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The Jewish Gangster, the Shattering of a Stereotype, 1980-1981.

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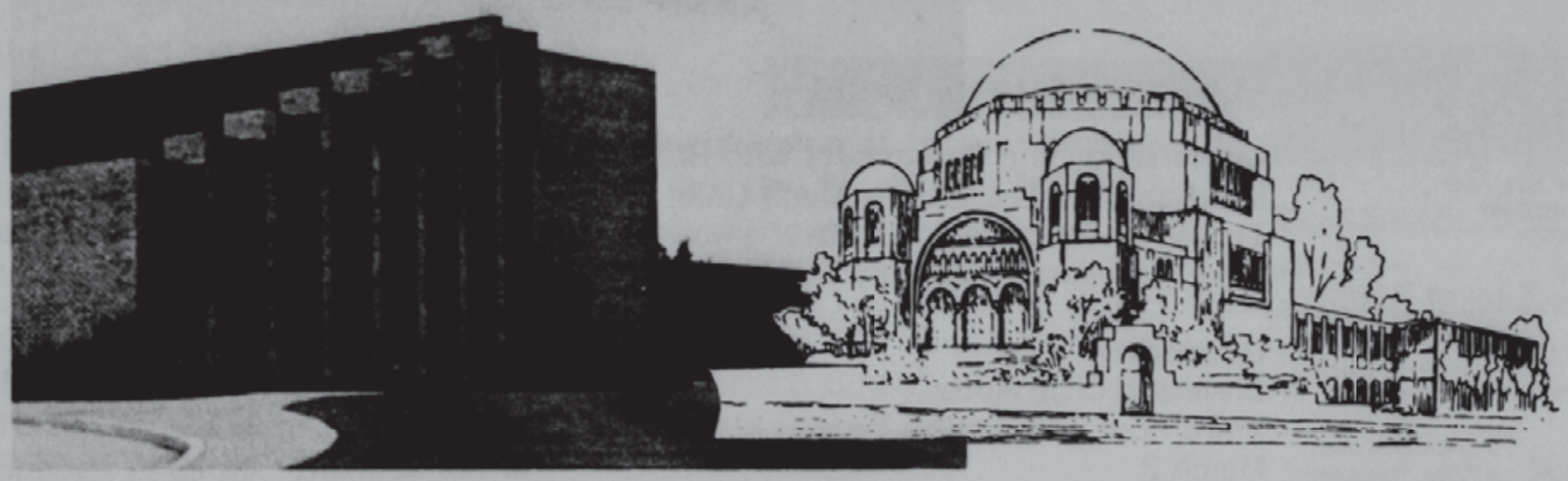


January 25, 1981
Vol. LXVIII, No. 11

The Temple Bulletin

From the Rabbi's Desk: THE JEWISH GANGSTER – THE SHATTERING OF A STEREOTYPE

The sermon of November 23, 1980 is produced here in response to numerous requests.

The Saturday night special of the Roman world was called a *sicca*. It was a small curved dagger sharply honed on both sides which could be carried hidden in the arm of a toga. After the Romans conquered Judea in the first century B.C.E. a number of nice Jewish boys began to carry the *sicca*. They came to be known as *siccari*. They were, depending on whom you talked to, the Robinhoods of the Jewish community protecting the poor against tax collectors and other agents of Roman oppression or simple hoodlums, extortioners and racketeers who used the cover of patriotism to line their pockets and to satisfy their jungle instincts. Historians debate whether we are to classify the *siccari* as hoodlums and gangsters who preyed as all gangsters do upon the weak or as Jewish patriots who rallied Judea to rebellion by attacking quislings who had made peace with Rome and money off Rome. The debate is not settled and probably will never be. Gangsters, like all of us, are complex creatures. Incidentally, if you ever want to know why the man who denounced Jesus to the Romans is called Judas Iscariot, the New Testament labels him as Judah the *siccari*, Judah the gangster.

Gangsters and hoodlums establish a symbiotic relationship with elements of their society. They prey on it and are part of it. During Prohibition, when gangsters bestrode the land, whenever one was brought to trial there were always a procession of little people from their neighborhood who came to testify to the good deeds that the crook had done for them. The kings of the underworld make it a habit to protect the weak from the powers of the overworld. The United States government itself treated with Lucky Luciano, the infamous Italian syndicate leader, when he was a prisoner in Dannamora in New York State. World War II had broken out and Washington wanted to be certain of the patriotism of the longshoremen who were loading the ships which carred war supplies to the Allies. So officials went to the prison to get Luciano's agreement to use his influence to see that the longshoremen would work and work with a will. He did and they did. The government went back to the prison several years later when we were about to invade Sicily and they wanted to make sure of the support of the Sicilian Mafia. Luciano agreed and we were given that support.

No one is undimensional. Everyone has several sides to his personality. The Bible says that there is no man so righteous that he sins not; and we could add that there is no one so evil that he doesn't have an occasional gentle impulse. In this perspective it seems passing strange that we Jews tend to have a romantic undimensional understanding of our history. It reads something like this. Jews have long been gentle scholars and Jewish mothers. We have watched with tolerant wisdom and endured with tolerable patience the violent activities of the world about us, but few of us have participated in them except as victims. Certainly no nice Jewish boy would ever be involved in violent crime.

If this were true, it would mean that Jews came to this country from communities already in an advanced state of disintegration and passed through the worst, most impacted, most impoverished areas of first settlement – the East Side of New York, the South Side of Boston – without being touched by their poverty. The myth is that we worked hard, kept off the streets and made our way to NYU and CCNY and into dentistry and law, and a middle class life. No one fell by the wayside. No one ended in prison. Presumedly, we alone, of all the peoples who passed through the immigration experience, passed through unscarred.

(Continued inside)

SUNDAY MORNING SERVICES

January 25, 1981 10:30 a.m. The Temple Branch	February 1, 1981 10:30 a.m. The Temple Branch
Rabbi PAUL JOSEPH	Rabbi DANIEL JEREMY SILVER
will speak on	will speak on
OUR "HUMPTY DUMPTY" AND "CHICKEN LITTLE" SYNDROMES	DANZIG AND GDNSK, A FOOTNOTE TO POLAND'S CRISIS

Friday Evening Service – 5:30 - 6:10 – The Temple Chapel
Sabbath Service – 11:15 a.m. – The Branch

The Temple
Rabbis
DANIEL JEREMY SILVER
STEPHEN A. KLEIN
PAUL JOSEPH

ALVIN CRONIG . . . . . Executive Secretary
BETH DWOSKIN . . . . . Librarian
MONA SENKFOR . . . . . Principal
DAVID GOODING . . . . . Director of Music

CHARLES M. EVANS . . . . . President
MARILYN M. BEDOL . . . . . Vice President
BERNARD D. GOODMAN . . . . . Vice President
HOMER GUREN . . . . . Vice President
ROBERT GORDON . . . . . Treasurer
STUART M. NEYE . . . . . Associate Treasurer

LEO S. BAMBERGER . Exec. Secretary Emeritus
MIRIAM LEIKIND . . . . . Librarian Emeritus

COFFEE HOUR HOSTS

Marshall and Marilyn Bedol are hosts for the coffee hour preceding the worship service today, January 25. Marilyn is a Vice President of The Temple.

Harry and Lois Horvitz will be hosts for the coffee hour preceding the worship service on February 1. Lois is a member of The Temple Board.

Irving and Ruth Stern were hosts for the coffee hour preceding the worship service on Deceber 28. Ruth is chairperson for the Sukkah Decorating Committee.

ALTAR FLOWERS

The flowers which grace The Temple altar are delivered by members of The Temple Women's Association to members who are hospitalizec.

Sunday, January 25 in memory of Max Gold by his wife Sarah and children Dr. Jerome and Bernice Gans. Friday, January 30 in memory of H. Shan Carran by his wife Betty, and children Ronald and Roger; also in memory of Michael Green by his loving wife Hortense, and daughters Ruth Strauss and Marilyn Salon; also in memory of Rachel Rivchun by her husband Charles, and children Muriel and Frederick Rivchun, Lynne and Sanford Rivchun, and Frances and Armand Rivchun. Sunday, February 1 in memory of Rachel Rivchun by her husband Charles, and children Muriel and Frederick Rivchun, Lynne and Sanford Rivchun, and Frances and Armand Rivchun. Friday, February 6 in memory of beloved Rae Synenberg Cohen on her birthday by J. Harmon Cohen.

LUNCH WITH THE RABBI

Conversation and Community with Rabbi Daniel Jeremy Silver
Sponsored by The Temple Men's Club
Tuesday – Noon to 1:30 p.m.
Next luncheon – February 3 – Uptown

Downtown	Uptown
Cleveland Civic House	Sheraton Inn-Beachwood
Third flour of Women's Federal Bldg.	Chagrin Blvd. at I-271
March 3	April 7

For more information: (Uptown) Garry Schwartz, 464-6400 or 921-2080
(Downtown) Sherman Hollander, 621-6784 or 381-5685

TEMPLE MEN'S CLUB NOTES

Save the dates . . . for our Spring Adult Education Series on March 9, 16, 23, & 30 . . . our Men's Club Service on March 8. See you then!

SEVENTH SABBATH
is continuing its sixth year of family worship.

FEBRUARY 20 at 8:00 P.M.
The Temple Branch

For several years a number of Temple families has conducted a warm and friendly Shabbat eve service. Adults and children worship together and sing together, using the new prayerbook, *Gates of Prayer.* Seventh Sabbath provides a lovely family worship experience in an informal setting. We invite you to join us.

SEVENTH SABBATH MEANS

– Family Sabbath - Everyone is welcome from babies to grandparents.
– Participation – Children and adults share the reading.
– Singing gustily the old and new tunes.
– Torah reading - Hear the week's portion, plus an informal explanation.
– Story sermonette.
– Oneg Sabbat - Enjoy kiddush, cake, coffee and conversation after the service.

Join us for a happy Shabbat evening.

IN MEMORIAM

The Temple notes with sorrow the death of:

Rose Margolin
William B. Millman

and extends heartfelt sympathy to members of the bereaved families.

FOR YOUR INFORMATION!

The Temple has put into operation a program which will provide immediate information about the current week's activities. You have only to dial 791-7756 after five o'clock on weekdays, and any time on the weekends and you will be connected to a recorded message listing our programs, services, sermon topics, special announcements about the school and other pertinent information. For specific details, call our Executive Secretary, Al Cronig at 791-7755.

WELCOME TO NEW MEMBERS

The membership committee, under the chairmanship of Howard Edelstein, is pleased to announce that the following members have joined The Temple this year. The Temple extends a warm welcome to these families, and looks forward to their full participation in our Temple Life.

Gary & Nancy Axelband
Ruth Ricki Bash
Robert & Laurel Borschow
Spencer & Carmen Browne
Dr. Jeffrey & Margo Chaitoff
James & Naomi Cohan
Larry & Elizabeth Coven
Peter & Melinda DeGroot
Comdr. Claude & Shirley Dickerson
Paul & Barbara Feinberg
Dr. Philip & Nancy Fischer
Raymond & Marilyn Fischer
Earl & Barbara Franklin
Dr. Robert & Sandra Fridrich
Dr. David & Carol Gale
Irma Green
Robert and Joan Green
Jeffrey & Leslie Grover
Douglas & Judy Haas
Geoffrey & Karen Haas
Mark & Susan Haller
Michael & Jane Horvitz
John & Sande Jablow
Howard & Marilyn Karfeld
Isak & Jane Khazanovich
Mildred Kline
Dr. Richard & Susan Koletsky
Leonard & Grace Krieger
Marjorie Kruman
Elmer LaVetter
Donald & Penny Lerner
Donald & Susan Norris
Sylvia Perlmutter
Madra Marks
Theodore & Elizabeth Resnick
Dr. Melvin & Gladys Reydman
Charles & Deborah Rosenblatt
Andrew & Anita Sandor
Samuel & Dana Schaul
Roger & Cathy Schwartz
Dr. Robert & Barbara Schweid
Terry Shane
Jeffrey & Eileen Simon
Esther Sokolsky
Shirley Trostler
Eric & Joyce Wald
Larry & Abby Jane Werbel
Phyllis Weingart
Pnina Wiesel
Alma Winnett
Russell Wintner

ARE YOU A VOLUNTEER CHAPLAIN?

The Jewish Community Federation sponsors a program of volunteer auxiliary chaplains. These men and women make regular monthly visits to elderly Jews residing in private nursing homes. These are simply friendly visits; they are not specifically "religious" in nature.

The individuals who participate receive the satisfaction of knowing that they have performed a real *mitzvah*. When you see a lonely face brighten up, you know that it is a heart-warming and rewarding experience.

More volunteers are needed to provide this service at additional nursing homes. Volunteers will receive orientation training, and will work under the supervision of the Chaplaincy Department of the Jewish Community Federation. For further information please contact Rabbi Klein.

It can be up to you to make a real difference in someones life!

THE TEMPLE WOMEN'S ASSOCIATION PRESENTS OUR FIRST TUESDAY LUNCH AND LECTURE SERIES

with CYNTHIA DETTELBACH
February 3
At The Temple Branch

Cynthis Dettelbach, Ph.D., a Phi Beta Kappa graduate of Cornell University, is Editor of *The Cleveland Jewish News.* She is author of *In the Driver's Seat,* and a feature writer of award-winning investigative articles on teenage alcoholism and drug abuse, divorce, working women, abused wives and Jews in Suburbia. A member of our Temple family, she will present a provocative talk on

CHANGING DIRECTIONS IN JEWISH LIFE

12:00 noon A delicious hot lunch for $2.50

1:00 p.m. Cynthia Dettelbach

There is no charge for the lecture alone if you are unable to come for lunch.

Reservations are a must and close February 1. Reservations: Agnes Leidner, 283-1584 or Estelle Wolfe, 371-0939

Guests are welcome.

FROM THE RABBI'S DESK
(Continued)

Some years ago Golda Meir played to this myth when she said, "I can forgive the Arabs everything, except the fact that they forced our boys to kill." Now the *siccari* were nice Jewish boys. David was a nice Jewish boy. We tend to think of David as a neurasthenic poetic type who played on his harp and sang with such sweetness that he could quiet the evil spirits that raged in Saul. That's one side of the David story. There's another. The sweet singer was also a professional mercenary. He was the youngest son of a family which had too many sons. To survive he hired himself out as a janissary to the Philistines. He was so successful at his profession that he became a captain of mercenaries. It was his control of these Hessians that enabled David to capture Jerusalem, make it his capital and become King.

The *siccari* were nice Jewish boys. David was a nice Jewish boy. Some of you may remember when soon-to-be-governor, Thomas Dewey, prosecuted the Lepke syndicate in New York. Facing prosecution, Lepke's crime syndicate set out on a campaign to assassinate all those who might testify against them. At least a thousand men and women were killed by these assassins who came to be known in the press as Murder Incorporated. Lepke was a nice Jewish boy. Murder Incorporated was a group of nice Jewish boys.

It's time, for reasons of accuracy, if nothing else, that we look honestly at our record. Jewish history is not simply a history of scholar saints and in some ways the colorful and more compelling because of that fact. We have had our ruffians as well as rabbis, and sometimes rabbis who are ruffians.

During Prohibition the revenuers raided a home in the 105th Street area and found a still in the basement. The owner was brought to court. He was a Hasidic rabbi. The papers reported a rather comic court session which included Elliot Ness and the Talmud. The rabbi quoted to the Judge the portions which indicated that he needed fermented wine for a Kiddush. The judge, only mildly amused, threw the case out of court and told the revenuers they had more important business than persecuting a poor rabbi. That's a nice Jewish story, but a few years later this same rabbi was arrested by Federal Customs officers on the docks of New York for his role in an international ring which was smuggling diamonds from Antwerp to the United States.

When I was of the age when we read *Treasure Island* no hero was more exciting than a pirate. Yes, there were Jewish pirates and I often think we'd have fewer problems of attention in religious school if we'd teach some of the stories about Jewish pirates. I used to thrill to the tales of John Lafitte, the successor to Bluebeard. Lafitte was pirate admiral who commanded the pirates' navy at Barataria and a nice Jewish boy who was in fact married to a nice Jewish girl by the name of Levine. Actually, his story ends up in an appropriate Sunday School way. Lafitte knew his way through the bayous of the Mississippi delta and during the War of 1812 the United States government had to treat with him in order to repulse the British attack on New Orleans. Lafitte was so helpful that he and his six brothers, all Jews, all pirates, were mentioned in dispatches by Andrew Jackson and granted a full and unconditional pardon for their piratical activities. Lafitte ended his life as a successful New Orleans merchant.

The shtetl, where the immigrants came from, had lost its economic base and its spirit had been broken before the era of mass migration. The authority of the rabbinate had been weakened by its willingness to throw its authority to the few Jewish privileged and by its preoccupation with *kaballah* and *pilpul* during an era of sweeping social change.

The factory workers of Vilna, Warsaw and Lodz were not stereotype scholar workers meeting to write socialist manifestos in high-minded cells. They were physical types, street people, people of limited education who had broken with medieval culture and who were trying to find their way into a new world where class solidarity was taking over from clan society. Those who came to America included a large number of young people who were estranged from their background.

People came piecemeal rather than as whole families. Sometimes what the family back home heard from an immigrant father was a letter which included a *get* for the left-behind wife. The Lower East Side of New York and similar areas of first settlement were slums. There was no privacy. Children had to go on the street for their play and on the street they learned lessons that they would not have learned in their homes.

The girls particularly suffered. Most came over illiterate. Jewish life was indifferent to educating its girls, so unskilled girls, of ten, twelve, and fourteen, had little choice but to go to work ten, twelve or fourteen hours a day in sweat shops. A girl who went to school at say twelve may not have known how to read or do simple mathematics. She had no background and much temptation. Just beyond the Lower East Side then was a world of expensive stores, the Great White Way, and excitement. How they yearned to reach out and become part of it. Crime and prostitution, like sports and the performing arts, were ways of escaping the ghetto and, not surprisingly, many took what they thought was their only chance. It was an era in which social mobility existed side by side with social pathology.

You may remember that about three years ago *The History of the Jews of Cleveland* was published with much pomp and circumstance. At that time I criticized the book as presenting a rather institutional and high-minded view of our community, which did not draw a full picture of what had been and therefore was not a good base to understand what is and will be.

Take the issue of prostitution. In *The History of the Jews in Cleveland* you won't find a single reference to prostitution in our city. Our stereotype is that of the Jewish mother who would kill herself rather than let a daughter get out of hand. The Jewish mother is an American creation, a product of these immigrant ghettos where a mother had to use every wile and guile she possessed in order to maintain her family. The father worked ten, twelve, fourteen hours a day, six days a week, or he peddled and was away from the home for weeks on end. The children couldn't play in the home. Every bit of space was used. They played in the streets. The East Side's streets were what streets are and always have been in American slums, a place of violent ideas and tawdry inducements.

Not all the girls who came had mothers. Many women had fled to the cities of Poland to escape the limitations of their homes. Modern ideas were sensed in the shtetl. Being unskilled and illiterate these girls had little opportunity to make their way. In New York they faced two choices: to work in the sweat shops and spend their youth slaving over a machine, or to wear pretty clothes, join a fast set and jump out of a world in which they felt themselves drowning. Many chose the second way. Actually Jews proved uniquely susceptible to prostitution, so much so that in 1911 an informal but high-ranking conference was held in London on The Suppression of Prostitution among Jewish Girls and Women. Jewish prostitution was a world-wide problem. We have few accurate figures but we do know that in 1909 in Buenos Aires there were 199 brothels of which 102 were run by Jewish madames, and that one-half of the prostitutes in those brothels were Jews. Prostitution existed because of the restlessness, the breaking away, the poverty, the lack of privacy, the desire to be part of the larger society and the emotional confusion of the women of the immigrant generation. It could hardly be otherwise.

When I was a student at the Hebrew Union College I served a congregation on weekends in the town of Danville, Illinois. Danville never had more than sixty or seventy Jewish families, but every Yom Kippur two elderly ladies stayed with me in shul all day and enjoyed talking with each other during the break. It was a ritual which had been going on for many years. Both women were then in their high eighties. One of them was a sister of the Rosenwalds of Sears Roebuck fame; and the other was the retired Jewish madame of Danville's brothel. If Danville had a madame, Cleveland had several.

Perhaps there's another lesson. At least there's something we ought to think about. There is a great deal of talk about the need to revive city neighborhoods and to make life livable in an urban environment, but I wonder if you can revive the neighborhoods and use them as an immigrant settlement at the same time. You can't use the city as a way station into America and at the same time expect to be able to create stable and secure neighborhoods, suburban security in an urban maelstrom. As long as there is poverty, as long as there is immigration, internal or external, so long will crime be part of the urban scene. The two programs are incompatible unless you surround apartment complexes as the medievals did their castles with moats and mounted patrols and have police ride protection on every RTA bus.

I wonder how social thinkers twenty years hence will react to the conversation and planning which aims at the establishing of intown housing areas for the middle-classes. You can do it provided you don't bring in Puerto Ricans, Cubans, Dominicans, Haitians, Vietnamese, Laotions, etc., if you seal your borders and allow a generation or two to complete the task of acculturizing the American Indian and the black who are now going through. But if we intend to have open borders and to be a

(Continued)

FROM THE RABBI'S DESK
(Continued)

land of refuge for the oppressed, then we're not going to be able to have secure city neighborhoods. There has to be some kind of physical separation between incompatible societies, one which has the wherewithal to live in a modern complex environment and another that is just beginning the process of learning.

I know that crime is mobile. I know that most crime in the impacted areas is black on black and poor on poor. It's unfortunate, but it's part of the price every new immigrant generation pays before it emerges into the larger society; and the point is that they emerge. Three quarters of Cleveland's black community are now in the middle-class and well over half no longer live in the center city.

As long as groups are passing through the immigrant stage, the gangster stage, the prostitution stage, so long will our cities contain areas like the Tenderloin, areas of violence, crime; and as long, also, as we forget that acculturation is an inevitable process which requires at least a generation gone, so long will we make some serious planning mistakes.

If you look at Cleveland's *History* you will find one paragraph on crime; and it deals with juvenile delinquency, not adult crime. We're told that Jewish newsboys in the 1890's appeared in court in surprising numbers; we're not told why. We're not told about the gang war which raged over control of street corners from which one could peddle papers for a penny apiece. We're given a quotation from Rabbi Wolsey deploring the gambling parlors along Woodland Avenue which were attracting nice Jewish boys. And there's almost a throw-away line which indicates that several hundred Jewish boys a year appeared in Juvenile Court. We're not told for what crimes, only that this was a matter of concern to the social work professionals. Several hundred Jewish juveniles appearing in court each year, but no attempt is made to analyze their crimes, their sentences, how many were repeaters, how many grew up to be the syndicate leaders and how many grew up to be the leading citizens.

Obviously, there was social pathology in the Woodland and 105th Street areas. There always is where there is poverty, broken homes, orphaned children, gambling and gangs. The spread of orphanages in the late nineteenth century was not a matter of chance. There were youngsters without parents. Some were still in Europe and some had simply abandoned their children.

The *History of the Jews in Cleveland* is silent about adult criminals, yet, some of the most notorious Jewish syndicate leaders grew in our neighborhoods. A whole book has been written by Harry Mesnick, a reporter for the Plain Dealer, on the so-called Cleveland Four: Tucker, Rothkopf, Kleinman and Dalitz, all Jewish boys. These four street delinquents came into their adulthood at just the time America committed that ultimate blunder which is called Prohibition. In 1920 when Prohibition went into effect these hoodlums were just emerging out of their adolescence and they took advantage of a golden opportunity to run in whiskey from Canada and from the Gulf. They sold it to your parents and grandparents and anybody else who was willing to buy which meant everybody else. Many found it quite exciting to deal with the speakeasys and to buy liquor illegally. Suddenly the hoodlum was no longer a hoodlum but somebody you dealt with, somebody you helped make rich. The whiskey trade was immensely rewarding and these hoodlums became rich and moved from whiskey to labor racketeering where they worked for employers and for the unions, whoever would pay them. Then they moved into the other areas of crime, particularly extortion and gambling. They went from gambling into real estate. They even bought up part of Batista's government in Cuba. They went into Las Vegas, Miami, Havana and La Costa and built the gambling centers where many of you go.

I don't say any of this in a spirit of boosterism. There is no particular virtue in the fact that we had the Cleveland Four. There were Jewish gangsters of the same ilk in New York, Boston, Philadelphia, Chicago, Detroit, Minneapolis, St. Louis and Cincinnati, all the places of Jewish settlement. It would be nice to say that these were exceptions, but that's not the case. If you look at the roll of syndicate members between the first World War and the second World War, you'll find that in absolute numbers Jews appear at all levels of gangsterism in almost identical number to the Italians. Italians and Sicilian control of the syndicates is a post-World War II phenomenon.

Some of you may remember the Kefauver investigations into organized crime in the early 1950's. If you remember those investigations you remember that Jew after Jew after Jew, the Lansky's, the Lepke's and the Kleinman's were brought to the stand. The fact is that Jews were involved disproportionately in the emergence of organized crime in the United States.

These thoughts were occasioned by the publication of an interesting book, *The Rise and Fall of the American Jewish Gangster*, by Albert Fried, Professor of History at the State University of New York in Purchase. This work is particularly interesting because Fried was to put into a conceptual scheme both the rise and the fall. He forces us to confront the social pathology which existed in immigrant Jewish life and continues, to a certain degree, to exist among the second and third generations; and he tries to explain why after the second World War Jewish gangsters began to disappear as syndicate leaders. A few live on, the Dalitz's and the Lansky's, but they're old men. In this generation Jews are largely absent from the syndicate. The question is why. The answer goes back, I suppose, to the social purpose of gangsterism. It was a quick way to break out of poverty and take advantage of America. These men saw America's wealth and wanted what wealth would bring including escape from the violence of the streets. So, once they had the dollars, these gangsters would launder their money and their lives. They sent their children to private schools and to American universities and set them up in the straight community. Their lives became part of the pattern of upward mobility adopted by the ghetto community.

I say this not to exonerate these people. They were predators, jungle creatures, who committed unconscionable acts, but if we accept ourselves for what we are, contradictory and complex, if we accept the social order for what it is, full of contrasts between poverty and wealth, if we understand the role of ambition and greed, then it's not surprising that some chose this short-cut road out. It is also not surprising that once having achieved what they wanted to achieve, they tried to fit into the society they had wanted to join in the first place.

The fall of the Jewish gangster does not suggest that we no longer have feral personalities within the Jewish community. We do, not very far from here. They deal in labor racketeering, extortion, misappropriation of pension funds and the like. When the history of this generation is written there will be official histories which will list our Nobel Prize winners, our professors, rabbis, scholars, artists and musicians; and some rabbi thirty years from now will talk also of the auditor who manipulated the books, and of the salesman who sold the Brooklyn Bridge.

What's the moral of all this? There are several, I think. The first is that next time you're tempted to condemn the violence of those who are living in today's impacted and impoverished ghettos, remember that but for the grace of several generations go you. America traditionally has used its inner city neighborhoods as way stations into the larger society. Consequently these areas of first settlement have always been places of crowding, social pathology, crime and violence.

When you're tempted to condemn the blacks or the hillbillies for the crime of Cleveland remind yourself of an article written in 1907 by Theodore Bingham, the Police Commissioner of the City of New York, and published in the *American Mercury*, then one of the leading and most prestigious of the thoughtful journals. Bingham writes of the infestation of New York City by Hebrew criminals, particularly Jews of Russian descent, who have come to our shores without any sense of family or morality and who carry crime like a virus into the body politic of our fair city. The language is early twentieth century, but transpose Jews for blacks or hillbillies or Puerto Ricans and you can hear yourself or see the same animus which appears in many Letters to the Editors in the public press.

Another lesson of this history is not to romanticize the immigrant centers. A lot of exuberant nonsense has been written recently about the Lower East Side of New York. Yes, it was colorful, but it was also a slum. The world of our fathers, despite the rose-colored glasses of Irving Howe, was a cold, unhappy place whose citizens had only one wish; to get out. Our nostalgia from our grandparents' generation is more a way of putting down some middle-class attitudes which do not thrill us, than a reflex of reality. Our grandfathers worked day after day after day with only one thought in mind, to move to Harlem or Brooklyn. Again today the one thing that the city dweller wants is to leave Hough or Central for a little bit of grass in Cleveland Heights or Warrensville Heights.

Daniel Jeremy Silver

The Temple
MR. & MRS. CLUB'S

TENNIS AND RACQUETBALL PARTY

February 21st at
Millcreek Racquet Club

Play begins at 7:30 p.m.

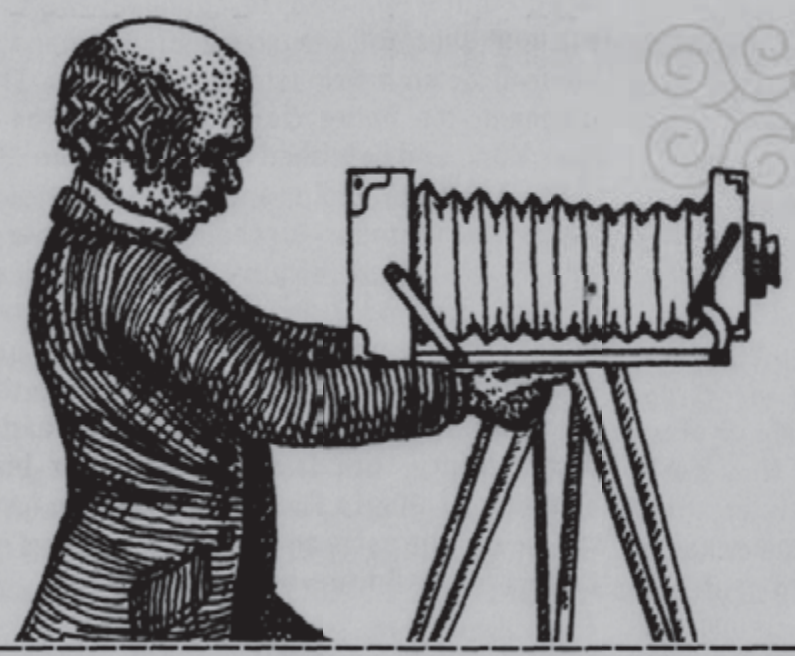
Late supper served at 10:30 p.m.

Board games — door prizes — rentals available

$24.00 per couple — $14.00 dinner only

R.S.V.P. by February 12th. For more information, call:
Michael and Tina Novick at 991-6538
Ira and Amy Kaplan at 751-5907

WRHS
AMERICAN JEWISH ARCHIVES



COME ONE! COME ALL! JOIN IN THE SECOND ANNUAL PHOTO EXHIBIT AT THE TEMPLE. Open to our entire membership — students and adults. Display your photo masterpieces and let us see and enjoy our Temple families' images. Exhibit to be shown beginning Friday, May 1.

ENTRY FORM

Name _____ Division: Religious School ____ Grade _____
High School ____ Grade _____
Address _____ Adult ____

City _____ Zip Code _____

Phone Number _____

I wish to enter _____ (number) photograph(s) (limit three). I understand and agree that The Temple will not be responsible for loss, damage or theft.

_____
Signature of entrant

Please return Entry Form to The Temple Branch

UNIVERSITY CIRCLE at SILVER PARK
791-7755

YOUR TEMPLE CALENDAR — *Clip and Save*

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831-3233

SUN	MON	TUES	WED	THURS	FRI	SAT
25 JANUARY **SERVICES** 10:30 a.m. The Temple Branch Rabbi Paul Joseph will speak on OUR "HUMPTY DUMPTY" AND "CHICKEN LITTLE" SYNDROMES 3rd Grade Retreat	**26**	**27** TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch	**28**	**29**	**30** Services - 5:30 p.m. The Temple Chapel	**31** Shabbat Services 11:15 a.m. - Branch Bat Mitzvah Joan Berger 11:00 a.m. The Temple Chapel
1 FEBRUARY **SERVICES** 10:30 a.m. Rabbi Daniel Jeremy Silver will speak on DANZIG AND GDNSK, A FOOTNOTE TO POLAND'S CRISIS 4th Grade Retreat	**2**	**3** TWA FIRST TUESDAY 11:00 a.m. - Shop & Socialize 12:00 noon - Lunch 1:00 p.m. - Cynthia Dettelbach Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Mr. and Mrs. Club Board Meeting 8:00 p.m.	**4** "WHO'S RIGHT? THE SHIFT TO A NEW MAJORITY" Milton Himmelfarb 8:15 p.m. - Branch	**5**	**6** Services - 5:30 p.m. The Temple Chapel FIRST FRIDAY CLEVELAND OPERA 8:15 p.m. - Branch	**7** Shabbat Services 11:15 a.m. - Branch
8 **SERVICES** 10:30 a.m. The Temple Branch THE TEMPLE WOMEN'S ASSOCIATION SERVICE	**9**	**10** TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Temple Board Meeting 8:00 p.m. - Branch	**11** "WHAT'S LEFT? THE LIBERAL RESPONSES" Dr. Werner Dannhauser 8:15 p.m. - Branch	**12**	**13** Services - 5:30 p.m. The Temple Chapel	**14** Shabbat Services 11:15 a.m. - Branch Bar Mitzvah MARK GOODMAN 11:00 a.m. The Temple Chapel The Temple Senior Youth Group Theatre Party
15 **SERVICES** 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak	**16**	**17** TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Religious School Board 7:45 p.m. - Study Group 8:15 p.m. - Meeting Branch	**18** TWA Board Meeting 9:30 a.m. - Branch "THE RIGHT RELIGION: TO WHAT ARE CHRISTIANS RESPONDING?" Fr. John Palikowski 8:15 p.m. - Branch	**19**	**20** Services - 5:30 p.m. The Temple Chapel SEVENTH SABBATH 8:00 p.m. - Branch	**21** Shabbat Services 11:15 a.m. - Branch Bar Mitzvah SCOTT POLISH 11:00 a.m. The Temple Chapel MR. & MRS. CLUB TENNIS AND RACQUETBALL PARTY

AMERICAN JEWISH ARCHIVES

THE TEMPLE BULLETIN
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DO NOT DELAY

SUNDAY MORNING SERVICES

January 25, 1981 10:30 a.m. The Temple Branch	February 1, 1981 10:30 a.m. The Temple Branch
Rabbi PAUL JOSEPH	Rabbi DANIEL JEREMY SILVER
will speak on	will speak on
OUR "HUMPTY DUMPTY" AND "CHICKEN LITTLE" SYNDROMES	DANZIG AND GDNSK, A FOOTNOTE TO POLAND'S CRISIS

Friday Evening Service — 5:30 - 6:10 — The Temple Chapel
Sabbath Service — 11:15 a.m. — The Branch

WRHS
AMERICAN JEWISH ARCHIVES

First Friday

FEBRUARY 6, 1981

The Cleveland Opera Company presents

THE MIKADO

a chance to sing along

* Frederick Reeder, star of *The Pirates of Penzance,* will appear as Ko-Ko.

* There will be all the familiar characters - Ko-Ko and Katisha, Nanki-Poo and Yum-Yum, and Pitti-Sing.

* David Bamberger, Director of The Cleveland Opera Company, will narrate.

* The audience will sing along as the chorus in the familiar tunes.

DAVID BAMBERGER

FREDERICK REEDER

KIDDUSH and CANDLE LIGHTING
Admission by ticket only — Mail reservations early

8:15 P.M. at THE TEMPLE BRANCH
The Ellen Bonnie Mandel Auditorium

Kaddish

Friday _____

Sunday NOV. 23,1980

Those who passed away this week

EDWARD W. MEISTER
JULIUS VIVAS

Yahrzeits

DAVID L. LAZERICK
ROLINDA HAYS JOSEPH
BIRDIE STONE LEVISON
HELEN LEVINE
IRWIN H. KRAMER
MARK L. SAMPLINER
JOSEPH B.BLOOMFIELD
SALLIE GREENFIELD
SOPHIE MITNICK MIRMAN
HARRY M. MYERS
ALLEN A. ISRAEL
JOSEPH LYNN
MARK S. BERK
HENRIETTA GREENBERGER PALEY
NATHAN B. CHARNAS

its explanation is to be made by the
. in accordance with the age.

Baal Shem Tov

the Torah even if his motives are not
of unworthy motives he will come to

Shulchan Aruch

H AND AGGADAH

rength to shape one's life according to
ving force. *Aggadah* is the expression of
h often defies all limitations. *Halachah*
matisation of living; it defines, specifies,
ing life into an exact system. *Aggadah*
ations to God, to other men, and to the
details, with each commandment sepa-
ble of life, with the totality of religious
law, *aggadah* with the meaning of the
bjects that can be expressed literally;
realm which lies beyond the range of
es us how to perform common acts;
icipate in the eternal drama. *Halachah*
exaltation. *Halachah* prescribes, *aggadah*
aggadah inspires; *halachah* is definite,

ence of Judaism consists exclusively of
to maintain that the essence of Judaism
dah.
halachah and *aggadah* is the very heart
hout *aggadah* is dead, *aggadah* without

Abraham Joshua Heschel

ODAH—SERVICE

ce of God, it means you are carrying other
oke of heaven.

Dubner Maggid

must perform all of his days: to shape
the flesh, and to let the light penetrate the

May no obstacle in the world, fleshly or even spiritual, confuse or turn him from the pursuit of the fountain of his life, his true fulfilment.

And it is well for him to know that not only his own self-fulfilment and salvation wait upon the satisfaction of this tendency within him. . . . . The saving of society and the perfecting of the world also depend upon it. For a soul fulfilled helps to fulfil the world. True thoughts, when they flow without hindrance into any one of the corners of life, bless all of life.

But should he abandon his search, and wander about seeking water from wells which are not really his, then, though he draw water as much as the ocean, and take from streams in every part of the earth, yet will he not find peace. For like a bird who has wandered from his nest, so is the man who wanders from his place.

Rav Kook

Rabbi Simlai taught: Six hundred and thirteen commandments were given to Moses. Then David reduced them to eleven in Psalm 15, beginning: 'He who follows integrity, who does what is right and speaks the truth in his heart'.

Micah reduced them to three (*Micah 6 : 8*):
'Act justly, love mercy and walk humbly with your God.'
Then came Isaiah and reduced them to two (*Isaiah 56 : 1*):
'Keep justice and act with integrity.'
Amos reduced them to one (*Amos 5 : 4*):
'Seek Me and live.'
Habakuk also contained them in one (*Habakuk 2 : 4*):
'But the righteous shall live by his faith.'

Akiba taught: 'The great principle of the Torah is expressed in the commandment: "Love your neighbour as you love yourself; I am the Lord".' (*Leviticus 19 : 18*).

But Ben Azai taught a greater principle (*Genesis 5 : 1*):
'This is the book of the generations of man. When God created man, He made him in the likeness of God.'

Makkot

Make not the fence higher than the law itself.

Chiyya Rabbah

The Torah was not given to angels.

Berachot

7756

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YOUR TEMPLE CALENDAR — *Clip and Save*

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SUN	MON	TUES	WED	THURS	FRI	SAT
16 NOVEMBER SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on JERUSALEM - CITY OF PEACE - CITY OF CONTROVERSY	**17**	**18** TWA FIRST TUESDAY 11 a.m. Shop & Socialize 12 - Lunch — 1 - Lilli Lief Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Religious School Board Meeting - 8:15 p.m. COPING I Coping with Politics Do We Really Count? DR. MARTIN PLAX 8:00 p.m. - Branch	**19** TWA Board Meeting 10:00 a.m. - Branch	**20**	**21** Services - 5:30 p.m. The Temple Chapel Seventh Sabbath 8:00 p.m. - Branch	**22** Shabbat Services 11:15 a.m. - Branch
23 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on THE JEWISH GANGSTER — THE SHATTERING OF A STEREOTYPE TEMPLE SENIOR GROUP CLEVELAND PLAYHOUSE	**24** COPING II Coping With Our Community: What Will It Be Like? Norman Krumholz 8:00 p.m. - Branch	**25** TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch	**26**	**27** Thanksgiving UNIVERSITY CIRCLE THANKSGIVING SERVICE Church of the Covenant 10:30 a.m.	**28** Services - 5:30 p.m. The Temple Chapel Special Sabbath Service Hebrew Graduation Class of 1961	**29** Shabbat Services 11:15 a.m. - Branch Bar Mitzvah DANIEL MARGOLIS 11:00 a.m. The Temple Chapel Bar Mitzvah STEVEN DE NELSKY 4:30 p.m. The Temple Chapel
30 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak The Politics of Abortion	**1** DECEMBER COPING III Coping With Faith: Is There a Reason for Hope? Rabbi Daniel Jeremy Silver 8:00 p.m. - Branch	**2** TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Light 1st Candle	**3** Light 2nd Candle	**4** Light 3rd Candle	**5** Services - 5:30 p.m. The Temple Chapel FIRST FRIDAY The Drama of Freedom Theodore Herstand 8:15 p.m. - Branch Light 4th Candle	**6** Shabbat Services 11:15 a.m. - Branch Bar Mitzvah CAREY ARNOLD 11:00 a.m. The Temple Chapel Light 5th Candle
7 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak MR. & MRS. CHANUKAH HAPPENING 4:00 - 7:00 p.m. - Branch Light 6th Candle	**8** Light 7th Candle	**9** TWA FIRST TUESDAY 11:00 a.m. Shop & Socialize 12:00 Lunch 1:00 - Jim Breslin Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Temple Board Meeting 8:00 p.m. - Branch Light 8th Candle	**10** Mr. & Mrs. Club Board Meeting	**11** TEMPLE SENIORS Lunch & Program 11:15 a.m. - 2:00 p.m.	**12** Services - 5:30 p.m. The Temple Chapel	**13** Shabbat Services 11:15 a.m. - Branch Bar Mitzvah DOUGLAS FISHMAN 11:00 a.m. The Temple Chapel

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GANGSTERS USING NUMBER AND OTHER
STRONG ARMED TACTICS FOR
PROFIT & SOME FACTION OF SPAIN

ON PATRIOTIC GROUNDS AS ONLY SOURCE AVAILABLE
TO THEM TO CONTROL TERRITORY
AND REGIN CLASS FROM THOSE
WHO COOPERATED WITH NORTH AND
PARTICULARLY THE SCHOOLS WERE HARD. COMPULSORY
PART OF HARD CORE PART OF LOCAL SOCIETY
IN THE SOUTH. IT WAS BIG ISSUE, HUGHES
WAS ELECTED ON TEMPERANCE PLATFORM DRY TOWN

for the poem makes manifest just that Ruth — and the tragedy of Ruth the U.S. built upon the great effort & lonely journey — does not cancel — & cannot the completion of the Confederacy — to some effort & to exhibit the viewpoint of the Divided Nation for the Future and Great purpose of their Ordeal. — —

ONE DIMENSIONAL

The [illegible] remains and Ruth the [illegible]
humans in the empire — of the [illegible]
Rome is no one entirely to [illegible]
that no kind not — — and the
persons in dignity the worst of —
human is not a world — Rome is no one
on earth to exist not to [illegible] not
beautifully [illegible] and bound.

a true knight, who loves the flesh but cares a romantic,
and false, scene of [illegible] and a nation of
GENTLE SCHOLARS married to women of valor —
powerful faith under love sacrificial the violence
of the world with a feeling of sadness for the
world's follies. — women must prayed their
true structure in the end [illegible]
[illegible] — but the world finding the
ARABS everything except Dick Rey [illegible]

Jewish Boys To Kill.

The Search were Jewish boys

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [

a new Jewish Quiet name LEVINE -- [illegible]

[illegible] new idea in [illegible] patient who

dies tragically [illegible] of [illegible] & new Orleans

widow has also promptly [illegible] - disputes

by Indian Jackson - & immediately produces

his previous Copy for his Lady.

The Issue - meaning Jewish Unity - not on

doctrine - practice wise - similar to Quiet

status of Question - & relation should be -- but

the reverse simple & the Jewish people should

POVERTY, PERSECUTION and DISTRACTION -- & Can

more than overcome modern trends - Obviously

many have Fallen by the Wayside - We have

had our SHARE - our martyrdom - our glorious

OLD TESTAMENT Problems - our Labor Movement

Did Do we have Used - How Do We

have to Speak to Jew Today Contemporary

Counterparts -

Some of you may remember [illegible] & seen

and read Tubes of the Unity Cup Jewish

Chaplain reader of [illegible] published a few years

ago - 29 Vol - on Jewish - at the Request

of Hebrew Union College - in my Tr

[illegible] to part — [illegible] to

Social Problems of the community -

Participation was a [illegible] problem —

even needed funds [illegible] — Further even

even part-time — The [illegible] even

Leland, the [illegible] Temple — the

Beth [illegible] and [illegible] — and [illegible]

[illegible] — and relations — The [illegible]

[illegible] the [illegible] [illegible] of the [illegible]

[illegible] to [illegible] — [illegible] to Beth [illegible] of

my [illegible] [illegible] — [illegible]

a day — a week — the [illegible] — [illegible]

[illegible] of the [illegible] and

Neighborhood

Need for a [illegible]. [illegible]

— [illegible] [illegible] [illegible] [illegible]

of real [illegible] — The problem

was [illegible] — [illegible] — A.A

[illegible] — 1940 [illegible] of the 179 [illegible]

— to [illegible] 102 [illegible] [illegible] [illegible]

of the [illegible] — [illegible] 1/2 [illegible].

WRHS AMERICAN JEWISH ARCHIVES

- In 1911 a push was made to suppress the SUPPLY OF TRAFFIC IN YOUNG GIRLS AND WOMEN was held — Under the auspices of the Society of Ethical Culture —

The — a book was published with the DISCRIMINATING — by

about [illegible] Family [illegible] — poverty, the Abuse of Family Instinct — how will you [illegible] — Home of Education — AND THE DESIRE OF IMMIGRANT children to TASTE OF AMERICAN PLEASURE and not possess a certain number of girls who sought a short cut

by Book — the 1840 — 1930 —

had no fixed principles — [illegible] [illegible] [illegible]

THE STUDENT HANDBOOK TOPICS children arrested
JUVENILE COURT STORY — The idea
SEXUAL behavior — represent 10% in view of the
boys between 16 — 17 — adjustment age year period
boys to juveniles of a juvenile court to NOT
picked up — Value and ideal the view by same
arrest of — two attempt — made to judges

the whole concept — how my home during
religion, how my home during —
Basic data must be from book — Role
FACTS WITH WORKING to Topics select
WORKERS —

Relation of the individual to [illegible]
[illegible] Handbook, 540 minutes has
boys & crime — and 2 of them
rules come before the juvenile court problem
group by the ADULT CRIMINAL — There
no matter in all kinds of ADULT CRIMINAL —
JEWISH GANGSTER AND SYNDICATE MOBSTERS — but
general book by the Kinds Group of SUNY College
called Truth — DEADLINE MARCH 15 FOR

AMERICAN TUNNEL CATASTROPHE - Gave up hope

to a general [illegible] came from — The no

called Canadian Tunnel — [Tunnel Rudolph Klaus -

and Dubois] make good progress making

slow progress; tube sinking — handicapped with

Caisson — [illegible], caused by high pressure of

Low Usage to Klaus — — Klaus, as well as the

rest of our Low Power people from the

influence a Jewish name: result of a unlucky

scheme — The Silent Symbol & Hall mentality.

Although, Klaus — [illegible] Tunnel Downtown

encircled in valley Low [illegible] Jewish Jewish - our

own — — But Klaus Klaus one — a private

Counterpoint to the Hendrick Hudson and to run

from Weehawken to Cornwall 60 — 0 for

105th Street to Upper Nile

Fact: The stupid - unpunished men of

[illegible] was crushed — Jewish

Klaus - Tunnels wanted out on Loan — to

Get enough money to Get out — Now Klaus

ARVINE Hall like Low Klaus Colonial to WORLD

OF OUR PARENTS would WOULD HAVE be CONTENT
and the life & Home they have made
them at a Disposal --

Facilities. Come enter in the place
become one people our small, one indivisible, one
regard & Nobility -- & become more WORTHY and
FORTUNATE -- then become the & people my
est - The Comfort & - Food Houses - &
Land upon & to come Comfort - it would
seem just then - a moment &
impossibility for the united Last then
bright earth, Love Life

one & the Tomorrow Feel about the Rise &
Fall & the common Found Couple & was the
real & Cause - my was made the
real to must - CCNJ -- to give me &
me 'Comfort Just -- & & real to me
it me - Sleep & the unite Just support
tell from the Rubicon
Appeal & 1936 & would it come to one
of Conscious Power and World - the

ALAIN Adopted de STORCH-Pr.

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To [illegible] — not be [illegible] or to [illegible]

Our [illegible] seem [illegible] people — [illegible] of [illegible] —
I depend to be heard by [illegible] [illegible] —
— but by the [illegible] and [illegible] people —

There [illegible] [illegible] by could [illegible] —

[illegible]

[illegible] — [illegible]

[illegible] — [illegible] —

[illegible] — [illegible] —

[illegible] — [illegible] —

Fred worked with me - the Fall. Fall - The
daybreak by a stream - a bird singing -- from
dark open to the first time I put out
to see new vision --

The final journey Ezra Pound - known in
wretched Hospital - and Eliot and Robert
in the end 2 years in the - when from -

Bird 2 words - Funds pulling power down
the generation - The Circle Mitchell Age of
the Cold Mind - the sun - my Jewish
Blood - The - the Cold Iron Judaism
- the publishers Jew Dream - - other
important whirlwind - I - choose the

the mind collapse of Judaism in the 20's
the nuclear - the CC's

and the new mind and tyranny
in the 80's