



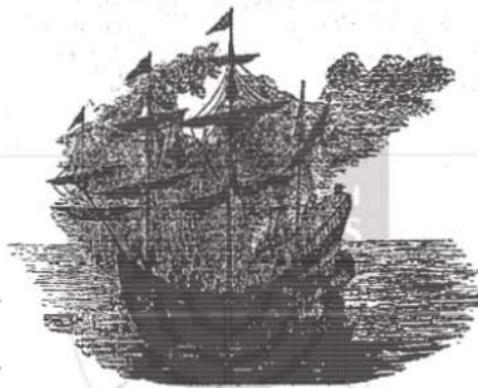
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Preserving American Jewish History

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Box 8, Folder 2, American Jewish Tercentenary, 1954-1957.



The

AMERICAN JEWISH

Tercentenary

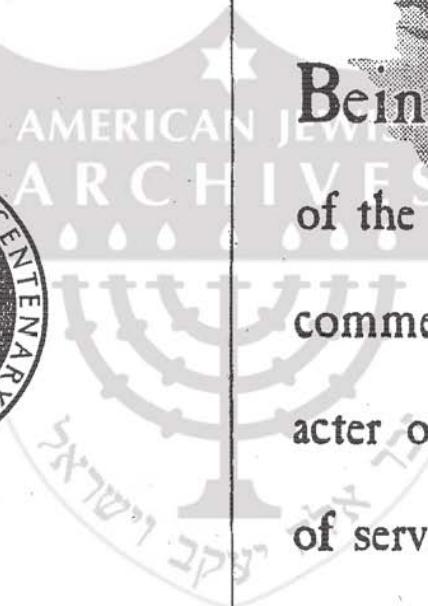
1654 - 1954





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Being a description
of the historic events to be
commemorated; of the char-
acter of the observance; and
of services and suggestions
for communities planning
their own celebrations of the
great event.

The freedom we enjoy and the responsibilities we share

Nieuw Amsterdam was thirty years old when Abraham DeLucena, Jacob Henriques, Asser Levy, Joseph d'Acosta, with their friends and kin, came to settle there in the year 1654. The first Jewish group to arrive in what is now the United States increased by twenty-three the number of inhabitants of the tiny Dutch colony, but did not otherwise change its complexion. Early Nieuw Amsterdam was already showing some of the characteristics of the great metropolis it was later to become.



Its population, just under a thousand, spoke a dozen tongues and included eighteen nationalities besides the Dutch. There were Swedes, Germans, Italians, Finns, Poles and Irish; Calvinists, Lutherans, Quakers, Episcopalians and Catholics; Negroes and whites. Many were facing for the first time the hardships of the New World. A few, like the Jews who had come from settlements in South America and the West Indies, were pioneers who knew the rigors of frontier life.

For all its color and diversity, Nieuw Amsterdam was no Tower of Babel. Here language was no barrier to understanding.

For no matter how they pronounced the word, FREEDOM had the same meaning for all. Freedom was what they had crossed a vast and terrifying ocean to achieve. And freedom was more than mere cancellation of Old World disabilities and restrictions imposed by one group on another. Freedom in the New World meant the right of each man to build a better life.



The Jewish settlers, wanderers in search of freedom, caught a glimpse of their goal in this little Dutch village between the wilderness and the sea. And they were determined to reach that goal, step by step. If this was to be their home, religious, civic and economic rights had to be won, and maintained.

Their first victory was the right to remain (April 26, 1655). Next, the right to

travel and trade along the Hudson and Delaware rivers (November-December, 1655). Next, the right to stand guard (November 6, 1655). Next, the right to establish a Jewish burial ground (February 22, 1656). Next, the right to own their own homes (June 14, 1656). Next, the right to burghership (April 20, 1657) . . .

There were few other places in the turbulent and hostile world of the seventeenth century where Jews could publicly fight for their rights. In Europe, Jews were living through the darkest period in their history. In the East, hundreds of thousands perished in the bloody massacres led by a Ukrainian rebel chieftain named Bogdan Chmielnicki. Thousands more lost their lives in Poland in the path of the warring Swedish and Russian armies. Elsewhere in Europe, Jews were crowded into ghettos, compelled to wear a "yellow badge" and live in daily fear of mob violence. A false messiah, Sabbatai Zevi, was stirring the hopes of despondent Jews; thousands were leaving their homes and wandering from city to city, accompanied by hunger, disease and death. Jews from Spain and Portugal, too, were still wandering from country to country in search of a home.

But on this side of the Atlantic Ocean a handful of Jews were starting a new life and helping to build a new nation. The landing of the first group of Jews in Nieuw Amsterdam was the beginning of a migration which continues to this day. Following their first settlement, Jews came to Delaware in 1655, to Maryland in 1656, to Newport in 1658, and a little later to Philadelphia, to Boston, to Charleston and to other settlements along the coast. Eventually, they came to hundreds of cities and towns in the United States, and as a matter of fact founded several themselves. Wherever they went they saw that those who preceded them and those who followed them were, like themselves, in search of a new life in a new land. They were all members of the greatest task force in history, builders of a great and free nation.



By the end of the nineteenth century the steady flow of Jewish immigration from Holland, England and Germany became a heavy stream fed by new arrivals from Russia, Poland, Austria-Hungary and Rumania. To the depressed Jews of Eastern Europe, America was indeed a land of miracles. The notion that a Jew from Russia or Poland, denied for centuries the freedom to move or live or work as he pleased, could simply set foot on the American sidewalk and become at once a self-respecting person with limitless opportunity — this was in truth a miracle!

In 1954, as American Jews and their neighbors mark the 300th anniversary of Jewish settlement in the United States, we will not only be commemorating a single historical event. We will be honoring all pioneers of American freedom, all who dreamed, planned and worked to make this a land of equal opportunity. And we will recognize as pioneers all who helped to build this nation, whether they pushed beyond the frontier to establish homes in the wilderness or laid the foundation for a new existence in the crowded tenements of our industrial cities.

In the same spirit, the American Jewish Tercentenary is concerned not only with what happened to the first Jewish colonists 300 years ago but also with what has happened to all American Jews since. Jews came from every country. They brought learning, culture, a vast literature in Hebrew, Yiddish and other languages, a passion for freedom and social justice, a deep-rooted humanitarianism, and a great religious tradition. They built synagogues, rabbinical seminaries, schools and libraries, established a vigorous press, created communal institutions, and developed a remarkable chain of social service agencies which set new standards for welfare work in America.



As free citizens of a free nation, they developed new industries, organized great commercial enterprises, helped build the American labor movement, fought in the nation's wars, took part in the creative life of the country, blazed new paths in science.

Thus the American Jewish Tercentenary points up the impressive participation of Jews as individuals and as a group in the development of American life. This is in keeping with the theme selected for the Tercentenary, which is:

Man's opportunities
and responsibilities
under freedom

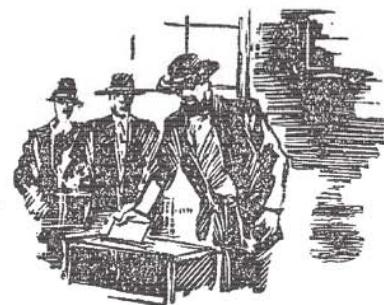
Surely the whole history of the Jews in the United States demonstrates the opportunities which exist for man under freedom. And just as surely does that history demonstrate how men will rise to their responsibilities under freedom.

Planners of the Tercentenary —and their plans

In the spring of 1952, the first public announcement was made of plans for the celebration of the American Jewish Tercentenary, beginning in September, 1954. Spurred by the initiative of two organizations, first the American Jewish Historical Society and later the American Jewish Committee (which subsequently took

their places alongside the other major Jewish groups cooperating in the celebration), a nationwide committee was established to organize the observance.

The prospect and the implications of the anniversary have stirred the imagination of American Jews, and as a result this unique occasion will be celebrated in an atmosphere of harmony rarely achieved in a group so large and so diversified. This was demonstrated at the National Planning Conference for the Tercentenary, held in New York City in April, 1953, where a cross-section of American Jewish leadership discussed and approved the plans for the observance.



The American Jewish Tercentenary is a committee of 300 men and women reflecting an imposing cross-section of the American Jewish community. It offers its help to all who wish to take part in the observance. Through its committees and staff it initiates national events and programs, establishes resources for research and information, and makes them available to the community. Through consultation and guidance it helps national and local organizations, Jewish and non-Jewish, to introduce Tercentenary themes into their regular activities and programs during the anniversary year.

The American Jewish Tercentenary, in fashioning its program, endeavors to extend the observance, not only geographically throughout the United States, but also into all areas of Jewish life. For example:

THE COMMITTEE ON RELIGIOUS AND EDUCATIONAL PARTICIPATION has issued a Tercentenary Religious Proclamation signed by presidents of the rabbinic and synagogue bodies "to our Jewish brethren in the United States"; sponsors a mass celebration, jointly with the Synagogue Coun-



cil of America, at Carnegie Hall, November 14, 1954; urges all congregations to observe the Tercentenary Sabbath, November 27, 1954, and provides a summary of educational material for use in Jewish schools.

THE COMMITTEE ON RESEARCH AND PUBLICATIONS supervises the preparation of a ten-volume documentary history of the Jews of the United States; encourages the writing of local and institutional histories; hopes to sponsor a master bibliography of American Jewish history, an index to

American Jewish periodicals, and a series of monographs in the field of American Jewish history.

THE EXHIBIT COMMITTEE is in charge of the national historical exhibit of the Tercentenary, "Under Freedom," at the Jewish Museum from December 1, 1954 to May, 1955, and at the Smithsonian Institution in Washington during May, 1955.

THE FINE ARTS COMMITTEE arranges for exhibits of Contemporary Graphic Arts shown throughout the country, and for the Contemporary Fine Arts Exhibit of paintings and sculpture by American Jewish artists which is being shown in leading art galleries.

THE MUSIC COMMITTEE arranges for special Tercentenary concerts and for the commissioning of musical works marking the Tercentenary.

THE COMMITTEE ON MILITARY PARTICIPATION works with veterans' groups and the armed services, and concerns itself especially with military records of American Jews.



The activities of the American Jewish Tercentenary naturally divide themselves into three major categories:

1. As a planning group, it develops themes, overall programs and basic materials for use by national and local groups.
2. As a functioning organization, it initiates and carries through various special events, sponsors publications, works out special programs for radio, television and other mass media.

3. As a research and informational agency, it services communities with materials, information and consultation to facilitate Tercentenary programs on the local level.



AMERICAN JEWISH
ARCHIVES

In a thousand
cities . . .

The celebration of the 300th anniversary of the first Jewish settlement in the United States has a personal meaning for every Jew. Its observance must be a community project. National organizations and community groups are therefore shap-

ing their plans, highlighting their own points of interest, and coupling significant dates in their own history with the major anniversary. In more than 150 cities, special Tercentenary committees have been established and the spirit of harmonious cooperation which has characterized the Tercentenary is in evidence throughout the land. The zeal and the energy with which communities are organizing their local observances give promise that the Tercentenary will become one of the great events in American and in Jewish history.



Fully aware that one of its important functions is to act as a service agency for local committees, the American Jewish Tercentenary has already prepared the following materials and services:

1. Pamphlets and other printed material, including:

Scope and Theme, a pamphlet on the implications and significance of the Tercentenary. Ten cents per copy.

A Brief Bibliography of American Jewish History, by Jacob Rader Marcus, published jointly with the Jewish Book Council of America. No charge.

Jewish Roots in America, Planning a Community History Project, by Bertram W. Korn, a summary of research sources and methods involved in preparing for the writing of a community history. Fifteen cents per copy.

Program Materials, an outline of script, visual and other aids useful in planning Tercentenary programs. No charge.

Community Manual, comprehensive and detailed information and suggestions for local programming for the observance. Two dollars per copy.

Producing Tercentenary Pageants, by Adele Gutman Nathan, suggestions of

ways and means of creating appropriate pageants. Ten cents per copy.

American Jewish Tercentenary Programs for Youth Groups, a section from the Community Manual.

"Faith and Freedom," Tercentenary dramatic script with instructions for casting, staging, etc. Fifty cents per copy.

Tercentenary Religious Proclamation, in English, Hebrew and Yiddish.

2. Suggestions for special events.
3. Suggestions for local tie-ins with national Tercentenary events.
4. Suggestions for local newspaper and magazine features.
5. Mats and pictures for local press use.
6. Reprints of various articles on Tercentenary themes.
7. The monthly Newsletter, "300."
8. Program listings of radio and TV network shows with suggestions for local tie-ins.
9. Tercentenary commemorative medals.
10. Reproductions of the Tercentenary symbol.
11. Traveling exhibits.
Additional materials and aids are now being prepared.

AMERICAN JEWISH TERCENTENARY

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Written by NORTON BELTH
Illustrated by ERNST EHRMAN
Designed by SOL NOVINS

CHILDREN'S BOOKS and STORIES

on

American Jewish History

Compiled by

PHILIP GOODMAN



JEWISH BOOK COUNCIL OF AMERICA

Sponsored by

NATIONAL JEWISH WELFARE BOARD

145 East 32nd Street, New York 16, N. Y.

FOREWORD

Children's Book and Stories on American Jewish History is being issued on the occasion of the tercentenary celebration in 1954 of Jewish settlement in the United States.

These books, by and large, will help to develop an appreciation of the Jewish contributions that have helped to mold American life and to create an understanding of the movements and problems of the American Jewish community. This list of children's books on American Jewish history and books that include stories on the subject is intended as a guide to rabbis, teachers, Jewish Community Center workers and others who deal with young people. Parents will also be able to make selections of books from this list for their children.

The stories may be used in group settings in a variety of ways. Foremost is the child's favorite of story-telling. As all dramatizations are woven around stories, the use of story-telling for the development of a program of creative dramatics may be effective. Many games may be played with stories.

An attempt has been made to prepare as comprehensive a listing as possible. All the books listed herein are now available unless otherwise indicated. Prices are always subject to change.

While most of the fiction stories are woven around historical facts, no responsibility can be assumed for the historicity of the data presented in the books included in this list.

1954



PRINTED IN U.S.A.

CHILDREN'S BOOKS AND STORIES ON AMERICAN JEWISH HISTORY

ABRAHAMS, ROBERT D. *Mr. Benjamin's Sword*. Philadelphia, Jewish Publication Society of America, 1948. 191 pages. \$2.50. (13-16 years)

An adventurous story of Judah P. Benjamin.

— *Room for a Son*. Philadelphia, Jewish Publication Society of America, 1951. 164 pages. \$2.75. (13-16 years)

A powerful story of a young former displaced person and his adjustment to a Jewish environment in an American town.

ALOFSIN, DOROTHY. *America's Triumph: Stories of American Jewish Heroes*. New York, Union of American Hebrew Congregations, 1949. 312 pages. \$2.75. (12-16 years)

Entertainingly-told tales of the lives of 12 Jews, prominent in the story of America.

— *The Nightingale's Song*. Philadelphia, Jewish Publication Society of America, 1945. 200 pages. \$2.50. (12-16 years)

A well-told story of a girl who learns to have pride in Judaism and Americanism.

— *The Stream of Jewish Life*. Cincinnati, Union of American Hebrew Congregations, 1943. 360 pages. \$3.00. (12-14 years)

An introduction to the major national Jewish organizations and institutions in contemporary Jewish life by means of a story.

BARON, H. D. *Haym Salomon*. New York, Bloch Publishing Co., 1929. 107 pages. Out of print. (13-16 years)

The story of Haym Salomon, immigrant and financier of the American Revolution.

BERKOWITZ, HENRY J. *Boot Camp*. Philadelphia, Jewish Publication Society of America, 1948. 384 pages. \$2.50. (12-16 years)

A fascinating story of life in a naval training station in World War II.

— *The Fire Eater*. Philadelphia, Jewish Publication Society of America, 1941. 394 pages. \$2.50. (11-14 years)

An exciting story of an American Jewish boy in school and army during World War I.

BLANFORD, BENJAMIN W. *Off the Capes of Delaware*. Cincinnati, Union of American Hebrew Congregations, 1940. 325 pages. \$2.75. (13-17 years)

Short stories of Jewish heroes in America.

CONOVITZ, MICHAEL. *Dorothy and David Explore Jewish Life*. Cincinnati, Union of American Hebrew Congregations, 1938. 220 pages. \$2.50. (11-13 years)

Two children explore a Jewish community and learn about its institutions.

[4]

DAVIS, MAC. *Jews Fight Too!* New York, Hebrew Publishing Co., 1945. 221 pages. \$2.00. (12-16 years)
Stories of Jewish heroes in World War II.

— *They Are All Jews*. New York, Hebrew Publishing Co., 1937. 127 pages. \$2.00. (12-16 years)

Includes biographical sketches and illustrations of Luis de Torres, Asser Levy, Haym Salomon, Isaac Franks, Rebecca Gratz, Uriah P. Levy, Judah P. Benjamin, Nathan Straus, Louis D. Brandeis, Lillian Wald, S. S. Wise, H. H. Lehman and other American Jews.

EDIDIN, BEN M. *Jewish Community Life in America*. New York, Hebrew Publishing Co., 1947. 282 pages. \$2.50. (12-16 years)

A comprehensive description of Jewish group life in America.

EWEN, DAVID. *The Story of Irving Berlin*. Illustrated by Jane Castle. New York, Henry Holt, 1950. 179 pages. \$3.00. (13-16 years)

The story of one of the leading American song writers who had his start in New York's East Side as an immigrant lad.

FAST, HOWARD. *Haym Salomon, Son of Liberty*. New York, Julian Messner, Inc., 1941. 243 pages. \$2.75. (12-16 years)

A swift-reading story of the financier during the Revolutionary War.

GAMORAN, MAMIE G. *Fun Ways to Holidays*. New York, Union of American Hebrew Congregations, 1951. 32 pages. \$1.00. (6-9 years)

A book of puzzles and games on American and Jewish holidays.

GOULD, JEAN ROSALIND. *Sidney Hillman: Great American*. Boston, Houghton, Mifflin, 1952. 342 pages. \$2.75. (13-16 years)

A human interest biography of the late leader of the Amalgamated Clothing Workers of America.

HALPERIN, JUDITH, and KRENIK, PHYLLIS. *Mickey Marcus: The Story of Col. David Marcus*. New York, Bloch Publishing Co., 1949. n.p. \$50. (6-9 years)

A juvenile biography of the late American-Israeli war hero and West Point graduate.

HEWES, AGNES DANFORTH. *Spice and the Devil's Cave*. New York, Alfred A. Knopf, 1942. 331 pages. \$2.75. (12-16 years)

An adventurous story about the discovery of America.

ISH-KISHOR, SULAMITH. *American Promise*. New York, Behrman House, 1947. 209 pages. \$2.50. (12-15 years)

A one volume history of the Jews in the U.S.

— *Jews to Remember*. New York, Hebrew Publishing Co., 1941. 127 pages. \$1.50. (12-15 years)

Includes brief biographies of Haym Salomon, A. A. Michelson, Louis D. Brandeis, Ernest Bloch, Albert Einstein, Jacob Epstein.

[5]

ISRAELITAN, ABRAHAM H. Israel Speaks for Democracy. New York, Bloch Publishing Co., 1943. 93 pages. Out of print. (11-14 years)

The teachings of democracy presented in story form.

KALISHER, BETTY. Watchmen of the Night. Cincinnati, Union of American Hebrew Congregations, 1936. 205 pages. \$2.00. (9-12 years)

Includes biographies of Mordecai N. Noah and Isaac M. Wise.

KUBIE, NORA BENJAMIN. Joel: A Novel of Young America. Philadelphia, Jewish Publication Society of America, 1952. 207 pages. \$2.50. (12-15 years)

The American Revolution is the setting for this exciting novel about a young Jewish refugee who comes to America in 1775 seeking the peaceful life of a scholar and escape from the persecution he has known in his native land.

LEONARD, OSCAR. Americans All. New York, Behrman House, 1944. 232 pages. \$2.75. (12-16 years)

"Grandfather tells Benny how Jews helped in the discovery and building of America."

LEVINGER, ELMA EHRLICH. Albert Einstein. New York, Julian Messner, 1949. 174 pages. \$2.75. (13-16 years)

A well-written, informative biography.

—The Fighting Angel. New York, Behrman House, 1946. 191 pages. \$2.50. (12-16 years)

The story of Henrietta Szold.

—The New Land. New York, Bloch Publishing Co., 1920. 175 pages. Out of print. (11-14 years)

Stories about Columbus and Jews, the first Jewish settlers of New Amsterdam, Isaac Franks, Haym Salomon, Uriah P. Levy, Rebecca Gratz and Abraham Lincoln.

—More Stories of the New Land. New York, Bloch Publishing Co., 1938. 165 pages. Out of print. (11-14 years)

More stories about American Jews including Asser Levy, Mordecai Noah, Judah Touro, Emma Lazarus and others.

—The Golden Door. New York, Bloch Publishing Co., 1947. 204 pages. \$2.50. (11-14 years)

Stories of Jews who had a part in the making of America, culled from *The New Land* and *More Stories of the New Land*.

—Great Jewish Women. New York, Behrman House, 1940. 159 pages. \$2.25. (10-14 years)

Biographies of "Great Jewish Women," including Rebecca Gratz, Penina Moise, Emma Lazarus, Clara de Hirsch, Lina Straus, and Sophie Irene Loeb.

—Great Jews Since Bible Times. New York, Behrman House, 1926. 160 pages. \$1.75. (8-11 years)

Includes "The Man Who Gave Everything" (Haym Salomon), "The City That Was Never Built" (Mordecai Noah's Ararat), "Judah Touro, The Man Who Was Every-

body's Friend," "In Far Brazil" (Uriah P. Levy), "An American Rabbi" (Isaac M. Wise), and "The Scholar Who Found Hidden Treasures" (Solomon Schecter).

—Pilgrims to Palestine and Other Stories. Philadelphia, Jewish Publication Society of America, 1940. 274 pages. \$2.50. (11-14 years)

The first few stories concern young Jews in the American scene.

LEVINGER, LEE J. A History of the Jews in the United States. Cincinnati, Union of American Hebrew Congregations, 1933. Revised up to 1949. 616 pages. \$3.50. (13-16 years)

A textbook.

LEVITAN, TINA. The Firsts of American Jewish History, 1492-1951. Brooklyn, N. Y., 1233 Ocean Ave., Charuth Press, 1952. 172 pages. \$3.00. (12-16 years)

An illustrated account of "Firsts," arranged chronologically.

—A Series of Pamphlets on American Jewish History in Hebrew. Author, 1233 Ocean Ave., Brooklyn 30, N. Y., 1949. 9 pages each. 20c each.

The first three pamphlets deal with Jewish figures in the Revolutionary War: Francis Salvador, Gershon Mendes Seixas, Haym Salomon.

LURIE, ROSE G. The Great March: Post-Biblical Jewish Stories. Book II. Cincinnati, Union of American Hebrew Congregations, 1939. 254 pages. \$2.50. (9-12 years)

Includes "Across the Sea," "Land at Last" (Columbus), "For Liberty" (Haym Salomon), "The Good Fairy" (Rebecca Gratz), "He Frees his Slaves" (Judah Touro), "Who Will Build Ararat" (Mordecai M. Noah), "The Fight Is On" (Isaac M. Wise), "Of Thee I Sing" (Emma Lazarus), "The Hidden Treasure" (Solomon Schecter).

PEARE, CATHERINE OWENS. Albert Einstein. New York, Henry Holt, 1949. 152 pages. \$2.50. (13-16 years)

A biography of the world-famous scientist.

PESSIN, DEBORAH. Giants on the Earth. New York, Behrman House, 1940. 256 pages. \$2.50. (11-14 years)

Includes stories of Luis de Torres, Haym Salomon, Mordecai Noah, Judah Touro, Rebecca Gratz, Emma Lazarus, Isaac Mayer Wise, Solomon Schecter, and Nathan Straus.

ROTHGIESER, RUBEN. The Well of Gerar. Translated from the German by Harry Schneiderman. Philadelphia, Jewish Publication Society of America, 1953. 320 pages. \$3.50. (13-16 years)

This is a thrilling story whose setting is in a community of Jewish sugar planters in the northeastern part of South America and later in Europe. It presents a contrasting picture of Jewish life in the Old and New Worlds at the end of the 18th century.

SPITZ, LEON. What the Liberty Bell Proclaimed. Illustrated by Ruth Levin. New York, National Women's League of the United Synagogue of America, 1951. 220 pages. \$2.50. (10-14 years)

A series of stories depicting the roles of Jews in the building of America.

WILLIAMS, BERYL. Lillian Wald: Angel of Henry Street. Illustrated by Edd Ashe. New York, Julian Messner, 1948. 216 pages. \$2.75. (13-16 years)

A biography of the founder of the famous Henry Street Settlement.

WILLIAMS, BERYL, and EPSTEIN, SAMUEL. The Great Houdini: Magician Extraordinary. New York, Julian Messner, 1950. 182 pages. \$2.75. (13-16 years)

The biography of the rabbi's son who became a foremost magician.

ZANGWILL, ISRAEL. Ghetto Tragedies. Philadelphia, Jewish Publication Society of America, 1899. 486 pages. Out of print. (14-16 years)

"Noah's Ark," pp. 79-123.



A Brief Bibliography of American Jewish History

By

JACOB RADER MARCUS, Ph.D.

Director, American Jewish Archives



Published jointly by

AMERICAN JEWISH TERCENTENARY COMMITTEE

3 East 65th Street, New York 21, N.Y.

and

JEWISH BOOK COUNCIL OF AMERICA

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145 East 32nd Street, New York 16, N.Y.

1954

FOREWORD

This bibliography is brief and subjective. Brief bibliographies are necessarily subjective. There are literally many hundreds of books, essays, and articles which might have been included. Purely for the reasons of expediency and convenience this bibliography has been limited to books alone, and no attempt has been made to point to the many excellent articles tucked away in the periodical literature. The term "history" in the title has been interpreted rather broadly and thus one may find many books included which deal with social, economic, cultural, and religious themes. No attempt has been made to include a single volume of the large literature touching on the Jew published prior to 1850. Students who seek light in this field can, of course, always refer back to A. S. W. Rosenbach, *An American Jewish Bibliography . . . until 1850* (New York, Publications of the American Jewish Historical Society, Number 30, 1926). The compiler has not ventured to list most of the better known congregational histories. Their number is legion, and their quality sometimes questionable. Autobiographical and biographical works concerning American Jews have been omitted. A separate bibliography of this type of American Jewish literature is available. ("American Jewish Biography: An Introductory List" by Isidore S. Meyer.)

No attempt has been made to evaluate each work critically. That would have been an ungrateful task. Unfortunately, too many of the works dealing with our subject are altogether inadequate. Very few measure up to the canons of historic objectivity and the scientific method. Nevertheless, it was believed advisable to list some books on the thesis — always denied by the "critics" — that a poor book is frequently better than no book! There is this consolation: better books are being written every day. Some day — it will come sooner than we think — we shall really be in a position to offer a bibliography of sound, scientific works on the life and the history of the American Jew. Speed the day!

This bibliography originally appeared in the
Jewish Book Annual, 1943-44,
and has been brought up-to-date and completely revised.

PRINTED IN THE UNITED STATES OF AMERICA



A BRIEF BIBLIOGRAPHY OF AMERICAN JEWISH HISTORY

(Note: The books marked by an asterisk are out of print and may be consulted at libraries. These books can be borrowed on inter-library loan from major Jewish libraries.)

ADLER, CYRUS, ed. The Jewish Theological Seminary of America. Semi-Centennial Volume. New York, Lord Baltimore Press, 1939. 194 pages. \$1.25.

This volume, a series of essays by various writers, not only describes the Seminary, but sheds much light on the growth and development of the Conservative Movement in American Jewish religious life.

— and MARCALITH, AARON. With Firmness in the Right: American Diplomatic Action Affecting Jews, 1840-1945. New York, American Jewish Committee, 1946. 489 pages. \$4.00. Originally issued as Number 36 of the Publications of the American Jewish Historical Society, New York.

American Jewish Archives. Cincinnati, Hebrew Union College.

A periodical devoted to the scientific study of American Jewish history and historical materials.

American Jewish Historical Society, Publications of the. New York, 1893 to date. \$1.00 to \$5.00 each.

The studies incorporated in these volumes deal with the Jews not only in the United States, but also in other American lands. The approach is critical and scientific. There is a detailed index to the first twenty volumes. Invaluable for the student of American Jewish history.

American Jewish Year Book, The. Philadelphia, The Jewish Publication Society of America, 1899 to 1953. \$4.00 each.

These yearbooks are particularly useful for European and American Jewish history since 1899. They contain special articles, statistics, and detailed directory of American Jewish institutions.

American Jews in World War II: The Story of Five Hundred Fifty Thousand Fighters. New York, Dial Press, 1947. Vol. I by I. Kaufman. 356 pages. Narrative accounts of Jewish heroism. Vol. II compiled by Bureau of War Records of the National Jewish Welfare Board under direction of Samuel C. Kohls. 590 pages. Lists of casualties and awards. \$3.00 set.

ANTIN, MARY. The Promised Land. Boston, Houghton Mifflin Co., 1912. 373 pages. \$3.75.

In the early chapters of this autobiography there is a good picture of life in the Russian Pale over thirty years ago. In the later chapters there is a vivid description of the successful attempt of this Russian Jewish immigrant girl to assimilate that which is finest in American culture.

*BENJAMIN, ISRAEL JOSEPH. Drei Jahre in Amerika, 1859-62. Hanover, Selbstverlag des Verfassers, 1862. 3 vols.

Of value not only as a source for Jewish history, but for general history of the United States. Detailed notes of an intelligent traveler. Most of the material deals with the Pacific coast.

*BERKSON, ISAAC B. Theories of Americanization. A critical study. With reference to the Jewish group. New York, Teachers College, Columbia University, 1920. 226 pages.

A sociological study. Concerned primarily with New York Jewry.

*BERNHEIMER, CHARLES S., ed. The Russian Jew in the United States. Studies of social conditions in New York, Philadelphia and Chicago, with a description of rural settlements. Philadelphia, The John C. Winston Co., 1905. 403 pages.

Competent studies by many writers on the relation of the Russian Jew in the United States to politics, rural settlements, philanthropy, religion, education, etc. The study is limited primarily to New York, Philadelphia and Chicago. Bibliography and maps. This book is practically identical with EDMUND J. JAMES and OTHERS, The Immigrant Jew in America. New York, 1906.

*BLUM, ISIDOR. The Jews of Baltimore. An historical summary of their progress and status as citizens of Baltimore from early days to the year nineteen hundred and ten. Baltimore, Historical Review Publishing Co., 1910. 470 pages.

A composite picture of the Baltimore Jewish community. The introductory essay on the Jews of Baltimore is followed by sketches of the various congregations, their rabbis, the various clubs, philanthropic societies, etc. Illustrated.

*BOCEN, BORIS D. Jewish Philanthropy. An Exposition of Principles and Methods of Jewish Social Service in the United States. New York, The Macmillan Co., 1917. 391 pages.

An interesting book by a social worker. Also contains material on Jewish philanthropic organizations, immigration, agriculture, education, settlements, etc. Bibliography.

BOOKBINDER, HYMAN HARRY, and ASSOCIATES. To Promote the General Welfare: The Story of the Amalgamated. New York, Amalgamated Clothing Workers of America, 1950. 161 pages. \$1.00.

An account of the struggle for the economic and social welfare of this union.

BROCHES, S. Jews in New England. Part I: Historical Study of the Jews in Massachusetts (1650-1750). 68 pages. Part II: Jewish Merchants in Colonial Rhode Island. 80 pages. New York, Bloch Publishing Co., 1942. 50c each.

These studies, dealing with colonial New England Jewry, are largely in the form of source materials and documents.

*BROWN, HEYWOOD, and GEORGE BRITT. Christians Only. A Study in Prejudice. New York, Vanguard Press, 1931. 339 pages.

An interesting study of prejudice against the Jew in the United States. Some research material has been utilized. Considerable attention is paid to discrimination in schools and in economic life.

*BROWN, FRANCIS J., and JOSEPH SLABEY ROUCEK, eds. Our Racial and National Minorities. Their History, Contributions, and Present Problems. New York, Prentice-Hall, Inc., 1937. 874 pages.

There is a chapter dealing with the Jews written by Harry Schneiderman.

*BURGIN, HERTZ, ed. Die geshichte fun der idisher arbeiter bewegung in Amerika, Rusland, un England. New York, United Hebrew Trades, 1915. 935 pages. (Yiddish).

A study of the Jewish labor movement and its relations to various radical political parties.

*BYARS, WILLIAM VINCENT, ed. B. and M. Gratz, Merchants in Philadelphia, 1754-1798. Papers of interest to their posterity

and the posterity of their associates. Jefferson City, Mo., 1916. 386 pages.

A very valuable collection of Gratz papers covering the period from 1754 to 1903. No history of the Jew in colonial America can be written without constant resort to this work.

*CAHAN, AB. *Bletter fun mein Leben*. New York, Forward Association, 1926-31. (Yiddish). 5 volumes.

Memoirs of the distinguished Jewish socialist. Contains material on many phases of Jewish life, especially the cultural and literary development in the United States a generation ago.

*CAMPBELL, JR., MONROE, and WILLIAM WIRTZ, compilers. *The First Fifty Years, a History of the Council, 1893-1943*. New York, National Council of Jewish Women, 1943. 94 pages.

The Council of Jewish Women was the most important Jewish women's organization in the first quarter of this century.

Central Conference of American Rabbis, Yearbook. Cincinnati, 1891 to date. \$4.00 each.

These yearbooks which contain the annual conference proceedings are invaluable for any study of Reform Judaism in the U.S. The appendices in every volume contain articles and monographs on almost every phase of Jewish life and culture in all lands and hence are a valuable repertory of material on modern Jewish history. Students should consult the Yearbook Index of volumes 1 to 50 issued by the Conference in 1941.

*COHEN, GEORGE. *The Jews in the Making of America*. Boston, Stratford, 1924. 274 pages.

A series of very popular sketches on the Jew in the United States: his war record, his contributions to business, to the theatre, literature, art, the professions, etc. Index.

*DALY, CHARLES P. *The Settlement of the Jews in North America*. Edited, with notes and appendices, by Max J. Kohler. New York, Cowen, 1893. 171 pages.

A series of excellent sketches on the early life of the American Jews.

*DAVIDSON, GABRIEL. *Our Jewish Farmers and the Story of the Jewish Agricultural Society*. New York, Fischer, 1943. 280 pages.

Primarily a history of the Jewish Agricultural Society rather than a history of the Jew on the soil in America. The author has been a leader in the farm movement for many years.

*DAVIE, MAURICE REA, and OTHERS. *Refugees in America: Report of the Committee for the Study of Recent Immigration from Europe*. New York, Harper & Bros., 1947. 453 pages.

Much data of Jewish interest.

DAVIS, MOSHE. *Jewish Religious Life and Institutions in America*. Tel Aviv, Massadah, 1953. 153 pages. \$2.50.

This book, written in Hebrew, is a history of the Jewish religious community of the United States since Colonial times.

—The Shaping of American Judaism: The Historical School of the Nineteenth Century. New York, Jewish Theological Seminary of America, 1951. 403 pages. \$5.00. (Hebrew).

A pioneer work on the forerunners of Conservative Judaism in the United States.

*DAVIS-DUBOIS, RACHEL, and EMMA SCHWEPPE, eds. *The Jew in American Life*. New York, Thomas Nelson and Sons, 1935. 130 pages.

"The part played by the Jews of America in history, literature, music, art, the theater, science, the professions, economic

life, philanthropy." A popular apologetic work. Part of a series, "Building American Culture."

*DRACHSLER, JULIUS. *Democracy and Assimilation. The blending of Immigrant Heritages in America*. New York, The Macmillan Co., 1920. 275 pages.

Deals with the Americanization of the immigrants, intermarriage among ethnic groups in the United States, public policy, and ethnic fusion. The statistics on Jewish intermarriage in New York City are of importance. Statistical supplement. Bibliography.

*DUSHKIN, ALEXANDER M. *Jewish Education in New York City*. New York, Bureau of Jewish Education, 1918. 596 pages.

The history and study of Jewish education in New York City; also reprints some source materials.

EDIDIN, BEN M. *Jewish Community life in America*. New York, Hebrew Publishing Co., 1947. 282 pages. \$2.50.

Information on national and local Jewish organizations for young people.

*ELZAS, BARNETT A. *The Jews of South Carolina. From the earliest times to the present day*. Philadelphia, J. B. Lippincott Co., 1905. 352 pages.

One of the best histories of a Jewish state community. Covers the period from 1670 to 1905. The history of the middle nineteenth century is rather sketchy. Contains important documents.

EPSTEIN, MELECH. *Jewish Labor in the U.S.A.: An Industrial, Political and Cultural History of the Jewish Labor Movement, 1882-1914*. New York, Trade Union Sponsoring Committee, 1950. 456 pages. \$5.50.

A study of the Jewish trade unions and their influence on the cultural life of the Jewish workers in America.

—*Jewish Labor in the U.S.A. 1914-1952*. New York, Trade Union Sponsoring Committee, 1953. 466 pages. \$5.50.

A study of the Jewish labor movement in this country from 1914 to 1952. A very useful work. It serves as a second volume to the above book.

*EZEKIEL, HERBERT T., and GASTON LICHTENSTEIN. *The History of the Jews of Richmond, Va., from 1769 to 1917*. Richmond, 1917. 374 pages.

A detailed study of this important southern community based on archival materials. Documentary appendices, notes, index.

*FELDMAN, ARBAHAM J. *The American Jew: A Study of Backgrounds*. New York, Bloch Publishing Co., 1937. 93 pages.

*Fighting for America: A Record of the Participation of Jewish Men and Women in the Armed Forces during 1944. New York, National Jewish Welfare Board, 1945. 290 pages.

A study in Jewish patriotism during the Second World War.

*FINEBERG, SOLOMON ANDHIL. *Overcoming Anti-Semitism*. New York, Harper & Bros., 1943. 225 pages.

Studies in the technique of overcoming anti-Semitism. Written primarily with the American scene in mind.

*FINK, REUBEN, and BERNARD G. RICHARDS, eds. *Jewish Community Directory of Greater New York*. New York, Jewish Information Bureau, 1947. 80 pages.

A guide to central organizations and institutions.

FISH, SIDNEY M. Aaron Levy: Founder of Aaronsburg. New York, American Jewish Historical Society, 1951. 81 pages. \$1.50.

The first in a series of studies in American Jewish history tells the story of a Jewish pioneer who founded a community in central Pennsylvania.

FONER, PHILIP S. The Jews in American History 1654-1865. New York, International Publishers, 1946. 96 pages. \$1.25.

A study of Jewish history. The approach is Marxian.

*For the Honor of the Nation. Patriotism of the American Jew. Hailed by Christian Historians. By S. W. McCall, C. W. Eliot, and others. New York, Plymouth, 1939. 256 pages.

A series of apologetic addresses and essays, all written by non-Jews, in defense of the Jew.

FORSTER, ARNOLD, and BENJAMIN EPSTEIN. The Trouble Makers. New York, Doubleday & Co., 1952. 317 pages. \$3.50.

A study by the Anti-Defamation League of present day anti-Semitism.

FRANK, WALDO. The Jew in Our Day. New York, Duell, Sloan and Pearce, 1944. 199 pages. \$2.50.

Essays on Jews, particularly those in the Western Hemisphere, by a distinguished literateur.

FREDMAN, J. GEORGE, and LOUIS A. FALK. Jews in American Wars. New York, Jewish War Veterans of the U.S.A., 1942. 256 pages. \$3.00.

Useful for a study of the Jews in the Armed Forces.

FREUND, MIRIAM K. Jewish Merchants in Colonial America. Their Achievements and Their Contributions to the Development of America. New York, Behrman House, Inc., 1939. 127 pages. \$1.50.

A study of the Jew in the commercial life of early America. Documented.

*FRIEDLAENDER, ISRAEL. Past and Present. Collection of Jewish Essays. Cincinnati, Ark Publishing Co., 1919. 488 pages.

Several essays by this gifted scholar deal with education and scholarship in the American Jewish community.

FRIEDMAN, LEE M. Early American Jews. Cambridge, Mass., Harvard University Press, 1934. 238 pages.

A series of documented studies on the Jews in Massachusetts, New York and other states. The section on New York includes a study of Haym Salomon's services in the American Revolution. Notes, appendices, bibliography, indices.

—Jewish Pioneers and Patriots. Philadelphia, Jewish Publication Society of America, 1942. 430 pages. \$4.00.

A group of essays touching on many aspects of American Jewish life. There is much material here on the social and economic aspects of early American life. The approach is popular.

—Pilgrims in a New Land. Philadelphia, Jewish Publication Society of America, 1948. 471 pages. \$4.00.

A companion volume to *Jewish Pioneers and Patriots*. Contains much interesting material.

GLANZ, RUDOLF. The Jews in American Alaska (1867-1880). New York, 1953. 46 pages. \$1.50.

The first detailed study of a community destined some day to become one of the United States of America.

*GLAZER, SIMON. The Jews of Iowa. A complete history and accurate account of their religious, social, economic and educational progress in this state; a history of the Jews of Europe, North and South America in modern times; a brief history of Iowa. Des Moines, Iowa, Koch Bros., 1904. 359 pages.

A study of the Jews of Iowa begins in chapter twelve. An elementary study. The story is carried down through 1940 by JACK WOLFE in *A Century with Iowa Jewry*, Des Moines, 1941.

GOLDEN, HARRY L., and RYEWELL, MARTIN. Jews in American History. Charlotte, N. C., Henry Lewis Martin Co., 1950. 498 pages. \$10.00.

This is a collection of notes on American Jewish history. This book may serve for reference purposes, but should be used with caution.

GOLDSTEIN, ISRAEL. Brandeis University: Chapter of Its Founding. New York, Bloch Publishing Co., 1951. 133 pages. \$2.50.

An account of the beginnings of an American college under Jewish auspices.

—A Century of Judaism in New York. B'nai Jeshurun 1825-1925. New York's oldest Ashkenazic Congregation. New York, Cong. B'nai Jeshurun, 1930. 460 pages.

A good congregational history. Annotated. Some of the history of the times is also incorporated. Documents, bibliography, index.

GOODMAN, ABRAM VOSSEN. American Overture. Philadelphia, The Jewish Publication Society of America, 1947. 265 pages. \$3.00.

An account of Jewish rights during the colonial period in America. An interesting documented work.

GOODMAN, PHILIP, ed. A Documentary Story of the Jewish Community Center. New York, National Jewish Welfare Board, 1953. 76 pages. \$7.50.

A selection of newspaper clippings, circulars, programs, documents and excerpts from speeches showing the growth of the Center movement from its early beginnings.

GORDON, ALBERT I. Jews in Transition. Minneapolis, University of Minnesota Press, 1949. 331 pages. \$4.00.

A study of contemporary Jewish life in Minneapolis. This is an interesting book describing the life and changes in a large Jewish community. Much of this material is typical of other Jewish communities.

*GORIN, B. Die Gesichte fun idishen theatre. Zwei toisen yor theater bei iden. 2 vols. New York, Literarisher Farlag, 1918. (Yiddish.)

A history of the Yiddish drama both here and abroad. Illustrated.

*GRAEBER, ISAQUE, and STEWART HENDERSON BRITT; in cooperation with Miriam Beard, and others. Jews in a Gentile World. The Problem of Anti-Semitism. New York, The Macmillan Co., 1942. 436 pages.

A series of essays dealing with the problems of anti-Semitism. A number of these essays are specifically concerned with American Jewry.

- GRINSTEIN, HYMAN B.** The Rise of the Jewish Community of New York, 1654-1860. Philadelphia, The Jewish Publication Society of America, 1945. 645 pages. \$4.00.
 A comprehensive, well-documented study of the social, religious and communal life of Jews in New York.
- ***GUTSTEIN, MORRIS A.** The Story of the Jews of Newport. Two and a half Centuries of Judaism, 1658-1908. New York, Bloch Publishing Co., 1936. 393 pages.
 This study concerns itself primarily with the colonial period. Documented.
- Priceless Heritage: The Epic Growth of Nineteenth Century Chicago Jewry. New York, Bloch Publishing Co., 1953. 488 pages. \$6.00.
 A detailed study of Chicago Jewry, emphasizing the life and development of the East European Jews in that community.
- HELLER, JAMES G.** As Yesterday When it is Past. A History of the Isaac M. Wise Temple-K. K. B'nai Yeshurun, Cincinnati. Cincinnati, Isaac M. Wise Temple, 1942. 249 pages.
 A history of one of the great American congregations closely associated with Isaac Mayer Wise and the development of the American Jewish Reform Movement.
- HIRSH, JOSEPH, and BEKA DOHERTY.** The First 100 Years of the Mount Sinai Hospital of New York: 1852-1952. New York, Random House, 1952. 364 pages. \$5.00.
 This is the first detailed study of an American Jewish hospital.
- ***HOURWICH, ISAAC A.** Immigration and Labor. The Economic Aspects of European Immigration to the United States. 2nd ed. New York, Huebsch, 1922. 544 pages.
 A detailed study of the immigrants and their relation to labor, standard of living, crime, type of education, etc., by a competent sociologist. Statistical tables.
- ***JANOWSKY, OSCAR I.**, ed. The American Jew. A Composite Portrait. New York, Harper & Bros., 1942. 322 pages.
 A series of studies on American Jewish life and culture by a group of writers. A number of the essays are excellent. This is the best study of this type that has been published.
- The JWB Survey. New York, Dial Press, 1948. 490 pages. \$1.00.
 A study of the work and objectives of the National Jewish Welfare Board. Important for the study of contemporary American Jewry.
- ***Jewish Communal Register of New York City, 1917-1918.** New York, Kehillah, 1918. 1597 pages.
 A very valuable collection of material, encyclopedic in character, covering practically every communal, religious, educational, recreational, cultural, economic, mutual aid, and correctional agency in New York City. Tables. Illustrations. Index.
- ***Jewish Landsmanschaften of New York, The.** Prepared by the Yiddish Writers' Group of the Federal Writers' Project. Works Progress Administration in the City of New York. New York, 1938. 397 pages. (Yiddish.)
 Detailed sociological studies on the New York Landsmanschaften and Family Circles.

- Jewish Theological Seminary of America. Rabbinical Assembly. Proceedings. 1927 to date. \$2.00 to \$3.50 each.
 These proceedings of the annual conference of Conservative Rabbis throw light on their theology and their point of view. Scientific essays also abound.
- ***Jews in America.** By the Editors of Fortune. New York, Random House, 1936. 104 pages.
 A survey of the Jew in the United States and an attempt to gauge his "influence." Journalistic, but valuable.
- ***JOSEPH, SAMUEL.** History of the Baron de Hirsch Fund. The Americanization of the Jewish Immigrant. Philadelphia, The Fund, 1935. 305 pages.
 Valuable for a study of the ruralization and Americanization of the East European immigrants.
- Jewish Immigration to the United States from 1881-1910. New York, Columbia University Press, 1914. 209 pages. \$3.00.
 Deals with the causes of Jewish emigration; the economic, social, and political conditions of the Jews in Eastern Europe; Jewish immigration to the United States, illiteracy; etc. Numerous statistical tables. Documents, bibliography. A very useful work.
- KAGAN, SOLOMON R.** Jewish Contributions to Medicine in America (1656-1934). With medical chronology, bibliography, and sixty-nine illustrations. Boston, Boston Medical Publishers, 1934. 549 pages.
 There is an introductory essay on Jewish physicians in America, followed by topical studies. In the topical studies the treatment is bibliographical. A revised and expanded edition appeared in 1939.
- ***KARPF, MAURICE J.** Jewish Community Organization in the United States. An Outline of Types of Organizations, Activities, and Problems. New York, Bloch Publishing Co., 1938. 234 pages.
 A brief but interesting and useful study of the structure of the American Jewish community. Documented.
- KATSH, ABRAHAM I.** Hebrew in American Higher Education (and an analysis of Hebrew influence on American life). New York, New York University Bookstore, 1941. 182 pages. \$1.00.
 Includes a survey of Hebrew studies in American colleges.
- ***KAYSERLING, M.** Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries. Tr. by C. Gross. New York, Longmans, Green & Co., 1894. 189 pages.
 A study by an authority in the field. Documented. Appendices.
- KISCH, GUMO.** In Search of Freedom. A History of American Jews from Czechoslovakia. New York, Bloch, 1949. 373 pages. \$4.50.
 This is a sound study by a fine scholar. It deals with Jewish immigration to America from Bohemia and with the contribution of the Czechoslovak Jews to American civilization. There are very extensive appendices dealing primarily with the Jews of Bohemia and their relation to the United States.

*KOHLER, MAX J. Immigration and Aliens in the United States. Studies of American Immigration Laws and the Legal Status of Aliens in the United States. New York, Bloch Publishing Co., 1936. 459 pages.

These studies have been made by a conscientious and competent writer. Eulogies of Baron de Hirsch, Simon Wolf, Jacob H. Schiff and Louis Marshall are also included.

KORN, BERTRAM WALLACE. American Jewry and the Civil War. Philadelphia, Jewish Publication Society, 1951. 340 pages. \$4.00.

A standard work on the Jews of the United States from 1861 to 1865. This is an excellent piece of historical research, a truly scientific work.

KRAFT, LOUIS. A Century of the Jewish Community Center Movement. New York, National Jewish Welfare Board, 1953. 67 pages. \$.75.

A brief account of the YMHA and JCC movement from 1854 to date, with biographical sketches of the national leaders.

*LA MAR, ELDEN. The Clothing Workers in Philadelphia. History of Their Struggles for Union and Security. Philadelphia, Philadelphia Joint Board, Amalgamated Clothing Workers of America, 1940. 221 pages.

The story of the clothing workers in Philadelphia, many of whom are Jews.

*LANG H., and MORRIS C. FEINSTONE, eds. Gewerkschaften. Issued by the United Hebrew Trades on the occasion of its 50th Anniversary as a Trade Union Body in Greater New York, 1938. 248, 176 pages.

Collection of essays in English and Yiddish on the United Hebrew Trades.

*LANG, HARRY. "62." Biography of a Union. New York, 1940. 222 pages.

The story of Undergarment and Negligeé Workers' Union, Local 62, I.L.G.W.U., a local with more than 10,000 members.

*LASKER, BRUNO, ed. Jewish Experiences in America. Suggestions for the Study of Jewish Relations with Non-Jews. New York, The Inquiry, 1930. 309 pages.

An interesting manual for the study of Jewish relations to non-Jews. Contains excerpts from writers on Jewish and non-Jewish relations, reading lists, suggestions for discussion leaders, attitude and opinion tests, and suggested adaptations of general discussion-outlines for women's groups without trained leadership.

*LEBESON, ANITA LIBMAN. Jewish Pioneers in America, 1492-1848. New York, Brentano, 1931. 372 pages.

The best history of Jews in the United States prior to the Civil War thus far published. The approach is scientific. Illustrated. Notes, bibliographies, index.

—Pilgrim People. New York, Harper & Bros., 1950. 624 pages. \$6.00.

A very interesting study of the Jew in the United States. The material on early South American Jewry is particularly illuminating.

*LEISER, JOSEPH. American Judaism. The Religion and Religious Institutions of the Jewish People in the United States. An historical survey. New York, Bloch Publishing Co., 1925. 294 pages.

Treats of various groups, movements, and institutions in American Jewish life.

*LEVINE, LOUIS. The Women's Garment Workers. A History of the International Ladies' Garment Workers' Union. New York, Huebsch, 1924. 608 pages.

A detailed history of the rise and development of this important union in which Jews play so important a part. Statistics, documents, bibliography, indices.

*LEVINGER, LEE J. Anti-Semitism in the United States. Its History and Causes. New York, Bloch Publishing Co., 1925. 120 pages.

A sociological approach to the study of anti-Semitism in the United States. The study concerns itself primarily with World War I and the post-war period. Bibliography.

—A History of the Jews in the United States. Cincinnati, Union of America Hebrew Congregations, 1949. 616 pages. \$3.50.

A simple, well-organized, elementary introduction to the history of the Jews in the United States. No detailed, scholarly history of the Jews in the United States has yet been written.

LEVITAN, TINA. The Firsts of American Jewish History, 1492-1951. Brooklyn, 1233 Ocean Ave., Charuth Press, 1952. 172 pages. \$3.00.

A book that recounts the beginnings in American Jewish history: first times, first places, first things, etc. A popular presentation.

LONDON, HANNAH R. Miniatures of Early American Jews. Springfield, Mass., Pond-Ekberg Co., 9 Andrew St., 1953. 154 pages. \$10.00.

More than sixty portraits by great miniaturists with biographical sketches of the subjects and of the artists.

MARCUS, JACOB R. Early American Jewry: Vol. I. The Jews of New York, New England and Canada, 1649-1794. Philadelphia, Jewish Publication Society, 1951. 328 pages. \$3.50.

Portrayal of the people of every class and occupation who laid the foundations of the American Jewish community.

—Early American Jewry: Vol. II. The Jews of Pennsylvania and the South, 1655-1790. Philadelphia, Jewish Publication Society, 1953. 580 pages. \$4.00.

This volume contains a detailed systematic summary of Jewish life during the Colonial and Revolutionary periods. It is in effect a history of American Jewry during the eighteenth century.

—Jews in American Life. New York, American Jewish Committee, 1945. 16 pages. \$3.00 per hundred.

A pamphlet.

*MARKENS, ISAAC. The Hebrews in America. A Series of Historical and Biographical Sketches. New York, The Author, 1888. 352 pages.

An early attempt to write the history of American Jewry. Not always accurate. Contains much material. No documentation.

*MASSERMAN, PAUL, and MAX BAKER. The Jews Come to America. New York, Bloch Publishing Co., 1932. 477 pages. A well-organized elementary history of the Jews in the United States. Marred by frequent errors. Bibliographical notes, index.

*McGRADY, PAT. Fascism in America. New York, Jewish Daily Bulletin, 1934. 32 pages. An exposé of Nazi and nativist activities in the United States.

*MERSAND, JOSEPH. *Traditions in American Literature*. A study of Jewish characters and authors. New York, Modern Chapbooks, 1939. 247 pages.

This work deals with the writings of Jewish authors and with the Jew as portrayed in American literature. The bibliographies appended are very useful.

*MORAIS, HENRY SAMUEL. *The Jews of Philadelphia*. Their History from the Earliest Settlement to the Present Time. Philadelphia, Levytype, 1894. 576 pages.

A detailed history of an American Jewish community. Like most communal histories, it concerns itself primarily with the synagogal (church) history, although other phases are not left untouched. Contains a great deal of material. Index.

PHILIPSON, DAVID. *The Jew in America*. Cincinnati, Union of American Hebrew Congregations. 31 pages. \$0.05.

A pamphlet.

*—The Reform Movement in Judaism. 2nd ed. New York, The Macmillan Co., 1931. 503 pages.

The standard history of the Reform Movement. Written by the man who helped to fashion the movement in the United States. Most of the material deals with the movement in Europe. Well documented.

POOL, DAVID DE SOLA. *Portraits Etched in Stone: Early American Settlers, 1682-1831*. New York, Columbia University Press, 1952. 543 pages. \$10.00.

A series of very interesting biographical studies of the early New York Jewish settlers. A good book.

RABINOWITZ, BENJAMIN. *The Young Men's Hebrew Associations (1854-1913)*. New York, National Jewish Welfare Board, 1948. Reprinted from PAJHS, No. 37, 1947. 115 pages. \$1.00.

The growth and development of the YMHA movement from its early beginnings to the time of World War I.

RAWIDOWICZ, SIMON, ed. *The Chicago Pinkas*. Chicago, College of Jewish Studies; New York, Bloch Publishing Co., 1952. 320 pages. \$5.00.

Essays and articles dealing with the history of the Chicago Jewish community.

REZNICKOFF, CHARLES, with the collaboration of URIAH Z. ENGELMAN. *The Jews of Charleston: A History of an American Jewish Community*. Philadelphia, Jewish Publication Society, 1950. 343 pages. \$4.00.

A good history of the most important Jewish community in the South in the period before the Civil War. Since Barnett A. Elzas's *The Jews of South Carolina* (1905) is out of print, this work takes on added significance.

RIBALOW, HAROLD U. *The Jew in American Sports*. New York, Bloch Publishing Co., 1948. 288 pages. \$3.00.

Stories of outstanding American Jewish sportsmen.

*ROBACK, A. A. *The Story of Yiddish Literature*. New York, Yiddish Scientific Institute, 1940. 448 pages.

A survey of the subject with considerable reference to American Yiddish literature. A good bibliography is appended including translations from the Yiddish available in English.

ROBISON, SOPHIA M., ed. *Jewish Population Studies*. New York, Conference on Jewish Relations, 1943. 189 pages. \$3.50.

A valuable socio-economic study. Throws light on the demographic characteristics of American Jewish communities.

ROSENBERG, LOUIS. *A Population Study of the Winnipeg Jewish Community*. Montreal, Canadian Jewish Congress, 1946. 96 pages. \$1.00.

*SACHS, ABRAHAM S. *Die geshichte fun Arbeiter Ring, 1892-1925*. 2 vols. New York, Arbeiter Ring, 1925. (Yiddish.)
A detailed history of the Jewish Workmen's Circle.

*SACK, BENJAMIN G. *History of the Jews in Canada*, Vol. I. Montreal, Canadian Jewish Congress, 1945. 285 pages.

An interesting documented study. This first volume goes only to 1900.

SCHACHNER, NATHAN. *The Price of Liberty: A History of the American Jewish Committee*. New York, American Jewish Committee, 1948. 225 pages. \$3.50.

This book throws light on the effort to maintain, unimpaired, the rights of American Jews.

SCHAPPES, MORRIS U. *A Documentary Story of the Jews in the United States*. New York, Citadel Press, 1950. 762 pages. \$6.00.

This is a source book of American Jewry that carries the story down to 1875. The approach, which is Marxian, is reflected in the notes. This book is very useful because of the documents which are basic in any study of American Jewish history.

*SCHULMAN, ELIAS. *A History of Yiddish Literature in the United States, 1870-1900*. New York, 1943. 244 pages. (Yiddish.)

This history of Yiddish literature deals with the press, popular literature, poetry and drama.

SOLTES, MORDECAI. *The Yiddish Press. An Americanizing Agency*. New York, Teachers College, Columbia University, 1925. 242 pages. \$2.00.

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AMERICAN
JEWISH
TERCENTENARY

1654-1954

AMERICAN JEWISH
ARCHIVES



Scope and Theme

IN 1954 THE JEWS OF AMERICA will celebrate the 300th anniversary of the arrival of the first group of Jewish settlers in what is now the United States. In preparation for this important event, a Tercentenary Committee of 300 has been organized to develop a program for the observance. At a national planning conference in New York, in April 1953, the Tercentenary Committee adopted the report which follows.

AMERICAN JEWISH ARCHIVES

It is not the purpose of this report to provide a detailed plan for specific projects and events which will occur on the occasion of the Tercentenary. Rather, it is intended to offer a serious consideration of the implications and meaning of the forthcoming anniversary, and to make recommendations on the scope, the tone and the spirit of the observance.

The report was originally drafted by a Program Policy Committee whose membership consisted of Samuel I. Rosenman, Chairman; Ralph E. Samuel, *ex officio*; and Benjamin V. Cohen, Adolph Held, William S. Paley, David Sarnoff, Benjamin Sonnenberg, Lewis L. Strauss and Herbert Bayard Swope.

IN SEPTEMBER 1654 there landed on Manhattan Island 23 Jews seeking religious and civic freedom. They were the first group of Jewish settlers in the land that was to become the United States of America. The right to citizenship which they established, the right to worship as Jews in the congregation they brought into being in that first year, their identification from the beginning with the opportunities and responsibilities of freedom in this land, and the record through three centuries of the Jews of America, will be commemorated in the Tercentenary celebration. The observance will begin in September 1954 and will continue through May 1955.

As the knowledge of the approaching anniversary spreads among American Jews, there will be an increasing demand for a celebration simply because it is a time to celebrate. We believe that this demand which we anticipate is a natural one. It provides the underlying reason for the celebration. We think that the Tercentenary should be celebrated basically because it is a kind of spiritual birthday party for the Jews of America. An important milestone will have been reached at 300 years, calling for commemoration. That, it seems to us, should characterize the activities which will mark the occasion.

However, no commemoration of a historic fact of such significance has any real value unless it carries within itself a message for the present and for the future. In the case of the American Jewish Tercentenary, the message can be very real, and without some such message it would be an empty celebration.

The Jews who came here, in 1654 and in later years, had the same reasons for leaving the Old World and settling in the New as did other settlers who crossed the Atlantic. A few were inspired by the spirit of adventure. The overwhelming majority, however, sought escape from persecution, from poverty, from despair, from the dreariness and desperation of their daily lives. They came with hope in their hearts; but they also came with ideas in their heads, with muscles in their arms. They dreamed, and planned, and worked. They established new industries, they contributed to the economic strength of America, they wrote books and plays and songs, they held public office, they opened up new frontiers.

They shared in the building of a great nation, in its struggles and its setbacks and its majestic victories. Above all, they helped to mould the idea that every man has the right to be treated for what he is, rather than for what his faith is or what the color of his skin may be.

Through three centuries, the American Jew has assumed his full share of responsibility in the United States as citizen and as human being, just as he has improved upon the opportunities which the new land gave him. He is so much a part of America that it would seem peculiar and somehow unbecoming even to stress this fact. Yet through three centuries he has remained a Jew. It would seem to be appropriate, in an anniversary like this, to build the spirit of the observance around these twin considerations: that there are both American and Jewish aspects to the Tercentenary, and that these complement one another.

In its American aspects, it is fitting for this Tercentenary to assume a patriotic tone—not in a superficial flag-waving spirit, but rather in the sense that all Americans hold a deep and often unspoken love for their country and its people. We feel ourselves to be part of a single great American family, and we all have an earnest sense of gratitude to the Providence which has brought us to the United States. Like all other Americans we wish to do what we can to make our country ever better, ever happier, ever safer, ever closer to the American dream.

In its Jewish sense, it is equally fitting that we recognize, not in self-glorification but in self-respect, the good things that we as a group have brought to America. We have brought to the United States a deep religious faith and we have kept it alive within a harmony of differing faiths. We have brought a tradition of learning, of scholarship, of scientific curiosity. We have brought a love of the arts, and a respect for those who create with words and sounds and colors. We have brought a healthy and growing culture in the Yiddish and Hebrew languages, with a flourishing literature, press and theatre. With our all-too-intimate knowledge of persecution, we have brought a deep passion for human freedom and personal dignity. With our intimate knowledge of poverty and privation in the Old World, we have brought a striving for social justice and equality of economic opportunity.

We have not been the only ones to bring such values to America; others have done as much or more. For this reason we would not assume a tone of self-glorification or vainglorious boasting, or imply comparisons of Jewish "contributions" to America with those of other groups.

RECOMMENDATIONS

BEFORE STATING OUR VIEWS on the theme and spirit of the Tercentenary, it may be useful to list a few of the preliminary concepts which have influenced our thinking:

Religious Observances. We heartily recommend—and take it for granted—that in our houses of worship and in our religious schools there will be, in connection with the Tercentenary, an intensive program of religious and educational observances. A Committee on Religious and Educational Participation, including rabbis, educators and lay leaders, has been charged with responsibility for making general and specific recommendations in this area. That committee will also stimulate the preparation of material of all kinds appropriate for such observances, and see to it that the material is distributed to the Jewish religious and educational institutions of the country.

We also propose that the spiritual force of Judaism as a religion be made an integral and inspiring part of the observance in a broader sense. We believe that the Tercentenary could provide the occasion to touch off a new spiritual drive—a renewed and exciting recognition of the ancient Jewish contributions to the modern world: the recognition of the existence of one God, the universal code of ethics and behavior typified and symbolized by the Ten Commandments, the teachings and social objectives of the Jewish prophets, rabbis and sages. These contributions should be commemorated not as the exclusive heritage of American Jews but as the heritage of all Americans.

Scholarship and Research. The Tercentenary Committee will stimulate and subsidize, to the extent of its ability, appropriate research and scholarly publications in the field of American Jewish history. A Committee on Research and Publications has been organized for this purpose. We consider it essential that there should come out of the celebration at least one lasting achievement in the field of scholarship. We would hope that there would be enlisted in this work Christian as well as Jewish scholars.

Role of Tercentenary Committee. We believe that there will be unanimous agreement on the necessity for dignity and restraint

in the conduct of the celebration; but we recognize that people may differ on the definition and limits of these words. It would be manifestly impossible—and certainly not desirable—for the American Jewish Tercentenary Committee to seek to impose its judgment on five million American Jews. We do not have, nor should we seek, the authority to approve or veto the actions of others. Yet the membership of the Committee represents an imposing, all-embracing national cross-section of the American Jewish community, and imaginative and hardworking activity should provide the Tercentenary Committee with popular recognition of its leadership in organizing the observance. This means that the Tercentenary Committee should seek to work with all who wish to take part in the observance; it should encourage participation within the framework of its own general philosophic approach; and, where differences with others become irreconcilable, it should then merely refrain from further cooperation.

Local Celebrations of Tercentenary. We expect that Jews in many cities and villages throughout the United States will want to engage in local celebrations. With two exceptions, we believe that the role of the Tercentenary Committee should be limited to offering suggestions, materials, guidance, and certain limited types of professional service. Beyond this, we feel that local observances should stem from the communities themselves. We do not believe the Tercentenary Committee can undertake to support such local observances financially, or provide intensive staff help to individual local projects. The two exceptions are New York and Washington—New York because it is by far the largest Jewish community in the country, and Washington because it is the nation's capital. Inevitably, observances in these two cities will have an effect throughout the country, because they are powerful centers of news, radio, television and other mass media of communications. Therefore we think that the Tercentenary Committee should assume some measure of responsibility and supervision for the principal observances in those cities.

Here too there may be some who will not agree with the general tenor and spirit of this report or with the kind of specific projects which the Tercentenary Committee may suggest for these cities. The function of the Tercentenary Committee should be to advise, guide and help all who wish such service from it; it does not have the power, nor should it seek the authority, to prevent activity by any group. It is to be hoped, however, that the representation which all groups have on the Tercentenary Committee will provide it with sufficient prestige and standing to dis-

courage manifestations which the national committee might consider inadvisable.

All-Embracing Nature of Celebration. We do not believe that the Tercentenary should be made a vehicle for propagation of any particular ideology in American Jewish life. Some among us may feel strongly that the identification of a Jew is solely in terms of his religion; others may lean toward a different interpretation. The celebration should not be committed to either philosophy. It should be neither Zionist, non-Zionist, nor anti-Zionist. It should not try to formulate or advance any particular definition of Jewishness. The Tercentenary belongs primarily to five million people who regard themselves as patriotic, loyal American Jews, whatever their definition or their philosophy; it should be broad enough to appeal to 160 million Americans, who have all shared in the building of America, and who, we would hope, would be willing to join in commemorating with us this happy anniversary.

The overall program to be developed and carried out by the Tercentenary Committee ought to have the general agreement of all major forces in American Jewish life. We do not see in the Tercentenary Committee an instrument for organizing the American Jewish community in any particular direction. By adhering to certain general principles and by carrying out a broad program, we hope there will be reached a healthy agreement in the conduct of this observance. To achieve this and to maintain it, there will be required on the part of the Tercentenary Committee, of the Tercentenary staff, of the organizations and individuals with whom the Committee must work, a high degree of statesmanship, tolerance, understanding and cooperative enthusiasm.

Interfaith Participation. It is recommended that Christian individuals and groups be given the opportunity to participate. Protestant and Catholic leaders should be encouraged to mark and join in the celebrations. We therefore propose that there be established an interfaith committee to take part in planning the observance.

THEME OF THE CELEBRATION

WE HAVE TRIED to formulate the general philosophy which we think should underlie the celebration. The theme should express in some way the outstanding fact of the 300 years of our participation in America. It should describe the significance of the present day for American Jews, and it should express the hopes and aspirations and objectives of the future for ourselves and for all Americans—indeed, for all men throughout the world.

These three hundred years have been marked by many events of tremendous importance in the history of man and his civilization. Outstanding among them have been the great growth of human freedom and human dignity and the development—under that freedom and dignity—of material, spiritual and intellectual progress. And in all of us there is a passionate yearning that the privileges of freedom be spread to all peoples of the earth as speedily as possible.

We believe that the teachings of the Hebrew prophets have vitally affected the growth of freedom and the development of human dignity in America and throughout the world. It would be well for the Tercentenary celebration to emphasize the direct and indirect effects of those teachings on the precious heritage of all Americans.

We suggest therefore the following theme:

Man's Opportunities and Responsibilities under Freedom.

We believe this theme appropriate because:

1. The history and experience of the Jews in the United States have certainly shown the great opportunities which exist for man in an atmosphere of freedom.
2. We would hope to show that Jews have been alive to the corresponding responsibilities which have rested upon them as American citizens.
3. Above all we must express the hope which is in all of us that those opportunities and those responsibilities will soon be made uni-

versal for all the millions of men and women and children who do not now enjoy the blessings of liberty.

In expressing this theme, the Tercentenary should devote itself to showing:

1. What America has meant in opportunities to Jews and to all who have sought freedom and liberty and human dignity.
2. What the corresponding responsibilities and obligations of man are in such an atmosphere of freedom, with some exposition of what Jews have done to carry out those responsibilities.
3. What the Jewish experience in America has meant in terms of inspiration and hope to Jews in other lands and to all people yearning to be free and to share the opportunities of freedom.

If this be our theme and if we intend to show these things, then we are dealing with an event which goes beyond the simple celebration of the arrival of the first 23 Jewish settlers in New Amsterdam. We are concerned with the whole stream of 300 years of American Jewish history, in which both the early settlers and the later ones share equally. The three centuries of our history are not as important as the quality and intensity of our participation in American life; the life and activity of five million American Jews in September 1954 will be just as important as the life and activity of the first 23 Jews in September 1654.

American Jews will wish to review the nature of their participation, past and present, in American life. Such a review is commendable provided it preserves perspective. We suggest that it emphasize the pure and the applied quality of Judaism as a religion, the great growth of philanthropy, the spirit of intellectual exploration, and the intense desire for social progress.

The very universality of the Jewish experience in America leads us toward the crux of this observance: that Jews have shared in the work of building an America where the accepted ideal is one of liberty, equality, and dignity. These things were not ready made for the earliest settlers of any nationality or religion. They had to be fought for. Certainly the Jewish settlers in New Amsterdam had to fight hard—for the right to

remain, for the right to worship as they wished, for the right of citizenship, and for the right to bear arms in the militia along with their neighbors. They won that fight, just as other settlers, in other colonies, won their fights for religious freedom and human liberty.

Jews were not the only ones who faced these problems and fought them through. The Catholics, the Quakers, the Irish, the Negroes, and many other groups have been engaged in similar battles. To ourselves, to our fellow-Americans, and to people in other lands, we ought to make of the Tercentenary a symbol of the victories America herself has won within her own borders, and of the determination to win still more victories on the battlefield of human freedom.

The Tercentenary should not lose sight of the need to relate these lofty concepts to everyday life. What we should try to say, more than anything else, is that in the life of the American Jew, it is and has always been natural and proper for him to be an American and a Jew, and that his story through these three centuries is in essence no different from that of other groups of Americans. We do not imply by this a Pollyannaish denial of any disharmony or prejudice in the past or in the present; but we recognize that these too have been a part not only of Jewish history but of American history as a whole, and that the good has overwhelmingly outweighed the evil.

This kind of approach definitely does not involve an effort to use the Tercentenary as a vehicle to combat anti-Semitism. We caution against such effort. We believe that a healthy, hearty, warm and intelligent celebration will have the incidental effects of bolstering the sense of security of American Jews and of removing or reducing some of the unfriendly concepts which exist in the minds of uninformed or bigoted Americans. But we feel that these results should be incidental to the job of the Tercentenary itself, which should be positive and constructive in spirit and tone and program.

History has made of the American Jewish community the largest Jewish community in the world. This community, in the American and the Jewish tradition, has had a record of concern for the rights and the well-being of Jews in other parts of the world. This concern has shown itself in many ways: in the reception of the first Palestinian messengers in the middle of the eighteenth century, in the defense of Jews in Damascus in 1840, in efforts to protect the rights of Jews in other lands

throughout the past century, and in the help to refugees and displaced persons during and since the Hitler holocaust. Indeed, the humanitarian work of American Jews in behalf of stricken Jews overseas, especially since the beginning of the first World War, is one of the inspiring pages of human history.

The rise of Israel has a place in the framework of the observance. The freedom and democracy which Jews enjoy in America have enabled them to help Israel gain and establish its own freedom and democracy and to offer these blessings to hundreds of thousands who could not find them elsewhere. The role of American Jews in assisting the emergence of the new state, the interest and support of the government of the United States and of American public opinion, and the spiritual impact of Israel today, are all part of American history and of the history of our times.

We believe that there should be major observances in the form of large meetings in New York and Washington, with the participation of the President of the United States and other distinguished citizens. We urge that such observances be planned to assure the cooperation of the entire American community, both Christian and Jewish.

We believe that the Tercentenary can be the starting point for an upsurge of Jewish interest in the Jewish past in America. We hope that out of the anniversary will come a lasting interest in our American roots, that Jewish education in America will devote increased attention to American Jewish history, and that local and congregational histories will be published in many places.

We expect that the Tercentenary Committee will stimulate and encourage newspaper coverage, radio and television programs, films, exhibits, concerts, lectures, meetings, and other activities—as many under interfaith auspices as possible—which will appropriately convey the meaning and the facts which stem from the Tercentenary itself, all within the framework of the general philosophy which is herein recommended.

We believe that with this theme the Tercentenary should have purposeful meaning for all Americans and for the entire world. The whole 300-year record of American Jews can be made a symbol of hope to oppressed people throughout the whole world. Millions of people in many lands now live in poverty, in despair, in fear, in the straitjacket of totalitarianism. The American experience, and the Jewish experience in

America, can give them fresh hope, as millions of human beings seek for themselves and their children, in the lands where they live, the very things that Jews and all other settlers in America sought when they came here—freedom, self-respect, opportunity, safety, security.

Out of America's past comes this hope for a free future. We believe this theme, as an essential of the Tercentenary, can be developed in a way that will avoid the pitfalls of immediate political or other implications. We believe that it can be interpreted and promoted to offer to all men everywhere a revitalized idea of what they have a right to expect and demand for themselves.

We can offer, as American Jews, our own experience as living testimony to the strength and promise and opportunities of the free life in which all can work and live together without loss of identity or self-respect or initiative. We can point to the past and to the present as proof that the greatest good for the greatest number comes from understanding among equals, from the sovereignty of the individual, from the respect for human decency.

We can help others who have not had the privileges and opportunities of freedom to look forward more realistically to a future in which they too will be able to share in those blessings wherever they may dwell.

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I FOUND GOOD SOIL

By SELMAN WAKSMAN

Nobel Prize Winner



The author, world renowned microbiologist, at work in his laboratory at Rutgers University.

AT the age of eight I saw my cousin A Molki, a 16-year-old orphan, leave our town of Novaia-Priluka in the Ukraine for the New World. My mother, who had brought up the girl as her own child, shed tears in which sorrow was mingled with joy.

I wondered why so many of my cousins and other townspeople were leaving for some strange land across the seas. Why were they breaking away from their families, their homes?

My mother would invariably answer: "What future is there for us here, in this land of repression. We are unable to live freely; we are unable to move about. We are in constant fear of the police. What about you, my son, my only one, what will you do when you grow up?"

I grew up with my mother's questions

deeply impressed on my mind. After I received the coveted diploma from the gymnasium, I was not permitted to enter a university; the only prospect was going abroad to complete my education.

There came a letter from Molki: "Why not come here to the New World? We have just as fine universities as there are anywhere in Europe. You will be free to move about. Here you can do practically whatever you want."

I accepted my cousin's invitation.

TRULY, I FOUND in America what before I could only dream about. Here is where I devoted myself to the study of those sciences which would help me in my selected field, microbiology. The universities of the land were open to me. I moved about freely from one to the other. As I finally decided to settle down to the study of soil microbes, unlimited opportunities were presented to me. I dug deeper and deeper into the soils of my adopted country and I was able to fully justify the wise words of Jesus, the son of Sirach, the great Hebraic post-Biblical scholar, who said in Ecclesiasticus: "The Lord had created medicines out of the earth, and he that is wise will not abhor them."

It was good earth, the earth of my new homeland.

Dr. Waksman (left) received Nobel Prize for medicine from Sweden's King Gustaf.

I have now had opportunities to visit many lands and to study their cultures and their welfare. Although I always return from such travels with a sigh of relief to be home again, I cannot help but conclude that the world is one, and that the interests of one country reflect and dovetail with the interests of the rest of the world. In recognizing this fundamental principle, one must recognize also that to make this world one—to make it a better place to live in—each group must make its contribution to the intellectual, social and economic development of its own country first. Automatically, this becomes a contribution to the world as a whole.

If any field of human endeavor can be said to be international in spirit, it is true particularly of science. Woe to that country that decides to limit science to its national boundaries, or, worse yet, to designate certain branches of science as characteristic of specific racial or religious groups.

It is not a matter of necessity to exaggerate the importance of the scientific contributions made by those of us who are of Jewish origin. (Nor, for that matter, is it desirable to present an apology for those who feel that every racial or religious group in this country has to emphasize the fact that it has contributed its share to the development of American civilization.) But the stature of Jewish



achievement in the sciences is an appropriate index to the freedom of opportunity Jews have realized in America.

McKEEN CATTELL HAS said that "Democracy does not consist in reducing all to a common mediocrity, but in giving opportunity to each in accordance with his ability and fitness." The United States offers democracy. We Jews, who are by nature individualists, and who, because of our background, tend to be idealistic, have been in an excellent position to benefit from and to contribute to a land which is naturally democratic in spirit.

If the Bible teaches us anything—if the history of the Jewish people means anything definite—it is that Judaism, from the very beginning, was a protest against nature worship, against star cults, demon worship, animal worship, empire worship, worship of force. It could thus not help but embrace the scientific concept. For one of the fundamental principles in science is to combat hero worship, a form of idolatry expressly forbidden in the Ten Commandments. It has often been said that a Jew is a laborer first, and a prophet, psalmist, and, one might add, a scientist, afterward. With that type of background and that attitude, it is no wonder that many Jews in this country should devote themselves to science, to the search for truth, the search for facts that underlie the secrets of nature.

And to succeed so well.

Some years ago, the biographical directory of the American Men of Science introduced a system of starring for the purpose of designating the leading scientists. The plan was open to serious criticism and, in time, was abandoned. However, while it lasted, it brought forth

300 Years

N September, 1654, 23 Jews landed on Manhattan Island. They were travelers in search of freedom—Jews who had fled from Portuguese conquest of the Dutch colonies in Brazil. They became the first group of Jewish settlers in America.

The right to citizenship which they established, the right to worship as Jews, their identification from the beginning with the opportunities and responsibilities of freedom in America, and the record through three centuries of the Jews of America, will be commemorated by an American Jewish Tercentenary next year.

Jews who came here—in 1654 and in later years—had the same reasons for leaving the Old World and settling in the New as did others. A few were inspired by the spirit of adventure. But most sought escape from persecution, from poverty, from the dreariness and desperation of their daily life. They came with hope in their hearts, with ideas in their heads, with muscles in their arms. They became part of the great American family.

The author of this article, Dr. Selman Waksman, is one of them. His words here were first expressed at a planning conference of the Tercentenary Committee.

In 1954 Jews will review the nature and extent of their participation in the American experience. The Tercentenary observance—its theme is: Man's Opportunities and Responsibilities Under Freedom—will excite a renewed recognition of ancient Jewish contributions to the modern world.

dreds; (3) the remaining 700 of the first 1,000; (4) the 3,000 of lesser import.

A study of the racial and ethnic make-up of these four groups produced this result: Jewish scientists represented the greatest percentage among the leading 100 scientific men in America.

While Jews make up less than a half of one per cent of the world's population, they comprise about 10 per cent of all Nobel prize winners. This is an impressive number, especially since it involves all the sciences for which such prizes are given. Both European and American Jews, native and foreign-born, are represented. The largest number, incidentally, is found in the field of physics. The first American Nobel prize winner, Albert Michelson, was a Jewish physicist.

NEED ONE DRAW any further conclusions? The facts speak eloquently. As illustrated by their scientists, Jews have made and are making their contributions to world culture and to the improvement of the life of man. This is most true in this country, which offers unlimited opportunities for research as well as freedom to select one's career and to pursue one's calling.

In celebrating the 300th anniversary of the settlement of the first Jewish colony on these hospitable shores, we may point with pride to those among us who followed the early settlers and who have contributed toward making this country the great cultural and scientific center that it is today. Their example can leave its imprint upon the rest of the world, a lesson for all men who seek to live in peace and contribute their abilities. So long as the "ways of freedom" that I found upon my arrival here more than four decades ago, as contrasted to the country and type of life from which I escaped, prevail and flourish, so will our nation itself.

some rather interesting studies and led to some rather pointed conclusions.

When the second edition appeared in 1950, it contained about 4,000 biographical sketches of scientists who had published research work. These were divided into four groups: (1) the leading 100 scientists; (2) the second and third hun-



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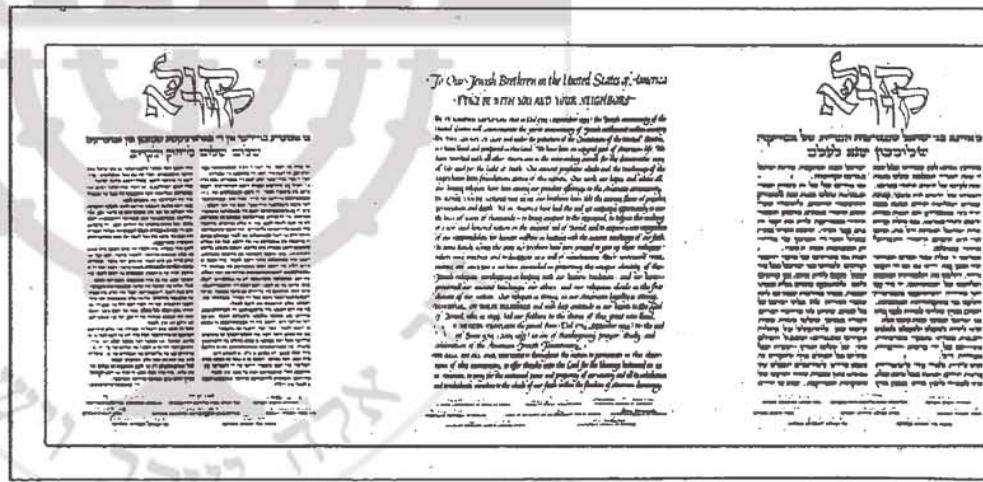
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Friday, July 2, 1954

First U. S. Arrival Of Jews Celebrated

By George Cornell

NEW YORK, July 1 (AP)—A special gratitude, determination and pride today comes from Americans of Jewish faith.

The gratitude is for the rewards of living in a free country; the pride is for having helped make it that way; the determination is to keep and toughen the ideal.

In hundreds of cities, like Boston, Savannah, Dayton, Dallas, Denver, San Francisco, extensive preparations are going on to sound these sentiments in a unique nationwide celebration to last nearly 300 days. Its purpose is to observe the 300th anniversary of the first Jewish settlement in this country.

The occasion, said a tercentenary committee of 300 Jewish leaders, is "an important milestone . . . a kind of spiritual birthday party for the Jews of America."

Advance Activities

In advance of the formal opening September 12, there has been a whirl of activity, projects and planning on the central theme: "Man's opportunities and responsibilities under freedom."

Various government officials have issued special messages.

Rhode Island's general assembly adopted a resolution hailing the occasion as a "unique opportunity for Americans to strengthen their understanding of the American tradition of harmony among all citizens."

New York's legislature set up a special 25-member joint committee on the observance.

Exhibits are being assembled in many cities. Other exhibits will tour the country.

Essay contests are being held for students.

A research team is turning out a 10-volume history of Jews in America, under direction of Dr. Salo W. Baron, president of the American Jewish Historical Society.

Local Histories Compiled

Special local histories are being compiled in various places, including Kansas City, Milwaukee, Hartford, Los Angeles, Vineland, N. J.; Northampton, Mass., and Southern Florida.

There have been tercentenary lecture series or conferences in many places—Pittsburgh, Houston, Cleveland, Baltimore, Cincinnati, Madison and Sheboygan, Wis.; among them.

A Jewish tourist guide had

been issued, indicating monuments, buildings, statues, museums and other markers across the country commemorating Jewish heroes and contributions.

Special committees have been organized in cities from coast to coast.

Program plans include concerts, pageants, banquets, seminars, meetings and an array of network and local radio and television productions between now and the end of the observance in May, 1955.

All this is to celebrate, in effect, the growth of a nation and the part Jews have played in it from the time 23 of them trudged ashore from a French barque in early-colonial New York in 1654.

Since then, the Jewish citizenry in America has grown to five million, and members of that faith have etched their role in the nation's history, its wars, its pioneering into the West, its science, art and culture.

"Our story," said Ralph E. Samuel, national tercentenary chairman, "is part of the story of a people who came to a new continent and created here a new way of life . . .

"In giving voice to the meaning of three centuries of constructive Jewish participation in the building of our American democracy, we shall be showing the strength and vitality of the ideals which all Americans hold in common."

Praised by Other Faiths

Leaders of other major religious faiths have joined in calling attention to the observance.

The Most Rev. Karl J. Alter, archbishop of Cincinnati and chairman of the National Catholic Welfare Conference, said:

"It is altogether appropriate that the event, so historic and significant, be noted not only by the Jewish people, but by the citizenry of the country generally."

Methodist Bishop William C. Marin, president of the 30-denomination National Council of Churches, said:

"Nothing could be more appropriate in the observance than a careful inquiry into man's opportunity and responsibilities under freedom."

"All true Americans will desire to cooperate in reinterpreting and in strengthening the moral and religious foundations of our cherished institutions."

Distributed by



3 East 65th Street
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The AMERICAN JEWISH TERCENTENARY

September 1954

3 EAST 65TH STREET NEW YORK 21, N.Y. LEHIGH 5-5450

Radio and Television Programs Set Up for the American Jewish Tercentenary

SPECIAL SEPTEMBER 12TH PROGRAMS

AMERICAN JEWISH TERCENTENARY

TV

A NIGHT AT "VALLEY FORGE" - By Morton Wishengrad. A story emphasizing the participation of American Jewish soldiers in Valley Forge. Columbia Broadcasting System Television Network, 10 to 10:30 a.m. Eastern time.

RADIO

"RENDEVOUS WITH LIBERTY," By Marc Siegel. Story about the arrival of the Jews in New Amsterdam in 1654, Speaker: Ralph E. Samuel. NBC Radio Network 12:30 to 1 p.m. Eastern Time.

Tercentenary Reconsecration Service at Congregation Shearith Israel, New York. American Broadcasting Company Radio Network, 4:30 to 5 p.m. Eastern time.

TELEVISION

A PRECIOUS HERITAGE: a series of dramatic shows over the Columbia Broadcasting System Television Network on four successive Sundays in September, from 10 to 10:30 a.m. Eastern time, presented under the auspices of the American Jewish Tercentenary Committee.

September 5 - "A RHODE ISLAND REFUGE" - By Morton Wishengrad. A story about the Newport Synagogue at the time of the American Revolutionary War, highlighting the famous George Washington letter to this Congregation.

TELEVISION (Continued)

- September 12 - A NIGHT AT "VALLEY FORGE" - By Morton Wishengrad. A story emphasizing the participation of American Jewish soldiers in Valley Forge.
- September 19 - "TEST CASE" - By Morton Wishengrad. A contemporary account of the American Labor movement. This telecast will be presented under the joint auspices of the American Jewish Tercentenary, the Jewish Labor Committee and the Workmen's Circle.
- September 26 - "THE COMING OF ASHER LEVY" - By Morton Wishengrad. Dramatization centered around the arrival of the first group of 23 Jewish settlers in America, in 1654. This program will be presented under the joint auspices of the American Jewish Tercentenary and of Congregation Shearith Israel, New York.

MID-DAY CHAPEL:

A series of interview programs conducted by a rabbi under the auspices of the American Jewish Committee and the New York Board of Rabbis, over the Dumont Television Network, Fridays, from 12:45 to 1 p.m.

September 3 - "THE THEME OF THE TERCENTENARY," Guest: Ralph E. Samuel.

September 10 - "CONTRIBUTIONS TO AMERICAN DEMOCRATIC THOUGHT," Guest to be selected.

September 17 - "CONTRIBUTIONS OF AMERICAN JEWISH WOMEN TO AMERICA," Guest: Mrs. Irving M. Engel, President, National Council of Jewish Women.

September 24 - "THE BIBLE IN AMERICAN DEMOCRACY," Guest to be selected.

FRONTIERS OF FAITH:

A special series of telecasts on four successive Sundays in November, 1:30 to 2 p.m., Eastern time, over the NEC Television Network, presented under the auspices of the Jewish Theological Seminary and dedicated to the Tercentenary celebration.

November 7 - No title as yet. Subject: Emma Lazarus.

November 14 - No title as yet. Subject: Commodore Uriah Levy.

November 21 - Title and subject to be selected.

November 28 - A TV Ballad-format program based upon "BIBLICAL NAMES IN AMERICA," by Lottie and Moshe Davis

TELEVISION (Continued)

NEW YORK TIMES YOUTH FORUM TV SERIES: Dumont Television Network, Sundays, 12-1 p.m., Eastern time.

Four programs throughout the year will be devoted to the Tercentenary. The first of these is scheduled for:

October 10 - Discussion on the Tercentenary theme by a panel of high school students, Dorothy Gordon acting as moderator, and a guest to be selected.

LOOK UP AND LIVE SERIES - Religious TV programs for teen-agers over the CBS Television Network on Sundays, 10:30-11 a.m., Eastern time.

Four programs in February 1955 will be presented under the auspices of the American Jewish Tercentenary. The subject-matter and participants are yet to be selected.

RADIO

ETERNAL LIGHT RADIO SERIES - Auspices, Jewish Theological Seminary of America. Special series dedicated to the Tercentenary. NBC Radio Network, Sundays: 12:30-1 p.m., Eastern time. Format: Dramatic programs.

September 12 - "RENDEVOUS WITH LIBERTY," By Marc Siegel. Story about the arrival of the Jews in New Amsterdam in 1654, Speaker: Ralph E. Samuel.

September 19 - "VALLEY FORGE," By Morton Wishengrad. Story about the American Revolutionary War and the participation of American Jewish soldiers at Valley Forge, Speaker: David Bernstein.

September 26 - "AS A WIND BLOWS," By Morton Wishengrad. Story taken from Congregation Shearith Israel's history, about the heroism of one of its members, Walter Judah. Setting: New York City at the close of the eighteenth century.

October 3 - "THE SEALED TUNNEL," By Irve Tunick. Story about the Touro Synagogue in Newport, R. I., and an incident related to George Washington's famous letter to this Congregation.

October 10 - "JACOB AND THE INDIANS," By Morton Wishengrad. Dramatization based upon Stephen Vincent Benet's story. Subject: Early American pioneer life. - Speaker: William Rosenwald.

October 17 - "THE PUGNACIOUS COMMODORE," By Morton Wishengrad. Story about Commodore Uriah Levy. Speaker: Jacob Blaustein.

RADIO (Continued)

October 24 - "EMMA LAZARUS," By Morton Wishengrad.
A story about an American poetess and how she came
to write the famous poem engraved on the pedestal
of the Statue of Liberty. Speaker: Irving Kane.

October 31 - "MARK OF CAIN," By Morton Wishengrad.
Story about Sophie Irene Loeb's fight for legisla-
tion that would benefit widows and orphans.
Speaker: Mrs. Irving M. Engel.

November 7 - "THE COW THAT COUGHED," By Morton Wishengrad.
A story about Nathan Straus and his contribution to
a higher health standard for infants through pasteur-
ization of milk. Speaker: Albert M. Greenfield.

November 14 - "EDUCATION OF A LABOR LEADER," By Morton Wishengrad.
Story about Samuel Gompers, first president of the
American Federation of Labor. Speaker: Jacob S.
Potofsky.

November 21 - A special Thanksgiving program. Script by Marc
Siegel.

November 28 - "THE LIE," By Morton Wishengrad.
Dramatization based on story by Mary Antin about
the school experiences of an immigrant child.

December 5 - "AN AMERICAN BALLAD," By Irve Tunick.
Story in ballad form with musical background about
Rabbi Henry Cohen of Houston, Texas.

SPECIAL EVENT PROGRAM:

Saturday, October 16 - Tape-recorded broadcast of the previous New York
Times Youth Forum Television program of October 10.
WQXR Regional radio network, 10:15-11 a.m., Eastern
time. Guest speaker and Dorothy Gordon as moderator,
with a panel of high-school students discussing the
Tercentenary theme.

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"THREE HUNDRED YEARS OF AMERICAN JUDAISM!"

As a special attraction for this Tercentenary Year, your attention is called to a symposium titled "300 Years of American Judaism" available through the Lecture Bureau.

The participants are Rabbi David Max Eichhorn (Reform), Rabbi Emanuel Rackman (Orthodox), and Rabbi Edward T. Sandrow (Conservative). These rabbis are well-known to the constituency of the Lecture Bureau. During the past six years, they have appeared under our auspices in more than 75 communities in the United States and Canada in presentations of their symposia entitled "Tomorrow's Judaism" and "Orthodoxy, Conservatism, and Reform." Their informal yet scholarly and objective approach to these themes has won the repeated acclaim of the audiences before whom they have spoken.

In their discussion of "300 Years of American Judaism," the rabbis will trace the evolution of Judaism in America as it has developed through the Sephardic, German, and East European migrations and, on the basis of discernible trends, they will endeavor to point out some of the possible patterns of religious thought and action which may emerge in the years that lie ahead.

This special Tercentenary symposium is available for the current lecture-season only.

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JEWISH CENTER DIVISION

AMERICAN JEWISH TERCENTENARY

270 Park Avenue, New York 17, N. Y.



LOCAL TERCENTENARY COMMITTEES

September 1954 will mark the 300th anniversary of the landing of 23 Jews on Manhattan Island, the first group of Jewish settlers in what is now the United States of America. These settlers brought with them a heritage which in the 300 years that followed has made an abiding contribution to the American pattern of life.

The celebration of the American Jewish Tercentenary will emphasize the participation of Jews and Judaism in American life, and the opportunities and responsibilities which America opened up for Jews and for all Americans. And the theme of the observance, "Man's Opportunities and Responsibilities Under Freedom," provides an opportunity to strengthen the cause of liberty, to review our fruitful past in America, and to explore the new and exciting meanings of the free society in our own time.

The Tercentenary will run from September 12th, 1954, through May, 1955.

The Tercentenary Committee

The American Jewish Tercentenary Committee is composed of 300 prominent American Jews from all parts of the country. The Committee seeks to work with all who wish to take part in the observance. It will initiate national events, activities, programs, and materials for the anniversary. It is working with national and local organizations, both Jewish and non-Jewish, with a view to relating their programs in 1954-55 to Tercentenary themes. It aims to assist such organizations in their plans and to make sure that these organizations will have a full share in the observance. The budget for the national observance has been fixed at \$600,000. The Committee will be dissolved on June 30th, 1955, after the conclusion of the observance.

It is urgent that every city and town in America form local committees for the Tercentenary. These committees should plan local programs, activities and observances. The national Tercentenary Committee will provide counsel, information and materials. Budget and financing of local committees should be borne by the communities.

Plans for the National Celebration

Present plans call for launching the Tercentenary on Sunday evening, September 12th, 1954, with a large public Dinner at the Hotel Waldorf-Astoria in New York. The Dinner will be preceded by a Reconsecration Service at Congregation Shearith Israel, founded in 1654. The observance will be brought to a close with an outdoor religious service in Washington, D.C., in May 1955.

Between these two dates, there will be concerts, lectures, seminars, pageants, exhibits and meetings of all kinds. All media -- press, radio, television, motion pictures, magazines -- will publicize the various facets of Jewish participation in American life through three centuries.

The Tercentenary Committee on Research and Publications plans to produce a ten-volume documentary history of the Jews in America, an index to American Jewish periodicals, a bibliography of American Jewish history, and a series of monographs on various phases of American Jewish history.

A Tercentenary Sabbath will be set aside, on November 27th, 1954, for special services and ceremonies in synagogues throughout the country. National organizations are participating actively in planning the observance.

Organizing Local Committees

There is no single set of standard procedures for organizing local committees. But some suggestions may be helpful in making sure that these committees are both representative and effective.

Organization: Preliminary organization might be initiated by an established organization in the community which is as representative of all Jewish elements as possible. (Jewish Community Council, Jewish Welfare Fund, Jewish Center, etc.)

If there is no overall representative body in your community to initiate organization, begin with a small representative group of leaders of important organizations, institutions and agencies.

Such a group should call an informal planning session, to be followed by an organizing meeting, representative of all organizations and viewpoints in the Jewish community.

Formally establish the local Tercentenary Committee. Announce this event publicly. (If you need a draft press release, send all relevant information -- names, officers, etc. -- to the national committee and a special draft will be prepared for you.) Advise the national Tercentenary Committee of all developments. Elect officers, an executive committee and designate subcommittees on organization and membership, budget and finances, program, publicity and public relations, special events, etc.

Call periodic meetings of the subcommittees to begin making plans for the local Tercentenary observance.

Composition: The local Tercentenary Committee should include key individuals who, because of their organizational affiliations, influence or special skills, can be of direct assistance to the local Tercentenary observance. Wherever possible, make certain to include the key leaders of local groups as well as members of the national Tercentenary Committee.

Functions of the Local Committee:

1. To determine budget and raise necessary funds; to reach agreement on desirable major, overall celebrations and events; to encourage and stimulate

additional activities and observances by individual organizations and by non-Jews; to create a calendar and clearing house of local Tercentenary activities in order to avoid conflicting events on the same dates.

2. To secure, produce, publish and issue bulletins, materials, publications and resource lists; to issue press releases and to facilitate wherever possible the availability of newspaper publicity, radio and television time for individual organizations.

3. To act as the responsible spokesman locally on Tercentenary matters and activities.

4. To assemble resources and secure specialists to help produce publications, public meetings, musical and dramatic events, local radio and television programs, exhibits, etc.

5. To make sure the local Tercentenary program includes religious, civic, labor, commercial, educational, recreational, cultural (artistic - musical - dramatic), fraternal, interfaith, community and public activities.

6. To provide the mechanism and personnel for local and regional historical research.

7. To provide liaison and to serve as a clearing house for all local organizations on Tercentenary problems.

8. To relate the local Committee to the national Committee and to exchange information and materials with the national Tercentenary Committee.

National Services to Local Committees

Local Tercentenary Committees may call upon the national Committee for advice pertaining to organizational matters as well as for assistance in the preparation of local Tercentenary programs.

The national Committee hopes to make available to local Tercentenary Committees the following materials:

1. Pamphlets and other printed materials.
2. Form letters for Tercentenary meetings, which can be adapted for local use.
3. Speakers' Manual and Speakers' Directory.
4. Suggestions for special events.
5. National Tercentenary events and suggestions for local tie-ins.
6. Special program suggestions for synagogue and center.
7. Program guides for children.
8. Program listings for radio and TV shows with suggestions for local tie-ins.

9. Open-end recordings of special features for local radio use.
10. Tercentenary commemorative medals.
11. Reproductions of the Tercentenary symbol.
12. The Monthly Newsletter, "300."
13. Historical background material on various phases of American Jewish history.
14. Outline for local newspaper and magazine features.
15. Mats and pictures for use in illustrating newspaper feature stories and magazine articles.
16. Offprints of various types of articles that may be published from time to time.
17. Reproductions of historical materials -- i.e., letters, documents, etc. -- that may be used in local exhibits, as well as lists of museum and library exhibits on American Jewish history.
18. Bibliographies of books and reading resources on American Jewish history for children and adults.
19. Recommended lists of films, filmstrips, recordings, music, and other audio-visual materials that may be used during the Tercentenary.
20. Suggested scripts for dramatic productions, pageants, musical productions, etc.
21. Travelling exhibits.

For more information and materials write to the American Jewish Tercentenary, 270 Park Avenue, New York 17, New York. (Telephone: MU 8-1654).



The AMERICAN JEWISH TERCENTENARY

3 EAST 65TH STREET NEW YORK 21, N.Y. LEHIGH 5-5450

AMERICAN JEWISH TERCENTENARY PROGRAMS FOR YOUTH GROUPS: THEME AND PROGRAM EMPHASIS*

An anniversary is an opportunity for both rejoicing and stock taking. To youth groups and young adults, the Tercentenary offers a fruitful opportunity for both an appraisal of the opportunities for Jewish self-fulfillment in the setting of American freedom and an accounting of what American Jews have done with their freedom.

Youth groups will of course share with the entire community a sense of pride in the growth and stature of the American Jewish community, in the role Jews have played in the development of this country and in their contributions to American life.

Above all, Tercentenary programs can help youth groups to deepen their understanding of Jewish life in America and their awareness of their own opportunities and responsibilities under freedom.

PLANNING

Existing community-wide local youth agencies will usually be the most logical and suitable instrument for planning of Tercentenary programs for young people. Local Tercentenary committees should invite existing local Youth and Young Adult Councils, along with other appropriate groups and individuals, to form Youth Committees for the Tercentenary, which would serve as coordinating agencies for Tercentenary youth programs.

The Tercentenary Youth Committee's major function would be to stimulate and coordinate the observance of the Tercentenary by the various youth groups, to involve them in appropriate community-wide activities, and to provide a clearing house for program ideas and projects. While local branches of national

*This article is a section of the forthcoming Tercentenary Community Manual. It is based on suggestions submitted by Dr. Alfred Jospe, Director, Program and Resources, B'nai B'rith Hillel Foundations; Miss Miriam Ephraim, Director, Program Division, Jewish Center Division, National Jewish Welfare Board, and Julius Schatz, Program Director, American Jewish Congress.

organizations will receive program guidance from their national headquarters, local cooperation through the Tercentenary Youth Committee will insure maximum effectiveness through the pooling of program ideas and resources.

The Youth Council or Committee may want to set up special committees to take charge of various programs and projects. The best procedure is to have such a committee emerge as needed and to discontinue it when its job is done.

It is desirable to provide wide opportunities for intimate cooperation between the local Tercentenary committees and all local agencies working in the youth field.

PROGRAM

TERCENTENARY WORSHIP SERVICES: Some youth agencies which conduct religious services for their members will want to devote one or more of their Sabbath services or a special service to the Tercentenary. The service can either follow the pattern suggested by the Synagogue Council of America or can be developed locally. It can, for instance, incorporate special readings (i.e. on the theme "Freedom and Responsibility"), special prayers (composed by rabbis or members), and a sermon (or lecture after the service) on a theme connected with the Tercentenary.

It is urged that such a special service be planned particularly for the Tercentenary Sabbath, November 27, 1954. Where services cannot be conducted, an Oneg Shabbat can be devoted to the Tercentenary theme. In some communities, it might also be possible to sponsor a community-wide Tercentenary Youth Sabbath, preferably on the nationwide Tercentenary Sabbath or, if that is not feasible, on another Sabbath in 1954.

TERCENTENARY FORUM or LECTURE SERIES or WORKSHOPS: Experience has shown that important themes can be explored more fruitfully in an integrated forum or lecture series than in single lectures. The organizing of such a lecture series, wherever possible, is highly recommended. It can be planned on a variety of themes, such as:

THREE CENTURIES OF AMERICAN JEWRY
AMERICAN FREEDOM AND JEWISH IDENTITY
THE AMERICAN JEW: A COMPOSITE PORTRAIT
OUR TWIN HERITAGE: JUDAISM AND AMERICANISM
THE AMERICAN JEW LOOKS UPON HIMSELF
FAITH AND FREEDOM

The following suggested outlines may illustrate the approach:

I. THE AMERICAN JEW LOOKS UPON HIMSELF

1. Who are we? What are we? Is there an American Jew?
2. Where do we come from?

3. How are we organized? Do we have a Jewish community?
4. What are our problems?
5. What are our aspirations?
6. What is our relationship to world Jewry?
7. What is our relationship to Israel?
8. Jews and American democracy - freedom and responsibility for what?
9. What of the future?

II. THREE CENTURIES OF AMERICAN JEWRY

1. First steps in the New World.
2. Patriots and principles.
3. The growth of American Judaism.
4. The Jew in American society.
5. The challenge of democracy to Judaism.
6. The challenge of Judaism to democracy.

III. FAITH AND FREEDOM

1. Our origins and antecedents.
2. Our stake in American democracy.
3. You and your Jewish neighbor.
4. You and your Christian neighbor.
5. Charting the future of the American Jew.

These suggestions merely illustrate possible approaches. Additional outlines, bibliographies and planning suggestions will be made available by most national youth agencies and by the national Tercentenary committee.

Virtually every theme will provide opportunity for discussion of the role of Jewish youth in American Jewish life. It is, of course, also important to secure the cooperation of competent persons for such presentations; such as local rabbis, community leaders, faculty members from local colleges, etc. At universities, it will often be possible to secure the cooperation of faculty groups (history and social science departments), history and social science clubs, and similar groups.

STUDY AND DISCUSSION GROUPS will add depth to the Tercentenary observance by youth groups. They can either be formal classes and courses conducted by an adult, or informal study and discussion groups that will involve a large degree of student participation. Themes and resources for such activities may parallel the subjects mentioned for lecture series.

Another approach would involve presentation of an informal lecture or discussion series dealing with significant books reflecting American Jewish life. A special book review series of this kind can be an exciting introduction to American Jewish life through its literature. (A reading list for this purpose may be obtained without charge from the American Jewish Tercentenary, 3 East 65th Street, New York 21, N. Y.)

EXHIBITS are another attractive medium for presenting the story of American Jewish life in community centers, meeting halls, B'nai B'rith Hillel Foundations, etc. College and community libraries and museums can also be asked to sponsor special exhibits, and the Tercentenary theme can be suggested to them for this purpose.

Some exhibits may draw on materials made available by national agencies. (A list of sources for such exhibits will be found in the pamphlet, "Program Materials," available without charge from the American Jewish Tercentenary, 3 East 65th Street, New York 21, N. Y.) Others can be prepared locally to reflect the history of the local Jewish community, with special emphasis on Jewish youth activities, the national Jewish youth organizations and their role in American Jewish life. Youth groups should be invited to cooperate with the overall local Tercentenary Committee in the preparation of local exhibits.

An exhibit for the entire Tercentenary period, from September 1954 through May 1955, or several successive exhibits can be arranged on a variety of themes such as:

Significant Jewish literature published in the United States during three centuries.

A graphic history of the American Jewish community.

The American Jewish community and its institutions.

Leading Jewish personalities in pictures and documents.

The religious life of the American Jew (exhibit of various prayer-books representing the diverse religious convictions of American Jews, graphic presentations of national religious bodies, rabbinical seminaries, works of individual rabbis, printed sermons, major synagogues and synagogue architecture, religious educational facilities and programs for youth groups, etc).

Jewish education (resources, techniques, types of schools, goals, literature, etc).

FILMS - DRAMATICS - RADIO. Youth groups will usually respond warmly to audio-visual programs (wherever possible with correlated discussion activities). Films can be shown either as separate programs in the schedule of Tercentenary events or as part of a course or study group project.

Youth groups to which radio time on local or college stations is or can be made available, will want to present radio dramatizations of the Tercentenary, dramatic readings, or a cantata or chorral piece featuring the Tercentenary. Programs of this kind are excellent projects for the music, radio, or dramatic workshops of a youth group. (Available materials for this purpose are listed in the pamphlet, "Program Materials," which may be obtained without charge from the American Jewish Tercentenary, 3 East 65th Street, New York 21, N. Y.)

Radio or TV time could also be sought for a panel discussion in which either a Jewish youth panel could discuss the problems and concerns of young Jews.

and their relations to the Jewish and general community, or a mixed Jewish and non-Jewish panel might deal with the problems of youth today, placing emphasis on "how we work together as Americans."

OTHER PROGRAM IDEAS: Jewish youth and young adult agencies which hold national, regional or local conventions or conferences should plan their 1954 and 1955 programs around the Tercentenary theme and should develop suggestions for Tercentenary activities on the local level.

Trips to places of Jewish interest can be organized during the Tercentenary year. (A useful publication in this area is "A Jewish Tourists' Guide to the United States," an illustrated book of 1,000 pages by Bernard Postal and Lionel Koppman with a foreword by Dr. Jacob R. Marcus, which will be published in June, 1954 by the Jewish Publication Society. Price: \$5.00.)

Members of youth groups may want to explore the possibility of setting up, through individual or group contributions or from the proceeds of special fund-raising events, an American Judaica library in local and college libraries, geared to the needs of Jewish students and young adults but also as a helpful source of information on Judaism for the general public.

Consideration can also be given to preparation of a special Tercentenary publication, sponsored locally, in which all Jewish youth groups would record the history of their development and which would contain original and creative writings by young people on themes connected with the Tercentenary.

Youth groups may wish to organize a costume ball for the Tercentenary, with prizes for the most imaginative costumes based on the early life of Jewish settlers in America.

Local Tercentenary committees could seek to establish a special Leadership Training Scholarship to be known as the Tercentenary Scholarship Fund, which would enable a young person to pursue training for a career in the field of Jewish communal service or of American Jewish history.

TERCENTENARY LEADERS VISIT PRESIDENT EISENHOWER

INVITE IKE TO JEWISH TERCENTENARY



PRESIDENT DWIGHT J. EISENHOWER receives a silver medal, struck 50 years ago, from Ralph E. Samuel of New York, chairman of the American Jewish Tercentenary Committee. The President was invited to a dinner to be held in New York on Sept. 12 to mark the 300th anniversary of Jewish participation in American life. New York Supreme Court Justice Edgar J. Nathan Jr., member of the delegation attending the White House ceremony, is a descendant of one of the first 23 Jews who settled in Manhattan. (International Soundphoto)

FORWARD - 12 - טרעדו רודר

**אייזענ האזער נעמט אויף אידישע
דעלעגענטצע, זום לארט אים איין
צו 300-יעריגער פיערטונג**

דעתו דא אין לאנד אוון פול מיט די נרייסע געלגענגןהייטטען, וואס עפיקס-טראפע פאָר אלען מעשניען אָז אָז אָטמאָטְסְּפֶּרֶע פָּוּן פריהיזיט. "מיר האָפַען צ' וויווען, אָז אִידיען האבען עטְלִיטְס זְיַעֲרָע פָּאָרָאנְטְּ וואָרטְלִיכְסְּקִיטְעָן אלְס אַמְּעָרְקָאנְדְּ בִּירְגָּעָן. דִּיאָוְינְגְּטִימְסְּ דִּירְקִים אָוֹר פָּוּן אָנוֹג, אָז דִּיאָ גַּעֲלַעֲגַנְהִיטְעָן אָז פָּאָרָאנְטְּאָרוֹטְלִיכְסְּקִיטְעָן. וואָס כִּיר האבען אָז דִּיאָ פָּאָרָאנְגְּנִיטְעָן שְׁטָאַטְעָן, ווּלְלָאוּ אַינְגְּבָעָן ווּלְרָאוּ אַינְוּוּרְסָאֵל פָּאָרְ אָלָע דִּי, וואָס גַּעֲנִיכְתִּים," האָט כָּה סְּעֻמּוֹתְלִיךְסְּפִּירְטָאָן דִּיאָ דַּעֲלַעֲגַצְיָעָה האָט בַּי דָּעַר גַּעַנְתָּה. זְרַעַבְתָּה דַּעֲלַעֲגַצְיָעָה אַיְבָּרְגָּעַבְתָּה דָּעַם בַּיְתָה.

Partial Press Coverage

New York Journal-American
—Sat., March 6, 1954 ***

Jews to Fete 300th Year In America

WASHINGTON, March 6 (AP).—A delegation of American Jewish leaders today had invited President Eisenhower to a dinner to be held in New York in September to mark the 300th anniversary of Jewish participation in American life.

The delegation which called at the White House was headed by Ralph E. Samuel, chairman of the American Jewish Tercentenary Committee. He told newsmen the President hopes to be able to attend but could make no definite commitment this far in advance.

The delegation gave Eisenhower a silver medal struck 50 years ago on the occasion of the 250th anniversary of Jewish settlement in the United States.

the United States.

DAILY NEWS, SATURDAY, MARCH 6, 1954 ★★

President Is Invited to Jewish Tercentenary

From THE NEWS Bureau
Washington, D. C., March 5.—President Eisenhower was invited today by a delegation of the American Jewish Tercentenary to attend the opening Sept. 12 of the observance in New York of the first Jewish settlement in America.

Ralph E. Samuel, of New York, chairman of the Tercentenary, presented to the president a silver medal struck 50 years ago on the 250th anniversary.

New York Supreme Court Justice Edgar J. Nathan Jr. was among the group. He is a descendant of one of the first 23 Jews who settled in Manhattan, Abraham de Lucena. He is a member of Congregation Shearith Israel, the first synagogue founded in this country.

country now located at 70th Street Samuel, Joseph Willen and Charl
and Central Park West. S. Zimmerman, a vice president
Other New Yorkers in the C. W. U.

New York Journal-American

Sat., March 6, 1954—

New York Journal-American

Ike Receives Anniversary Medal



THE WASHINGTON POST
Saturday, March 6, 1954

**Jewish Leaders
Silver Medal
Presented to
Eisenhower**

American Jewish leaders yesterday called at the White House to present President Eisenhower with a silver medal struck 50 years ago and designed by the late sculptor Isidore Konti. The delegation, headed by Ralph

**JEWISH GROUP
MEETING HERE**

**300th Anniversary Of
Landing in U.S.**

American Jewish leaders headed by Ralph E. Samuel, national chairman of the American Jewish Tercentary program, presented President Eisenhower a commemorative medal Friday at the White House.

The group met earlier at the Hay-Adams hotel to review plans for the forthcoming 300th anniversary of the first Jewish settlement in America.

The silver medal was one struck off 50 years ago on the occasion of the 250th anniversary of the arrival in Nieuw Amsterdam of the small congregation of Jews. The presentation was made by chairman Samuel who described it as a "symbol of the continuing freedom enjoyed in the United States."

Morning Meeting

The morning meeting heard reports from Samuel; Joseph Wil- len, chairman of the Tercentenary dinner committee; and David

JEWISH ROOTS IN AMERICA

Planning a Community History Project

AMERICAN JEWISH
ARCHIVES
by
Bertram W. Korn



התי"ד—התש"ד

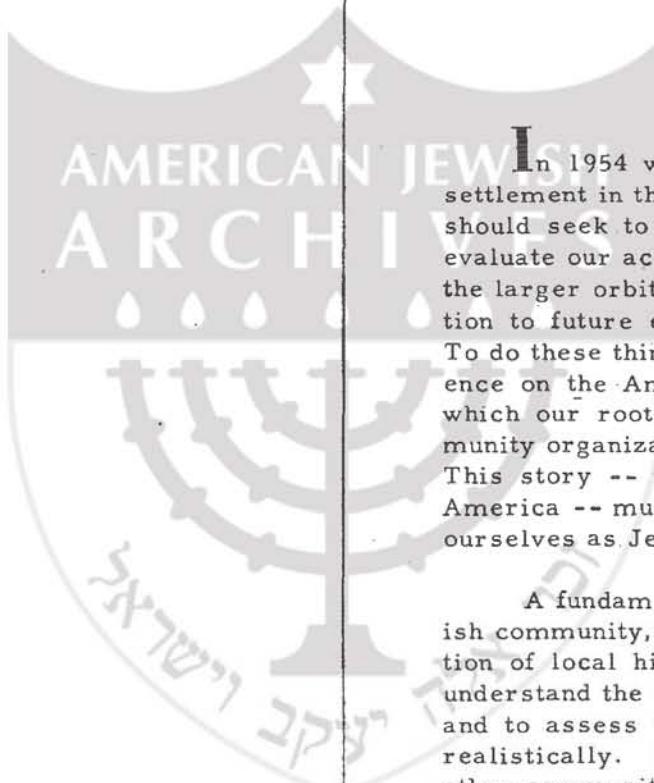
*"Man's Opportunities and
Responsibilities Under Freedom"*

JEWISH ROOTS IN AMERICA

By Bertram W. Korn



The American Jewish Tercentenary
3 East 65th Street
New York 21, N. Y.



In 1954 we celebrate the 300th anniversary of Jewish settlement in the United States. This is an occasion when we should seek to understand ourselves as American Jews, to evaluate our achievements and failures, to fathom our place in the larger orbit of America as a whole, and to give wise direction to future efforts for self-fulfillment and human welfare. To do these things we must probe deeply into our past experience on the American scene. We must dig into the soil in which our roots have been struck, into the life of our community organizations, our congregations, our local institutions. This story -- the story of Jewish communities throughout America -- must be put together and told, if we are to fulfill ourselves as Jews and as Americans.

A fundamental Tercentenary responsibility of every Jewish community, therefore, is support for research and publication of local historical materials. This will enable Jews to understand the influences which shaped their own community, and to assess their current problems and future obligations realistically. Together with similar data from hundreds of other communities, it will also provide historians with source material for an authentic portrait of the American Jewish experience, as part of world Jewish history and of the story of America.

For this we need research in depth, expressed in serious studies of the experiences of American Jews and of their institutions. We need the kind of research that will help us to evaluate the influence of Judaism and Jews upon America, the influence of America upon Judaism and Jews, and the nature of the new American Jewish ethos which is emerging out of this 300-year epic.

Here are some of the questions which need to be answered, and they are only examples: What drew the first Jews to your locality? How were they received? Why did they create congregations and institutions? What training and ideals did the early leaders (and their successors) bring to their tasks? We know that our congregations, organizations and institutions have changed with the years; what influences (local conditions, national policies, strength of leadership, popular pressure) were responsible for the changes? Has it always been men of wealth who have conducted the business of communal institutions, and been recognized as "the representative Jews"? What groups have been concerned with Jewish education, religious or secular, and why? What have been the changes (if any) in the attitude of the Christian churches, the general community, civic leaders and politicians toward Jews in your town? What influences, social, intellectual, economic, shaped the religious developments within the community? What permanent contribution have Jews, individually and organizationally, made to the communal welfare? Can you trace the economic history of the Jewish population through residential areas, occupations and professions, organizational affiliation, demographic surveys? In what ways (if any), past and present, have Jews lacked complete freedom? Is there any organized anti-Jewish feeling? What has been the effect of Zionism on local Jewish communal growth and activity? Is there conflict between Jewish charitable activity and Jewish cultural growth? What place has Jewish scholarship in your community?

To obtain authentic answers to these and many other questions, without guesswork, requires a well organized and supported Community History Project.

Where can you begin?

With your local Tercentenary committee, with your Jewish Community Council, with a specially created committee representative of all organized elements within the community, with any group which has enough stability, interest and resources to assure such a project the support it merits.

Once the sponsoring body has undertaken the responsibility, it must solve four problems:

First, personnel: researchers and writers. A typical community of 3,000 to 12,000 Jewish inhabitants would require

one competent person, working part-time, to perform the task. Larger communities would require full-time workers.

Who are fitting candidates? Rabbis with sufficient time and the necessary academic interest; history or social science teachers with research training; Jewish educators; laymen with a flair for serious historical research. Such persons can surely undertake the task, given clerical assistance and perhaps paid professional assistance for research in distant libraries and repositories of information. Or a committee of volunteers might divide responsibilities for research and writing, although a chairman must coordinate and supervise the project. If the sponsoring agency can afford to pay a full-time professional historian to do both research and writing, this may be preferable.

Second, the scope of the project: There will probably be those who wish to fragmentize the project, thinking in terms of the history of one among many congregations, or one among many lodges or institutions. Such histories are often desirable, but they are more useful and comprehensible if they are part of the wider history of the community.

If at the beginning it is impossible to assure completion of the entire task, it is better to begin with a fragment than to abandon the entire field. But let it be a complete fragment, such as a study of the first twenty-five or fifty years in the history of the community, or the experiences of the community during a specific period in American history (Civil War, World War I), or the period which saw the transformation of the community by the arrival of the Eastern European immigrants of 1880-1925, or the relations between Christians and Jews during a specific period (perhaps the time of the Ku Klux Klan), or a thorough examination of the realities and myths of "the Jewish vote" in the area, or the acceptance of Jews into leadership of the general community, or the history of movements within Jewish life and their influence on the community's structure and interests, or the history of local philanthropic institutions, or the relationship of the local Jewish community to national Jewish organizations and trends.

An essay on a narrow theme can prepare sponsors and researchers for the larger task. It can help to introduce them to the variety of available source material, can clarify specific questions -- can certainly offer authentic, reliable data on at

least one area of local Jewish history not heretofore explored. But, if it is possible, the best method is to undertake the more significant task of surveying the entire field. Tell the whole story!

Third, the sources:

a) Congregational and organizational files. If the community has been blessed with careful secretarial officers who have filed every letter and scrap of paper and have safeguarded every minute book, you will be grateful. These will be primary sources, particularly for the earlier period when secretaries did not attempt to disguise controversy and acrimony, or to bury disagreement in meaningless words. On the other hand, the absence of minute books is not an insuperable obstacle. Older members of the community, if interviewed carefully and if their recollections are weighed judiciously, can often provide data and insights which even the most loyal secretary would not or could not have inserted into minute books.

b) Local general sources. Newspapers, county and city histories, city directories and similar local material, together with whatever manuscript collections are preserved in local historical societies, if explored carefully (and how many hundreds of hours this requires!), invariably provide a mountain of material. Particularly in the earlier days of Jewish settlement in any area, Jewish activities were virtual curiosities. Many a newspaper in the first half of the nineteenth century printed column-long descriptions of synagogue or charitable building dedication ceremonies, bar mitzvah and confirmation exercises, Jewish marriages and funerals. In the daily press you will also find one of the truest guides to community acceptance of the Jews. If there was anti-Jewish propaganda, it will be mentioned and perhaps applauded or censured. It will surely be reflected (and its absence is important, needless to say) in the speeches of politicians, in letters to the editor, in police and court records. In advertisements and city directories you will find an index to Jewish economic life. In news of meetings and social matters you will find data on Jewish participation in general activities.

c) National Jewish periodicals and historical collections. Most communities which date back to the 1840's maintained a relationship with the leading national Jewish periodicals until about 1885 or 1890. The files of Isaac Leeser's Occident,

Isaac M. Wise's Israelite, S. M. Isaacs' Jewish Messenger, and the Asmonean and American Hebrew (as well as whatever local Jewish periodicals existed), are extremely valuable. Partial indices to certain of these periodicals have been prepared by the American Jewish Historical Society and the American Jewish Archives; these references may save some of the slave labor of turning the yellowed pages. But for the period 1842-1885 even the unindexed volumes should be consulted, for they will provide a treasury of important data.

By all means, the index to the first twenty volumes of the Publication of the American Jewish Historical Society should be consulted, as well as the individual indices of the succeeding twenty-two volumes. These represent the bulk of available published data in American Jewish history; a few nuggets will probably be forthcoming. Rabbi Isidore S. Meyer, librarian of the American Jewish Historical Society (3080 Broadway, New York), will be happy to inform you if the manuscripts and other collections in his charge contain any material which concerns your field of work. The Society is custodian, for instance, of the records of the Board of Delegates of American Israelites (1859 ff.) which made a survey of all existing congregations several times during the 1860's. Perhaps that file contains a record of your congregation, officers, membership, policies and other interesting material.

The American Jewish Archives (Clifton Avenue, Cincinnati, Ohio), presided over by Dr. Jacob R. Marcus, has accumulated what is probably the finest collection of materials available on local Jewish history. Dr. Marcus' staff is always ready to take the time to unearth letters and references bearing upon your task.

For the period since 1899, the records of the American Jewish Yearbook and of many other directories and organizational annuals are valuable for a number of types of material -- the background of national events and trends which influenced the local community, the participation of local leaders in national activities, and data on purely local events which assumed a larger significance.

The YIVO-Yiddish Scientific Institute (535 West 123rd Street, New York City) is the most helpful repository for materials bearing upon the activities of those elements in American Jewish life most heavily influenced by the Eastern European

immigration. Its library contains a tremendous variety of printed and manuscript material, largely in Yiddish, illuminating many phases of the adaptation of immigrants to American life.

One service which the American Jewish Tercentenary is offering in this connection is the establishment of an Office of Historical Information, in cooperation with the American Jewish Historical Society. This is a research service established specifically for the Tercentenary period, to provide guidance and factual information on American Jewish history.

d) Other Sources. There is a broad field in which you may well turn up totally unexpected material. Descendants of early members of your community may have preserved letters and documents. These persons must be traced, but they will frequently be able to help fill in the gaps in your records. Antique shops and local booksellers must not be overlooked. An old volume may contain a hand-written genealogical table with a multitude of facts about the origins of early settlers. Scraps of paper, notarized court statements, bills and checks, old real estate deeds -- most antique dealers have thousands of such items -- can give color and body to the few dull facts which you may have about certain members of the community.

Fourth, Publication: There are several scholarly Jewish journals which often publish documented studies in the field of American Jewish history. In addition to those issued by the organizations mentioned above, they include Jewish Social Studies, Jewish Quarterly Review, Historia Judaica, Hebrew Union College Annual, and Jewish Education. Local historical societies generally publish quarterly or annual journals. These periodicals are usually delighted to publish articles in fields which have previously been neglected. American Jewish history is one of those fields. If the material has been researched and written in accordance with high standards of historical scholarship, there is every reason to believe that it can be published in such a local or state historical journal. It will, of course, have special appeal during the Tercentenary. If some or all of the material is published in this manner, the type can be saved and the complete manuscript can be issued in book form at a later date. The advantage of publishing in a general historical periodical is an important consideration, for general historians will thereby readily become acquainted with the work.

Perhaps the sponsoring committee can secure funds to publish the work in book or pamphlet form. Distribution to the entire community must also be kept in mind and, if there is a weekly Jewish newspaper, perhaps it can print the manuscript in the form of a series of short articles.

One warning! The temptation to produce a "popular" work will be strong. Do not give in. A popular study may ignore controversies, gloss over failures, and pretty up unpleasantness with verbal cosmetics. But what lessons can anyone learn from a false portrait? Your committee must, if it is to be true to its task, insist upon accuracy. If you wish to avoid injuring sensitive persons, tell your story only up to 1920 but let whatever you print be authentic. And let it also be academically useful. The presentation of the material can be warm and clever and stimulating, but do not omit footnotes and citations and bibliographical data. Have pity on those who will use the work as source material for future studies of aspects of American Jewish history; exact references and reliable citations will make your contribution endure.

Above all else, do not be timid about seeking advice. Members of the Tercentenary Committee on Research and Publications will be happy to help local committees at every stage of the project. Members of the history departments of nearby universities and colleges are well acquainted with every research headache and can offer many guides for your illumination and deliverance from frustration. Directors of historical societies and libraries are paid to help all researchers in need of assistance.

Good luck and may your efforts produce fruitful and important results!

Reading List

For examples of what you can accomplish, consult these splendid examples of work in the field of local American Jewish historiography:

Barnett A. Elzas, Jewish Marriage Notices from the Newspaper Press of Charleston, S.C. (1775-1906). New York, 1917.

Israel Goldstein, A Century of Judaism in New York. B'nai Jeshurun, 1825-1925. New York, 1930.

Hyman B. Grinstein, The Rise of the Jewish Community of New York, 1654-1860. Philadelphia, 1945.

Charles Reznikoff (with the collaboration of Uriah Z. Engelman), The Jews of Charleston. Philadelphia, 1950.

Joshua Trachtenberg, Consider the Years: The Story of the Jewish Community of Easton, 1752-1952. Easton, Pa., 1944.

Leon L. Watters, The Pioneer Jews of Utah. New York, 1952.

James A. Wax, "The Jews of Memphis, 1860-1865," West Tennessee Historical Society Papers, No. III, 1949, pp. 1-52.

For further guidance on details of research and writing, refer to:

Jacob R. Marcus, How to Write the History of an American Jewish Community. Cincinnati, 1953. (Single copies obtainable without charge from the American Jewish Tercentenary, 3 East 65th Street, New York 21, N. Y.)

Donald Dean Parker, Local History, How to Gather It, Write It, and Publish It. (Obtainable for \$1.00 from Social Science Research Council, 230 Park Avenue, New York 17, N. Y.)

Dr. Bertram W. Korn is senior rabbi of Reform Congregation Keneseth Israel, Philadelphia, Pa. He is author of American Jewry and the Civil War; editor of the Yearbook of the Central Conference of American Rabbis and Chairman of its Committee on Contemporaneous History; member of the Executive Council of the American Jewish Historical Society; member of the Committee on Research and Publications of the American Jewish Tercentenary; member of the Publication Committee of the Jewish Publication Society of America; author of monographs on Judah P. Benjamin as a Jew, Isaac Mayer Wise on the Civil War, American Jewish Life a Century Ago, Jewish Forty-Eighters in America, The First Jewish Prayer in Congress, etc., and editor of the forthcoming reissue of Solomon Nunes Carvalho's Incidents of Travel and Adventure in the Far West (1856).

THE AMERICAN JEWISH TERCENTENARY



AMERICAN JEWISH
ARCHIVES

3 East 65th Street

New York 21, N. Y.

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The Synagogue Speaks

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In Observance of

THE AMERICAN JEWISH TERCENTENARY

CARNEGIE HALL • SUNDAY, NOVEMBER 14, 1954

1654-1954

To Our Jewish Brethren in the United States of America

PEACE BE WITH YOU AND YOUR NEIGHBORS

BE IT KNOWN UNTO YOU that in Elul 5714 (September 1954) the Jewish community of the United States will commemorate the 300th anniversary of Jewish settlement in this country.

BY THE GRACE OF GOD and under the protection of the Constitution of the United States, we have lived and prospered in this land. We have been an integral part of American life. We have worked with all other Americans in the never-ending search for the democratic way of life and for the light of faith. Our ancient prophetic ideals and the teachings of the sages have been foundation stones of this nation. Our work, our hopes, and above all, our living religion, have been among our proudest offerings to the American community.

IN SOME LANDS ACROSS THE SEAS our brethren have felt the searing flame of prejudice, persecution and death. We in America have had the sad yet inspiring opportunity to save the lives of scores of thousands — to bring comfort to the oppressed, to help in the making of a new and honored nation on the ancient soil of Israel, and to acquire a new recognition of our responsibility for human welfare in keeping with the ancient teachings of our faith. In some lands across the seas our brethren have been pressed to give up their religious beliefs and practices and to disappear in a well of namelessness. BUT WITHIN THE HOME OF AMERICA we have succeeded in preserving the unique identity of the Jewish religion, worshipping in keeping with our historic tradition; and we have preserved our ancient teachings, our ethics, and our religious ideals in the free climate of our nation. Our religion is strong, as our American loyalty is strong.

MINDFUL OF THESE BLESSINGS and with deep gratitude in our hearts to the God of Israel, who, in 1654, led our fathers to the shores of this great new land,

WE HEREBY PROCLAIM the period from Elul 5714 (September 1954) to the end of Sivan 5715 (May 1955) as one of thanksgiving, prayer, study and celebration of the American Jewish Tercentenary.

WE CALL ON ALL OUR BRETHREN throughout the nation to participate in the observance of this anniversary; to offer thanks unto the Lord for the blessings bestowed on us in America; to pray for the continued peace and prosperity of our country and all its inhabitants and to rededicate ourselves to the ideals of our faith within the freedom of American democracy.

Bennett R. Friedner

CENTRAL CONFERENCE OF AMERICAN RABBIS

Simon G. Kramer

AMERICAN JEWISH TERCENTENARY

Sheldon L. Adams

RABBINICAL COUNCIL OF AMERICA

Harry Halpern

RABBINICAL ASSEMBLY OF AMERICA

UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA

Max I. Stein

David Rosenzweig

UNITED SYNAGOGUE OF AMERICA

Maurice N. Eisendrath

UNION OF AMERICAN HEBREW CONGREGATIONS

Marvin A. Kalit

SYNAGOGUE COUNCIL OF AMERICA

Welcome

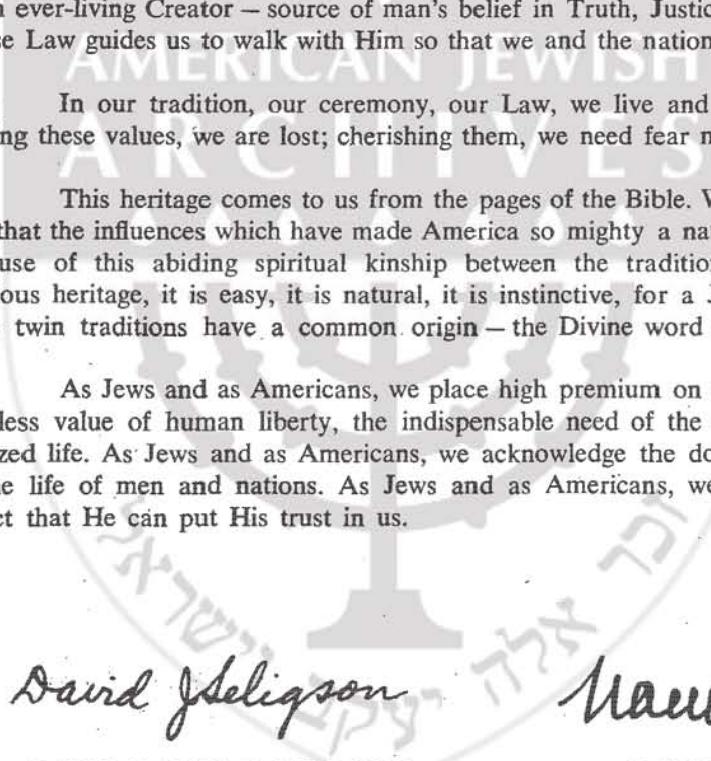
We extend cordial welcome to those who have come to participate with us in this Three-Hundredth Anniversary observance of the settlement of Jews in this country.

This Anniversary marks more than the coming of Jews to these shores; it marks also the advent here of Judaism. No matter how extensive our interest in social and civic areas, or how deep our concern for the welfare and progress of our gallant co-religionists in Israel, we must always remember that the basic motivation and justification of our communities is our religion. We believe that we were summoned to the stage of world history to convey to mankind the inspiriting concept of an ever-living Creator — source of man's belief in Truth, Justice and Freedom as a way of life, whose Law guides us to walk with Him so that we and the nations of the earth may be blessed.

In our tradition, our ceremony, our Law, we live and move and have our being. Discarding these values, we are lost; cherishing them, we need fear no evil.

This heritage comes to us from the pages of the Bible. We take great pride in the realization that the influences which have made America so mighty a nation stem from the same source. Because of this abiding spiritual kinship between the traditions of our native land and our religious heritage, it is easy, it is natural, it is instinctive, for a Jew to be a good American, for these twin traditions have a common origin — the Divine word as set down in Scriptures.

As Jews and as Americans, we place high premium on the dignity of the individual, the priceless value of human liberty, the indispensable need of the moral code as the foundation of civilized life. As Jews and as Americans, we acknowledge the dominion of our Father in heaven in the life of men and nations. As Jews and as Americans, we put our trust in Him; may we so act that He can put His trust in us.



David Seligson

RABBI DAVID J. SELIGSON
President
NEW YORK BOARD OF RABBIS

Norman Salit

RABBI NORMAN SALIT
President
SYNAGOGUE COUNCIL OF AMERICA

FRONT COVER PORTRAIT showing Moses receiving the Tablets of the Law while the Israelites stand at the foot of Mount Sinai, is a woodcut taken from the *Sefer Minhagim* (Book of Customs), printed in Amsterdam, 1723.



THE TERCENTENARY MEDAL is being presented this evening to the congregations listed below as mementos of this historic occasion.

THE OLDEST JEWISH CONGREGATIONS OF THE UNITED STATES (Founded prior to 1840)

Congregation	City	Founding Year	Present Rabbi and President
Shearith Israel	New York, N. Y.	1654	Rabbi David de Sola Pool Rabbi Louis C. Gerstein Judge Edgar J. Nathan
Jeshuat Israel (Touro Synagogue)	Newport, R. I.	1658	Rabbi Theodore Lewis Judge Alexander G. Teitz
Mikveh Israel	Savannah, Ga.	1733	Rabbi Solomon E. Starrels Mr. Raymond M. Kuhr
Mikveh Israel	Philadelphia, Pa.	1740	Rabbi Emanuel Lifschutz Mr. Gustav Klein
Beth Elohim	Charleston, S. C.	1750	Rabbi Allan Tarshish Mr. Samuel H. Jacobs
Beth Ahabah	Richmond, Va.	1789	Rabbi Ariel L. Goldburg Mr. Keeve Marks
Rodeph Shalom	Philadelphia, Pa.	1800	Rabbi David H. Wice Mr. Reynold H. Greenberg
Baltimore Hebrew Congregation	Baltimore, Md.	1823	Rabbi Morris Lieberman Mr. Louis J. Fox
K. K. Bene Israel	Cincinnati, Ohio	1824	Rabbi Victor E. Reichert Mr. Warren J. Heldman
B'nai Jeshurun	New York, N. Y.	1825	Rabbi Israel Goldstein Rabbi William Berkowitz Mr. Jacob Sincoff
Touro Synagogue	New Orleans, La.	1828	Rabbi Leo A. Bergman Mr. Harold Forgotston
Adath Israel	Louisville, Ky.	1836	Rabbi Joseph Rauch Mr. Sam Levy
Shaare Zedek	New York, N. Y.	1837	Rabbi Elias Solomon Rabbi Morris M. Goldberg Mr. Morris Lewittes
Beth Emeth	Albany, N. Y.	1838	Rabbi Samuel Wolk Mr. Charles M. Stern

The above medal was designed by Nancy Dryfoos for the American Jewish Tercentenary Committee.

PROGRAM

The Synagogue Speaks

RABBI SIMON G. KRAMER, Chairman

NATIONAL ANTHEM.....	CANTOR CHARLES B. BLOCH Temple B'nai Shalom, Rockville Center, L. I.
	VLADIMIR HEIFETZ, Accompanist
INVOCATION.....	RABBI ABRAHAM J. FELDMAN Chairman, Tercentenary Committee, Synagogue Council of America Hartford, Conn.
"SHE-HEHEYANU".....	CANTOR CHARLES B. BLOCH
OPENING REMARKS.....	RABBI SIMON G. KRAMER Chairman, Committee on Religious and Educational Participation of the American Jewish Tercentenary Bronx, N. Y.
GREETINGS (<i>Hebrew</i>).....	PROF. ABRAHAM WEISS Yeshiva University, New York, N. Y.
GREETINGS.....	RABBI DAVID J. SELIGSON President, New York Board of Rabbis New York, N. Y.
GREETINGS (<i>Yiddish</i>).....	MR. D. L. MEKLER Editor, Jewish Day-Morning Journal New York, N. Y.
GREETINGS.....	RABBI JULIUS MARK Chairman, Tercentenary Committee, New York Board of Rabbis New York, N. Y.
"THE SYNAGOGUE IN AMERICA".....	RABBI NORMAN SALIT President, Synagogue Council of America Lawrence, N. Y.
MUSICAL SELECTIONS.....	ROMAN TOTENBERG AND ENSEMBLE <i>Ernest Bloch</i>
NIGUN.....	CONCERTO, Opus 21 for violin, piano, string quartet
CONCERTO, Opus 21 for violin, piano, string quartet (Allegro. Intermezzo. Finale.).....	Ernest Chausson (Ensemble: R. Totenberg, violin; Alice Shapiro, piano; Lamar Alsop, violin; Nina Geverts, violin; Myra Kesterbaum, viola; Thaddeus Brys, cello.)
ADDRESS.....	JUDGE SIMON H. RIFKIND New York, N. Y.
PRESENTATION OF "TERCENTENARY MEDAL" TO OLDEST JEWISH CONGREGATIONS OF THE UNITED STATES.....	MR. RALPH E. SAMUEL Chairman, American Jewish Tercentenary Committee New York, N. Y.
CITATIONS.....	RABBIS NORMAN SALIT, DAVID J. SELIGSON
CHORAL SELECTIONS.....	CANTORS CONCERT ENSEMBLE of the Metropolitan Region of the Cantors Assembly of America
ONO TOVO.....	S. Naumbourg
Hallelujah.....	L. Lewandowski
GOD BLESS AMERICA.....	I. Berlin
	VLADIMIR HEIFETZ, Director
	(Ensemble: Revs. Harry Altman, Asher Balaban, Charles B. Bloch, Simcha Dainow, Milton Freedman, Harry Freilich, William Z. Glueck, Herbert Harris, Lester Lichter, Shlomo Margulies, Irving Rogoff, Sol Sadowsky, Marvin Savitt, Alvin F. Schraeter, Samuel Seidelman, Benjamin Siegel, Abraham B. Shapiro, Saul Tisman, Isaac Trager.)
ADDRESS.....	RABBI ABBA HILLEL SILVER Cleveland, Ohio
BENEDICTION.....	RABBI C. E. HILLEL KAUVAR Denver, Colorado
HATIKVAH.....	CANTORS CONCERT ENSEMBLE



THE TERCENTENARY MEDAL is being presented this evening to the congregations listed below as mementos of this historic occasion.

THE OLDEST JEWISH CONGREGATIONS OF THE UNITED STATES (Founded prior to 1840)

Congregation	City	Founding Year	Present Rabbi and President
Shearith Israel	New York, N. Y.	1654	Rabbi David de Sola Pool Rabbi Louis C. Gerstein Judge Edgar J. Nathan
Jeshuat Israel (Touro Synagogue)	Newport, R. I.	1658	Rabbi Theodore Lewis Judge Alexander G. Teitz
Mikveh Israel	Savannah, Ga.	1733	Rabbi Solomon E. Starrels Mr. Raymond M. Kuhn
Mikveh Israel	Philadelphia, Pa.	1740	Rabbi Emanuel Lifschutz Mr. Gustav Klein
Beth Elohim	Charleston, S. C.	1750	Rabbi Allan Tarshish Mr. Samuel H. Jacobs
Beth Ahabah	Richmond, Va.	1789	Rabbi Ariel L. Goldburg Mr. Keeve Marks
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Beth Emeth	Albany, N. Y.	1838	Rabbi Samuel Wolk Mr. Charles M. Stern

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SYNAGOGUE COUNCIL OF AMERICA

The Synagogue Council of America comprises the Orthodox, Conservative and Reform rabbinic and lay organizations of the Jewish community in America, and as such, is the religious spokesman for American Jewry.

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Rabbi Albert S. Goldstein

Rabbi Julius Mark

Union of American Hebrew Congregations

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Mr. Sol Tekulsky

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The New York Board of Rabbis represents the Orthodox, Conservative and Reform rabbinate in New York and vicinity. It is thus the organized voice of the rabbinate which ministers to the largest Jewish community in the world.



Founded 1881

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