

# **Challenge and Change**

## **History of the Jews in America**

**Book 2: Civil War through the Rise of Zionism**

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# **TEACHING GUIDE**

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**The Myer and Rosaline Feinstein Center for American Jewish History, Temple University**

**Auerbach Central Agency for Jewish Education**

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This teaching guide has been funded by Righteous Persons Foundation, the Farber Foundation, and private donors.  
Special thanks to Linda Carbo, Director of Publications, Temple University.

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ISBN: 0-87441-779-1

Manufactured in the United States of America

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## INTRODUCTION

Book 2 of *Challenge and Change: History of the Jews in America*, entitled *Civil War Through the Rise of Zionism*, continues the exciting history of the Jewish people in the United States begun in Book 1 of this new series. As in the first volume of the series, students will meet the people and examine the ideas that Judaism and its unique traditions, language, and culture brought to America. They will see how, as the country grew and developed, American Jews grew with the country. Judaism continued to affect almost every aspect of their lives in America, and America shaped the way in which they practiced their Judaism as they continued to influence the growth and development of the nation.

Book 2, the second of the three books in the series, assumes that students have read Book 1, *Early Settlement Through Central European Migration*. Like Book 1, Book 2 is divided into three units, each consisting of three chapters. Some chapters are organized chronologically, others topically. This approach has been carefully designed by a team of educators and historians to provide students with the most comprehensive and provocative material possible.

The *Challenge and Change* series has been written for 7th- through 9th-grade students, students who are developmentally ready to be thoughtful and critical readers and who have a background of knowledge about American life and history in general and Jewish life and history in particular. That background should enable them to grapple with the material in *Challenge and Change*. The book will appeal to students of varying ability levels: The language is accessible, the style and the material challenging and thought provoking.

It is not enough to look at history as a series of events that happened long ago and far away. The *Challenge and Change* series helps students examine American Jewish history in the context of Jewish culture, religious observance, and tradition. As students read about a historical event and its impact on the people of the time, they are encouraged, through a variety of questions and activities, to think about it through the lenses of Jewish thought, tradition, and law, and are provided with background information to help them do so. They are also asked to relate these historical events to current events and to their own lives, assessing their importance not only in the past but also in today's world and for the future.

Finally, the *Challenge and Change* series is written from a co-constructivist view of education, based on the curriculum and professional development work of Dr. Morton Botel of the University of Pennsylvania. Students are encouraged, through the activities and questions in the textbook and by the strategies teachers who follow this carefully developed Teaching Guide will present to them, to actively become involved in the material in a variety of ways and to define what the material means to them as they do so. It is a challenging and rewarding way to learn.

## OVERVIEW OF BOOK 2 Civil War Through the Rise of Zionism

**Unit 1, “The Civil War and the Jews,”** examines the participation of American Jews in the Civil War from the difficult days leading up to the war to their contributions to both the North and the South, to the days, months, and years following the war and the effect that certain events had on Jews in America.

**Chapter 1, “On the Brink of War,”** explains the conditions in which Jews were living in the North and the South prior to the war and summarizes the various positions that Jews took in the debate on slavery.

**Chapter 2, “Jews on Both Sides,”** describes the roles that Jews played in support of the North and the South, both on the battlefield and off.

**Chapter 3, “The Impact of the War,”** looks at the consequences of the Civil War for the lives of American Jews in the decades following the war.

**Unit 2, “Immigration and Labor,”** deals with the immigration of Eastern European Jews to the United States and the significant effect they had on the country. It also examines the roles that these Jewish immigrants played in the development of the labor movement and why.

**Chapter 4, “Coming to America,”** explains why and how Jews left Eastern Europe and the conditions they faced during the journey and on their arrival in the United States.

**Chapter 5, “Life in America,”** details how the lives of the newest Jewish immigrants changed once they reached the United States and how these immigrants affected Jewish life in the *goldene medinab*.

**Chapter 6, “Jews in the Ranks of Labor,”** discusses the reasons for Jewish involvement in the labor movement and the important contributions they made to it.

**Unit 3, “American Jews and Zionism,”** looks at the development of the Zionist movement in the United States, and discusses how worldwide events affected American Jews, the growth of Zionism and the birth of the State of Israel.

**Chapter 7, “The Beginning,”** discusses the events that prompted many Jews to support the growth of the Zionist movement.

**Chapter 8, “American Zionism Grows,”** details some of the challenges facing Zionism as its influence grew and expanded in the United States. It focuses on the contributions of several prominent American Zionist leaders.

**Chapter 9, “Toward Statehood,”** explores the continued development of Zionism in the United States in the period leading up to Israeli statehood.

## **TEACHING NOTES: THE STUDENT TEXTBOOK**

The format of the student textbook—a central narrative interspersed with questions, definitions, facts, original documents, activities, and references to websites—is intended to stimulate critical reading and creative and critical thinking. The activities encourage students to go beyond the text by doing additional reading, writing, exploring, and questioning on their own. When a class begins using *Challenge and Change*, point out the additional material, and indicate that while students will discuss some of it in class, they can explore much of it by themselves or with a classmate.

**Learn It** consists of English and Hebrew words and phrases that students need to know to understand the material.

**Think About It** consists of critical-thinking questions that should prompt students to stop reading and take stock of their reactions to and understanding of the material.

**Do It** activities invite students to respond in writing directly in the textbook or through active involvement with people, places, and things that will further their knowledge.

**Click On It** draws students’ attention to websites that will enhance their learning.

## **TEACHING NOTES: THE TEACHING GUIDE**

The **Teaching Guide** is divided into three sections. Information in each section is arranged by chapter, the chapters corresponding to those in the student textbook.

The first section consists of **Introducing the Chapter**, a summary of each chapter of the student textbook, followed by **Teaching the Chapter**, a carefully constructed series of teaching activities.

The **Teaching the Chapter** section includes:

- **Learning Objectives**, a statement of the specific performance objectives for the chapter.
- **Get Ready!** a set-induction activity designed to introduce the chapter and motivate students to think about the ideas developed in it.
- **Use the Time Line**, suggestions for active involvement with the time line found at the end of each unit in the textbook.
- **Reflect On It**, which repeats the question or questions that appear at the beginning of each chapter in the textbook, alerts students to important ideas in the chapter, and suggests ways to encourage students to answer these questions as they read.
- **Read the Chapter**, an active reading technique designed to encourage students to think about and become involved in the text as they read, thereby enhancing their understanding.
- **Teaching Tips**, practical suggestions for completing the textbook.
- **Final Thoughts**, a closure activity that will help students summarize what they have learned.

The second section of the **Teaching Guide**, **Enhancing the Learning**, includes the following features for each chapter:

- **Beyond the Text**, additional critical-thinking questions.
- **Extend Your Learning**, supplemental activities that students may complete outside the classroom.

The third section of the **Teaching Guide** is **People, Places, Things to Know**, which consists of helpful background material for teachers.

Of course, you are encouraged to adapt the material to your own teaching style and class schedule and your students' learning abilities. You are not expected to use all the questions and activities that accompany each lesson, and you may wish to create some of your own.

Finally, it is hoped that *Challenge and Change: History of the Jews in America* and its companion **Teaching Guide** will encourage both students and teachers to enjoy the study of the history of Jews in America, to stretch their minds and their imaginations, to go beyond the written page, and to become involved with their communities. When we truly understand where we have been, we may better know who we are and who we might become.

## WEB RESOURCES

The *Challenge and Change* series includes a website that contains additional resources for teachers and students. The address is [www.challengeandchange.temple.edu](http://www.challengeandchange.temple.edu).

The website includes the following :

- Teaching guides for the three textbooks
- An index and glossary for the textbooks
- Primary source documents
- Information about the *Challenge and Change* series, including a link enabling educators to order books from Behrman House
- Links to Other Websites: An annotated bibliography of websites that contains information about American Jewish history
- Active links to the websites mentioned in the “Links” section that have been examined for accuracy and appropriateness for students. This section contains over 100 websites with additions made daily.

Teachers and students can access the following websites to obtain additional information.

### For Unit 1:

#### **Jews in the Civil War—**

([www.jewish-history.com/civilwar.html](http://www.jewish-history.com/civilwar.html)): This site contains a large number of articles by and about participants on both sides of the battle, including diaries, speeches, letters, and so on. One can also search here for a Civil War era ancestor.

**Jewish-American Hall of Fame, Jewish Museum in Cyberspace—**([www.amuseum.org/jahf/virtour](http://www.amuseum.org/jahf/virtour)): This website contains brief sketches and quizzes covering

500 years of Jewish history, and one can nominate someone for inclusion in the Jewish-American Hall of Fame. Click on “Karpeles, Leopold” to read an article on Leopold Karpeles.

**Jewish Virtual Library—**([www.us-israel.org/jsource](http://www.us-israel.org/jsource)): The Jewish Virtual Library is a comprehensive online Jewish encyclopedia.

Click on “History” and then “Biographies” for articles on Judah Benjamin, August Bondi, Isidor Straus, and David Levy Yulee.

Click on “History” and then “Modern Jewish History” to read such articles as: “Benjamin Becomes First Jew in Cabinet,” “‘Father Abraham [Lincoln]’ and the Children of Israel,” “General Grant’s Infamy,” “Jews Buried at Arlington National Cemetery,” “Letter to Abraham Lincoln from the Father of a Shomer Shabbat Soldier,” and “Seventeen Jewish Recipients of the Congressional Medal of Honor.”

Click on “Women” and then “Biographies of Jewish Women” for an article on Ernestine Louise Rose.

### For Unit 2:

#### **The Hebrew Immigrant Aid Society—**

([www.HIAS.org](http://www.HIAS.org)): Click on “Who We Are,” “120 HIAS stories” and the link that allows viewers to read immigrants’ stories online. Click on “Who We Are” to view HIAS’s “Hall of Fame.” Click on “Who We Are” and “History” for three articles about the history of the organization.

**The Statue of Liberty Ellis Island Foundation Inc.—**([www.ellisland.org](http://www.ellisland.org)): This is the official website of Ellis Island. Click on “Search Immigration Records” for a searchable data base. Click on “Immigration Experience” and “The Peopling of America” for a time line. Click on “Immigration Experience” and “Family Histories” for six stories of people, one of them Jewish, who researched their ancestors.

#### **Ellis Island Immigration Museum—**

([www.ellisland.com](http://www.ellisland.com)): Click on “History” to view a time line, photographs, and articles about immigration and the restoration of Ellis Island. Click on “Tour” to hear two samples of the audio tour available to visitors to the museum.

### **Ellis Island, The History Channel—**

(www.historychannel.com/ellisland): This interactive site on Ellis Island contains images, text, and sound clips depicting the immigrant experience. Click on “Heritage” to build a family tree.

**Jewish American Historical Society, Jewish Museum in Cyberspace—**(www.amuseum.org): Click on “History of Jews in America Virtual Tour” for articles on Emma Lazarus and the Statue of Liberty.

**Jewish Virtual Library—**(www.us-israel.org/jsource): Click on “Biography” for articles on Shalom Aleichem, Abraham Cahan, Fania Mary Cohn, Emma Goldman, Samuel Gompers, Emma Lazarus, Minnie Low, Rose Schneiderman, Boris Thomashefsky, and Lillian Wald.

Click on “History,” “Modern Jewish History,” and “Events” for an article on the “Kishinev Pogrom.” Click on “Modern Jewish History” for an article “Jewish Music—An Overview.” Click on “Modern Jewish History,” “Jews in America,” and “From the Lands of the Czars,” for articles entitled “Dashed Hopes and Thwarted Expectations,” “Escape from the Pogroms,” “Immigrant Music,” and “Turned Away from America.” Click on “Modern Jewish History” and “Jews in America” for articles on “The Kosher Meat Boycott of 1902,” “Nineteenth Century American Poets,” and “Yiddish Theater.”

### **For Unit 3:**

**Jewish-American Hall of Fame, Jewish Museum in Cyberspace—**(www.amuseum.org/jahf/virtour): See articles on Louis D. Brandeis, Judah L. Magnes, and Henrietta Szold.

**Jewish Virtual Library—**(www.us-israel.org/jsource): Click on “History,” “Modern Jewish History,” and “Jews in America” for articles on “Four Founders: Noah, Leeser, Wise, and Lazarus” and “Jewish Supreme Court Justices.”

Click on “History,” “Modern Jewish History,” and “Zionism” for several interesting articles including “A Definition of Zionism,” “Anti-Zionism Among Jews,” “Could the Zionists Have Chosen Another Country Besides Palestine?” and “Zionist Congresses.”

Click on “History” and “Biographies” for articles on Nathan Birnbaum, Louis Brandeis, Theodor Herzl, Rabbi Mordecai Kaplan, Judah Magnes, Mickey Marcus, Golda Meir, Mordecai Manuel Noah, Solomon Schechter, Abba Hillel Silver, Henrietta Szold, Chaim Weizmann, and Stephen S. Wise.

### **Lower East Side Tenement Museum—**

(www.tenement.org): This site describes the museum and shows what life was like for people who lived on the Lower East Side.

**JewishPeople.net—**(www.jewishpeople.net/Zionism): This site contains information about the ancient historical link between the Jewish people and their land, basic concepts in Zionism, the rise of political Zionism, and more. There is also a Jewish Children’s Message Board and a Jewish Children’s Chat Room.

### **Global Jewish Information Network—**

(www.jewishnet.net): A feature called “A Hundred Years of Zionism” contains “Famous Jewish Portraits on the Stamps of Israel.” There are Zionist personalities included in this identification game.

### **Israel Ministry of Foreign Affairs—**

(www.mfa.gov.il): This is a huge website that includes a wide variety of information about Israel. Click on “Map” to find articles and features. Click on “Government,” “Personalities,” and “From A to Z” for profiles of leading Israelis. Or on the home page, click on “History of Israel,” “Modern History—Zionism,” and “Centenary of Zionism.” Then, under “Additional Material,” click on “Images of a State in the Making” for a selection of Zionist posters.

## **VIDEOS**

It is important to preview videos before showing them to students. Prepare discussion questions to introduce and summarize each video you present.

### **For Unit 1:**

*The Hanukkah Soldier* (1992). Mindy Soble, producer. Chicago Board of Rabbis and WBBM TV. Carousel Film and Video, New York. 23 mins. A bigoted sergeant tries to prevent a Jewish soldier from carving a menorah during the Civil War.

### **For Unit 2:**

*West of Hester Street* (1983). Written, directed, and produced by Allen Mondell and Cynthia Salzman Mondell. 60 min. Media Projects, 5212 Homer Street, Dallas, TX 75206; www.mediaprojects.org.

**For Unit 3:**

*They Came for Good: A History of the Jews in the United States: "Taking Root: 1820–1880"* (2001).

Produced by Shanachie Entertainment Corp. 60 min.

*Exodus 47* (1996). Directed by Elizabeth Rodgers and Robby Henson; produced by Cicada Films, New York. 60 min.

*Hill 24 Does Not Answer* (1955).

*Exodus* (1960). Written by Dalton Trumbo and Leon Uris, based on the novel by Uris; directed and produced by Otto Preminger. 208 min.

*Cast a Giant Shadow* (1966). Written by Ted Berk and Melville Shavelson; directed and produced by Melville Shavelson. 138 min.

*Israel: A Nation Is Born* (1992). Directed by Alan Rosenthal; narrated by Abba Eban; produced by Sonia Rosario. 360 min.

*Pillar of Fire: The Rebirth of Israel—A Visual History* (1986). Written and produced by Yigal Lossin for Israeli Television. 7 episodes.

**SUGGESTED BIBLIOGRAPHY**

Teachers may wish to consult the following works.

**For Unit 1:**

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Telushkin, Joseph. *The Golden Land: The Story of Jewish Immigration to America*. New York: Harmony Books, 2002.

**For Unit 3:**

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Mendes-Flohr, Paul, and Jehuda Reinharz, eds. *The Jew in the Modern World: A Documentary History*. New York: Oxford University Press, 1995.

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# **SECTION 1: TEACHING GUIDELINES**

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# Unit 1, Chapter 1: On the Brink of War

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## INTRODUCING THE CHAPTER

When Abraham Lincoln became president, the majority of the nation's approximately 150,000 Jews lived in the North. The issue of slavery divided the Jewish community, as it did all Americans. For the most part, Jews, like other Americans, were loyal to the section of the country in which they lived.

The Civil War was largely a result of major differences in the economy and social realities of the Northern and Southern United States. The South's economy was mostly agricultural and relied on slavery to make its cotton and tobacco plantations profitable. In some places, the number of slaves was greater than the number of slaveholders, and people feared that if the slaves were freed, they might seek retribution against their former owners. The North was developing an industrial economy, and slavery, which had existed since colonial times, had begun to disappear following the Revolutionary War.

In the years leading up to the Civil War, Jewish leaders were mostly silent on the issue of slavery. As relatively recent immigrants, they were hesitant to speak out publicly on controversial issues. Moreover, many of the abolitionists were Evangelical Protestants who had been active in efforts to convert Jews. Thus, even Jewish leaders who opposed slavery generally did not identify themselves as abolitionists.

When Abraham Lincoln, whom many Southerners considered a strong opponent of slavery, was elected president in 1860, Southern states began to secede from the Union and form the Confederate States of America. Jefferson Davis, the president of the Confederacy, ordered Union troops out of the South. The war began when Confederate General P. G. T. Beauregard fired on Union troops at Fort Sumter in Charleston Harbor.

While some Jews believed that slavery was evil, there were Jews, even in the North, who defended it. On a day in January 1861 that outgoing President Buchanan had proclaimed a national fast day, Rabbi Morris Jacob Raphall of New York City delivered a passionate sermon, "The Bible View of Slavery," in which he declared that the Bible supported slavery. Michael Heilprin, a Jewish scholar, wrote a stinging response that was published in the *New*

*York Daily Tribune*, and Rabbi David Einhorn of Baltimore was among the rabbis who preached sermons critical of Raphall's opinion. As a result of his antislavery statements, Einhorn was forced to flee Baltimore. Other Jewish leaders also spoke out against slavery.

## TEACHING THE CHAPTER

### Learning Objectives

Students will be able to:

- Describe the conditions in which Jews found themselves living in the North and the South prior to the Civil War.
- Discuss the various positions that Jews took in the debate on slavery.

### Get Ready!

Inform students that Jews, like others in the United States, were divided on the issue of slavery. Some believed it was evil, and some defended it, because in their opinion, it was necessary for the economy of the South and because, they said, Southern slaves were better off in the South than in Africa or working in industrial jobs in the North.

Randomly divide the class into two groups. Have one group defend slavery and the other condemn it. Give the groups approximately a half hour in which to discuss their arguments. Encourage the groups to develop statements explaining how their Judaism influences their opinions. Then, stage a brief debate.

### Use the Time Line

Ask students to look carefully at the time line at the end of the unit. Have them identify one or two events with which they are familiar. Then, ask them to find one or two events that come as a surprise to them or are new to them. Suggest that they refer to the time line as they read the chapter.

### Reflect On It

Point out the following questions, which appear on the first page of Chapter 1 in the textbook. Encourage students to attempt to answer them as they read.

- **What were the various positions Jews took in the debate on slavery? Why did they take those positions?**

After students have read the chapter, ask them to write their answers to the questions in their notes, work with a partner to clarify their ideas, or briefly discuss the questions in class.

### **Read the Chapter**

Divide the class into five groups, and assign each group a section of the chapter, as follows: group 1 reads “The Background,” group 2 reads “A Northern Rabbi’s View of Slavery,” group 3 reads “Other Northerners’ Views of Slavery,” group 4 reads “A Southern Rabbi’s View of Slavery,” and group 5 reads “Other Southern Jews Take a Stand.” Instruct students to read their section silently. When they have finished reading, have them discuss the section with their group. Then, form “jigsaw” learning groups in which each new group is composed of one member from each of the original five groups. Instruct students to teach the other members of their new group what they learned about the section of the chapter that they discussed in their original groups. Reconvene the class, and answer any remaining questions.

## **TEACHING TIPS**

### **The Ten Commandments (page 6)**

Divide students into small groups, and give each group a Tanach that contains commentaries. Have students read and work through this activity with their group. Ask each group to share with the class their opinions and/or the commentaries they read. Write their responses on chart paper, and post them around the room.

### **M. J. Raphall’s “Bible View of Slavery” Reviewed (page 6)**

Ask students to write a review of Raphall’s sermon. Collect their work, and publish it in a class newsletter.

### **Taking a Stand (page 7)**

Ask students to prepare a speech on any current issue of Jewish interest on which they have strong feelings and wish to take a stand. Ask volunteers to present their speeches to the class. Invite parents or other classes to hear them.

### **Unity (page 9)**

With the class, cite examples of ways in which Jews support other Jews in the world today. Ask for volunteers to research any of the examples. Have students present brief reports to the class. Ask students if there is a cause

they have learned about that they wish to support either personally, with their families, or as a class.

## **FINAL THOUGHTS**

Whip around the classroom quickly, calling on students to say something they learned about Jewish life or Jewish views of slavery prior to the Civil War.

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# Unit 1, Chapter 2: Jews on Both Sides

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## INTRODUCING THE CHAPTER

Life was generally good for American Jews prior to the Civil War. Antisemitism, which had existed since the founding of the country, was dormant, and Jews were generally loyal to the section of the country in which they lived. During the war, between 8,000 and 10,000 Jews fought for one side or the other and at least 50 became officers.

At least 6,000 Jews served in the Union army, and six received the Congressional Medal of Honor, the highest military award for bravery given by the United States, for their actions during the Civil War. Many Jewish soldiers observed religious practices during the war, gathering for Shabbat prayers or even holding Passover seders. At times, however, they had to fight for the right to maintain their traditions. The father of a Jewish Union soldier wrote to President Lincoln, protesting an order that Union soldiers observe Sunday as the Sabbath because, it stated, Americans “are a Christian people.” Some Jewish soldiers suggested that they be organized into Jewish regiments, an idea that was not approved.

Approximately 1,200 Jewish soldiers fought for the Confederacy at least twenty-one of whom were staff officers. They, too, attempted to observe Jewish rituals, even requesting permission to leave the front lines to do so—a request that was sometimes granted.

Jews in the North helped the war effort in other ways. They donated money, cared for the sick, sewed clothes, made bandages, and raised money for the needy. Some Jewish organizations helped members of the Jewish community; others directed their efforts to the community as a whole. At the start of the war, the Seligman family, through its international banking company, helped sell Union bonds in Europe. They also sold clothing to the Union army on credit.

Southern Jews contributed money and support to the Confederacy. Some nursed the sick, and some even carried secret messages to help their troops. Other Southern Jews, however, did not support the institution of slavery and thus did not support the South.

Clergy and members of the lay community were divided by the war, just as they had been divided by the issue of slavery before the war. In some Jewish families family members fought and died on both sides. Even rabbis on both sides wrote prayers asking God to favor their cause.

## TEACHING THE CHAPTER

### Learning Objectives

Students will be able to:

- Describe the roles Jews played in supporting the North and the South.
- Explain how the Jewish soldiers’ Judaism shaped their experiences in the Union and Confederate armies.

### Get Ready!

Instruct students to imagine that they are soldiers in either the Union or the Confederate army, or that they are family members of a soldier and are lending support from home. Ask what contribution they would make that displays their Jewish sensibilities. Give them a minute or two to think, and then proceed quickly around the room, allowing each student to answer.

### Use the Time Line

Ask students to examine the time line carefully before they begin to read Chapter 2. Suggest that as they read the chapter, they enter in the appropriate place on the time line significant events that are discussed in the chapter but are not already noted on the time line.

### Reflect On It

Point out the following questions that appear on the first page of Chapter 2. Encourage students to attempt to answer them as they read.

- **What roles did Jews play in supporting the North and the South? How did their religion shape the experiences of Jewish soldiers in the Union and Confederate armies?**

### Read the Chapter

Divide the class into seven groups. Assign each group one section of the chapter, and allow time for students to prepare to read their section aloud to the class. Suggest

that each group choose one or more volunteers to read and that one student may read the text and another the documents. Instruct students to listen for the answers to the Reflect On It questions as they listen to their classmates' readings. Have them write their answers in their notes. At the end of the session, conduct a brief review.

## **TEACHING TIPS**

### **The Medal of Honor (page 11)**

Have students work independently or with a partner to compile a list of other Jews who have received the Congressional Medal of Honor. Then ask each student or pair of students to prepare a brief report on one of those medal winners, and have the students present their reports to the class.

### **The Hall of Fame (page 12)**

Ask students to visit the Jewish-American Hall of Fame online ([www.amuseum.org/jahf](http://www.amuseum.org/jahf)) to see depictions of the medals and read about honorees. Ask students to nominate a Jew who is famous but not already honored, or one who is not famous but they believe should be recognized for an important contribution to society. Have students create a medal for their candidate and copy it onto poster paper. Display the medals around the room.

### **A Jewish Regiment (page 14)**

Have students work independently to list arguments for and against exclusively Jewish regiments. Ask for a volunteer to argue each position, and then stage a debate.

### **A Prayer (page 17)**

Instruct students to write a prayer expressing their thoughts or feelings about war or about slavery and freedom. (Some students may prefer to write a poem or a song.) Compile the prayers in a booklet, and share a copy with your school's rabbi and educational director. Perhaps the prayers could be read at a school seder at Passover or included in their family's seder.

## **FINAL THOUGHTS**

Ask students to work with a partner to decide on the person discussed in Chapter 2 whose contribution to the Civil War most impressed them. Have them prepare reasons to support their decisions, and then invite each pair of students to share their decision with the class.

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# Unit 1, Chapter 3: The Impact of the War

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## INTRODUCING THE CHAPTER

Like other Americans, Jews in the North and the South suffered greatly during the war. The loss of life was staggering, and many people lost both their homes and their businesses. In the North, Jews were accused of gold speculation, smuggling, and illegal trade with the enemy. In the South, Jewish shopkeepers were blamed for shortages of food, medicine, and other supplies. A new level of antisemitism would persist into the postwar years.

Although the Bill of Rights to the Constitution promised all Americans religious freedom, prior to the Civil War only Protestant ministers were permitted to serve as military chaplains. After a controversy that involved a direct appeal to President Lincoln, Congress interpreted the original law to permit “any regularly ordained minister” to serve. Ultimately, two Jewish chaplains served Union troops.

The most well-known Jew in the Confederacy was Judah Philip Benjamin, known as both the “brains” of the Confederacy and “Judas Iscariot” Benjamin. Confederate President Jefferson Davis appointed him attorney general, the highest legal authority in the Confederacy and, eventually, secretary of war and later secretary of state. Although Benjamin was a brilliant lawyer, he lacked military knowledge and experience and had difficulty dealing with the army’s generals. He carried out Davis’s wishes, and when problems arose, he loyally took the blame. Antisemitism motivated some Southerners to criticize “the Jew” whom the president had trusted.

One of the most antisemitic incidents in American history occurred during the Civil War. General Ulysses S. Grant issued General Order 11, expelling all Jews from the areas of Kentucky, Tennessee, and Mississippi under his command. Jewish newspapers ran condemnatory editorials, and Jewish groups issued formal protests. A group of Jewish businessmen from Kentucky wrote to President Lincoln, and when they did not receive a reply, they traveled to Washington to confront him. In response to their pleas, Lincoln ordered that Grant’s edict be withdrawn immediately, expressed surprise that the general had issued such an order, and stated that he would allow no American to be mistreated because of his or her religion.

The question of whether Jews in the United States voted as a group was first raised in 1864 when a Jewish attorney warned Lincoln of a group of New York Jews promising to deliver the “Jewish vote.” The lawyer decried the promise and stated that if there was a “Jewish vote,” it could not be bought. The issue arose again during Grant’s 1868 presidential campaign when Democrats raised the issue of General Order 11 as an example of the general’s supposed antisemitism. Jews debated the question of whether one’s religion was separate from one’s politics and whether to vote as Jews. For the most part, they voted according to their party loyalties rather than their religious interests.

As the Jewish community prepared to celebrate Passover in 1865, the war ended with Robert E. Lee’s surrender to Grant at Appomattox Courthouse, Virginia. Less than one week later, John Wilkes Booth assassinated President Lincoln. Jews joined in the national mourning, both within their synagogues and in public ceremonies.

During the war, much of the South had been destroyed. Southerners, including Southern Jews, set about rebuilding homes and businesses and making sense of the fact that so many had died for a cause that had been defeated. In the North, an economic boom brought new prosperity to the Jewish community, as well as to much of the rest of the country. Jews began to make their fortunes in the ready-made clothing industry and newly arrived immigrants from Eastern Europe helped the industry prosper. As the Jewish community increased in size and wealth, its religious and communal institutions flourished in many cities.

## TEACHING THE CHAPTER

### Learning Objectives

- Students will be able to:
- Describe the impact of the Civil War on Jews in the North and the South.
  - Explain the controversy over chaplains in the military and its effect on the Jewish community.
  - Discuss General Order 11 and its immediate and long-term consequences for the Jewish community.

### **Get Ready!**

Tell the students that one of the issues that arose during and after the war was the question of a “Jewish” vote. Read aloud to the class the selection (pg. 36 in this Teaching Guide) entitled “A Jew or a citizen?” Have students who agree that Jews should vote simply as citizens, not as Jews, move to one corner of the room. Have those who believe that Jews should keep Jewish interests in mind when they vote move to another corner. Allow time for discussion, and then ask a representative of each group to share the group’s opinions with the class.

### **Use the Time Line**

Have students work independently or in small groups to research the history of their own families, synagogues, schools, and/or communities during the Civil War. Have them try to find events that they can add to the time line.

### **Reflect On It**

Point out the following question, which appears on the first page of Chapter 3. Encourage students to attempt to answer it as they read.

- **What was the impact of the Civil War on Jews in the North and the South?**

After students have read the chapter, ask them to write their answers to the question in their notes or to discuss it with a partner or with the class.

### **Read the Chapter**

Divide the class into three teams, and have each team read the chapter. Instruct them to write Jeopardy-style answers and questions about the material as they read. (This means that the question is in the form of a statement, the answer to which is an appropriate question.) When they have finished, the team should select the eight best questions of its members, write them on 5" x 8" cards, and turn them in to you. The class can then play “Civil War Jeopardy,” with each member of a team taking a turn to answer a question.

## **TEACHING TIPS**

### **The Chaplaincy Issue (page 19)**

Assign students to work with a partner to find out about Jewish chaplains in the U.S. military today. Suggest that they talk to their rabbis, someone at a military base in their community, someone in the national office of one of the branches of Judaism, someone in the Office of the

Chief of Chaplains of one of the branches of the U.S. military, or that they work online. Ask each group to share what they have learned with the class.

### **A Plea from Jewish Citizens (page 21)**

Invite students to imagine that they live in Paducah, Kentucky, and have just heard about General Order 11. Instruct them to write a letter to President Lincoln, describing their feelings about it.

### **A Jew or a Citizen? (page 23)**

Ask students to speak with their parents, teachers, or other adults about the political process today and to ask them whether they believe there is a “Jewish” vote. (Students will have explored their thoughts on this topic during the chapter’s warm-up activity.) Then ask volunteers to share what they have learned from their interviews. Ask whether the interviews have led them to change their opinions on the issue.

### **A Seder (page 24)**

Have students work on this activity independently. When they are finished, ask each student to describe to the class the Passover ritual he or she has created. Compile the rituals in a booklet for the students to use at their own Passover seders.

### **Crossword Puzzle (page 25)**

Answers: Across: 2 – Salomon; 5 – Karpeles; 6 – Rose; 7 – Raphall; 9 – Heilprin; 10 – Illoy; 12 – Benjamin. Down: 1 – Einhorn; 2 – Straus; 3 – De Leon; 4 – Osterman; 5 – Kaskel; 8 – Phillips; 11 – Wise.

## **FINAL THOUGHTS**

Ask students whether they learned anything about Jewish participation in the Civil War or the aftermath of the war in the North or the South that surprised them. Have them discuss their thoughts in a small group, and then have each group share its thoughts with the class.

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# Unit 2, Chapter 4: Coming to America

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## INTRODUCING THE CHAPTER

By 1880, approximately 250,000 Jews, mostly from Central Europe, lived in the United States. The situation for Jews in Eastern Europe, which had been worsening for several years, came to a head with the assassination of Alexander II of Russia in 1881. Pogroms swept through hundreds of Jewish settlements; stores and homes were looted and set ablaze and many Jews were killed. New laws banned Jews from many occupations and schools, and restricted them to towns in the area known as the Pale of Settlement.

Many Eastern European Jews, suffering from economic hardship as well as religious persecution, decided to emigrate. The decision was difficult, and many rabbis opposed immigration to America because they doubted that one could live a fully observant religious life there. In most cases, Jewish families immigrated together. In other cases, the men came first, found work, and lived frugally until they had earned enough to send for their families. Some immigrants attempted to re-create their lives as observant Jews, some were willing to disregard their religion in order to make money, and some were concerned primarily with crafting a new and better life in keeping with their philosophical ideals. Most immigrants, however, combined all three practices, finding a comfortable balance between tradition and change.

The trip to the United States was grueling. Sometimes simply reaching a port city was difficult and the sea voyage—almost always in steerage—was dreadful. Upon arrival in the United States, immigrants were treated harshly in crowded processing centers. At first, existing Jewish organizations did not fully understand the needs of the new immigrants, but voluntary Jewish groups soon provided much-needed services, such as translators, assistance with the medical screenings, and help locating housing and family members already in America.

Not all Jews who immigrated to the United States during this time came from Eastern Europe. Jews also left communities in Turkey, Greece, Syria, and the Balkan countries, as well as parts of Asia and northeastern Africa. They, like the Eastern European Jews, settled mostly on

the Lower East Side of New York City, in their own small communities. Many of the Yiddish-speaking Jews failed to recognize them as Jews and at first, they received little aid from the Jewish organizations that assisted other immigrants.

While most Jewish immigrants entered the United States through New York, a project to bring Jewish immigrants to Texas and settle them in the Midwest and the Southwest was initiated. For a variety of reasons it enjoyed only limited success, but especially because the immigrants did not see the Southwest as the America of their dreams.

Despite the obstacles, an enormous number of Jewish immigrants arrived in the United States between 1880 and 1924 in what would become known as the Great Migration.

## TEACHING THE CHAPTER

### Learning Objectives

Students will be able to:

- Summarize the events and conditions that motivated Jews to immigrate from Eastern Europe to the United States.
- Describe the conditions that Jewish immigrants faced on the journey to America.

### Get Ready!

Write the words “Mother of Exiles” on the blackboard. Then read aloud to the class the full text of “The New Colossus” by Emma Lazarus (page 29 in the textbook) and ask students to listen for this name given to the Statue of Liberty in the poem. Review with the students any difficult vocabulary. Have students work with a partner to suggest another name for the statue. Write each pair’s suggestion on the board.

### Use the Time Line

Ask students to examine the time line that appears at the end of the Unit 2. Ask them to point out one or two events with which they are familiar and one or two events that are new or surprising to them. Suggest that they refer to the time line as they read.



## Reflect On It

Point out the following question, which appears on the first page of Chapter 4 in the textbook. Encourage students to attempt to answer it as they read.

- **Who were the Jews of the Great Migration, and why did they come to the United States?**

After students have read the chapter, ask them to write their answer to the question in their notes, work with a partner to clarify their thoughts, or discuss the question briefly in class.

## Read the Chapter

Have students read Chapter 4 silently at home or in class, highlighting or underlining key words, phrases, and sentences that help them answer the Reflect On It question. Suggest that they place a star next to important ideas; a question mark next to words or ideas they do not understand or would like to know more about; a heart next to material with which they feel an emotional connection; a dollar sign near material that deals with financial issues; an exclamation point next to material that surprises them; and a Jewish star next to material of particularly Jewish interest.

## TEACHING TIPS

### Emma Lazarus and “The New Colossus” (page 29)

Ask students to write a poem or draw a picture that they might like to see engraved on the pedestal of the Statue of Liberty. When they are satisfied with their work, have them reproduce it on chart paper or poster board, and display their work in the classroom.

### The Kishinev Pogrom (page 31)

Give students a copy of the poem, “The City of Slaughter,” (pg. 36 in this Teaching Guide) and then ask a volunteer to read it aloud to the class. Have students underline a phrase (or sentence) that had an impact on them. Then ask them to circle one word that had an impact on them. Finally, ask them to write down one thought or word of their own that summarizes what was read. Then invite students to share first the phrase, then the word, and then their own thought. Do not permit discussion during this phase of the activity, but afterward initiate a brief discussion of what was shared and how students felt. Give students the option of working independently, with a partner, or in a small group to write

a poem, journal entry, or story or to create a painting, drawing, dance, or sculpture that expresses their feelings about the persecution of the Jews of Eastern Europe during the pogroms. Display their work, and provide time to share performances and readings with the class.

### Fiddler on the Roof (page 31)

Explain that *Fiddler on the Roof* was adapted from a story in Yiddish by Shalom Aleichem. Have students watch the movie at home, or if possible, screen it for the class. Ask them to write a review of it, concentrating on what it reveals about the situation of the Russian Jews of the time. Then have them briefly summarize their review orally, stating how many stars they would give the movie and explaining why in a thirty-second summary.

### One Family’s Story (page 33)

Ask students to imagine that they are Samuel or Brucha Kapnek and, in the space provided in their textbook, to write a letter to their mother and siblings in Russia or to their father and brothers in Philadelphia. Have them describe what is happening to them, either in Europe or in America, and how they feel about it.

### Ellis Island (page 36)

Ask students to find out whether any members of their families came through Ellis Island. If there are such family members still living, suggest that they interview them about their experience and record their remarks. If this is impossible, have students interview descendants of those immigrants. Invite students to share these stories in class, perhaps showing family photographs or other relevant memorabilia.

### Where Were They? (page 39)

Have students find on the maps in their textbooks—and mark with colored markers—the following places: Turkey, Poland, Lithuania, Russia, Romania, Austria-Hungary. Ask students to find out whether any members of their families immigrated between 1880 and 1924 and where they came from. Have them mark these places on the map. On a large wall map, have students place colored tacks in the places where their ancestors lived.

## FINAL THOUGHTS

Many Eastern European Jewish immigrants called the United States the *goldene medinah*, the “golden land.” Ask each student to state one way in which the United States was, in fact, a golden land for the immigrants or one way in which it was not.

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# Unit 2, Chapter 5: Life in America

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## INTRODUCING THE CHAPTER

New York City's Castle Garden and, later, Ellis Island served more newly arriving immigrants than any other port in the United States. Immigrants arrived with little money or education and were eager to take any jobs that were available. Many had marketable skills in industry and quickly found jobs doing manual labor, especially in the garment factories and other businesses in lower Manhattan, not far from the port. Although the transition from Old World to New was difficult for the Eastern European Jewish immigrants, most were eager to acculturate and become Americans.

Some immigrants quickly moved on to other locations, sometimes assisted by Jewish organizations that found them work in smaller American cities, towns, and farming communities, and others relocated to other New York City neighborhoods. Most, however, lived on the Lower East Side, an area that became, in some ways, as much of a ghetto as the *shtetl* they had left behind. Home for most of the immigrants was a tenement house that lacked light, ventilation, hot running water, and sometimes even private bathrooms. But the Jewish organizations, the *landsmanshaftn*, the Yiddish newspapers, and Yiddish theaters presented a rich cultural landscape. Around the country, Jewish immigrants lived in smaller, but similar, communities.

Many American Jews whose families had come to the United States decades before had mixed feelings about the new immigrants. They were disturbed by their dress, language, and behavior, but they were also motivated by the desire to help their fellow Jews. They organized educational programs, charitable organizations, and service agencies to assist the immigrants and help them adapt to American culture. Among the agencies that helped immigrants find charitable aid, housing, medical care, legal aid, loans, education, and social activities were the United Hebrew Charities, the Young Men's and Young Women's Hebrew Associations, and the Educational Alliance, along with settlement houses, orphanages, hospitals, and old-age homes.

The new immigrants sometimes resented pressure put on them to adopt American dress and manners and speak English when using many of these services, and they disliked receiving charity. Thus, they soon organized their own self-help organizations, especially the *landsmanshaftn*, which drew their membership from immigrants' hometowns and offered a variety of services, including sick benefits, insurance, interest-free loans, health and employment benefits, social and recreational activities, and burial. Slowly but surely, the new immigrants established themselves in the United States, celebrating their own culture while they and their children embraced America's.

## TEACHING THE CHAPTER

### Learning Objectives

Students will be able to:

- Describe how the life of Eastern European Jewish immigrants changed when they reached the United States.
- Summarize several ways in which these immigrants affected Jewish life in the United States.

### Get Ready!

Put each of the following Yiddish words on a piece of chart paper, and hang them around the classroom: *bubbe*, *naohes*, *maven*, *bashert*, *shlep*, *misbegoss*, *sbluff*, *shmatte*, *tsuris*, *zayde*, *narrishkeit*, *zhlub*, *shayna punim*. (Definitions: "grandmother," "fulfillment; proud pleasure, especially in the accomplishments of one's children or grandchildren," "an expert," "predestined, fated," "carry, lug," "craziness," "sleep," "worn piece of clothing," "problems, troubles," "grandfather," "foolishness, folly," "a bad-mannered person, a clumsy oaf," "pretty face" [from Joyce Eisenberg and Ellen Scolnic, *The JPS Dictionary of Jewish Words* (Philadelphia: Jewish Publication Society, 2001)]). Ask students to walk around the room and, using different colored markers, write definitions of each word they know or think they know. Then identify the correct definitions. Ask students whether they know any other Yiddish words and their definitions that they wish to add to the class list,

and have students create their own mini–Yiddish-English dictionary.

### **Use the Time Line**

Ask students to examine the time line carefully before they begin to read the chapter. Suggest that, as they read, they enter in the appropriate place on the time line any significant events that are discussed in the chapter but not already noted.

### **Reflect On It**

Point out the following questions, which appear on the first page of Chapter 5. Encourage students to attempt to answer them as they read.

- **How did the life of the Eastern European Jewish immigrant change in the United States? How did the Eastern European Jewish immigrants change Jewish life in America?**

After students have read the chapter, ask them to write their answers to the questions in their notes or discuss them briefly with a partner or with the class.

### **Read the Chapter**

Pair up students, and ask them to take turns reading the narrative sections of Chapter 5 aloud to their partner. Instruct readers to pause after each section and ask their partner questions about what they have read, using the questions in the textbook or making up questions of their own.

## **TEACHING TIPS**

### **Tenement Life (page 42)**

Have students work in small groups or with a partner to find pictures in books or on the Web of the Lower East Side in the late 1800s and early 1900s. Ask them to try to interview someone who grew up on the Lower East Side. (The interviewee may have memories of his or her grandparents' stories or may share memories of a later time.) Then instruct students to write, in the space provided in their textbook, a poem or journal entry about the experience of growing up in a tenement on the Lower East Side. Invite volunteers to share their work with the class.

### **Responsibility for Other Jews (page 44)**

Ask students to list the ways in which they practice the mitzvah of being responsible for other Jews. Then, have them share their lists with a partner. Finally, ask whether any pair of students has a project they wish to share in which other members of the class or the class as a whole

could become involved. If there is such a project, allow the class to decide whether and how to get involved.

### **Acts of Loving-Kindness (page 46)**

Provide each student with a Tanach so that he or she can read Deuteronomy 23:20–21 and Exodus 22:24. (Background material can be found in in this Teaching Guide in “Free Loan Associations” pg. 61.) Conduct a class discussion of why providing loans was considered an act of loving-kindness and why Jews were forbidden to charge interest on loans to other Jews. Then have students work independently to list, in the space provided in their textbook, ways in which they perform acts of loving-kindness. Produce a class chart showing students' activities. Note whether any activities take place in the Jewish community, and identify communal activities in which students could participate.

### **Teach It to Your Children (page 47)**

Have students work in small groups and provide each group with a Tanach. Suggest that students examine Deuteronomy 6:6–7, which teaches the importance of education. Provide or ask students to find other sources (by doing research on the Web or in a concordance) that describe the Jewish commitment to education and the importance of a Jewish education. Then have them write a *d'var Torah* on this topic to present to the class. (Possible sources include “Turn it over and over again, for one can find everything in it [the Torah]” [Pirkei Avot 5:25]; Rabbi Tarfon's question concerning study and practice [Kiddushin 40b]; Maimonides' question of who should study Torah [Mishneh Torah 1:8,10]; and the notion of the foolish student and the wise student [Song of Songs Rabbah, 5:11].) Suggest that students use the space in their textbook for notes or an outline of their *d'var Torah*. Have them prepare their *d'var Torah* by thinking about questions such as these: What excites me about the text? What do I find most interesting? What bothers me? What do I not understand? What questions are left unanswered? After students present their *d'var Torah*, invite them to ask the class to discuss the relevance of the text to their lives and/or to describe events in their lives that illustrate the lessons of the text.

### **The Yiddish Dear Abby (page 48)**

After students have read the sample letters from the “Bintel Brief,” have them work with a partner to write two or three questions and answers to the “Bintel Brief” about

issues they think would have concerned immigrant Jews of the early 1900s. When they are satisfied with what they have written, collect the work and compile it in a class newspaper column.

### **Hester Street (page 49)**

Screen the movie *Hester Street* for the class. Ask students to watch and listen for people, places, and things that reinforce what they have read in this chapter. Afterward, ask students to write what they learned about family life and the pressures on immigrant Jewish families during this time. Whip around the class, calling on students to volunteer one thing they learned.

## **FINAL THOUGHTS**

Tape several pieces of chart paper to a wall. In the middle of one, write “I didn’t know that. . .” Instruct students that this will be a silent activity to help them summarize what they learned in Chapter 5. Place different colored markers near the paper, and tell students that when they are ready, they may write something on the paper—a statement of something they have learned, a question they still have, or response to someone else’s statement or question—and they may draw lines to show the connections between statements and/or questions. Allow the activity to continue for at least ten to fifteen minutes or longer if students are still coming forward to write. Allow time for a class discussion of any striking comments.

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# Unit 2, Chapter 6: Jews in the Ranks of Labor

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## INTRODUCING THE CHAPTER

Although Jews made up only a small percentage of the population of the United States, they played a major role in the national labor movement that sprang to life in the late nineteenth and early twentieth centuries as a result of industrialization and poor working conditions. Many Jews had become involved in the new socialist movement sweeping across Eastern Europe. There they participated in strikes, sabotage, and even violence against the government. As immigrants, they brought their activism with them to the United States. For those Jews, socialism echoed Judaism's emphasis on fellowship and humanitarianism.

Working conditions for the majority of factory workers at the time were deplorable. Small groups of workers in various industries began to organize, although they faced fierce opposition from their employers. Often the gains they achieved in one factory did not carry over to other factories. And because non-Jewish unions often did not accept Jewish workers, Jews organized the Jewish Workingmen's Association and the United Hebrew Trades, as well as other unions. Samuel Gompers, a Jewish immigrant from England, helped found the American Federation of Labor and helped persuade Congress to designate the first Monday in September as Labor Day.

Since most Jewish immigrants worked in the garment industry, that was the main focus of Jewish labor protests. A national union, the International Ladies Garment Workers Union (ILGWU), was created in 1900, and it began or supported other strikes within the garment industry, including the "Uprising of the 20,000." An even larger strike, the "Great Revolt," which involved mostly Jewish-owned shops and mostly Jewish workers, ended with the precedent-setting "Protocol of Peace" agreement.

Many of the problems that still existed in the factories were brought to light when fire broke out in the ununionized shop of the Triangle Shirtwaist Factory in March 1911. More than 146 people—mostly girls and women—died because management had ordered the doors locked, supposedly to prevent theft. Consequently, public sympathy for strikers increased, and factory conditions improved.

Many Jews hoped to leave the working class and aspired to become factory owners themselves. As early as the 1890s, Eastern European Jews began to take over ownership of some factories. As Jews entered the middle class, the Jewish labor movement declined. Its legacy included many innovative programs that benefited workers and a movement that lives on today.

## TEACHING THE CHAPTER

### Learning Objectives

- Students will be able to
- Discuss the reasons why Jews became involved in the labor movement.
  - Summarize several of the most important contributions Jews made to the labor movement.

### Get Ready!

Assign approximately two-thirds of the class to play the role of workers in the Jewish Apron Makers Society (JAMS) and one-third of the class to play the role of family members who own and run the factory. Explain that JAMS is preparing to strike for better working conditions. The family believes that conditions are satisfactory, and they say they will not be able to keep the factory in business if they make concessions to the workers. Have the JAMS workers meet to prepare their arguments and the owners meet to prepare theirs. Then hold a meeting at which both sides present their positions. After the presentations, determine whether progress has been made. If possible, invite the rabbi or education director to serve as arbitrator.

### Use the Time Line

Have students work independently or in small groups to learn something about the history of their synagogue, school, or community from 1880 to 1920. Encourage them to add relevant events to each section of the time line.

### Reflect On It

Point out the following questions, which appear on the first page of Chapter 6. Encourage students to attempt to answer them as they read.

- **Why did Jews become so involved in the labor movement?**
- **What were some of their most important contributions to the movement?**

After students have read the chapter, ask them to write their answers to the questions in their notes or to discuss the questions briefly with a partner or with the class.

**Read the Lesson**

Organize the class into small groups, and have each group read one section of Chapter 6 silently. Have members of each group then decide together on two or three important points from the section they have read to share with the class. Ask them to write these points on poster paper, and display them as the class studies the chapter.

**TEACHING TIPS**

**A Notable Quotation by David Dubinsky (page 52)**

Divide the class into three groups, and assign one group to research child labor laws, one to research laws regarding the length of the workday, and one to research workplace safety. Suggest that students find out what the issues were and why they were important to workers. Ask them whether these issues remain relevant. Finally, ask each group to present a brief report to the class, describing what they have learned. Instruct them to use the space in their textbook for notes. Ask students to consider what Judaism has to say about these issues. They may wish to ask a rabbi or to direct some of their research to this question.

**Conduct an Interview (page 56)**

Ask students to interview a parent, teacher, or other adult to learn about his or her experiences as a member of a union or in a unionized job. Suggest that they ask the union member about benefits and workplace regulations that the union has made possible and, the nonunion worker to discuss labor practices in his or her job. Tell students to note what they have learned in the space provided in their textbook. Conduct a class discussion. Create two lists on poster paper, one for the benefits of union jobs and one for the labor practices in unionized jobs.

**Judaism Teaches (page 57)**

After students have read the quotations in their textbook about employer-employee relationships, have them work in small groups or independently to find additional quotations

from Jewish sources on the subject. Ask them to think about why showing respect for one's workers and boss is an important value in Judaism. Suggest that they write on poster paper the quotation they find most meaningful. Display the quotations around the room.

**Word Find (page 57)**

S	E	B	Y	R	U	P	M	K	E	R	S	D	M
D	E	T	G	B	Q	U	I	N	K	P	L	E	A
X	E	S	C	H	I	F	F	V	E	R	H	E	R
L	O	C	N	U	O	T	C	S	E	C	Y	O	S
R	G	H	O	E	Y	K	S	N	I	B	U	D	H
P	O	N	T	H	W	C	D	E	T	R	O	G	A
M	L	E	X	O	N	O	L	W	A	R	E	A	L
E	D	I	S	T	S	A	E	R	E	W	O	L	L
V	M	D	S	U	O	I	T	D	F	A	D	V	B
J	A	E	V	F	R	T	I	W	O	L	F	E	K
I	N	R	S	W	C	A	R	T	Y	D	B	S	Q
G	O	M	P	E	R	S	Z	D	E	Y	O	T	N
C	E	A	M	U	N	A	H	A	C	R	W	O	P
S	D	N	A	L	S	I	S	I	L	L	E	N	A

**FINAL THOUGHTS**

Whip around the class, asking students to state a workplace regulation or benefit that would be important to them from a Jewish perspective if they were to seek a job or serve in the position of a boss responsible for employees' benefits.

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# Unit 3, Chapter 7: The Beginning

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## INTRODUCING THE CHAPTER

The seeds that gave birth to the modern State of Israel were planted long before 1948 as Jews around the world became supporters of Zionism, a movement to establish a Jewish homeland in what was then known as Palestine. Jews, reacting to antisemitic events throughout the world, looked for solutions to this problem. In 1825, Mordecai Manuel Noah, an American Jew, attempted to establish a settlement near Buffalo, New York, for Jews escaping persecution in Europe. He hoped that ultimately they would settle in Palestine. People were not ready to listen to him then, but by the early 1880s, with the outbreak of pogroms in Eastern Europe, Jews around the world began to agree that they needed a homeland of their own. While some people were willing to consider establishing that homeland in a place other than Palestine, most concluded that it was the only appropriate place. In the United States, some Jews demonstrated their support for the idea by establishing Zionist organizations similar to those in Europe.

Theodor Herzl, a Jewish journalist from Vienna, who was shocked by the antisemitism he saw in Europe, brought together approximately 200 delegates of Zionist organizations around the world for the First Zionist Congress in Basel, Switzerland, in 1897. Although only one American was an official delegate, other American Jews attended the congress as observers. Inspired by the event, more than 100 U.S. Zionist groups formed the Federation of American Zionists (FAZ) in 1898.

Yet opinions about Zionism were divided in America. While Zionism received strong support from some American Jews, others were either indifferent or opposed to it. Some were preoccupied with the struggle to earn a living. Others, wary of increasing antisemitism in America, feared they would be accused of disloyalty to the United States. Some Orthodox Jews rejected Zionism as a secular movement, believing that a return to the Holy Land could occur only with the coming of the Messiah. Many Reform Jews believed that Jews constituted a religion, not a nation, and saw no reason for a Jewish homeland. Quite a few labor leaders thought that it was more important to help

poor working Jews in America than to expend limited resources establishing a Jewish homeland in Palestine. Moreover, Zionist groups in America were weak and not well organized.

## TEACHING THE CHAPTER

### Learning Objectives

Students will be able to:

- Describe how events around the world affected the growth of Zionism in the United States.
- Explain why key Zionist leaders believed it was possible to be both a good Zionist and a loyal American.
- Summarize some of the key divisions in the American Zionist movement.

### Get Ready!

The following activity relates to the attempt by Louis Brandeis to balance the “dual loyalties” that some American Jews felt to the United States and the Land of Israel. Students usually believe that in a phrase such as “American Jew” the more important word is the first word. In fact, the issue is whether one believes that being American modifies how one is Jewish or whether being Jewish modifies how one is American. In the first term, Jewish is an adjective modifying the noun American. In the second term, American Jew, American is the adjective modifying the word Jew. Most historians, including Jonathan Sarna, use the term “American Jew.” The goal of this exercise is to encourage students to think about how they identify themselves.

Post two signs in different areas of the room, one reading, “I am a Jewish American,” and the other reading, “I am an American Jew.” Ask students to stand by the sign that they think best identifies them. Give the students in each group time to discuss why they so identified themselves, and then ask a representative of each group to summarize the reasons. After the discussion, ask whether any students wish to change their decision. [based on Mel Silberman, *Active Learning: 101 Strategies to Teach Any Subject* (Needham Heights, Mass.: Allyn and Bacon, 1996)]

## Use the Time Line

Ask students to examine the time line at the end of Unit 3. Have them identify one or two events with which they are familiar. Ask them to select one event in the “Jewish America” section that they would like to learn more about.

## Reflect On It

Point out the following question, which appears on the first page of Chapter 7. Encourage students to attempt to answer it as they read.

- **How did events around the world affect the growth of Zionism in the United States?**

After students have read the chapter, ask them to write their answer to the question in their notes, work with a partner to clarify their thoughts, or discuss the question briefly in class.

## Read the Chapter

Chapter 7 contains several original documents. Divide the class into groups, and instruct students to read the narrative sections of the chapter silently. Suggest that they mark the text to enhance their concentration and comprehension (see Read the Chapter on page 17 of this Teaching Guide). Once they have completed their reading, assign one of the documents (“Henrietta Szold and Palestine,” and “Mark Twain visits the Holy Land”) to each group. Have students practice reading their document aloud with their group in preparation for a dramatic reading before the class. Ask each group to choose one or several representatives to perform the reading, or allow a group reading if the students prefer. After each document has been read, ask: What are the main ideas? Why was the document written? What does it tell us about the writer? What does it tell us about the issues of the time? [Questions adapted from Julia C. Phillips, “Understanding 350 Years of the American Jewish Experience: Teaching with Primary Source Documents,” in *Torah at the Center* (Union of American Hebrew Congregations, Department of Lifelong Jewish Learning) 7 (Fall 2003)]

## TEACHING TIPS

### Find It in a Siddur (page 60)

Give each student a siddur. Ask students to find at least three references to “Zion,” “Jerusalem,” or the “Land of Israel” in one of the Shabbat (Friday evening or Saturday morning) services and to note them in their textbooks. Ask

students to share an example that they have found. Continue calling on students until no one has any additional references.

### Write a Letter to John Adams (page 61)

After students have read the text of John Adams’s letters to Mordecai Manuel Noah, ask students to write a letter, in the space provided in their textbook, telling the former president their reaction to his remarks to Noah.

### Design a Flag (page 63)

Ask students to work with a partner to imagine another design for an Israeli flag. Have them draw it in the space provided in their textbook and then transfer the design to poster paper. Display the designs around the room. Invite students to share their thoughts about the significance of the symbols in their designs.

### Get to Know More About Zionism (page 63)

Have students learn more about Zionism by visiting the Jewish Virtual Library website or doing other Internet or library research. Ask students to decide on one type of Zionism with which they agree and create a poster to express their point of view. Display students’ posters around the classroom. (Background material for teachers can be found in this Teaching Guide on page 45. This can also be provided to students.)

### Write About Israel (page 64)

Have students write descriptions of the Land of Israel in the space provided in their textbook. Suggest that they base their work on an actual experience in Israel, pictures or movies they have seen, or material they have read. Ask for volunteers to read their descriptions to the class.

## FINAL THOUGHTS

Have students sit in a large circle. Give students 5" x 8" cards, and ask them to write an opinion about Zionism on the card based only on what they learned in Chapter 7. Have them pass the card to the person on their right and read the opinion on the card they were handed. Instruct them to place a check mark next to the opinion if they agree with it and to write their own opinion below if they disagree with it. Allow the cards to be passed five or six times. Collect the cards, and read some of the opinions aloud. [Adapted from Mel Silberman “Questions Students Have,” in *Active Learning: 101 Strategies to Teach Any Subject* (Needham Heights, Mass.: Allyn and Bacon, 1996)]

Keep the cards to use in the Final Thoughts activity for Chapter 9.



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# Unit 3, Chapter 8: American Zionism Grows

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## INTRODUCING THE CHAPTER

Zionist organizations were weak and disorganized, and their leaders disagreed with one another on a variety of issues. While some American Jews supported the growing movement, others were not sure that it was possible to be both a loyal American and a good Zionist. Louis Dembitz Brandeis, whom Woodrow Wilson named to the U.S. Supreme Court in 1916, helped convince Americans that it was possible. He also lent his organizational skills and esteem to his work for the movement. He reorganized the Federation of American Zionists as the Zionist Organization of America (ZOA) in 1918. Brandeis and his supporters advocated using funds from Jews in the Diaspora to support a new Jewish homeland. They focused on support for Hebrew education and higher education in Palestine and Jewish control of Palestine's natural resources.

In the Balfour Declaration in 1917, the British Government pledged support for the establishment of a Jewish homeland in Palestine. Jews around the world, including those in the United States, hoped that the declaration would hasten the creation of a Jewish state. Zionist activity in the United States increased, and by 1919 the ZOA had about 140,000 members.

The 1920s was a time of contradictions in American Zionism. Membership in the ZOA declined because of organizational problems, disagreements within the movement, and increasing antisemitism. Brandeis and his followers advocated building Palestine in practical ways through investments, immigration, and industry, while a group led by Chaim Weizmann, the president of the international Zionist Organization, sought to spread Zionist culture and further the establishment of socialist kibbutzim.

Meanwhile, several leading American Jews strongly supported the Zionist cause. Among them were Rabbi Stephen S. Wise, head of the United Palestine Appeal; Abba Hillel Silver, an influential rabbi; and Rabbi Mordecai Kaplan, a prominent American Jewish thinker. Some important American Jews immigrated to Palestine and took leadership positions in the yishuv. Among them were Judah Magnes, who became the chancellor and first president of the Hebrew University, and Golda Mabovitz

Meyerson (later known as Golda Meir), who became a prime minister of Israel.

Even a number of people who did not believe in political Zionism joined the Jewish Agency, the governing body of the yishuv. Their appreciation of the importance of the land and the settlers' work had grown, and they began to cooperate with the Zionists on agricultural, educational, and charitable projects.

## TEACHING THE CHAPTER

### Learning Objectives

Students will be able to:

- Discuss some of the challenges facing Zionism as it began to develop and expand its influence in the United States.
- Summarize the contributions of several prominent American Zionists of the day.

### Get Ready!

Write on the board the following quotation from Louis Brandeis's speech on "The Jewish Problem": "Loyalty to America demands . . . that each American Jew become a Zionist." Give each student a 5" x 8" card. Instruct students to write on one side of the card two or three reasons why they agree or disagree with the statement. Have the students who agree with it meet in one corner of the room and those who disagree meet in another corner. Instruct the groups to discuss their reasons briefly and then select a spokesperson to present their three best arguments to the class. As students listen to the opposing group's spokesperson, have them write his or her best argument on the opposite side of their card. Conduct a group discussion of what students have learned from this activity.

### Use the Time Line

Ask students to look carefully at the time line before reading Chapter 8. Instruct them to enter in the appropriate place significant events that they discover in the chapter that do not appear on the time line.

## **Reflect On It**

Point out the following question, which appears on the first page of Chapter 8. Encourage students to attempt to answer it for themselves as they read.

- **What were some of the challenges facing Zionism as it began to develop and expand its influence in the United States?**

After students have read the chapter, ask them to write their answer to the question in their notes or to discuss the question briefly with a partner or the class.

## **Read the Chapter**

Have students read the chapter at home or in class. Instruct them to write questions about the material—at least one analytical question and one factual question per section—in the margins of their book as they read. Review students' questions in class.

## **TEACHING TIPS**

### **A Significant Letter (page 68)**

After students have read the Balfour Declaration, ask them to write an explanation of why they are or are not a Zionist. Volunteers may share what they have written.

### **Learn About Famous People (page 69)**

Assign students to small groups, and have each group select Stephen S. Wise, Abba Hillel Silver, or Mordecai Kaplan and do research about his life. Ask each group to teach the class what it has learned.

### **Supporting Israel (page 69)**

Ask students to think about what they do, individually or with their families, to support Israel. Have them make a list. Share the lists and create a class list. Post it in the classroom.

## **FINAL THOUGHTS**

Have the class sit in a circle. Ask students to share one thing they have learned about the development of Zionism in the United States. Then have them ask themselves “So What?” What difference does that information make to them? Have students share their answers. Finally, ask them to share “Now What?” What will they do differently in terms of their relationship to Israel based on what they have learned? [Based on Mel Silberman, *Active Learning: 101 Strategies to Teach Any Subject* (Needham Heights, Mass.: Allyn and Bacon, 1996)]

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# Unit 3, Chapter 9: Toward Statehood

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## INTRODUCING THE CHAPTER

With the rise of Nazism, American Jews wanted to support the Jews of Europe. As restrictions on immigration to the United States increased, they realized that fewer Jews would be able to come to America. They understood the important role that Palestine could play as a refuge for Jews fleeing Europe.

The Reform movement, which initially had strongly opposed Zionism, was subsequently influenced by people of Eastern European background who joined the movement. In 1937, the Reform movement presented the Columbus Platform which refuted the earlier Pittsburgh Platform on the subject of Zionism. It declared: “We affirm the obligation of all Jewry to aid in its [Palestine’s] upbuilding as a Jewish homeland by endeavoring to make it not only a haven of refuge for the oppressed but also a center of Jewish cultural and spiritual life.”

Jews were angry at British immigration policies that severely limited the number of Jews who could immigrate to Palestine and restricted the sale of land there to Jews. While disagreements among the various Zionist groups remained, membership in the groups increased, as did the amount of money raised through the United Jewish Appeal.

By 1941, as the horrors of the Holocaust were being recognized, Zionists and non-Zionists alike united, making commitments to the continuation of Jewish rights under the British mandate and the fulfillment of the Balfour Declaration. Rabbi Abba Hillel Silver was the moving force behind a new militant Zionism, which was expressed in a resolution called the Biltmore Program. It advocated the creation of a Jewish military force, control of immigration to Palestine by the Jewish Agency, and the establishment of a sovereign Jewish state in Palestine after the war.

When Harry Truman became president, he expressed concern for the Jewish refugees crowding into DP camps in Europe. He allowed many of them to come to the United States and favored allowing many to settle in Palestine. The British continued to resist further Jewish immigration, but after the war, with violence in Palestine increasing, they turned to the United Nations for help.

The UN Special Committee on Palestine recommended the partition of Palestine into a Jewish state and an Arab

state, with economic ties between them, and Jerusalem remaining under international rule. The General Assembly debated the recommendation, and voted for partition on November 29, 1947. The Zionists accepted the plan, but the Arabs did not. The leaders of the Jewish Agency prepared to declare statehood on May 14, 1948, the day that the British were scheduled to leave, and the Arabs prepared for war.

American Jewish leaders worked hard to persuade President Truman to recognize the Jewish state, and he became the first world leader to do so. American Jews also helped with the war effort as the armies of Egypt, Lebanon, Jordan, Syria, Iraq, and Saudi Arabia invaded Israel. Money was raised, weapons and machinery were purchased, and volunteers went to Israel to help win the War of Independence. American Jews believed that they had played an important role in the birth of the new state. Over the years, Zionism had deeply affected Jewish life in America, giving American Jews a sense of mission and strengthening their feelings of Jewish peoplehood.

## TEACHING THE CHAPTER

### Learning Objectives

Students will be able to:

- Discuss the effect of events surrounding World War II on Zionism in America.
- Describe the contributions of American Jews, individually and as a group, to the founding of the State of Israel.

### Get Ready!

Have students write on a 3" x 5" card one thing that they know about Zionism. Collect the cards, and create a master list on poster paper. Ask whether there is anything anyone wishes to add. Keep the list posted in the classroom to refer to after students have read the chapter.

### Use the Time Line

Encourage students to learn about the history of their own families, synagogues, schools, and/or communities during the birth of the State of Israel. Encourage them to add relevant events to the time line.

### **Reflect On It**

Point out the following question, which appears on the first page of Chapter 9. Encourage students to attempt to answer it as they read.

- **What effect did the events surrounding World War II have on Zionism in America?**

After students have read the chapter, ask them to write their answer to the question in their notes or to discuss it briefly with a partner or with the class.

### **Read the Chapter**

Have students look at the poster on which you have written the list of things they have indicated they know about Zionism. Then, ask them what else they would like to know. That is, ask them what questions they still have or what aspects of Zionism in the United States they want to learn more about. Record their answers on another sheet of chart paper.

Have students work with a partner. Instruct the class to read Chapter 9 silently, and instruct one student in each pair to determine whether the items on the list of what the class already knows are correct and the other student to look for answers to the questions that students still have. If necessary, as determined by time constraints and class size, have each set of partners work on only one of the four main sections of the chapter, assigning several groups to each section. After students have finished reading, have the partners report to the class, and make any necessary corrections to the lists. Finally, ask students to state one thing they learned about Zionism by studying this chapter.

## **TEACHING TIPS**

### **Advertising Zion (page 72)**

Have students use the quotations in the textbook or a quotation of their own choosing to make a poster that will persuade pioneers to settle in Palestine. Display the posters around the room. Have students compare their posters with the posters in their textbook that were made during the period.

### **Debate the Issue (page 73)**

The question is whether a Jewish homeland should be established in Palestine. Divide the class into two groups, and have each group prepare its argument. Stage the debate, and invite another class, the rabbi, educational director, and/or parents to attend.

### **Compare the Declarations (page 74)**

Have students read the Israeli and American Declarations of Independence. (They can be found at the websites indicated.) Have the students list some important similarities and differences. Conduct a class discussion and create a master list.

### **Read the Book. See the Movie. (page 75)**

Show the movie *Exodus* to the class, or suggest that students read the book. In a class discussion, ask students to compare the movie and/or the book with the historical account in their textbook.

### **Personal History (page 77)**

Ask students to ask their grandparents, adult friends, or teachers what they remember about the birth of the State of Israel. Suggest that they tape the interviews and share the tapes with the class.

### **Notable Zionists (page 77)**

Have students work through the activity independently. The answers are  
1. Meir- b; 2. Silver- f; 3. Marcus- a; 4. Wise- h;  
5. Magnes- e; 6. Szold- g; 7. Noah- d; 8. Brandeis- i;  
9. Schechter- c.

## **FINAL THOUGHTS**

Give students 5" x 8" cards and ask them to write on them their position on Zionism and the founding of the State of Israel. Ask them to think back to the position on Zionism that they held prior to studying the first chapter in Unit 3. Then, return the cards they filled out during the closure activity for Chapter 7. Ask whether their positions have changed or remain the same. Have the class sit in a circle, and whip around the group, quickly calling on students to share their positions on Zionism at this time and, if their positions have changed, to state the reasons for the change.

## **SECTION 2: ENHANCING THE LEARNING**

## UNIT 1, CHAPTER 1

### Beyond the Text

The following questions may be used for class or small group discussion.

- How does the struggle to be accepted affect the way people respond to certain issues? Can you think of any situations today in which the Jewish community's response may be affected by the community's struggle to be accepted by the larger community? Has your response to an issue involving your Judaism ever been affected by a struggle to be accepted by others, either Jews or non-Jews?
- How might you have felt about secession if you had lived your whole life in the South? In the North?

### Extend Your Learning

The following projects and activities extend the material presented in Chapter 1.

- Provide students with copies of Rabbi Morris Raphall's sermon on "The Bible View of Slavery" that appears in this Teaching Guide (pg. 37). After they have read it, ask them to find the verses Raphall quoted in an English translation of the Tanach, as well as commentaries on these verses. Ask: Does Raphall quote the verses accurately? Do you agree with Raphall's interpretation of the verses? Do other commentaries shed a different light on the verses? How do you interpret them?
- Provide students with copies of Michael Heilprin's response to Raphall's sermon that appears in this Teaching Guide (pg. 38). Suggest that they discuss both men's opinions with the rabbi or a teacher to determine the accuracy their translations of the Bible.

## UNIT 1, CHAPTER 2

### Beyond the Text

The following questions may be used for class or small-group discussion:

- Why was it important for the Jewish community to help non-Jewish as well as Jewish soldiers and civilians who were suffering because of the war? Are you aware of similar situations today?
- What, in your opinion, makes someone a hero? How do you think a person's Judaism affects his or her heroism?
- Do you think that Jews who wish to observe Shabbat should be allowed to make arrangements that differ from what the majority of people do? Today, for example, should Jewish students be permitted to take SAT exams on a day other than Saturday?
- Compare your family's seder to those conducted by the Union and Confederate soldiers.

### Extend Your Learning

The following projects and activities extend the material presented in Chapter 2:

- Have students act out the following situation: A Jew must decide whether to resign his commission in the U.S. Army and join the Confederate army.
- Distribute copies of the letter by Captain Philip Trounstine that appears in this Teaching Guide (pg. 39). After students have read it, ask them to imagine that they are soldiers in the Union army. Have them describe their reaction to General Order 11 in a letter to their commanding officer.
- Ask students to read the Gettysburg Address. They can find it online at [www.usinfo.state.gov/usa/infousa/facts/democrac/25.htm](http://www.usinfo.state.gov/usa/infousa/facts/democrac/25.htm). Ask: How does your Judaism inform your reaction to this famous document?
- Have students read the excerpts from the Southern soldier's journal that are included in this Teaching Guide (pg. 40). Invite them to imagine that they are fighting in the Civil War or supporting the war from home and to write several entries in their journal.

## UNIT 1, CHAPTER 3

### Beyond the Text

The following questions may be used for class or small-group discussion.

- Why is it wrong to condemn a whole group for the actions of a few members of the group? Can you think of other times when this has happened?
- Have you experienced any instances of antisemitism? How did you react?

### Extend Your Learning

The following projects and activities expand on the material presented in Chapter 3:

- In reaction to General Order 11, Abraham Lincoln said that “to condemn a class is, to say the least, to wrong the good with the bad.” Ask students to imagine that they are rabbis preparing a sermon for President’s Day. What would they say about this issue?
- The Northern army employed a “scorched earth” policy, destroying many Southern homes and businesses. Have students stage a debate on this policy. Suggest that they think about the mitzvah of *bal tashbit*, which forbids Jews to destroy fruit-bearing trees. On the other hand, point out that if an olive orchard in Israel were being used to shield terrorists who were firing at Jews, the Israeli army would be justified in cutting it down. Divide the class into two groups, one that will argue that such a policy is a necessary military strategy and one that will argue that such a policy is vengeful and wrong. Invite parents or another class to hear and judge the debate.

## UNIT 2, CHAPTER 4

### Beyond the Text

The following questions may be used for class or small-group discussion.

- Why, in your opinion, were Jews often blamed for problems in the countries in which they lived?
- At first, the better-educated, wealthier residents did not leave Eastern Europe to immigrate to the United States. What effect, in your opinion, did that have on the conditions of immigrant communities in the United States?
- In *parashat Lech L’cha* in the Book of Genesis (12:1–17:27), God tells Abraham to leave his land. Do you see any similarities between Abraham’s leaving his native land for the land God promises to show him and the Eastern European Jews leaving their *shtetlach* for the United States? Has your family ever moved to a new place? If so, do you see any similarities between that move and that of either Abraham or the Jews of Eastern Europe?
- The *Hafetz Hayim* ruled that Jews should suffer persecution in Russia rather than enjoy economic success in the United States. Do you agree or disagree? Why?
- How might your life have been different had your ancestors remained in the Old Country or gone to a country other than the United States?
- What does Judaism teach us about how to treat a stranger? We were strangers in the Land of Egypt and in the United States. What lessons have these experiences taught us about how we should treat immigrants to the United States?

### Extend Your Learning

The following projects and activities extend the material presented in Chapter 4.

- Ask students to find a picture of the Gompers commemorative stamp and to mount it in their textbook.
- Ask a volunteer to read the excerpt of “The Sweatshop” aloud to the class. It is included in this Teaching Guide (pg. 41). Whip around the room asking students to repeat one phrase from the poem that stands out or impresses them. Write that phrase on the board or on chart paper. Then, whip around

the room again, this time asking students to repeat one word from the poem that impresses them. Write that word on the board or chart paper. Finally, ask students to say a thought or word of their own that summarizes their reaction to the poem.

- The last five lines of “The New Colossus” have been set to music. Suggest that a student (or students) find the music, learn to play or sing it, and teach it to the class.
- Invite students to visit a library, find another poem by Hayim Nahman Bialik, and read it to the class. Ask students to think about how Bialik’s poetry helps us understand various trends in modern Jewish history.
- Ask students to read the biblical verses in which wearing *tefillin* is commanded (Exodus 13:9 and Deuteronomy 6:8). Suggest that they find commentary on these verses and then prepare a *d’var Torah* to present to the class. Tell them to think about questions such as these: What excites me about the text? What do I find most interesting about it? What bothers me about it? What don’t I understand? What questions are left unanswered? Suggest that they read the commentaries along with the text to see whether the commentaries answer their questions, raise additional questions, or add a new perspective. When they present their *d’var Torah*, invite them to ask their classmates to discuss the relevance of the text to their lives and/or the way in which events in their lives illustrate the lessons of the text.
- Invite someone to demonstrate to the class how *tefillin* are worn and discuss with the class the meaning of the practice. Allow students to put on *tefillin* and talk about their reaction to the experience.
- Suggest that students read a story by Sholem Aleichem and prepare a review or skit based on it to present to the class.
- Instruct students to work in small groups to find out more about *shtetl* life in Russia. Ask them to draw a picture, write a poem or journal entry, or prepare a short skit or dialogue to share what they have learned with the class.
- Invite students to act out a family discussion about emigration. Have parents and teenage children discuss their hopes and fears and the challenges they may face, and have them weigh the relative merits of immigrating to Palestine and to the United States.

- Suggest that students find out about the activities of HIAS since the Great Migration. Ask whether HIAS has helped to settle any Russian Jews in their community in recent decades. Suggest that students interview a recent Russian Jewish immigrant or a Jewish immigrant from some other country and report what they have learned to the class. Suggest that, if possible, students invite the interviewee to speak to the class. If a number of guests are available, organize a panel discussion.
- On the cover of a 1909 issue of *The Jewish Immigrant*, published by HIAS, Lady Columbia opens the gates of America to Eastern European Jewish immigrants. An immigrant quotes from Psalm 118:19, demanding “Open for me the gates of righteousness,” and Lady Columbia responds, “Open ye gates, that the righteous nation may enter.” A line of immigrants, including a bearded man wearing a *tallit* and carrying a Torah scroll, is waiting. On the masthead are a U.S. flag and the “flag of Judah,” and an American eagle holds a banner with the words “Shelter Us in the Shadow of Your Wings” (Psalm 17:8). Direct students to this magazine cover, at [www.usisrael.org/jsource/loc/czars1.html](http://www.usisrael.org/jsource/loc/czars1.html). Invite them to talk about their reaction to it. Do you see it as a positive portrayal of Jewish immigrants? of America? Have them design their own cover for *The Jewish Immigrant*, using any imagery and words that particularly appeal to them. Display their work in the classroom.
- In order to identify places connected with the Galveston immigration movement, ask students to locate on a map of the United States the following places: Galveston, Texas; the Rocky Mountains; and the Mississippi River. What cities in those areas of the United States are major centers of Jewish population today?



## UNIT 2, CHAPTER 5

### Beyond the Text

The following questions may be used for class or small-group discussion.

- What services do you consider essential for the Jewish community to provide to its members? When resources are limited, how should a community choose among education, health, elder care, care for people with disabilities, and so on?
- Jews also participate in and help non-Jewish organizations. Do you think that Jews should help other Jews first? Why or why not? How do you strike a balance in your own life between helping the Jewish community and helping the larger secular community?
- Compare the jobs that Jewish immigrants held in the early 1900s with the jobs that Jews hold today.
- Many of the already acculturated Jews were embarrassed by the Old World traditions and behavior of the new immigrants. Do you ever feel embarrassed by something a Jewish person does that receives negative publicity? Why do you think you feel that way?

### Extend Your Learning

The following projects and activities extend the material presented in Chapter 5.

- Have students read the poem included in this Teaching Guide entitled “What It Is To Be a Jew (pg. 42) and compose their own versions of it. For ideas, suggest that students look at the essays on this topic that appear on the American Jewish Committee’s website ([www.ajc.org](http://www.ajc.org)). Have students copy their final drafts on chart paper, and post them in the classroom.
- Read aloud to the class “A Snapshot of the Lower East Side” (pg. 43 in this Teaching Guide). Ask the class the following questions about the document: What are the main points of the document? In what ways does it increase your understanding of Jewish immigrant life in the early 1900s? Conduct a brief class discussion.
- Ask students to find out whether there is a free loan society in their community. If there is, have them gather information on it and report on it to the class. They may also find out what self-help organizations are used by other ethnic communities.
- Invite a Yiddish speaker from your community to visit your class and teach the students some Yiddish words and expressions.
- Bring an English version of the *Forward* to class, and invite students to read articles of interest to them and report on them to the class. Suggest that they compare the articles in the *Forward* to articles in a secular newspaper and to articles in your community’s Jewish newspaper.
- Screen a video of a Yiddish play for the class. Ask students to discuss how its style, language, costumes, scenery, and so on, differ from those of modern plays they have seen. Ask what those differences tell them about life during the late 1800s and early 1900s.
- Have students find out about the first Jewish schools in their community.
- In the excerpt “Lillian Wald and the House on Henry Street, 1893” (pg. 48 in this Teaching Guide), Wald is describing an experience that she called her “baptism of fire” which inspired her to work to provide improved health care services for the poor people of the Lower East Side. Suggest that students find out more about her remarkable life, especially her contributions to public health nursing (a field which she founded) and the settlement house movement. They can use the Challenge and Change website, [www.challengeandchange.temple.edu](http://www.challengeandchange.temple.edu). Ask the students if they have had an experience that motivated them to dedicate themselves to a particular goal. Ask them to write about it.

## UNIT 2, CHAPTER 6

### Beyond the Text

The following questions may be used for class or small-group discussion.

- What are the positive and negative aspects of unions in the United States today?
- What working conditions do people take for granted now that were hard won by unions during the late 1800s and early 1900s?
- Where in the world are working conditions still deplorable, and what can we do as consumers to protest these injustices and effect change?

### Extend Your Learning

The following projects and activities expand on the material presented in Chapter 6.

- Ask students to do some research on socialism and the Socialist Party, focusing their attention on Jews and Jewish contributions, and have them report their findings to the class.
- Suggest that students find newspaper or magazine reports of labor strikes, negotiations, and settlements from the past three years and report on them to the class. Suggest that they search a local or national newspaper's website. Ask them to think about a Jewish perspective on any of the issues.
- Invite students to create a poster or write a song or poem that expresses their feelings about fair labor practices.
- Play for students some of the ballads about working people and labor conditions by folksinger Phil Ochs. Discuss how conditions changed from the early days of the labor movement to Ochs's time to the present day.
- Invite a representative of a union to speak to your class about the issues of concern to today's union members.

## UNIT 3, CHAPTER 7

### Beyond the Text

The following questions may be used for class or small-group discussion.

- Imagine the world today without the State of Israel. What do you think the world would be like for Jews? Would it make a difference in your life? Would it make a difference in the lives of other Jews? Why?
- In your opinion, why does antisemitism exist?
- Do you believe all Jews should live in Israel if it were possible for them to do so? Explain your answer.
- Do you see Israel as a solution to antisemitism? Why or why not?

### Extend Your Learning

The following projects and activities expand on the material presented in Chapter 7.

- Have students read the selection written by Lotta Levensohn provided in this Teaching Guide (pg. 44 “Henrietta Szold and the Beginning of Hadassah”). Then have students work in small groups to generate questions that they would ask Lotta Levensohn or Henrietta Szold about the birth of Hadassah, Zionism in their day, or Palestine. Have each group share one or two of their questions with the class.
- Have students read about the different forms of Zionism (pg. 45 in this Teaching Guide). Then stage a debate on which, if any, form of Zionism is the most beneficial to worldwide Jewry and why.
- Invite speakers from various Zionist groups to visit the class, either individually or as part of a panel. Encourage students to prepare questions in advance of the presentations.
- Mordecai Manuel Noah speaking in 1844, urged people to go to resettle Palestine. He described the land in glowing terms. Excerpts of these speeches are on page 47 in this Teaching Guide. This is Noah's ad for Palestine. Write your own one-page magazine ad or 30-second TV/radio commercial for going to Israel.

## UNIT 3, CHAPTER 8

### Beyond the Text

The following questions may be used for class or small-group discussion.

- Is it important for prominent American Jews to support Israel publicly? Why or why not?
- Can American Jews support Israel even if they disagree with an Israeli policy or action? Why or why not?
- Would you have supported the Brandeis group or the Weizmann group? Why?
- Had you lived during the growth of the Zionist movement, what might you have done to support the movement and Palestine?
- Do you feel a personal connection to Israel? Why or why not?

### Extend Your Learning

The following projects and activities expand on the material presented in Chapter 8.

- Have students read the text of the Balfour Declaration. Ask them to think about what it says and whether it was completely supportive of a Jewish homeland. Ask them to write a brief analysis of the declaration.
- Suggest that students read the sections of *My Life* by Golda Meir that describe her initial experiences in Palestine. Ask them to choose one or two incidents to share with the class that tell something unexpected or interesting about this famous woman.
- Inform students about the creation of Zionist youth groups (pg. 70 in this Teaching Guide). Assign students to work with a partner. If possible, assign to each pair one student who is a member of a Jewish youth group, and ask them to discuss why they belong to such a group. Have the partners write a brief recruitment speech that might persuade others to join.
- Have students write a poem or song that expresses their feelings about Israel. Ask volunteers to read their work aloud. Compile the work in a book and present copies to students' parents, the rabbi, the educational director, the synagogue or school library, and the students themselves.
- Have students read the section of the speech by Louis Brandeis, "The Jewish Problem and How to Solve It," that appears in this Teaching Guide (pg. 46). Ask them to write their own speech on this topic. Volunteers may present their speeches to the class.

## UNIT 3, CHAPTER 9

### Beyond the Text

The following questions may be used for class or small-group discussion.

- What is your opinion of the change in the position of the Reform movement on Zionism from the Pittsburgh Platform to the Columbus Platform? What is the movement's position today on Israel?
- Do you understand Judaism as a religion, a nation, a culture, a people, or something else? Explain your answer.
- Do you think that the Jewish homeland could have been located somewhere else in the world? Why or why not?

### Extend Your Learning

The following projects and activities expand on the material presented in Chapter 9.

- Ask students to examine the maps on pages 71 and 74. Ask them to compare the two maps and discuss what they see. How did the changes represented by these two maps affect the new state?
- Show the class pictures of *halutzim* ("pioneers") who immigrated to Israel to build the land. Ask: What do you feel or think in response to the pictures? How does your being an American Jew affect your reaction? What are some similarities and differences between the *halutzim* and the early American pioneers?
- Teach the class a Zionist song. Ask students to discuss how this music makes them feel. Ask them to compare this song to patriotic American music by Irving Berlin or George Gershwin.
- Have students make a list of things they do that make them feel Jewish. Invite them to share items from their lists with the class, and invite the class to decide which items are religious and which are cultural. Ask them to pay particular attention to items that relate to Israel.

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# Documents

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## A JEW OR A CITIZEN

One of those who disagreed with Isaac Mayer Wise expressed his views in a letter to the *Illinois Staatszeitung*, which was reprinted on the front page of the *Missouri Democrat*. The writer stated:

“I am a Jew, when Saturday . . . comes; I am one on my holidays; in the selection and treatment of my food; it was always written on my doorposts; it is always to be spoken in my prayers; and it always is to be seen in my reverence for my Bible. . . . But it is different when I . . . take a ballot in order to exercise my rights as a citizen. Then I am not a Jew, but I feel and vote as a citizen of the republic. I do not ask what pleases the Israelites. I consult the welfare of the country.”

from Joakim Isaacs, “Ulysses S. Grant and the Jews” in *Religion and State in The American Jewish Experience*, Jonathan D. Sarna and David G. Dalin, ed. (Notre Dame, Ind.: University of Notre Dame Press, 1997)

## THE CITY OF SLAUGHTER

Hayim Nahman Bialik, a Ukrainian-born Hebrew poet who later settled in Palestine, wrote about the horrors of the Kishinev pogrom in the poem “The City of Slaughter.” A portion of a translation of the poem reads:



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**Forge** means “to form, to make.”

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Something that is **singed** is burned.

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**A revel** is a loud party.

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Of steel and iron, cold and hard and dumb,  
Now **forge** thyself a heart, O man! And come and  
walk the town of slaughter. . . .  
And thou shalt wander in and out of ruins  
Of broken walls, doors wrenched from off their hinges,  
Stoves overturned, dilapidated hearths,  
And **singed** beams laid bare, and half-burnt bricks,  
Where axe and flame and iron yesternight  
Danced a wild dance and led the bloody **revel**.

from Azriel Eisenberg and Hannah Grad Goodman,  
eds., *Eyewitness to American Jewish History: A History  
of American Jewry, vol. 3, The Eastern European  
Immigration, 1881–1920* (New York: Union of American  
Hebrew Congregations, 1980)

## JUDAISM AND SLAVERY

### “The Bible View of Slavery”

Rabbi Morris Raphall delivered “the Bible View of Slavery” at Congregation B’nai Jeshurun in New York City, in 1861. The sermon is excerpted here.



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**Sanction** means “to permit, to approve.”

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**Propound** means “to set out, to put forward.”

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**Analogous** means “having a likeness that allows for comparison.”

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“The subject of my investigation falls into three parts: First, How far back can we trace the existence of slavery? Secondly, Is slaveholding condemned as a sin in sacred Scripture? Thirdly, What was the condition of the slave in biblical times, and among the Hebrews? . . .

“We find the word *eved*, ‘slave,’ which the English version renders ‘servant,’ first used by Noah, who, in Genesis 9:25 curses the descendants of his son Ham, by saying they should be *Eved Avadim*, the ‘meanest of slaves,’ or as the English version has it ‘servant of servants.’ The question naturally arises how came Noah to use the expression? . . . Noah’s acquaintance with the word slave and the nature of slavery must date from before the Flood . . . I am therefore justified when tracing slavery as far back as it can be traced, I arrive at the conclusion, that next to the domestic relations of husband and wife, parents and children, the oldest relation of society with which we are acquainted is that of master and slave.

“I next request your attention to the question, ‘Is slaveholding condemned as a sin in sacred Scripture?’ . . .

“Even on that most solemn and most holy occasion [when G-d gave the Ten Commandments on Mount Sinai], slaveholding is not only recognized and sanctioned as an integral part of the social structure, when it is commanded that the Sabbath of the L-rd is to bring rest to *avdecha ve’amasecha*, ‘thy male slave and thy female slave’ (Exodus 20:10; Deuteronomy 5:14). But the property in slaves is placed under the same protection as any other species of lawful property, when it is said, ‘Thou shalt not covet thy neighbor’s house, or his field, or his male slave, or his female slave . . .’ (Exodus 20:14; Deuteronomy 5:21) . . . How dare you, in the face of the **sanction** and protection afforded to slave property in the Ten Commandments—

how dare you denounce slaveholding as a sin? . . . Tell us the precise time when slaveholding ceased to be permitted, and became sinful? . . . My friends, I find, and I am sorry to find, that I am delivering a pro-slavery discourse. I am no friend to slavery in the abstract, and still less friendly to the practical working of slavery. But I stand here as a teacher in Israel; not to place before you my own feelings and opinions, but to **propound** to you the word of G-d, the Bible view of slavery. With a due sense of my responsibility, I must state to you the truth and nothing but the truth, however unpalatable or unpopular that truth may be.

“It remains for me now to examine what was the condition of the slave in Biblical times and among the Hebrews. And here at once we must distinguish between the Hebrew bondman and the heathen slave. The former could only be reduced to bondage from two causes. If he had committed theft and had not wherewithal to make full restitution, he was ‘sold for his theft’ (Exodus 22:2). Or if he became so miserably poor that he could not sustain life except by begging, he had permission to ‘sell’ or bind himself in servitude (Leviticus 25:39 [and the following verses]). But in either case his servitude was limited in duration and character . . . Between the Hebrew bondman and the Southern slave there is no point of resemblance. . . . There were, however, slaves among the Hebrews, whose general condition was **analogous** to that of their Southern fellow sufferers. That was the heathen slave, who was to be bought ‘from the heathens that were round about the land of Israel or from the heathen strangers that sojourned in the land; they should be a possession, to be bequeathed as an inheritance to the owner’s children, after his death, for ever’ (Leviticus 25:44-46). Over these heathen slaves the owner’s property was absolute; he could put them to hard labor, to the utmost extent of their physical strength; he could inflict on them any degree of chastisement short of injury to life and limb. If his heathen slave ran away or strayed from home, every Israelite was bound to bring or send him back, as he would have to do with any other portion of his neighbor’s property that had been lost or strayed (Deuteronomy 22:3).”

## A RESPONSE

On January 15, 1861 *The New York Daily Tribune* published Michael Heilprin wrote the following response to Raphall's sermon. It is excerpted here.



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**Blasphemy** is the act of speaking disrespectfully about God.

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**Evince** means "to demonstrate."

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"Still, after humbly praying to the Father of Truth and of Mercy, he [Raphall] regards it as his duty to proclaim from the pulpit that it is a sin to preach against Slavery in the South! I had read similar nonsense hundreds of times before; . . . still, being a Jew myself, I felt exceedingly humbled, I may say outraged, by the sacrilegious words of the Rabbi . . . I hoped, however, that, amid the flood of scum that is now turned up by the turbulent waves of this stormy time, the words of the Rabbi would soon disappear, like so many other bubbles.

" 'There are three predictions,' says our Rabbi. ' . . . The first of these is the doom of Ham's descendants, the African race, pronounced upward of four thousand years ago.' A few words, but full of falsehood, nonsense, and **blasphemy!**

"The same historical accuracy is **evinced** by our Rabbi in regard to later periods. In one sweeping passage he makes 'Abraham, Isaac, Jacob, Job' . . . all slaveholders! . . . And of what absurdity! Peaceable, unwarlike, nomadic patriarchs . . . are represented to have been slaveholders! . . . The attendants and servants of the patriarchs, whom our Rabbi persists in calling slaves, were but their voluntary followers, their pupils and friends, enjoying all the privileges of free persons, the advantages of mutual protection and assistance, and the blessings of a wise rule . . .

" 'But after all,' the Rabbi may say, 'have I not proved, by numerous quotations, that Moses allowed slavery to our people?' Not at all, Rabbi; firstly, because you substitute 'slave' for 'servant' or 'bondman' without authority; secondly, because one of your quotations (Deuteronomy 22:3) is obviously fallacious; thirdly, because two others, those from the Ten Commandments, are as ridiculous as they are sacrilegious; fourthly, because the strongest of all (Leviticus 25:44-46) can prove no more than the so rigorously limited allowance of buying the life-long service of a free person, and the right of inheriting the claims to the same personal service, as the word *le'olam*, which you render 'forever,' is admitted by yourself to mean 'for life' in another passage on the same subject (Exodus 21:6)."

## A LETTER OF RESIGNATION



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**Tendering** means “formally presenting something.”

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**Filial** means “of a son or daughter.”]

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Captain Philip Trounstine of the Fifth Ohio Cavalry was so angry at Grant’s Order 11 that he resigned from the army in protest, rather than expel his fellow Jews from their homes. In his letter of resignation to his commanding officer, he stated: I respectfully address you, on the subject of **tendering** you with this, my resignation of the commission I now hold. . . . You are perhaps well aware of my having been, whether fortunately or unfortunately born of Jewish parents; my future must of course decide which; you will therefore bear with me, Major, when I say that not alone; my feelings, but the sense of Religious duty, I owe to the religion of my Forefathers, were both deeply hurt and wounded in consequence of the late order of General Grant issued December 17th 1862, in which all persons of collateral religious faith with my own, were ordered to leave this Department. . . . I cannot help feeling, that as I owe **filial** affection to my parents, Devotion to my Religion, and a deep regard for the opinion of my friends and feeling that I can no longer, bear the Taunts and malice, of those to whom my religious opinions are known, brought on by the effect that, that order has instilled into their minds.

## A SOUTHERN SOLDIER'S JOURNAL

Lewis Leon enlisted in the Confederate army in April 1861 at the age of nineteen, right after the attack on Fort Sumter. He served in the North Carolina sharpshooters corps, was captured at the Battle of the Wilderness, and was held prisoner until three days after the surrender of Robert E. Lee at Appomattox. He kept a journal, and in 1913 published his "Diary of a Tar Heel Confederate Soldier."

Leon attended services on the High Holidays and enjoyed the company of other Jews. He believed in the Southern cause, especially states' rights and secession. He especially loved Lee, calling him, "our father." Below are several excerpts from his journal (from [www.jewish-history.com/civilwar.html](http://www.jewish-history.com/civilwar.html), Louis Leon, 53rd North Carolina Infantry, "A Tar Heel Jewish Soldier at Gettysburg."):

### May 5, 1864

My corps of sharpshooters was ordered to the front. We formed in line and advanced to the enemy. We fought them very hard for three hours, they falling back all the time. . . . Six of our regiment, sharpshooters, myself included, went to the right to join our regiment but were picked up by the Yankees and made prisoners.

The Yankees lost heavily in this fight, more than we did. Although we lost heavy enough, but, my Heavens! what an army they have got! It seems to me that there is ten of them to one of us. . . . May 6 . . . Look at our army, and you will see them in rags and barefooted. But among the Yankees, I see nothing but an abundance of everything. Still, they haven't whipped the rebels.

### May 26

Our daily labor as prisoners is that at 5 in the morning we have roll call; 6 breakfast, 500 at a time; as one lot gets through another takes its place, until four lots have eaten; we then stroll about the prison until 1 o'clock, when we eat dinner in the same style as breakfast, then loaf about again until sundown. Roll is called again, thus ending the day. We get for breakfast five crackers with worms in them; as a substitute for butter, a small piece of pork, and a tin cup full of coffee; dinner, four of the above crackers, a quarter of a pound mule meat and a cup of bean soup, and every fourth day an eight-ounce loaf of white bread. Nothing more this month . . .

## October

We have got the smallpox in prison, and from six to twelve are taken out dead daily. We can buy from prisoners rats, 25 cents each, killed and dressed. Quite a number of our boys have gone into the rat business. On the 11th of this month there were 800 sick prisoners sent South on parole.

## November and December

Nothing, only bitter cold. We dance every night at some of our quarters. Some of the men put a white handkerchief around one of their arms, and these act as the ladies. We have a jolly good time.

## January 1865

Nothing, only that I fear that our cause is lost, as we are losing heavily, and have no more men at home to come to the army. Our resources in everything are at an end, while the enemy are seemingly stronger than ever . . .

## April

I suppose the end is near . . . we were told by an officer that all those who wished to get out of prison by taking the oath of allegiance to the United States could do so in a very few days. There was quite a consultation among the prisoners. . . . we heard that Lee had surrendered . . . and about 400, myself with them, took the cursed oath and were given transportation to wherever we wanted to go . . . Our cause is lost; our comrades who have given their lives for the independence of the South have died in vain; that is, the cause for which they gave their lives is lost, but they positively did not give their lives in vain. They gave it for a most righteous cause, even if the Cause was lost. . . . When I commenced this diary of my life as a Confederate soldier I was full of hope for the speedy termination of the war, and [for] our independence. . . . The four years that I have given to my country I do not regret, nor am I sorry for one day that I have given—my only regret is that we have lost that for which we fought. . . . I shall now close this diary in sorrow, but to the last I will say that . . . our Cause was just.



## THE SWEATSHOP

Here are some lines from a poem called “The Sweatshop” by Morris Rosenfeld. It describes work for those who had to toil in a sweatshop.

Corner of Pain and Anguish, there’s a worn old house.  
Higher, on the third floor, there’s another room:  
Not a single window welcomes in the sun.  
Seldom does it know the blessing of a broom.  
Rottenness and filth are blended into one.  
Toiling without letup in that sunless den:  
Nimble-fingered and (or so it seems) content,  
Sit some thirty blighted women, blighted men,  
With their spirits broken, and their bodies spent . . .

from Irving Howe and Kenneth Libo, *How We Lived: A Documentary History of Immigrant Jews in America, 1880–1930* (New York: R. Marek Publishers, 1979)

## WHAT IS IT TO BE A JEW

A poem by Mrs. Minnie D. Louis explained what the “uptown” Jews thought their job was in turning the immigrant Jews into American Jews. The first verse read:

To wear the yellow badge, the locks,  
The caftan-long, the low-bent head,  
To pocket unprovoked knocks  
And shamble on in servile dread—  
'Tis not this to be a Jew.

The last verse read:

Among the ranks of men to stand  
Full noble with the noblest there;  
To aid the right in every land  
With mind, with might, with heart, with prayer—  
This is the eternal Jew!

from Moses Rischin, “Germans Versus Russians” in  
Jonathan D. Sarna, ed., *The American Jewish Experience*  
(New York: Holmes & Meier, 1997)

## **A SNAPSHOT OF THE LOWER EAST SIDE**

Let us follow one [immigrant man] to his home and see how Sunday passes in a Ludlow Street tenement.

Up two flights of stairs, three, four, with new smells of cabbage, of onions, of frying fish, on every landing, whirring sewing machines behind closed doors betraying what goes on within, to the door that opens to admit the bundle [of unfinished garments] and the man. A sweater, this, in a small way. Five men and a woman, two young girls, not fifteen, and a boy who says unasked that he is fifteen and lies in saying it, are at the machines sewing knickerbockers, “knee-pants” in the Ludlow Street dialect. The floor is littered ankle-deep with half sewn garments. In the alcove, on a couch of many dozens of “pants” ready for the finisher, a bare legged baby with pinched face is asleep. A fence of piled-up clothing keeps him from rolling off on the floor. The faces, hands, and arms to the elbows of everyone in the room are black with the colour of the cloth on which they are working. . . .

They are “learners,” all of them, say the woman . . . and have “come over” only a few weeks ago.

from Deborah Dwork, “Jews on the Lower East Side”  
in Jonathan D. Sarna, ed., *The American Jewish  
Experience* (New York: Holmes and Meier Publishers,  
Inc., 1996)

## **HENRIETTA SZOLD AND THE BEGINNING OF HADASSAH**

In a news release published by Hadassah in January 1967, Lotta Levensohn, secretary to Dr. Judah Leon Magnes, wrote about the beginning of the organization:

“The idea of a woman’s Zionist study group emerged in 1906 or early in 1907 from a discussion between Dr. Judah Leon Magnes, then honorary secretary of the Federation of American Zionists, and myself as his secretary.

“A few women’s Zionist societies did already exist here and there. However, many, if not most, of their members had only vague, romantic ideas about Zionism . . . Lacking a coherent programme of Zionist education and what Henrietta Szold was later to call “a specific project in Palestine,” the members sooner or later lost interest and drifted away.

“Dr. Magnes asked if I could suggest ways and means of recruiting women . . . I replied that the first, basic step must be education in Zionism: its aims and activities both in the Diaspora and in Palestine. . . . Dr. Magnes . . . instructed me to organize a study group . . .

“Dr. Magnes took my breath away by suggesting that I invite Miss Henrietta Szold to join us. I was so dumbfounded at the idea of asking so renowned a scholar and editor to study Zionism with young girls far inferior to her in knowledge of Zionism (or, indeed, of Judaism) . . . Dr. Magnes kindly asked, “Would you like me to invite her?” . . .

“Miss Szold refused to be president of the study group . . . However, wherever Miss Szold sat and led the discussion, there was the head of the table.

“In 1909, about a year and a half after our group was organized, Miss Szold, accompanied by her mother, made her first trip to Palestine. Some of her friends confidently predicted that contact with the real Palestine would impel her to discard her Zionism. Actually, her Zionism had been strengthened all the more when she saw what could and should be done.”

from Azriel Eisenberg and Hannah Grad Goodman, eds., *Eyewitnesses to American Jewish History: A History of American Jewry, vol. 3, The Eastern European Immigration 1881–1920* (New York: Union of American Hebrew Congregations, 1980)

## ZIONIST PHILOSOPHIES

There were a variety of approaches to Zionism, each of which had different ways of fulfilling the goals of the movement. A few of the most popular approaches are described here:

Theodor Herzl, who stressed the need to influence nations in the international arena, represented **Political Zionism**. He believed it was essential to obtain a charter, a declaration of political rights that would be recognized by the major world powers and would give the Jews sovereignty over Jewish-owned land in Palestine. Political Zionists were primarily concerned with finding a haven for persecuted Jews.

**Practical Zionism** emphasized practical means of achieving Zionist goals. It called for *aliyah* to the Holy Land, establishing settlements, and creating an economic base, all without first obtaining political rights. This type of Zionism began in the 1880s with a movement called *Hibbat Tzion* (“lovers of Zion”), before the rise of political Zionism. After Herzl’s death, Practical Zionism, calling for the growth of rural settlements in Palestine, gained strength. It was especially strong among members of the Second Aliyah (1904–1914) who founded settlements (many of which were cooperatives) and towns in Palestine, and built industry.

**Socialist Zionism**, founded by Nahman Syrkin shortly before the Third Zionist Congress (1899), sought to combine Zionism with socialism. The desire was to base the new society being built in Palestine on the principles of equality and socialism. Its organizers declared that the workers would have the historic role of leading the process of achieving national liberty. There were many disagreements about the concepts of Socialist Zionism, the methods of achieving it in Palestine, and relations with socialist groups in other countries. The idea gave rise to many pioneering youth movements, such as *Hashomer Hatzair* and *Habonim Dror*, and to Israel’s Labor Party. Leaders of the Socialist Zionist groups, such as David Ben-Gurion and Yitzhak Ben-Zvi, were among the most important leaders in Palestine and, later, in the State of Israel.

**Religious Zionism** began with Rabbis Yehudah Alkalai, Zvi Kalischer, Shmuel Mohilever, and Naftali Zvi Yehudah Berlin. Its goal was not only Jewish political freedom, but also the Jewish religion, with Torah and its

commandments as the foundation of Jewish national life. The Religious Zionists believed that the return to the Land of Israel would further these religious goals. In 1902, in response to a decision by the Fifth Zionist Congress to consider cultural activity part of Zionism, Rabbis Isaac Jacob Reines and Ze’ev Yavetz established *Mizrabi* (from the phrase *merkatz ruhan*, “spiritual center”). Religious Zionism, which has remained viable to the present day, has directed many of its efforts toward constructing a national religious educational system in Israel.

**Synthetic Zionism** was a combination of political and practical Zionism, championed principally by Chaim Weizmann (later the first president of Israel), at the Eighth Zionist Congress (1907). It stressed political activity and settlement in Palestine, as well as Zionist activities, such as collecting money in the Diaspora for the Jewish National Fund. Because of its political realism, flexibility, and search for a common denominator among Zionists, it has dominated the Zionist movement since the Tenth Zionist Congress (1911).

**Spiritual Zionism** was founded by Ahad Ha’am (Asher Ginsberg), who believed that the purpose of Zionism was not to solve the Jewish people’s economic or political problems, but their spiritual ones. He did not think that Palestine could accommodate all Jews, so he believed that a Jewish state there would not solve the problem of the Jewish people’s social and economic status. He thought that efforts should be concentrated instead on creating a Jewish “spiritual center” in Palestine and argued that there should be continuing educational activities in Jewish communities around the world, but only a moderate movement to establish settlements in Palestine.

**Revisionist Zionism** was a reexamination, or revision, of Herzl’s political Zionism and Weizmann’s synthetic Zionism. Formulated by Ze’ev Jabotinsky in 1925, Revisionist Zionism sought to persuade Great Britain to oversee the creation of a Jewish state on both sides of the Jordan River, and advocated the creation of a Jewish majority in Palestine, the institution of military training for Jewish youth, and the reestablishment of Jewish regiments. The National Military Organization (“*Etzel*,” or *Irgun Tz’va’I L’umi*) and the Jewish Freedom Fighters (“*Lebi*,” or *Lohamei Heirut Yisrael*) were outgrowths of Revisionist Zionism. After 1948, the Revisionist Zionist Organization merged with another movement to form the *Heirut* Party, a component of the *Likud* Party.

## LOUIS BRANDEIS SPEAKS OUT

In 1915, at a conference of Reform rabbis, Brandeis spoke these words in a speech called “The Jewish Problem and How to Solve It”:



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**Affliction** means “the cause of persistent distress.”

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**Ennobling** means “elevating or making greater in degree.”

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**Striving** means “making a strong effort.”

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“ . . . Every American Jew who aids in advancing the Jewish settlement in Palestine, though he feels that neither he nor his descendants will ever live there, will likewise be a better man and a better American for doing so.

“There is no inconsistency between loyalty to America and loyalty to Jewry. The Jewish spirit, the product of our religion and experiences, is essentially modern and essentially American. Not since the destruction of the Temple have the Jews in spirit and in ideals been so fully in harmony with the noblest aspirations of the country in which they lived.

“America’s fundamental law seeks to make real the brotherhood of man. That brotherhood became the Jewish fundamental law more than twenty-five hundred years ago. America’s insistent demand in the twentieth century is for social justice. That also has been the Jews’ striving for ages. Their **affliction** as well as their religion has prepared the Jews for effective democracy . . .

“Indeed, loyalty to America demands rather that each American Jew become a Zionist. For only through the **ennobling** effect of its **strivings** can we develop the best that is in us and give to this country the full benefit of our great inheritance.”

from Paul Mendes-Flohr and Jehuda Reinharz, eds.,  
*The Jew in the Modern World: A Document History*  
(New York: Oxford University Press, 1995)

## **EXCERPTS FROM MORDECAI MANUEL NOAH'S DISCOURSE ON THE RESTORATION OF THE JEWS**

**New York, October 28 and December 2, 1844**

“. . . England must possess Egypt, as affording the only secure route to her possessions in India through the Red Sea; the Palestine, thus placed between the Russian possessions and Egypt, reverts to its legitimate proprietors, and for the safety of the surrounding nations, a powerful, wealthy, independent, and enterprising people are placed there by and with the consent of the Christian powers, and with their aid and agency the land of Israel passes once more into the possession of the descendants of Abraham. The ports of the Mediterranean will be again opened to the busy hum of commerce; the fields will again bear the fruitful harvest, and Christian and Jew will together, on Mount Zion, raise their voices in praise of Him whose covenant with Abraham was to endure forever, and in whose seed all the nations of the earth are to be blessed. This is our destiny. Every attempt to colonize the Jews in other countries has failed; their eye has steadily rested on their own beloved Jerusalem, and they have said, ‘The time will come, the promise will be fulfilled.’

“The Jews are in a most favourable position to repossess themselves of the promised land, and organize a free and liberal government; they are at this time zealously and strenuously engaged in advancing the cause of education. In Poland, Moldavia, Wallachia, on the Rhine and Danube, and wherever the liberality of the governments have not interposed obstacles, they are practical farmers. Agriculture was once their only natural employment; the land is now desolate, according to the prediction of the prophets, but it is full of hope and promise. The soil is rich, loamy, and everywhere indicates fruitfulness, and the magnificent cedars of Lebanon, show the strength of the soil on the highest elevations; the climate is mild and salubrious, and double crops in the low lands may be annually anticipated. Everything is produced in the greatest variety. Wheat, barley, rye, corn, oats, and the cotton plant in great abundance. The sugarcane is cultivated with success; tobacco grows plentifully on the mountains; indigo is produced in abundance on the banks of the Jordan; olives and olive oil are everywhere found; the mulberry almost grows wild, out of which the most

beautiful silk is made; grapes of the largest kind flourish everywhere; cochineal is procured in abundance on the coast, and can be most profitably cultivated. The coffee-tree grows almost spontaneously; and oranges, figs, dates, pomegranates, peaches, apples, plums, nectarines, pineapples, and all the tropical fruits known to us, flourish everywhere throughout Syria. The several ports in the Mediterranean which formerly carried on a most valuable commerce can be advantageously reoccupied. Manufacturers of wool, cotton, and silk could furnish all the Levant and the islands of the Mediterranean with useful fabrics. In a circumference within twenty days’ travel of the Holy City, two millions of Jews reside. . . .

“. . . I propose, therefore, for all the Christian societies who take an interest in the fate of Israel, to assist in their restoration by aiding to colonize the Jews in Judea; the progress may be slow, but the result will be certain. The tree must be planted, and it will not want liberal and pious hands to water it, and in time it may flourish and produce fruit of hope and blessing. . . .”

from Morris U. Schappes, ed., *A Documentary History of the Jews in the United States, 1654–1875*, 3rd ed. (New York: Schocken Books, 1971)

## LILLIAN WALD AND THE HOUSE ON HENRY STREET, 1893

From the schoolroom where I had been giving a lesson in bed-making, a little girl led me one drizzling March morning. She had told me of her sick mother, and gathering from her incoherent account that a child had been born, I caught up the paraphernalia of the bed-making lesson and carried it with me.

The child led me over broken roadways—there was no asphalt, although its use was well established in other parts of the city, over dirty mattresses and heaps of refuse—it was before Colonel Waring had shown the possibility of clean streets even in that quarter—between tall, reeking houses whose laden fire-escapes, useless for their appointed purpose, bulged with household goods of every description. The rain added to the dismal appearance of the streets and to the discomfort of the crowds which thronged them, intensifying the odors which assailed me from every side. Through Hester and Division streets we went to the end of Ludlow; past odorous fish-stands, for the streets were a marketplace, unregulated, unsupervised, unclean; past evil-smelling, uncovered garbage-cans; and—perhaps worst of all, where so many little children played—past the trucks brought down from more fastidious quarters and stalled on these already overcrowded streets, lending themselves inevitably to many forms of indecency.

The child led me on through a tenement hallway, across a court where open and unscreened closets were promiscuously used by men and women, up into a rear tenement, by slimy steps whose accumulated dirt was augmented that day by the mud of the streets, and finally into the sickroom.

All the maladjustments of our social and economic relations seemed epitomized in this brief journey and what was found at the end of it. The family to which the child led me was neither criminal nor vicious. Although the husband was a cripple, one of those who stand on the street corners exhibiting deformities to enlist compassion, and masking the begging of alms by a pretense at selling; although the family of seven shared their two rooms with boarders—who were literally boarders since a piece of timber was placed over the floor for them to sleep on—and although the sick woman lay on a wretched, unclean bed, soiled with a hemorrhage two days old, they were not degraded human beings, judged by any measure of moral values.

In fact, it was very plain that they were sensitive to their condition, and when at the end of my ministrations they kissed my hands (those who have undergone similar experiences will, I am sure, understand), it would have been some solace if by any conviction of the moral unworthiness of the family I could have defended myself as a part of a society which permitted such conditions to exist. Indeed, my subsequent acquaintance with them revealed the fact that, miserable as their state was, they were not without ideals for the family life and for society of which they were so unloved and unlovely a part.

That morning's experience was a baptism of fire. Deserted were the laboratory and the academic work of college. I never returned to them. On my way from the sickroom to my comfortable student quarters my mind was intent on my own responsibility. To my inexperience it seemed certain that conditions such as these were allowed because people did not *know*, and for me there was a challenge to know and to tell. When early morning found me still awake, my naive conviction remained that, if people knew things—and “things” meant everything implied in the condition of this family—such horrors would cease to exist, and I rejoiced that I had had a training in the care of the sick that in itself would give me an organic relationship to the neighborhood in which this awakening had come. . . .

from Jacob Rader Marcus, *The American Jewish Woman: A Documentary History* (Cincinnati: KTAV, 1981).



## **SECTION 3: PEOPLE, PLACES, THINGS TO KNOW**

## UNIT 1, CHAPTER 1

### David Einhorn

David Einhorn was born in the German electorate of Bavaria in 1808, and immigrated to the United States at the age of forty-six to lead Congregation Har Sinai in Baltimore. Always on the forefront of change, he supported the religious emancipation of women and the abolition of slavery in America. In a lengthy essay, he argued that slavery was morally wrong, calling it “a deed of Amalek, a rebellion against God.” When he was urged to take politics out of the synagogue, he asked, “Is not the question of slavery above all a purely religious issue?” His opinions were unpopular in Baltimore, and a proslavery mob forced him to flee the city. He spent the Civil War years at Reform Congregation Keneseth Israel in Philadelphia and moved to Congregation Adath Israel in New York in 1866.

Einhorn believed that Judaism’s rituals and its separation of Jews from other religions were signs of the Jews’ role as God’s priests, and that those parts of Judaism must be maintained until the arrival of the Messiah. He thought that the Talmud was a valuable document, but that it misinterpreted biblical texts. He was, therefore, appalled by the gathering of Reform leaders in Cleveland in 1855 that accepted Talmudic authority.

Einhorn, who spoke German and wrote lengthy and difficult theoretical pieces, had less influence than Isaac Mayer Wise, who spoke English and presented himself flamboyantly. Although he was an impassioned orator, Einhorn was unsuccessful in his quest to make American Reform Jewish institutions more radical.

### Slavery in the Bible

The Bible establishes rules for the treatment of slaves, many of which seem humane when compared with those of other ancient peoples. In the Bible, however, important distinctions are made between Hebrew and non-Hebrew slaves.

Hebrews became slaves either of their own volition—because they were paupers, debtors, or criminals who could not make restitution—or by court order. They served six years and were freed in the seventh year (and given food and wine by their masters upon their release). If the slaves refused to go free, their masters were to pierce their ears with an awl, bonding them to the masters for the remainder of the masters’ lives, unless the Jubilee (50th

year) came first. Non-Hebrew slaves were purchased and became the master’s possession and served in perpetuity.

Slaves were not to be worked beyond their physical strength. Masters were permitted to discipline or punish their slaves, but not wound them. If a master injured a slave severely (certain types of injuries were specified), he was required to release the slave. A fugitive slave was not to be returned to his or her master, but was to be given refuge. Slaves were members of their masters’ household; therefore, they were circumcised and required to observe Shabbat and holidays. They were considered the property of their masters but could hold their own property, inherit the master’s estate under certain circumstances, and if they were able, redeem themselves.

The general principle that seems to have informed the practice of slavery among the Israelites in biblical times is the verse that appears immediately after the requirement to release Hebrew slaves in the seventh year: “Bear in mind that you were slaves in the land of Egypt and the Lord your God redeemed you; therefore, I enjoin this commandment upon you today” (Deuteronomy 15:15).

The *Etz Hayim* commentary on Exodus 21 observes that the status of slaves in the Bible improved over time: “The Torah’s overall emphasis on human freedom and dignity, (and) its insistence that humans are called to serve God and not a human master, in time led to a strengthening of the rules protecting the rights of slaves and, ultimately, to a rejection of slavery entirely. The status of a slave in the Torah was better than that of a slave in Egypt, but still fell short of the Torah’s vision of innate human dignity. This chapter still considers the slave and his or her family as the master’s property and calls for decent treatment.

“Deuteronomy, seen by many scholars as a later compilation, considers slaves as virtually members of the master’s family, to be included in festival celebrations and sent off with gifts at the end of their period of service. It would seem that the Israelites, newly freed from Egypt, could not imagine a society without slavery. But over the course of time, a more humane view of the slave evolved.” [from *Etz Hayim: Torah and Commentary* (Philadelphia: Jewish Publication Society, 2001) and *Encyclopedia Judaica*]

### Rabbis and Slavery

Rabbis, like other American Jews, were divided on the issue of slavery. Along with David Einhorn, Rabbi Sabato Morais of Mikveh Israel in Philadelphia was one of the

most important Jewish ministers who opposed slavery. His position, as reflected in his sermons, writings, and public statements, followed that of President Lincoln: at the outset of the war, willing to compromise on slavery to preserve the union; and after the Emancipation Proclamation, clearly anti-slavery. (However, he was not “abolitionist” in the precise sense of the belonging to the movement, which was often Christian evangelical in character.) He took many risks in adopting these positions. For three months in 1864, Morais was prohibited from speaking from the pulpit because of his antislavery sermons. Clippings of his sermons may be seen in his personal scrapbook, the “Morais Ledger” at <http://sceti.library.upenn.edu/morais/>.

Among the others who spoke on the issue of slavery was Rabbi Bernhard Felsenthal of Chicago. In his many antislavery speeches, he apologized for, but did not condemn, what he considered to be the small number of Jews who approved of slavery and supported the Confederacy. He wrote, “If anyone, it is the Jew above all others who should have the most burning and irreconcilable hatred for the ‘peculiar institution’ of the South.” He had even refused to apply for a rabbinic position in Mobile, Alabama, because he would not live in a slave state.

Reverend Samuel M. Isaacs of New York supported the Union after the war began but would not speak out publicly against slavery. As the editor of *The Jewish Messenger*, he refused to print anything either for or against Raphall’s sermon. Furthermore, he declared that the synagogue should not be used for political debate. He did, however, publish an editorial after Fort Sumter was attacked, advising his readers to support the Constitution and the Union.

Isaac Leeser, formerly of Mikveh Israel and then editor and publisher of *The Occident*, was steadfastly neutral on the issue of slavery, speaking out only in favor of moderation and conciliation. He had lived in the South and had friends there, and he would speak or write about the war only if a Jewish issue was involved. He did, however, indicate that even though he regretted Raphall’s sermon, he agreed with many of the rabbi’s conclusions.

Isaac Mayer Wise, a leader of the Reform movement, took no public stand on slavery until well after the war began. About half the subscribers to his magazine, *The American Israelite*, lived in the South, and he did not want to offend them. In public, he supported the rights of states to make their own laws while in private he spoke of his opposition to slavery. Wise was a political moderate who

was personally opposed to slavery, and disagreed with Raphall’s analysis of the biblical attitude toward slavery but was willing to maintain the institution of slavery in order to preserve the Union. He criticized extremists on both sides, attacked the Northern abolitionists as fanatics and warmongers, and urged conciliation in order to avoid civil war. He was a “copperhead,” a Northerner who favored compromise and sympathized with the South. While he was reluctant to speak out on political matters, he did champion Jewish rights during the war.

Some Southern rabbis were in favor of slavery. Rabbi George Jacobs of Richmond rented slaves to work in his house. Rabbi Maximilian Michelbacher, also of Richmond, believed that God had established, and approved of, slavery. He spoke of “the man servants and maid servants Thou has given unto us, that we may rule over them.” Rabbi Simon Tuska of Memphis and Rabbi James Gutheim of New Orleans believed that slavery was ordained by God. When New Orleans was captured by Northern troops, Gutheim refused to take an oath of allegiance to the Union. He closed his synagogue for the rest of the war, and he and many of his congregants left New Orleans. He was a member of the American Society for Promoting National Unity, the organization that sponsored Rabbi Raphall’s “Bible View of Slavery” sermon. Rabbi Gutheim dedicated a synagogue in Montgomery in 1862 with a prayer of loyalty to the Confederacy. In it, he said: “Bless, O Father, our efforts in a cause which we conceive to be just; the defense of our liberties and right and independence, under just and equitable laws. May harmony of sentiment and purity of motive . . . animate all the people of our beloved confederate States . . . until our cause be vindicated as the light of day.” He later returned to New Orleans.

### **Ernestine Louise Siismondi Powtowski Rose**

The Jewish Virtual Library calls Ernestine Rose “America’s first identifiable Jewish feminist” and says she “left her mark on many of the significant social and political-reform causes of the turbulent nineteenth century. She also set the tone for the critique of Judaism’s traditional attitudes toward women brought by today’s Jewish feminists.”

Rose was a Polish rabbi’s daughter who said of herself, “I was a rebel at the age of five.” According to the historian Janet Freedman, at that young age she began “to question the justice of a G-d who would exact hardships,” and by fourteen she “rejected both the idea that women were inferior to men and the Jewish texts and traditions

that supported this belief.” Even so, she remained proud of being Jewish and on occasion referred to herself as a “child of Israel.”

After her mother died, her father arranged for her to marry. She objected, however, and had the marriage contract dissolved in a civil court. According to the Jewish Virtual Library, she left home at seventeen and traveled to Germany, “where she found herself the victim of an antisemitic law that required every newly arrived non-Prussian Jew to have a Prussian sponsor.” She appealed this law “directly to the king, who exempted her.”

While traveling in Europe, Rose met Robert Owen, a well-known social philosopher and reformer, and lectured with him throughout England on the principles of human equality. In 1832, she married William Rose, also a follower of Owen’s, and they moved to New York. She gave lectures in support of abolition, religious tolerance, public education, and equality for women. During the battle over slavery and afterward, many male reformers suggested that “women set aside suffrage and focus on establishing rights for the former slaves.” In response, Rose proclaimed, “Emancipation from every kind of bondage is my principle.”

Although she disagreed with many traditional Jewish attitudes and laws, she “spoke out against anti-Semitism with the same fervor she brought to the anti-slavery and women’s suffrage movements. When the editor of a Boston newspaper charged that Jews were ‘a troublesome people to live in proximity with . . . ,’ Rose replied, “The nature of the Jew is governed by the same laws as human nature in general. . . . In spite of the barbarous treatment and deadly persecution they have suffered, they have lived and spread and outlived much of the poisonous rancor and prejudice against them, and Europe has been none the worse on their account.”

Rose died in England in 1892. Rabbi Jonas Bondi praised her, saying, “She was the earliest and noblest among the workers in the cause of human enfranchisement in the United States.” [From the Jewish Virtual Library, [www.us-israel.org/jsource/biography/rose](http://www.us-israel.org/jsource/biography/rose)]

### **David Levy Yulee**

David Levy was born in 1810 in St. Thomas and immigrated to the United States when his father bought land in Florida for what he hoped would become a Jewish community. Levy spent his youth at a private school in Norfolk, Virginia. He studied law in a private office, entered politics, served as a member of Florida’s Constitutional Convention, and was elected to its legislature. His seat was

challenged on the grounds that he was not a citizen. He defended his position in a speech that brought him wide recognition. After many years of testimony, depositions, and deliberations, a House committee voted to accept his qualifications to hold office. He helped Florida regain admission to the Union after the Civil War.

Levy, a strong supporter of slavery, was elected to the U.S. Senate in 1845. In 1846 he married the daughter of the former governor of Kentucky, Charles Anderson Wickliffe. Around the time of his marriage, his name appeared on the roster of the U.S. Senate as David Levy Yulee. He and his wife raised their children as Christians, and some sources say that Levy renounced his Judaism. However, in letters from his wife to him in the 1870s, she pleaded with him to be baptized and accepted into the church. Thus, while he attended church services and lived an outwardly Christian life he did not take the ultimate step in becoming Christian.

In 1861 Yulee became the first U.S. senator to announce his state’s secession from the Union. After the Civil War, he was appointed to serve on a commission to have Florida reinstated into the Union. On his way to Washington, however, he was arrested and imprisoned for a year at Fort Pulaski, near Savannah, Georgia. He was released when General Ulysses S. Grant intervened. Yulee retired from politics and spent the rest of his life rebuilding Florida’s railroad system, serving as president of four railroad companies in the state. Levy County, Florida, is named for him.

## **UNIT 1, CHAPTER 2**

### **Moses Ezekiel**

At the beginning of the Civil War, Moses Ezekiel was a member of the Virginia Military Institute (VMI) Cadet Battalion, and he fought in several battles. After the war and graduation from VMI, he went to Europe to study art. Ezekiel became one of the most popular sculptors of his time. His works include *Virginia Mourning Her Dead*, in Lexington, Virginia; *Stonewall Jackson*, at the Charleston, West Virginia Capitol; the *Robert E. Lee Monument* in Piedmont, Virginia; *The Outlook*, on the site of the Union prison at Johnson’s Island, Ohio; *Religious Liberty*, on Independence Mall in Philadelphia; and the *Confederate Monument* at Arlington National Cemetery, commissioned by the Daughters of the Confederacy and dedicated by Woodrow Wilson in 1914. When Ezekiel died in 1917, his body was buried beneath his sculpture in Arlington.

## Keeping Jewish Tradition

Jews in the Confederate army asked for leave in order to observe the High Holidays. This permission was not granted because of fears that it might jeopardize the war effort. Later, however, individual soldiers were allowed to apply for leave.

In the U.S. Army today, Jewish practice is guided by the *Responsa in War Time*, published by the Commission on Jewish Chaplaincy of the Jewish Welfare Board. The appropriate section (“Sabbath Observers—Exemptions”) reads: “It has been called to the attention of the Committee that the Seventh Day Adventists have obtained a ruling from the War Department which asks commanding officers to permit, as far as the exigencies of war allow, all soldiers to observe the day of rest according to their religious conscience. The Committee calls the attention of the chaplains to this ruling so that if any Jewish soldier convinces the chaplain that he is a bona fide *Shomer* Sabbath, the chaplain may help him obtain release from certain military duties on the Sabbath Day by calling the attention of the commanding officer to the following excerpt from Chief of Chaplains’ circular Letter No. 219, dated March 1, 1941: Sabbath Privileges and Conscientious Scruples. A chaplain is charged by regulations to ‘serve the moral and religious needs of the entire personnel of the Command to which he is assigned.’ In carrying out this duty it is desired that, in organizations where there are individuals who were scrupulous observers of the Sabbath before they entered the Army, chaplains consult with local commanding officers with a view to obtaining their cooperation in arriving at a satisfactory solution.”

According to Rabbi Nathan M. Landman of the Jewish Welfare Board’s Jewish Chaplains Council, Jewish soldiers understand that they must perform according to the standards of the military organization, and within that framework they should observe Jewish law to the maximum extent possible without putting themselves or others in danger because of their inability to function properly.

Regarding Yom Kippur observances, Rabbi Joseph Telushkin, in his book, *Jewish Wisdom*, cites Rabbi Hayyim Soloveitchik, who was known to be lenient about allowing sick people to eat on Yom Kippur. When asked to explain, the scholar said, “I am not at all lenient about eating on Yom Kippur. I am just very strict in cases of *pikuah nefesh* [where life is at stake].” Telushkin goes on to say that Jewish law permits its most sacred rituals to be violated where life is even potentially endangered.

## Civil War Battles

April 12, 1861: Confederate troops fire on Fort Sumter, South Carolina.

July 21, 1861: Confederate General Thomas “Stonewall” Jackson defeats Union troops at the first Battle of Bull Run in Virginia.

April 6–7, 1862: On the first day of the Battle of Shiloh, in Tennessee, Union troops under General Ulysses S. Grant flee after a strong assault by the Confederate army. On the second day, Grant uses reinforcements to defeat the Confederates, who retreat to Mississippi.

August 29–30, 1862: Jackson defeats Union troops again at the second Battle of Bull Run.

September 17, 1862: Confederate General Robert E. Lee tries to invade the North. At the Battle of Antietam, in Maryland, his 41,000 men are outgunned by 87,000 Union soldiers.

December 13, 1862: Lee’s forces defeat Union troops at the Battle of Fredericksburg, in Virginia.

December 20, 1862: Confederate forces surprise Grant at Holly Springs, Mississippi, capture supplies, and take 1,500 prisoners.

May 2–4, 1863: Lee attacks Union forces near Chancellorsville, Virginia, and drives them north of the Rappahannock River.

June–July 1863: Lee tries another invasion of the North, crossing the Potomac and entering Pennsylvania. Union and Confederate forces meet west of Gettysburg in the war’s greatest battle on July 1–3. After huge losses on both sides, Lee retreats. About 23,000 Union soldiers and 25,000 Confederate soldiers are dead or missing.

May–June 1864: A series of battles take place in Virginia, including a twelve-day fight at Spotsylvania Court House. Grant attacks the Confederate force at Cold Harbor, but his forces are defeated and he pulls back after losing 60,000 men in the Wilderness Campaign.

June 15, 1864–April 3, 1865: Through a long siege at Petersburg, Virginia, Grant wears down Lee’s men and brings about the defeat of the Confederate forces.

## August Bondi

August Bondi, born Anshl in Vienna in 1833, was long a proponent of democracy. At age fifteen in Vienna, he joined a student group that attempted to free Hungary from Austrian rule. When the liberal revolution was unsuccessful in Europe, his family immigrated to St. Louis, in 1848. At that time his name was changed to August.

Bondi lived in Texas for a time and then returned to St. Louis to work in the store of another Jewish immigrant, Theodore Weiner. When the Indian Territory in Kansas was opened to white settlers, Weiner and Jacob Benjamin, another Jewish immigrant, decided to go. They took Bondi along as chief clerk, with an interest in the business. The Kansas-Nebraska Act of 1854 stated that in 1855 the settlers in the Kansas Territory would vote on whether Kansas would be a slave state or a free state. Although the majority of settlers were antislavery Northerners, the Southerners were better organized. They brought in people from Missouri to vote, won the election, elected a proslavery legislature, and wrote a Constitution that permitted slavery. The supporters of slavery then began violent attacks on the antislavery settlers.

Weiner, Benjamin, and Bondi protested, voicing their antislavery beliefs. Weiner was threatened and told to leave the territory within three days. At that point, John Brown, the radical abolitionist, arrived to fight the “border ruffians,” as the Northerners called the backers of slavery. While abolitionists viewed Brown as a freedom fighter, Southerners and conservative Northerners saw him as a zealot and a criminal. Weiner and Bondi were among the first to volunteer for Brown’s campaign. (Benjamin may have joined another group.) In May 1856, Brown led a raid on a group of “border ruffians” at Pottawatomie Creek and killed many of the group’s leaders. The next day, with Bondi and Weiner at his side, Brown captured forty-eight advocates of slavery at the Battle of Black Jack.

In an eyewitness account of the battle, Bondi wrote: “We followed Captain Brown up the hill towards the ‘Border Ruffians’ camp, I, next to Brown and in advance of Weiner. We walked with bent backs, nearly crawled, that the tall dead grass of the year before might somewhat hide us from the ‘Border Ruffian’ marksmen. Yet the bullets kept on whistling. . . . Weiner puffed like a steamboat, hurrying behind me. I called out to him, ‘*Nu, was meinen sie jetzt?*’ [Well, what do you think of this now?] His answer, ‘*Was soll ich meinen?*’ [What should I think?] ‘*Sof odom muves.*’ [The end of man is death.] In spite of the whistling bullets, I laughed when he said, ‘*Machen wir dem alten mann sonst broges.*’ [Look out, or we’ll make the old man angry.]”

Bondi stayed in Kansas and married. In 1860 and 1861, his house was a stop for runaway slaves on the Underground Railroad. When war broke out, he enlisted,

with his mother urging him, “as a Jew to defend the institution which gave equal rights to all beliefs.” He served as a sergeant in the Fifth Kansas Cavalry. Several times, as he recorded in his journal, he demonstrated kindness to Confederates. He received kind treatment in return when he was badly wounded.

After the war he settled in Salina, Kansas, where he served as land clerk, postmaster, member of the school board, director of the state board of charities, local court judge, and a trustee of the Kansas Historical Society. Although the town could not support a synagogue, Bondi remained a dedicated Jew throughout his life. When his daughter married, the family went to Leavenworth, Kansas, so that a rabbi could perform the wedding. A rabbi traveled from Kansas City to officiate at his funeral at the Salina Masonic Hall.

Historians find it noteworthy that Jewish immigrants, having recently escaped from oppression in Europe and just finding their way in the United States would join the fight against slavery.

### **Jewish Medal of Honor Winners**

Private Benjamin Levy, a Jewish recipient of the Medal of Honor, was a drummer in the Fortieth New York Infantry. Early in his military career, he was carrying important messages aboard the steamboat *Express* when it was attacked by a Confederate gunboat. The *Express* was towing a water schooner, and Levy cut the towrope so that the Union ship could escape. At the Battle of Charles City Crossroads, Levy performed a service much like that of Leopold Karpeles. With the soldiers’ uniforms covered with dirt from the battle, it was difficult to determine which army was which. Levy held up Union flags dropped by the wounded flag bearers so that other Union troops would not fire on them. For his bravery he was awarded the Medal of Honor from the U.S. Congress.

Another Jew to win the Congressional Medal of Honor was Sergeant Henry Heller of the Sixty-sixth Ohio Infantry, who came under heavy fire at the Battle of Chancellorsville. With three other Union soldiers, he crossed enemy lines, captured a wounded Confederate officer, and delivered him to Union officers, who obtained valuable information from the man.

Sergeant Major Abraham Cohn of the Fourth Vermont Infantry was recognized for two acts of heroism. First, at the Battle of the Wilderness, he rallied fleeing troops from several regiments and established a new line of defense.

Two months later, at the Battle of Petersburg, he carried orders under heavy fire to the front line.

Private David Urbansky of the Fifty-eighth Ohio Infantry, was awarded a Medal of Honor for his exceptional gallantry and heroism in the battles of Shiloh and Vicksburg. Abraham Grunwalt, a private in the 104th Ohio Infantry, captured the flag of the headquarters of the Confederate corps at Franklin, Tennessee.

Some historians list Isaac Gause, a corporal in the Second Ohio Cavalry, as a Jewish recipient of the Medal of Honor, for capturing the flag of the Eighth South Carolina Infantry in hand-to-hand fighting. Other historians disagree, claiming that the man was David Gause, a gentile whose name had been misread as David Gans.

## UNIT 1, CHAPTER 3

### The Chaplaincy Controversy

Reverend Arnold Fischel, a scholar and student of American-Jewish history, was civilian chaplain for the Cameron Dragoons, a Pennsylvania regiment with a large number of Jewish volunteers. As soon as he was installed, he filed a formal application with the Secretary of War to be commissioned as a military chaplain. However, the War Department refused to appoint him because he was not a minister of a Christian denomination.

Petitions and letters, from both Jews and Christians, were sent to members of Congress, and the Jewish press published articles on the subject. Fischel had influential supporters and was able to appeal directly to President Lincoln who agreed that, while he thought the exclusion of Jewish chaplains was unintentional, something should be done. Shortly thereafter, a congressman from Indiana introduced a resolution asking the Committee on Military Affairs to recommend changes to the law so as not to exclude ordained ministers of any religion. However, various Christian groups informed their congressmen that under no circumstances would they accept rabbis as military chaplains, even for Jewish regiments.

On January 8, 1862, Senator Henry Wilson of Massachusetts, chairman of the Military Committee, introduced a bill that removed the words “Christian denominations” from the bill about chaplains. There was a huge outcry, so a compromise was sought. The new act said that no one could be appointed chaplain who was not an ordained minister of “some religious denomination.”

This granted equality not only to Jews, but also to all religious minorities.

However, Arnold Fischel did not become the first American rabbi to serve as a chaplain in the armed services. An application was made for Fischel to serve as a hospital chaplain, but the surgeon general reported that there were so few Jewish patients a Jewish chaplain was unnecessary. Shortly after the petition was refused, Fischel returned to Holland. [from Harry Simonhoff, *Jewish Participants in the Civil War* (New York: ARCO Publishing Co., Inc., 1963)]

Ultimately, two Jewish chaplains served Union troops. Jacob Frankel became the first American rabbi to be appointed as a military (hospital) chaplain, and Reverend Ferdinand Leopold Sarner, who had been born in Posen, then part of Prussia, and served as rabbi of Congregation Brith Kodesh in Rochester, New York, became the first regimental chaplain, of the 54th New York Volunteer Infantry. The regiment included only a few Jews; however, the majority of its members were Germans, which is apparently why Sarner was chosen. He was injured at Gettysburg. The French-Jewish weekly, *Archives Israelite*, reported that he was wounded when his horse was “killed under him.”

### Grant's Order No. 11

Most of Grant's biographers say that this order was unlike Grant and that they do not believe him to have been antisemitic. However, even before issuing General Order No. 11, Grant had occasionally expressed antisemitic feelings. He had written to General Hurlbut, “The Israelites especially should be kept out.” And, to General Webster he wrote, “Give orders to all the conductors on the road that no Jews are to be permitted to travel on the railroad south from any point . . . they are such an intolerable nuisance that the department must be purged of them.”

One defense offered for Grant's action at the time was that one of his subordinates had actually issued the order and that Grant was trying to protect the officer. However, Grant had made the previous statement expressing similar concerns about the Jewish traders. Rabbi Bertram Korn, an expert on Jews in the Civil War, believes that Grant was the author of the order and that he did harbor latent antisemitic prejudices that were brought to the surface under the pressures of war.

General Order No. 11 was quickly revoked. The episode was widely discussed in the press at the time, and became an

important issue during the 1868 presidential campaign, when Grant was a candidate. During the campaign, he issued a statement in response to a letter by Adolph Moses that the order had been issued “without any reflection.”

Later, those who met Grant felt that he was not antisemitic and were confused by this event. He never again made similar comments, and when he was president he demonstrated significant concern for Jewish causes. Moreover, on the advice of his major supporter and liaison to the Jewish community, Simon Wolf, of the Board of Delegates of American Israelites, appointed a number of Jews to key diplomatic and other governmental posts. These included Benjamin Peixotto as Consul to Romania; Edward S. Solomon, who had served as a major in the Civil War, as Governor of the Washington Territory; and he offered the post of Secretary of the Treasury to banker Joseph Seligman, brother of Grant’s supporter, Jesse Seligman. Seligman declined the post.

### **After the War: Reconstruction**

After the Civil War, the South was in disarray. In the last year of the war, Union troops had used the destruction of private property as a strategy to weaken the resolve of civilians in the Confederacy. In addition, although Lincoln had freed the slaves through the Emancipation Proclamation in 1863, emancipation did not become a reality in the South until the war was over. The federal government wanted to reintegrate the Southern states into the Union, and there were strong differences of opinion about how to accomplish this.

Because Lincoln was assassinated less than a week after the war ended, the new President, Andrew Johnson, was faced with the task. He wanted to shift the power from the wealthy plantation owners to the small farmers and artisans by taking voting rights away from all Confederate officers, many of whom were from wealthy families, and confiscating their property. He appointed provisional governors for the Southern states, and under this leadership, most states approved the Thirteenth Amendment by the end of 1865, granting freedom to African Americans and officially ending slavery.

The Southern states, however, also passed laws to restrict the freedom of African Americans and elected former confederate officers to state offices, which led the Radical Republican Congress to push for stronger actions against the Southern states. Congress refused to allow Southern representatives to be seated, and despite

presidential vetoes, approved measures to protect the rights of African Americans. The Reconstruction Act of 1867 divided the South into five military districts and declared army authority supreme. In 1868, guarantees of equal rights for African Americans were consolidated in the newly ratified Fourteenth Amendment.

Johnson wanted a more moderate approach, but Congress impeached him in 1868. He was not, ultimately, removed from office—but survived by a one-vote margin in the Senate. His party, however, refused to renominate him in 1868, and instead chose war hero Ulysses S. Grant, who was elected.

All federal troops were withdrawn from the South in 1877, and Reconstruction ended. African Americans were no longer slaves, but because of limited opportunities, many were forced to become sharecroppers for their former masters. Thus, they continued to live in poverty and fear, and their right to vote was impeded by state laws, making them only slightly better off than before the war. Judah Benjamin, the highest-ranking Jew in the Confederacy, fled and avoided Reconstruction. Jefferson Davis served two years in prison and was released without facing prosecution.

## **UNIT 2, CHAPTER 4**

### **Emma Lazarus and the Statue of Liberty**

Emma Lazarus, the fourth child of Esther and Moses Lazarus, was born on July 22, 1849, and raised in New York and Newport, Rhode Island. Her father paid tutors to educate his children in literature and foreign languages, but not Judaism. The successful sugar refiner supported his daughter’s writing from an early age. When she was seventeen, he published “for private circulation” her *Poems and Translations: Written Between the Ages of Fourteen and Sixteen*, a collection of thirty original poems and translations of works by Heinrich Heine, Alexandre Dumas, and Victor Hugo.

Soon after the collection’s publication, Lazarus met Ralph Waldo Emerson, who became her mentor. The title poem of her book *Admetus and Other Poems*, published in 1871, is dedicated to him. Among its poems is “In the Jewish Synagogue at Newport,” possibly Lazarus’s first on a Jewish subject. It echoes Henry Wadsworth Longfellow’s, “The Jewish Cemetery at Newport” but ends on a more positive note: “. . . the sacred shrine is holy yet, With its lone



floor where reverent feet once trod. Take off your shoes as by the burning bush, Before the mystery of death and God.”

Lazarus published her only two works of fiction in the 1870s. Her novel, *Alide: An Episode of Goethe's Life*, is a love story based on Johann Wolfgang von Goethe's autobiographical writings, and her only short story, “The Eleventh Hour,” published in *Scribner's*, deals with American art. Throughout the 1870s, Lazarus published poems in many American magazines.

Lazarus, while loyal to Jews and Judaism, explained in 1877 that “my religious convictions . . . and the circumstances of my life have led me somewhat apart from my people.” Learning of the pogroms in Russia had a dramatic effect on her, however. She began working for the Hebrew Emigrant Aid Society, meeting immigrants on Wards Island, reading Jewish literature, and studying Hebrew. In 1882, after *The Century Magazine* published a defense of the pogroms, blaming the Jews, she responded with her own article called “Russian Christianity Versus Modern Judaism.”

That same year, Lazarus published *Songs of a Semite*, a volume of her original Jewish poetry as well as translations of the medieval Hebrew poets Solomon Ibn Gabirol, Judah ha-Levi, and Moses Ibn Ezra. Probably the most famous poem in this collection was her “Banner of the Jew”:

Wake, Israel, wake! Recall today  
The glorious Maccabean rage,  
The sire heroic, hoary-gray  
His five-fold lion lineage:  
The Wise, the elect, the Help-of-God,  
The Burst-of-Spring, the Avenging Rod . . .  
O deem not the dead that martial fire.  
Say not the mystic flame is Spent!  
With Moses' law and David's lyre,  
Your ancient strength remains unbent.  
Let but an Ezra rise anew,  
To lift the Banner of the Jew!

In the early 1880s, Lazarus became a regular contributor to a weekly magazine entitled the *American Hebrew*. In 1882 and 1883, the magazine published a series of fifteen letters by Lazarus, called “An Epistle to the Hebrews,” in which she exhorted assimilated American Jews to recognize both their privileged status and their vulnerability, called on Eastern European Jews to immigrate to Palestine and discussed Zionist ideas. In a later essay on “The Jewish Problem,” published in *The Century*, she took

a particularly Zionist position, arguing that the Jews need to be “consolidated as a nation.”

In 1883, the same year that she wrote “The New Colossus,” Lazarus traveled to Europe for the first time. After her father died in 1885, she went abroad again, remaining for two years. She returned very ill and died of Hodgkin's disease two months later, on November 19, 1887. Her sisters published *The Poems of Emma Lazarus* in two volumes in 1888.

After “The New Colossus” was auctioned off to raise money for the pedestal of the Statue of Liberty, it was published in a souvenir portfolio by the organizer of the Pedestal Art Loan Exhibition. A New York artist, Georgiana Schuyler, found the portfolio in a bookstore in 1903. She had Lazarus's poem engraved in bronze and mounted inside the statue. The plaque was moved to its present site, at the entrance to the statue, in 1945. A section of the poem is also inscribed in marble at the entrance to the International Arrivals Building at Kennedy International Airport in New York City. [Paula Hyman and Deborah Dash Moore, eds., *Jewish Women in America* (New York: Routledge, 1997.)]

### **Ellis Island**

From 1892 to 1924, this island in Upper New York Bay was the main entry point for immigrants to the United States. It replaced Castle Garden, built as a fort at the tip of Manhattan in 1808 and used to receive immigrants from 1855 to 1890. Ellis Island was established in New Jersey's waters but is under New York's jurisdiction. It handled about 4,000 immigrants a day, checking them for diseases such as tuberculosis (known as the Jewish disease), “dull wittedness,” eye and scalp problems, and contagious diseases. “Suspicious” people were isolated and received more intense physical exams. On its busiest day, April 17, 1907, Ellis Island processed 11,745 immigrants. More than 22 million people entered the United States through Ellis Island from 1892 to 1924. It is now part of the Statue of Liberty National Monument.

### **The Pale of Settlement**

The Pale was established by Catherine the Great in 1791, thus confining Russian Jews to western Russia and eastern Poland—a region that included parts of present-day Latvia, Lithuania, Ukraine, and Belarus. Jews then formed Russia's middle class, and the Russian monarchy attempted to control the dramatic changes the country was

undergoing by limiting the influence of the Jews. More than 90% of the country's Jews were forced to live in the Pale, and even there they faced discrimination. Their tax rate was double that of the non-Jew; they were forbidden to lease land, run taverns, or receive more than a rudimentary education; and they were barred from certain cities without special residency permits.

The May Laws of 1882 expelled Jews from agricultural villages, restricting them to provincial towns, or *shtetlach*. By 1891, Jews were also expelled from such cities as St. Petersburg and Moscow. In the early 1880s and in several waves in the early 1900s, pogroms swept through the Pale and led to the mass exodus of Jews, with the majority of the immigrants settling in the United States. The Pale was abolished only after the overthrow of the czar in 1917.

### **The Russian Revolution**

In 1914, Russia joined World War I, allying itself with Britain, France, Belgium, Japan, and Italy against Germany, Austria-Hungary, Bulgaria, and Turkey. (The United States did not join the Allies until 1917.) The government attempted to arm its soldiers, but its means of production were inadequate. The army was thus ill equipped, and casualties were high. A famine in 1917 left soldiers hungry and civilians poorly fed. Czar Nicholas II ignored the unrest, and when soldiers were sent to crush workers' protests, they joined the protesters. On March 2, during the March Revolution, the czar was forced to abdicate.

A provisional regime took control with the goal of establishing a constitutional monarchy. The Bolshevik Party, led by Vladimir Ilich Lenin, began asserting authority. Although a minority when Lenin returned from exile in Switzerland in April 1917, the Bolsheviks seized power in October 1917, leading to two years of civil war and the establishment of the Communist-controlled Union of Soviet Socialist Republics, with Lenin as its first leader.

### **Sephardic Jews**

The Sephardic communities of Turkey, Greece, and the Balkans had been isolated from Western culture for centuries. Schools established by the Alliance Israelite Universelle provided poor children with an education and brought Western thinking to the Sephardic communities. At the same time, it motivated some students to look abroad for opportunities for social and economic advancement. Although some Sephardic immigrants settled in Europe, Palestine, Africa, and South America, most came to the United States.

At first, the immigrants were mostly young men; they found jobs and sent money back to their families. Eventually, however, they also sent money for transportation to the United States. Nonetheless, between 1890 and 1907, the U.S. commissioner general of immigration recorded the arrival of only 2,738 Sephardic immigrants. After a revolution in Turkey in 1908, many more Jews chose to leave, especially young men of draft age who could not afford to pay the bribes that were necessary to avoid induction into the army. In addition, Sephardic Jews were becoming eager to escape the other wars and natural disasters that were rendering their communities severely impoverished. They had heard that in the United States jobs were plentiful; public schools accepted girls as well as boys; electricity, transportation, and various machines made daily life more pleasant; and women were paid for work outside the home. It is estimated that 10,000 Sephardic Jews entered the United States between 1908 and 1914 and an additional 10,000 arrived between 1920 and 1924.

Lacking the extensive immigrant network of their Ashkenazic counterparts, the Sephardic immigrants experienced particular difficulties at Ellis Island. Some were detained for weeks, and a few were returned to their homelands. Moise Gadol, a Bulgarian immigrant, alleviated the difficulties somewhat by translating U.S. immigration laws into Judeo-Spanish so that immigrants could better know what to expect on arriving in the United States.

Gadol persuaded HIAS to establish the Oriental Bureau, and he served as the bureau's first secretary and only staff member. At the same time, he was publishing a weekly Judeo-Spanish newsletter, *La America*. Initially he accepted no pay for his HIAS work. The Oriental Bureau eventually paid him \$500 annually, but he had invested his own funds in the newspaper and was in dire financial straits. He recommended Jack Farhi, another Bulgarian immigrant, to succeed him at the Oriental Bureau. Gadol wanted HIAS to have one Sephardic Jew at Ellis Island and another at the bureau's office, but the organization could not afford the expense and closed the Bureau. Although HIAS tried to assist the Sephardic immigrants, the staff was not prepared linguistically or culturally to provide the appropriate services. The Oriental Bureau was reopened, therefore, in 1916.

The Industrial Removal Office of B'nai B'rith, which was supported by the Baron de Hirsch Fund, also became involved with the Sephardic immigrants. Its purpose was

to move Jewish immigrants away from New York City in order to avoid antisemitism and provide them with greater opportunities in smaller, less crowded communities. In 1907, groups of Sephardim were sent to Cincinnati, Toledo, Columbus, and Cleveland, Ohio; Gary, Indiana; and Seattle. In 1912, at the urging of Sephardic leaders who realized the necessity of employing someone who spoke Sephardic languages, Albert Amateau was appointed special assistant. The National Origins Immigration Act of 1924 almost completely eliminated the possibility of further Sephardic immigration.

### **The *Hafetz Hayim*:**

#### **Rabbi Yisrael Meir ha-Kohen**

Rabbi Yisrael Meir ha-Kohen, born in Poland in 1838, was one of the leading scholars of Jewish laws and ethics. He is known especially for teaching on the Jewish laws against *lashon bara* (gossip). His first book on the subject, published in 1873, *Hafetz Hayim*, took its name from Psalm 34: 13–14: “Who is the man that desires life [*Hafetz Hayim*] . . . Keep your tongue from evil.” He became known by the title of that book and published two more books on the topic. Another of his books, *Nidchei Yisrael (The Scattered of Israel)* was aimed at Jews who moved to places, especially America, where few Jews observed all the rituals, laws, and traditions of Judaism. The *Hafetz Hayim* lived in Poland his entire life. (Based on the Jewish Virtual Library: [www.us-israel.org](http://www.us-israel.org))

#### **Sholem Aleichem**

The great writer Sholem Aleichem was born Sholem Rabinowitz in Ukraine in 1859. His early education was in a traditional heder, a Bible school for Jewish children. But after his father, a wealthy merchant, suffered a business failure, the family moved, and Rabinowitz studied in a Russian gymnasium, a secondary school that prepares students for a university education. Upon graduation in 1876, he found a job as a tutor. He then dedicated himself to writing, first in Hebrew and then in Yiddish. One of his first stories appeared in a Yiddish newspaper under the pseudonym Sholem Aleichem, Hebrew for “Peace Be with You.” He said that he used a pen name to conceal his identity from his father and other relatives, who loved Hebrew but believed Yiddish was a clumsy language not fit for literature. He wrote stories, novels, and plays in Yiddish and was best known for his humorous tales of life in the small towns of rural Russia, which were modeled after Voronkov, the town in which his family lived when he was a boy.

Following a pogrom in 1905, Sholem Aleichem immigrated to the United States. He became a member of the Educational Alliance on the Lower East Side. The story is told that upon appearing there with Mark Twain, he was introduced as “the Jewish Mark Twain.” Twain is said to have replied, “I am told that I am the American Sholem Aleichem.” Two of Sholem Aleichem’s best-known works about life in the *shtetl* are *Menahem Mendel of Yehupetz* and *Tevye der Milkbik*, the latter of which became the basis for the famous musical, *Fiddler on the Roof*. He also published two volumes of children’s stories, *Mayses far Yidishe Kinder (Stories for Jewish Children)*. He died in 1916 and is buried in Cypress Hills Cemetery in Brooklyn.

#### **Emma Goldman**

Born in Kovno, Lithuania in 1869 to a traditionally religious family, Emma Goldman desired more education than her family would allow a girl to obtain. Influenced by Russian anarchist writers, she rebelled against her family and immigrated to the United States in 1886, settling in Rochester, New York. There she worked in the garment industry under horrendous conditions and married Jacob Kersner. Enraged by the hanging of seven anarchists who had been convicted on flimsy evidence of the bombing of Chicago’s Haymarket Square, Goldman committed herself to anarchism, the radical antigovernment movement. In 1889, she divorced Kersner and moved to the Lower East Side of New York.

Goldman became known for her speeches and articles in the anarchist newspaper, *Freiheit*. She met Alexander Berkman, a fellow anarchist, and they began a relationship that included an unsuccessful assassination attempt on the life of Henry Clay Frick, chairman of the Carnegie Steel Company, whom the two saw as an enemy of the working class. Berkman was sentenced to life in prison, and a year later “Red Emma,” as Goldman had become known, was imprisoned for a year for violating laws that prohibited anarchist speech. Upon her release, she traveled around the country making speeches and organizing anarchist groups. She also began to lecture on women’s rights and birth control.

Berkman was released from prison after nearly fourteen years. After the United States entered World War I, he and Goldman began speaking out against the war and conscription into the armed forces. They were jailed again, and in 1919 the United States deported them to Russia. In two years of touring the country, they became

disillusioned with the Soviet government's oppression and antisemitism. They left, and Goldman, a woman without a country, lived in Spain and France before finding a home in England. She married an elderly anarchist friend, who was a British citizen, in order "to obtain British citizenship and the right to travel and speak more freely."

Before she died, in 1940 in Toronto, Goldman had come to see that, with the rise of Hitler, there was a danger of the Jews being wiped out. She wrote that, "I have worked for the rights of Jews and [against] every attempt to hinder their life and development." She had come to believe that the Jews needed a place of their own somewhere in the world.

### **Hebrew Immigrant Aid Society (HIAS)**

The Hebrew Immigrant Aid Society merged with the Hebrew Sheltering House Association in 1909, and by 1914, had branches in Baltimore, Philadelphia, Boston, and Washington, D.C. With the start of World War I, over 138,000 Jews came to the United States from Eastern Europe. However, subsequent restrictions on immigration severely limited HIAS's efforts, as well as the number of Jews allowed into the country.

In 1921, HIAS turned the former Astor Library on Lafayette Street in Manhattan into its headquarters, with a kosher kitchen, a small synagogue, classrooms, a playground, and offices.

Only a small percentage of European Jews were rescued during World War II partly due to the National Origins Quota of 1924. HIAS, however, provided immigration and refugee services to those who were admitted to the United States. After the war, HIAS led the effort to evacuate the Displaced Persons camps, resettling refugees in 330 American communities as well as in communities in Canada, Australia, and South America.

In 1956, HIAS rescued Jews fleeing the Soviet invasion of Hungary and evacuated the Jews of Egypt after their expulsion during the Sinai Campaign. HIAS rescued the Jews of Cuba after the revolution there in 1959 and the Jews of Algeria and Libya in the early 1960s. In 1965, HIAS played a key role in the passage of immigration legislation that replaced the restrictive quota system. The organization helped the Jews of Czechoslovakia and Poland in 1968, and from the early 1970s into the late 1980s it worked with the Jews of the Soviet Union. HIAS helped evacuate the Jews of Ethiopia beginning in 1977, and the

Jews of Iran after the overthrow of the shah in 1979. HIAS continues to help Jewish and non-Jewish refugees from all over the world. (Information from HIAS website; [www.hias.org](http://www.hias.org))

### **Jacob Henry Schiff**

Jacob Schiff was born in Germany in 1847 to a well-known rabbinical family that could trace its ancestry to the fourteenth century. He received both a religious and a secular education, before immigrating to the United States in 1865. He began working as a clerk with a brokerage firm and within two years had opened his own office. After marrying the daughter of Solomon Loeb, the head of a prominent international banking firm, he was invited to join the company. Schiff was named head of the firm in 1885.

Schiff's talent and financial acumen allowed him to make significant contributions to American enterprise. He helped finance the development of Westinghouse Electric, U.S. Rubber, Armour, and American Telephone and Telegraph, and contributed significantly to the consolidation and expansion of the nation's railroad system, thus helping to open the West to settlement. He floated loans for the U.S. government as well as for foreign governments. During the Russo-Japanese War, he floated a large loan for Japan, his way of opposing the czar's antisemitic policies. He refused to extend loans to Russia, and in 1911, during the administration of President William Howard Taft, he headed a successful effort to dissolve a commercial treaty between the United States and Russia in protest of Russia's discrimination against Jews.

A prominent "uptowner," Schiff was a major philanthropist known for his active involvement in both Jewish and secular organizations. He helped in the establishment of the Jewish Theological Seminary and the development of the Hebrew Union College, and supported Montefiore Home and Hospital and Lillian Wald's Henry Street Settlement House. He gave financial support to the Jewish Publication Society, Barnard College, the American Red Cross, the Semitic Museum at Harvard University, the Jewish Division of the New York Public Library, the American Jewish Committee, and the Jewish Welfare Board. In many cases, he not only gave money but also committed time and energy, serving on the boards of directors of the organizations. He donated one of the world's great collections of Hebraic books and documents

to the Library of Congress and later enlarged his original gift of 20,000 volumes with 10,000 more. Schiff died in 1920 in New York City.

### **National Council of Jewish Women**

Through the National Council of Jewish Women, an organization founded in 1893, women of the already acculturated German Jewish community assumed responsibility for the newly arrived Eastern European immigrant women and children, especially those who arrived without a husband or father. The organization's Immigrant Aid Department focused on women because other Jewish organizations ignored their needs.

In 1904, it arranged for a Yiddish speaker to work at Ellis Island. In addition to serving as an interpreter, the Council worker interceded on behalf of female Jewish immigrants when their responses to the questions of immigrant officials were unintelligible, explaining cultural differences to the officials and thus preventing them from declaring the women "feble-minded" (and therefore unacceptable as immigrants). Council workers also searched for lost funds that had been sent to the women, wrote letters to try to locate relatives, and found residences to stay for women with no relatives to take them in. They also tried to ease the children's confusion and anxieties.

After the women were settled, a Council worker made home visits to ensure their successful adjustment to American life and to introduce them to the Council's services, which included vocational training, English classes, social clubs, and medical help. [based on Charlotte Baum, Paula Hyman, and Sonya Michel, *The Jewish Woman in America* (New York: Dial Press, 1976)]

### **The Quota Act of 1921 and the National Origins Immigration (Johnson-Reed) Act of 1924**

In 1921, Congress passed the Quota Act, limiting the total number of immigrants to the United States to approximately 350,000 per year and restricting the number of immigrants from any country to 3% of the number of immigrants from that country in 1910. In 1924, that National Origins Quota limited the total to 164,667 and the number of immigrants from any country to 2 percent of the 1890 figures.

The 1924 act was an attempt to restore the ethnic makeup of the United States to what it supposedly had been before the Great Migration. Over the next decade, an average of only 8,000 Jews were annually admitted into

the United States, a small fraction of the number admitted during the peak years of immigration.

### **Louis Marshall**

Louis Marshall, the son of German-Jewish immigrants, was born in Syracuse, New York, in 1856. He became a partner in a law firm in 1894 and was soon the chief spokesman for the German-Jewish community in the United States and abroad. He served as president of Temple Emanu-El in New York City and as chairman of the board of directors of the Jewish Theological Seminary. From 1912 to 1929, he was president of the American Jewish Committee.

Marshall believed in civil rights and was a champion of other minorities. He was active in the National Association for the Advancement of Colored People (NAACP) and fought many legal battles on behalf of African Americans.

During World War I, he served as president of the American Jewish Relief Committee and helped organize the American Jewish Joint Distribution Committee. As a member of the Jewish delegation to the Paris Peace Conference in 1919, Marshall played a key role by supporting national minority rights for the Jews of the East European states.

Specializing in corporate and constitutional law, Marshall argued many cases before the Supreme Court that were of major constitutional significance. Although he never sought public office, he was a leading supporter of the Republican Party, participated in local and national politics, and was at one time considered for appointment to the Supreme Court. (Based on Gates to Jewish Heritage; [www.jewishgates.com](http://www.jewishgates.com))

### **American Jewish Committee (AJC)**

In reaction to the pogroms and continual expulsion of Jews from Russian cities in the late 1800s and early 1900s, individual Jews appealed to President Theodore Roosevelt to intercede. When few tangible results ensued, leaders of the American Jewish community considered establishing a national organization that would awaken American Jews to religious, racial, and ethnic persecution throughout the United States and the world. Among these distinguished business and community leaders were Jacob Schiff, Louis Marshall, Cyrus Adler, and Oscar Straus. They met informally each month at the Harmonie Club in New York to discuss their plan.

Thirty-nine leaders of the American Jewish community met in February 1906. They debated the question of whether another Jewish organization was needed, and if it was, how its members would be chosen. They concluded that the American Jewish Committee should be established with an executive board of fifteen and an additional thirty-five members would then be chosen by the board. Mayer Sulzberger, a Philadelphia judge, was chosen to be the organization's first president. The group's goal was to "prevent infringement of the civil and religious rights of Jews, and to alleviate the consequences of persecution."

The committee's first priority was helping Jews in Russia, a frustrating task because even the U.S. government had been unable to persuade Russia to change its policy. One of AJC's first important battles involved the renewal of the Treaty of Commerce and Navigation of 1832. The treaty promised that all U.S. citizens would retain their rights when visiting Russia, a commitment that the Russians did not honor when American Jews were concerned. The AJC wanted the U.S. government to refuse to renew the treaty when it expired in 1913 if Russia continued to refuse to change its policy. When the AJC leadership realized that the U.S. government would not exert further pressure on the Russian government, they successfully fought to block the treaty's renewal.

Early in its history, the committee also played a key role in the creation of the American Jewish Joint Distribution Committee, which was established to rescue Jewish victims of World War I; endorsed the Balfour Declaration; launched a campaign in New York State to end discrimination against African Americans in public accommodations, the result of which was a state law that served as a model for similar legislation in other states; and published the *American Jewish Year Book*, a reference work on Jewish life around the world.

## UNIT 2, CHAPTER 5

### Minnie Low

Minnie Low organized boys' and girls' clubs in Chicago and, in particular, worked with teenage girls. She also organized a neighborhood Woman's Loan Association that would provide loans rather than charity, fulfilling her commitment to help the poor become self-sufficient while preserving their dignity. She organized the National Council of Jewish Women's Bureau of Personal Service in Chicago to help immigrants in that city find housing,

medical care, legal assistance, and loans and to provide services to children, people with disabilities, and the elderly. She was elected president of the National Conference of Jewish Charities in 1914 and was involved in a variety of other social organizations, many of which she founded.

### The Educational Alliance

The Educational Alliance was started as the Hebrew Institute and renamed in 1883. It occupied a large building on the corner of Jefferson Street and East Broadway on New York City's Lower East Side where adults and children enjoyed the library, gymnasium, classrooms, and roof garden. The Alliance's charter stated that it would offer programs "of an Americanizing, educational, social, and humanizing character." At first, that meant that Yiddish, the language of the Eastern European Jews, was not acceptable, as it was considered an inferior form of German. English was the organization's official language. Later, however, in response to the needs of the immigrants, programs in Yiddish on a variety of topics were presented along with programs in English.

Jewish communities in Philadelphia, Baltimore, Chicago, Saint Louis, Cleveland, Detroit, Des Moines, Denver, and Portland, Oregon had similar institutions that taught vocational and manual arts. Some programs even served as models for adult education programs in the secular community.

### The Kosher Meat Boycott

The rise in the retail price of kosher meat in May 1902 can be traced to the control of wealthy industrialists over the market for beef, steel, and oil, causing prices of these items to rise dramatically. Although small kosher butchers in New York refused to sell meat for a week, their boycott failed to bring wholesale prices down.

Jewish women on the Lower East Side called for a strike. Two women in particular, Fanny Levy, whose husband was a union member, and Sarah Edelson, a restaurant owner, persuaded other women not to buy kosher beef. On May 15, some 20,000 women broke into kosher butcher shops and threw the meat into the streets. They confiscated meat from other women, destroyed it, and roamed the streets to keep women from purchasing kosher meat.

The strike was strongly supported by the Jewish press, but *The New York Times* reported on a "dangerous class . . . especially the women [who] are very ignorant [and] . . . mostly speak a foreign language." This was the era of

muckracking journalism, however, and some newspapers had been writing critically about the uncontrolled power of the industrial monopolies. Thus, the *Times* tempered its criticism of the boycott: “The disturbances on the crowded east side in this city might give the Beef Combine something to think about rather seriously. [The boycott] is the most violent and general manifestation of resentment toward . . . the Combine that has been made, and it is more noteworthy than anything of its kind that has ever happened in this country.”

The boycott spread to the Jewish communities of Brooklyn, Harlem, Boston, Philadelphia, and Newark, New Jersey. The Retail Butchers Association then refused to sell kosher beef in member shops, and the Orthodox rabbis approved the boycott. Finally, the wholesale price of kosher beef was lowered so that the retailers could make a profit.

The Jewish women who participated in the boycott, many of them not yet citizens, had embraced the strategies of the budding labor and women’s suffrage movements. Their example inspired other neighborhood-based actions such as rent strikes and food boycotts. Many younger women who observed the event would become instrumental in the labor movement. (from the Jewish Virtual Library; [www.us-israel.org/](http://www.us-israel.org/))

### **Free Loan Associations**

The Talmud teaches that to help a person help himself or herself is the greatest good. Therefore, the rabbis’ highest praise was for the person who provided an interest-free loan to a needy individual. Although the expectation was that such a loan would be repaid, the rabbis ruled that when the recipient remained impoverished and unable to pay, the creditor should not attempt to collect the payment. In fact, Judah the Hasid, a great rabbi of the thirteenth century, commented that “if you have lent money to a poor man who is unable to repay it, when you see him approach, turn quickly away, lest he think that you are about to ask him for money.” This attitude has made the free loan association an important part of every Jewish community since Talmudic times.

In the United States, needy immigrant families besieged public and private charities; Jewish immigrants were supported by charitable funds as well, but tended to rely more heavily on the free loan associations. Social workers who explored the phenomenon discovered that the Jewish free loan societies, founded by the immigrants

themselves, gave assistance in the traditional, dignified way to *landsleit* (people from the same hometown in the Old Country). While the free loan associations expected to be repaid, they did not charge interest. On the Lower East Side, there were hundreds of these societies.

Today a few free loan associations are still in operation, and Jewish philanthropic organizations provide free loan services to those in need.

### **Boris Thomashefsky**

Born in 1868 near Kiev, in Russia, Boris Thomashefsky arrived in the United States at the age of twelve, took a job in a cigar factory, and sang at the Henry Street Synagogue on the Lower East Side. He soon persuaded Frank Wolf, a trustee of the synagogue and a tavern owner, to bring to New York from London a Yiddish theater group he had heard about. On the actors’ arrival, Wolf rented a hall and produced playwright Abraham Goldfaden’s *Koldunya* (*The Witch*). Thomashefsky’s grandson, the conductor Michael Tilson Thomas, reports that the performance was a success, although “uptown” Jews tried to sabotage it because they believed Yiddish theater was undignified. They bought tickets but did not use them, tried to bribe other ticket holders not to attend, and paid the female lead to develop a sore throat at the last minute. Thomashefsky, however, dressed as a woman and “gave the first performance of Yiddish theater in America.”

At age thirteen, Thomashefsky persuaded Wolf to make him producer and director of the company, which was traveling the country. In Baltimore, fourteen-year-old Bessie Baumfeld-Kaufman attended a performance and went backstage to meet the female lead—who turned out to be Thomashefsky. She soon ran away from home to join the company and marry Thomashefsky.

The Thomashefskys were among the most famous actors in Yiddish theater. They brought a wide variety of roles to the stage, including a Jewish version of *Uncle Tom’s Cabin* and an adaptation of Hamlet called *Der Yeshiva Bokber* (*The Yeshiva Student*). Thomashefsky managed several theaters in Chicago and then returned to New York, where he formed a theater company with the actor Jacob Adler.

Always popular with the masses, Thomashefsky led a Hollywood-style life. He made and lost several fortunes and in his later years he worked in East Side nightclubs. He died in New York in 1939.

### **Jacob Adler and Jacob Gordin**

A sophisticated level of Yiddish theater came to the United States in the 1890s, and the arrival of the playwright Jacob Gordin was a major impetus. Gordin had held many jobs in Russia, working variously as an actor, farmer, and journalist. On his arrival in the United States, he tried setting up agricultural colonies but then began producing sketches for a Yiddish newspaper. One of his works was transformed into a play for a Yiddish troupe of actors at the Thalia Theater in New York City. In the audience was the actor and director Jacob Adler, a native of Odessa, Russia, who dreamed of improving the quality of Yiddish theater and urged Gordin to write a play for his Independent Yiddish Artists Company.

Gordin soon wrote *Siberia*, the story of a Jew apprehended by the police after escaping from exile in Siberia, and Adler's company received rave reviews for the production. Performances of *Siberia* changed the status of Yiddish theater, enabling it to win acknowledgment as a legitimate art form.

The first performance of Gordin's *Jewish King Lear* created an even bigger sensation. The play is set in twentieth-century Russia, and Lear is not a king but a Jewish merchant. The play opens with a Purim feast, and with Adler's performance as Lear, it won widespread acclaim. For more than thirty years, Adler kept the role in his repertoire.

Gordin ultimately wrote more than seventy plays and influenced other Yiddish playwrights, among them Abraham Reisen, Peretz Hirschbein, Sholem Asch, and David Pinski.

### **Abraham Cahan**

Born in 1860 in Vilna, Lithuania, Cahan immigrated to the United States in 1882. A socialist, he fled Russia after the assassination of Alexander II. Settling on the Lower East Side, he quickly became fluent in English and within a year had sold his first article about Jewish life to the *New York Sun*. He was soon contributing articles to major publications, including *The Atlantic Monthly*, *The Century*, *Harper's*, and *Scribner's*, as well as the *Sun*. He wrote about life on the Lower East Side in *The Rise of David Levinsky*, a work that is considered one of the best American immigrant novels.

Cahan became editor of the *Forverts* (*Forward*) in 1902. This Yiddish newspaper became a major force in the education of Eastern European immigrants in American

ways and in the labor movement. Cahan believed that the newspaper should "interest itself in the things that the masses are interested in when they aren't preoccupied with the daily struggle for bread." To that end, he wrote about the struggles faced by the immigrants who were trying to combine Old World customs with their New World life. When once chastised by his socialist friends for an editorial in which he suggested that mothers keep their children supplied with clean handkerchiefs, he replied, "It is as important to teach the reader to carry a handkerchief in his pocket as it is to teach him to carry a union card. And it's as important to respect the opinions of others as it is to have opinions of one's own."

One of the most famous features of the paper was "Bintel Brief" ("Bundle of Letters"), in which Cahan and other *Forverts* editors replied to readers' queries, dispensing advice on problems of daily life and adjustment to America. (based on the Jewish Virtual Library; [www.us-israel.org](http://www.us-israel.org))

## **UNIT 2, CHAPTER 6**

### **The Jewish Labor Movement**

Initially, labor leaders in the United States faced many challenges in their attempt to organize Jewish workers. The arrival of so many immigrants who would willingly and uncomplainingly work long hours for little pay, reduced the wages of other workers. Moreover, garment shops were often isolated from one another and much of the work was seasonal. The immigrants were preoccupied with meeting daily living expenses. Those who had been in the United States longer were saving to become contractors, and parents put in long hours so that their sons could go to college and their daughters could marry into the middle class. Eventually, however, many immigrants did join unions and contributed significantly to the developing labor movement in the United States.

The unions met the social as well as the economic needs of the immigrants, serving functions that had previously been served by a synagogue. The Jewish-led unions were highly ideological, and some of the community's best leaders came from their ranks. The ILGWU and Amalgamated Clothing Workers Union, in particular, pioneered in social welfare programs, organizing pensions, unemployment insurance, health insurance, low-rent housing cooperatives, and credit unions.



Jewish labor leaders believed strongly in political activism. A number of them, especially those of the ILGWU, played key roles in creating the American Labor Party in 1936. The party allowed them to make their vote count as a labor vote. And because the union endorsed Franklin D. Roosevelt in his third presidential campaign, socialist members could vote for him without feeling that they had betrayed socialism. This brought previously socialist Jews into the Democratic Party. Despite the many achievements of the Jewish labor movement, it was a relatively short-lived phenomenon.

### **Samuel Gompers**

Samuel Gompers began his union career in the Cigarmakers Union, having been apprenticed to a cigar maker in his native London. In 1877, the union's strike collapsed due to a lack of money and a lack of discipline among the members. Having learned from the failure, Gompers reorganized the workers, raising dues to build a strike fund; establishing sickness, accident, and unemployment benefits; and putting national officers in charge of local officers.

The Federation of Organized Trades and Labor Unions of the United States and Canada was formed in 1881. Gompers chaired its Constitutional Committee. In 1886, the union was reorganized as the American Federation of Labor with Gompers as its first elected president. He also served as vice president of the National Civic Federation, which promoted stable labor relations through collective bargaining and personal contact between labor leaders and factory owners.

During World War I, Gompers supported President Woodrow Wilson and organized the War Committee on Labor, which included representatives of both labor and business. After the war, Wilson appointed him a member of the Commission on International Labor Legislation at the Paris Peace Conference in order to sustain the progress workers had made during the war. Gompers also served as editor of the AFL's official journal, contributing many articles on labor. He was reelected president of the organization at the 1924 convention, but died later that year, at the age of seventy-four. (based on Seymour "Sy" Brody, *Jewish Heroes and Heroines of America: 150 True Stories of American Jewish Heroism* (Hollywood, Fla.: Lifetime Books, 1996))

### **David Dubinsky**

Born in Poland in 1892, David Dubinsky was exiled to Siberia for union activity. He escaped and fled to the United States in 1911. In New York, he became a cloak-maker and joined the ILGWU. He became president of that organization in 1932 and led it until his retirement, in 1966. He also served as a vice president of the AFL, but persuaded his union to affiliate instead with the Congress of Industrial Organizations (CIO), a new and highly successful group within the AFL. When the AFL suspended the CIO unions in 1936, Dubinsky resigned from the older organization. Nonetheless, he opposed making the CIO independent on a permanent basis and resigned from that organization two years later. The ILGWU was thus independent until it reaffiliated with the AFL in 1940. In 1945, Dubinsky again served as a vice president and member of the executive council of the AFL, retaining those positions after the organization's merger with the CIO in 1955. During his career, he worked to rid unions of corrupt leaders and was instrumental in the AFL-CIO's adoption of antiracketeering codes in 1957.

Dubinsky was a founder of the American Labor party, but when the left-wing (pro-Communist) faction won control after a contentious internal struggle, he resigned and helped organize the Liberal Party. (based on [www.infoplease.com](http://www.infoplease.com))

### **Rose Schneiderman**

Rose Schneiderman was born in Poland in 1882 to parents who believed strongly in education and they sent their daughter to school starting at age four. The family immigrated to New York in 1890. Two years later, Schneiderman's father died, and her mother began working at a variety of jobs. At age thirteen, Schneiderman was forced to leave school in order to help support the family. After working for three years as a salesclerk, she asked a friend to train her as a cap-maker. She made better money, but soon became frustrated with policies that gave men the best jobs and the highest pay.

In 1903, Schneiderman organized her shop for the United Cloth Hat and Cap Makers' Union. The union leaders initially doubted that a young woman could possess the ability to organize a shop. Her skill at organizing and speaking publicly became evident quickly, however. She soon became the first woman elected to a national office in a U.S. labor union. Shortly thereafter, she became the chief organizer for the Women's Trade Union League. Her work

helped set the stage for the Uprising of the 20,000 in 1909–1910, the largest strike by American women workers up to that time.

Schneiderman’s eloquence is evident in her 1911 comment that, “the woman worker needs bread, but she needs roses, too.” By bread, she meant the basic human rights to which all workers are entitled. By roses, she meant such things as schools, recreational facilities, and professional networks. An ardent suffragist, she was concerned as well with nonprofit housing for workers, improved neighborhood schools, and state-funded health and unemployment insurance for all Americans. Even her enemies recognized her speaking ability, calling the short redhead, the “Red Rose of Anarchy.”

On April 2, 1911, Schneiderman addressed a memorial meeting for the victims of the Triangle Shirtwaist Fire held at the Metropolitan Opera House. Her comments included these words:

“The life of men and women is so cheap and property is so sacred. There are so many of us for one job it matters little if 146 of us are burned to death. . . . Every time the workers come out in the only way they know to protest against conditions which are unbearable, the strong hand of the law is allowed to press down heavily upon us. Public officials have only words of warning to us—warning that we must be intensely peaceable . . . The strong hand of the law beats us back, when we rise, into the conditions that make life unbearable. . . . I know from my experience it is up to the working people to save themselves. The only way they can save themselves is by a strong working-class movement.” [from Leon Stein, ed., *Out of the Sweatshop: The Struggle for Industrial Democracy* (New York: Quadrangle/New York Times, 1977)]

Schneiderman was an organizer for the ILGWU. She was also involved in the Farm Labor Party running as the party’s candidate for the U.S. Senate in New York in 1920. She was president of the Women’s Trade Union League for more than thirty years and served as an adviser to national labor and government agencies. She was also an organizer for the National American Woman Suffrage Association. Throughout her life, she was involved with Jewish causes as well. She died in New York City, in 1972, having lived to the age of ninety. [from Paula E. Hyman and Deborah Dash Moore, eds., *Jewish Women in America: An Historical Encyclopedia, vol. II* (New York: Routledge, 1997)]

### **Pauline Newman**

Pauline Newman was born in Lithuania around 1890. Her father taught Talmud and she begged to be allowed to sit in on his classes. She had already learned to read and write Yiddish and Hebrew, but had not been able to persuade the rabbi to permit her to study religious texts. Her resentment at not being allowed the same privileges as boys in Jewish education and worship fueled her lifelong fight against sex discrimination.

In 1901, after Newman’s father died, her mother brought her three youngest daughters to New York. At nine, Newman began working in a hairbrush factory and at eleven she started work in the “kindergarten” at the Triangle Shirtwaist Factory, remaining there for seven years. At fifteen, she joined the Socialist Literary Society, where she learned theories that would become the foundation for the unions she would organize.

At sixteen, Newman led what was then the largest rent strike in New York history. Next, she began organizing the garment workers, helping to lead the way for the Uprising of the 20,000. She met with wealthy women, explaining the conditions that the workers faced and persuading some to join protests against the police’s brutal treatment of the strikers. In recognition of her work, she was appointed a general organizer for the ILGWU, becoming the first woman in that position. From 1911 to 1918, she toured the country organizing garment workers.

After the Triangle Shirtwaist Company fire, Newman accepted a position with the new Joint Board of Sanitary Control, established to improve factory safety standards. She gained the respect of many state legislators, who came to her for advice over the years. In 1924, she became the educational director of the ILGWU Union Health Center, the first comprehensive medical program created by a union for its members. She continued to work for the union in a variety of key roles for many years. Her writing, unusual for a woman of the time, chronicled the struggles of immigrant working women. She also maintained a connection to the Jewish socialism of her childhood.

Newman died in 1986, having made contributions as a labor organizer, legislative expert, writer, and mentor to younger women activists. [from Paula E. Hyman and Deborah Dash Moore, eds., *Jewish Women in America: An Historical Encyclopedia, vol. II* (New York: Routledge, 1997)]

### Clara Lemlich Shavelson

Clara Lemlich was born in 1886, in Ukraine, and as a young girl fought her parents for the right to learn to read and write Russian. By the time her family had immigrated to the United States, in 1905, and she had found work in the garment industry on the Lower East Side, she was a confirmed revolutionary. She began organizing women for the ILGWU and led a number of strikes between 1907 and 1909.

In 1909 Lemlich demanded to be allowed to address a strike meeting at the Great Hall at Cooper Union. In response to her call for a general strike, some 20,000 young female garment workers walked off their jobs. The Uprising of the 20,000 set off a wave of strikes that spread from city to city.

After her involvement in that strike, Lemlich was blacklisted from the New York garment shops and helped to found the Wage-Earners League for Woman Suffrage. However, she was eventually fired from her paid position with that group for refusing to soften her radical views to fit those of the organization's mostly middle-class suffragists.

After marrying and moving to Brooklyn, Clara Lemlich Shavelson began organizing women around such issues as housing, food, and public education. She was a leader of the kosher meat boycotts in 1917 and the rent-strike movement of 1919. She joined the Communist Party in 1926 and founded the United Council of Working-Class Housewives. She continued her activism for years, setting the stage for later movements to bring down the cost of food, rent, and utilities; prevent evictions; and spur the construction of public housing, schools, and parks.

After her husband died, Shavelson returned to the garment trade and the union movement. She served on the American Committee to Survey Trade Union Conditions in Europe in the 1940s, and spoke out against nuclear weapons. After a visit to the Soviet Union, the U.S. government revoked her passport.

Clara Lemlich Shavelson continued her activism even when, at the age of eighty-one, she moved into the Los Angeles Jewish Home for the Aged. She persuaded the home's administrators to honor the United Farm Workers' grape and lettuce boycott and helped the orderlies organize a union. She died there in 1982. [from Paula E. Hyman and Deborah Dash Moore, eds., *Jewish Women in America: An Historical Encyclopedia*, vol. II (New York: Routledge, 1997)]

### The "Labor Poets"

"Labor poets" who wrote for the Yiddish press eloquently described the plight of the workers. Lyrics such as Morris Winchevsky's "To the Masses in the Streets" and "Listen, Children, Something Is Stirring" were sung in the sweatshops and by workers' choruses. Morris Rosenfeld, the poet laureate of the Lower East Side, had moved from Poland with his family, settling in New York in 1886 where they worked in a sweatshop. He later edited a Yiddish newspaper, and although his poems were well-known among the immigrants, he earned little at the newspaper, and his work as a presser left him physically weak. A hand-printed pamphlet of his work was seen and translated by Leo Weiner, a Harvard University professor. The resulting book, *Songs from the Ghetto*, was well received, and Rosenfeld gave poetry readings around the country for the next nine years until a personal tragedy broke his spirit and put an end to his success. His poems spoke to and for the workers. [from Irving Howe and Kenneth Libo, *How We Lived: A Documentary History of Immigrant Jews in America, 1880–1930* (New York: R. Marek Publishers, 1979)]

## UNIT 3, CHAPTER 7

### Jewish Attachment to Zion

Jews have considered Zion their home from the time that God first spoke to Abraham saying, "Go . . . to the land that I will show you" (Genesis 12:1). When a famine forced Jacob to go to Egypt, he made his son Joseph promise to bury Jacob's bones in the Land of Israel (called Canaan then). And when the Babylonians exiled the Jews, the prophet Jeremiah bought a piece of land in Israel so that he would have a deed to pass on to future generations of Jews, showing that they owned a piece of their ancestral land.

When Jews pray, they face Jerusalem, and many Jewish prayers contain references to Zion and Jerusalem. For example, the Passover seder ends with the words "next year in Jerusalem," and Psalm 137, composed during the first Jewish exile in Babylonia in the sixth century BCE, contains these lines: "If I forget thee, O Jerusalem, let my right hand wither/Let my tongue cleave to the roof of my mouth."

Jews have always lived in the Land of Israel. From the Middle Ages on, Jewish communities around the world have sent money, later called the *chalukah*, to the small number of Jews in the Holy Land. Jews in colonial America also

supported the small Jewish communities in Palestine through messengers who collected and distributed the funds. In later periods, American Jewish philanthropists and organizations assumed these responsibilities. [from Joseph Telushkin, *Jewish Literacy: The Most Important Things to Know About the Jewish Religion, Its People, and Its History*, New York: William Morrow, 1991]

### **Mordecai Manuel Noah**

John Adams, the second president of the United States, had criticized the way in which the French philosopher Voltaire had represented Jews. Mordecai Noah, (1785–1851), a newspaper editor, politician, diplomat, and playwright, was aware of Adam’s views and, therefore, initiated a correspondence with him. He sent Adams a copy of a speech he had given in which he declared that the Jews could be free from oppression only when they had their own nation and could govern themselves. Adams responded that he wished that “your Nation may be admitted to all Privileges of Citizens in every Country of the World,” but he said nothing about a Jewish homeland.

In 1820, Noah wanted to buy Grand Island, which lies in the Niagara River between Buffalo, New York and Canada, in order to establish a settlement he called Ararat as a temporary “New Jerusalem” where European Jews could live until they were able to immigrate to Palestine. The title to this island was in dispute until 1822, when it was awarded to New York State. In 1824, the New York State legislature prepared to auction off the land, and Noah set out to find financial backing so that he could purchase it. When the sale took place in 1825, many investors were competing for the land. Samuel Leggett purchased 2,555 acres on the eastern shore of the island on Noah’s behalf.

After Noah’s plan for Ararat failed, Lewis F. Allen bought the land for its timber in 1833. It was incorporated as a town in 1852. All that is left of Ararat is the cornerstone which stands on a pedestal at the Grand Island Town Hall. [from Jonathan Sarna, *Jacksonian Jew: The Two Worlds of Mordecai Noah* (New York: Holmes and Meier, 1980)]

Noah also took a stand on the Damascus affair of 1840. In a speech at Congregation B’nai Jeshurun in New York City, he encouraged Jewish action, insisting that one could be a “good” American and a “good” Jew at the same time. The speech garnered significant public attention, and the community called on him to defend Jewish rights whenever they were threatened. Noah tried to strengthen

the Jewish community internally while making the point that the international community should defend the Jews when they were attacked.

### **Pogroms and the BILU**

The word pogrom, meaning “devastation” or “destruction,” refers specifically to attacks against Jews in Russia and Russian-controlled Poland. The Odessa pogrom occurred in 1871, and three waves of attacks followed in 1881–1884, 1903–1906, and 1917–1921. In 1881, more than half the Jews in the world lived under Russian rule. These violent attacks, which were often supported by the Russian government, caused many Jews to flee Eastern Europe, with most of them immigrating to the United States. The pogroms also caused a major surge in support for Zionism and motivated significant numbers of Eastern European Jews to immigrate to Palestine.

One of the Zionist groups founded by young Jews in Russia in the late nineteenth century was named BILU, from the verse in the book of Isaiah, “*Beit Ya’akov, l’ch v’neilchab*” (“O House of Jacob, come, let us walk [by the light of the Lord.]”). Only a small number of BILU’s members actually immigrated to Palestine. A group of fourteen settled there in the summer of 1882, and another group, including four women, immigrated two years later. They worked as laborers in villages and settlements.

### **The Dreyfus Affair**

Alfred Dreyfus (1859–1935), a Jewish captain in the French army, was accused of spying for Germany in 1894. It was quickly discovered that the charges were false, yet the French army and the government conspired to hide the evidence of his innocence. Dreyfus was tried, convicted, and imprisoned on Devil’s Island, a French penal colony off the coast of French Guiana, in South America.

Although France had been the first European country to grant Jews civil rights, the country had a deep tradition of antisemitism. The French novelist Emile Zola, a gentile, denounced the government’s actions in a famous newspaper article entitled “J’accuse.” For his public support of Dreyfus, Zola was convicted of libel, and he fled to England to avoid prison. Dreyfus was tried and convicted a second time in 1899, but he was pardoned by the president. The conviction was not legally overturned until 1906, however, at which time Dreyfus was reinstated into the army and given the Legion of Honor. He remained in France until his death.

### **Theodor Herzl**

Theodor Herzl (1860–1904), a Jewish journalist from Vienna, is considered the father of political Zionism. He was profoundly affected by the antisemitism he saw in Europe, especially during the Dreyfus affair, and in his diary he wrote about his views on “the Jewish problem.” In five days in 1896 he wrote a sixty-five page pamphlet which served as the outline for his book, *The Jewish State*. In the diary he wrote:

“I therefore state, clearly and emphatically, that I believe in the achievement of the idea, though I do not profess to have discovered the shape it may ultimately take. The world needs the Jewish State; therefore it will arise.

“The plan would seem mad enough if a single individual were to undertake it; but if many Jews simultaneously agree on it, it is entirely reasonable, and its achievement presents no difficulties worth mentioning. The idea depends only on the number of its adherents. Perhaps our ambitious young men, to whom every road of advancement is now closed, and for whom the Jewish State throws open a bright prospect of freedom, happiness, and honor—perhaps they will see to it that this idea is spread . . .

“The whole plan is essentially quite simple. . . . Let sovereignty be granted us over a portion of the globe adequate to meet our rightful national requirements and we will attend to the rest. . . . To create a new State is neither ridiculous nor impossible. Haven’t we witnessed the process in our own day . . . ?

“Therefore I believe that a wondrous breed of Jews will spring up from the earth. The Maccabees will rise again.

“Let me repeat once more my opening words: The Jews who will it shall achieve their State.”

### **Solomon Schechter**

Solomon Schechter was born in Romania, probably in 1847. After a traditional education in Talmud and rabbinic texts, he studied in Vienna, Berlin, and England, where he was a reader in rabbinics on the faculty of Cambridge University. He came to the United States in 1902 to lead the Jewish Theological Seminary, and he joined the Federation of American Zionists in 1905. He wrote the following statement on Zionism in 1906:

“Zionism is an ideal, and as such is indefinable. It is thus subject to various interpretations. . . . It may appear to one as the rebirth of national Jewish consciousness, to another as a religious revival, whilst to a third it may present itself as a path leading to the goal of Jewish

culture; and to a fourth it may take the form of the last and only solution of the Jewish problem. . . . That each of its representatives should emphasize the particular aspect most congenial to his way of thinking, and most suitable for his mode of action, is only natural. On one point, however, they all agree, namely, that it is not only desirable, but absolutely necessary, that Palestine, the land of our fathers, should be recovered with the purpose of forming a home for at least a portion of the Jews, who would lead there an independent national life.”

### **Henrietta Szold**

Henrietta Szold, the founder of Hadassah, was born in Baltimore in 1860. The daughter of a rabbi who had emigrated from Hungary, she received a Jewish education that was, at that time, usually reserved for boys. She learned English, German, French, and Hebrew, and taught Jewish subjects at her father’s synagogue and secular subjects at a girls’ school in Baltimore. She had begun writing for publication before graduating from high school and served as the Baltimore correspondent for the *New York Jewish Messenger*.

She began volunteering for the Jewish Publication Society, which had been established in Philadelphia in 1888, writing and editing books. In 1893, she accepted a full-time position as secretary-editor of the publication committee at JPS, a position she would hold until 1916. She edited the first *American Jewish Year Book* and helped compile the *Jewish Encyclopedia*.

She moved to New York to be with her mother after her father’s death, and joined a women’s Zionist group. She visited Palestine with her mother in 1909 and returned ready to involve her group in helping to provide much needed health care to Palestine. In 1912, she brought her group together with other Zionist women’s groups and they formed the Hadassah Chapter of the Daughters of Zion, which eventually became known as Hadassah. Szold was elected the first president and worked for the organization until 1926, organizing and raising funds. The small medical unit they funded eventually became the Hadassah Hospital. Szold moved to Palestine in 1920 to take charge of Hadassah programs there.

After Szold resigned from Hadassah in 1926, she became head of Health and Education for the World Zionist Organization (1927) and a member of the executive committee of the Vaad Leumi. At the age of seventy-three, she began a new project, directing the Youth

## UNIT 3, CHAPTER 8

Aliyah program which brought children from Nazi Europe to Palestine. She worked for this project until her death in Jerusalem in 1945. Rabbi Judah Magnes paid tribute to her saying, “If you wish to know what is meant by the ethics of Judaism, search within the conscience of Henrietta Szold.” [from “Biographies of Hadassah’s National Leaders,” [www.hadassah.org/archive/bio/hs.htm](http://www.hadassah.org/archive/bio/hs.htm)]

### Zionist Groups

Many Zionist organizations follow the ideals of various types of Zionism. Most of them began in Eastern Europe in the late nineteenth and early twentieth centuries. When Eastern European Jews immigrated to the United States, they established counterpart organizations.

*Hovevei Zion* (“Lovers of Zion”) was first established in 1881–1882 in Russia with the aim of furthering Jewish settlement—especially agricultural communities—in Palestine. Some groups within the movement gave financial assistance to poor Jews in Palestine, and others were interested in immigration. From the beginning, the *Hovevei Zion* groups in Russia wanted to form a legally recognized organization. The authorities demanded that they establish themselves as a charitable body, and in 1890 it was approved as the Society for the Support of Jewish Farmers and Artisans in Syria and *Eretz-Yisrael* and came to be known as the Odessa Committee. By 1892, there were 14,000 sympathizers in Russia. The movement emerged in the United States after its founding in Russia. After the establishment of the World Zionist Organization, most *Hovevei Zion* branches aligned with that organization.

*Mitzrabi* was a religious Zionist organization in Vilna, founded in 1902 by Rabbi Isaac Jacob Reines to encourage Zionism among Orthodox Jews. Its motto was “the Land of Israel for the people of Israel according to the Torah of Israel.”

*Poale Zion*, founded in Eastern Europe by Nachman Syrkin, consisted of labor Zionists who combined the concepts of Zionism with those of Socialism.

The World Zionist Organization, founded as the Zionist Organization by Theodor Herzl at the First Zionist Congress, in 1897, was renamed the World Zionist Organization (WZO) in 1960. Its goal was to establish a homeland for the Jewish people in Palestine, secured under public law. Membership was open to anyone who accepted that goal and bought the Zionist *shekel* as his or her dues. Since 1979, the WZO has concentrated on Jewish education and youth programming in the Diaspora.

### Zionist Youth Groups

In 1904, following the death of Theodor Herzl, three New York City yeshiva students—Abba Hillel Silver, his brother Max, and Israel Chipkin—formed the Herzl Zion Club in his honor, with the goal of disseminating “the Zionist ideal and the self-cultivation of Hebrew among the Jewish youth in this city.” Dues were five cents a week, with one penny going to the Jewish National Fund.

Other Zionist youth groups formed across the United States and in 1909 fifty delegates met at a conference in New York City, decided to consolidate, and called themselves Young Judea. It was the first Jewish youth movement founded in the United States, and for many years, it was the largest. Its goals were the support of Zionism; the encouragement of the physical, moral, and mental development of Jewish youth; and the promotion of Jewish culture and ideals. During World War I, twenty members joined the Jewish Legion, a regiment within the British army composed of Jewish volunteers whose goal was to fight for the liberation of Palestine from Ottoman rule. The organization formed a relationship with the *Tzofim* (Scouts) in Palestine in 1924.

### Stephen S. Wise

Rabbi Stephen S. Wise was born in Budapest, Hungary, in 1874 and immigrated to the United States as a toddler. From childhood, he was determined to follow his father’s example and become a rabbi. He graduated with honors from Columbia University and was ordained in 1893. He held several pulpits and was a pioneer in interfaith cooperation, social service, and community leadership. He also translated, wrote, and edited several important Jewish works.

Wise began working for the Zionist movement during the late 1890s. He helped found the Federation of American Zionists, which played a significant role in urging President Woodrow Wilson to accept the Balfour Declaration, and he spoke in favor of Zionist goals at the Paris Peace Conference. Hoping to persuade American Jews to support Zionist causes, Wise helped organize the American Jewish Congress and served the organization in various capacities until his death in 1949. He was also one of the first to warn of the dangers of Nazism and tried to organize opposition to it and protection for its victims. He organized and led the World Jewish Congress. And as a

spokesperson for Jewish causes, he was influential with both President Franklin Roosevelt and the general public.

Wise was also devoted to his role as pulpit rabbi. He is well-known for rejecting an offer to become rabbi of Temple Emanu-El in New York City because the synagogue rejected his demand for a “free pulpit,” not under the control of the synagogue’s board. He later founded the Free Synagogue in New York City, based on freedom of the pulpit; free seating; no set dues; criticism of social ills and the incorporation of religious principles in their solution; and a broad program of social welfare.

In 1922, Wise founded the Jewish Institute of Religion (JIR), which provided training for rabbis from all branches of Judaism as well as preparation of leaders for community service. He served as its president until 1948 when it merged with Hebrew Union College. Wise was a co-founder of the NAACP and the American Civil Liberties Union. He was active in a variety of other organizations that aimed to correct the ills of society, and his writings on these subjects are collected in several books.

### **Louis Dembitz Brandeis**

The first Jewish Supreme Court Justice, Louis Dembitz Brandeis, was born in 1856, and had gained national fame as a business lawyer before the age of forty. His opposition to big business and his legal battles for the nation’s workers, earned him his nickname, “the people’s lawyer.” A marginal Jew in his youth, his work in establishing the Protocol of Peace, an agreement between clothing manufacturers and the International Ladies Garment Workers Union, brought him into contact with working class Jews. He soon became a Zionist and a leader of the movement during World War I.

His nomination to the Supreme Court by President Woodrow Wilson led to a bitter confirmation fight. The opposition clearly had antisemitic overtones, and the Senate debated the nomination for five months before confirming him. Brandeis served on the court for twenty-three years, becoming known as a political and economic liberal. He retired in 1939, one of the most respected jurists in American history. Largely, as a result of his influence, President Wilson supported the Balfour Declaration in favor of a Jewish state in Palestine. He died in 1941.

### **Abba Hillel Silver**

Abba Hillel Silver was born in Lithuania in 1893 and came with his family to New York in 1902. The son of a

Hebrew teacher, Silver was always interested in Jewish learning. He decided to make the rabbinate his career and was ordained at Hebrew Union College. He became the rabbi of Tifereth Israel, a large and leading synagogue in Cleveland where he remained for the rest of his career. He was a supporter of organized labor and liberal causes and a powerful speaker in support of Zionism.

Silver served as chairman of the United Palestine Appeal and co-chairman of the United Jewish Appeal. To him, statehood was the only option. He was an extremely powerful speaker and swayed public opinion on behalf of Zionism. In May 1947, as chairperson of the American section of the Jewish Agency, he presented the case for an independent Jewish state to the General Assembly of the United Nations.

Silver was eventually forced from a leadership position in the Zionist movement by rivalries within the movement’s organizations. Nonetheless, he remained very much an honored presence in American Jewish life until his death in 1963.

### **Judah Leon Magnes**

Judah Leon Magnes was born in San Francisco in 1877 to parents who had emigrated from Poland and Germany. He attended Hebrew Union College and was ordained a rabbi in 1900. While traveling extensively in Eastern Europe, he was affected by the quality of Jewish life there, which strengthened his already sympathetic feelings about Zionism.

Magnes served as rabbi of Temple Emanu-El in New York City and secretary of the Federation of American Zionists. He participated in the Seventh Zionist Congress in Basle, Switzerland in 1905 where he met many of the leaders of Russian Jewry. He soon became more traditionally religious and left his pulpit to lead a Conservative congregation. Shortly afterward, he left the pulpit completely to devote himself to Jewish organizational life.

In 1922, Magnes and his family made aliyah to Palestine where he helped establish Hebrew University in Jerusalem, which he served as its first president. Although Magnes was a pacifist, having opposed entry of the United States into World War I, he called for war against Nazi Germany and helped Jews escape from Nazi-occupied countries. Because of his pacifist beliefs, he strongly desired an agreement with the Palestinian Arabs. He felt this was critically important, not only for the peaceful

building of the country, but also for the health of the Jewish spirit. In his opening speech at Hebrew University in 1929, he declared: “One of the greatest cultural duties of the Jewish people is the attempt to enter the Promised Land, not by means of conquest as Joshua, but through peaceful and cultural means, through hard work, sacrifices, love, and with a decision not to do anything which cannot be justified before the world conscience.” He believed that it was his job to bring Jews and Arabs together and wanted to establish Palestine as a bi-national state. He carried on his political activities until his death while visiting New York in 1948.

### **Mordecai Kaplan**

Mordecai Kaplan was born in Lithuania, in 1881, received a traditional Jewish education, and came to the United States with his family in 1889. Although his personal practices were Orthodox, Kaplan became interested in non-Orthodox approaches to Judaism. In 1902, he was ordained at the Jewish Theological Seminary. In 1909, he began working there as head of its Teachers Institute and soon after, professor of homilectics.

Zionism was central to Kaplan’s thought, and he was a strong supporter of the movement. He wrote in a well-known 1920 article: “We . . . share the aspiration to see Israel restored to its homeland . . . such aspiration is synonymous with the revival of Judaism . . . the fate of Judaism is bound up with the success of Zionism.”

Kaplan was chairman of the ZOA’s National Executive Committee and was a delegate to several Zionist congresses. He represented the ZOA at the dedication ceremonies of Hebrew University in 1925 and was a visiting professor at the university from 1937–1939. Among his books dealing with Zionist ideas were *Judaism as a Civilization* (1934), *The Future of the American Jew* (1948), *A New Zionism* (1955), and *The Religion of Ethical Nationhood* (1970).

Kaplan came to see Judaism as a civilization—with its own language, culture, literature, ethics, art, history, social organization, and customs—not simply as a religion. He envisioned the synagogue not only as a place to pray, but also as a home for study, drama, sports, and music. He therefore favored the “reconstruction” of Judaism, and his *Judaism as a Civilization* became the guiding vision for the Reconstructionist movement. Kaplan continued to teach into his nineties and died in 1983 at the age of 102.

### **Henry Ford and the Jews**

The great American industrialist, Henry Ford, contributed significantly to the rise of antisemitism in America during the 1920s. From 1920–1927, Ford’s Michigan-based newspaper, *The Dearborn Independent*, published a series of articles entitled “The International Jew: The World’s Problem.” Writers asserted that “Jewish Bolsheviks,” Jewish financiers, and Jews in general were threatening American institutions and culture. The newspaper published excerpts from *The Protocols of the Elders of Zion*, the notorious antisemitic forgery that warned of an alleged Jewish conspiracy to control the world. From 1920 to 1925, the paper’s circulation increased from 70,000 to 700,000. Under pressure from various lawsuits, as well as threatened boycotts of his automobiles, Ford retracted his charges in a public apology prepared by Louis Marshall, president of the American Jewish Committee.

### **The Uganda Plan**

Theodor Herzl arrived at the Sixth Zionist Congress in 1903, prepared to discuss a British proposal for a Jewish homeland in East Africa. It was to be a temporary home for Russian Jews who were in danger. The decision was made to send an expedition to examine the territory. The Uganda Plan, as it was called, so upset the Eastern European Zionists, who insisted on a Jewish homeland in Palestine, that it almost split the Zionist movement. The proposal was rejected at the Seventh Zionist Congress in 1905.

### **Balfour Declaration**

The Balfour Declaration was made in a letter from the British foreign minister Arthur James Balfour to Lord Lionel Walter Rothschild, a leader of the British Jewish community. Although the Arabs decried it, the Allies endorsed it, and it later became part of the British mandate for Palestine. The Peel Commission, appointed by the British government in 1936 to investigate the cause of Arab riots which had begun earlier that year, stated that “the field in which the Jewish national home was to be established was understood at the time of the Balfour Declaration to be the whole of historic Palestine, including Transjordan.”

Despite the Declaration’s vague language and the fact that no date was set for its implementation, it led Jews throughout the world to hope that a Jewish state would soon exist in Palestine. However, the British government resented the Jews’ insistence on seeing that their own



interpretation of the Declaration and the Mandate be carried out, and British leaders placed a great many restrictions on every aspect of Jewish settlement in Palestine and awarded a portion of Palestine to the Arabs, to form Transjordan.

### **The British Mandate**

The League of Nations (the forerunner of the United Nations, established by the Paris Peace Conference in 1919) started the mandate system. The international body appointed a power that would temporarily administer a territory that had no self-government and would ensure the safety and security of its people. The Mandate for Palestine was given to Great Britain at the San Remo Conference in 1920, and approved by the League of Nations on July 24, 1922. It was intended to put the Balfour Declaration into effect and referred to “the historical connections of the Jewish people with Palestine” and to “reconstituting their national home in that country.” It echoed the Balfour Declaration, instructing the British to “use their best endeavors to facilitate” Jewish immigration, to encourage settlement on the land, and to “secure” the Jewish national home.

Despite the stated intentions of the Balfour Declaration, in September 1922 the League of Nations and Great Britain decided that the Jewish national home would not extend east of the Jordan River, an area that constituted three-fourths of the land included in the Mandate and would eventually become the Hashemite Kingdom of Jordan.

The Jewish and Arab communities in Palestine were given the right to run their own affairs, and the yishuv established the Elected Assembly and the National Council. The economy of the yishuv grew, a Hebrew educational system was organized, and cultural life blossomed. Under pressure from the Arabs, however, the mandatory government restricted immigration and the acquisition of land by Jews. On November 29, 1947, the UN General Assembly adopted the resolution to partition Palestine. Great Britain announced the end of the Mandate, and on May 14, 1948, the State of Israel was established.

### **Jewish Agency**

The Mandate for Palestine called for a “Jewish Agency” to represent the Jewish people in the mandatory government and to cooperate with the government to establish a Jewish national home. The Zionist Organization (ZO), assumed that responsibility.

In 1929, the ZO and various non-Zionist groups formed an expanded agency with Chaim Weizmann, president of the ZO, as president. This Jewish Agency (JA) was intended to be a mechanism to get everyone involved in building the land. It was also hoped that the inclusion of the non-Zionist organizations would improve the financial resources of the Zionist movement. However, because of the Great Depression, that did not occur.

The JA, in the days before statehood, was almost a government, organizing immigration and absorbing new immigrants. It had departments of labor, settlement, and industry, and was a partner in developing the yishuv’s defense system and military forces.

After the establishment of the State of Israel, the goals and status of the ZO and the JA were redefined. In 1952, the Zionist Organization-Jewish Agency for Israel Status Law was passed, and the organization’s main responsibility remained the absorption and settlement of immigrants. An agreement in 1970 gave it responsibility for immigration from countries in which Jews were persecuted, and the WZO responsibility for immigration from affluent countries. In 1979, an agreement between the government of Israel, the JA, and the WZO modified the structure of both the JA and the WZO whereby the JA deals with initial support for immigrants, including provision of housing and welfare services, as well as support for educational activities and work with young people, and the WZO focuses on Jewish education and work with Jewish youth in the Diaspora.

## **UNIT 3, CHAPTER 9**

### **American Antisemitism in the 1930s**

During the 1930s and early 1940s, American antisemitism, which had increased significantly in the 1920s, rose to new heights. This upsurge in anti-Jewish sentiment could be attributed to a number of factors, including economic and social tensions relating to the Great Depression, the influence of Nazi propaganda, and concerns about U.S. involvement in World War II. Though all the antisemitic groups that emerged in this period were disbanded by the early 1940s, they had a significant impact on public opinion and behavior.

Millions of American were affected by the Sunday radio broadcasts of Father Charles Coughlin of Royal Oak, Michigan. Beginning in the late 1930s, Coughlin repeated

his message that Jews and Communists controlled finance to the detriment of America's working classes. His newspaper, *Social Justice*, which was published until 1942, repeated these ideas and reprinted excerpts from *The Protocols of the Elders of Zion*. Coughlin was associated with the Christian Front, an antisemitic, pro-Nazi organization. Thousands of people, most of them Catholic, in New York, Philadelphia, Baltimore, and elsewhere, joined Christian Front groups, which organized rallies, sold copies of *Social Justice*, and were responsible for harassment and violence against Jews on the neighborhood level.

The German-American Bund, headed by Fritz Kuhn, promoted Nazi ideology and antisemitism through publications, rallies, and other activities and attracted a sizable following in several major U.S. cities.

William Dudley Pelley founded a group known as the Silver Shirt Legion, which appealed mainly to middle-class Protestant Americans on the West Coast and other areas. In his publication, *Liberation*, and other pamphlets, Pelley asserted that Jews controlled the government, press, and radio, as well as the economic system of the country. The Reverend Gerald Winrod of Kansas made similar accusations, railing against the "Jewish-Communist conspiracy" in his magazine, known as the *Defender*.

Some prominent isolationists, including several members of Congress, accused Jews of prodding the United States to contribute to the war effort. Among the congressmen who spoke out on this issue were Senators Gerald Nye of North Dakota and Burton Wheeler of Montana and Representatives Jacob Thorkelson of Montana and John Rankin of Mississippi. During those years, many American Jews faced discrimination quotas in certain sectors of the job market, including large law firms, universities, hospitals, banks, and insurance companies. Other Jews experienced increasing levels of street violence fueled by the Depression, the dissemination of antisemitic propaganda, and agitation by the German-American Bund, the Christian Front, and similar groups.

### **White Papers**

The British government's White Paper of 1922 interpreted the Balfour Declaration, stating that it could not be amended and that Jews had the right to live in Palestine. It also reduced the area of the British mandate over Palestine by excluding the area east of the Jordan River, which was granted to Abdullah ibn Husayn (later

king of Jordan), and limited the number of Jews who could immigrate to Palestine.

The 1931 White Paper stated that if Jewish immigration prevented Arab residents of Palestine from getting work, the government should restrict or prohibit the immigration. Because of the shortage of land that could be farmed, there would be strict supervision of Jewish settlement.

The 1939 White Paper stated that Palestine would be neither Jewish nor Arab. Rather, within ten years it would become an independent state. Furthermore, Jewish immigration would be strictly limited for the first five years, with only 75,000 Jews permitted to settle in Palestine, and the issue thereafter would be considered in conjunction with Palestine's Arabs. In addition, restrictions would be placed on the acquisition of land by Jews. The 1939 White Paper would have the effect of reducing the Jewish population of Palestine to a minority.

### **The Biltmore Program**

In May 1942, a Zionist conference was held at the Biltmore Hotel in New York City. Because of the war, no Zionist Congress could be held, but this conference had the authority of such a congress. Delegates from every U.S. and Canadian Zionist organization attended, as did a number of Zionist leaders from Europe and Palestine, including Chaim Weizmann, president of the Zionist Organization, and David Ben-Gurion, chairman of the Jewish Agency. Ben-Gurion argued that the Jews could not depend on Great Britain and that the only way to ensure a national homeland in Palestine was to transfer the mandate to the Jewish Agency. Some delegates thought it was too soon to take that step, some favored the establishment of a bi-national Jewish-Arab state, and still others wanted to transfer the mandate to the United Nations. At last, Ben-Gurion's position was adopted. Among the main points of the program were these:

"The Jewish people in its own work of national redemption welcomes the economic, agricultural, and national development of the Arab peoples and states. The Conference reaffirms the stand . . . expressing the readiness and the desire of the Jewish people for full cooperation with their Arab neighbors.

"The Conference calls for the fulfillment of the original purpose of the Balfour Declaration and the Mandate which recognizing 'the historical connection of the Jewish people with Palestine' was to afford them the opportunity, as

stated by President Wilson, to found there a Jewish Commonwealth. The Conference affirms its unalterable rejection of the White Paper of May 1939 and denies its moral or legal validity. The White Paper seeks to limit, and in fact to nullify, Jewish rights to immigration and settlement in Palestine, and, as stated by Mr. Winston Churchill in the House of Commons in May 1939, constitutes ‘a breach and repudiation of the Balfour Declaration.’ The policy of the White Paper is cruel and indefensible in its denial of sanctuary to Jews fleeing from Nazi persecution; . . . it is in direct conflict with the interests of the allied war effort.”

### **Ruth Gruber and the *Exodus***

Ruth Gruber was an American journalist who helped rescue European Jews from oppression after the Holocaust. In the 1930s, she had a fellowship to study in Germany. While finishing her doctorate, she heard Hitler’s antisemitic harangues and realized the threat to the Jewish people. Later, through her work for the *New York Herald Tribune*, she came to the attention of Harold L. Ickes, President Roosevelt’s secretary of the interior, who asked her to escort a group of 1,000 Jewish refugees from Italy to the United States in secret. Roosevelt had invited the group to “visit” the United States as “guests.” Gruber successfully completed the mission. On their arrival, the refugees were housed—without visas, without freedom—at Fort Ontario, a former army base in Oswego, in northern New York State. After the war, Gruber persuaded President Truman and Congress to allow them to stay in the United States and apply for residency.

After the war, as a foreign correspondent for the *New York Post*, she covered the Anglo-American Committee of Inquiry on Palestine, accompanying the committee to the DP camps in Europe to investigate the possibility of permitting 100,000 Jewish refugees to immigrate to Palestine. Although the committee unanimously recommended that Britain allow the refugees to immigrate, the British refused.

When the United Nations took up the issue, Gruber accompanied the UN Special Committee on Palestine to Europe and Palestine as a correspondent for the *New York Tribune*. While in Jerusalem, she heard about the *Exodus* and flew to Haifa in time to see the ship enter the harbor, looking “like a matchbox splintered by a nutcracker.” When she later learned that the refugees on the ship were being transferred to Cyprus, she flew there. While waiting

for them to arrive, she photographed Jewish refugees in DP camps that had almost no sanitary facilities.

The British changed their plans and returned the *Exodus* refugees to France, where for twenty-four days they refused to disembark. When the refugees were then sent to Germany, Gruber was the only journalist allowed to accompany them. Aboard the *Runnymede Park*, Gruber photographed the refugees raising a British flag on which they had painted a swastika—a photograph that became a *Life* magazine “Picture of the Week.” Her book about the incident was a source for Leon Uris’s best-selling work, *Exodus*.

Later in life, Gruber wrote for *Hadassah Magazine* and visited Israel, where she wrote *Raquela: A Woman of Israel*, a biography that won a National Jewish Book Award. At age seventy-four, she traveled to Ethiopia where she oversaw the *aliyah* of the Ethiopian Jews. In 2001 her life was dramatized on television. [based on Michael Feldberg, ed., *Blessing of Freedom: Chapters in American Jewish History* (Hoboken, N.J.: KTAV and the American Jewish Historical Society, 2002)]

### **Dewey Stone and President Truman**

In 1945, President Harry Truman met with Chaim Weizmann, who convinced him of the need to create a Jewish homeland. But by 1948, with American Zionists strongly critical of his administration, Truman refused to meet with any Zionist leaders, even Weizmann.

In March of that year, Weizmann spent a day in New York City with his friend Dewey Stone of Brockton, Massachusetts. Stone was a leading American Zionist who would go on to become chairman of the United Jewish Appeal, the United Israel Appeal, and the Jewish Agency. During their conversation, Weizmann told Stone how frustrated he was by Truman’s refusal to see him. That night at a B’nai B’rith dinner in Boston, Stone and Frank Goldman, the national president of B’nai B’rith, were honored, and Stone conveyed Weizmann’s sentiments about Truman to Goldman. As it happened, Goldman had just given a B’nai B’rith award to Eddie Jacobson, Truman’s former partner in a clothing store in Kansas City, and he offered to ask Jacobson to talk to Truman on Weizmann’s behalf.

The call was made, and Stone invited Jacobson to New York where he introduced him to Weizmann. After just a few hours, Jacobson was ready to talk to his old partner about Zionism. At the White House Jacobson pointed to a

bust of Andrew Jackson in the Oval Office and compared Weizmann to Old Hickory, one of Truman's heroes. Truman soon agreed to meet with Weizmann, and at the meeting the president promised to recognize the State of Israel as soon as it was established. [based on Michael Feldberg, ed. *Blessings of Freedom: Chapters in American Jewish History* (Hoboken, N.J.: KTAV and the American Jewish Historical Society, 2002)]

### **"Mickey" Marcus and the Israeli Army**

David Daniel "Mickey" Marcus grew up in Brooklyn, the son of immigrants. He graduated from West Point, completed his required army service, and became a lawyer. In 1940, with war imminent, Marcus volunteered to return to the army, and after the Japanese attack on Pearl Harbor he served as executive officer to the military governor of Hawaii. Subsequently, he was named commanding officer of the army's new Ranger school, which developed tactics for jungle fighting. Just before D-Day, he was sent to England, and he volunteered to parachute into Normandy with the 101st Airborne Division. He helped to write the surrender terms for Italy and Germany, and after the war served in the Allied government in Berlin. As the officer responsible for seeing that people in the liberated areas of Europe got fed, he met many survivors of the Nazi concentration camps. And subsequently, as chief of the War Crimes Division, he was responsible for planning the procedures that would be followed in the trials of the Nazis at Nuremberg. Although not previously a Zionist, Marcus's experience in Europe convinced him of the need for a Jewish homeland in Palestine.

After the UN approved the partition of Palestine, "Michael Stone" arrived in Tel Aviv to command the Israeli army. Using his Ranger experience, Marcus created a structure for the new army and wrote manuals to explain it. When the Arabs attacked in 1948 the Israelis were ready. Stone's hit-and-run tactics defeated the Egyptian army in the Negev, and his "Burma Road" in the Jewish section of Jerusalem allowed soldiers and equipment to reach the surrounded city. Just before the UN cease-fire, Ben-Gurion made him a brigadier general. Upon his tragic death, the Israeli leader called him "the best man we had." [based on Michael Feldberg, ed., *Blessings of Freedom: Chapters in American Jewish History* (Hoboken, N.J.: KTAV and the American Jewish Historical Society, 2002)]

### **Paul Shulman and the Israeli Navy**

Paul Shulman was the son of American Zionists, a graduate of Annapolis, and a veteran of three years in the U.S. Navy when he immigrated to Israel. Although he did not speak Hebrew, he worked with the *Haganah*, the Jewish underground army in Palestine, to buy ships on which to transport Jewish refugees to Palestine. David Ben-Gurion personally asked him to become the first commander of Israel's navy.

By October 1948, only Egypt was still a threat to Israel, and a UN-sponsored truce was to take effect on the 22nd. That morning, Shulman learned of the Egyptian warships anchored just outside Tel Aviv Harbor; their purpose was to prevent Israel from acquiring new weapons by sea. One of the ships was the *Emir Farouk*, the flagship of the Egyptian navy. Ben-Gurion ordered Shulman to instruct the Egyptians to leave. In preparation for the confrontation, Shulman assembled three ships that had carried refugees to Palestine before being converted to warships. One of them carried motorboats loaded with explosives.

When Shulman ordered the Egyptian ships to leave, they set sail for Gaza, and the Israeli ships followed. Off Gaza, the Egyptians opened fire on the Israelis, and Shulman asked Ben-Gurion's permission to attack. He was instructed to sink the Egyptians' ships. After dark, the motorboats were put into the water. Their pilots headed them toward the Egyptian ships, jumping overboard as they neared their target. The pilots were rescued, and the Egyptian ships were sunk.

The event received little publicity: Israel did not want to be accused of breaking the truce, and the Egyptians were embarrassed by the loss of their flagship. The U.S. State Department received complaints about Shulman from the Egyptians, however, and asked him to resign from the navy. After Shulman became an Israeli citizen, he started an engineering company in Haifa.

[based on Michael Feldberg, ed., *Blessings of Freedom: Chapters in American Jewish History* (Hoboken, N.J.: KTAV and the American Jewish Historical Society, 2002)]

## **THE CURRICULUM DEVELOPMENT TEAM**

### **Shelley Kapnek Rosenberg, Ed.D.**

Dr. Shelley Kapnek Rosenberg is the author of *Raising a Mensch: How to Bring Up Ethical Children in Today's World*, (2003) and *Adoption and the Jewish Family: Contemporary Perspectives* (1998). Dr. Rosenberg earned her Ed.D. in psychoeducational processes from Temple University. Since 1994, she has worked for the Auerbach Central Agency for Jewish Education.

### **Alice L. George, Ph.D.**

After twenty years as an editor at newspapers such as the *Detroit Free Press* and the *Philadelphia Daily News*, Alice L. George left journalism to earn a Ph.D. in history at Temple University, which she received in 2001. Her award-winning doctoral dissertation has been turned into a book, *Awaiting Armageddon: How Americans Faced the Cuban Missile Crisis* (2003).

### **Dianne C. Ashton, Ph.D.**

Dianne Ashton is Professor of Religion and Director of the American Studies Program at Rowan University. Her books include *Rebecca Gratz: Women and Judaism in Antebellum America*, *Jewish Life in Pennsylvania*, and *Four Centuries of Jewish Women's Spirituality*. She publishes widely on American Jewish women.

### **Reena Sigman Friedman, Ph.D.**

Dr. Reena Sigman Friedman is Associate Professor of Modern Jewish History at the Reconstructionist Rabbinical College. She is the author of *These Are Our Children: Jewish Orphanages in the United States, 1880–1925* (1994) and numerous articles and publications. Dr. Friedman is also a faculty member of the Florence Melton Adult Mini-School.

### **Jonathan D. Sarna, Ph.D.**

Jonathan D. Sarna is the Joseph H. and Belle R. Braun Professor of American Jewish History at Brandeis University. Dr. Sarna has written, edited, or co-edited twenty books. Articles, reviews, and commentaries by Dr. Sarna appear regularly in scholarly and popular journals, as well as in Jewish newspapers across North America. He is the author of *American Judaism: A History* (2004).

### **Nancy M. Messinger**

Nancy Messinger has been the Director of Educational Resources at the Auerbach Central Agency for Jewish Education since 1987. She is also the website coordinator for [www.ajcaje.org](http://www.ajcaje.org). Ms. Messinger earned a B.H.L. from the Jewish Theological Seminary, a certificate of Jewish librarianship from Gratz College, a B.S. in history from Columbia University, and an M.S. in counseling from Villanova University.

### **Rochelle Buller Rabeeya**

Rochelle Rabeeya is the Director of Educational Services at the Auerbach Central Agency for Jewish Education. She holds an M.A. and an honorary doctorate in Jewish education from Hebrew Union College–Jewish Institute of Religion and has done post-graduate studies in educational psychology. At ACAJE she focuses on training school committees, helping schools develop a systemic approach to Jewish education, developing curriculums and coordinating staff development.

### **Helene Z. Tigay**

Helene Z. Tigay has been the Executive Director of the Auerbach Central Agency for Jewish Education since 1990. She has a B.S. in psychology from Columbia University, a B.R.E. in Hebrew literature from the University of Pennsylvania, and has been in the doctoral program in psychological services at the University of Pennsylvania's Graduate School of Education. She has written articles on a variety of topics and is a recipient of the United Synagogue of Conservative Judaism's Ateret Kavod Award.

### **Julia Prymak**

Julia Prymak is the owner of Pryme Design, a graphic design and production services company that manages all aspects of clients' print and promotional needs. She earned her B.E.A. from Rochester Institute of Technology.

### **Nancy Isserman**

Nancy Isserman is the Director of the Challenge and Change: American Jewish History Curriculum Project, and the Associate Director of the Feinstein Center for American Jewish History at Temple University where she has been since 1992. She is currently working on her dissertation on the determinants of political tolerance in Holocaust survivors at the Graduate Center, City University of New York. She holds an M.S.W. from the George Warren Brown School of Social Work at Washington University.

### **Murray Friedman, Ph.D.**

Dr. Friedman has been the Director of the Feinstein Center for American Jewish History at Temple University since its inception in 1990. He is Director Emeritus of the Philadelphia Chapter of the American Jewish Committee where he worked for forty-three years. He was vice chairman of the U.S. Commission on Civil Rights from 1986–1989. Dr. Friedman received his Ph.D. from Georgetown University, in American political and social history. He has written numerous articles and books on American Jewish history.

## NOTES

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