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- 1) The study of the ancient Jewish community of Kaifeng and assisting its descendents as appropriate.
- 2) The study of Jewish life in Shanghai, Harbin, Tianjin and elsewhere in the 19th and 20th centuries.
- 3) The support of Jewish studies programs in China.
- 4) The study of cultural intersections between Chinese and Jews, for example adoptions, literature, diasporas, etc.
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Points East

THE SINO-JUDAIC INSTITUTE 中國猶太研究院 מכון סיני יהודי

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CHINA REVISITED

by Anson Laytner

Introduction

I traveled to China this past spring as President of the Sino-Judaic Institute primarily to assess firsthand the status of the Kaifeng Jewish descendants through an extended stay there and also to witness the remarkable growth of Jewish Studies programs at select Chinese universities. Thirty-five years ago, when I was a student at the Beijing Yuyan Xueyuan on the first Canada-China Student Exchange Programme, I had tried to visit Kaifeng but was told it was a "closed city". By contrast, today the city is accessible and it is most easy to meet people.

After an absence of thirty-five years, the first thing I noticed about China was the change in choice of transportation. Then, bicycles were everywhere; today cars predominate. The Chinese drive both the same way, but it is a lot more frightening to see the "take no prisoners" style applied to motor vehicles, be they trucks, buses, cars or motor-bikes. Thankfully, the more cars there are, the more restrained the drivers are, so Shanghai drivers operated their vehicles more sanely than did their counterparts in Kaifeng.

The second thing I noticed was the building boom. Thirty-five years ago, Pudong in Shanghai was agricultural; today it is a forest of skyscrapers. Then the Bund's towers, built early in the last century, were its high points; today Shanghai goes on forever and there are many clusters of competing high buildings. Even inland, in Kaifeng, construction is happening everywhere.

The third thing I noticed, sadly, was the smog. In over two weeks in China, I never saw a clear day. The day I left, our plane flew up the coast before turning over the Pacific. We saw the land engulfed in a thick grey cloud with a charcoal-colored leading edge. Progress has its price.

The fourth thing I noticed was the people. Thirty-five years ago, everyone wore a "Mao suit", usually blue and preferably patched to show one's revolutionary frugality. Today clothing is as varied as people are individuals; colors and styles abound; and women wear clothes that would make their Western counterparts either turn green with envy or flush red with embarrassment.

More significantly, the increased sense of happiness and freedom is palpable. This is not to say that the government isn't watchful. I heard of people being called in for questioning and websites being closed down—but thirty-five years ago, the popu-

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SIR MATTHEW NATHAN: HONG KONG'S JEWISH GOVERNOR

by Alfred Luk

Nathan Road in Kowloon, Hong Kong, is the major thoroughfare of Hong Kong and locals sometimes refer to it as the Golden Mile for its bustling commercial activities flanking its two sides. Nathan Road was originally named Robinson Road after its early Hong Kong governor. In recognition of the monumental achievement of another Hong Kong governor, Sir Matthew Nathan, the British Colonial office made the switch from Robinson Road to Nathan Road.



In spite of the popularity of Nathan Road, few locals as well as the former residents of Hong Kong know little about the protagonist of the Nathan Road, Sir Matthew Nathan. Reports of his governorship in Hong Kong are often trivial and revealed very little of his immense achievement in Hong Kong and character.

Unlike his predecessors as well as the Hong Kong governors after him during the British administration, Sir Matthew Nathan did not rise steadily through the ranks of British colonial administration, and had little experience as colonial governor before assuming the governorship of Hong Kong. He was trained as an engineer and held the position of major in the Royal Engineers. Among all the governors of Hong Kong, he was also the only Jew and the youngest governor. He was only thirty-nine years old when he took office in 1904.

In spite of his youth and perhaps inexperience as governorship, his legacy in Hong Kong is long lasting and illustrious. He advocated the technical training in Hong Kong and his effort contributed enormously to the foundation of the Technical Institute of Hong Kong.

His technical training as an engineer also played a pivotal role in his contribution to the development of Hong Kong's transportation system and development, particularly Kowloon. During his reign as governor of Hong Kong, he pressed for widening of existing roads and laying down more roads and mileage in Hong Kong—and mainly in Kowloon—than most Hong Kong governors before 1950. Kowloon at the time of his reign was virtually undeveloped, settled by small community of Europeans, Portuguese-Asian Mestizos from Macao, a

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FROM THE EDITOR

June was a blur. First I was visiting China for 2.5 weeks, then we had the annual SJI Board meeting, then I've been inundated with email correspondence from China, and lastly I've been working to upgrade our website—oh yes—and preparing this issue of *Points East*!

SJI is gearing up for some significant work and we invite, nay we plead for, your support above and beyond the cost of dues.

- With your participation, we intend to:
- Offer scholarships for students of Jewish Studies in China.
 - Offer scholarships for Kaifeng Jewish descendents to study in Israel.
 - Offer financial support to the two Jewish schools in Kaifeng.
 - Offer organizational and financial support for the creation of an umbrella association of Jewish descendants in Kaifeng.
 - Send Jewish books to Jewish studies programs in China.
 - Encourage the increased accessibility to Jewish exhibits in Kaifeng and Shanghai.
 - Transform our website into a major hub of information, a gateway, regarding the historical and contemporary intersection of things Jewish and Chinese.

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Anson Laytner

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Anson Laytner, Publisher

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

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

or to: Rabbi Anson Laytner
1823 East Prospect St.
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The Sino-Judaic Institute
Rabbi Anson Laytner
1823 East Prospect St.
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of the Kaifeng community from Chinese sources, traces its success to ascendancy of the Zhao family in the Ming and early Qing periods and compares Jewish and Muslim communities. It is marred only by some inaccuracies, such as stating that their Torah written in Persian letters.

Zhou Xun provides fascinating account of the May 4th Movement's embrace of the Yiddish literary renaissance and its translation (via English, Russian etc) in to Chinese—but without any reference to Irene Eber's groundbreaking work!

Shalom Salomon Wald offers survey of knowledge of Chinese Jews in the European consciousness with a sweep unmatched since Pollak wrote his book *Mandarins, Missionaries and Jews*. Still, as with Meyer, his review seems to incorporate much of prior, perhaps unrelated research.

I do wish the editor/publisher had arranged for Zhang Qianhong's article to be translated for this volume, but her article's subject matter and that of Robert Elliot Allinson seem cut from a different cloth than the other, historically-oriented papers.

Asia's Jewish Myths

by Ian Buruma
reprinted from
www.theaustralian.news.com.au,
February 11, 2009

A Chinese bestseller titled *The Currency War* describes how Jews are planning to rule the world by manipulating the international financial system. The book is reportedly read in the highest government circles. If so, this does not bode well for the international financial system, which relies on well-informed Chinese to help it recover from the present crisis.

Such conspiracy theories are not rare in Asia. Japanese readers have shown a healthy appetite over the years for books such as *To Watch Jews* is to See the World Clearly, *The Next Ten Years: How to Get an Inside View of the Jewish Protocols* and *I'd Like to Apologise to the Japanese - A Jewish Elder's Confession* (written by a Japanese author, of course, under the made-up name of Mordecai Mose). All these books are variations of *The Protocols of the Elders of Zion*, the Russian forgery first published in 1903, which the Japanese came across after defeating the tsar's army in 1905.

The Chinese picked up many modern Western ideas from the Japanese. Perhaps this is how Jewish conspiracy theories were passed on as well. But Southeast Asians are not immune to this kind of nonsense either. Former Malaysian prime minister Mahathir Mohamed has said that "the Jews rule the world by proxy. They get others to fight and die for them." And a recent article in a leading business magazine in The Philippines explained how Jews had always controlled the countries they lived in, including the US today.

In the case of Mahathir, a twisted kind of Muslim solidarity is probably at work. But, unlike European or Russian anti-Semitism, the Asian variety has no religious roots. No Chinese or Japanese have blamed Jews for killing their holy men or believed that their children's blood ended up in Passover matzos. In fact, few Chinese, Japanese, Malaysians, or Filipinos have ever seen a Jew, unless they have spent time abroad.

So what explains the remarkable appeal of Jewish conspiracy theories in Asia? The answer must be partly political. Conspiracy theories thrive in relatively closed societies, where free access to news is limited and freedom of inquiry curtailed. Japan is no longer such a closed society, yet even people with a short history of democracy are prone to believe that they are victims of unseen forces. Precisely because Jews are relatively unknown, therefore mysterious, and in some way associated with the West, they become an obvious fixture of anti-Western paranoia.

Such paranoia is widespread in Asia, where almost every country was at the mercy of Western powers for several hundred years. Japan was never formally colonised, but it too felt the West's dominance, at least since the 1850s, when American ships laden with heavy guns forced the country to open its borders on Western terms.

The common conflation of the US with Jews goes back to the late 19th century, when European reactionaries loathed America for being a rootless society based only on financial greed. This perfectly matched the stereotype of the rootless cosmopolitan Jewish moneygrubber. Hence the idea that Jews run America.

One of the great ironies of colonial history is the way in which colonised people adopted some of the same prejudices that justified colonial rule. Anti-Semitism arrived with a whole package of European race theories that have persisted in Asia well after they fell out of fashion in the West.

In some ways, Chinese minorities in Southeast Asia have shared some of the hostility suffered by Jews in the West. Excluded from many occupations, they too survived by clannishness and trade. They too have been persecuted for not being "sons of the soil". And they too are thought to have superhuman powers when it comes to making money. So when things go wrong, the Chinese are blamed not just for being greedy capitalists, but also, again like the Jews, for being communists, as both capitalism and communism are associated with rootlessness and cosmopolitanism.

As well as being feared, the Chinese are admired for being cleverer than everybody else. The same mixture of fear and awe is often evident in people's views of the US and, indeed, of the Jews. Japanese anti-Semitism is a particularly interesting case.

Japan was able to defeat Russia in 1905 only after a Jewish banker in New York, Jacob Schiff, helped Japan by floating bonds. So *The Protocols of the Elders of Zion* confirmed what the Japanese already suspected: Jews really did pull the strings of global finance. However, instead of wishing to attack them, the Japanese, being a practical people, decided they would be better off cultivating those clever, powerful Jews as friends.

As a result, during World War II, even as the Germans were asking their Japanese allies to round up Jews and hand them over, dinners were held in Japanese-occupied Manchuria to celebrate Japanese-Jewish friendship. Jewish refugees in Shanghai, though never comfortable, at least remained alive under Japanese protection.

This was good for the Jews of Shanghai. But the very ideas that helped them to survive continue to muddle the thinking of people who really ought to know better by now.

[Ian Buruma is a Professor of human rights at Bard College in Annandale-on-Hudson, N.Y. His latest book is *The China Lover*.]

BOOK NOOK

The Jews in Asia: Comparative Perspectives

Jewish and Israeli Studies Series, Vol. 1, Center for Jewish Studies Shanghai. 2007 Chinese and English, unnumbered. Pan Guang, Editor. reviewed by Anthony A. Loh, Vanderbilt University

This book comes out of an international symposium by the same name held in Shanghai, but it is actually the result of more than two decades of labor of love, a *tour de force*, on the part of Professor Pan Guang, the chief editor of this volume, who helped establish the Center for Jewish Studies in Shanghai (CJSS) in 1988. With CJSS as the official host of the symposium, Pan carried the level of scholarly activities and international exchanges on the subject to new heights. It may thus be said that this collected volume is as much the product of a unique combination of Pan's scholarship, organizing skills and collegial relationships with scholars around the world. The volume is the first in the CJSS Jewish and Israeli Studies Series, an interdisciplinary publication which promises more to come.

This book of essays is important in three major ways. First, as mentioned, it is the result of a China-led initiative in bringing together, for the first time and on such a large scale, an impressive array of international and Chinese scholars on the Jews of Asia. China is providing the kind of academic leadership that is needed to get this work done. Without it there would be no such collective work. This is a sign that China is coming to its own.

Secondly, this book, which is long overdue, profoundly complements the scholarship on Jewry in the West and in other parts of the world. Collective scholarship on the Jews of Asia is relatively rare to start with. This is the beginning of a dedicated effort to balance the scholarship, which has hitherto favored Western Jewry. By going forward, this work stands to contribute substantially to the general body of literature in the field of Jewish studies. For instance, it shows that while the Jews of Asia share similar characteristics as Diaspora Jews else-

where, they also display unique characteristics not found elsewhere.

Thirdly, at a time when the world is experiencing perhaps the greatest increase in anti-Semitism since World War Two, this work stands to counter that phenomenon by offering a positive and sympathetic perspective of the Jewish experience. Some contributors to the volume offer, for example, some original insights on similarities between Jewish and Chinese cultural traditions and historical experiences. It should be noted that the project is inspired by a noble ambition. The idea, as Pan relates in the Introduction, is that since half of the noted China experts in the U.S. are Jewish scholars, it is only fair for China to return a service by bringing to the world a better understanding of the Jews in Asia.

The substantive richness of the volume cannot be overstated. The variegated essays are engaging, tantalizingly drawing the reader into some exotic and far-flung locales of Asia. Readers will find themselves given a fascinating kaleidoscope of the Jewish communities in Asia, which, until this volume, have remained largely a mystery to most. By contrast, the reader is now given a panoramic view of these communities, all in a single volume.

I personally hope that this invaluable book will be translated into Hebrew. I believe it will be embraced in Israel. It certainly should reach beyond the English-speaking world.

Youtai—Presence and Perception of Jews and Judaism in China

Peter Kupfer, Editor
Peter Lang: Frankfurt am Main, 2008. 327 pages.
reviewed by Anson Laytner

This volume summarizes the results of a 2002-03 research project and conference organized at Mainz University in Gernersheim, Germany, which focused on the Jewish community in Kaifeng. Authors include: Peter Kupfer of Germany, Maisie Meyer of Great Britain, Donald Leslie of Australia, Noam Urbach of Israel, Salomon Wald of France and

Israel, Zhang Qianhong, Pan Guang, Zhang Ligang and others of China.

With scholars from so many different countries, the book shows the different cultural and academic styles of Western and Chinese scholars, with the latter typically being more cautious and/or unwilling to break new ground and/or content to review and recapitulate what is already known. Is the inclusion of these scholars in recognition of their work or is it a form of tokenism that acknowledges the importance of the Chinese scholars' work even if it is not particularly new?

There is a certain wistfulness to the articles by editor Peter Kupfer and senior scholar Donald Leslie regarding the unfinished work they leave for others to assume. Pan Guang offers a good, but hardly new, survey of the history of Jews in China.

Noam Urbach's masterful and comprehensive chronology of recent events in Kaifeng is essential for anyone considering working in this field. His depiction of the situation is depressing but accurate. Surprisingly, he doesn't mention Israel's prioritizing relations with China over its taking any position on the status of a few hundred non-halachic Jewish descendents in Kaifeng. Still, this article alone is worth purchasing the volume for. Zhang Ligang provides a Chinese counterpoint and a historical perspective to the same subject.

Maisie Meyer recounts in detail the Baghdadi Jewish community of Shanghai's efforts to revive the Kaifeng Jewish community at the turn of the 20th century, an effort which defied and still defies complete explanation. It went against the Baghdadis' attitude towards another "indigenous" Jewish group, the Bene Yisrael of India and also against their own interests vis-à-vis the British colonial power group and society of which it was a tolerated minority. The rest of her article is a fascinating study that summarizes her other work on how the Baghdadis interacted with the Chinese of Shanghai and tells the story of an equally fascinating story within a story of Jewish life in China.

Yin Gang's article provides an interesting Chinese perspective on the survival

TO THE EDITOR

To the Editor:

I have only just been able to get to the March issue of Points East and after reading "Chinese Policies Regarding Religion and Chinese Judaism" I felt compelled to respond. The article is so full of inaccuracies that it would take as many words to correct them as the article itself.

Let me limit myself to one aspect - Tibet, where almost every sentence is historical incorrect.

Despite Professor Jordan's claim to the contrary, there is almost no cultural connection between Han and Tibetans in "traditional clothing, architecture, eating utensils, etc."

"England" was never interested in "encompass[ing]" Tibet but rather using it as a buffer between China, Russia and India.

Britain did not manufacture the notion that "Tibetan culture was closely related to India" since Tibetans got their religion, written language and much more from India centuries before the arrival of the British. For more than a millennium trade, religious and diplomatic connections with India, Nepal, Ladakh and Bhutan all exceed those with China.

"England" did not "name the abbot of the monastery in Lhasa, the Dalai Lama, the ruler of Tibet." The Mongols did that centuries earlier. Moreover, there were multiple monasteries in Lhasa, not one, as Jordan implies.

The Chinese government never "recognized the Panchen Lama as the superior lama" but rather used him for political leverage. All Chinese governments have always recognized the Dalai Lama as the major spiritual leader in Tibet.

China did not "begin the end of involuntary serfdom," "in 1950" but in 1959. For 9 years the revolutionary, communist Chinese government allied itself with the feudal landlords on Mao Zedong's express instructions.

The CIA did not "foment a revolt" in Tibet. The armed opposition to Chinese rule began in Eastern Tibet in 1956 as a direct response to Chinese government

policies which the Tibetans despised. The CIA came onboard after the revolt had started to use it for its own Cold War interests.

There was no "second revolt." The revolt, which began in 1956, spread westward and climaxed in battles in Lhasa in March 1959. It was all one revolt led by the same individuals.

The sentence "The most recent Western complaint regarding religious freedom in Tibet is that monks who burned alive Han Chinese in Lhasa were arrested for murder," is problematic. The events of spring 2008 had little to do with religious freedom. Tibetans in Lhasa did initiate attacks on Chinese stores, some of which were burned. There were cases of a handful of store employees (Chinese and Tibetan) who were trapped inside these burning structures and died. At the same time there were many (about 125) peaceful demonstrations against Chinese rule across the Tibetan plateau leading to numerous arrests of Tibetans, some of whom were monks and nuns. Religious freedom was one issue but there were many others that have led to a heightening of ethnic tension.

Jordan claims "The present Chinese government will not accept as the political leader...a person chosen by assumed transmigration from a dead person to an infant nor allow the socio-economic structure to revert to serfdom." The notion that the Dalai Lama, or anyone else, wants to revert Tibet to the old system is a fiction of Chinese propaganda. I have never seen or heard of a single Tibetan say this is what is hoped for or planned; indeed quite the opposite. The Dalai Lama has repeatedly condemned many aspects of the old society. As to what Beijing would accept: the Chinese government (and the purportedly atheistic communist party) participated in the selection and approval of the reincarnation of the Kargypa Lama and even selected its own Panchen Lama through traditional means. I suspect that when the Dalai Lama dies Beijing will go through the same process and discover an infant Dalai Lama inside China.

As to the claim that Falung Gong "is a creation of the CIA," unless Professor Jordan has evidence I suspect this is as accurate as his fantasies about Tibetan history.

A. Tom Grunfeld
SUNY Distinguished Teaching Professor
Tom.Grunfeld@esc.edu

Dear Rabbi Laytner,
Firstly, I love the new logo, the Magen Daveed with the ding; great!

Secondly, I empathize with René Goldman's annoyance (Mar. 2009, vol. 24, #1) with the character "yo" in *yo* tai ren*, the current Chinese expression for Jew. The character does not have a good meaning, was not chosen by Jews or Chinese, but only exists because of the anti-Semitism of the early Christian European missionaries in China.

My suggestion is to replace the current "yo," the one with the characters for canine and alcohol, to "yo" the single character that means source or reason. This character has 5 strokes and is also used in the phrase for freedom, *dz yo*. Another choice would be the "yo" that means friend, also, 5 strokes. Alas, I don't think this is likely to happen. Perhaps the board of the Sino-Judaic Institute could agree to change it on the logo, then we could go from there.

What I don't understand is how "yo tai" came to stand for "yehuda." There are some very good characters that can spell that name.

Long before this current "yo tai" term for Jews, in the Song and Ming Dynasties, we were the "tiau jin jiau" people, i.e. the people who "plucked the sinew" (from the practice of kosher butchers, recalling the biblical story of Jacob who wrestled and was touched in the thigh by an "angel.") I lovingly recall those dated and now obscure terms. Also, I wonder, what did the Chinese Jews call themselves at this time?

Sincerely,
Diane H. Rabinowitz
wenwutaichi@cox.net
P.S. I have used the transliteration "yo" instead of "you" because it sounds more like how the character is pronounced in the common Chinese language and may be more helpful to our non-Chinese speaking readers.

To the Editor,
In a well-taken article in the last issue, René Goldman pointed out the anti-Semitic aspect of one logograph of the

Chinese binomial expression for Jew provided by Christian missionaries in the 19th century. He suggests attempting to have the first logograph changed from a negative to a positive one with the same pronunciation. This, unfortunately, is not likely to happen. In any case, the term "Youtai" carries with it considerable albeit subtle anti-Semitic baggage continuously provided by Christian missionaries at least into the 1960s, which I then encountered as a visiting professor at a Catholic college (now a university) in Taiwan. Moreover, Youtai primarily refers not to a religion but to a race from the Christian missionary perspective and an ethnicity from the Chinese understanding. An alternative solution would be to encourage the use of the Chinese term for Chinese Judaism with a history of many centuries until replaced by the Christian missionaries with Youtai: "Qingchen jiao" (Pure and True Teaching). But this solution too is problematic, because the term also refers to Islam, Chinese culture traditionally making little distinction between the two.

Jordan Paper
jpaper@uvic.ca

Research Proposal: The Emergence of Anti-Semitism and Sinophobia: The Parallel Developments in European Intellectual History

by Dr. Vadim Rossman

[Dr. Vadim Rossman recently moved to the Bay area from Texas. He is currently a Visiting Professor of Chinese History and Russian Studies at Srinakharinwirot University in Bangkok, Thailand. Dr. Rossman is now working on a book "Jewish Conspiracy and Yellow Peril: Antisemitism and Sinophobia in the Nineteenth Century" <http://sicsa.huji.ac.il/reslist.html>. He may be reached at vjrossman@yahoo.com]

Background

Anti-Semitism and sinophobia emerged as systematic ideologies in the second part of the 19th century. In Europe modern anti-Semitism developed as a response to the emancipation of the Jews; the term was coined to acknowledge the new secular character of the hatred. Sinophobia, on the other hand, developed as a result of a direct physical encounter

of the European empires with the Chinese civilization and partly as a backfire against the idealized understanding of China popular in the 18th century. In spite of these different backgrounds anti-Semitism and sinophobia share many common elements and insights and are closely connected with Romanticism.

The proposed research will suggest that the similarity between the two phenomena goes far beyond their common time of origin. Since late 18th century one can find in European intellectual history a number of puzzling analogies and persistent parallels that juxtapose the historical experience and ethnic psychology of the Jewish and Chinese people and cast them both in extremely negative light. These analogies are found not only in the accounts and observations of the explorers, political commentators and diplomats, but also in the historical, political, sociological and philosophical works of the leading intellectuals of the century. My research will use these sources to study some common patterns, arguments and ethnic stereotypes that have become common in anti-Semitic and sinophobic literatures.

State of the Research

So far no systematic discussion and no explanation of this persistent and enigmatic analogy has been advanced in prejudice scholarship. The only work in the field of Judeo-Sinica and anti-Chinese and anti-Semitic sentiments (Geller, J., 1994) has some valuable insights, but it draws primarily from the travelers' memoirs and deals with some anthropological issues quite marginal for the purposes of my research. The image of the Jews in European culture was discussed by Rose, P. (1993), Yovel, Y. (1998), Gilman, S. (1993). The image of China in Europe was discussed by Dawson, R (1967), Lee, T. (1991), Makerras, (1989), Etienne, E. (1988), Jones, D. (2001), Lukin, A. (2003). The work of Gregory Blue (1990, 1999) is especially notable in this area. Gollwitzer (1962) provided excellent historical account of the Yellow Peril concept. The author of this proposal has discussed elsewhere some differences and similarities between traditional Jewish and Chinese cultures (Rossman, V., 1993) and the contributions of Chinese culture to modernity (Rossman, V., 2004). To the best of my knowledge, the theme of Yellow Peril in the "Protocols" and in its Supplements has never been discussed in any schol-

arly publications.

Problems to be Solved

The present research project will seek to analyze the various contexts in which these parallels were invoked, examine their meaning and provide an explanation of their prominence. It will also focus on the development of this analogy in the later documents, particularly in the "Protocols of the Elders of Zion" and in the ideologies of the interwar period in Europe. The "Protocols of the Elders of Zion" will be shown to combine the insights and premonitions about both the Jewish and Yellow Peril and will be examined in light of the apocalyptic tradition in Russian literature.

The other important aspect of the research will be the discussion of the Yellow Peril and Jewish Conspiracy theories in the context of anti-communist and anti-socialist movements in Europe. Karl Marx observed in the first sentence of the "Communist Manifesto" that the specter of communism is haunting Europe. It is remarkable that in many of anti-communist and anti-socialist ideologies Yellow and Jewish perils were closely associated with communism representing dangers for the very foundations of the fragile European culture. The intellectual history of Europe shows some close parallels between the perceptions of the two "specters" – communism and Yellow Peril (Decornoy, J., 1993). Similar alarmist observations have been made about China and Israel. Napoleon famously proclaimed: "when China awakens the world will tremble". In a similar vein, many European leaders and politicians, e.g. Kaiser Wilhelm II, had special misgivings and anxieties about the Yellow specter. In the second part of the 19th century Edouard Drumont made his dark prophecies about the coming danger of the Jews for France and the whole of Europe.

The first part of the research will focus on the examination of the distinctions between the Indo-European cultures and ethnicities, on the one hand, and the Semitic/Chinese civilizations, on the other, commonly made in historical and sociological works of the 19th century. Most of these distinctions have been grounded in the opposition between materialistic and idealistic values. The antagonism of Indo-Europeans and the Jew/Chinese is explained in terms of the opposition between spiritual/materialis-

land fill project to enlarge the area of the southern tip of Kowloon Peninsula, where the railway terminal building would be constructed. His plan was to make the southern tip of Kowloon Peninsula the grand hub, accommodating the ferry terminal, the train terminal and the bus terminal, all in a small tract of land. All of his proposals concerning the placement of the Hong Kong side of Kowloon-Canton railway and the grand union of bus, ferry and railway terminals were fulfilled. The success of transporting both people and cargo through Kowloon, to and from Hong Kong Island and the New Territories for nearly a century, is owed largely to the brilliant location of the terminals in Tsim Sha Tsui.

In Nathan's era, it might have seemed to be a huge gamble to undertake the huge project of the Kowloon-Canton Railway as well as the construction of the associated terminals and the enlargement of the designated area in the tip of Tsim Sha Tsui.

By 1920, when another Jewish coreligionist, Kadoorie (a household name in Hong Kong), decided to build the renowned Peninsula Hotel, one of the most important Hong Kong landmarks, the importance and the development of the Kowloon Peninsula terminals were confirmed and reassured. The Peninsula Hotel is located only a couple of blocks from the hub of ferry, bus and train terminals in tip of the southern Kowloon Peninsula.

Nathan proved his amazing financial genius on yet another occasion. In 1904, when Nathan took office, Hong Kong had an oversupply of lower face value silver coins. The amount of 5 cent and 10 cent silver coins being circulated greatly exceeded the need of the Hong Kong population. This phenomenon greatly depressed the value of coinage. Nathan immediately ceased the further supply of these coins in order to allow restoration of Hong Kong coinage to its proper value. He even demonetized small amounts of the lower value silver coins in order to stem the slide of the Hong Kong coinage.

In 1906, a violent tropical storm attacked Hong Kong and the destruction was dev-

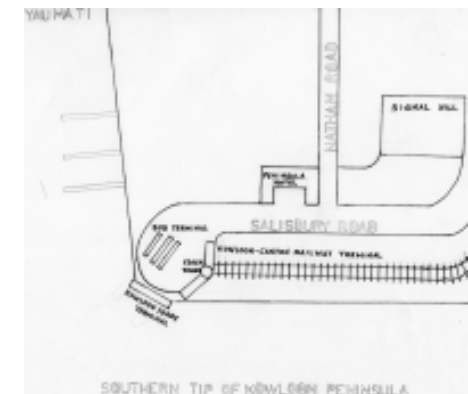
astating. Many of the commercial as well as residential areas lay in ruins; the death toll and injuries tallied to more than 20,000. Nathan sensed the urgency of establishing a signal station to warn Hong Kong residents of approaching storms. During Nathan's governorship, a signal station was placed next to the Hong Kong Observatory, which stands on the top of the small hill overlooking Tsim Sha Tsui and the Victoria Harbour. For nearly the whole of 20th century, the signal station proved absolutely vital in providing advance warnings of approaching storms to Hong Kong residents as well as to the boats and ships that dotted the Victoria Harbour.

Also during Nathan's governorship, Hong Kong's tram service began operation. Its first line ran from Kennedy Town to Shau Kei Wan in 1904.

During his tenure as governor of Hong Kong, Nathan was honorary president of Hong Kong Judaic Society and he helped negotiate the lease that expanded the Jewish cemetery in Hong Kong.

Nathan did not complete his term as Governor of Hong Kong; he left after three years of service in 1907. He was criticized as being unsociable because he did not attend many of the tea parties, charity balls and the lavish dinner parties as well as the church services so typical of the British elite in Hong Kong during the colonial era. It is quite understandable that being Jewish, he should be excused for not attending the Church of England Sunday services. The Sunday church service was indeed an important social event for the British high society members in Hong Kong to get acquainted and enhance friendship in a rather informal ambience. As a bachelor, he had the disadvantage of not having a wife to accompany him in charming the ladies of British ruling class in Hong Kong. Instead, he would indulge himself in his leisure to resolve the growing transportation and settlement problems confronting the young colony. It was rumored he was being unfairly reported as being out of touch with the upper class of the British residents of Hong Kong and he was subsequently victimized by vicious gossip against him.

Given the short interval of his service and the hostile social atmosphere, Sir Matthew Nathan was nonetheless able to lay claim to a vast accomplishment: He laid down the concrete foundation for the future development of Hong Kong's long and successful development of its transportation and import/export industries.



This map illustrates the relative positions of the highlights of Sir Matthew Nathan's vision of the grand hub, accommodating the Bus Terminal, Kowloon Ferry (now Star Ferry) Terminal, Kowloon-Canton Railway Terminal. In the same map, there are other points of interest: the Peninsula Hotel, and the Signal Hill station, proposed by Nathan.



This map illustrates two major accomplishments of Sir Matthew Nathan: the Canton-Kowloon Railway and the Reclaimed land around Kowloon Peninsula. The major dark line outlines the boundaries of Kowloon Peninsula and New Territories prior to Sir Matthew Nathan's arrival. The shaded area illustrates the Reclaimed and expanded land proposed by him and acquired within five years of his departure.

were interested in my topic: the changing status of Jewish identity in Europe from 1700ish to the present, with digressions on America and Israel. A student translated as we went.

Afterwards several of us went to lunch at a nearby restaurant and then it was off to the Jewish studies department for another informal chat with the Jewish studies majors. Best question from a new student: "I know Jews eat lamb at Passover but is there a season for dogs or cats?" After that I sat in on Jerry' Gotel's history class for a while.

Several days later, I have one more session with the graduate students. Dr. Zhang Qianhong, founder of the Jewish Studies program, is present now too, having returned from a conference in Beijing. The students and teachers both ask all sorts of questions, some of which I can answer and some which I cannot. "Please comment on the economic status of the Hasidim." "Please compare the role of Jewish women in Eastern Europe in the late 19th century with that of their counterparts in America." Simple stuff.

Dr. Zhang and I chatted after class about SJI providing scholarships in Jewish Studies at Henan University. We are going to try to offer two: one for any student of Jewish Studies and another for any qualifying resident from Kaifeng. We also talked about the program's need for more books on Jewish subjects.

I am shown their small exhibit of Judaica, mostly purchases by Dr. Zhang when she studied in Israel. We pose for pictures. After about 2 hours I wished them all good studies and good lives. They asked if they could email me and I said of course. And that was it. I'm already nostalgic for visiting the school again and interacting with its enthusiastic faculty and students.

People back home express astonishment that Chinese people might want to major in Jewish Studies. But is it so very different than a Western Jew taking an interest in Chinese Studies? More important: These programs and these students represent an incredible opportunity for the Jewish community because, by supporting them, by investing in them, we are opening the door to a better understanding of who we are, our history

and our dreams—not only by those who choose to focus their studies in this field but also by their students, friends and families. A tiny people such as ours could not do better than to count among its advocates one of the world's largest.

Sir Matthew Nathan

(continued from page 1)



small community of Native Chinese and a large contingent of British Armed Forces, mostly Sikh soldiers stationed in the Army Barracks in Chatham Road, Kowloon.

The acquisition of the New Territories in 1890 increased the area under British Administration in Hong Kong to several fold of the original cession of Hong Kong Island, part of the Kowloon Peninsula, and Lantau Island. To reach out to the vast tract of newly added land from Hong Kong Island, Nathan felt the impending need of the railroad and a well-developed network of roads.

The planning of a railway line from Hong Kong to China was already proposed before Nathan's governorship began in 1904. However, the few companies which could finance the project reached a stalemate with the British colonial office when they attempted to monopolize the railway line. Nathan intervened when he assumed office, and arranged a loan, which was more reasonable without surrendering the ownership. Nathan was nearly obsessed in the construction of the railway line from Hong Kong to the border separating China and Hong Kong proper. Not only did Nathan brilliantly help to handle technical problems confronting the construction of the Kowloon-Canton Railway, he was equally at ease in resolving the financial impasse facing the funding problem of the railway. This was thanks to his liaison role, in which he was sometimes acting between the lending companies and the British colonial office, and at other times between Chinese and British officials.

The proposed railways line linking Hong Kong to China was named the Kowloon-Canton Railway and it comprised of two sections, the Chinese section that ran from Kwanchow to the border of China and Hong Kong, and the Hong Kong section that ran from the border of China and Hong Kong to the southern tip of Kowloon Peninsula. He offered his technical advice readily to the construction and engineering teams whenever the construction encountered a technical problem. Inevitably, the construction of the railway line needed tunnels to allow its penetration into the mountain range separating Kowloon and the New Territories, as well as the leveling of the small hills posing as barriers for the progress of the railway line. Dynamite and the conductive wires were needed for the explosion in order to remove the massive rock face. The delivery, security and placement of the dynamite and accessories required a lot of co-ordination in terms of transportation, licensing, and engineering, which were largely facilitated by Nathan. Without Nathan's assiduous effort in overseeing the initial construction of the Kowloon-Canton Railway, the railway line would definitely not have been completed as planned. Nathan even offered his technical advice to the construction of the Chinese section, suggesting that the railway line bypass Weichow, thus saving enormous amounts of time and money. The completion of the Kowloon-Canton railway was not realized until 1910, three years after the departure of Nathan.

To capture the opportunity of the strategic position of the Kowloon Peninsula and enhance the efficiency of the Hong Kong section of the Kowloon-Canton railway, he persuaded the British colonial administration to modify its original plan of locating the Ferry and Railway terminal in Yau-Ma-Ti and to move it to the southern tip of the Kowloon Peninsula, the shortest distance from Kowloon to Hong Kong.

After the Royal Engineers of Hong Kong heeded to his proposal to place the Kowloon-Canton Railway terminal at the southern tip of Kowloon Peninsula, which later called South Tsim Sha Tsui, Nathan proceeded to further suggest a

tic, courageous/coward, creative/imitative, aristocratic/plebeian, masculine/effeminate, heroic/commercial, honest/dishonest, historical/ahistorical, dynamic/stagnant, freedom/slavery, dignity/lack of dignity, moral/ritualistic, universal/xenophobic. The research will show the relationship and dependency of these distinctions on the agenda and political programs of the nationalist parties and ideological groups and their politics of identity. The real basis of these oppositions in the cultural attitudes of Jewish and Chinese cultures will also be examined and compared to the anti-Semitic and sinophobic ideological constructions. It will be shown that the purpose of this distinction was to create an image of the Other, the construct against which the concept of European own national and ethnic identities was defined.

The research will also emphasize the role of the Chinese and Jewish images in the concepts of history. This was especially common in religiously inspired ideologies and specifically the Russian apocalyptic tradition where the Jews and the Chinese were identified with the biblical "Gog and Magog". In this context it is especially interesting to examine the articles and memoirs about the prominence of the Jews and the Chinese in the Soviet Secret Police (Cheka) and other bodies of communist authority in the early years of the Soviet power. This topic occupied such authors as Vasily Shulgín, Sergei Melgunov and Prince Nikolai Zhevahov. I will also discuss the repercussion of these ideas in the Nazi ideology, specifically the concept of the Third Reich as the protector of Europe from the Asiatic hordes led by Jewish commissars articulated by Alfred Rosenberg (Rosenberg, 1922).

The research project will study primarily three different manifestations of the idea of the combined Judeo-Chinese menace to European civilization.

1. The racist theories that have proclaimed the Jews to be a part of the Yellow Race. This ideas are found in the works of Otto Weininger, Gustave Le Bon and Madame Helene Blavatsky (1937). It has been later reinforced by some Jewish historians tracing the genealogy of the Jewish people to the Khazars (Roth, 1959; Adler, 1930).

2. The ideas of Sergii Nilus according to which the Yellow Race plays an instrumental role in the Jewish conspiracy to destroy the European civilization and

"the Elders of Zion" mobilizing at the end of times the Asiatic hordes against Europe after they manage to relocate the Jews to Palestine (Nilus, S., 1917).

3. The Jews and the Chinese elements supposedly represent the commercial and modern aspects of civilization. The set of negative characteristics that are attributed to the Jews and the Chinese – materialism (expressed in language, morality and religion), effeminization, lack of creativity and appreciation for art, legalism, deficiency of true spirituality, lack of courage and virility, the advancement of technology at the expense of science, theory and "spirit", commercialization of life, ritualism - are attributed to the modern world in general. The Jew becomes a metaphor of a Chinese and a Chinese a metaphor of a Jew. According to this interpretation, the danger for Europe is not so much the conspiracy itself or the danger of physical invasion of the Yellow race, but rather the internal tendencies of Judaization (Verjudung) and "Sinification" of Europe. In the course of the Enlightenment Europe supposedly adopted the features and characteristics of the Chinese and Jewish cultures. This danger is represented by communism, capitalism, tendencies of commercialization, effeminization or bureaucratization. The elements of this type of thinking are found in the theories John Stuart Mill, Alexis de Tocqueville, Alexander Herzen, Dmitrii Merezhkovsky Feodor Dostoevsky, et al.

Significance

Antisemitism and sinophobia often go hand in hand in some contemporary ideologies and movements: the rhetoric of some members of the anti-globalist movement, the ideas of some prominent Russian ultra-nationalists (Vladimir Zhirinovskiy) and the fringe spokesmen of the Orthodox Church, the ideologies of some political leaders of East Asia (e.g. Mahathir Mohamad) and some right-wing American ideologies (e.g. Patrick Buchanan). The current research will analyze some of these new antisemitic and sinophobic ideologies and establish the intellectual and cultural parentage of these prejudices and trace their genealogy back to the ideas of the 19th century.

Primary Sources

The principal texts examined in the present research will include the works of British, French, Russian and German intellectuals, ideologues and social scientists: Thomas Carlyle, John Stuart Mill, John

Legge, Herbert Spencer, Houston Chamberlain; Alexis de Tocqueville, Joseph Arthur de Gobineau, Gustave Le Bon, Ernst Renan, Eduard Drumond; Feodor Dostoevsky, Alexander Herzen, Konstantin Leontiev, Dmitrii Merezhkovsky, Vladimir Soloviov, Vassily Rozanov, Sergii Nilus; Karl Marx, Eugene Duhring, Otto Weininger, Arthur Schopenhauer, Christian Ehrenfels, Werner Sombart along with others. The research will also use the works of Russian journalism in the period of the Russian-Japanese war, the publications of present-day Russian Orthodox writers and some publications of contemporary anti-globalists.

The Structure of the Proposed Research

INTRODUCTION:

THE THREE SPECTERS

- I. Judeo-Sinica before the 19th Century
- II. Cultural Stereotypes
 1. "Ossified Civilizations"
 2. This-Worldly Earthly Religion
 3. Materialistic Language
 4. Jewish-Chinese Corporeality and Christian Spirituality
 5. False Moral Consciousness: Law & Ritual versus Grace
 6. Effeminacy, Lack of Courage and Valor
 7. Sense of Honor and Dignity
 8. Jewish Totalitarianism and Chinese Despotism
 9. Exclusivist In-Group Mentality and Xenophobia
 10. Materialistic Eros: Inability for Romantic Sentiments
 11. Esthetic Impotence and Insensitivity
 12. Indo-European Civilization versus Chinese/Jewish Aberration
 13. The "Spirit of Mediocrity" and Dearth of Creativity: The Deficiencies of Jewish and Chinese Science and Philosophy
- II. Twin Races: The Pairings in Racist Doctrines
- III. "Decline of the West": The Dangers of "Judaization" and "Sinification" of Europe
 1. Sinification
 2. Judaization
 3. Between Communism and Capitalism
- IV. The Apocalyptic Mind and the Convergence of Yellow and Jewish Perils
 1. The Jews and China in Medieval Russian Apocalyptic Literature
 2. Vladimir Solovoyov and Russian

- Symbolists
- 3. Sergii Nilus: The Yellow Peril in the "Protocols"
- 4. Red Terror in Russia: "Jewish Brains, Chinese Bayonets"
- 5. Russian Periodicals on the Eve of 1905
- 6. Jewish Peril and Russian-Japanese War
- 7. The Nazi Ideologists on Jews and Chinese
- V. The Elements of Antisemitism and Sinophobia Today
 - 1. Anti-Globalization Movement
 - 2. Revilo Oliver: Antisemitism and Yellow Peril
 - 3. Istvar Bakony: The Jews and Chinese Communism
 - 4. Ruslan Rusakov: Antisemitism and Sinophobia in Post-Soviet Russia
 - 5. Antisemitism, Sinophobia and Russian Orthodox Church

CONCLUSIONS

China Revisited

(continued from page 1)

lation walked in tamped-down lockstep as the Cultural Revolution entered its final throes. Today, one sees men and women holding hands as they walk and chat, not just exchanging glances from opposite ends of shared bicycle handlebars; families and friends gather for easy times in parks and restaurants or street markets.

Thirty-five years ago it was impossible to interact with ordinary Chinese citizens in any meaningful way. Today, one can meet anywhere, anytime, anyplace. Then, official tour guides "knew nothing" about former Jewish sites in Shanghai and Kaifeng was a closed city to tourists. Today it is a different world and I was able to travel and interact freely everywhere I went.

If Shanghai is a stepping-stone between the modern world and old China, then Kaifeng is definitely older China—less sophisticated, slower-paced, more bicycles, dustier, and squat-style toilets—but even it has suburban-modern new hotels, cars and Western-style toilets. In some ways it is like the China I remember: many bicycles and 3 wheel vehicles, few cars and few foreigners. But there are signs of the new China here too: McDonalds, KFC, lots of English signage,

and people are much more at ease than before.

I arrive in Kaifeng late in the evening and am met by a very eager Shi Lei (a tour guide and a Jewish descendant) and 3 young faculty members from the Jewish Studies program at Henan University. They are so excited to welcome me. Each one wants to take my bag, open my door, etc. We get to the hotel, a converted mall, and I go to my room. It is clean and functional—and 1/5th the cost of a five star hotel. I also like going native! It's a lot bigger than my previous rooms and it has a great view.

The next day gets off to a most unusual start. I am about to go outside when I hear chanting and see that the front door of the hotel is barricaded. I ask the staff what's up. They say the people outside are doing a sit-in because the mall closed and now they don't have jobs. A sit-in in China! Not only that, eventually they barricade all the entrances all day! They're peaceful enough and don't give us any trouble when we squeeze through but if they continue I wonder what will happen.

I meet Shi Lei and his father. His father is 9 months younger than I and already retired because his factory closed. According to Chinese custom, I am his elder brother (*gege*) and he is my younger *didi*. Shi Lei jokes that he should be calling me uncle or uncle rabbi. We take a cab to the old Jewish quarter. There is a new stone marker, appropriately about the size of a tombstone, on the main street, in Chinese, telling everyone the historical nature of the place. I am pleased to see this municipal interest.

First we see the site of the synagogue—now a hospital. We pose for pictures. Then we wander around back, through a back alley and some construction to view the one part of the synagogue still standing—its well—literally a hole in the ground! Not only that but the hospital has cemented the floor and now a concrete slab rests on top of the well's iron cap. The Shis struggle to lift up both lids and Shi Lei asks if I want to take a picture. "Of what?" I ask myself. "A hole in the ground?" There isn't even a sign to mark its historical significance.

On the other hand, it strikes me later that these Jewish descendents are proud of all that they have, even if it is an unmarked

Points East

well and two-room house on an old *hutong*—and I am both ashamed of my judgmental behavior and proud of them for hanging on to so little for so long.

We walk a short way to the old Jewish street—South Teaching Torah Lane. It's not much to look at—like a back alley that's not even paved. The government has put up some nondescript signs in Chinese, Hebrew and English. We wind our way to the house of the Zhou family—the only one still on site. We interrupt a foursome of old ladies playing mah-jongg. The house has two rooms. One has a bed, desk and table for four. This is also the Zhou family museum. The other room has two beds and a kitchenette. It is clean but a little grim. Old Mrs. Zhou is 84 and looks 94. Shi Lei asks me if I want to ask her anything. I can't think of anything but finally ask her if she remembers her husband doing any Jewish things. (She isn't Jewish—Kaifeng Jews trace lineage through the male lineage.) She doesn't remember anything.

Just then her granddaughter, Guo Yan, comes in. She speaks perfect English but has never left China. She runs the museum and maintains a website. She shows us her nearby room, which has the Sh'ma carved in gold letters on black wood. She recites it for us. She is ambitious and wants to build a museum/center on her family territory and nearby. We have an interesting conversation and I learn about the Jewish school she attends several evenings a week.

Then we walk to the Dong Da (Great East) Mosque, which has portions of the old synagogue incorporated into its structure: tiles, figurines and the like. It is very quiet and we snap some pictures. It looks just like a Chinese temple, but without the figures or incense.

We hop a cab to visit the Shi family museum. You begin to see the problem: two families, two museums. It is in the old family compound in an area that is about to be demolished. Here four homes are clustered around an inner courtyard. One house (two rooms) houses the museum and nothing else. It consists of photos, a few artifacts and gifts from foreign Jewish visitors. Some of the photos are quite historical and never been published before. But the room is mildewy. There is mold on the walls. I am concerned about the preservation of the pictures and artifacts.

Points East

Dvir Bar Gal, an ex-pat Israeli who leads tours of Jewish Shanghai, has collected Jewish tombstones from the region but thus far is unable to find a place to display them. To me, the grounds of the Ohel Moishe would be the perfect place and would add to the meaningfulness of the venue. The problem, in Shanghai and in Kaifeng, is that there seems to be confusion and ambivalence on the part of some of those in authority in terms of how to deal with their Jewish history and presence.

II Nanjing

At the Nanjing Railway Station, I'm met by a young PhD candidate whose dissertation is on women of Reform Judaism in Germany (up to the Nazi period). He spent a year at the Hebrew University in Jerusalem and knows some Hebrew too. He gets me settled in the University's hotel on campus—by far the nicest place I've been in yet—and then we go out for a bite to eat.

Then we visit the Presidential Palace—a place that has been home to Qing governors, the Taiping rebel leaders, Sun Yatsen and Chiang Kai Shek. It is so interesting that all wanted to establish credibility by claiming this site. It is a huge compound with a variety of styles of architecture as befits its history.

I meet Dr. Xu Xin for a tour of campus and the Glazer Center for Jewish Studies, which he founded. He has built an amazing program. I'm introduced to the students in the program. First Xu spoke about the program, then the graduate students each introduced themselves and their fields: Zionism, Reform Judaism in Europe, Ahad HaAm, Jewish Contributions to the American Civil Rights Movement, Martin Buber—I was impressed. Many had studied a year in Israel. Several graduates now head Jewish Studies programs in other cities. There is also an Israeli graduate student doing Chinese studies on rural policy, who interacts a lot with these students.

I give my lecture on the Jewish tradition of arguing with God and take questions. I also complimented them (i.e. China) not so much for its obvious physical progress but for its improvement in terms of freedom. Xu Xin knew what I was talking about because he had lived through it; most of the students were born after the hard times.

Xu and two PhD students and I went out to lunch. After lunch Xu and I talked about mutual cooperation between our two institutions, he talked about his dreams and fundraising efforts, and he briefed me on his perceptions of Kaifeng. The man has an innate love of Jews and Judaism and thinks that somehow more study of Jewish history and culture will be good for China. He's a non-religious advocate for better understanding and cooperation. He is also a natural fundraiser. "I found that when I went to America and I could meet people face to face and tell them my dreams and answer their questions, then they gave me a lot of money."

He has also personally given money to try to help the Kaifeng descendants, brought several to Nanjing to attend special seminars, and sent them books, etc. I think he is one of the 36 righteous... In the afternoon I went sightseeing with another student. This man has never been outside of China but his English is excellent and he is very adept at cross-referencing Chinese and world history.

At 7:30, I meet two PhD grads for dinner at a restaurant on campus; the two are the young men who've taken me around town. We have the local beer and several dishes. I don't eat much because I'm still full from lunch and I am happy when they divide up the leftovers to take home. Undergrads live 4-6 to a room; Masters 2-4; and Phds 2-3. Most faculty members live on campus too as do all the staff. It is almost a self-contained community.

The next morning I go in the company of another PhD student to the Nanjing Massacre Memorial. I thought the memorial was beautiful, powerful, ghastly and meaningful. It ends on a note of reconciliation with the Japanese and expressing hopes for world peace. Unlike Germany and the Holocaust, Japan has never formally apologized for the Massacre, offered reparations, etc.

After seeing some other famous sites, I met Xu Xin for some more conversation, then he walked me over to the Rabe House and said goodbye. I toured the Rabe House, named after its former German owner who, because he saved thousands of Chinese lives during the Massacre, is called China's Schindler. Like Schindler, he was also a Nazi. I still have trouble squaring the two aspects,

Nazi and humanitarian, but Rabe even wrote Hitler a letter criticizing the Japanese and, when he returned to Germany in 1938, he gave some speeches condemning the Japanese and the alliance with them. The SS then brought him in and after that he apparently behaved himself.

III Henan University

On my first day in Kaifeng, I meet one of the professors, who takes me to Henan University for an informal chat session with the Jewish Studies majors. About a dozen young people are gathered in the Jewish Studies library to tell me what each of them is studying and to ask me whatever they want. In front of me, on the desk, just for me to eat, are a cut-up melon, a half-dozen apricots, and a bunch of lychees. I offer to share and this is met with many giggles.

A professor and one of the graduate students take me out for lunch. I say not to order too much but the professor orders enough for 6 people. The food is delicious and they divide up the leftovers. Here they put leftovers in plastic bags regardless of how liquid it is. The grad student is very self-assured and her English is phenomenal but she has never been abroad. She is going to Beijing to get a PhD and wants to study Jews in the Soviet Union under Stalin. She is 24 and "doesn't have time now for things like marriage".

That night I meet a real character, Jerry Gotel, from the London Jewish Cultural Center, whose focus on teaching the Holocaust led him to Xu Xin in Nanjing and ultimately here to Kaifeng, where he comes at his own expense several times a year to teach for about 5 days at a stretch in the Jewish Studies Department.

Jerry is from London via New York City. He was born into a very traditional Jewish family, attended a yeshiva and ultimately got into Oxford and stayed in London ever since. He is quite brilliant. Jerry went into the restaurant business and did fairly well by the sounds of it. Now, at 61, he is doing something meaningful with his life (his assessment not mine). He is doing great work!

The next morning I was picked up for my lecture at the university. I was shown into a large conference room with about 50 or more students and faculty waiting for me. Many attended just because they

Israel, including an Orthodox rabbi, met and “examined” members of this group about their beliefs and also found no evidence of Christian theology.)

After sitting though 1½ hours of beginning Hebrew in an airless room, we got to present the merger plan. Then I asked Shi Lei to leave so the group and I could talk privately. The young woman, Guo Yan, and a young man, called Yaakov, did the translating. And we all talked for about 2 hours!

While we were meeting, Zohar and Shi Lei were outside talking, so maybe something will come that. The class has two levels, beginner and advanced beginner and Zohar focuses on the advanced group and leaves the others to study on their own. He really needs Shi Lei’s help.

They asked why it was only with my visit that the other group wanted to talk, why Shi Lei had never volunteered his services before (bad Mr. Jin had turned him down, I reported, to much nodding), why no one from the other group had ever come to visit before, etc. etc. They were as suspicious of the other group as it was of them.

We talked about the need to create a census or roster of community members. Once they had “Jew” on their local identity cards but no longer—and it would be helpful both to themselves and outsiders to know who is considered a Jewish descendant. (One man, disliked by both sides, is a Moshe Zhang, who all agree is not a Jew, but who somehow latched himself onto the community and made himself into a community spokesperson without their consent. I joked that maybe the name of the united community should be the “Anti Moshe Zhang Association”. Everyone thought that was very funny.)

Zohar came in and spoke in support of the idea of a merger. More discussion. It is clear that there is no chance of a meeting of minds in the near future. One young man suggests that the other group be invited to visit and participate and then, over time, merger discussions could begin. That seems to be the consensus for now. I am disappointed but not surprised.

I call Shi Lei back in and I summarize:
· I will email the plan outlined above to both Shi Lei and Yaakov to share

with their groups. The two of them will be SJI’s liaisons.

- The school will welcome the other group to study and celebrate with them.
- Shi Lei will come to help Zohar teach.
- Perhaps, in half a year, after they know one another better, they can talk merger.

With that, we conclude the meeting. I go with Zohar and Guo Yan for a late dinner at a Muslim restaurant and return to my hotel at 10:30 pm—the latest I have been out and about in China so far!

However, several days later, after letting my experiences settle in and exchanging emails with the two young men, I realize that even this proposal is too much for the divided community.

I proposed the following to the SJI Board, which had its annual meeting on June 21st and which, in turn, I shared with Shi Lei and Yaakov:

1. Economically and in terms of available teachers, it makes sense to have one school but this may take time or it may never happen. The Yiceleye School will invite members of the other group to get better acquainted by studying and celebrating holidays and Shabbat together. Maybe Shi Lei and Zohar can teach together regardless of the division and perhaps, eventually, the schools will merge. But this ultimately is their choice to make and it all depends on them.

2. Although it would be best to have one school, there is no reason why there can’t be two schools/groups. Every Jewish community has its divisions—why should Kaifeng be any different?

3. Even with two schools, the descendants will still need some kind of overall organization that represents all (or most) of them. Why? To represent the community in case they need to relate to local, provincial or national authorities; to present a united view to businessmen like Mr. Wang and to ensure they get what is best for everyone in the community; to determine who should meet with foreign guests (and not let this happen by chance—which allowed someone like Moshe Zhang, a non-Jew, to step into the vacuum and “represent” the community); and to determine communal needs. We do feel strongly about this.

4. The idea presented to elect 10 people to form such a communal organization

is a good one: 2 from each clan/5 from each school. It could be called “The Association of Kaifeng Jews” or “The Association of Kaifeng Jewish Descendants” etc. These representatives would work together for the good of both schools and other people too.

5. SJI will support both schools equally but also will set aside a larger amount to be given if the two groups actually succeed in forming this proposed community organization.

6. Besides having liaisons with each group, SJI will make a point of having someone from its Board make an annual visit to Kaifeng.

Time will tell whether or not the Jewish descendants in Kaifeng will be able to surmount their differences and find common cause with one another.

Jewish Studies

I Shanghai

Dr. Pan Guang’s Shanghai Center for Jewish Studies is part of the Academy for Social Sciences, in the former tree-lined French Concession. The CJS is a research institute and its staff does no teaching, only research. I am introduced to the young scholars there. Some have studied in Israel. Their fields range from “American Jewry” to “Holocaust education” to “anti-Semitism and terrorism”. We have a good chat about the work of the Center and about SJI then I am taken to lunch with them all. After lunch and some more talk, I walk for about an hour back to my hotel, passing along the way the former Ohel Rachel synagogue. It is only open to the Jewish community in Shanghai once or twice a year and its inaccessibility reminds me of my conversation with the Israeli Consul General about the Jewish sites in Shanghai.

Shanghai, like Kaifeng, should be very proud of how it treated Jews in the 20th century. Rather than keeping this fact a secret, both cities should promote it widely by making former Jewish sites more affordable and accessible to Chinese as well as foreign tourists. Both could learn from the example of Harbin, which has a wonderful new Jewish historical museum. By contrast, the Ohel Moishe Synagogue Museum is unaffordable to ordinary Chinese people and its exhibit is far too meager for its price.

Shi Lei and his dad and I chat. We have a very good conversation about the situation among the descendants and what to do about it. We plan to hold a meeting with as many of the Jewish descendants as want to attend. I offer to host the meeting at the hotel and have SJI pay for it. Brilliant, if I may say so, on my part—it sets the meeting on neutral territory.

After talking for about an hour or more, we return to the hotel, cross the sit-in, meet with the marketing director to reserve the room. On the way in, one of the women protesting recognizes Shi Lei and calls out to him. We go over and, guess what—another Kaifeng Jew. “Shalom”, she says to me. “Ani Yehudi m’Kaifeng.” She learned her Hebrew here in Kaifeng. I couldn’t believe it—both the coincidence of meeting another Jew in Kaifeng on the picket line and her being able to speak some Hebrew!

II

First stop today is the Song Dynasty theme park in order to see Sino-Judaic Institute’s exhibit on the Kaifeng Jews. The park is a re-creation of Kaifeng in its glory days when it was capital of China—it had more people then than it does now. It was bigger than Damascus—which means it might have been the most splendid city of its day in the world. The park employs many people who dress in Song dynasty styles.

At 9 am, the gates open and soldiers on horseback holding banners gallop out accompanied by drummers and cymbalists. Then comes the mayor, Lord Bao, and his bodyguards. Lord Bao was the greatest mayor of Kaifeng at a time when it was the capital of China. He had a reputation for honesty, integrity, justice and fearlessness that makes him a model civil servant and a folk demigod today.

The mayor welcomes us in a dramatic style, the ensemble processes back, and we push our way in. We walk along Song style streets—where the houses would have been instead there are souvenir shops and snack bars staffed by people in costume. We wander along and see various performances: stilt acrobats, a depiction of a water battle, a fire-eater, street acrobats—a master of the bull whip, a juggler of metal balls, a boy who jumps headstands up a flight of stair, a girl contortionist (who is so unbelievably

flexible it makes me nauseous), an axe thrower at a moving human target no less, and a diver through rings of knives and fire—horseback riding, and cock-fights.

At 10:30 we go to SJI’s photo display of the Kaifeng Jews. Just as I had been told it is only available on a need-to-see basis—which means it is only unlocked for foreign guests. A nice young woman in Song dynasty dress welcomes us and we look around the three rooms. A Chinese man wanders in and Shi Lei says if it’s open it is open to all. The exhibit is not too bad. Shi Lei says the signage has been improved. But, I ask him, if it is only open to foreigners, why are the signs also in Chinese and, if they want to make money, why don’t they let Chinese tourists see this too? He doesn’t have any answers of course. Tomorrow I am going to meet his company’s manager and ask her these questions. It doesn’t make any sense to me at all.

That afternoon, Shi Lei and I go on the Municipal Museum, which houses the famous Jewish steles. As we approach, Shi Lei notes that the museum has had both an external and an internal facelift and that it is no longer, as Art Rosen said back in the late 1980s, the worst museum in the world. Indeed it looks good outside and inside as well. Shi Lei speaks to the attendant and we are escorted up three flights of stairs to a narrow, locked double door. We go up another flight of stairs. Another foreigner, a university student, follows us but is told she can’t come up. “Why?” she asks. “It is private. You can’t come up.” She leaves. The attendant goes up and then unlocks a gate grill to let us in.

The exhibit is nicely displayed but small. There are two illegible steles and a big stone bowl about a meter across, with lotus flowers carved on its sides. There are rubbings of the steles done in 1926 that show what they used to say. And a map of Jewish Asia from the land of Israel to China. God knows why the exhibit is double locked—it’s not as if there is anything either controversial or even portable up here.

Shi Lei and I then tour the rest of the museum. Very nice but it hardly fills the museum space. At least in these galleries there are Chinese visitors. As we’re leaving, Shi Lei tells me that last time he was here there was an exhibit of “revo-

lutionary Kaifeng”—but it is no longer here. He also remembers a large head of the Buddha being near the entrance and I encourage him to ask the attendant its whereabouts. “Oh that,” she said. “It is in another room of the museum that is closed now.” I know museums do this sort of thing regularly, but it makes me suspicious nonetheless.

She Lei had been complaining about the lack of publicity about Kaifeng and its attractions so, when he casually mentioned that Lord Bao had a memorial temple nearby, I called him on it. “Why didn’t you mention that before?” “Oh, I didn’t think any foreigners would be interested.” “Well this one is,” I replied. We took a bicycle-cab to the temple. It features a large statue of him with an incense container and honor table in front and a pillow for kneeling and praying/offering reverence. Other buildings contain a modernistic mural about his life and works about him. One hall has a wax figurine display of him sentencing the adulterous husband of a common woman to death even though his paramour was an imperial princess! Very dramatic—but no pictures allowed. I think how wonderful it would be if Kaifeng had just one exhibit on its Jewish community that was as well done and as accessible as Lord Bao’s temple.

III

Shi Lei took me to meet his boss because her travel agency handles most of the foreign Jewish tours to Kaifeng. Also she has connections. You’d never know it from the office—no air conditioning, a grungy building...I gave her some suggestions (“Get a map of Kaifeng and all its sites published in English.”) and especially asked her advice (“How do you suggest we can open the Jewish sites so that more tourists would want to visit Kaifeng?”)

I pointed out that other Chinese are Kaifeng’s biggest tourist market but that the existence of the Jewish community is almost a secret. Kaifeng and China should be proud of how they treated the Jews and let its citizens and the world know about this.

She took notes and when I offered to write a formal SJI letter in support of greater openness, she concurred. Among other things she said were a) the situation is complicated by local minority relations, b) the theme park exhibit may be open-

ing up to everyone, c) the museum exhibit is actually open to everyone—except that it isn't publicized or advertized and costs 50 Yuan to see something that should cost 5 or 10 Yuan at the most. We agreed to try work together to try to change official attitudes and policy in this matter.

We returned to the hotel and I prepared myself for the main event: the meeting with the descendants. At 6:30 I went downstairs to the meeting room and started to welcome individuals as they came in. When everyone was settled in—including a young Israeli student who teaches some of the descendents several times a week—I introduced myself and my background in my very best Chinese. When I said how happy I was to finally be here with them in Kaifeng on Erev Shabbat, they all clapped enthusiastically.

Then I told them a story, which Shi Lei translated as I went. A hungry person wanted to eat and s/he had a pair of chopsticks. S/he told his first finger to pick them up, but the finger couldn't; nor could the second or the third, etc. etc. Then the person told the hand to use the fingers together then lo and behold they were able to pick up the chopsticks and eat. I said they were that person and the fingers are the Shi, Zhao, Gao, Ai, Li, Jin and Zhang clans—everyone chuckled when I made a hand with seven fingers. They had a choice: either to keep trying to use separate fingers or work together as a hand and survive.

Very respectfully I offered them several suggestions:

- There are four mediocre exhibits on Kaifeng Jews. Perhaps it would be good to try to get them combined into one site with a compelling exhibit like that of Lord Bao at his memorial temple. Murmurs all around.
- They are their own greatest resource. Other Jews will come to visit Kaifeng but only recommend it as a tourist destination if they get to meet descendants and talk with them and be inspired by their dedication to their heritage. The best thing the descendants can do to promote this is to learn with Shi Lei or the Israeli or even with faculty from Henan U.
- Showing collective initiative could open doors for young people to visit and study in Israel—Shi Lei is a good example of what is possible.

I ended by encouraging them to unite, to stop thinking as fingers and start thinking as a hand. Then I sat down and waited for comments.

No one spoke so we went around the room and introduced ourselves. Many of those present attend the so-called "Yiseleye (Israel) school"; but several go to Shi Lei's classes. Some do nothing. Only members of the Li, Shi, Ai and Zhao families were present. They said the Zhang family had disappeared long ago. No Jins attended but they're around—some had made aliyah and one, a former school leader, is in bad favor with everyone.

Finally a woman sitting at the opposite end of the table spoke up: "We have heard this before from others. They come and make promises and nothing happens.

"But we already have a school here for the descendants in a place funded by Hong Kong Christians. They don't want to convert us. In fact, they want to become Jewish. (Everyone laughs.) Their motives are good.

"I am 67 years and now I am studying Hebrew. We study and observe Shabbat together and holidays with potluck dinners. In fact ours is waiting now.

"We don't have enough money to rent a place big enough for observance and study. We need a synagogue for cohesion of our community."

Other people chimed in that they want to send their young to Israel to study, that the school is their organization, that young people may need help financially to attend college, that other Jews (not Christians) should assist them.

I learned that the Yiseleye School has 10 regular members and about 40-50 occasional members. It has 7 leaders, 5 of whom were present. The Israeli, a young man named Zohar Milchgrub, who is studying Chinese at Henan University, somehow got connected to them and volunteered to teach them.

I told them about SJI and said that, previously we had been academically oriented and focused on the past, but the current board was more inclined to help the present. I pointed out that in the 1980s, when SJI was founded, the Board

debated if there were even any Jewish descendants remaining in Kaifeng—but now I find out that there are two schools and two family museums!

I offered them the mezuzot I brought as gifts and they snatched them up. I was about to explain what they were but they said they knew what they are! More are needed. Who knew the demand would exceed the supply?

Then a stocky young man spoke. He said the descendants know their history and proceeded to give me a précis. He said that there could be 2000 descendents in Kaifeng even though they have isolated for a long time. He said other Jews have no idea how powerful an influence Han culture is. It has assimilated many other, and larger, minorities. But not its Jews! He said the reason was that they had a synagogue and that they knew their ancestors stretched back to Abraham.

"We need a synagogue again," he exclaimed. "We want our strong voice to be heard by world Jewry and to be helped. We've been here 1000 years and world Jewry shouldn't abandon us."

I responded that I would do my best to get their message out. I suggested that we might not be able to build a synagogue but perhaps they could rent a bigger space since Jews can pray in any building. Heads nodded. I also said we don't want to run their affairs, only to help them help themselves (which it sounds like they are doing). I also pointed out that today our world is smaller and that we have email and websites and cell phones to communicate more easily. Everyone applauded.

I thanked everyone for coming and wished them "Shabbat Shalom". "Shabbat Shalom" they shouted back. I was bowled over.

They invited me to join them for their potluck but I had already made plans so instead I said I would come on Monday evening.

I felt great...but then the Shi family and several of Shi Lei's students asked to meet with me. One man, a Li family member, said we shouldn't give money only to that school, that its members had been baptized, that the leadership should include representatives from all the clans.

This kind of criticism was what I had been told to expect. I said: "I wish you had spoken up about some of these things at the meeting." "Well I didn't want to embarrass other family members." (I then realized that the Chinese do meetings Japanese style—resolve issues first so that the meetings proceed without incident.) I said that I would mention to the larger group that the suggestion had been made to me to broaden the leadership. I also pointed out that now that Shi Lei and Zohar had met and Zohar had invited Shi Lei to help him, Shi Lei would be in an excellent position to be the primary teacher when Zohar had to leave. That seemed to mollify them.

IV

I spend an evening with Zohar to get to know him better. Zohar has studied in Germany, studied Chinese in Israel, and then came to China. His professor in Israel suggested several places and, after checking out a few of them, decided Kaifeng was the right fit for him. Now he is enrolled at Henan University and helps the descendants learn Hebrew.

We walked along some streets and hutongs. He showed me where the group meets and then when we walked out we came to a place I had wanted to see: the Merchant Guild Hall (Gan Gan Si). We go in and look around and indeed it is a very interesting and well-preserved site. In the main exhibition hall there is a display of all the religious groups and their buildings in Kaifeng.

To my utter and complete surprise, out there in the open, in Chinese, is a whole history of the Jewish community, with lots of pictures, and even two very large stone bowls from the synagogue that the Royal Ontario Museum in Toronto returned to Kaifeng in 2002! (Now there are five exhibits on the Kaifeng Jews in Kaifeng!)

We talked about our backgrounds and about the problems of the Kaifeng Jews. He recommends that I tell them exactly what I expect. That was what I was planning anyway but it's good to get the confirmation.

The next day, I was supposed to go sightseeing but because of rain we decided to meet instead with one of the descendants, Mr. Li, who wanted very much to speak with me. However, in-

stead of just Mr. Li, 8 people crowded into my little hotel room for a 2½ hour chat. There were members of the Li, Ai and Shi families. They talked with concern about the other group (it had been taught by a Messianic Jew and now they receive money from some Hong Kong Christians to pay for their school room) and they worried about their being led astray. This second group is strongly against any Christian influence or participation. Mr. Li said some English Christians came recently to his home and offered him a lot of money and the opportunity to make *aliyah* to Israel if he would accept Jesus and take their 45-day crash course. He refused.

They want a transparent accounting of the money—because a former leader of the other school pocketed communal money and was kicked out—but the suspicions haven't been erased. They claim that the other school is popular because people hope that it will enable them to visit Israel or make *aliyah*. Several people working with the Shavei Yisrael organization and some Finnish Christians did just that but now, apparently, the Israeli minister in charge does not welcome Chinese Jewish descendants.

I pressed the idea of merging the two schools. After some discussion a consensus emerged, even though those attending thought it unlikely to be accepted:

- Merge the two schools, with Shi Lei becoming one of the teachers
- The other school must give up its Christian ties and support
- Foreign visitors must be shared equally
- A leadership team should be formed by having 2 representatives from each family (10 people total)
- Where a family is split between the two schools, it will have one representative from each side.

I said I would convey this to the other group when I went to visit their school with Shi Lei. I also said that, while not ideal, we could help support two schools although it would mean less for each.

V

Today Shi Lei and his father took me to meet Mr. Guo Ai Sheng and Mr. Wang Yue Fei. The former is a retired government official and an advocate of the Kaifeng Jews; the latter was his protégé and now is a very successful factory owner and businessman.

We met them at his unimposing factory, which he is closing and moving to a different location so that he can build a 4 star hotel and a center for the Jewish community. Unlike other similar plans, he has official permission to proceed. The hotel's basic construction is finished and he hopes to open by year's end.

I said to Shi Lei that where I come from the people for whom the work is being done (i.e. the Kaifeng Jews) would be consulted before the work was begun. He said that in China whoever has the money and the influence makes the decisions and the rest follows from that. I hope he is right or this businessman is in for a nasty surprise.

Anyway, Mr. Wang is a very nice, unassuming, cultured man. He has computerized pictures of what his hotel will look like outside and in. Very fine indeed. He hopes that foreign Jews and other tourists—Chinese included—will come stay at his hotel and visit with the nearby Kaifeng Jewish center. His motives appear both altruistic and economic.

He is also looking for foreign investors.

While Mr. Wang and Mr. Guo were on one of many telephone breaks, the Shis and I spoke about the previous night's meeting. I repeated my suggestion about Shi Lei working with the other school and they repeated their desire for a more balanced leadership team.

We also discussed Mr. Wang's proposed center and I pointed out that people from both groups seemed happy about this idea. Since this is one thing both groups of descendants appear to agree on, perhaps it will all work out...

VI

On Monday evening, Shi Lei and I went off to the other school. The school is a one-room office in a small office compound with other businesses all around. Inside is an Israeli flag on one wall and on the wall facing is a calligraphy saying "Yi Se Le Ye", pictures of descendants old and new, and the Ten Commandments in Chinese. Opposite the door are a bookcase and a computer. Behind the bookcase are a small kitchen area and a toilet. I didn't see any sign of anything Christian, either in the bookcase or in any of the study materials. (Recently several religiously observant Jews from