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"The Third Generation: Lost or Found?" 7 January 1955.

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# The Temple Bulletin

OF  
Congregation Emanu-El B'ne  
Jeshurun  
Milwaukee 11, Wisconsin

Vol. 22, No. 8

December 29, 1954

Tebet 4, 5715

## Sabbath Services

Friday Evening, December 31, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"WHAT STRANGE THING HAPPENS AT MIDNIGHT?"

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Friday Evening, January 7, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"THE THIRD GENERATION -- LOST OR FOUND?"

(Topic originally announced for Dec. 10)

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## Sabbath Morning Services

11:15 a.m.

## THE TEMPLE BULLETIN

Published by  
Congregation Emanu-El B'ne Jeshurun  
2419 E. Kenwood Boulevard  
Telephone — EDgewood 2-6960

Affiliated with the  
Union of American Hebrew Congregations

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## Kaddish List

(Taken from Memorial Tablets)

### December 31

George S. Braunfeld	Joseph Laev
Norma Birnbaum	Carrie Landau
Abraham Erensky	Isaac J. Litt
Charles Housman	Annie E. Mahler

### January 7

Roy R. Blumberg	David Karger
Harry Boruszak	Israel S. Klein
Bernard Brachman	Max Pereles
Samuel Sadek	

In Memoriam  
**EDITH M. EPPSTEIN**

## SERMON NOTES

### "WHAT STRANGE THING HAPPENS AT MIDNIGHT?"

December 31

### "THE THIRD GENERATION — LOST OR FOUND?"

January 7

It is now becoming apparent to careful observers that the present Jewish community in America, in its adult make-up, is to be considered "the third generation."

The first generation of European-born immigrants largely ignored the new environment in which it found itself, and did not try to adjust to America. The people retained an old-world, exclusively Jewish outlook on life.

The second generation, consisting of American-born or reared children of immigrants, ignored its Jewish background. These people wanted to integrate themselves wholly into America. They wanted to be considered equals with other Americans. They became a "lost generation" of Jews in the sense that their knowledge of and loyalty to the Jewish tradition was weak.

The third generation today is trying to achieve a harmonious equilibrium between the twin forces of American and Jewish reality. It is a valiant effort. With what success is it meeting thus far?

H.A.F.

### RESERVE THESE IMPORTANT DATES!

SUNDAY, JANUARY 30 and MONDAY, JANUARY 31, at 8 P.M.

### TEMPLE MEN'S CLUB AND SISTERHOOD

will present

Arthur Honegger's great lyrical Cantata

### "KING DAVID"

Produced by Cantor Sol Altschuller

Orchestra and Chorus under the direction of Milton Rusch

## INSTITUTE OF ADULT STUDIES

consisting of lectures and discussions

on

### "Immortal Jewish Personalities"

will be held on five consecutive Tuesday evenings  
in January (including February 1) and  
five consecutive Tuesday evenings in March 1955



Registration and first lecture

Tuesday evening, January 5, at 7:30 p.m.

Fee for series — \$2.00 per person

(Watch for special brochure in the mail)

### 43rd UAHG GENERAL ASSEMBLY

The Union of American Hebrew Congregations has issued an official call to all affiliates to attend the 43rd general Assembly at the Statler Hotel in Los Angeles, February 13-16, 1955.

Discussions and workshops will center about three themes: Social Action, Adult Education and Worship. These themes have been classified as "the three E's — Education, Ethics, and Exaltation." The convention will also include exhibits and clinics on practical congregational problems.

Convening concurrently with the Union, will be the National Federation of Temple Sisterhoods.

Members of the Congregation may attend the sessions as official visitors. Call the Temple Office for more information.

### MOTHERS STUDY GROUP CIRCLE

Mothers of Kindergarten and First Grade pupils in our Religious School meet each Saturday afternoon, from 1:30 p.m. until 3:00 p.m., in a study group conducted by Rabbi Friedman.

This group is sponsored by the Kindergarten and First Grade Mothers' Circle of the Sisterhood, and an invitation is extended to all parents who would like to attend these interesting sessions.

### CLASSES RESUME SESSIONS

Students of our Religious School  
will return to classes:

Sat., and Sun., January 8-9

### MEN'S CLUB SABBATH FRIDAY, JANUARY 14th

The annual Men's Club Sabbath will be held at the Temple on Friday evening, January 14, at 8 o'clock. This special service will be dedicated to the Jewish Chautauqua Society.

Following the ritual service in the Main Temple all congregants will go to the Community Hall to view the motion picture "LET THERE BE LIGHT", starring Ben Grauer.

Members of the congregation and their friends are cordially invited to be guests of the Men's Club at a coffee hour at the conclusion of the program.

### UNIONGRAMS

Remember your dear ones and friends with UNIONGRAMS for holidays, weddings, anniversaries and on the occasion of bereavement. UNIONGRAMS — 35¢ each or a package of 4 for \$1.40.

Call Mrs. Clair Krom, WO 2-7573 or Mrs. Robert Mann, WO 4-1038. Send a message to someone today!

### FLOWERS FOR OUR ALTAR

The Sisterhood Floral Fund acknowledges with thanks the receipt of the following contributions:

#### IN HONOR OF:

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#### IN MEMORY OF:

Rose Jung — from the Sisterhood  
Josephine Greenwald  
Alfred B. Zuckert  
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*You are Cordially Invited to Attend*  
the  
**SISTERHOOD DESSERT LUNCHEON**

TUESDAY, JANUARY 11, at 12:00 Noon

*with the*

MRS. LIBBIE BRAVERMAN

Cleveland, Ohio

noted educator and author

will speak on:

**"CHILDREN ARE NO WORSE THAN THEIR PARENTS"**

Dessert — 50 cents per person

**MEN'S CLUB MONTHLY LUNCHEON**

Temple Vestry — Served by Sisterhood

Wednesday noon, January 12, at 12:00 o'clock

Reservations, at \$1.25 per plate, must be made in advance

CALL ED 2-9850

RABBI FRIEDMAN WILL LEAD THE DISCUSSION

**THE TEMPLE BULLETIN**

2419 E. Kenwood Boulevard  
Milwaukee 11, Wis.

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# I. Problem of the Generations

- A. First generation - largely ignored America and retained old world customs, religion, language, etc. Crowded together.
- B. Second generation - largely ignored Jewish reality and tried to Americanize. Tension with parents.
- C. Third generation - tries to establish a harmonious equilibrium between the two worlds.

II. Read Hansen's statement - and then say that it was given before a Swedish Lutheran group. All immigrant problems are the same, in one sense.

Commentary November 1952

The Study of Man

The Third Generation In America

*Marcus Lee*

M. L. Hansen

Problem of the Second Generation

*speech to Augustana Historical Society*

*one of great students  
of immigrant history*

"The sons and the daughters of the immigrants were really in a most uncomfortable position. They were subjected to the criticism and taunts of the native Americans and to the criticism and taunts of their elders as well. All who exercised any authority over them found fault with the response. Too often in the school-room the Yankee schoolmistress regarded them as mere dullards hardly worthy of her valuable attention. Thus neglected they strayed about the streets where the truant officer picked them up and reported them as incorrigible. The delinquency of the second generation was talked about so incessantly that finally little Fritz and little Hans became convinced that they were not like the children from the other side of the tracks. They were not slow in comprehending the source of all their woes: it lay in the strange dualism into which they had been born.

Life at home was hardly more pleasant. Whereas in the school-room they were too foreign, at home they were too American. Even the immigrant father who compromised most willingly in adjusting his outside affairs to the realities that surrounded him insisted that family life, at least, should retain the pattern that he had known as a boy. Language, religion, customs and parental authority were not to be modified simply because the home had been moved four or five thousand miles to the westward. When the son and the daughter refused to conform, their action was considered a rebellion of ungrateful children for whom so many advantages had been provided. The gap between the two generations was widened

and family spirit embittered by repeated misunderstanding. How to inhabit two worlds at the same time was the problem of the second generation.

That problem was solved by escape. As soon as he was free economically, an independence that usually came several years before he was free legally, the son struck out for himself. He wanted to forget everything: the foreign language that left an unmistakable trace in his English speech, the religion that continually recalled childhood struggles, the family customs that should have been the happiest of all memories. He wanted to be away from all physical reminders of early days, in an environment so different, so American, that all associates naturally assumed that he was as American as they."



III. In Jewish terms this can be seen best  
in novels like Lewis's "Island Within"  
or Pinski's "The House of Noah Eden."



## Liptzin - After Three Hundred Years

The first half of the twentieth century witnessed a general ascent of the Jewish masses in the social and economic scale. The former proletarians became members of the middle class and the middle class took on the traits of the nouveau riche. Integration was generally accompanied by a shedding of the characteristics that the Greenhorn had brought with him from the Old Country, the good along with the bad. The ideal of the children of the immigrants was to be like unto their neighbors, indistinguishable in every respect. Often, in the two decades before Pearl Harbor, it reached among intellectuals the pathological state of Jewish self-hatred, as is evident from an examination of such popular novels of the period as Michael Gold's Jews Without Money (1930), Ben Hecht's A Jew in Love (1931), and Budd Schulberg's What Makes Sammy Run (1941). But, perhaps, the grimmest panorama of the morass into which American Jewry then seemed to be heading was unfolded by the Yiddish novelist David Pinski in his novel, The House of Noah Eden (1929), a genealogical novel comparable to Thomas Mann's Buddenbrooks or John Galsworthy's Forsyte Saga. It portrayed three generations of a Jewish family which emigrated to America in the 1880's from a little town in Lithuania.

In the old country, Noah Eden lived as a member of a Jewish enclave in non-Jewish territory. When he arrived in America, he tried - as far as possible - to continue his traditional cultural life. He was a Jew whose Jewishness was enriched by his American environment and experiences. His children, on the other hand, were raised in the New World. They were Americans of Jewish

background. They fell under the spell of the brighter, freer, gayer life which opened up before them, full of golden opportunities but also full of perilous allurements. They prospered and rose in the social scale. One became a wealthy businessman, another a corporation lawyer, a third a prominent physician. With each year they became more estranged from the Yiddish idiom which they spoke when they first set foot on American soil. They learned to live without God. They did not normally attend synagogue or temple on the Sabbath. Nor did they differentiate in their homes between a Friday evening and any other evening. But they did send their children to the finest schools and colleges, where these third-generation Americans could be trained to be perfectly-mannered ladies and gentlemen.

When the aging Noah Eden in his sixties came together with his "Landsleit", his old cronies of the immigrant generation, all of them had but one complaint: their children and grandchildren had left them and the ancestral ways. A world had arisen that knew not God. The road on which they and their forefathers had trodden for untold generations was coming to an end. They alone were left, a remnant of old men surviving as a traditional Jewish enclave in the great American metropolis, Noah's ark amidst the deluge. The youngest generation was smiling indulgently at the spectacle of the old men gathering daily in the basement of a synagogue to study Gemora and the strange ways of a strange people in a remote age. But, poring over the yellowed pages of a Talmud tract, these graybeards were rejuvenated. They felt triumphant, despite the jeering laughter or the sophisticated

jests directed at them, because they had the courage to be true to themselves and to live in accordance with their inner needs. In the depths of their heart, they hoped for a turning of the tide, for a return of their estranged children, for a reversion to God and to the ways of Israel. Or, if their children were too far gone, too completely immersed in the spirit of their non-Jewish environment, the grandchildren might be won back. One Friday evening, when the grandchildren of Noah Eden came to spend the Sabbath eve with their grandparents, one of them confessed:

"There is an emptiness in me; often despair overtakes me. I don't know why I'm living in this world. I don't know what to do with myself. My work amidst the skyscrapers is merely a way of killing time. This emptiness, this uselessness, must lead me astray, must lead me to weakness, folly, and immorality. I believe, religion could help me; it could fill my life with content; it could calm me."

Because these grandchildren were raised without religion, however, this insight came too late. Their splendid homes in the finest sections of the city had many books, usually arranged on mahogany shelves according to an artistic color-scheme, but the Bible was not among these books. If it happened to stray there as a Bar-Mitzvah gift, it was unread and its message unheard and unheeded. These Americans of Jewish origin were no longer embedded in Jewish tradition. Each of them was a detached fragment in the body of America, living a lonely life and facing a lonely death.

IV. If second generation was lost, what are possibilities for Third? (8)

Hansen's analysis of Third generation

" Principle of Third-Generation Interest "

What the son wishes to forget, the grandson wishes to remember

(int) Van - veterans talked  
their sons rejected  
Third generation revived interest - "Gone with the Wind" 1936

Third-generation is American-born, no accent, average wealth, takes pride in pioneering of his ancestors - sets up historical societies to study them.

Hansen suggests there is a limited survival span in America - that complete amalgamation will occur.

Is there a way to prevent this? as far as we Jews are concerned?

Pinski's novel of American-Jewish life, completed in 1929, when prosperity was at its height and when Jewishness seemed to be in precipitous decline, ended in despair, in suicide, double suicide, triple suicide. Its conclusion was as pessimistic as the conclusion of Peretz's story Four Generations - Four Testaments upon which it was based. Its author held up a mirror to the generation of 1929. He presented a horrible object-lesson. He called for a stemming of the tide of assimilation. He begged: don't let a generation grow up that is emptied of Jewish content. He pleaded with American Jews that their survival not merely as human beings, not merely as Americans, but also as Jews, as a distinct ethnic and cultural entity on the world scene, was desirable, was necessary, was worth fighting for.

Throughout the quarter-of-a-century since the appearance of Pinski's novel, the problems he raised have been at the forefront of discussion. In 1954, the tercentenary year, we still face the question: can we enrich coming generations with sufficiently strong Jewish experiences so as to insure Jewish cultural survival in America? Can we make alive for them religious rituals, historic memories, and family habits which are our traditional treasures, our distinct heritage? Can we prevent their succumbing to the dominant trend towards cultural monism on this continent, a trend to which almost all non-Anglo-Saxon groups have already succumbed or are rapidly succumbing? Can we influence them to prefer the heroic life of biculturalism - the living in Jewish time and American space - to the more comfortable life of the mono-cultural majority about them? Can we substitute the slogan of cultural crossfertilization for the slogan of the melting pot?

*Sol  
Lipton  
in Jewish Book  
Annual  
raises  
question:*

(10)  
V. Third generation Jews in America seem to be enjoying this revival of interest - but is it deep or superficial?

1. Synagogues, schools, centers pop up in all housing projects and in all suburbs.

Yet - are they simply social manifestation of gregariousness?

Is there any deep content.

2. "Third generation Jews are ceasing to be dissenters in the United States and are becoming more like the Joneses every day."  
Sherman in Jewish Frontier.

3. The conformism of the Third generation is an index of the increasing stability of the American Jewish community - yet may also be an index of its eventual disappearance.

(11)  
VI. If the third generation wants to, it  
can begin by laying the groundwork for the  
fourth. This will involve a much more  
rigid curriculum —

- one day a week religious school not enough
- more knowledge of Hebrew
- more experiment with prayer-book to  
revitalize worship
- more emphasis on ethics & social justice  
as the expression of Judaism in daily life.

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The lost generation was enough.  
Let us prepare for the future.

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# Three Generations

by C. Bezalel Sherman

**T**HE DIFFERENCES that distinguished the development of the Jewish community in the United States from that of all other white ethnic groups stand out in bold relief when the role played in their communal affairs by the native generations they have produced is compared. In so far as the non-Jewish settlements constitute centers of ethnic social and cultural activities, they represent immigrant colonies. Rarely do American born children of these immigrants engage in those activities and their children's children hardly ever. As for the great grandchildren, they have no organized affiliation whatsoever with the ethnic groups of their origin.

It is not so in the case of Jews. They were a disjointed and fragmentized community during their early sojourn in this country, and became a consolidated community precisely when they ceased to be an immigrant settlement. Today, with about seventy-five percent of American Jews born in this country, native generations constitute the foundation upon which the structure of the Jewish community rests. Among those active in Jewish affairs are to be found descendants of the first Jewish settlers who came to this country during the Colonial Period—these are not numerous, to be sure, but not inconsiderable when one recalls what the total Jewish population was two centuries ago.

The present Jewish community, despite the fact that it is now celebrating the three hundredth anniversary of its founding, is in major part the product of mass-immigration, overwhelmingly from Eastern Europe, since the latter half of the nineteenth century. The grandchildren of these Jews are now coming of age as the third generation which holds the key to the Jewish future in this country. It is necessary to understand the problems of this generation if we are to gain a realistic appraisal of the forces that shape contemporary Jewish life.

Wherein does the third generation, composed of the grandchildren of immigrants, differ from the second generation which was made up of the American born or American reared children of immigrants? It is possible to give only a partial and sketchy answer to the question, and even this partial answer will have to be based on personal observation rather than on accumulated data, of which there is woefully little.

American Jewry has yet to realize the importance of studying itself.

**F**ROM THE FIRST GENERATION of immigrants the third generation inherited a tendency toward residential concentration, but the reasons for this concentration, though similar in some respects, are far from identical. Social discrimination and restrictive covenants directed against Jews were among the negative factors that contributed to the rise of exclusively Jewish districts in the important urban centers; but an even more decisive factor was the positive desire on the part of Jews of the first generation to live among Jewish neighbors and to create a Jewish environment that would satisfy their religious and social—not infrequently, also economic—needs and requirements. So far as considerable numbers of the third generation are concerned, the desire to live with other Jews makes itself felt *after* they have moved into a new neighborhood. They were not attracted to the new surroundings because they sought a Jewish environment; it was rather the other way around.

Jews of the first generation did not remain frozen to the confines of the established ghettos. The more enterprising plunged into the streams of real estate booms that the growth of the larger cities provided and played no small part in the development of new subdivisions throughout the country. They contributed little to the geographical extension of the American frontiers, but had a major share in the expansion of cities like New York and Chicago, Detroit and Los Angeles, Boston and Cleveland. Brownsville in Brooklyn, Lawndale and Albany Park in Chicago, and similar districts in other cities were largely built up by the pioneering spirit of Jewish immigrants. The second generation continued on the trail that the first had blazed but the third deviated to a substantial degree.

Reflecting general trends, the building activities of the third generation move in the direction of the sparsely populated areas on the periphery of the cities and away from the overcrowded centers. In some suburban settlements that have recently come up, Jews—including a large proportion of the third generation—constitute a majority of the population; in others they represent a tiny minority. It is noteworthy, however, that, owing to the important role of

government capital in the new housing developments, discrimination is less widespread in the new suburbs with the result that there is a greater mingling between Jewish and Gentile residents than in the cities.

The first generation erected houses for profit. The third generation builds homes to live in. The Jew of the first generation was more interested in carving out as many rentable dwellings as possible in the house he bought. The third generation Jew is more concerned about the physical appearance of his home. The former dealt in "lots." The latter is becoming ground conscious. One has but to observe with what pride the young Jewish owner of a suburban home waters his lawn, cuts his grass, plants his flowers or seeds his garden to appreciate how far he has drifted from the habits of his grandfather and how close he has come to the living patterns of the average American of comparable social and economic attainments. There are good reasons to predict for the suburban settlements greater stability and a longer life than the urban Jewish districts enjoyed. The thriving Jewish institutions that come up rapidly in the new communities also augur well for the future of those communities.

**J**EW OF THE FIRST GENERATION gravitated toward trade even at the height of the process of industrialization. Those of the third generation show a greater inclination toward the professions and white collar work. However, this is only one aspect of the picture; there is also a psychological side—one that adaptation to American conditions has impressed on Jewish attitudes. Although the first generation had achieved a degree of proletarianization never before attained by a Jewish group, it did not completely overcome the prejudice with which Jews in the old world regarded manual labor. Very little of this prejudice is retained in the mental make-up of the third generation. This does not mean that the latter are actually engaged in physical toil in appreciable numbers, any more than non-Jews of equal educational and social status are represented in this type of work. But should the need arise for Jews of the third generation to rely on brawn rather than on brain for a livelihood, they would neither consider it a disgrace nor would they be as psychologically and technically ill-equipped to meet the need as were their forebears. The effects of living in a democratic industrial civilization have rendered obsolete notions that had their roots in a feudal and semi-feudal economy under tyrannical regimes.

Nor should the shift from manual labor ex-

perienced by the second generation cause us to lose sight of the fact that the third generation is witnessing a not inconsiderable process of "laborization." Thousands of Jewish young men and women have entered skilled mechanical crafts during the past two or three decades. Among the gainfully employed one can find Jews engaged in the building and electrical industries, in the production of television, radio, aviation, precision instruments, etc. If we add to these the large numbers of Jews in government, office and in the social services, in wholesale and retail salesmanship and in the teaching and clerical occupations, we arrive at a much higher total of wage earners among the native born elements than the present Jewish community is usually credited with having. Since these occupations are of a nature that requires special training and a high level of education—bringing in return steadier employment and greater social prestige—they hold out the promise of material security which the tailor shop did not offer to the Jewish immigrant. With social mobility generally slowing down in the United States, American Jews appear to be entering an era of economic stability.

**S**O FAR THIS DISCUSSION has centered on the differences between the first and third generations. Let us now examine some of the differences between the latter and the second generation.

The second generation—embracing American born or American reared children of immigrant parents—is the most unfortunate and least adjusted element among all ethnic groups in the United States. Within the heart of this generation a relentless struggle between the Old World folkways of the immigrant home and the New World mores of the American street is waged. The rift between fathers and sons takes on heartrending forms in this struggle, with the former clinging to the spiritual heritage they had brought over from their native lands and the latter treating this heritage as if it were a stumbling block on the road to their full "Americanization." Most of the immigrants wanted to preserve as much of their spiritual legacy as possible, but they did not always know how to do it, or they lacked the means with which to do it. Economic adjustment consumed so much of their physical and mental strength as to leave them very little energy for anything else. They thus neglected to provide their children with an adequate Jewish education or to instill in them an appreciation of the Jewish values that could be made meaningful on the American scene.

In defense of the Jews of the first generation it should be said that they were compelled to start everything from scratch. They did not find here a suitable system of Jewish education into which to accommodate upon arrival. Following the line of least resistance, they transplanted the teaching patterns they knew in their native countries, and the old fashioned *heder* and the itinerant "Hebrew Teacher" became standard institutions of American Jewish education at the end of the nineteenth and the beginning of the twentieth centuries.

In this connection it is necessary to mention another factor that had a profound effect upon the first generation and, by the same token, upon the second as well. Initiated into political action for the first time by the anti-Zionist revolutionary movement in Russia, and later by the rapid proletarianization in America, many Jewish immigrants from Eastern Europe succumbed to an all-digested philosophy of socialist internationalism which regarded efforts to perpetuate Jewish national existence the world over, and to strengthen Jewish group life in this country as a betrayal of working class interests. They denied their children a Jewish education as a matter of principle and thus put a premium on Jewish illiteracy. They influenced the march of Jewish events in this country to an extent which was out of proportion to their numerical weight. The scars of that influence still mark the Jewish mental makeup of the second generation.

Torn away from the old moorings and not yet anchored in the new realities, large segments of the second generation presented fertile ground for the most radical social ideas and the most revolutionary views on economic problems. In terms of social passions, the second generation had much in common with its socialist parents of the first generation: both were attracted by movements that were dedicated to the establishment of a classless society, and both held fast to ideals that did not correspond to the conditions of American development. Only during the decade between the beginning of the depression and the outbreak of World War II did the radicalism of certain segments of the second generation converge into the stream of leftist sentiment that swept liberal America. Paradoxically enough the deJudaized Jewish radicals felt completely at home in the processes of American democracy only when the more progressive groups in American political life, impressed by the global scope of the economic crisis and the international character of the struggle against Nazism, began to think in terms of one world. In the deluded eyes of those

groups, the Soviet Union appeared as the spearhead of the anti-Hitler struggle in the nineteen thirties. This explains why they were such easy prey for communist maneuvers; Jewish liberals of the second generation fell victim to these maneuvers in appreciable numbers.

FROM A DEMOGRAPHIC standpoint the second generation was probably the least productive in American Jewish history. It spanned a period which saw the birth-rate in this country drop to its lowest point, among Jews even more drastically than among the rest of the population. In summary, we find the second generation as an in-between layer of Jewish society, one which has broken with the Jewish past and has lost faith in a Jewish future. There is a basis for the oft-repeated expression that the second generation is the weakest link in the chain of Jewish continuity.

It would appear that the third generation, which has come into its own since the nineteen forties, brings new reinforcements to this chain of continuity. It is a generation that takes its Americanism for granted. Precisely because it is so securely anchored in the political and cultural organism of the country, this generation is also free of the disappointments and frustrations that consumed the spiritual vitals of the second generation. Whatever function the Jewish heritage serves in the individual lives of Jews of the third generation, it is not charged with preventing their absorption into the American way of life. They therefore lay claim to a share in this heritage, and do not approach with disrespect those parts of the heritage which remain outside the sphere of their own interests. Jews of the third generation are more at loggerheads with the radicalism of their fathers than with the Jewishness of their grandfathers.

In *Weltanschauung* and political thinking, in personal conduct and social relations, in clothing and amusement, in aesthetic tastes and intellectual stimuli, the third generation is increasingly guided by the living habits of the American people. To this extent it is emerging as the most conformist generation Eastern European immigration has thus far produced. It is far too early for sweeping generalizations, and yet it would hardly be an exaggeration to state that Jews are ceasing to be dissenters in the United States and are becoming more like the Joneses every day.

There are many—this writer is one of them—who do not gloat over this development. The susceptibility to communism which so many of the second generation have manifested was after all an expression—a warped and misdi-

rected expression, to be sure, of that protest against injustice that burned in the Jewish soul from time immemorial. To watch the fires of this protest die down is not a pretty sight, when it is not supplanted by a new inspiring enthusiasm. However, the growing conformism of the third generation is a fact which makes itself felt in every walk of life, particularly in the colleges and universities. The old time Jewish *mathmid* who was engrossed in his books and shied away from athletic and social functions, who was careless in dress and alert to public issues, who had little personal contact with the rest of the student body and was not afraid to champion unpopular causes, is fast disappearing from the campus. He is being replaced by one who bears a striking resemblance as regards interests and behavior, to his non-Jewish school mates.

Whether viewed as a positive or negative phenomenon, the conformism of the third generation is another indication of the increasing stability of the American Jewish community. The first generation which still had a good deal of the *luftmensch*, was the more daring; the third has its feet more firmly set on the ground. Following the general trend, Jews of the third generation raise larger families, with three or four children as the standard, rather than one or two children as was the case with the second generation.

While the second generation displayed a marked tendency toward *participation*, the third generation tends more to *belonging*. Participation in a cause or movement is a conscious act which is motivated by ideological considerations; belonging is an instinctive response to an inner urge. It is this urge that brings the third generation into the thick of Jewish communal endeavor in this country.

THE DESIRE for identification with the Jewish group is very strong among the members of the third generation. Psychological factors have combined with sociological developments to stimulate this desire. First there was the tremendous impact of the Hitler misfortune which strengthened the community bonds between American Jewry and the Jews in other lands at a time when the ties of individual kinship were becoming looser. The Hitler tragedy has also enhanced the sense of responsibility that Jews in this country feel for Jewish wellbeing the world over. For the first time in history the survival of the Jewish people was literally placed in the hands of American Jewry. And then too for the first time in its experience has the American Jewish settlement made the shattering dis-

covery that anti-Semitism was not something that could not make dangerous headway on this side of the Atlantic.

Then came the War. Never before have Jews in the American armed forces fought in a war in which Jewish survival was so inextricably interwoven with the defense of their own country. Many saw action in Europe, Africa and in the Far East and came in direct contact with Jewish communities of which they had known next to nothing. The Jewish people as a worldwide entity ceased being an abstract concept and became a living reality. This was both a terrifying and heart-warming experience, whose impact has followed them in civilian life.

Even more profound was the impact of the emergence of the State of Israel. The State came into being at a crucial moment in the life of American Jewish youth and young adults. They had reached a crossroads in the search for new anchorage. Negative pressures from without sharpened in them the need for identification with the Jewish community, but there had as yet not crystallized the inner striving to give positive meaning to this identification. Arising at the time it did, the State of Israel became a focal point in this crystallization. It turned Jewish "belonging" into a voluntary act. The American Jew had been given the choice and he elected to remain a Jew because he wanted to be one and not because he was driven to it by external forces.

In identifying themselves with the Jewish community, Jews of the third generation reject the "cultural-autonomist" views of the secularist sector of the first generation, and the social substitutes of the radical sector of the second generation. They are far from being strictly observant and they reject the vulgar view that the Jews of the world represent no more than a loose association of fellow religionists. They nevertheless see in American Jewry primarily a religious community. Their identification with the community spells to them, 1) affiliation with a congregation, and, 2) concern with the Jewish upbringing of their children. A synagogue, a Jewish school and a community center thus became the first Jewish institutions to be established—frequently under one roof—in the suburban settlements. The builders of these institutions are in many instances Jews of the third generation who have not been active in Jewish affairs prior to their moving into the new settlements.

The third generation has come to what it construes to be Judaism of its own volition and largely unaided. Previous generations have not prepared the ground for the creative growth

of the Jewish community and have not passed on to the third generation an appealing philosophy of purposeful Jewish living in an American setting.

Jewish living outside the State of Israel means living in two worlds. The first generation tried to resolve the conflicts between these worlds by ignoring American reality, the second by ignor-

ing Jewish reality. Jews of the third generation try very hard to establish a harmonious equilibrium between the two worlds within their own personality. Will they succeed? Will their efforts bring no more than an uneasy truce or will they lead to a permanent peace? The answers to these questions will determine the fate of the American Jewish community.

## From Theodor Herzl's Diaries

Paris, Autumn, 1895

I HAVE BEEN OCCUPIED for some time past with a work which is of immeasurable greatness. I cannot tell to-day whether I shall bring it to a close. It has the appearance of a gigantic dream. But for days and weeks it has filled me, saturated even my subconsciousness; it accompanies me wherever I go, broods above my ordinary daily conversations, looks over my shoulder at my petty, comical journalistic work, disturbs me and intoxicates me.

What it will lead to is impossible to surmise as yet. But my experience tells me that it is something marvelous, even as a dream, and that I should write it down—if not as a memorial for mankind, then for my own delight or meditation in after years. And perhaps for something between both these possibilities; for the enrichment of literature. If the romance does not become a fact, at least the fact can become a romance.

When was it I began to occupy myself with the Jewish question? Certainly ever since I read Dühring's book.<sup>1)</sup> In one of my old notebooks, packed away somewhere in Vienna, are some of my first observations on Dühring's book and the question. At that time I had not yet found a journal to publish my literary work—it was, I believe, in 1881 or 1882; but I know that even today I often say things that I wrote

then. As the years went on, the Jewish question ate its way deeper into me, tormented me and made me very unhappy. In actual fact I returned to it again and again whenever I translated my own personal experience, pain and joy into general terms.

The Jewish question naturally glowered at me from every corner. I sighed over it, I jested, felt unhappy, but I was never thoroughly gripped by it, although even before I came here I wanted to write a Jewish novel. I was going to compose it during my travels in Spain, in 1891. The central figure was to be my dear friend Heinrich Kana, who shot himself in Berlin in February, 1891. I believe that I wanted to exorcise his ghost in the writing of that novel.

Then the *Neue Freie Presse* called me to Paris as its correspondent. In Paris I entered—at least as an observer—political life. I saw how the world is ruled. I also stood at gaze before the phenomenon of the crowd, for a long time without understanding it. Here I also knew a freer and higher relationship to anti-Semitism from which I at least did not have to suffer directly. In Austria or Germany I had always to tremble lest some one shout HEP! HEP! after me. Here I passed "unrecognized" in the crowd.

In that word "unrecognized" lies a terrific reproach against the anti-Semites.

Hep! Hep! is the cry which comes down from the Jew-baiting mob of the Middle Ages. Its origin is said to be the first letters of the three words: Hierosolyma est perdita—Jerusalem is lost.

That HEP! HEP! has come to my own ears only twice. The first time in Mainz, when I traveled through the city in 1888. In the evening I came to a cheap concert hall, drank my beer there, and as I stood up and made my way toward the door through the noise and smoke a young fellow called after me: HEP! HEP!

The second time it was in Baden, when somebody called "Jew-Pig" after me as I went by in a carriage.

<sup>1)</sup> E. K. Dühring, German philosopher with anti-Semitic leanings. He wrote a book "Die Jude-Frage als Frage der Rassen-schädliche für Existenz, Sitten und Kultur der Völker."

July 20, 1954, marks the fiftieth anniversary of the death of Theodor Herzl, founder of organized political Zionism. A prominent Viennese journalist and writer, and largely estranged from Jewish life and problems during most of his adult life, he became the first major statesman of the Jewish people since the dispersion. Within a very short time he was idolized by vast masses of Jews in the ghettos of Eastern Europe. His intuitive insights into the forces of history were phenomenal. After the first World Zionist Congress he forecast exactly the time of the establishment of the Jewish State fifty years later (1897-1947).