony, a bondsmaid bought for David as a child.

In unveiling this world, Buck shines a literary light on the little-known intersection of two of history's oldest civilizations. By the early 1800s, Jews had lived in Kaifeng for at least a millennium. They numbered in the hundreds, and their Chinese-influenced synagogue had been the pride of Chinese Jewry across the vast country. Buck's description of it is largely in keeping with scholarly accounts: On either side of a beautiful archway, she writes, "stood two stone tablets, each upon a stone base

tue in All-Under-Heaven the ancients first regulated their kingdoms; in order to govern their kingdoms, they first regulated their families; in order to regulate their families, they first cultivated their persons. Wishing to cultivate their persons they first rectified their minds; in order to rectify their minds, they made their thoughts sincere."

Let us note in passing that in Chinese as in Hebrew "mind" and heart" are one and the same word: "xin" in Chinese; "lev" or "levav" in Hebrew. The Great Learning then explains that in order to make his thoughts sincere, the Confucian must extend his knowledge to the utmost by investigating the nature of things (*ge wu*). In orthodox Confucianism (the official Cheng-Zhu School), as in Judaism the acquisition of knowledge and moral self-perfection become one and the same process. The third of the Four Books of the Confucian canon: the Doctrine of the Mean (Zhong Yong 22) rephrases the above teaching by explaining that the "completely sincere man" gives full development to his nature and, in the process does the same to the nature of other men, and even to the nature of animals and things, and thus assists Heaven and earth in their transformative power. Shades of *Tikkun Olam*!

Belief in the power of personal example is the cornerstone of both Jewish and Confucian ethics. Jewish and Confucian scriptures alike exhort every person to strive to perfect him/herself. Thus, Rabbi Hillel: "The more devotion to *zedakah* (justice, righteousness), the more peace" (Pirkei Avot 2/8). In the Great Learning 6-7 we read that: "From the Son of Heaven down to the common people, all must regard cultivation of the personal life as the foundation. There is never a case when the foundation is in disorder, yet the branches are in order." While Confucius, Mencius, and Xunzi call on men to strive for excellence by becoming "junzi", the Confucian masters of late imperial China place before them the much higher demand that they strive to achieve perfection by becoming sages (*shengren*). Curiously enough, great Hasidic masters like the Baal Shem-Tov, the Maggid of Miedzyrzec, or Nahman of Bratzlav, who inspired a revivalist movement in Judaism, much as Cheng Yi, Zhu Xi led the revival of Confucianism in the post-Tang era, re-interpreted the ancient scriptures and, in the process, considerably enhanced the

spiritual calibre expected of the devout follower. The "excellent man" was exhorted to become a sage like Confucius. The righteous and pious Jew (*hasid*), was taught that, beyond study of the Torah, the Mishnah, the Talmud, observance of *halakhah*, and the performance of *mitzvot* (good deeds), he deserved to be recognized as a *zaddik* only when he became a saintly sage on the model of Abraham and Moses. The contemporary philosopher Gershom Scholem wrote that: "The new ideal of the religious leader, the *zaddik*, differs from the traditional leader of Rabbinical Judaism, the "talmid chakham" or student of the Torah, mainly in that he has himself become Torah. It is no longer his knowledge, but his life, which lends a religious value to his personality. He is the living incarnation of the Torah." (*Major Trends in Jewish Mysticism*, p.344)

As seen in the perspective of both Judaism and Confucianism, the intertwining of intellectual, moral, and emotional growth, lead ultimately to that ineffable quality called "wisdom"; *chokhmah*; *zhi*, which is the character "zhi": knowledge, with the addition to it of the element sun. Above all, both Confucianism and Judaism teach the unity of knowledge and action, the truth that action is the test of knowledge. In a speech titled "The Spirit of the Orient and Judaism" (1912), the great philosopher Martin Buber highlighted the Jews' striving for spiritual unity as that which distinguishes them—like all Orientals—from the European.. Buber opined that, unlike the European, who perceives primarily with the aid of reason's *a priori* principles of time and space, the *Weltbild* of Orientals and Jews integrates all of the senses and is grounded in the totality of being.

René Goldman was born in Luxembourg, 1934; spent the war years in Belgium and in France in hiding. Unfortunately, his parents did not survive and he was brought up in the post war years in a series of Jewish children's homes near Paris. Lived thereafter in Poland and in China, where he did undergraduate studies at Beijing University. He also studied in Warsaw and Paris (Sorbonne and École Pratique des Hautes Études) and did graduate studies and degrees at Columbia University, New York. He taught courses in the history of China and Communism in Eastern Asia at the University of British Columbia in

Vancouver for 34 years. While a visiting scholar at the Truman Institute of the Hebrew University in 1980, he began his study of Hebrew at an ulpan, which he continued on his own afterwards. He developed thereafter an interest in comparative Sino-Judaic studies and now lives in retirement in the Okanagan Valley of British Columbia. He may be reached at t.dekur@shaw.ca.

L'Chayyim: A Jewish Wedding in Shanghai

by Cara Anna
excerpted from Salem Web Network release, 17 April 2008

A glass was smashed, and a cheer went up. After months of careful negotiations with the Chinese government, Shanghai's Jewish community celebrated a revival last month as a historic synagogue opened for its first wedding in about 60 years...

Maurice Ohana, the president of the current community, still knew, however, it would be hard to get access to the Ohel Rachel synagogue for his daughter's wedding. Judaism isn't one of officially atheist China's five recognized religions, because of the lack of native Jews, and the community worships quietly, in local apartments.

Ohel Rachel, built in 1920 by an earlier Jewish community of businessmen with roots in Iraq and India, remains in the hands of Shanghai's education ministry. Once used as storage and now used from time to time as an auditorium, it was named one of the world's 100 most endangered sites by the World Monuments Fund in 2002 and 2004.

Almost all of its Jewish decoration have disappeared, except for a plaque outside the door, a star of David carved at the top of a dusty stairway and a sign inside in Hebrew that says, "Be aware in front of whom you're standing." It has opened just a few times a year for major Jewish holidays after being rededicated 10 years ago.

Ohana, a Moroccan businessman, decided to ask local Chinese academic Pan Guang for help. Pan, the dean of the Center of Jewish Studies Shanghai, began a monthslong discussion with the government.

SJI moves toward a more engaged role both in Kaifeng and around the country.

Louis: We owe you a huge debt of gratitude for helping to launch SJI and pointing us in the direction we ultimately needed to go. We only wish we could have told you that in person.

Honoring Michael Pollak

by Anson Laytner

Founding SJI Board member Michael Pollak passed away peacefully at the age of 90. He was born in New York City on January 5, 1918 and died in Dallas, Texas on February 27, 2008. Mike was a tireless student of the Kaifeng Jews and penned the authoritative volume *Mandarin, Jews and Missionaries: The Jewish Experience in the Chinese Empire*. It went through several editions with the Jewish Publication Society of America before being revised, updated and published by Weatherhill in 1998. He was also the author of *The Torah Scrolls of the Chinese Jews* and *The Jews of Dynastic China: A Critical Bibliography*. He edited *The Sino-Judaic Bibliographies of Rudolf Loewenthal* and wrote many articles and reviews both for *Points East* and other publications.

In his honor, the Bridwell Library at SMU displayed the Chinese Torah scroll for a couple of weeks. Most all of his research, books, etc. on the Chinese Jews are now at Hebrew Union College Library in Cincinnati.

Art Rosen, former Chairman of the SJI Board, recalled: "I met him only once, at his last SJI Board meeting. But it was already clear that he had established himself as the ultimate American authority on the history of the Kaifeng community, despite his lack of prior knowledge of Chinese history and language. He will be long remembered by future scholars for his contributions to our knowledge of the unique history of the Jews of China."

Reid Heller, a personal friend of Mike's wrote: "Michael was one of my favorite people, a mentor and a model of independent scholarship that was completely free of the pursuit of money or honor. I don't know if 'modest' is the word to describe your father. He did not affect or cultivate modesty. I simply thought he had excellent habits and values (he always

attributed his high mindedness to his careful choice of parents). We both know that he had no interest in recognition beyond a limited circle of people who understood his work. One of the things that impressed me above all was the fact that nothing Jewish was alien to him.

Though he was a 20th century man in every sense, I liked to think of him as the last of the 19th century maskilim (enlightened Jews), meaning scholars like Zunz, Graetz, Dubnow, Ringelblum and Baron, all steadfast men of their people, whose faithfulness was expressed through their love of scholarship and their rigorous pursuit of truth. History was not a profession for them, it was a spiritual practice and although [he] did not talk about spiritualism, he modeled it."

Rabbi David Stern said the following in his eulogy: "Michael Pollak was a scholar in the best and truest sense of the word...he was devoted to the life of the mind, he immersed himself in specific areas of knowledge so that he might bring insights to others...he had the ability that good historians have – to take a document or discovery that might seem arcane, and bring it forward in such a way so that it would become a prism that shed some new light onto our own paths of understanding in the world. He also had the scholar's ability to be surgical and withering in his critique of a weak argument. And he did it all with evident love for journeys into the world of ideas and a courtliness with his fellow travelers...He was a gentleman scholar...He was a devoted Jew – not only in his chosen areas of scholarship, but through and through. He felt a sense of connection to Jewish communities the world over...and brought others into the inspiration of Jewish study through his own love and passion for it."

Memories of David Kranzler

by Rena Krasno

The news that David Kranzler had passed away in December 2007 saddened me deeply, I had met him on several occasions, corresponded with him. Spoken to him on the phone, made him laugh and felt that I had understood this very intelligent and complicated man.

My first contact with David was when I suddenly received a gift copy of the very well know book: *Japanese, Nazis and Jews*. When I eagerly opened it, I found that the back of the front cover had been

decorated with a cloudy design within which appeared in fancy calligraphy the words: *To Rena Krasno, one of the participants in this historic drama. With best wishes from David Kranzler.*

What surprised me even more when I read the section entitled *Jewish Wasteland* was an article written by me in 1942, when I was a teen-ager. I had forgotten entirely about its existence. David had dug it up in the Shanghai Jewish Periodical *Unser Leben*. He had no idea who its author was. When, decades later, he discovered that I had written it and was living in California, he located my address and mailed me this unexpected gift...

I was very touched by what David had written and very thrilled at the thought of meeting him for the first time at a seminar of the Monumenta Serica Institute and China Centrum in Skt. Augustn, Germany. The subject: *From Kaifeng... to Shanghai / Jews in China*.

I realized at once that David was a deeply religious Jew. He had brought along his own kosher food. He sat down next to me and I gingerly started a conversation with him. David appeared to have a nervous and impatient character. I disagreed with him on many points but I thoroughly enjoyed listening to his enlightening remarks as he relaxed and laughed at my various amusing memories of Shanghai. The more I listened to him, the more I appreciated his deep beliefs, his passionate search for the truth.

Before David made his presentation, he confided to me that he was afraid he might be attacked on various subjects. I strongly countered his remark stating firmly: "Don't worry. I am sure your talk will be excellent and objective. You know me, I'm afraid of nothing and I will jump up to your defense." Indeed, David's topnotch paper was received with much applause.

Years later after I had translated from German into English the Shanghai diaries of a Berlin refugee, Fred Marcus, and decided to write a book based on them together with his widow, Audrey Friedman Marcus, I contacted David again... David was eager to give his opinion on various matters. I avoided arguing with him because I knew his fiery disposition. I realized that if I called again a day later he would have regained some equanimity and reach better conclusions. We had

many long, warm conversations and our friendship grew. I forwarded every advice he gave to my co-writer and she too appreciated very much his counsel.

This year, our book: *Survival in Shanghai – The Journals of Fred Marcus 1939-1949* will appear. How I wish David were here to read it, to realize how much his discussions with me had helped us.

David Kranzler was very honest and meticulous in his research. He told me that he was now writing a more complete book on Jews in Shanghai, encouraging me to send him whatever documents I could discover. He well knew my strong feeling that more prominence should be given to Sefardi and Russian Jews who had lived for over a century in Shanghai and had contributed to the city's development. I eagerly forwarded to him whatever authentic papers I thought might be useful to him.

One day when I called David his voice was rather distant, not responding with his usually both friendly and combative replies. He told me that he was very ill and needed some weeks of chemo-therapy. During that period, I sent him occasional emails trying to keep his spirits up. After the supposedly last chemo-therapy, David answered very curtly when I called him saying further chemo-therapy would be required. Since that last talk he did not answer the phone any more. And then...suddenly I heard that he had passed away and my heart wept for him.

Prof. Fu Youde Visits Haifa

by Gad C. Isay

On May 12 2008 Professor Fu Youde, Chairman of the Center for Judaica and Inter-religious Studies, University of Shandong, presented at the University of Haifa a lecture on "The Modernization of Confucianism in China and What China Can Learn from the Jewish Experience." Professor Fu's efforts to modernize Confucianism by learning from Jewish experience suggest that he is an important agent in providing a cultural Israel-China-Jewish connection aside from the economic and political one. It is probably for this reason that he was invited to participate in the President's Conference that gathered in Jerusalem to celebrate Israel's 60th birthday after the Haifa lecture.

At the beginning of his lecture, Professor Fu referred to the spectacular economic growth in China in recent years. However, he contrasted this material success with his observation that today the Chinese do not know how to be human. According to him, this state of affairs, to which other writers refer as a spiritual vacuum, is the result of a process that started with the Opium War (1839). According to Professor Fu, 'Chineseness' which to him seems to be a synonym for humaneness was well preserved until that time. However, the war marked Western aggression against China and the intensification of the Western impact on the Chinese ways of life. It is in this context, I assume, that he observed that contemporary Chinese neglect their tradition. There is, in contemporary China, he said, only scarce knowledge of the tradition. Consequently, the Chinese do not know how to be Chinese. Chineseness and humaneness are equally absent in China of today, according to Professor Fu.

Looking to the future fate of Chinese culture, Professor Fu emphasized that the ongoing widely accepted goal of modernization of China should be pursued side-by-side with the maintenance of Chineseness. For that purpose, he observed, the Chinese need to inherit their own tradition and at the same time open themselves to foreign ideas. This is where Judaism enters the scene. Professor Fu seems to be highly impressed by the capacity of the Jewish people to participate in the modern movement and at the same time to maintain their Jewish religion. According to him, the Jewish people have successfully dealt with the challenge of modernity and yet they consciously live as Jews and maintain Judaism. Aside from the accuracy of this observation, Professor Fu further praised the Jewish mentality and spirit and pointed out how Jews, though few in number, are nonetheless successful.

Obviously Professor Fu is mostly concerned with what he conceives as a moral dilemma that pervades contemporary Chinese society. His proposal on how to tackle this dilemma brought him to the Jewish faith in God. Indeed, when asked about a specific possible Jewish contribution to the Chinese people, Professor Fu said: China needs a God: Let the Chinese fear something! This is indeed a fascinating intercultural synthesis. One can envision a future age when the Chinese have

adopted a faith in monotheistic God whereas the Jewish people have internalized the Confucian idea of inward transcendence. And what can China learn from the Jewish experience? It is how to recover their traditional Chineseness and humanity while fully participating in modernity.

Gad Isay is Lecturer in Chinese Studies at the University of Haifa. He is a specialist in modern Chinese philosophy and has just translated into Hebrew a volume of Qian Mu's essays.

New Faculty Appointment for Nanjing Institute

The Glazer Institute of Jewish Studies at Nanjing University eagerly awaits its newest appointee. Zhenhua Meng (Hebrew name Jeremiah), a Ph.D. from the Chinese University of Hong Kong, was officially hired in by the University in January.

Dr. Meng, a highly promising young scholar with formal training on Jewish studies, was born in Shanghai in 1981. After high school graduation from Nanjing Foreign Language School (as an English major), he continued at Peking University (the only university in China then offering a Hebrew program) as one of only nine students accepted in the program.

Before graduation, he received a one-year scholarship to study at the Hebrew University of Jerusalem. As a student of Hebrew, he had passed Level Vav (the highest level in Ulpan) in Modern Hebrew prior to his graduation.

In the summer of 2003, he entered the Chinese University of Hong Kong for postgraduate studies majoring in the Hebrew Bible. Fourteen months later, he became the first M. Phil. student who directly transferred to the Ph.D. program in the history of the department. In July 2006, he again visited Israel to collect data and participate in archeological excavations in Ramat Rachel. The title of his Ph.D. thesis is "A Study of the Groups in Persian Yehud."

Dr. Meng has excellent linguistic ability. In addition to his proficiency in

Hebrew and English, he has also learnt several ancient languages including Hebra Aramaic, Syriac, LXX Greek, and Ugaritic.

In the summer of 2002, he had been accepted to study at the workshop of Jewish history and culture run by the Nanjing Glazer Institute initially for professors and teachers at Chinese colleges and universities. His performance caught the attention of Prof. Xu Xin, Director of the Institute, who followed his academic growth before hiring him.

It is worth mentioning that in 2001, as a sophomore, Meng set up a website (<http://www.israelcn.com>) to provide information on Israel and the Jewish People to the Chinese audience. This website soon became popular and the affiliated online forum hosted a number of heated discussions about Israel. After he went to Israel, he wrote columns for different Chinese newspapers in order to share his unforgettable experiences and thoughts towards Jews and Zionism.

He has also translated the two books from Hebrew into Chinese: Rachel Bernheim's Holocaust memoir, *Earrings in the Cellar* (Kunming: Yunnan People's Publishing House, 2005) and David Grossman's *Lion's Honey* (Taipei: Locus Publishing, 2007).

Bishop White's Memory Blackened by Relics Removal

by Stanley Oziewicz
excerpted from a story first published Jan. 25, 1983 in *The Globe and Mail*.

KAIFENG, China — The name of Canada's Bishop William White leaves a sour taste in the mouths of some people who know of him here.

The late Bishop White was an Anglican missionary who spent years assembling the famous Chinese collection at the Royal Ontario Museum in Toronto. "Thanks to White," writes former *Globe and Mail* correspondent Charles Taylor in his book *Six Canadians: A Canadian Pattern*, "Toronto has one of the world's foremost collections of early Chinese bronzes, and a trove of tomb figures which give an extremely detailed picture of Chinese life over thousands of years." Bishop White

amassed most of his collection in this region of Henan Province, a vast dusty area south of the Yellow River. With a recorded history of nearly 3,000 years, Kaifeng is one of China's six great imperial capital cities. It now is a market and commercial centre of about 500,000.

As Mr. Taylor tells it, Bishop White came to Kaifeng - for the first time in 1910 - as a zealous missionary. He left a passionate collector, and later become the curator of the ROM's Far Eastern collection. Before he died in 1960, Bishop White was also director of the University of Toronto's School of Chinese Studies.

Today, few remember Bishop White's relief and social work in Henan, which was ravaged alternately by floods and famine. It is for what he did with China's antiquities that his name is recalled, and then in tones of derision. At the Kaifeng municipal museum Deputy Curator Xu Baiyong repeats the accusation that Bishop White stole the treasures, and grew rich in the process.

It is not a new charge. Thirty years ago Francis Tseng, who had studied under Bishop White in Toronto and who was later consecrated Bishop of Henan, made a similar attack after visiting the ROM. (Bishop Tseng, now in his seventies, lives in Kaifeng but is said by Mr. Xu to be too frail to receive visitors.) Mr. Xu discounts suggestions that Bishop White had not profited personally and that if he had not acquired the treasures - most at prevailing prices, Mr. Taylor says - they might have been destroyed during China's long civil war or, later, during the Cultural Revolution.

Neither does he have much time for the argument that the artifacts are being well cared for in Toronto and have opened China's national heritage to Canadians as well as other foreigners. "You cannot say that just because they're being well displayed and in good condition, they wouldn't be well cared for here...He also claims that Bishop White, an authority on Chinese Judaica (he wrote a book called *Chinese Jews*), pilfered some ancient sheepskin Torah scrolls. Kaifeng was once home to a small but thriving community of Jews who had found their way there nearly 1,000 years ago.

One of the remnants of the Chinese Jewish legacy are three crumbling steles, two

of which have been bonded into one. They sit deteriorating in a dusty shed of the local museum. Mr. Xu says Bishop White wanted to take them out of China and had even cut away the backs of two of the stone tablets and joined them in order to save on the cost of shipping - "but the local people wouldn't let him."

In recent years China has moved to ensure wider control over archeological digs and the export of cultural relics. Customs rules have been tightened and anti-smuggling drives increased...No antique, whether pottery, embroidery, calligraphy or furniture, will be released by customs authorities unless it carries a red seal indicating the item is not needed by Chinese museums...

Stanley Oziewicz was *The Globe and Mail's* China correspondent from 1981 to 1983. He is now Foreign Editor of *globeandmail.com* and uses the byline Estanislao Oziewicz.

A Short Note on the Importance of *Xiu Shen* (Moral Self-Cultivation)

by René Goldman

Leafing through the inspirational *Kollel Calendar* published by CHABAD-Vancouver, I recently happened upon the following quotation from Menachem Shneerson, the last Lubavitcher Rebbe: "First you must become a master over yourself: the personal world within. Then you must master your family environment. Only then can you endeavour to be a leader in the world."

This saying readily brings to mind passages from the *Great Learning* (*Da Xue*), prescribed by the Neo-Confucian master Cheng Yi as "the gateway through which the student enters upon the road of virtue", in order to become a man of virtue: a man of excellence ("*junzi*"), and ultimately a sage ("*shengren*"), sagehood being the embodiment of human perfection, hitherto attained only by the mythical sage-rulers of China's remote antiquity, Confucius (the "Supreme Sage of Humankind") and his disciple Yan Hui. The third paragraph of the *Great Learning* establishes a very similar order of moral progression as the quotation from the Lubavitcher Rebbe, except in reverse order: "In order to highlight illustrious vir-