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The talk I gave in 1960 to the first Young Leadership Conference had the title, "One Hundred Years of Jewish Life, 1880 to 1980." I gave a talk in 1960, so I could cover 80 years of what had happened, and 20 years of what might happen.

These 100 years from 1880 to 1980 are without any doubt in my mind the single most important 100 years in all of Jewish history beginning with Abraham even including the time of Moses. I can't think of any other 100-year period, more crucial and more significant than these, for this period witnessed a greater national destruction than anything comparable, and also a greater national rebirth than ever before.

I began that last lecture in the year 1880, in Russia. This time I want to broaden it and I want to begin not just with the ghetto from which our fathers came, but I want to begin with the United States. I want us to understand first of all the roots of the American Jewish community in which we live.

I. ROOTS OF UNITED STATES JEWISH COMMUNITY

I think it is important to understand something about the Jews in the Middle Ages, just before the discovery of America. I don't know if you are aware of the fact that the technological inventions which made the explorations across the Atlantic possible were all Jewish. Tables and charts, mathematical lists with which the explorers could work with the astrolabes and the early instruments they had - (there was no compass) azimuth charts, maps were all the work of Jewish cartographers and mathematicians in the 12th, 13th, and 14th centuries.

In the early pages of "Pilgrim People" the author, who is a very pragmatic factual historian and not given to poetry, wrote something which characterizes the Jewish People, and in a sense gives me the feeling that we had a very real role to play in the discovery of this continent.

The roots of the American Jewish community begin back in Genoa and in Spain where we worked to help discover this continent. Listen to what the author says: "He who writes history performs an act of faith. The historian selects a fact here, a person there, seeking to recreate a vanished scene, to capture a mood, to clothe a skeleton in flesh and blood. The history of the Jews is not like that of any other people. It is distilled anguish, it is crystalized grief, it is the dirge of a people cut away from the land they love, Israel, yet always faithful to it. It is the story of an exiled band of pilgrims with Zion etched on its heart. The survival of the Jews is a major miracle of history. A people condemned to death and annihilation, to fire and torture, drowned in all the rivers of Europe, besieged in all its cities, yet always a remnant managing to survive.

"What does a man do when condemned to death? He spins phantasies in his dying hours, he reads the Bible as the clock ticks away the last few moments of his life.

"So the Jews, they took refuge in daydreams. They drew maps charting unknown continents, they dreamed of uncharted utopias, of islands where they could find a haven. They studied the stars, finding consolation in other worldliness, in the contemplation of untainted planets and undefiled constel-

lations. They became the astronomers and geographers, the astrologers and cartographers of their day.

"Just as the sick man is always preoccupied with his health, so is the unwanted one always concerned about the elsewhere. The present dwelling place bristling with harsh reality is but a threshold away from the land that is yet to be discovered, where the climate is pleasant, crops abundant and there is room for all.

"What is Jewish history but the shifting of Geographic centers?"

You know I have stated this thesis over and over and over again. We Jews began with Abraham in the Holy Land and shifted our center to Babylonia and we lived in Spain and we lived in Poland and we lived in the North American continent and we are going back today to where we started from and many of us will end where we started from, and many others will keep shifting from place to place. The world is our oyster. Jews are the most international of all peoples. This is one of our characteristics, of which our accusers are right.

The second half of the same accusation states that we can't be loyal to the countries in which we live. Here they are wrong. We have shed too much blood sometimes I think stupidly and wastefully, but nevertheless, we did it on behalf of the countries in which we lived temporarily, and we were loyal to them. Look at Jewish graves in French war cemeteries and Jewish graves in German war cemeteries. But the fact that we are an international people, that Jewish history is marked by the shifting of geographic centers, is a fact.

If you go through those Middle Age years there were people by the names of Abraham and Yehuda Crescas, who lived on the Island of Majorca, and wrote maps which Columbus took with him. It is a matter of record that when John, the Prince of Portugal, gave the title, Astrologer, Master of World Atlases and Compasses to Abraham Crescas, he said, "This is the most beautiful map I have ever seen." He referred to a map that Crescas had drawn to the possibility of land across the ocean.

It wasn't that Columbus sailed thinking he was going to fall off the edge, and it wasn't only that he sailed thinking he was going to Cathay and China and India. He sailed with the possibility that there was another continent and it was drawn on Abraham Crescas' map.

The author talks about Gabriel deValesca and about Abraham Zacuto and about the Almanac Perpetuum which was written in Latin by Zacuto, and Vasco DeGama's expedition was given all of the equipment by this man. The Almanac Perpetuum was written in Hebrew and then translated into Latin. She also talks about Joseph Vincenzo who met Columbus before he left. The Jewish role in the pre-exploration period is so clear and yet so completely unknown that I thought it was worth bringing to your attention.

The second theory is that of a Spanish scholar by the name of Salvador de Madariage, Professor of the University of Madrid who has written a book called "Christopher Columbus" in which he has 400 pages expounding the evidence behind his theory that Christopher Columbus was a Jew. It isn't one of these crazy things, as for instance the Russians trying to prove that they invented the airplane and that the Wright Brothers were really named some-

thing else, and that they invented the telegraph, and that Shakespeare was a Russian -- it is not that kind of cranky business.

Madariaga, who was a Spaniard Catholic scholar, read the evidence, read Columbus' diaries mainly -- that was his main source -- and came to believe that Columbus was from a Jewish family in Genoa who converted and moved over to Spain, but that the internal signs inside his diary indicate that his Jewish origin was still very clear and very much part of his consciousness.

Columbus sailed on August 3, 1492. The Jews were expelled from Spain on August the 1st, 1492, and in his diary he takes note of the fact that the harbor was filled with Jewish refugee boats from which he could hear the wailing of the women and the children as they were being cast out on the inhospitable waters by the Catholic monarchs of Spain.

You know, whether he was a Jew or whether he wasn't a Jew is really unimportant except in terms of this whole tone I am trying to develop, that the relationship of the Jewish people to the new world began much farther back than anybody thinks. We think, or we make the assumption that the Jewish community in the United States started in 1654. They were here long before that, but the 1654 episode is a very interesting one. There was a very substantial community of several hundred Jews living in Brazil during the 1500's who had fled from Spain. We are not talking about where the Jews fled from to other parts of Europe. Some of the Jews who left Spain after 1492 and Portugal after 1497 went up to Holland, and from Holland they went across to England under Cromwell in the 17th century, and that is the original root of the British Jewish community.

Many of the others went eastward to Turkey, many of them were caught by pirates in the Mediterranean and were taken to North Africa where there was the root of a Jewish community from the time Maimonides was there in the 12th century, so when Jews landed on those shores in the 15th century, they already found Jewish communities to welcome them.

I am not talking about where Jews went northward into Europe and eastward across the Mediterranean and southward into Africa. I am talking about where they went westward and they went to Brazil, hundreds of them from Spain, and there was a very large flourishing and happy Jewish community in Latin America during the 1500's and early 1600's until Portugal conquered Brazil in 1644. When that happened, Portugal brought with her the torture instruments of the inquisition.

And when the inquisition hit Brazil in 1654, the Jews knew the game was up again. So in 1654 a small group of 23 persons on a little caravel called the St. Charles, sailed northward from Recife to New Amsterdam.

Now, long before they got to New Amsterdam, the Jews had already colonized an impressive list of places. They had been in Brazil since 1500, went over to Peru by 1533, they got to Concepcion down south in 1600, they moved into the West Indies into Barbados in 1628, Surinam, the Dutch colonies off the coast of Latin America, Curacao, the island of Martinique, and then came up to New Amsterdam.

That whole story of those 23 refugees trying to land is one of those

fantastic sagas. Peter Stuyvesant didn't want them. He was the Governor of New Amsterdam and refused to admit them. The minister of the Dutch Reform Church wrote a long sermon and diatribe against them as being people from the devil who would corrupt and pollute and destroy the good Christian community of New Amsterdam.

For some reason Stuyvesant didn't drive the ship out of the harbor. The ship remained opposite what is today approximately Hoboken, and they stayed on board that ship all winter long, from September 1654 to the following April, in a most harrowing kind of ordeal while letters went back and forth across the Atlantic for months. Back went a letter to the Dutch West Indies Company in Old Amsterdam on whose board of directors there were seven Jews, and by the time the positive answer came back in the spring, that was it, and Peter Stuyvesant said, "All right, let them in, but make sure they take care of their own." And that famous slogan, that the Jews take care of their own, isn't just some pedagogical saying that we invented because it sounds nice and ethical, it is what was imposed upon us by the Governor before permitting the group to disembark.

Stuyvesant informed his superiors in the Dutch West Indies Company back home that the Jews had been ordered to leave, but he apparently hesitated about carrying out the command and driving the ship away. The minister, John Megopolansis, also decided to exercise what pressures he could on the directors in Amsterdam to render a decision on the Jewish question.

He wrote this letter: "These people have no other God than the Mammon of unrighteousness and no other aim than to get possession of Christian property and to overcome all other merchants by drawing all trade towards themselves."

Sounds familiar.

"Therefore, we request your reverences the directors to obtain from the messrs. directors that these Godless rescals who are of no benefit to the country, but look at everything for their own profit, may be sent away from here, for as we have here already Papists, Mennonites and Lutherans among the Dutch, also many Puritans or independents and many atheists and various other servants of Baal among the English under this government who conceal themselves under the name of Christians. It would create a still greater confusion if the obstinate and immovable Jews ever came to settle here."

The Sephardic community of Amsterdam got into the act. Seven of its ~~number~~ were among the company's 167 stockholders, and they put in a petition in favor of the Jewish nation (as they phrased it). They wrote that many Jewish had lost their wealth in the overthrow of Dutch power down in Brazil, that the Jews had been loyal to Holland down in Brazil, and that this group had only left Brazil when it was lost to Portugal and therefore they were loyal Dutch citizens and New Amsterdam should take them in. Finally the resolution was passed, "Granted that these people may reside and traffic provided that they shall not become a charge upon the deaconry or the West Indies Company" and so Stuyvesant had to give in. And on April 25, 1655 a whole long winter later, he sent a message out to the boat admitting them to

New Netherlands for residence and trade, "provided the poor among them shall not become a burden to the company or the community but be supported by their own nation. You will now govern yourselves accordingly."

And so the whole concept of American Jewish organized communal life takes place from that first deal. The deal was we could land and live here if we took care of our own -- sort of like a separate little leper colony -- and if we didn't take care of our own, we just weren't welcome.

It so happened that there was an enormous compatibility between that very, very unfriendly welcome and our own ethical point of view because we have always had from the beginning, from the Bible, our own concept that the community cares for each member of it.

Jews are totally different from every other family of man living on this earth in many regards, but in this one regard we are the most different from any other tribe, clan, or nation -- in the regard that every individual member of this Jewish community knows that he has the protection of the whole tribe. Not every Frenchman feels he has 50 million other Frenchmen working for him and pulling for him and worrying about him.

This is a phenomenon absolutely and utterly unique to the Jews. It doesn't exist among the Chinese, even with their strong family identity. Family is family, but you can chop up the family next door. We Jews are unique in our sense that the community is responsible for every individual, and every individual knows that the community exists to protect him.

We don't always live it out. We have poor Jews living in the suburbs of Newark and Boston and all the metropolitan cities of America whom we sometimes don't do enough for, but the clue to that sentence is, "sometimes don't do enough for."

We always do something for, and we are always driving ourselves to do more, do more. There is nobody for whom we do nothing. And I don't think there is another people on the face of the earth who can make that statement.

So when Peter Stuyvesant lowered the boom, this didn't shake the 23 Jews up very much, because they were perfectly willing to live by that standard because that is the standard they believed in anyhow.

That was the beginning, and now as we come down towards a hundred years later, towards the Revolutionary War, what did we have in the United States? I think you would be shocked to see what we had. Jews were very rare in the Thirteen Colonies. There never were more than 1,000 to 3,000 souls -- I mean, men, women and children -- among the three million inhabitants of the thirteen colonies at the time of 1776.

The largest community was in Newport. 175 people -- men, women and children -- lived in Newport, Rhode Island. A famous synagogue was built there -- the one that George Washington wrote the letter to. Perhaps New York had as many Jews or a few more.

Philadelphia, Charleston and Savannah were smaller, Savannah, Georgia was one of the five largest Jewish communities in America at the time of the Revolutionary

War. You wouldn't believe it. Two larger communities of several hundred -- larger than anything on the mainland -- were down in the Indies in Jamaica and Barbados, and when you go down there you can still see to this day synagogues, cemeteries, remnants of a community that goes way back earlier than anything up on the mainland.

So you begin to have a picture of the United States of America -- two hundred years ago. The Jews were a little cluster. They didn't have any meaning or weight and, yet, one of them financed the Revolutionary War - his name was Chaim Solomon; one of them was a close friend of George Washington. One of them was well enough known to be referred to by the Constitutional Convention in Philadelphia when they were writing the Constitution.

Jefferson had met already many Jews, although there were almost none living in Virginia. Jefferson was not friendly towards Jews; a flaw in an otherwise magnificent human being.

One or two thousand people living here 200 years ago -- that's all we were.

The Revolutionary War was fought. America was established. America went through the early difficult days in the 1780's and '90's and 1800's, and another war in 1812 -- a struggling country pushing westward -- across the mountains -- you know the whole story.

The second wave of Jewish migration came into the United States in the 1820's, 1830's, 1840's. That was the German immigration. They brought with them four things: enlightenment, reform, assimilation, and merchandising.

First of all, as far as enlightenment was concerned: the Jews from Germany came very well educated. They had already passed through in Germany their barrier of fire to try to force their way into the modern world and be accepted in modern schools. They had broken out of the ghettos, such as the Rothschilds inhabited in Frankfurt in the 18th Century.

By the beginning of the 19th Century, some Jews had gone to German schools, learned the German language and were enlightened in the modern world, in the sense that they knew non-Jews, they knew how to live in big cities, they knew something of the affairs of trade and commerce, and they also knew that they wanted to get away from the reactionary attitudes of Europe. The biggest wave of migration came to the United States when the Revolution of 1848 failed and reaction again set in. That's when these enlightened Jews of Germany said: "There's never going to be room for us in Europe. We have a desire to live in an enlightened environment. Let's try for the New World."

The fact that they brought with them a tradition of knowing a modern language and wanting modern schooling was very good, because that set the tradition in the American Jewish community of high educational standards for children.

Now, the corollary of that, the other side of the coin, is that once you learn the language of the goyim around you with whom you begin to learn to associate, you then also begin to make some changes within yourself in

order to conform to this new environment in which you are trying to make your adjustment, and those changes consist of cutting your beard and cutting your ear locks and cutting the length of your long black coat, and cutting the size of the brim of your big black hat, and you change and you change and you change and you change. You adjust, you conform, you assimilate.

And German Jews brought with them a whole tendency to assimilate towards the American environment, especially in the midwest, into which they pushed.

When you assimilate to the environment and the population around you, one of the most important and striking differences between you and your neighbor is your religion. And so what you then start to do is to reform and change your religion. So, if your neighbor prays with his hat off, you pray with your hat off, too. And if your neighbor has an organ in his church, you put an organ in your church -- your synagogue.

The reformation of the religion went too far; we know that now in retrospect. The pendulum had swung way over. It got to be an absurdity. You couldn't tell the difference by the 1870's and 1880's. You could walk into a German reform synagogue and you didn't know you weren't in a church. You didn't hear any Hebrew and you didn't see any appurtenances. There was no talit, there was no kipah.

Maybe the rabbi remembered how to say a couple of sentences in Hebrew; maybe he didn't. It was really reductio ad absurdum. And, of course, as we all know, the pendulum has long since swung back the other way, thank God.

But you have to understand something in this context. When they brought with them their German enlightened education, and they brought with them their assimilationist desires to be friends with their neighbors, they brought with them the change of their religious forms; it was all logical and part of a package.

Their merchandising skill was something quite unique about that wave of immigration. Ninety-nine percent of them began as peddlers, and the image of the Jewish peddler with the covered wagon in 1820 or 1830, going down country roads in Kentucky, Ohio, Illinois, Iowa, down south into Tennessee, was not a stereotype, nor did it refer only to one or two or three people. Thousands of Jewish men began their business careers in the United States in the occupation of peddling from a wagon.

Professor Jacob Marcus has a very interesting sociological description of how, when you were peddling with your wagon and you come to a likely looking crossroad where people are going to come in two directions and therefore deliver double the possible potential traffic and potential customers, you set your wagon by the crossroads and, pretty soon, you said to yourself, "What the devil, I'm tired," and your wagon became a store. You didn't move it anymore, and your wagon, becoming a store at the crossroad, soon wound up becoming Macy's, and that's what happened.

Why did these German immigrants come?

Some left their old home for purely personal reasons; they made enemies and could not remain. A few wished to evade military conscription. Most

of them left because of anti-Jewish prejudice, political disabilities, hard times and the lack of economic opportunity. What Europe lacked, America offered.

The youngsters hoped for a real chance to make money here. They wanted to help the old folks back home. The final incentive to migrate usually came from a relative, often a brother who had gone ahead. First one son, then another, then the sisters and finally, the old folks were brought last.

Most of the men in Marcus' book began as peddlars.

Mrs. Lazarus Straus, the mother of the Strauses of R.H. Macy & Company, ran the store which her husband started in Talbotton, Georgia -- had an allowance of \$20 a month for her family of seven and managed very well. Her vegetable garden was the best in town.

The peddler had no desire to peddle; he wanted to settle down, and when he found a likely spot at a crossroad, a busy county seat or a bustling river town, he and his partner opened a little store. Theodore Weiner laid out Weinersville, in Kansas. Samuel Klein's father lived and did business in Baltimore; Cincinnati; Jerseyville, Illinois; Leavenworth, Kansas; Central City and Denver, Colorado; even going as far as Montana.

Cincinnati was called, in the 1820's the Queen City of the West because the railroad went through and because there were many stores there.

The center of gravity in American Jewish life during the first quarter of the 19th century was located in Charleston, South Carolina, where most of the Jews sent their children to Jewish parochial schools.

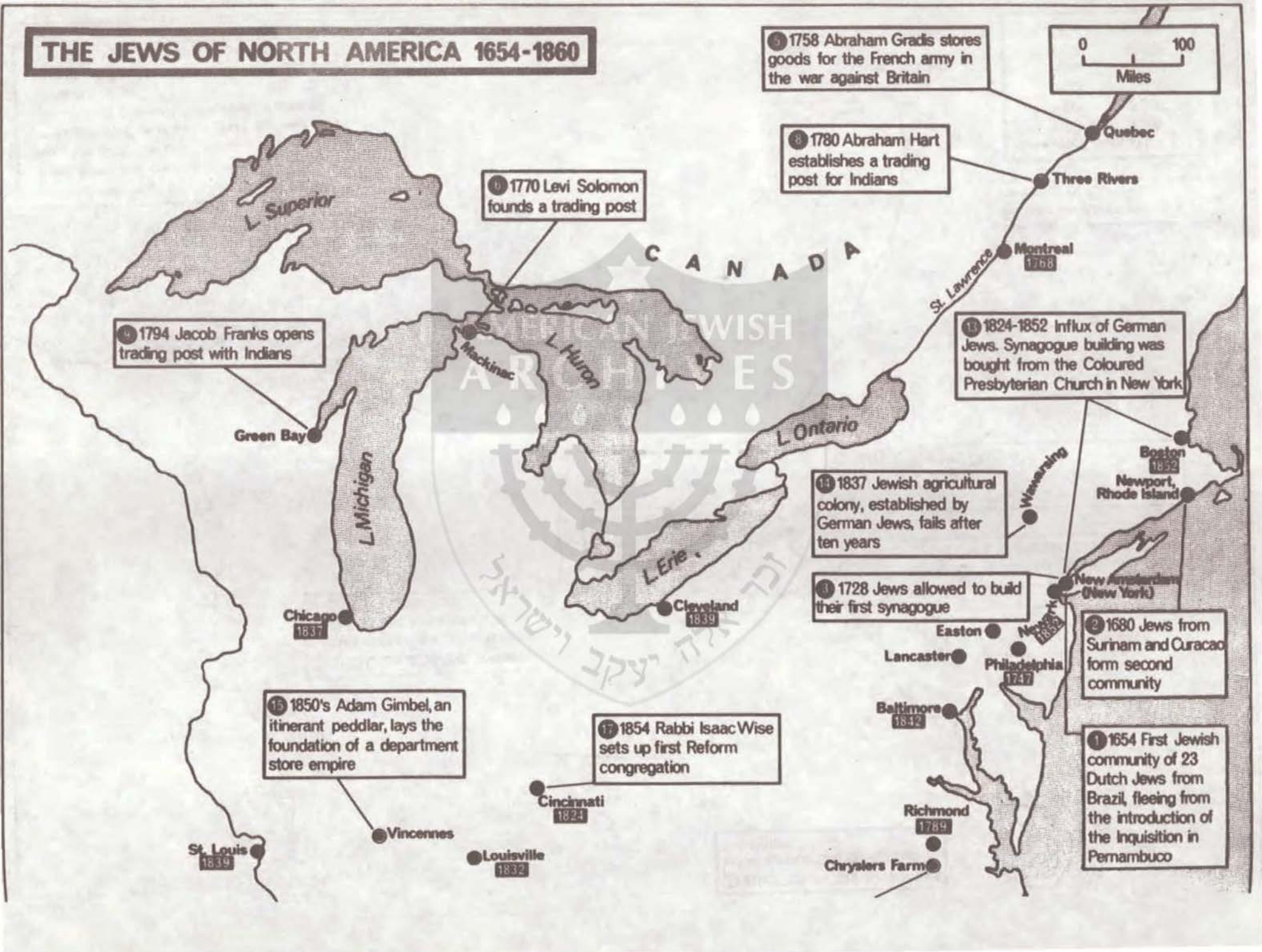
Lewis Stix went to St. Louis -- and Stix, Baer & Fuller, got started.

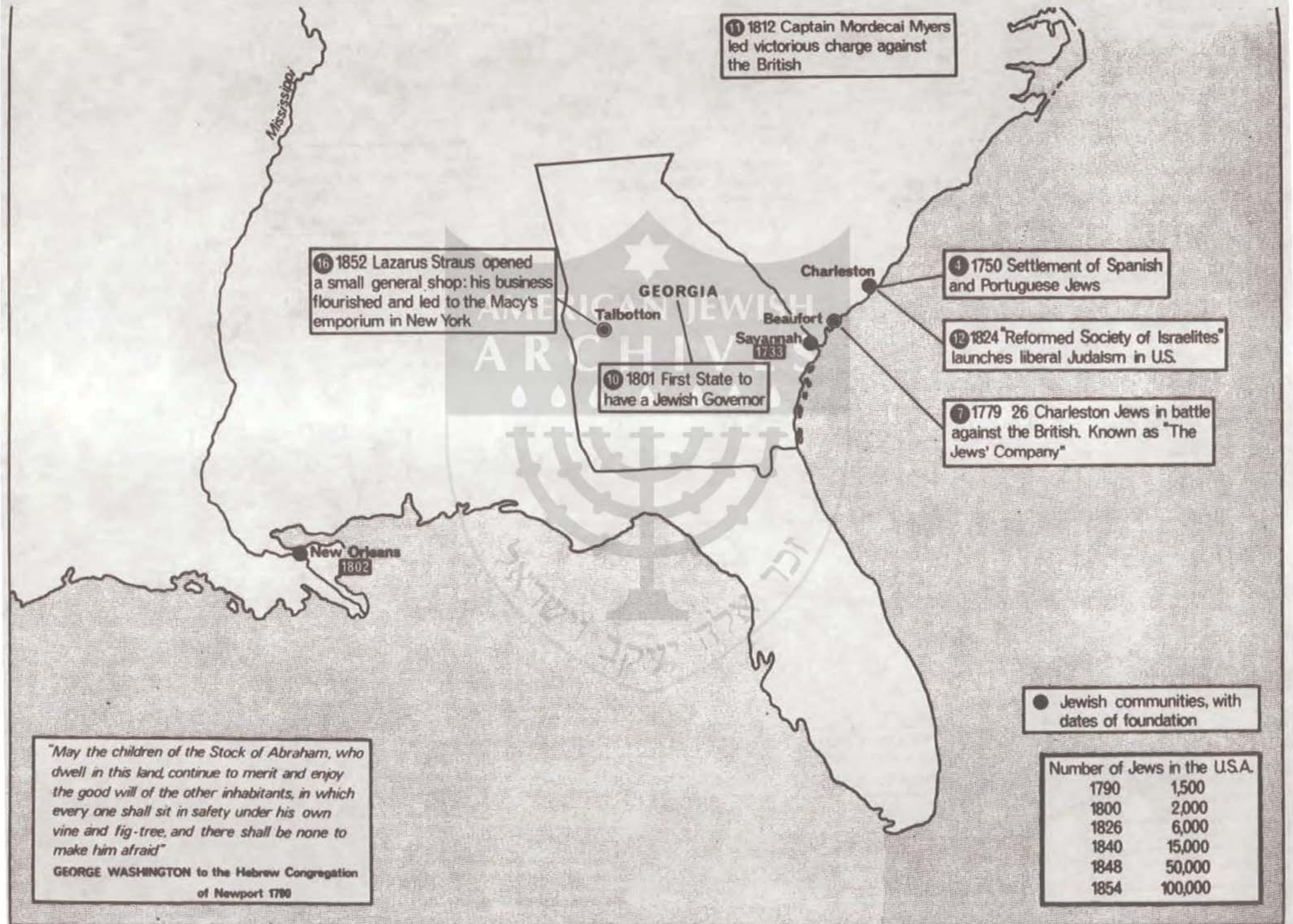
In 1837, a Jewish agricultural colony established by German Jews failed after ten years. What they tried to do in a small rural area near Albany was to say we must establish Palestine; i.e. Zion, here in North America, because we would like to go back. In 1837, long before anybody used the word "Zionists," they were the first Zionists, but they tried to do it up near Albany. It doesn't work near Albany. And after ten years it failed, but the idea was absolutely logical.

The American Jewish community was launched with some 1,000 Jews at the time of the Revolutionary War. By the time we get to the Civil War, almost a hundred years later, probably 200,000 Jews were living in the United States. (See Map No. 1)

What we have passed through so far are the first two waves of migration that came here to the U.S. One was the Sephardic, in the 17th to 18th Century, and the second was the German, in the 19th Century. But neither of these waves, while interesting, and charming and providing lots of nice stories was significant numerically. The American Jewish community of today has its roots, 99 percent of the way, from Russia and Poland -- in other words, Eastern Europe. On the next chart (see Map No. 2) we can see this most remarkable

THE JEWS OF NORTH AMERICA 1654-1860





THE PALE 1835-1917

0 200
Miles



1891. 2,000 Jews deported, many of them in chains

1865. Open to Jews

1891. 20,000 Jews expelled

Principal town from which in 1880 began the exodus of over two million Jews from the Pale to the United States, Britain, Europe, South America, and Palestine

In 1882 500,000 Jews living in rural areas of the Pale were forced to leave their homes and live in towns or townlets (shtetls) in the Pale. 250,000 Jews living along the western frontier of Russia were also moved into the Pale. 700,000 Jews living east of the Pale were driven into the Pale by 1891

The Pale of Settlement. Russian Jews confined to this area by laws of 1795 and 1835. By 1885 there were over 4 million Jews living in the Pale
 Towns within the Pale barred to Jews without special residence permits

of all phenomena, the heartland of the Jewish community which we call variously Polish or Russian, but it is East Europe which created an establishment called the Shtetl, from which most of us came.

The chapter now about to unfold is not about some queer Jews living in a museum somewhere but about your father, your grandfather, your great-grandfather at the most. You and I are close to the roots from which we came. The culture pattern of that society, the habit pattern the values, the things they did, the things they believed in, the way they acted in the Shtetl town are only 70 or 80 years away from us; that's all.

This area is called "The Pale." It covers the period 1835 to 1917. "The Pale of Settlement" refers to a physical area in Eastern Europe where Jews were permitted to live, and only there and no place else. No place else.

Over here in the east is Russia. All Jews were expelled from Russia into this Pale of Settlement outlined in black. From the Baltic up in the north to the Black Sea in the south. What is today, Rumania, Austria, Hungary, Czechoslovakia -- that is all to the west. This is essentially what is Poland and a part of Russia.

In 1865, Jews used to be able to live in Moscow. A period of reaction set in and they were expelled from Moscow, they were expelled from St. Petersburg up here -- today Leningrad -- and they were forced into this area in the Pale of Settlement.

It was an open prison. This town in Brody, right here, in what is today Czechoslovakia is the principal town from which in 1880, began the exodus of over two million Jews from the Pale to the U.S., Britain, Europe, South America and Palestine.

In 1882, half a million Jews living in rural areas of the Pale -- were forced to leave their homes and live in towns or townlets called Shtetls in the Pale. A quarter of a million Jews living along the western frontier of Russia were also sent into the Pale, and three-quarters of a million Jews living east of the Pale were driven into it.

So, Jews from the west were driven in -- Jews from the east were driven in -- Jews from the rural areas were driven out of the rural areas into the town.

So, you had all the Jews being pushed onto the Pale of Settlement, and in the Pale of Settlement which was largely agricultural, the Jews were taken from the agricultural areas into the townships. They weren't allowed to own land and farm land. There was a law prohibiting Jews from owning property. So, when you talk about the Jews being an urban population, in their very oppression and persecution by the Russian Tsars they were further confined in little townlets in which they couldn't own land and till the soil. They were poor urban slum ghetto dwellers without welfare. The whole town was poverty-stricken. They were the Blacks, the Puerto Ricans, the bottom of the heap -- the Mexicans. They were in the 19th Century the underprivileged, deprived and oppressed portion of the population with which we are familiar today in the big urban cities of the 20th Century.

They were living here in this area -- tens of millions of Russians and Poles. I would take a guess that we're talking about 30 or 40 million people.

By 1885, there were over four million Jews living in the Pale. We are talking about four million Jews -- four million Jews who were the source of the American Jewish community because around three million of those four

million came here.

The Jerusalem of the Pale was Vilna because it had the great yeshivot and the great center of learning. It was always the aristocratic city of Jewish intellectual snobbery. This was our scale of values. Whoever was smartest was on the top of the totem pole.

My mother used to tell me stories about life up there in this little tiny village near Vilna in which she lived. She talked about the fact that the children were taught in the house, whether there were 18 kids or eight. There wasn't much of a school for them to go to. The Melamed, the Jewish teacher would come to the house. The whole thing was marked by piety.

Religiosity as we know it today consists of getting in your car and driving to services in a modern glass and brick multi-million dollar synagogue. Then you are practicing religion.

In those days, what it consisted of was a tremendous mood inside the house -- the house, not even so much the synagogue. The synagogue was a little wooden hut.

Piety was the characteristic of shtetel life. This little village or town had wooden sidewalks, if at all, and muddy streets. It had wooden houses, no trees. It had a little synagogue building where you went to pray. It had a communal bath where you went to the mikvah -- men and women alike -- and it had two or three rich men's houses made perhaps out of stone in the middle of town.

The Polish or Russian peasants who lived in the fields crowded up close to the edge of town; some of them even lived in town. That was the physical layout of a shtetel townlet.

It was characterized, first of all, by its piety in the home. It was characterized by an intensely close family life -- intensely close. It was characterized by utter and absolute poverty. It was characterized by complete emphasis on education and knowledge and learning. The value standards of the town were not who had the most money, but who was the most learned.

This was measured in very specific terms -- who had read the most pages of the Talmud, and the utmost respect existed for the man who was the most learned. Some poor people can't understand the relevance of education to their predicament. Jews, no matter how rotten their physical environment was, always understood that education was the one way they could pick themselves up out of the mud.

Jews were like prisoners who learned how to make use of their prison time instead of merely ranting against their fate. The prison time they were spending for hundreds of years in Russia and Poland or for scores of years in these Shtetels, they didn't simply weep and wail and complain, but they used their time to advantage. To what advantage? Study.

Now, the study of the Talmud and Torah and all sorts of things would seem to be utterly irrelevant to the problems of the world in which they lived. But it was not really. Because study for its own sake leads to

an understanding that study was a means of escaping from a bad environment. As we learned about the Middle Age cartographers, Jews living in a bad situation dreamed of some other place where the grass was greener, and they made maps of a new continent on the other side of the ocean.

If your mind works, then you try to find a way out of the prison which confines you.

In The First Circle a remarkable book, Solzhenitsyn writes about the prisoners who get 10 and 20 and 30 year sentences in Russian jails. What do they do with the time? They study. Fantastic quality of the Russian political prisoner. He learns three languages. He learns a skill. He reads abstract things like philosophy to divert him from the cold cell and the hunger in the belly.

There is an author by the name of Maurice Samuel, who has written the best book in the English language on the ghetto, on the shtetl, and he writes about an imaginary town by the name of Kasrilevka. There is no such town as this. This town was immortalized by the writer, Sholem Aleichem, and he is translated by Samuel. It is a "Fiddler on the Roof" town, like any one of a hundred Jewish centers in old White Russia.

"The town itself is a jumble of wooden houses clustering higgledy-piggledy around a marketplace at the foot of a hill. All around is the spaciousness of mighty Russia, but Kasrilevka is as crowded as a slum. In fact, it is a slum.

"The streets -- let us be courteous and call them that -- are as torturous as a Talmudic argument. They are bent into question marks and folded into parentheses. They run into cul-de-sacs like a theory stopped by a fact. They ooze off into lanes, alleys, backyards, like a thesis dribbling into an anti-climax.

"Sewerage and paving are as unknown in Kasrilevka as a steam train. Most of the marketplace was occupied by peddlers, hangers-on, parodies or commission men. Women with a basket of eggs or a bundle of old clothes. And the richest Jews in Kasrilevka could be bought out on the lower margin of four figures.

"Rich or poor, peddlers or artisans, their livelihood was drawn from the marketplace and from semi-annual fairs. It depends, naturally, on what you call a living.

"Urachmiel Moses, the Hebrew teacher, blind in one eye and short-sighted in the other, used to wear spectacles without lenses. Asked why, he would answer triumphantly, 'Well, it's better than nothing, isn't it?'"

Now that gives you the mood and the ambience of the shtetl, I said that Maurice Samuel had written the best book on it -- that is from a novelistic point of view. The best book on it from a scientific point of view was written under a grant given by the Office of Naval Research. It is called, Life is With People; The Culture of the Shtetl, written by Mark Zborowski and Elizabeth Herzog. This book describes the values that you and I are living by today.

An additional worthwhile reference to use for studying the life of the shtetl is called The Golden Tradition edited by Lucy Davidowicz. She writes it from a more political point of view, describing the political life inside the shtetl, the organization of the Jews and the political parties they believed in. This adds an additional dimension to the one which is in the Zborowski-Herzog book.

This team of two people persuaded the Navy Department to complete the study; they agreed that the institution of the shtetl, by the end of the war, would be wiped out and therefore the study which they did would be the only thing that would remain on earth, except in the memory of those of us who are the descendants. Apparently, the Office of Naval Research saw the wisdom of that.

The two authors write, "It became clearer and clearer and clearer to the anthropologists among us that we were not merely dealing with differences among Poles or among Ukrainians, which could be referred to differences in religious faith, namely, not that the Jews were like other Poles or Ukrainians but simply were a different religion.

"No. Apparently we were dealing with a living whole; that the Eastern European Jews had, in fact, a living culture which was essentially all of a piece. We realized this with growing excitement for while all anthropologists have the experience of working out the essential form of the cultures which they study, we seldom have the experience of discovering the existence of a whole at which we had not guessed."

So they were scientifically very delighted. Here was a whole living pattern which they could study before it disappeared.

"The purpose of this book is to present a study of a culture, the culture of the shtetl. It is an attempt to show the special ways in which these people had met the problem common to all mankind.

"Shtetl means community; community means the Jewish community. The Jews of Eastern Europe had one culture, one language, one religion, one set of values, a specific constellation of social mechanisms and institutions and a feeling of its members that they belonged to one group. And this was the thing that made them unique."

The most important fact of shtetl life was - the Sabbath. The Sabbath was a day which had a time clock. It began at three o'clock Friday afternoon. The man hurried off to the bath with his young sons, carrying a pile of clean clothes which his wife had prepared for him. In all this poverty there was a clean caftan and a clean shirt. In all of the filthiness in which he lived during the week; whatever he did, as a peddler, as a tavern keeper, usually involved in the liquor business, as a wagon driver from town to town, driving the non-Jewish peasants, was mostly menial labor, was mostly scratching and scrounging to make a living, it was cutting the lumber in the forest, -- it was dirty.

On Friday afternoon, the Sabbath was associated with cleanliness, with holiness. These are not just slogans, these are facts of actual life. You didn't bathe all week, but you bathed for the Shabbat. And you ran home and you took your sons to the Synagogue from the bath, clean, and dressed.

The mother was busy preparing the Sabbath meal, trying to get a few minutes when she, herself, could go to the mikvah to get clean. She didn't go to the Synagogue.

Prayers were recited and songs were sung. The men of the family came home and again, no matter how poverty stricken the household, two or three things were clear: there was money for candles, there was money for a loaf of white bread, the chalah. If there really was enough money, there was meat or chicken, the only time of the week they ate it. And if there was enough, enough, enough, enough money, there was a white tablecloth on the table. That was the setting for the Sabbath.

For every Jew of those four million, it was a real thing, and associated with the Sabbath was that element of surprise at what he would find on his table, what his wife had scrounged or saved or prepared. And the glow of the good feeling, the cleanliness of the baths, the holiness of the Synagogue, and now the anticipated loveliness of the clean house and the food, the wondrous Sabbath food, all made it seem as though Heaven had come on earth.

Around that table the Sabbath song was sung and the Sabbath Queen was welcomed.

And Saturday morning there wasn't the sweat or the rush for work. You would go again to the Synagogue, relaxed, in the pleasurable company of the other men, and have a chance to talk for a few minutes about Divrei Torah and the things of the spirit and the soul. The wagon driver could spend a half an hour making believe to himself he was an intellectual and it made him feel good, and when he came home and had the second meal of the Sabbath and took his nap, that great, magnificent luxury of sleeping in the middle of the day -- when could he do that? Then getting up at four o'clock and calling his son over to him and testing him to see what the boy had learned during the week from the "cheder". It was so typical - the father wanting a relaxed hour with the boy, who was shivering in his pants like every kid does, and the father gave him the questions and the kid waited for him to get it over with. Then came the sad part of the afternoon, the very sad part, as it got dark and the Sabbath was going away, and the Queen was running, and you could see her, she won't return for another week. So to say goodbye, yet to hold on to some of that flavor and keep it still in the house, you light candles again and you shake the spice box with the sweet spices so the sweet smell would stay in the house for a while, and you finish with the third and last meal, and by that time it is dark and it is Saturday night and it is all over. And, as a matter of fact, many people had to work Saturday night.

Only if you think of it in terms of what it meant, not as some peculiar abstraction merely religious, but in terms of the sociology of how the Sabbath was observed according to this timetable I have just given you, then you can see why it was so precious to people, even to people who were not necessarily so religious, because it was part of the culture pattern of the community and of your family life and your personal creature comforts, and you thanked God that he gave you a day like that once a week.

The non-Jews didn't have it. Their Sunday was not Sabbath. Most of the peasants of the surroundings didn't go to church except once in a while,

The men who sat along the eastern wall of the Synagogue -- the eastern wall is the one that faces Jerusalem and is the wall where the Torah is -- the men who sat along the eastern wall and who lived aloof from the marketplace were known by a variety of names. They may be called the "fineh Yiden," which means fine; they may be called "edeleh Yiden" which means noble; they may be called "erhliche Yiden" which means pious. They may be called the "balabatisher." That means the burghers, the businessmen, the upper class property owners. Perhaps the most generally used term was "shayneh Yiden" which is defined as, literally, the beautiful Jew.

Now, that was a specific term. The exact opposite term was "prosteh" which meant common, ordinary, vulgar, uneducated, crude, ill-mannered. Those were the two words that described the Jew in the ghettos.

Shayneh Yiden were Jews who showed respect and received it; prosteh Yiden had no respect for anything, nor received any from anyone.

In marriage, what a father-in-law looked for was a learned son-in-law,-- not a rich one. The whole business of the sociology, of marriage in the ghetto, in the shtetl, had to do with a rich father-in-law offering two things: he offered to have a yeshiva student living in his house and eating at his table for nothing, without charging him. This was called eating "kest". The rich man went around saying, "I have three students eating kest at my house," and the other would say, "I've got four."

This was the status value, the one upmanship of the whole deal, how many poor students you fed.

And the second thing that the father-in-law wanted beside brilliance, was poverty. So he went to the yeshiva and if he could find that perfect combination of a brilliant student who, thank God, happened to be mouse poor, that was it. If he could get hold of that fellow as a son-in-law, then he hit the apex of social acceptability on the social ladder, and then all through town he was the shayneh Yid who had a very, very learned son-in-law whom he wore like a badge on his cloak.

I am dwelling on this because it seems so strange in terms of the values of today. The values of today are based upon money, not upon learning. It is a 180-degree switch from the way we used to live only 100 years ago.

We were more right then than we are today. We are wrong today. Today the values, the status values, the status symbol, have to do with how much money you have and how you display that money. And we have become a worse people for this transvaluation of our values.

Let us put this matter of money in proper perspective. There is nothing evil about money. Ideally, the shayneh Yid possesses both learning and wealth, learning and substance in one place. The mother's daydream is that the son should become a learned student and also a clever businessman.

A learned student and a clever businessman. The approved behavior which marks the man as shayneh embraces externals and intangibles. His manner shows decorum and restraint, the real good virtues. He is a man of honor and integrity. He is a man of social conscience. He sees to it that the poor people have something with which to make their Sabbath and that there is order in the community.

Learning is supposed to teach you deductive logic so you can make your way in the world and also run the affairs of your community, and there is a beautiful example here of what Jews mean by deductive logic, which comes almost by intuition when you are dealing with a whole community of educated people.

A woman goes in to ask her neighbor for the loan of a pot, a fleischeke pot to cook meat. She receives the warm response, "Congratulations, mazel tov, when will the wedding be?" Amazed, the woman asks, "How do you know?"

The answer is "Noo? Why shouldn't I know? You have a meat pot of your own so if you borrow mine, you must be planning to cook a lot of meat, but you never eat meat except on Shabbos and holy days, and this is the middle of the week, so you must have something to celebrate. Now, what would you have to celebrate? Here you are, your husband is sick, your two sons are out of work, but you also have a daughter. May the evil eye not befall her. And she is of an age to marry. Therefore, that must be it, and mazel tov and may she live in good health with her bridegroom and may you have much naches, I hope, and have fine grandchildren," and so it was.

A similar lightning process of applied logic accounted for the reaction to a notice put up by the local official that every house in a certain shtetl must be freshly painted. At once many started buying farm products and setting up stores, while in the Beth Midrash the scholars debated deep into the night with abstruse citations from remote volumes of the Talmud on the question, "Will the war be with Turkey or with Germany?"

The reasoning was as follows: Why must the house be painted? Obviously because some important government official is coming to this shtetl. But why should an important official come to a place like this? Obviously, only one thing would bring him, - military maneuvers. But why should military maneuvers be carried out here, of all places? Obviously, that could only happen under threat of real war. But with whom will such a war be? Obviously, it would be with Turkey or with Germany, but with which? This was the question and the only question that arose.

Obviously, too, soldiers will have to be quartered here. There will be fighting. And the shtetl prepared feverishly to receive them. The year was 1914.

So this whole business, you see, of deductive logic that comes out of this Jewish life is what is called in the shtetl the "grubbe finger", which means the thick finger which you stick into a problem. All problem solving must be accompanied by extravagent gestures of finger and hand, perhaps body swaying, and sing-song chant. "Now, if the answer is not this, then it's got to be this. If it is this, then this," and when you finally poke with the finger that means you have come to the conclusion. You have discovered the secret.

Any people that can live that way, with intellectual profit that way, is a great people possessed of a sense of humor, which the Jews have always had, as well as the intellectual ability for what is called deductive logic.

In addition to learning and wealth there was another virtue, called "yichus." Yichus had to do with a vague, intangible thing. It was very hard to know when a person had yichus and when he didn't.

Yichus consisted of family background with respect to these two qualities of learning and wealth -- family background. You can call it pedigree. You could call it the number of learned people you have in your background or the number of rich people you have in your background, but if you had too many rich and not enough learned, you haven't got yichus. If you have too many learned and not enough rich, you've got a lot of yichus.

Yichus has to do with the question of toponymy -- if you had just money and no learning, you had no yichus at all. You were just rich. Nouveau Riche. In Yiddish, it is called an "am-haaretz", which means an ignormant person -- a man of the people. A man of the people is illiterate and doesn't know how to read or write.

Learning, wealth and yichus are three things that constituted the hierarchy of the shtetl.

The next question was how you handled charity. Charity was a mitzva. It had to do not with just an abstract notion of respect for God and respecting God's wishes and doing the proper thing according to the Bible, but had to do with the very real matter of keeping a poor struggling community going. If you did not perform the mitzva of charity, it meant there would be some Jews in town who would die of hunger and every single Jew was expected to perform the mitzva of charity, no matter how poor he was himself, because some day he would be so poor he would not even have one Kopeck to give away and then he would expect to become a recipient. But so long as he's got one Kopeck, he's got to give away half of it.

The reason for this emphasis on charity was that it was a mitzva according to the original concept of the commandment but it was also a practical sociological fact in a poverty stricken community that if you want to take care of your own, you have to do it right now, and if you have only one penny left yourself, you still have more than the man who has zero and you have to share it. There will come a moment when you have zero and someone will share with you.

If you didn't perform your mitzva of charity, then you were committing what is called an "aveyreh," an aveyreh is a sin against God. Namely, it is a negative undesirable act. It is an aveyreh to kindle a fire on the Sabbath, but also an aveyreh to pay an exorbitant price for a purchase or to wear a clean dress while doing dirty work, or to die young. Thus mitzva and its opposite, aveyreh, is carried beyond the strict sense of commandment or violation, and stand respectively for what is culturally and socially good and desirable and what is not.

Life in a shtetl begins and ends with the act of doing charity and at every term during one's life, the reminder to give is present. At the circumcision ceremony and at every ceremony down to the burial, one is expected to put coins in the Tzedakah box. Every act during life is connected with clothing the naked, tending the sick and burying the dead. If something good or something bad happens, one puts a coin into the box.

Before lighting the sabbath candles, the housewife drops a coin into the box.

It is considered un-Jewish to play cards and the shayneh seldom do so except on Chanukah when it is the custom and therefore correct. The Prosteh who play cards very often, usually have a separate box for the poor. If bets are made, the stake is likely to go into one of the boxes. If a man bets it will rain tomorrow and if he loses, he will give so much and so much to the box of the home for the aged and every institution has a separate box so that those who play cards when they know they are not supposed to, clear their consciences by putting money into the boxes for charity.

Children are trained to the habit of giving. A father will let his son give alms to the beggar instead of giving it himself so the child will learn how to give it. The child is very often put in charge of the weekly dole at home when the beggars make their customary rounds. The beggars come to every house in the morning, asking for something for their own Shabbos. It didn't matter if five or ten come to your door in the morning; you give something to everybody.

There were in that world of the shtetl no people to whom you should say no.

Now, the degree of your yichus could also be determined by how much Tzadakah you gave. If you gave a lot of Tzadakah you had more yichus.

All the rules that we think we are inventing today for solicitation really stem from 100 years ago. For important and official fund raising, two respected officers of the association go from house to house collecting money. It is perhaps in these house-to-house collections that the full burden of social justice is felt most keenly. It is beautiful to give. It is gratifying to give, to reap up honor on earth and lay up rewards in heaven, to enhance the yichus of one's family and enhance the marriage prospects of one's children.

By the way, this whole business of building up a heavy load of yichus is to marry your daughter off properly. No respectable student in the yeshiva, especially if he is brilliant and poor, would consider marrying your daughter if you didn't have yichus. So to enhance the yichus of one's family, the marriage prospects of one's children, to enjoy the warmth of feeling you are a real Jew, obeying the law, doing what is expected of you, you ask for charity and you give charity.

This shtetl is a poor place. The coins that tinkle ceaselessly into boxes and outstretched palms are small coins, but their number is staggering. One gives and gives again and then once more is asked to give.

The fund raisers march into one's home. They have predetermined your rating. We need from you so much, they say. They will not be bashful in their request. To ask on behalf of someone else is not a shame but a virtue, so they come in belligerent. He who urges others to give charity and causes them to practice it earns a greater reward than the one who gives. In the end, the fund raisers depart, probably neither empty-handed nor completely satisfied.

Everyone must give down to the poorest, everyone wants to give, but almost everyone is in financial straits himself and almost no one can give easily. If one has only two rolls for the Sabbath meals, how can he satisfy the open mouths of all those who have none? How shall he answer the call of the multiple associations for the widow and for the orphan and for the poor bride and for the burial of the dead, not to speak about the many special calls?

In return for his donation, the Jew will receive "Koved," honor from the community. As the Hebrew root implies, koved means heavy. And it is a heavy, heavy job to earn koved. You have to give a lot of money to get koved.

It's a play on words. A Jew wants to receive honor from his community. To get honor he has to do a heavy thing. He has to give properly.

The shtetl a hundred years ago was governed by men who knew and who gave. To know meant to study, to be educated. I would like the American Jewish community today to be governed by men who know and who give. It isn't so yet. It is a state of being which we hope will come.

The shtetl, then, worked in all its poverty because it was led by men who had knowledge, and that meant compassion and not just money.

In the chapter called "As the Shtetl Sees the World", there is a summation:

"The shtetl views the universe as a planned whole, designed and governed by God, created from original chaos. It is a complex whole, but basically it is characterized by order, reason and purpose. Everything has its place, its cause, its function.

"In such a universe behavior of human beings must also be rooted in reason, order and purpose," and that is how Jews go about things.

"The shtetl believes further that the world brought into being by the Almighty is made for man." That is the Jewish point of view. The world was made for you; use it. To enjoy it, to make it better, life itself is to be enjoyed.

"Life on any terms is good." How could poverty stricken people living in mud and filth among crazy, drunken peasants who try to kill them every Sunday, believe that life was good? It seems like a paradox, a contradiction. But that belief is exactly what kept them going.

The emphasis on reason is linked with an enormous emphasis on words. Jews are highly verbal, because they have always believed that with words they could create order.

If with words you know how to say, "I mean one, two, three, four, I mean this, that, I want this, that," if by words you can communicate to another human being, if by words you can prevent misunderstanding, if by words you can set for yourself goals and explain to your children how you want them to act, then you can create a better world out of the miserable environment in which you live. The whole thing is to make the

miserable environment livable and even better than livable. Improve it. This is the whole Jewish attitude towards life. And nowhere is this better exemplified than in the Shtetl. That was our best training ground.

"In this highly verbalized culture, words are more than a medium of communication." Words are tools to force something to happen. God created the world with a word. That was God's tool which created the world. Let there be light. It was all done by a word to create something out of nothing. This is symbolism of the Jewish emphasis on words as an expression of ideas and thoughts.

"The ideal man is supposed to be restrained in behavior and attitude. Excesses of any kind are frowned on." That is why Jews never drank. It didn't mean you couldn't drink. You drank wine on Shabbos; you drank on Purim; you can drink on Chanukah. Restraint, no excess. The good in man should prevail. If he knows what is right he will do it.

Any event in the family is always a community event. When a baby is born it is good for the whole community, not just for the family itself. Many years ago, when I performed marriages often, I used to say to the couple that this consecration of two people getting married was very important, not just for themselves, but a marriage is an event that is important for the whole community and particularly since Hitler, every new family which is formed is an answer to the attempt to destroy us.

So that when you get married, you are not just getting married for yourself, you are getting married as an act of faith and further commitment to the whole Jewish community, which will benefit from your marriage. And I really believe that.

It is a part of the fact that every act in the family, every birth of a child, every Bar Mitzvah, every marriage adds to the community, every death weakens it, not just the family that suffers from the loss, the whole community is weakened. All of this comes from the closely knit society of the shtetl in which we lived.

There is a Hebrew word which I think all of you should know, "klal." It simply means the entirety. Everything that the UJA stands for is in that phrase, klal. The entire Israel is our responsibility. You are responsible for every Jew living on the face of this earth, like it or not, because you belong to something called "klal Yisroel," the entirety of the people of Israel. That came out of the shtetl philosophy that was taught there and preached there.

These philosophical points of view gave form to the Jewish people -- four million of them -- and these things which I have been reading to you describing to you now are exactly what you, your ancestors, brought here to the United States. Between 1880 and 1914, World War I, three million came from this Pale of Settlement over to the United States -- Russians, Polish Jews. Keep the figures in your mind, that at the time of the Civil War, 1865, there were in America a couple of hundred thousand Jews.

If you keep in mind that the year 1880 is the watershed year, 1880, 1880 was the year in which Alexander the Second, the Tzar of Russia, was

assassinated and two horrible, terrible years of the pogrom followed, in which tens of thousands of Jews were killed, burned, tortured. The Tzar who followed, Nicholas, issued a civil decree. One-third of the Jews of Russia and the pale of settlement shall be killed; one-third of the Jews shall be forcibly converted to the Orthodox Church; one-third of the Jews shall be forcibly expelled.

That is a way to solve your Jewish problem, kill a third, convert a third, expel a third. These laws were made in May 1881. And that started the flight. It was almost as though the Jews said, "We will tell you what. We don't agree with the one-third being killed, and we don't agree about the one-third being converted, but if you insist upon expulsion..." And off they went like birds.

From 1881 to 1914, when World War I started, and shipping on the ocean was more difficult, from 1881 to 1914 is 33 years, almost three million Jews, an average of one hundred thousand per year, came to the United States in great gushes in a manner which I am sure you all know, on steerage boats, 30,40 days on the ocean, from two great ports, Bremen in Germany and Liverpool in England. The passage cost \$25 for 40 days in the hold, eating herring and vomiting, unbelievable voyages, and then getting to Ellis Island in New York and immediately sitting down to a job in a sweatshop, two dollars a week, three dollars a week, to save up for a ship ticket to send to the next member of the family. And when you got the \$25, you gave it to a ticket broker and bought a ticket for your brother or mother or uncle and they came on the next boat.

The question is why the United States? There were no immigration quotas at the time. They went into effect in the United States in 1924, in a bill called the Johnson Act, passed by Congress following World War I, when America turned very xenophobic and hated foreigners and kept foreigners out, and set up quotas, and the only people America liked were Germans.

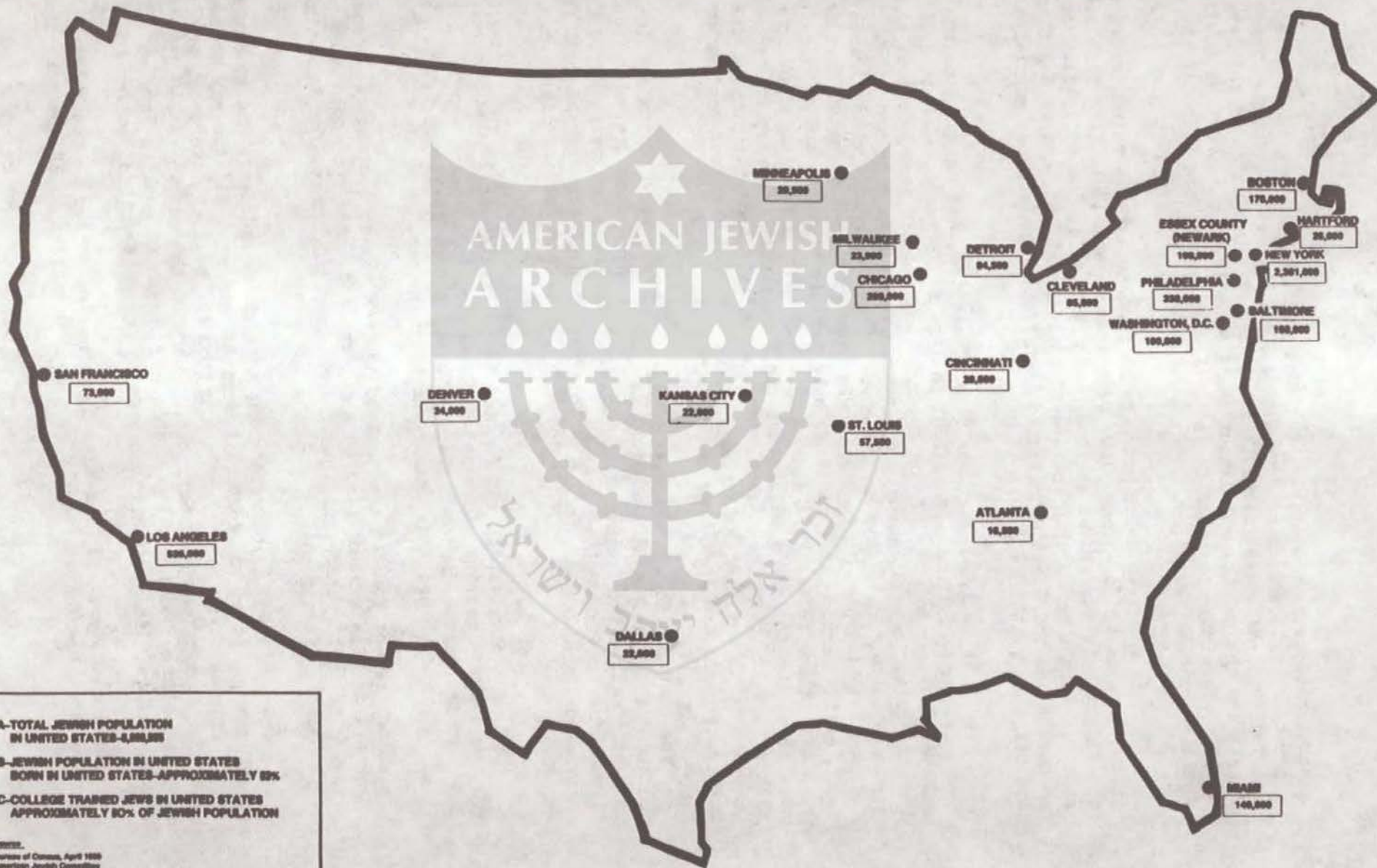
The quota for Germans was 65,000; then, English at 25,000 per year. This was because America was based on Germanic, Anglo-Saxon stock. After these two the quotas dropped rapidly. Poles, 5,000; Italians, 5,000. When you got down to Chinese the number was 100 per year.

So one reason for the movement to America was no quotas; the second reason was America's reputation as a golden land where you could make a living. The third reason was that the movement of Zionism for Palestine had not yet become widespread.

So where else? If you were going to pick up and leave and go across and go up here, up to the Port of Bremen, or you went all the way across Germany and went over to England and got on the boat at Liverpool, why should you stop off at some European country on the way where you didn't know the language, either? Why should you change to go live in what? In Germany, France, Italy, in England? Go to the golden land, golden America.

That legend, you see, had already permeated Europe in the 1880's. They knew that America was some vast place; countries in Europe were small

JEWISH POPULATION IN TWENTY-ONE CITIES OF UNITED STATES – 4,613,900



***A-TOTAL JEWISH POPULATION
IN UNITED STATES-4,613,900**

****B-JEWISH POPULATION IN UNITED STATES
BORN IN UNITED STATES-APPROXIMATELY 82%**

*****C-COLLEGE TRAINED JEWS IN UNITED STATES
APPROXIMATELY 80% OF JEWISH POPULATION**

SOURCE:

*Bureau of Census, April 1959
 **American Jewish Committee
 ***Council of Jewish Federations and Welfare Funds

places. They knew that America was a whole, big vast continent. They understood intuitively there were great opportunities to be found. Size and newness meant economic opportunity and since you were already on a journey, and it was a tough journey, anyhow, and you were going to go somewhere you didn't know the language anyhow, you might as well go where everybody else was going, where your Yiddish would help you and where your "landsmanschaft" would carry you.

And all the Jews that came from the same town here in the Pale would stick together, in Boston or Philadelphia or Galveston -- many ships went to Galveston -- that is how many Jews entered into the south and western parts of the United States.

One thing led to another and the American Jewish community grew as we see it and know it today, as the product of the shtetl. The earliest wave of migration, the Sephardic wave, made almost no influence; the second wave, the German wave, brought with it a few things but made really no great, tremendous dent; the third wave created the American Jewish community as it is today.



Don't want to spend too much time on the
Camp David agreement and what will happen.

Young leadership Retreat
Chicago
9/22-23/78

1. Take care of campaign
+ Renewal - quote Procrustes
2. Work on the ideal of
Israel - Goldman quote
'int'l 307H
3. Work on education in your
community
4. Work on my school + center
in Israel

What a Cabinet man Can + Should Be

TOTAL JEW
committed to everything

In Israel we search for many things -
There is the search for security and defense of
homeland. There is the search for ingathering the ^{scattered} sons
and daughters; There is the search for that model
society which exemplifies the prophetic dream; There is the
search for peace and quiet after the turbulence of
Holocaust and Rebirth. But of all these none is
more important than the search for excellence, for if
this is achieved ^{through} the education of men and the shaping
of their characters, then all the other searches will ~~be~~
enjoy greatly increased possibilities of success.

Israel is split between religious &
non-religious (Dea Kellman v.p. Beale)

no religious inspiration

no strong sense of Judaism
(Israelism - yes)

weakened sense of social idealism -
very materialistic society

lack of civic manners

cruelty - even murder - on the roads
(highest death rate in world)

split between Ashkenazim & Sephardim

This does not serve as model of
inspiration to the rest of the Jewish
world, engendering pride in our tradition.

YOUNG LEADERSHIP CABINET SEMINAR SCHEDULESEPTEMBER 20-24, 1978Wednesday, September 20

3:00 p.m. Arrival at O'Hare - Executive Committee and Caucus Leaders
Charter Bus to Harrison House

4:00 p.m. Executive Committee Meeting

6:00 p.m. Executive Committee Dinner (Executive Committee Only)
Non Executive Cabinet Members' Dinner

8:00 p.m. Caucus Leaders Meeting and Solicitation

Room

Terrace Room

Card Room

Dining Room

Blue Room

Thursday, September 21

9:30 - 10:30 - 11:30 Buses depart O'Hare for Harrison House

10:00 a.m. - 12:00 Noon Registration

12:30 Lunch (Seating by Regions) - Changing of the Gavel
Introduction of Rabbi Larry Rubinstein
Guest Speaker - Irving Bernstein, Executive Vice Chairman, UJA

2:30 p.m. Regional Meetings for Assignments & Workshop Designations

Region 1 & 9	Library	Region 5	Terrace Room
Region 2	Marble Room	Region 6	Trophy Room
Region 3	Forest Room	Region 7	Sun Room
Region 4	Shield Room	Region 8	Blue Room

3:30 p.m. Workshops on the Role of Cabinet in Leadership Development
led by Ted Comet, Director, National Committee on Leadership
Development, CJF

Great Hall

Workshop A	Terrace Room	Workshop C	Trophy Room
Workshop B	Marble Room	Workshop D	Library

cont. Thursday, September 21Room

7:00 p.m.	Dinner - Guest Speaker, Irwin S. Field, National General Chairman of UJA & Cabinet Graduate	Dining Room
8:30 p.m.	Guest Lecture - by Dr. Richard Rubenstein, Distinguished Professor of History, Florida State U.	Great Hall
10:30 p.m.	Continuation of Discussion with Dr. Rubenstein (Optional) Film "The Healing of Jerusalem"	Living Room Great Hall

Friday, September 22

8:00 a.m.	Breakfast	Dining Room
8:30 a.m.	Solicitation Training Plenary	Great Hall
9:30 a.m.	Workshops - Solicitation Training	
	Tape Session 1 Marble Room	Advance Training 1 Blue Room
	Tape Session 2 Trophy Room	Advance Training 2 Hunt Room
	Tape Session 3 Library	
12:30	Lunch - Address by Barry Ross, Associate Chairman for Campaign Activities	Dining Hall
2:00 p.m.	Caucuses	Rooming List distributed at Friday Lunch
6:30 p.m.	Kabbalat Shabbat and Dinner	Dining Room
8:00 p.m.	Services	Living Room
	Guest Speaker - Rabbi Herbert A. Friedman, Former Executive Vice President of UJA	Great Hall

Saturday, September 23Room

9:00 a.m.	Breakfast	Dining Room
10:00 a.m.	Services	Living Room
	Guest Speaker, Rabbi Herbert A. Friedman	Great Hall
12:30	Box Lunch - Dialogue w/Israelis	Outside Patio Courtyard (Weather permitting)
4:00 p.m.	Israel - Briefing - Aaron Rosenbaum	Great Hall
5:00 p.m.	Free Time	
7:00 p.m.	Havdalah	Courtyard or Living Room
8:00 p.m.	Dinner	Dining Room
9:00 p.m.	Address by U.S. Senator Jim Sasser (D. Tenn.)	Great Hall
11:00 p.m.	Snack	Living Room
Midnight	Selichot Services	Living Room

Sunday, September 24

8:00 a.m.	Breakfast	Dining Room
9:30 a.m.	Regional Meetings	
	Region 1 & 9 Library	Region 5 Terrace Room
	Region 2 Marble Room	Region 6 Trophy Room
	Region 3 Forest Room	Region 7 Sun Room
	Region 4 Shield Room	Region 8 Blue Room
12:00	Lunch	Dining Room
1:00 p.m.	Buses Depart for Airport	



AMERICAN JEWISH
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Reserved

Speech notes

National mission 16.3.78
Gandy Hollander, chairman

Terrific attack on bus

Decision to wipe out bases in Lebanon

War & Peace not always in our hands

But internal affairs are

Brave decision this week - re high school education

This shows quality of this nation

Trying to build some thing of which we (and you)
can be proud

Don't despair - re P.R.

Act wisely } you have done so - gone to funeral
Act bravely } - giving blood

Be generous tomorrow if you can

May this Sabbath be more peaceful than last