Originally Processed With FOIA(s): S

FOIA Number: S

FOIA MARKER

This is not a textual record. This is used as an administrative marker by the George Bush Presidential Library Staff.

Record Group/Collection: George H.W. Bush Presidential Records
Collection/Office of Origin: Speechwriting, White House Office of
Series: Speech File Backup Files
Subseries: Chron File, 1989-1993

OA/ID Number: 13783
Folder ID Number: 13783-006

Folder Title:
Hanukah Ceremony 12/2/91 [OA 8319] [2]

Stack:	Row:	Section:	Shelf:	Position:
G	26	22	1	1

6 December 1990

MEMORANDUM FOR MARY KATE GRANT

FROM: JENNIFER GROSSMAN

SUBJECT: MATERIAL FOR HANUKKAH

HANUKKAH BACKROUND

Hanukkah (or Chanukah) begins this year on December 12 and lasts through the 19th. This "Feast of Lights," or "Feast of Dedication" is celebrated for eight days to commemorate the victory of the Maccabees over the Hellenistic Syrians who attempted to eradicate the Jewish religion as part of their plan to hellenize their entire kingdom.

The Greeks took various steps to achieve thier goal, among them the desecration of the Temple in Jerusalem. According to talmudic tradition, however, a small quantity of consecrated oil, for use in the candelabrum was found within the Temple precints. Although it was only enough to burn for one day, the oil lasted for eight days, and the festival was established for this length of time to commemorate this miracle. Because of this, the main observance of Hanukkah is the kindling of the festival lamp or menorah each night of the holiday.

Originally, the Hanukkah lamp was palced outside the entrance of the house. Perhaps because of this practice, many Hanukkah lamps have been found with the inscription "Blessed shall you be in your coming and blessed shall you be in your going" (Deut. 28:6). **I thought that when POTUS thanks people for coming at the end of his remarks, how about: "Thank you for coming during this holiday time; and in the words of the inscription some of the earliest menorahs (Hanukkah lamps), 'Blessed shall you be in your coming and blessed shall you be in your going.'"

In many Diaspora countries, especially the U.S., Hanukkah has received a previously unknown emphasis, largely to compensate the Jewish child for the overwhelming impact of Christmas in his surroundings.

JEWS IN AMERICA

Although the Jews in America come from many different nations, their religion binds them together as an "ethnic group." Their customs, culture and even religious traditions may vary from country to country, but the synagogue and the Jewish fiath are the ties that bind.

Although the world of music is replete with Jewish names, conductor Serge Koussevitzky once advise Leonard Bernstein to change his name. Koussevitzky believed the name "Bernstein" might impede young Leonard's progress in the field of music, and he suggested Leonard S. Berns as an alternative.

Bernstein considered Serge's advice, but, in the end, he was determined to keep his ethnic name: "I lost a night's sleep over it, and came back and told him I decided to make it as Leonard Bernstein or not at all."

QUOTES

1) AMERICA AND THE JEWS...

"The twentieth century ideals of America have been the ideals of the Jew for more than twenty centuries."
--Louis Brandeis, 1915.

"The Jew is neither a newcomer nor an alien in this country or on this continent; his Americanism is as original and ancient as that of any race or people with the exception of the American Indian and other aborigines. He came in the caravels of Columbus, and he knocked at the gates of New Amsterdam only thirty-five years after the Pilgrim Fathers stepped ashore on Plymouth Rock."
--Oscar Solomon Straus, "America and the Spirit of American Judaism," 1/18/1911

MARK TWAIN ON JEWS: "The Jew made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him...The Jew..is now what he always was--exhibiting no decadence, no infirmities of age..no slowing of his energies, no dulling of his alert and aggressive mind."
--"Concerning the Jews," Harper's Monthly, Sept. 1899.

2) IN REFERENCE TO THE SCHOOL CHILDREN...

"The pleasures we get from children are far more precious than gold."
--Old jewish saying.

"On the tradition of education in Jewish history: "In an unlettered world, when even kings could not sign their names, they had already developed a system of universal education, so that an illiterate Jew was, even in the Dark Ages, a contradiction in terms."
--Cecil Roth, "Essays in Jewish Booklore."

"The very world rests on the breath of children in the schoolhouse."
--Talmud: Shabbath, 119b.

"Through intelligence, man achieves..knowledge and comes to..bear a resemblance to the character of the angels."
--Ibn Gabirol.

3) ON COMMUNITY...

"Let us be like the lines that lead to the center of a circle--uniting there, and not like parallel lines, which never join."
--Hasidic saying.

4) THE DEMOCRATIC TRADITION IN JUDAISM...

"Happy is the time where the great listen to the small, for in such a generation the small will listen to the great."
--Talmud: Berakoth, 55a.

"We (Jews) must not appoint a leader in any community without first consulting the people."
--ibid.

5) ON PREJUDICE...

"No physician can cure the blind in mind."
--Old jewish saying.

"Prejudice is reason's enemy."
--Old jewish saying.

6) "AMERICA AS A MOSAIC..."

OLD JEWISH SAYING ON INTERDEPENDENCE: "The world is a collection of cogs: each depends on the other."

7) JEWISH JOKES

"Jews are just like everyone else--only more so."
--Old jewish saying.

"If a Jew breaks a leg, he thanks God he did not break both legs; if he breaks both legs, he thanks God he did not break his neck."
--Old jewish saying.

ON DIVERSITY/DISSENSION AMONG JEWS: "A Jew on a desert island will build two synagogues--so that he will have one he does not want to go to."
--Old jewish saying.

When President Nixon appointed Henry Kissinger as Secretary of State he boasted to Golda Meir, the Prime Minister of Israel, that now both the U.S. and Israel had Jewish foreign ministers. Golda's response: "Yes," she said with a grin, "but mine speaks English." (re:2 Henry's German accent.)

There have been three major "waves" of Jewish immigration to the United States. The first Jews, the Sephardim, were descendants of Spanish and Portuguese Jews driven from the Iberian peninsula at the time of Columbus's first voyage to the New World. Given a choice between conversion to Christianity or expulsion, many Spanish and Portuguese chose to resettle in Dutch Brazil rather than convert. When the Portuguese reclaimed the area, some of these Jews fled from Brazil to New Amsterdam in 1654.

Although there had been Jews in America as early as 1492 (Luis de Torres, one of Columbus's crew, was believed to be a "Marrano" - a Jew who outwardly adopted Christianityin order to live peacefully in Iberia), the 23 Sephardic Jews who ventured to New Amsterdam in 1654 formed the backbone of the Jewish community and paved the way for all who followed.

Although the Sephardim were the smallest wave of Jewish immigrants to America, they continued to dominate the religious life of America's Jewish community until the nineteenth century. It wasn't until 1802 that the first Ashkenazic (Eastern European Jewish) congregation was founded, despite the fact that German Jews had outnumbered the Sephardim as early as 1720.

After the pogroms of 1881, Eastern Euopean, Yiddish-speaking Jews began to arrive in record numbers. By 1914, more than 2 million Jewish immigrants had arrived to fill the tenements and sweat shops of major American industrial cities. Altogether some 3 million Ashkenazi came to America between 1880 and 1910. Most were listed by immigration officials not as Jews, but as Germans or Russians, so the exact total will never be known.

...the Jews gave America some of its most outstanding scientific and medical minds. Jewish doctors invented cures for polio and other dreaded diseases. Many of our department stores, clothing manufacturing firms, cosmetics firms and book publlishing houses were founded by Jews. There are Jewish-American representatives among the movie moguls, actors, actresses, comedians, writers, newspaper publishers, sportsmen, politicians and beauty queens of the United States.

<u>WHO'S JEWISH?</u>

Comedians Milton Berle, the Marx Brothers, Eddie Cantor, Mel Brooks, Gabe Kaplan, Billy Crystal, Rodney Dangerfield, Jackie Mason, David Brenner, Joan Rivers.
Entertainers Zero Mostel, Edward G. Robinson, Lauren Bacall, Barbara Streisand, Dustin Hoffman, Walter Matthau, Sammy Davis Jr, Irving Berlin.
Notable "Fathers" Abraham Flexner, "Father of Modern Medical Education," Albert Einstein, "Father of the Atomic Age."
Letters: Fanny Hurst, Susan Sontag, Nobel Prize winner Edna Ferber, Irwin Shaw, Norman Mailer, Lillian Hellman, Walter Winchell, Lionel Trilling, Moss Hart, Arthur Miller.

<u>ON ASSIMILATION VS. PRESERVATION OF JEWISH IDENTITY:</u>

SIMON WIESENTHAL CENTER

9760 West Pico Boulevard, Los Angeles, CA. 90035
Phone: 213/553-9036 Telefax: 213/553-8007

Date 11-21-91 **Time** _____

•Please Deliver The Following Pages To•

Name: Michelle Nix

Firm: _____

City: _____ **Telefax:** (202)456-6218

From:

RAC

Notes: Page 92, 94 underlined section is best bet for quotes from prayers we say all 8 days of CHANUKAH

TOTAL NUMBER OF PAGES INCLUDING COVER 4

ful of us for blessing; save us to enjoy life. With a promise of s
vation and mercy spare us and be gracious to us; have pity o
and save us, for we look to thee, for thou art a gracious and mer
ful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed
thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Shemoneh Esreh, the Congregation responds inaudibly by saying:

(We thank thee, who art the Lord our God and the God of our fathers, God of all mankind our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst

---

מרים ורבים is based on תהלים, לדוד משכיל בהיותו במערת: תפלה ואשרה: and מרים ורבים (Psalms 79:13; 55:18).

מרים ורבים, recited by the Congregation in an undertone while the Reader repeats aloud the eighteenth benediction, is a composite of several phrases suggested by a number of talmudic rabbis (Sotah 40a).

RCV BY:Xerox Telecopier 7020 ;11-22-91 ; 5:33PM ; XEROX 7020→ ;# 2

stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

On Purim add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old, infants and women, in one day, on the thirteenth of the twelfth month Adar, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by Reader:

Our God and God of our fathers, bless us with the threefold

LIGHTING THE HANUKKAH LIGHTS

Blessed art thou, Lord our God, King of the univers
hast sanctified us with thy commandments, and comman
to light Hanukkah lights.

Blessed art thou, Lord our God, King of the universe,
didst perform miracles for our fathers in those days, at this s

On the first night of Hanukkah add:

Blessed art thou, Lord our God, King of the universe,
hast granted us life and sustenance and permitted us to
this season.

While kindling the lights from left to right:

We light these lights on account of the miracles, and
ders, triumphs and battles, thou didst perform for our fa
through thy holy priests in those days, at this season. These
are sacred throughout the eight days of Hanukkah; we ar
permitted to make any other use of them except watching t
in order to praise thy great name for thy miracles, thy won
and thy triumphs.

MAOZ TSUR

O God, my saving Stronghold,
To praise thee is a delight!
Restore my house of prayer,
Where I will offer thee thanks;
When thou wilt prepare havoc
For the foe who maligns us,
I will gratify myself
With a song at the altar.

President Washington's "To

To the Hebrew Congregation in

Gentlemen.

While I receive, with much satisfaction, your Address replete with expressions of affection and esteem; I rejoice in the opportunity of assuring you, that I shall always retain a grateful remembrance of the cordial welcome I experienced in my visit to Newport, from all classes of citizens.

The reflection on the days of difficulty and danger which are past is rendered the more sweet, from a consciousness that they are succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good Government, to become a great and a happy people.

The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy: a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily the

Letter written by President Washington in which he states his conviction that "happily the Government of the United States gives to bigotry no sanction, to persecution no assistance..."

igotry No Sanction" Letter

Newport Rhode Island.

the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection, should demean themselves as good citizens, in giving it on all occasions their effectual support.

It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration, and fervent wishes for my felicity. May the children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants; while every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid. May the father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations useful here, and in his own due time and way everlastingly happy.

G. Washington

1790. August

Reply of Genl Washington
to Address of the Hebrews
of Newport Rhode Island
with Autograph Signature
of G° Washington

WHRC

WHO WAS WHO
®
IN AMERICA

A COMPONENT VOLUME OF
WHO'S WHO IN AMERICAN HISTORY

VOL. 3

(1951-1960)

A Third Printing (1966)

Sketches of WHO'S WHO IN AMERICA biographees, as last published in Volumes 27 to 31 inclusive (1951-1960)—or in any preceding volume if not in hand for inclusion in Volumes I or II of WHO WAS WHO IN AMERICA, which compile, respectively, "WHO'S WHO" biographies from Volumes 1 to 21 inclusive (1897-1942) and Volumes 22 to 26 inclusive (1943-1950)—with dates of death, interment locations and requested revisions appearing in the Editors' files, appended.

MARQUIS—WHO'S WHO
INCORPORATED
(The A. N. Marquis Company—Founded 1897)
CHICAGO, ILLINOIS 60611

Boys, 1934, revised edition, 1942. Home: 1623 Escobita Av., Palo Alto, Cal. Died Sept. 7, 1954; buried Springville, N.Y.

WARNER, Harry Jackson, physician; b. Prophetstown, Ill., July 19, 1880; s. Nathan Cole and Euphemia Hester (Dias) W.; B.S., U. Ill., 1901; M.D., George Washington U., 1907; m. Edmonia Francisco, Dec. 21, 1912; children—Murray Byrd, Hugh Francisco. Chemist U.S. Dept. of Agr., 1902-07; commd. asst. surgeon U.S.P.H.S., 1908, passed asst. surgeon, 1912, surgeon, 1920, sr. surgeon, 1930, med. dir. 1934; med. officer in charge, U.S. Quarantine Station, Boston, 1936-39; med. dir. Dist. 2, U.S. Indian Service, Spokane, Wash., 1939-40; liaison officer, Hdqrs., 7th Corps Area, U.S. Army, Omaha, Neb., Nov. 1940-May 1942; chief quarantine officer, Port of Baltimore, 1942-44, retired 1944. Mem. A.M.A., Assn. Mil. Surgeons, George Washington U. Med. Soc., Kappa Sigma, Phi Lambda Upsilon, Alpha Kappa Kappa. Episcopalian. Mason (32°). Address: 7815 Mt. Vernon St., Lemon Grove, Cal. Died July 26, 1954; buried Greenwood Meml. Park, San Diego, Cal.

WARNER, Harry Morris, motion picture exec.; b. in Russia, Dec. 12, 1881; s. Benjamin and Pearl (Eichelbaum) W.; brought to U.S., 1890; ed. pub. schs.; m. Rea Levinson, Aug. 20, 1907; children—Lewis J. (dec.), Doris Ruth, Betty, Lita (guardianship). Pres. Warner Bros. Pictures. Sponsored development of talking pictures (vitaphone) and of full-length and color motion pictures to 1956, retired 1956. Trustee Montefiore Hosp., Hebrew Orphan Asylum. Jewish religion. Club: Hillcrest Country (Los Angeles). Home: 355 St. Cloud Road, Bel-Air, Los Angeles, Calif. Office: 321 W. 44th St., N.Y.C. Died July 25, 1958.

WARNER, Harry O., prof., dir. dept. elec. engring. Coll. Engring., U. Detroit. Address: 17578 Ohio Av., Detroit 21. Died Sept. 16, 1950; buried Holy Sepulchre Cemetery.

WARNER, Joseph Everett, lawyer; b. Taunton, Mass., May 16, 1884; s. Richard Everett and Ida Evelyn (Briggs) W.; A.B., Harvard, 1906, student Law Sch., 1905-08; unmarried. Admitted to Mass. bar, 1909, and began practice at Taunton. Mem. city council, 1907-11; mem. Mass. Ho. of Rep., 1913-20 (chmn. ways and means com. 1916-18; speaker 1919-20); asst. atty. gen., Mass., 1923-28, atty. gen., 1928-35; associate justice Superior Court of Mass. since Oct. 1940. Trustee Taunton Pub. Library, Mem. Sigma Alpha Epsilon. Republican. Episcopalian. Mason, Odd Fellow, K.P., Elk. Home: 52 Church Green, Taunton, Mass. Died May 30, 1958.

WARNER, Langdon, archeologist; b. Cambridge, Mass., Aug. 1, 1881; s. Joseph B. and Margaret Woodbury (Storer) W.; A.B., Harvard, 1903; LL.D., U. Cal.; m. Lorraine d'O. Roosevelt, May 14, 1910; children—Lorraine, Margaret, Caleb. Mem. Pumpelly-Carnegie Expdn. to Trans-Caspia, 1904-05; asst. curator Oriental art, Mus. Fine Arts, Boston, 1906-13; dir. Am. Sch. Archeology, Peking under auspices of Smithsonian Instn. and Am. Archeol. Inst., 1913-14; field agent Cleve. Mus. Art, 1925; dir. Pa. Mus., Phila., 1917-23; field fellow, Fogg Mus., Harvard U., 1923-50. In charge 1st and 2d China expdns. for Fogg Art Mus.; lectr. div. fine arts, Harvard; dir. Art of Pacific Basin exhbn. at Golden Gate Expn., San Francisco. Spl. agt. Dept. State, Nov. 1917-Jan. 1919. Expert cons. arts and monuments sect. Civilian Information and Edn., G.H.Q., Supreme Comdr. Allied Powers, Japan, Apr.-Sept. 1946. Fellow Royal Geog. Soc. Home: 64 Linnaean St., Cambridge, Mass. Died July 9, 1955.

WARNER, Lucien Thompson, mfr.; b. N.Y.C., Apr. 18, 1877; s. Lucien Calvin and Keren Sarah Thirza (Osborne) W.; A.B., Oberlin (O.) Coll., 1898; LL.B., Columbia, 1901; m. Mary Barbour Whitman, Apr. 29, 1903; children—Arthur Whitman, Agnes Howland. Admitted to N.Y. bar, 1901; mem. firm The Warner Bros. Co., 1901—; now chmn. bd. Bridgeport Hydraulic Co. (exec. com.); trustee Bridgeport-Peoples Savs. Bank (exec. com.). Mem. exec. com., chmn. war personnel bd., Nat. War Work Council, YMCA, 1917-19; mem. ex-chmn. Army and Navy Com.; Nat. Board, internat. bd., mem., trustee internat. com., YMCA; dir., trustee and ex-pres. Bridgeport YMCA; mem. trustees YMCA Retirement Fund Dir. Bridgeport Hosp. (ex-pres.); trustee Oberlin Coll.; chmn. trustees Bordman-Beardsley Home. Mem. Phi Beta Kappa, Phi Gamma Delta, Phi Delta Phi. Republican. Conglist. Rotarian. Clubs: University, Black Rock Yacht (Bridgeport); University, Phi Gamma Delta, Columbia University (New York); Adirondack League. Home: 61 Broad St. Office: The Warner Brothers Co., Bridgeport 2, Conn. Died Mar. 6, 1950; buried Woodlawn Cemetery, N.Y.

WARNER, Milton Jones, corp. mgmt. cons.; b. Salisbury, Conn., Jan. 9, 1873; s. Milton J. and Maria B. C. W.; A.B., Yale, 1894; m. Olive Young, Oct. 19, 1899. Chmn. bd. Nazareth Cement Co.; treas., dir. Alden M. Young Co.; pres., dir. Pine Orchard Improvement Co., Securities Equity Co. Trustee Rollins Coll., Winter Park, Fla. Republican. Conglist. Clubs: Pine Orchard. Quinnipiack (New Haven). Home: Pine Orchard, Branford, Conn. Died July 9, 1952.

WARNER, Richard Ambrose, Naval officer; b. Washington, D.C., July 4, 1878; s. John and Katherine Theresa (Keating) W.; student, Lehigh U., 1896-97; M.D., Georgetown U., 1901; m. Mary Cathcart Ransdell, Sept. 26, 1907; 1 dau., Mary Cathcart. Practicing physician and surgeon, Washington, (D.C.); Pekin (Peiping, China). Commd. M.C., U.S.N., 1905, commodor, M.C., U.S.N 1944—. Fellow Am. Coll. Surgery. Clubs: Army and Navy (Washington, D.C.), 1901-05. Home: 3716 49th St. N.W. Office: Navy Dept., Washington 25, D.C. Died Jan. 5, 1955.

WARNER, Thor, geologist; b. near Gottenburg, Sweden, Spet. 15, 1883; s. John Jacob Anderson and Lizzie (Johnson) W.; prep. edn. in Europe; studied evening schs., also U. of Calif., 1922-23; unmarried. With U.S. Steel Corp., Negaune, Mich., until 1903; mem. discovery party of Cobalt, Can., 1903-04; jr. mem. Leighton & Warner, Haileybury, Ont., Can., 1909-12; comdr. Canadian Sub-Arctic Expdn., 1914-15; comdr. geol. expdn. to headwaters of Amazon River, 1919-20; cons. geologist, specializing on petroleum, Los Angeles, Calif., 1920—. Vol. with assigned rank as 2d lt. Engr. Corps, U.S. Army, World War. Mem. Am. Inst. Mining and Metall. Engrs., Seismol. Soc. America, Am. Anthrop. Assn. Democrat. Author: Earth's Story of Evolution, 1920; The Siege of Lopeno, 1954. Contbr. to Am. Anthropologist, Art and Archaeology, etc. Discoverer Rio Puerco ruins, an ancient city (500 rooms), at Rio Puerco, N.M., 1925. Home: St. Anthony Hotel, San Antonio. Died Jan. 20, 1956; buried San Jose Burial Park, San Antonio.

WARNOCK, Arthur Ray, ret. coll. dean; b. Mason City, Ill., Dec. 4, 1883; s. George William and Charlotte Emma (Costain) W.; A.B., U. Ill., 1905; student U. Ill., Sch Law, 1905-07, 1908-09; m. Geraldine Grace Fouche, Sept. 4, 1915; children—Arthur Ray, John Fouche. Asst. in English Lit., U. Ill., 1905-07, asst. dean men, 1910-19; tchr. Smith Acad., St. Louis, 1907-08; admitted to practice law State Ill., 1910; dean men, Pa. State College, 1919-49, ret. Mem. Exec. Com. Nat. Interfraternity Conf., chmn. 1950-51; mem. Beta Theta Pi, Phi Beta Kappa, Phi Delta Phi. Republican. Methodist. Rotarian. Aughor: History of the Pennsylvania State College, 1940. Editor for 27 yrs. of newspaper column, The Daily Half Colyum, Centre Daily Times of State College, Pa. Address: Puddlintown Rd., R.D. 1, State College, Pa. Died Nov. 4, 1951; buried Rose Hill Cemetery, Petersburg, Ill.

WARNSHUIS, Abbe Livingston (wärns'hois), missionary sec.; b. Clymer, N.Y., Nov. 22, 1877; s. John William and Hendrika Johanna (Oonk) W.; A.B., Hope Coll., Holland, Mich., 1897, A.M., 1900, D.D., 1916; New Brunswick Theol. Sem., 1900; m. Anna De Vries, July 11, 1900 (died October 26, 1941); m. 2d, Margaret Chambers Halsey, Nov. 13, 1942. Ordained to ministry of the Reformed Church in America, 1900; missionary, Amoy, China, 1900-15; nat. evangelistic sec. China Continuation Com., Shanghai, 1915-20; sec. Internat. Missionary Council, London, 1921-24, New York, 1925-43, in Far East, 1930-31; foreign counsellor of Church Com. on Overseas Relief and Reconstruction, 1943-45; exec. v.p. Church World Service, Inc., 1946-48. Vice-pres. General Synod Ref. Ch. in Am., 1909, 34, 43, 44, treas., since 1943; pres. Foreign Missions Conference N. Amer. 1943-44. Former member exec. com. Fgn. Policy Association, World's S.S. Assn.; consultant, U.S. delegation to Opium Confs., Geneva, 1925. Trustee Nanking Theol. Sem., Yenching U., Peiping, and Hua Chung Coll., Wuchang, China. Mem. board of managers, Am. Bible Soc.; member bd. dirs. New Brunswick Theological Sem.; American Committee for World Council of Churches; com. on Religious Liberty, com. on a Just and Durable Peace; secretary of American Council of Voluntary Agencies for Foreign Service, 1943-45. Republican. Clubs: Aldine, Clergy. Author: Language Lessons in Amoy Vernacular, 1911. Editor of Talmage's Dictionary of Amoy Vernacular (revision) and compiler and translator various books; editor of Directory of Foreign Missions, 1933. Editor, The Christian Message for the World Today, 1934. Co-editor: The Madras Series, 1940. Visited Palestine, 1909, 1928, Japan, Korea, China, Philippines, 1930-31, India, 1938-39. Visited England, France, Switzerland, Nov.-Dec. 1944. Home: 48 Valley Rd., Bronxville 8, N.Y. Offices: 156 Fifth Av., N.Y.C. 10. Died Mar. 17, 1958.

WARREN, Avra Milvin, foreign service officer; b. Ilchester, Md., Aug. 26, 1893; s. Frederick and Mary Jane (Myers) W.; A.B., Johns Hopkins 1915; m. Mary Nicols Newnam, Apr. 7, 1924; children—Geoffrey Spencer, Anna Maria Lloyd. Consul, Cape Haitien, Haiti, 1920-22, Karachi, India, 1922-23, Nairobi, Kenya Colony, 1924-25, St. John's Newfoundland, 1926-30; consul gen., Buenos Aires, 1932-35; adviser Pan. Am. Commercial Conf. Buenos Aires, 1935; chief of visa div., Dept. of State, 1938-41; ambassador to Dominican Republic, July 1942-Apr. 1944; ambassador to Panama, June 1944-Jan. 1945; dir. Office of American Republic Affairs, Dept. of State, 1945; minister to New Zealand, 1945-46, Finland, 1948-49; ambassador to Pakistan, 1950-53, to Turkey, 1953-56. Served in O.T.C., Fort Meyer, Virginia, 1917; 2d lt. 310 Inf. Machine Gun Co., 78th Div., U.S. Army, with A.E.F.; disch. as 2d lt. Air Corps, Aug. 1919. Mason (K.T.). Clubs: Sind (Kerachi, India); Metropolitan (Washington); Brook (N.Y.C.). Address: 5014 Waneta Dr., Dallas. Died Jan. 21, 1957; buried Old St. Paul's, Kent County, Md.

WARREN, Charles, lawyer; b. Boston, Mass., Mar. 9, 1868; s. Hon. Winslow and Mary Lincoln (Tinkham) W.; A.B., Harvard U., 1889, A.M., 1892; student at Harvard Law School, 1889-92; LL.D., Columbia U., 1933; m. Annie Louise, d. William Henry Bliss, Jan. 6, 1904. Admitted to bar, 1892, and practiced at Boston; asso. in practice with Moorfield Storey, 1892-93; pvt. sec. to Gov. William E. Russell, 1893; asso. in law practice with Gov. Russell until the death of the latter in 1896; sr. mem. Warren & Perry, Boston, 1897-1914. Chmn. Mass. Civil Service Commn., 1905-11; assistant attorney general of the United States, Washington, 1914-18; apptd. spl. master by U.S. Supreme Court in case of New Mexico vs. Texas, 1924, United States vs. Utah, 1929, Texas vs. New Mexico, 1936, Stafford Little lecturer, Princeton, 1924; Cutler lecturer on Constitution, U. of Rochester, April 1927; Bacon lecturer on same, Boston U. Law School, Feb. 1928; James Schouler lecturer on history, Johns Hopkins, 1928; William H. White lecturer on jurisprudence, Univ. of Va., Jan. 1932; Julius Rosenthal Foundation lecturer on law, Northwestern U. Law School, Nov. 1934; Norman Wait Harris lecturer on neutrality, U. of Chicago, 1936; Frank Irvine lecturer, Cornell U., 1937; Cutler lecturer on Constitution, College of William and Mary, 1940. Appointed by President Roosevelt as Am. mem. Trail Smelter Arbitral Tribunal, 1937 (final decision filed 1941), Am. mem. Conciliation Internat. Com. under Treaty between U.S. and Hungary; mem. President's War Relief Control Bd., 1943-46. Member Board of Overseers, Harvard Coll., 1934-40; pres. Harvard Alumni Assn., 1941-42; trustee N.E. Conservatory of Music. Mem. Mass. Hist. Soc., Am. Soc. Internat. Law (hon. v.p.), Nat. Inst. of Arts and Letters (1925), Am. Acad. Arts and Letters (1937), Am. Philos. Soc. (1939); mem. com. management Dictionary of American Biography. Clubs: Metropolitan, Cosmos (Washington, D.C.); Harvard, Saint Botolph (Boston); Century, Harvard (New York). Author: The Girl and the Governor, 1902; History of the Harvard Law School and Early Legal Conditions in America (3 vols.), 1909; History of the American Bar, Colonial and Federal, to 1860, 1911; The Supreme Court in United States History (3 vols.), 1922; awarded Pulitzer prize ($2,000), 1923, for best book on American history pub. in 1922, new edit., 2 vols., 1926; The Supreme Court and Sovereign States, 1924; Congress, the Constitution and the Supreme Court, 1925, enlarged edit., 1935; The Making of the Constitution, 1928, 2d edit., 1937; Jacobin and Junto, 1931; Congress as Santa Claus—The General Welfare Clause, 1932; Bankruptcy in United States History, 1935; Odd Byways in American History, 1942. Class sec. Harvard class of 1889. Home: 1527 18th St. N.W., Washington. Died Aug. 16, 1954; buried Vine Hills Cemetery, Plymouth, Mass.

WARREN, Charles Hyde, mineralogist; b. Watertown, Conn., Sept. 27, 1876; s. Charles Alanson and Frances Maria (Hyde) W.; Ph.B., Sheffield Sci. Sch. (Yale), 1896, Ph.D., 1899; m. Charlotte Wardner Lamson, June 17, 1903; children—Richard, Allen Johnson, William Lamson. Asst. in chemistry and mineralogy, Sheffield Sci. Sch., 1896-99, instr., 1899-1900; instr., asst., asso. prof. mineralogy, Mass. Inst. Tech., 1900-12, prof., 1912-22; dean Sheffield Sci. School, Yale, and prof. mineralogy, 1922-45; master Trumbull Coll. of Yale U., 1938-45; ret. June 1945. Fellow Geol. Soc. Am., Am. Acad. Arts and Scis.; mem. Am. Philos. Soc. Author: Manual of Determinative Mineralogy, 1910. Contbr. Am. and German tech. jours. Home: Litchfield, Conn. Died Aug. 16, 1950; buried Watertown, Conn.

WARREN, Fred D., editor; b. Arcola, Ill., Mar. 24, 1872; s. J. J. and Harriet D. (Mains) W.; common sch. edn.; m. Hattie Barton, June 12, 1895. Learned printing trade and established Rich Hill Tribune (Republican), 1890; joined Social Dem. party, 1898, and established Bates County Critic; asso. editor Appeal to Reason, 1899-1901; reëstablished Coming Nation, 1902, and consolidated it with Appeal to Reason, 1904, of which is now editor. Indicted by Federal Court, Kan. Dist., for mailing offer of reward for Ex-Gov. Taylor Ky., and sentenced to jail for 6 mos. by Judge Pollock, July, 1909; appeal taken to U.S. Circuit Ct., St. Paul; judgment of lower ct. affirmed, Nov. 21, 1911; Pres. Taft, Feb. 1, 1911, issued unsolicited pardon, commuting jail sentense and reducing fine from $1,500 to $100. Author of a number of pamphlets on socialism. Address: Girard, Kan. Died Mar. 25, 1959.

WARREN, Henry Ellis, inventor, corp. exec.; b. Boston, May 21, 1872; s. Henry and Adelaide Louise (Ellis) W.; S.B., Mass. Inst. Tech., 1894; D.Sc., Rutgers, 1950; m. Edith B. Smith, Jan. 19, 1907. Elec. engr., Saginaw Valley Traction Co., Mich.,

"Life is a passing shadow," says Scripture. The shadow of a tower or a tree? No: the shadow of a bird—for when a bird flies away, there is neither shadow nor bird.

MIDRASH: *Genesis Rabbah*, 80

We rejoice over a birth and mourn over a death. But we should not. For when a man is born, who knows what he will do or how he will end? But when a man dies, we may rejoice—if he left a good name and this world is in peace.

—adapted from MIDRASH: *Tanhuma on Exodus*

A man who lost his brother was asked, "What was the cause of his death?" and replied, "Life."

IBN ZABARA, *Book of Delight*, 7 : 27

Life is a terrible disease—cured only by death.

HAI GAON, *Musar Haskel*

Heaven is wonderful, but getting there is most of the fun.

"THE CHOFETZ CHAIM"

Why is a man sad when at the end of his life he leaves for his true home in heaven? "THE CHOFETZ CHAIM"

It is no challenge to die like a Jew; the real challenge is to live like a Jew. "THE CHOFETZ CHAIM"

See also: **DEATH, HEREAFTER, TROUBLES**

LIGHT

Light is especially appreciated after the dark.

HASDAI, *Ben ha-Melekh ve-ha-Nazir*

The light of a candle is useful when it precedes you; it is useless when it trails behind. BAHYA BEN ASHER, *Kad ha-Kemah*

See also: **CAUSE AND EFFECT, CIRCUMSTANCES, KNOWLEDGE**



...cci Chapel's Saint Peter fresco cycle ...uildings and landscapes for backgrou...

...mentality of the figures and the ...l composition found in the *Trinity Madonna* are given grander forms ...cci Chapel frescoes. They were ...olino in 1424, but Masaccio soon ... project, completely redesigning ... portion. Masaccio's contribution ... ended with his trip to Rome, and ...s finished later by Filippino Lippi ... established formal relationships ... of the chapel to the other and ...e to another. The frescoes follow ... acknowledging the actual light ...ow in the chapel; in scenes to the ...ndow, light strikes from the right ...ght are lighted from the left.

...treats events in the life of Saint ...ed by the *Temptation* (Masolino) ...*sion from Paradise* (Masaccio) on ... One of the main subjects is the ...y, with three different episodes ...iblical passages. Christ, in the ...nded by Apostles, is approached ...ctor at Capernaum. Christ tells ... a fish (shown on the left) and ...om its mouth and give the money ...ector (shown on the right).

...of perspective operate in the *Tribu...* ...ear, in which the buildings are ... to space and the orthogonals tend ...round the head of Christ; and ...h the mountains recede into the ...htening the tones and diminish... ...ess of the contours. Masaccio ...inter to render a world of figures ..., and mountains, in which all ... breathe.

...AMES BECK, *Columbia University*

...ng: Cole, Bruce, *Masaccio and the Art of Florence* (Ind. Univ. Press 1980).

MASADA, mä-sä'dä, the stronghold where the Jewish Zealots made a last stand against the Romans in 72–73 A. D. It is an isolated rock in Israel, rising some 1,300 feet (400 meters) above the Judean desert, near the western shore of the Dead Sea.

History. The only ancient source of information about Masada is the writings of the 1st century A. D. scholar Josephus (*Jewish Wars; Antiquities*). According to him, the rock was first fortified by the Hasmonean high priest Jonathan, who named it Masada ("the fort"). Jonathan may be identified with King Alexander Jannaeus of Judea (reigned 103–76 B. C.). However, it was actually King Herod the Great (reigned 37–4 B. C.) who built the citadel, as a refuge against possible attack by the Egyptians or by descendants of the old Hasmonean dynasty. Masada was held by a Roman garrison from 4 B. C. to 66 A. D., when the Jewish revolt began and the Zealots seized the fortress.

In 72, two years after the fall of Jerusalem to the Romans, the 10th Legion, led by the Roman governor Flavius Silva, encircled the stronghold with eight siege camps and built a ramp 300 feet (90 meters) high against the western side of the rock. In 73, Silva breached the walls. The Zealots' leader, Eleazar Ben Yair, then persuaded the 960 men, women, and children in Masada to die free, and they killed each other. Later, it was disclosed that two women and five children survived the mass suicide.

Excavation. In 1955–1956 a joint expedition of the Israeli department of antiquities, the Israel Exploration Society, and the Hebrew University of Jerusalem surveyed Masada and made trial excavations. A second joint expedition under Yigael Yadin excavated and restored 97% of the site in 1963–1965.

The oldest objects found on the top of Masada were coins from the reign of Alexander Jannaeus. All the large structures, dispersed over the plateau of 20 acres (8 hectares), which was surrounded by a casemate wall, had been built by Herod. The largest building was the western palace, Herod's principal residence. On the northern side of the rock, administrative buildings, storehouses, and a bathhouse had been erected, and a three-tiered palace had been skillfully built on the edge of the cliff.

The buildings were plastered white, and some were decorated with frescoes. In the western palace were found two multicolored mosaics—the earliest of their kind yet discovered in the Holy Land. Great cisterns cut out of the side of the rock received water through an aqueduct.

The Zealots adapted the rooms in the casemate wall and in parts of Herod's palaces to their living needs. They built a synagogue, two ritual baths, and a religious schoolroom, which are the oldest known. The expedition found 700 ostraca (inscribed fragments of pottery), one of which bore the name "Ben Yair." Fragments of 14 scrolls of the books of Genesis, Leviticus, Deuteronomy, Psalms, Ezekiel, Ecclesiasticus, and Jubilee and a scroll belonging to the Dead Sea Scrolls' Community also were discovered. They were important for dating the Dead Sea Scrolls.

Remains of domestic utensils were in the ashes of the Zealots' dwellings. Parts of weapons, including rolling stones and stone balls used against the Romans, bear witness to the drama of Masada. Roman coins left by the Roman garrison between 73 and 111 A. D. and a church and some rooms built during the Byzantine period (5th–6th century A. D.) complete Masada's story.

Significance. For Jews the world over and especially in Israel, Masada remains a symbol of freedom and resistance. As a pilgrimage site, the "Heroes Rock" is perhaps as popular as the Western Wall among tourists as well as Israelis. Commemorative stamps and medals bear the inscription "Masada shall not fall again," and recruits of the Israeli Defence Forces are brought to the site to swear an oath to this effect.

YIGAEL YADIN, *Author of "Masada"*

MASAI, mä'sī, a tall, slender people of south Kenya and north Tanzania. They share a Nilo-Saharan language, Maa, with peoples who differ from them in name, origins, and cultural traits.

The seminomadic Masai (Maasai), who number about 100,000, reached their present homeland from the north in the 17th and 18th centuries. They have resisted cultural change and try to subsist on their herds. Cattle supply their staple foods—milk and meat—as well as hides and the dung for rainproofing their houses. Because their grazing range has contracted, the Masai supplement their diet with grain obtained from neighboring peoples. Believing that cattle were God's gift from the sky and that the earth is unfavorable, they do not hunt or work metal; nor do most of them plant crops.

During a period determined by a ritual expert, young men are circumcised and enter adulthood as a group of peers about equal in age. This "age-set" becomes the junior-warrior grade of society. As new age-sets are formed, the older ones advance in grade, acquiring new rights and duties. The highest grade is that of retired elders, who make basic decisions for the community.

The warriors, who guard the herds, formerly made cattle raids on other peoples. They wear their hair in elaborate braids and live in camps by themselves. A man may not marry until his age-set reaches the junior grade of elders. Marriages are prearranged, and the man's kin pay the woman's kin a bride-price in cattle.

A young woman is circumcised before marriage. The bride goes to live in her husband's village, where the women at first insult and threaten her to emphasize her new marital dependence. A first wife builds her husband's house inside the thick thornbush village fence. She and co-wives erect their own houses left and right of his in order of seniority. Although wives are a man's property, they may not be grossly abused. Each has exclusive milking rights to some of her husband's cows, and at marriage her sons receive these animals and their offspring.

MASAN, mä-sän, a city on the south coast of Korea. It has a commercial port and an export processing zone where foreigners may produce, for export only, items made from raw materials and semifinished goods imported duty free. The zone's output includes electronic products, machinery, chemicals, fiber goods, foods, and toys.

On March 15, 1960, the date of President Syngman Rhee's reelection, police in Masan killed or wounded dozens of demonstrators demanding a fair vote. In April, the body of a murdered student missing since election day was found in the harbor. This discovery touched off bloody rioting by students in leading cities, and on April 17, 1960, Rhee was forced to resign after 12 years in power. Population: (1975) 371,597.

Ref.
PN6081
.C27
WH

The Harper Book of AMERICAN QUOTATIONS

Gorton Carruth and Eugene Ehrlich

A Hudson Group Book



Harper & Row, Publishers, New York
Cambridge, Philadelphia, San Francisco
London, Mexico City, São Paulo, Singapore, Sydney

Franklin, and Thomas Jefferson on August 10, 1776, and adopted on June 20, 1782.

3 As for America, it is the ideal fruit of all your youthful hopes and reforms. Everybody is fairly decent, respectable, domestic, bourgeois, middle-class, and tiresome. There is absolutely nothing to revile except that it's a bore.

HENRY ADAMS, in a letter to Charles Milnes Gaskell, December 17, 1908.

4 American society is a sort of flat, fresh-water pond which absorbs silently, without reaction, anything which is thrown into it.

HENRY ADAMS, in a letter to Royal Cortissoz, September 20, 1911.

5 I always consider the settlement of America with reverence and wonder, as the opening of a grand scene and design in providence, for the illumination of the ignorant and the emancipation of the slavish part of mankind all over the earth.

JOHN ADAMS, in his notes for "A Dissertation on the Canon and Feudal Law," 1765.

6 Our country is too big for union, too sordid for patriotism, too democratic for liberty.

FISHER AMES, in a letter to Thomas Dwight, October 26, 1903.

7 I like it here, just because it is the Great Void where you have to balance without handholds.

W.H. AUDEN, in a letter to Naomi Mitchison, 1942.

8 In America, we have people who are too rich, people who are too poor, people who are hungry, people who are sick, people who are homeless, people who are imprisoned, people who are bored, people who are strung-out, people who are lonely, people who are exploited, people who lose and can't find their way, people who give up on life. America, we better live as sisters and brothers. Let us take care of our land. We cannot stand up for every other land. Stand up for ourselves.

PEARL BAILEY, *Hurry Up, America, and Spit,* 1976.

9 America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea!

KATHERINE LEE BATES, "America the Beautiful," published in *The Congregationalist,* July 4, 1895.

10 I have fallen in love with American names,
The sharp names that never get fat,
The snakeskin titles of mining claims,
The plumed war-bonnet of Medicine Hat,
Tucson and Deadwood and Lost Mule
Flat. . . .
You may bury my body in Sussex grass,
You may bury my tongue at Champmedy.
I shall not be there. I shall rise and pass.
Bury my heart at Wounded Knee.

STEPHEN VINCENT BENÉT, "American Names," 1927.

11 It is a noble land that God has given us: a land that can feed and clothe the world; a land whose coastlines would enclose half the countries of Europe; a land set like a sentinel between the two imperial oceans of the globe.

ALBERT J. BEVERIDGE, in a speech in Indianapolis, Indiana, September 16, 1898.

12 My country, 'tis of thee
Sweet land of felony
Of thee I sing—
Land where my father fried
Young witches and applied
Whips to the Quaker's hide
And made him spring.

AMBROSE BIERCE, "A Rational Anthem," *Black Beetles in Amber,* 1892.

13 The twentieth century ideals of America have been the ideals of the Jew for more than twenty centuries.

LOUIS D. BRANDEIS, "A Call to the Educated Jew," in the *Menorah Journal,* January, 1915.

14 All I want is the same thing you want. To have a nation with a government that is as good and honest and decent and competent and compassionate and as filled with love as are the American people.

JIMMY CARTER, in a speech at Sacramento, California, May 20, 1976.

BN 0-06-015975-8 >$35.00

be to permit it to become a tangle of squabbling nationalities.

THEODORE ROOSEVELT, in a speech, "Americanism," New York City, October 12, 1915.

44 Americans are eminently prophets; they apply morals to public affairs; they are impatient and enthusiastic. Their judgments have highly speculative implications, which they often make explicit; they are men with principles, and fond of stating them. Moreover, they have an intense self-reliance; to exercise private judgment is not only a habit with them but a conscious duty.

GEORGE SANTAYANA, *Character and Opinion in the United States,* 1920.

45 The American people never carry an umbrella. They prepare to walk in eternal sunshine.

ALFRED E. SMITH, in a syndicated newspaper article, 1931.

46 In America everybody is, but some are more than others.

GERTRUDE STEIN, *Everybody's Autobiography,* 1938.

47 Americans have always assumed, subconsciously, that all problems can be solved; that every story has a happy ending; that the application of enough energy and good will can make everything come out right. In view of our history, this assumption is natural enough. As a people, we have never encountered any obstacle that we could not overcome.

ADLAI E. STEVENSON, *Call to Greatness,* 1954.

48 The Jew is neither a newcomer nor an alien in this country or on this continent; his Americanism is as original and ancient as that of any race or people with the exception of the American Indian and other aborigines. He came in the caravels of Columbus, and he knocked at the gates of New Amsterdam only thirty-five years after the Pilgrim Fathers stepped ashore on Plymouth Rock.

OSCAR SOLOMON STRAUS, "America and the Spirit of American Judaism," an address given before the American Hebrew Congregation, New York City, January 18, 1911.

49 Old elephants limp off to the hills to die; old Americans go out to the highway and drive themselves to death with huge cars.

HUNTER S. THOMPSON, *Fear and Loathing in Las Vegas,* 1972.

50 For we cannot tarry here,
We must march my darlings, we must bear the brunt of danger,
We the youthful sinewy races, all the rest on us depend, Pioneers! O Pioneers!

WALT WHITMAN, "Pioneers! O Pioneers!" 1865.

51 Our leading men are not of much account and never have been, but the average of the people is immense, beyond all history. Sometimes I think in all departments, literature and art included, that will be the way our superiority will exhibit itself. We will not have great individuals or great leaders, but a great average bulk, unprecedentedly great.

WALT WHITMAN, "An Interviewer's Item," October 17, 1879, in *Specimen Days and Collect,* 1882.

52 We have earned the slogan "Yanks, go home!"

EDMUND WILSON, in his preface to *Europe Without Baedeker,* 1967.

53 Some Americans need hyphens in their names, because only part of them has come over; but when the whole man has come over, heart and thought and all, the hyphen drops of its own weight out of his name.

WOODROW WILSON, in a speech in Washington, D.C., May 16, 1914.

54 You cannot become thorough Americans if you think of yourselves in groups. America does not consist of groups. A man who thinks of himself as belonging to a particular national group in America has not yet become an American.

WOODROW WILSON, in an address at Convention Hall, Philadelphia, Pennsylvania, May 10, 1915.

51 The Inhabitants seem very Religious, showing many outward and visible Signs of an inward and Spiritual Grace: But tho' they wear in their Faces the Innocence of Doves, you will find them in their Dealings, as Subtile as Serpents. Interest is their Faith, Money their God, and Large Possessions the only Heaven they covet.

EDWARD WARD, *A Trip to New-England,* 1699. (Ward is thought to have based this book on the experiences of others. He probably never visited America.)

52 Every time Europe looks across the Atlantic to see the American eagle, it observes only the rear end of an ostrich.

H.G. WELLS, *America,* 1907.

53 Of course America had often been discovered before, but it had always been hushed up.

Attributed to Oscar Wilde.

54 America is one long expectoration.

OSCAR WILDE, in a newspaper interview, 1882.

55 I am lost in wonder and amazement. It is not a country, but a world. . . . The West I liked best. The people are stronger, fresher, saner than the rest. They are ready to be taught. The surroundings of nature have instilled in them a love of the beautiful, which but needs development and direction. The East I found a feeble reflex of Europe; in fact, I may say that I was in America for a month before I saw an American.

OSCAR WILDE, quoted in the *St Louis Daily Democrat,* February 26, 1882.

56 The Americans are certainly hero-worshippers, and always take their heroes from the criminal classes.

OSCAR WILDE, in a letter to Norman Forbes-Robertson, April 19, 1882.

57 The cities of America are inexpressibly tedious. The Bostonians take their learning too sadly: culture with them is an accomplishment rather than an atmosphere; their "Hub," as they call it, is the paradise of prigs. Chicago is a sort of monster-shop, full of bustle and bores. Political life at Washington is like political life in a suburban vestry. Baltimore is amusing for a week, but Philadelphia is dreadfully provincial; and though one can dine in New York, one could not dwell there.

OSCAR WILDE, "The American Invasion," in the *Court and Society Review,* March, 1887.

58 The youth of America is their oldest tradition. It has been going on now for three hundred years.

OSCAR WILDE, in *A Woman of No Importance,* 1893.

59 The Americans are in general the dirtiest, most contemptible cowardly dogs that you can conceive. There is no depending on them in action. They fall down dead in their own dirt and desert by battalions, officers and all. Such rascals as those are rather an encumbrance than any real strength to an army.

GEN. JAMES WOLFE, in a letter of 1758, quoted in Brian Connell, *The Savage Years,* 1959.

60 America is God's Crucible, the great Melting-Pot where all the races of Europe are melting and reforming.

ISRAEL ZANGWILL, *The Melting Pot,* 1908.

61 No, the real American has not yet arrived. He is only in the Crucible, I tell you—he will be the fusion of all races, perhaps the coming superman.

Ibid.

17. ANCESTRY

1 Blood is a destiny. One's genius descends in the stream from long lines of ancestry.

A. BRONSON ALCOTT, *Tablets,* 1868.

2 To be a Jew is a destiny.

VICKI BAUM, *And Life Goes On,* 1932.

3 Genealogy, *n.* An account of one's descent from an ancestor who did not particularly care to trace his own.

AMBROSE BIERCE, *The Devil's Dictionary,* 1906.

thwarting; it blasts every budding novelty and sprig of genius with its omnipresent and fierce stupidity. Such a headless people has the mind of a worm and the claws of a dragon.

GEORGE SANTAYANA, *The Life of Reason,* 1905–1906.

27 Tyranny is the normal pattern of government. It is only by intense thought, by great effort, by burning idealism and unlimited sacrifice that freedom has prevailed as a system of government. And the efforts which were first necessary to create it are fully as necessary to sustain it in our own day.

ADLAI E. STEVENSON, "The Political Relevance of Moral Principle," a lecture given in Washington, D.C., January 18, 1959.

28 Passive resistance, the most potent weapon ever wielded by man against oppression.

BENJAMIN R. TUCKER, "Refusal to Pay Rent," *Instead of a Book, By a Man Too Busy To Write One,* 1893.

29 There is a natural and necessary progression, from the extreme of anarchy to the extreme of tyranny; and . . . arbitrary power is most easily established on the ruins of liberty abused to licentiousness.

GEORGE WASHINGTON, in a circular to the States, June 8, 1783.

30 When a people shall have become incapable of governing themselves, and fit for a master, it is of little consequence from what quarter he comes.

GEORGE WASHINGTON, in a letter to the Marquis de Lafayette, April 28, 1788.

239. UTAH

1 Industry.

State motto.

2 Even if there had been no background of Joseph Smith, Angel Moroni, and the Book of Mormon, Utahns would have been incomprehensible, misunderstood and lied about, because they set down in the book of Western history the most stubbornly cross-grained chapter it contains. . . . Utah has always had a way of doing things different. The rest of the country has never quite got over it.

Federal Writers' Project, *Utah: A Guide to the State,* 1941.

3 Water in Utah is precious, savored as champagne might be in another land. Life does not come easy. Perhaps some of the especial flavor of Utah comes from this quality of things coming hard. Its beauty is not wholehearted; always there is something withheld. Utah's loveliness is a desert loveliness, unyielding and frequently sterile.

Ibid.

4 One must thank the genius of Brigham Young for the creation of Salt Lake City,—an inestimable hospitality to the Overland Emigrants, and an efficient example to all men in the vast desert, teaching how to subdue and turn it to a habitable garden.

RALPH WALDO EMERSON, entry written in October, 1863, *Journals,* 1909–1914.

5 Jews in Utah, being non-Mormon, are theoretically subject to classification as Gentiles, which gave rise to the well-known remark that "Utah is the only place in the world where Jews are Gentiles."

JOHN GUNTHER, *Inside U.S.A.,* 1947.

6 I am concerned for the sake of Mr. Phil Robinson, his soul. You will remember that he wrote a book called *Saints and Sinners* in which he proved very prettily that the Mormon was almost altogether an estimable person. Ever since my arrival at Salt Lake I have been wondering what made him write that book. On mature reflection, and after a long walk round the city, I am inclined to think it was the sun, which is very powerful hereabouts.

RUDYARD KIPLING, *American Notes,* 1891.

7 What's in the Great Salt Lake? . . . Salt. Eight billion tons of salt, worth about fifty billion dollars. Also gypsum, magnesium, lithium, sulfur, boron, and potash. . . . Swimmers like the Great Salt Lake. Nonswimmers are absolutely knocked out by it

"An Ordinance to Dissolve the Union Between the State of South Carolina and Other States united with her under the compact entitled the Constitution of the United States of America," December 20, 1860.

2 The war against the Confederate States is unconstitutional and repugnant to civilization, and will result in a bloody and shameful overthrow of our Constitution, and while recognizing the obligations of Maryland to the Union, we sympathize with the South in the struggle for their rights; for the sake of humanity we are for peace and reconciliation, and solemnly protest against this war, and will take no part in it.

Resolution of the Maryland Legislature, May 10, 1861.

3 A rich man's war and a poor man's fight.

Slogan used during the conscription riots in New York City, July, 1863. (Anyone who was drafted could hire a volunteer to take his place. This loophole favored those who could afford to pay for evading military service.)

4 A reckless and unprincipled tyrant has invaded your soil. Abraham Lincoln, regardless of all moral, legal and constitutional restraints, has thrown his Abolition hosts among you, who are murdering and imprisoning your citizens, confiscating and destroying your property, and committing other acts of violence and outrage too shocking and revolting to humanity to be enumerated.

P.G.T. Beauregard, proclamation to the people of Virginia, June 1, 1861.

5 See! There is Jackson standing like a stone wall.

Bernard E. Bee, at the first Battle of Bull Run, July 21, 1861.

6 "All quiet along the Potomac," they said,
"Except, now and then a stray picket
Is shot as he walks on his beat to and fro
By a rifleman hid in the thicket."

Ethel Lynn Beers, "The Picket Guard," printed in *Harper's Weekly,* September 30, 1861.

7 All quiet along the Potomac to-night,
No sound save the rush of the river,
While soft falls the dew on the face of the dead—
The picket's off duty forever.

Ibid.

8 Universal suffrage, furloughs and whiskey have ruined us.

Gen. Braxton Bragg, after the Battle of Shiloh, April 6–7, 1862.

9 It was not merely the superior physical force of the North that prevailed [in the Civil War]; it was the moral forces which rule the world, forces which had long worked against slavery, and were ordained to save North America from the curse of hostile nations established side by side.

James Bryce, *The American Commonwealth,* 1888.

10 Since Vicksburg they have not a word to say against Grant's habits. He has the disagreeable habit of not retreating before irresistible veterans.

Mary Boykin Chesnut, diary entry, Richmond, Virginia, January 1, 1864.

11 If it [the Republican Party] accomplishes its object and gives the government to the North, I turn my eyes from the consequences. To the fifteen States of the South, that government will appear an alien government. . . . It will represent to their eye a vast region of States organized upon anti-slavery, flushed by triumph, cheered onward by the voices of the pulpit, tribune, and press; its mission to inaugurate freedom and put down the oligarchy; its constitution the glittering and sounding generalities of natural right which make up the Declaration of Independence. And then and thus is the beginning of the end.

Rufus Choate, in a letter to the Maine Whig Committee, August 9, 1856. (Choate was calling on the Whigs to help defeat the Republican Party, which, he believed, would bring the country into civil war.)

12 Only two things stand in the way of an amicable settlement of the whole difficulty: the Landing of the Pilgrims and Original Sin.

Gen. Howell Cobb, on the attempt to negotiate an end to the conflict, 1863.

79 Democracy is direct self-government, over all the people, for all the people, by all the people.

THEODORE PARKER, in a sermon delivered in Boston, Massachusetts, July 4, 1858.

80 One has the right to be wrong in a democracy.

CLAUDE PEPPER, in the *Congressional Record,* May 27, 1946.

81 Is it, or is it not a fact, that the air of a democracy agrees better with mere talent than with genius?

EDGAR ALLAN POE, *Marginalia,* 1844–1849.

82 A democratic form of government, a democratic way of life, presupposes free public education over a long period; it presupposes also an education for personal responsibility that too often is neglected.

ELEANOR ROOSEVELT, "Let Us Have Faith in Democracy," Department of Agriculture *Land Policy Review,* January, 1942.

83 Not only our future economic soundness but the very soundness of our democratic institutions depends on the determination of our government to give employment to idle men. The people of America are in agreement in defending their liberties at any cost, and the first line of that defense lies in the protection of economic security.

FRANKLIN D. ROOSEVELT, in a Fireside Chat, April 14, 1938.

84 Democracy can thrive only when it enlists the devotion of those whom Lincoln called the common people. Democracy can hold that devotion only when it adequately respects their dignity by so ordering society as to assure to the masses of men and women reasonable security and hope for themselves and for their children.

FRANKLIN D. ROOSEVELT, in his acceptance speech at the Democratic National Convention in Chicago, Illinois, July 19, 1940.

85 The first requisite of a good citizen in this Republic of ours is that he shall be able and willing to pull his weight.

THEODORE ROOSEVELT, in a speech in New York City, November 11, 1902.

86 Universal suffrage, to justify itself, must be based on universal service. It is only you and your kind who have the absolutely clear title to the management of the Republic.

THEODORE ROOSEVELT, in a speech to the soldiers at Camp Upton, November 18, 1917.

87 You are very much afraid of dictators, and you arrived at a state of society in which every ward boss was a dictator, and in which every financier was in his way a dictator, and every man who represented big business was a dictator and they had no responsibility.

GEORGE BERNARD SHAW, in an address before the Academy of Political Science, New York City, April 11, 1933.

88 I have spoken at . . . election meetings. I have heard all the cheers and heard the candidates talking, and . . . I have seen the profound feeling, and the older I get, the more I feel [campaigning] to be, as part of a government of the country, something entirely intolerable and disgraceful to human nature.

Ibid.

89 We have nothing to fear in this country from a dictatorship. It cannot live here. We are not organized to carry it on. We have no desire for it.

ALFRED E. SMITH, in a speech at Harvard University, June 22, 1933.

90 All the ills of democracy can be cured by more democracy.

ALFRED E. SMITH, in a speech in Albany, New York, June 27, 1933.

91 Democracy appears to me potentially a higher form of political organization than any kind of dictatorship. But if it turns out that in America, which could afford a decent living for everyone, the comfortable majority is willing to condone the misery and abuse of a minority for an indefinite period, the exploitation by the majority becomes as repugnant as exploitation by an oligarchy, and democracy loses half its supposed superiority.

BENJAMIN SPOCK, *Decent and Indecent,* 1968.

92 I hunted far enough to suspect that the Fathers of the Republic who wrote our Sacred Constitution of the United States not only did not, but did not want to, establish a democratic government.

LINCOLN STEFFENS, *The Autobiography of Lincoln Steffens,* 1931.

93 The central tenet of statesmanship in a democracy is that unless the people understand it and participate in it, no long-term program can endure.

ADLAI E. STEVENSON, in a speech at Newark, New Jersey, May 5, 1959.

94 There will never be a free and enlightened State until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly.

HENRY DAVID THOREAU, "Civil Disobedience," 1849.

95 Any man more right than his neighbors constitutes a majority of one.

Ibid.

96 The health of a democratic society may be measured by the quality of functions performed by private citizens.

ALEXIS DE TOCQUEVILLE, *Democracy in America,* 1835–1840.

97 I confess that in America I saw more than America; I sought there the image of democracy itself, with its inclinations, its character, its prejudices, and its passions, in order to learn what we have to fear or to hope from its progress.

Ibid.

98 Americans acquire the habit of always considering themselves as standing alone, and they are apt to imagine that their whole destiny is in their own hands. Thus not only does democracy make every man forget his ancestors, but it hides his descendants, and separates his contemporaries from him; it throws him back upon himself alone, and threatens in the end to confine him entirely within the solitude of his own heart.

Ibid.

99 The century on which we are entering can be and must be the century of the common man.

HENRY A. WALLACE, in an address, May 8, 1942.

100 Universal suffrage could not long exist in a community where there was great inequality of property. The holders of estates would be obliged in such case either in some way to restrain the right of suffrage, or else such right of suffrage would ere long divide the property.

DANIEL WEBSTER, in a speech in Boston, 1820.

101 The people's government made for the people, made by the people, and answerable to the people.

DANIEL WEBSTER, in a speech in the U.S. Senate, January 26, 1830.

102 Democracy is the recurrent suspicion that more than half of the people are right more than half of the time.

E.B. WHITE, *The Wild Flag,* 1946.

103 I speak the pass-word primeval, I give the sign of democracy,
By God! I will accept nothing which all cannot have their counterpart of on the same terms.

WALT WHITMAN, "Song of Myself," 1855.

104 Where the populace rise at once against the never-ending audacity of elected persons.

WALT WHITMAN, "Song of the Broad-Axe," 1856.

105 I say that democracy can never prove itself beyond cavil until it founds and luxuriantly grows its own forms of art, poems, schools, theology, displacing all that exists, or that has been produced anywhere in the past, under opposite influences.

WALT WHITMAN, *Democratic Vistas,* 1870.

106 Democracy most of all affiliates with the open air, is sunny and hardy and sane only with Nature—just as much as Art is. Something is required to temper both—to check them, restrain them from excess, morbidity.

ISMS,
ND
EARS,
OR
NY,

Rosten, Leo Calvin

LEO ROSTEN'S TREASURY *of* JEWISH QUOTATIONS

THE JEWISH PUBLICATION SOCIETY
OF AMERICA

McGRAW-HILL BOOK COMPANY

NEW YORK ST. LOUIS SAN FRANCISCO
SYDNEY DÜSSELDORF MEXICO PANAMA
LONDON TORONTO

CHEAP

What's cheap is expensive.

Cheap *borsht* (beet soup) is a blessing to the toothless.

To the poor, *borsht* (beet soup) tastes as good as caviar to the rich.

If you can't afford the expensive, be grateful for the cheap.

The cheapest man can be very generous—with the money of others.

See also: BUSINESS, JUDGMENT, VALUE

CHILDREN

Little children, little troubles; big children, big troubles.

Little children won't let you sleep; big children won't let you live.

The *nakhes* [pleasures] we get from children are far more precious than gold.

Children bring joy, children bring sorrows.

Little children don't let you chew, and with big ones you can't afford the new.

Each child brings his own blessing into the world.

You can tell a Jew by how he treats his children.

Whom God would punish, he sends bad children.

Children—and money—form a happy world.

One father can support ten children, but ten children seem unable to support one father.

Children are like grass: some blossom and some fade.

A boy, a blessing; a girl, a worry.

A child's tears move the heavens themselves.

If you're a child at twenty, you're a jackass at twenty-one.

If the world will ever be redeemed, it will be through the virtues of children.

Even a child is known by his deeds.

A mother's blow never disables a child.

A child's simple sense is a kind of wisdom.

For children, we tear the world apart.

The apple doesn't fall far from the tree.

Sometimes a dog is more loyal than a child.

A little child is a pig; a big child is a wolf.

Don't gossip about the children of others while yours are still growing up.

Your child may be a robber, yet you dance at his wedding.

Five fingers on one hand—yet no two are alike.

One [child] is not enough.

It is better not to have had children than to bury them.

Those who marry for money will have unworthy children.

Take care of the children of the poor, for they will be the ones who advance knowledge. TALMUD: *Nedarim,* 81a

A child is a staff for the hand—and a hoe for the grave.
TALMUD: *Yebamoth,* 65b

Every child tends to exaggerate its own importance.
TALMUD: *Sukkah,* 21a

No kids, no wethers; no wethers, no sheep . . . No children, no adults; no adults, no sages.
MIDRASH: *Genesis Rabbah,* 42 : 3

Don't fret over ma

We each have the

Children with

It is better tha

See also: ANCESTO

CHILDREN: ON

Of children and gl

A man without c
kindled, does

He who begets a f
And the father of

Let not the fear
you must do y

Not to beget child

CHILDREN: ON

He who does not
up to be a thi

Don't limit a chil
other time.

If you teach
to teach you

Don't fret over married children; they will take care of themselves.
NACHMAN OF BRATSLAV

We each have the kind of children we deserve.
NACHMAN OF BRATSLAV

Children without a childhood are tragic.
MENDELE MOCHER SEFARIM

It is better that children cry than that their fathers cry.

See also: ANCESTORS, DAUGHTERS, FAMILY, FATHERS, MOTHERS, SONS

CHILDREN: ON BEGETTING THEM

Of children and glasses, one never has too many. [Both are fragile.]

A man without children is like a piece of wood which, though kindled, does not light—or give off light.

He who begets a fool does it to his sorrow;
And the father of a dolt will have no joy of him.
Book of Proverbs

Let not the fear of bad offspring deter you from having children; you must do your duty and God will do what pleases Him.
TALMUD: *Berakoth*, 10a

Not to beget children is to impair the divine image.
MIDRASH: *Genesis Rabbah*, 34 : 14

CHILDREN: ON TEACHING THEM

He who does not bring up his son to some honest calling brings him up to be a thief.

Don't limit a child to your own learning, for he was born in another time. —Rabbinic saying

If you teach your children in their youth, they won't have to teach you in your old age. —Hasidic saying

We learn best what our heart prepares us to learn.
TALMUD: *'Abodah Zarah,* 19a

If you don't teach the ox to plow when he is young, it will be difficult to teach him when he is grown.
MIDRASH: *Midrash Proverbs,* 22

Teach a child good manners during babyhood.
NACHMAN OF BRATSLAV

CHILDREN: ON RAISING THEM

It is easier to have children than raise them.

Train a child in the way he should take,
And when he is old, he will not depart from it.
Book of Proverbs 22 : 6

It is important for a growing child to be given things he can break: Rabbah often bought imperfect earthenware for his little ones to smash, should they want to. TALMUD: *Yomah,* 78b

Never promise something to a child and not give it to him, because in that way he learns to lie. TALMUD: *Sukkah,* 46b

When the chicks of a hen are young, she gathers them to her; when they are grown, she drives them away.
MIDRASH: *Leviticus Rabbah,* 25 : 5

Love your children equally, even though the favored disappoint you and the neglected make you happy.
BERECHIAH BEN NATRONAI HA-NAKDAN, *Fox Fables*

☙ The man who disobeys his father will have disobedient sons.

Wherever children are learning, there dwells the Divine Presence.

At five, your son is your master; at ten, your slave; at fifteen, your double; and after that, he is your friend or foe—depending on how you raised him.

The man who spares the rod hates his son.
—adapted from *Book of Proverbs,* 13 : 24

Play no favorite
brothers cam

☙ If you don't
you.

See also: DISCIPLIN

CHILDREN: O

☙ If you must b

Don't threaten a c

The rod of corre
brings disgra

The branch sprun

A mother's curse r

Gold must be ha

☙ When a fathe

A strict master wi

CHILDREN: A

☙ It is better th

☙ About his chi

COMMUNITY

The man who avoids society is inclined to wickedness.

If fire strikes the wet, what chance have the dry?

Nine rabbis cannot make a *minyan,* but ten shoemakers can. [To "make a minyan" means to constitute a quorum of ten for prayers or other religious services.]

When the sheep are sheared, the lambs tremble.

Let us be like the lines that lead to the center of a circle—uniting there, and not like parallel lines, which never join.

—Hasidic saying

A community is too heavy for any man to carry alone.

The wolf will grab the sheep that strays from the flock.

MOSES IBN EZRA, *Shirat Yisrael*

See also: **GOVERNMENT, LAW, POLITICS, PUBLIC, PUBLIC WELFARE**

COMPANIONS

If you lie with dogs, you rise with fleas.

With men, as with apples, one rotten spoils the others.

We need comrades—both for joy and for sorrow.

Give me comradeship, or give me death.

TALMUD: *Ta'anith,* 23a

How can a jar and a kettle associate happily when, whichever is struck, the same one is always smashed?

BEN SIRACH, *Ecclesiasticus,* 13 : 2

When one of my friends died, one of my limbs perished.

IBN GABIROL

A companion wh
who hands y

See also: **DEVIL, FR**

COMPASSION

Note. Rakhmones
passion," is
Jewish thou
learning, ed
heightened
mones.

God is
(*Adonai El*
prophets are
considered a

Rakhmo
unforgettabl
by justice a
endure requ

Women'
know that t
and that th
others the s
womb.

One heart is mirr

Some men c

When a man ha
him.

The man who b
is answered

When the E
gels in hea

We must not appoint a leader over the community without first consulting the people. TALMUD: *Berakoth*, 55a

Happy is the time where the great listen to the small, for in such a generation the small will listen to the great.
TALMUD: *Rosh Hashanah*, 25b

The Torah can be interpreted in forty-nine different ways; and God instructed Moses, "Decide according to the majority."
TALMUD J.: *Sanhedrin*, 4 : 2

See also: **EQUALITY, GOVERNMENT, LAW, MASSES, POLITICS**

DEMONS

A demon is at home with demons.

The world is full of demons; at least drive them out of yourself.

Obsessions are worse than diseases.

False dreams are the works of demons.

See also: **DEVIL, DISEASE, EVIL, HELL, SATAN, SIN, VIRTUE**

DEPENDENCY

The fruit should pray for the welfare of the leaves.

If the hunter can't shoot, his hound goes hungry, too.

See also: **CAUSE AND EFFECT, CIRCUMSTANCES, INDEPENDENCE**

DESIRE

No man leaves this world with even half of his desires satisfied.

Desire confuses the senses.

Desire can blind the

Desires are the net

The greatest misers
desires.

The man who is no
will be less ca
his eyes see, hi
never be satisfi

See also: **ENVY, GREE**

DESPAIR

A drowning ma

You can't drive awa
way is to ligh
itself. Our cand

See also: **HOPE, PESS**

DESTINY

The man who
water.

God is our father, d

What can't be avoid

Weep for the man
him who know

See also: **ASTROLOGY**

ce, but never carried
na on Mishpatim

f a defendant, he is
he may become re-

fre Kedoshim, 19

nen even as to God.
HNAH: *Shekalim*

blame, even if the
Zohar

has only one day to
1 to study; and that
of Torah depends.
HOFETZ CHAIM"

W, OBLIGATION, RE-

ered.

ngue is heard by

us Rabbah, 32

If the ear is stuffed, what use is the [warning] bell?
IBN GABIROL, *Choice of Pearls*

Ears are the gates to the mind.
MOSES IBN EZRA, *Shirat Yisrael*

The ear is more useful than the eye for knowledge. GERONDI

See also: FACE, LEARNING, SLANDER

EATING AND DRINKING

(*See:* FOOD)

EDEN

See HEAVENS, PARADISE

EDUCATION

"In an unlettered world, when even kings could not sign their names, they had already developed a system of universal education, so that an illiterate Jew was, even in the Dark Ages, a contradiction in terms."*

CECIL ROTH

Note. It is remarkable how powerful and pervasive the role of education became among Jews, wherever they lived. Jews felt that knowledge about God's Torah must be perpetuated—and depended on the amount of learning transmitted to the young; hence every Jewish community provided an education—no matter how poor the community or how lowly the young scholar. Rabbinical authority even forbade a Jew to reside in any village that had no teacher of Hebrew for the young.

Jewish boys began studying as early as the age of three. They would study six to ten hours a day, six days a week. Many received their Hebrew education in a room (*cheder*) in the home of a *melamed* (teacher); in the larger (*Talmud*

* In *Essays in Jewish Booklore*, KTAV, New York, 1971, p. 179.

Torah) schools, there were several rooms and more than one teacher. These schools customarily were supported by the community and charged no tuition. A student of Abelard wrote:

> Christians educate their sons . . . for gain. . . . A Jew, however poor, had he ten sons would put them all to letters, not for gain . . . but to the understanding of God's laws; and not only his sons, but his daughters.*

Centuries before "adult education" courses were instituted, such education was common in Jewish communities as an obligation of religion. Each morning before going to work, and each evening after work, Jews gathered—in the synagogue, or outside its entrance, or in the House of Study attached—for communal study and colloquia on the Torah, Talmud, the work of great sages and scholars, the on-going, never-interrupted interpretations of the Law.

The Jews' extreme emphasis on education was expressed not only in the most intense effort to educate one's sons, but in the longing for a son-in-law who would be a scholar. This was considered a great honor. It was quite common for a family, as part of a girl's dowry, to pledge the support of the young couple for a number of years. The son-in-law often would move into his in-laws' home, there to receive free room and board, and devote himself solely to Talmudic studies.

In Eastern Europe, many women supported their husbands for a lifetime so that the men need never do anything but study Talmud, frequent the Bet Midrash ("house of study") and the synagogue, and thus add to Israel's glory and the Jews' hopes of salvation from the miseries of life on earth. —L.R.

In time, even a bear can be taught to dance.

If the student is good, so is the teacher.

To educate fools is folly.

—adapted from *Book of Proverbs*, 16 : 11

A village without a school should be abolished.

TALMUD: *Shabbath*, 119a

* *Great Jewish Personalities in Ancient and Medieval Times*, edited by Simon Novick, B'nai Brith Publishers, New York, p. 240.

s and more than one
e supported by the
student of Abelard

in. . . . A Jew, how-
all to letters, not for
laws; and not only

es were instituted,
nities as an obliga-
to work, and each
agogue, or outside
ed—for communal
he work of great
ted interpretations

was expressed not
sons, but in the
This was consid-
family, as part of
ng couple for a
ove into his in-
ard, and devote

their husbands
thing but study
tudy") and the
Jews' hopes of
—L.R.

bs, 16 : 11

bath, 119a

edited by Simon

The very world rests on the breath of children in the schoolhouse.
TALMUD: *Shabbath*, 119b

Educating a fool is putting him in chains.
—adapted from BEN SIRACH, *Ecclesiasticus*, 21 : 19

The education of children must never be interrupted, even to rebuild the Temple.
TALMUD: *Shabbath*, 119b

Six things are not fit for an educated man: to walk in the street perfumed, to walk alone at night, to wear worn shoes, to dally with a woman too long in the street, to sit at table with illiterate men, to arrive late at the synagogue.
TALMUD: *Berakoth*, 43b

If you don't teach the ox to plow when he's young, it will be difficult to teach him when he is grown.
MIDRASH: *Midrash Mishle*, 22

Don't poke fun at an uneducated man: you may mock your own ancestors.
BEN SIRACH, *Ecclesiasticus*, 8 : 4

See also: **LEARNING, SCHOLARS, SCHOLARSHIP, STUDY, TEACHERS**

EFFORT

When you must, you can.

Peeling an egg does not put it into your mouth.

Roasted doves don't fly into your mouth unaided.

If you sweep the whole house, you will find everything.

See also: **DETERMINATION, LAZINESS**

EGOTISM

He thinks he can hear a flea cough and a roach sneeze.

There is no one more lonely than those who love only themselves.

Man must not rely on pure reason; he must mix faith with it.
NACHMAN OF BRATSLAV

Better a superstitious believer than a rational unbeliever.
NACHMAN OF BRATSLAV

Faith is not only in the heart; it should be put into words.
NACHMAN OF BRATSLAV

See also: **FASTING, GOD, HERETICS, HOLINESS, MIRACLES, PRAYER, REASON, RELIGION, TRUTH**

FALSEHOOD

God created everything except falsehood.

Half-truths are falsehoods.

Young liars turn into old thieves.

If you deal in falsehoods, perfect your memory.

Flattery grows into falsehood.

See also: **DECEIT, FRAUD, HONESTY, LIARS/LIES, TRUTH**

FAME

See: **GLORY, GREAT MEN, HONOR, REPUTATION**

FAMILY

Note. Pride of lineage is strong among Jews, but *yikhes* refers to more than pedigree, for *yikhes* must be earned as well as inherited. The crucial ingredients of *yikhes* are: learning, virtue, philanthropy, service to the community. One who does not live up to his family's past record swiftly "loses" his *yikhes*. The highest *yikhes* attaches to the man of learning.

t faith with it.
MAN OF BRATSLAV

al unbeliever.
MAN OF BRATSLAV

ut into words.
MAN OF BRATSLAV

RACLES, PRAYER, REA-

TH

ut *yikhes* refers to
earned as well as
are: learning, vir-
y. One who does
swiftly "loses" his
nan of learning.

Wealth or success never confer such *yikhes* on a family or its descendants as comes from the respect accorded knowledge. "All Jews are *mishpokhe*" means that Jews are one family: a common heritage, common obligations, common values. The state of Israel accepts, without exception, Jewish immigrants of the widest, sharpest cultural difference.

—L.R.

Blood never turns into water.

There are no praises and no blessings for those who are ashamed of their families.

A successful man's family always provides him with at least one *nukhshleper* [sycophant].

Measure your *mishpokhe* [relatives] not in length but in width.

A little hurt from one of your kin is worse than a big hurt from a stranger.

Before you marry a girl, study her brothers.

A nobleman worries about his horses and dogs, a Jew worries about his wife and children.

There are three partners in any man: God, his father, and his mother.

Look for the good, not the evil, in the conduct of members of the family.

Better a morsel of dry bread, with peace, than a house full of feasting, with strife. *Book of Proverbs,* 17 : 1

An advantage over a kinsman is the worst kind of disadvantage.
APOCRYPHA II, *Maccabees,* 5 : 6

See also: ANCESTORS, BASTARDS, BROTHERS, CHILDREN, DAUGHTERS, DAUGHTERS-IN-LAW, FATHERS, MOTHERS, MOTHERS-IN-LAW, PARENTS, SONS, WIVES

FRAUD

Fraud with words is worse than with money.

You may defraud others, from a distance; but close up, you defraud yourself.

It's not hard to cheat successfully—once.

Bread won by fraud tastes sweet to a man;
But afterwards his mouth will be filled with gravel.
Book of Proverbs, 20 : 17

See also: CONSCIENCE, DECEIT, FALSEHOOD, LAW, LIARS/LIES, SIN

FREEDOM

Thought is a universe of freedom.

A slave is a free man if he is content with his lot; a free man is a slave if he seeks more than that.

To be too proud is to be in a prison.

The only free man is the one who studies Torah.
Sayings of the Fathers, 6 : 2

Freedom is the world of joy. NACHMAN OF BRATSLAV

To be immobile is to be in chains.
MOSES IBN EZRA, *Shirat Yisrael*

See also: DEMOCRACY, EQUALITY, GOVERNMENT, LAW, MASSES, PRISON, POLITICS, POWER

FRIENDS/FRIENDSHIP

If you can't help a friend with money, at least give a *krekhts* [sigh].

The man who seeks a faultless friend will remain friendless.

One enemy is too many; and a hundred friends are not enough.

It's not good to be alone—even in Paradise.

One's best friend is in the mirror.

Descend a step in taking a wife; ascend a step in choosing a friend.

A big blow from a stranger hurts less than a small blow from a friend.

The man who has no money to lend friends makes no enemies.

Better one old friend than two new ones.

A friend you get for nothing, an enemy you have to pay for.

Men become like those they associate with.

Old friends, like old wine, don't lose their flavor.

Better one friend with a dish of food than a hundred with a gripe.

We all remain better friends—at a slight distance.

With a glass of wine, you can find many friends.

It's good to eat with a friend, but not from one plate.

Your friend has a friend—so tell him no secrets.

Friendship is stronger than kinship.

If your friend is honey, don't lick him up altogether.

Many crowd the gate of abundance but even friends pass the door of misery.

One is none. [It is better to have others than be alone.]

Man can eat alone, but not work alone.

You can't patch up a torn friendship.

Sometimes a good friend is better than a brother.

ꕥ The man who thinks he can live without others is mistaken; the one who thinks others can't live without him is even more deluded. Hasidic saying

If two logs are dry and one is wet, the kindling of the two will kindle the wet one, too.

TALMUD: *Sanhedrin*, 93b

ꕥ My friend is he who will tell me my faults, in private.
IBN GABIROL, *Choice of Pearls*

A man without friends is like a left hand without a right.
IBN GABIROL, *Choice of Pearls*

Do not give your love to a friend all at once.
IBN GABIROL, *Choice of Pearls*

The meek becomes known in anger, the hero in war, and a friend in time of need. IBN GABIROL, *Choice of Pearls*

There are three types of friends: those like food, without which you can't live; those like medicine, which you need occasionally; and those like an illness, which you never want.
IBN GABIROL

Were I to break off with friends who sin, I would be friendless.
—adapted from IBN GABIROL

A good friend is a tower of strength; to find one is to find a treasure.
BEN SIRACH: *Ecclesiasticus*, 6 : 14

ꕥ Question a friend: perhaps he did not say what you think, or if he did, so that he will not say it again.
BEN SIRACH: *Ecclesiasticus*, 19 : 14

Do not condemn your friend: you do not know what you would have done in his place.
HILLEL, in *Sayings of the Fathers*, 2 : 5

It is better to have a friend in the market place than gold in the coffer. LEONE DA MODENA

Your best friend is the one who is a friend without expecting anything. LEONE DA MODENA

A man has three friends: his sons, his wealth, and his good deeds. *Pirke de Rabbi Eliezer*, 34

Friendship: one heart in two bodies.
IBN ZABARA, *Book of Delight*, ch. 7

A real friend feels no need to excuse himself for some failing.
THE LUBLINER RABBI

To pull a friend out of the mire, don't hesitate to get dirty.
BAAL SHEM TOV

See also: DECEIT, ENEMY, FALSE FRIENDS, FAMILY, HATE, NEIGHBORS, WEALTH

FRIENDS: FALSE FRIENDS

The good fellow to everyone is a good friend to no one.

Some friends remain friends only up to the pocket.

The man who takes offense for no reason gets friendly for no reason.

When you have a pretty wife, you are a bad friend.

A false friend is worse than a dog.

The man who puts a friend to public shame is as guilty as a murderer.

False friends are like migratory birds; they fly away in cold weather. Hasidic saying

People treat each other in a friendly fashion—when times are good.
MIDRASH: *Genesis Rabbah*, 9 : 5

Stay away from your enemies, but guard yourself against friends.
BEN SIRACH: *Ecclesiasticus*, 6 : 13

See also: DECEIT, ENEMY, FAMILY

not an aspect of the early life and dreams of ancient Israel. Urban life was a challenge of no small proportions in the religious tradition of Israel, until then a semi-nomadic and agricultural people.

David captured Jebus/Jerusalem in the 11th century before the Christian Era and made the city the center of a united Israel. He moved the holy Ark of the Covenant to his new capital—which became the head of an empire that, at its apogee, stretched from the Red Sea to the Euphrates.

In the Diaspora, Jews all over the world looked towards, and dreamed of, Jerusalem as the spiritual heart of Judaism and the symbolic capital of Jewry.

L.R.

"The Assyrians burnt it and deported its population; the Romans slew a million of its inhabitants, razed it to the ground, passed the ploughshare over it, and strewed its furrows with salt; Hadrian banished its very name from the lips of men, changed it to 'Aelia Capitolina,' and prohibited any Jew from entering its precincts on pain of death. Persians and Arabs, Barbarians and Crusaders and Turks, took it and retook it, ravaged it and burnt it; and yet, marvellous to relate, it ever rises from its ashes to renewed life and glory."

—J. H. HERTZ, at the Thanksgiving service for the capture of Jerusalem by British forces, 1917.

To dwell in the Holy Land tends to prevent sin.

TALMUD: *Kethuboth*, 111a

Jerusalem was destroyed because its children did not attend school.

TALMUD: *Shabbath*, 119b

See: ISRAEL

JEWS

Note. What is a Jew? Morris N. Kertzer's lucid answer, in a book bearing that question as its title,° takes up 207 pages. One can list a bibliography of staggering length on the topic. A

° *What Is A Jew?*, World Publishing Co., New York, 1953.

refreshing lucidity distinguishes the following passage from Dr. Morris Adler:

> Jews do not constitute a church but a people. One of the reasons the modern Jew finds it difficult to define his identity is that the English language offers no term to suggest the complex of ethnic, national, cultural and religious elements that constitute the collective life of the Jew. The irreligious Jew is not read out of the community. Affiliation . . . is not a matter of creed. The religion of the Jew embraces areas that modern man would call secular. There is no instance, in the Western world, of an ethnic group whose religion emerged out of its own history . . . the word church does not fit the Jewish situation.*

I sometimes remember Mark Twain's words:

> The Jew made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream stuff and passed away. The Greek and the Roman followed, and made a vast noise, and they are gone. Other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew . . . is now what he always was—exhibiting no decadence, no infirmities of age . . . no slowing of his energies, no dulling of his alert and aggressive mind.**

Allow me one final, arresting quotation, from Heine:

> I see now that the Greeks were only handsome youths, whilst the Jews were always men—powerful, indomitable men—who have fought and suffered on every battlefield of human thought.***

—L.R.

- When a Jewish farmer eats a chicken, one of them is sick.
- The Jew who can't be a cobbler dreams of becoming a professor.
- Jews are just like everyone else—only more so.

* *The World of the Talmud*, B'nai Brith Hillel Foundations, 1958, p. 124.
** "Concerning the Jews," *Harper's Monthly*, September 1899.
*** In *A Book of Jewish Thoughts*, ed. J. H. Hertz, Oxford, London, 1920, p. 66.

lowing passage from

people. One of the
o define his identity
erm to suggest the
religious elements
ew. The irreligious
Affiliation . . . is not
ew embraces areas
e is no instance, in
se religion emerged
h does not fit the

world, in all the
behind him. The
n rose, filled the
d to dream stuff
an followed, and
her peoples have
ne, but it burned
nished. The Jew
no decadence, no
es, no dulling of

Heine:

ne youths, whilst
omitable men—
efield of human

—L.R.

em is sick.

becoming a pro-

1958, p. 124.
9.
ford, London, 1920,

Better a Jew without a beard than a beard without a Jew.

Good joke!

If a Jew breaks a leg, he thanks God he did not break both legs; if he breaks both legs, he thanks God he did not break his neck.

The joy of Jews is never free of anxiety.

A Jew is always short one day. ["If I only had one more day."]

When a Jew is hungry, he sings; when a peasant is hungry, he beats his wife.

The nobleman thinks of his horse and dog; the Jew thinks of his wife and child.

"Thou hast chosen us from among all the nations"—but why did You have to pick on the Jews?

When trouble comes, Jews feel it first; when fortune smiles, Jews feel it last.

Every Jew has his own brand of madness.

A Jew on a desert island will build two synagogues—so that he will have one he does not want to go to.

Gentiles aren't used to Jewish troubles.

A nation that persecutes Jews cannot last long.

Tie my four limbs, but throw me among my own.

Jewish wealth is like a March snow.

Misfortune seldom misses a Jew.

A Jew answers a question with a question.

If a Jew be right, he is beaten all the more.

One is not doomed among Jews.

Whoever renounces idol worship may be called a Jew.

TALMUD: *Megillah*, 13a

Poverty is the ornament of the Jews. TALMUD: *Hagigah*, 9b

A Jew is prohibited from deceiving even a worshipper of idols.
TALMUD: *Baba Kamma*, 113b

"They are my servants" [Lev., 25 : 55]—not servants' servants.
TALMUD: *Baba Mezi'a*, 10a

What is permitted one Jew is permitted another.
TALMUD: *Bezah*, 25a

If a group of Jews on a long journey are overtaken by barbarians who say, "Give us one of your number, or we shall kill you all," let all be slain: for no Israelite may deliberately be delivered to barbarians. TALMUD: *Sanhedrin*, 84a

We (Jews) must not appoint a leader in any community without first consulting the people.
TALMUD: *Berakoth*, 55a

There are three impudent creatures: among beasts, the dog; among birds, the cock; among people, Israel. But Rabbi Ammi added: "Do not consider this as blame; it is praise, for to be a Jew means to be ready to be martyred."
MIDRASH: *Exodus Rabbah*, 42 : 9

Is a Jew an alien anywhere? Wherever he goes, his God is with him. MIDRASH: *Deuteronomy Rabbah*, 2 : 16

If all the seas were ink, and all the reeds pens, and all the people scribes, it would not be enough to record all the misfortunes of the Jews in a single year.
MIDRASH: *Megillath Ta'anith*

Ye shall be a peculiar treasure unto me among all peoples.
Book of Exodus, 19 : 5

God found the Jews as one finds grapes in the desert.
Book of Hosea, 9 : 10

A true Jew is distinguished by three characteristics: sympathy, modesty, benevolence. *Sayings of the Fathers*, 5 : 22

No Jew, however learned and pious, may consider himself one whit better than a fellow Jew, however ignorant or irreligious.
Simcha Bunim

The best weapons of a Jew are his prayers.
NACHMAN OF BRATSLAV

The real "Jewish Question" is this: From what can a Jew earn a living? SHOLEM ALEICHEM

Though Pesach [Passover] comes but once a year, Jews ask questions all year long. [The Passover feast features "the four questions," usually asked by the youngest son.]
SHOLEM ALEICHEM

We are God's stake in human history. A. J. HESCHEL

It is no challenge to die like a Jew; the true challenge is to live like a Jew. THE CHOFETZ CHAIM

See also: ISRAEL, PERSECUTION, REFUGEES, SABBATH, SYNAGOGUE

JOY

Joy finds its completion in success.
IMMANUEL OF ROME, *Mahberot*

A man's joy is greatest when his family is with him.
EPHRAIM LUNTSHITZ, *Keli Yakar*

Joy and sadness are as close as day and night.
HAYYIM OF VOLOZHIN

See also: CONTENTMENT, FAMILY, HAPPINESS, PIETY, PLEASURES

JUDAISM

Note. It has been said that whereas the core of Christianity is the figure of Jesus, the core of Judaism is the Law—as set forth in the Torah, the Oral Tradition, the Talmud. It was a Chris-

tian scholar who made this interesting distinction: Christianity is a religion built around an ideal person; Judaism is a religion of ideals.

Not even Moses is considered divine by Jews; nor is he worshipped; nor is he sanctified. There is one passage in the Talmud, indeed, in which the learned agree that the patriarch Ezra was entirely virtuous—virtuous enough to receive the holy tablets on Mount Sinai from the Lord, but that Moses happened to precede him. In the Book of Nehemiah (8 : 8) we are told that at a great convocation of the Jews, after their return from slavery in Babylonia (in the middle of the fifth century before the Christian Era), Ezra read the Torah before the Jews and "they read in the book, in the law of God, distinctly; and they gave the sense and caused them to understand the reading." What Ezra had decided to do was translate the laws of God into ordinances (Ezra, 7 : 10), so that the Holy Torah would be *applied,* given the authority of Law—which was continually to be increased by close study and interpretation. The word "*Midrash,*" which means "interpretations," comes from the root of the word Ezra himself employed as "to seek": *lidrosh,* which can also be translated as "to interpret."

So began the long tradition and practice of teachers, scholars, rabbis, sages, interpreting and teaching the Law. (See GUIDENOTES for Talmud, Mishnah, Midrash.)

—L.R.

See: JEWS, RELIGION, TORAH

JUDGES

Note. Every Jewish community in Europe usually had its own civil court (*Beth Din*), presided over by a chief rabbi or a *dayan.* (In rabbinic literature, *dayan* means either "sage" or "rabbinical judge"; every *dayan* was a rabbi, but only a rare rabbi was a *dayan.*) These Jewish courts dealt with religious and local (Jewish community) problems, and with those disputes (marriage, divorce, legacies, debts) in which the disputants sought advice or arbitration. These courts had no legal

One should feed his animals before sitting down to table.
TALMUD: *Gittin*, 62a

The highest form of wisdom is kindness.
TALMUD: *Berakoth*, 17a

Where there is no truth, there is no kindness.
NACHMAN OF BRATSLAV

See also: **ALTRUISM, CHARITY, COMPASSION, CONSIDERATION, GOOD DEEDS, PIETY, VIRTUE**

KNOWLEDGE

With knowledge, one is nowhere lost.

Knowledge is the best merchandise.

Some men study so much they don't have time to know.

To know a trade is to own a kingdom.

Every new answer raises a new question.

A man is greater than the knowledge he acquired.

The head of a fool is like a broken dish: it will not hold knowledge.

Those who know much age fast.

It is better to know nothing than to learn nothing.

A light for one is a light for a hundred.
TALMUD: *Shabbath*, 122a

If thou hast acquired knowledge, what canst thou lack? If thou lackest knowledge, what hast thou acquired?
MIDRASH: *Leviticus Rabbah*, 1

Man enters the world with a whimper and exits with a cry: for he enters the world without knowledge, and leaves it without knowledge.
MIDRASH: *Ecclesiastes Rabbah*, 5

table.
): *Gittin*, 62a

Berakoth, 17a

OF BRATSLAV

IDERATION, GOOD

know.

old knowledge.

Sabbath, 122a

thou lack? If

Rabbah, 1

with a cry: for
ves it without
abbah, 5

When wine comes in, knowledge goes out.
MIDRASH: *Tanhuma Yashan on Leviticus*, 7

Knowledge is a hoard from which nothing can be lost.
IBN GABIROL

He who increases knowledge, increases sorrow.
Ecclesiastes, 1 : 18

When one's deeds are greater than one's knowledge, knowledge is effective; but when one's knowledge is greater than one's deeds, the knowledge is futile.
Sayings of the Fathers, 3 : 14

Knowledge should have no other purpose than to know what is true
—adapted from MAIMONIDES

Through intelligence, man achieves . . . knowledge and comes to . . . bear a resemblance to the character of the angels.
IBN GABIROL

Knowledge: A little light expels much darkness.
BAHYA IBN PAQUDA, *Duties of the Heart*

The man of knowledge who has no fear of sin is like a carpenter without tools.
Abot de Rabbi Nathan

Knowledge that is paid for will be longer remembered.
NACHMAN OF BRATSLAV

See also: **EDUCATION, FOOLS, GOOD DEEDS, INTELLIGENCE, LEARNING, STUDY, TORAH, WISDOM**

KOSHER

See: **FOOD AND DRINK**

it he can think

ve, they do not

his own.

im.

over the loss of
, and his years
ical saying

tipping, his tip-
Erubin, 65b

ller.
ih Zarah, 4a

vening!" and in
norning!"
omy, 28 : 67

, and self-praise
Zohar

ange.
lexed, 1 : 31

ccustomed from
rary views: and
m finding truth,

lexed, 1 : 31

en I am full of
irat Yisrael

Man regrets the past, is anxious about the present, and is concerned for the future. Ha-Penini, *Behinat Olam*, 13

MAN AND HIS FELLOW MEN

If men knew what one thought of the other, they would kill each other.

We anger God by our sins and people by our virtues.

Artists seldom like each other.

For God, have fear; with men, be on guard.

The man who believes he can live without others is mistaken; and the man who thinks others can't live without him is more mistaken. Hasidic saying

Dear God, bless me so that I don't need people.
—adapted from the grace after meals

Three kinds of mortals need to be protected from others: a patient, a groom, and a bride. TALMUD: *Berakoth*, 54b

Condemn no man and consider nothing impossible, for there is no man who does not have his hour.
Sayings of the Fathers, 4 : 6

Don't rely on the broken reed of human support.
ASHER BEN JEHIEL

MAN: HUMAN TYPES

He is the kind of man who first prepares the bandage, then inflicts the wound. TALMUD: *Megillah*, 13a

Four kinds of men are intolerable: an arrogant poor man, a deceitful rich man, a lecherous old man, and the head of a synagogue who lords it over his congregation.
TALMUD: *Pesahim*, 113b

he gates of re-

abbah, 2 : 7

ad of all others.
Zohar

ssed that reach
L OF ROME

ulhan Aruk

n anyone else's,

ch, Genesis

your heart to
RABBI CHIA

s not pray.
Consolation

eficiencies, and
est what is for
emind Thee of
great is my de-
is not haughty,
BN PAQUDA

eel no sense of
of base metal,
TSER RABBI

comes polluted
TSER RABBI

day, our pray-
SHEM TOV

te.
VER RABBI

There is a very high rung only one man in a generation can reach: that of having learned all wisdom, then praying like a child.
MENDEL OF RYMANOV

Prayers truly from the heart open all the doors in Heaven.
NACHMAN OF BRATSLAV

The shophar [the ram's horn sounded on the High Holy Days] is a prayer without words.
SAUL LIEBERMAN

PRAYER: IRONIC COMMENTS ON

If prayer did any good, they'd be hiring men to pray.

No one gets slapped for saying "Amen!"

And now, dear God, farewell: I am going to America.

Praying can do no harm. TALMUD J.: *Berakoth*, 1 : 1

See also: AGNOSTICS, FAITH, GOD, HEAVEN, HEREAFTER, PIETY, PRIDE, REPENTANCE, STUDY, WORSHIP

PREJUDICE

No physician can cure the blind in mind.

Prejudice joins hate to fear.

Prejudice is a sickness in the brain.

Prejudice is reason's enemy.

Passion and prejudice are allies.

See also: HATE, JUDGMENT, OPINION, PASSION, REASON

PRIDE

Pride is a mask for faults.

ES MENDELSSOHN

AGID, *Ben Mishle*

end it blossoms like
AGID, *Ben Mishle*

capacity to tell good

n [*Maimonides'*]
o *the Perplexed.*

, *Yaaroth Dvash*

AN OF BRATSLAV

AN OF BRATSLAV

to tell a lie; for the
.
ORETSER RABBI

mitated truth is no
OTZKER RABBI

K, VIRTUE

U

UGLINESS

There is no one so ugly as the man who is satisfied with himself.
Hasidic saying

See also: ARROGANCE, BEAUTY, CONCEIT, SELF-ESTEEM, VANITY

UNDERSTANDING

The heart sees better than the eye.

The man who has understanding has everything.

The wise man hears one word—but understands two.

The less a man understands, the happier he is.

You can look into someone else's eyes, but not into someone else's heart.

Many see, but few understand.

Carry your own lantern and you need not fear the dark.

The Talmud tells us that a fine home, fine clothes, and a good wife will broaden a man's understanding: I need all the understanding I can, to serve God as He deserves. Hasidic saying

Wisdom is with aged men, and understanding in length of days.
Book of Job, 12 : 12

How much better is wisdom than gold, and understanding than silver. —adapted from *Book of Proverbs*, 22 : 1

The discourse of a fool is like a burden on a journey; but pleasure comes from the lips of a man of understanding.

BEN SIRACH, *Ecclesiasticus*, 21 : 16

Whoring and wine remove understanding. SAADIA GAON

The more a man understands, the more is expected of him.

"THE CHOFETZ CHAIM"

☙ The longer a blind man lives, the more he sees.

SHOLEM ALEICHEM

See also: **COMPASSION, HEART, INSIGHT, INTELLIGENCE, KINDNESS, KNOWLEDGE, PROOF, REASON**

UNHAPPINESS

See: **EMOTIONS, FATE, FORTUNE, HEALTH, LUCK, MISFORTUNE, SORROW, SUFFERING**

UNIVERSE

The universe is always unfinished . . . It calls for our continuous labor and unceasing renewal—for we are partners of the Creator.

SIMCHA BUNIM

See also: **ETERNITY, GOD, HEAVEN, HEREAFTER, NATURE, WORLD**

USURY

Note. Deuteronomy (23 : 20) forbids lending money at interest, "between brother and brother," but rabbinical modifications in the Talmud, which laid down some remarkably sophisticated guides to economic activity, forbade Jews from taking "excessive" interest; rabbis were responsible for advising what was fair to both lender and borrower. Maimonides said that lending money at interest was necessary and beneficial: an economy grows for the benefit of all.

To work for another man is often like taking honey from a bee: accompanied by a sting. THE ROPSHITZER RABBI

See also: LAZINESS, POVERTY, SKILLS, THRIFT, TRADE

WORLD

The world is beautiful, shining bright, and easy—but for whom?

This world is a dream—but please don't wake me up.

O, Lord of the Universe—please take a real look at Your world!

God has said: "Do not corrupt My world; for if you do, who will set it right after you?"

We can have both heaven and hell in this world.

The world is God's looking-glass.

This world can be changed neither by cursing nor by laughing.

If all men pulled in one direction, the world would keel over.

The world is a collection of cogs: each depends on the other.

The entire world is not crazy.

Without money, this world is not fit to live in.

God created a world that is full of many little worlds.

So it goes in this world: one man has the purse, the other the money.

The world itself rests upon the breath of the children in our schools. TALMUD: *Shabbath,* 119b

The world is in the hands of fools. TALMUD: *Sanhedrin,* 46b

Hurry and eat, hurry and drink, for this world is like a wedding feast from which we must soon depart.

TALMUD: *Erubin,* 54a

The world is like a ladder: one man goes up while another goes down. MIDRASH: *Tanhuma, Numbers,* 49

God created many worlds and destroyed many worlds before he created this one of heaven and earth.
MIDRASH: *Genesis Rabbah*

Rabban Simeon ben Gamaliel had said: "The world rests on three things: On justice, on truth, on peace." Said Rabbi Mona: "But these three are one and the same: for if there is justice, there is truth, and if there is truth, there is peace."
Perek ha-Shalom

This world was created for those who are ashamed to do evil.
Introduction to *Tikune Zohar*

This world is like a house: the sky is a ceiling, the earth a carpet, the stars lamps . . . and man is its master.
BAHYA IBN PAQUDA, *Duties of the Heart*

This world is like a fair: people gather for a while, then part.
BAHYA IBN PAQUDA, *Duties of the Heart*

A faultless man is possible only in a faultless world.
HASDAI, *Ben ha-Melekh ve-ha-Nazir*

The world is a tree, and man is its fruit. IBN GABIROL

Just as a house testifies to a builder, a dress to a weaver, a door to a carpenter, so the world proclaims its creator, God.
RABBI AKIBA, *Midrash Temura,* chapter 3

The man who despises this world is a hero: only a weakling honors it. MOSES IBN EZRA, *Shirat Yisrael*

Just as your hand, held before the eye, can hide the tallest mountain, so this small earthly life keeps us from seeing the vast radiance that fills the core of the universe.
NACHMAN OF BRATSLAV

The world is a tempestuous sea, immense in its depth and its breadth, and time is a frail bridge built over it—its beginning

fastened with those cords of chaos that preceded existence, but the end is eternal bliss, lighted by God's countenance.

JEDAIA BEN BEDERSI

The world is new to us every morning—that is God's gift, and a man should believe he is reborn each day.

BAAL SHEM TOV

See also: **GOD, HEAVEN, HEREAFTER, NATURE**

WORLD-TO-COME

Note. The idea of the immortality of the soul served to reconcile man to the sufferings and injustices of this world, which Job, Jeremiah, Ecclesiastes, so eloquently protested. And the Hebrew masses, from the time of the Maccabees, nourished their hopes and salved their sorrows by the retention of faith in a world to come—in which the good will at last be rewarded.

The pious Jew spent an enormous amount of his time in prayer and study (of Torah and Talmud) in order to earn "a portion of bliss" in the eternal hereafter.

—L.R.

This world was created for the wicked; the world-to-come for the righteous. —adapted from RAB in TALMUD, *Berakoth*, 61b

See: **HEREAFTER, IMMORTALITY, RESURRECTION**

WORRY

It is better to have ten worries than one.

The greatest of worries can't pay the smallest of debts.

A horse has a huge head, so let him worry.

Worms eat you when you're dead; worries eat you up alive.

The good Lord gave me a brain that works so fast that in one moment I can worry as much as it would take others a whole year to achieve.

EMIGRATION OF ETHIOPIAN JEWS: U.S. POLICY AND INITIATIVES

- The US has been concerned about the plight of the Jews in Ethiopia for many years, and the President has been closely associated with efforts to win their free emigration. In 1985, as Vice President, he was instrumental in bringing about Operation Joshua, the second of two airlifts of Ethiopian Jews out of refugee camps in Sudan. (The first, Operation Moses, was organized by the Israelis and had to be abandoned after news of it became public.)

- In the years since, we stressed repeatedly to the Mengistu regime our support for free emigration for all Jews who wish to depart Ethiopia. Our support was keyed to family reunification, since most Jews still in Ethiopia had family members living in Israel as a result of Operations Moses and Joshua.

- In October 1989, Israel reestablished diplomatic relations with Ethiopia. Facilitating Jewish emigration was one of the key items on the bilateral agenda.

- Even before then, US and Israeli officials consulted on the Jews in Ethiopia and explored ways through which they might emigrate.

- As a result of US and Israeli pressure, real emigration began in 1990. About 3000-3500 people departed that year, although the rate varied from month to month and sometimes stopped altogether.

- In 1990, changes in the war opened the road between Gondar province, where most of the Jews lived, and Addis Ababa. Most of the Jews took that opportunity to travel to Addis in hopes of early emigration to Israel.

- The US Embassy and AID assisted the Israeli embassy and Jewish organizations in caring for this influx of people, by providing emergency shelter and food. The USG then joined in the program of providing long-term care -- the US donated several hundred tons of food in 1991 through AID.

- This issue remained the subject of high-level contacts between the US and Ethiopian governments. Jewish emigration was the central theme of Secretary Baker's September 1990 meeting with the Ethiopian foreign minister, the first ministerial-level meeting since 1973.

-- Our position was that in order for there to be an improvement in the relations between our two countries, the Ethiopian government would have to take concrete action on the issues that divide our two countries, including its denial of the right of free emigration.

- At the request of the Israeli government, Assistant Secretary Cohen visited Addis Ababa in November 1990 for trilateral consultations with representatives of the Ethiopian government and of the Israeli government on the subject of Ethiopian Jewish emigration.

  -- During his visit, Cohen made clear the US view that the Government of Ethiopia had yet to put into practice its commitment to the principle of free emigration, and pressed it to resolve this urgent human rights question. He made clear that the USG would not be satisfied until all the Jews who wanted to emigrate had done so.

  -- As a result, the emigration rate rose to 1000 a month.

- In March, Deputy Assistant Secretary Hicks again raised the issue of Jewish emigration with the Ethiopian foreign minister in Addis Ababa, emphasizing that the U.S. would feel the most serious concern if the process of resolving this human rights problem were interrupted.

- Our initiative in this humanitarian operation continued when the President asked former Senator Rudy Boschwitz to travel to Addis Ababa as his special emissary to press for expedited emigration.

- The April 26-28 Boschwitz mission set in motion an intense series of diplomatic exchanges between the US and Israeli Governments on one hand and the Mengistu government on the other. These exchanges accelerated in the hours after Mengistu's departure and culminated on May 22 with a letter from President Bush to the new Acting President, appealing for free emigration as a humanitarian act. As a result of the President's letter, the Ethiopian government decided to allow the Falashas to depart the country.

- An emergency humanitarian airlift of Ethiopian Jews began May 24 at 7:00 a.m. Washington time, which transported more than 14,000 Ethiopian Jews in Addis Ababa to Israel. The operation proceeded smoothly and lasted about 22 hours.

- The U.S. fully supported this operation, and was in contact with the Government of Israel, the ~~GPDRE~~ Government of Ethiopia, and other groups in order to accelerate departure.

- There may be a small population of Jews left in scattered villages in Gondar province, but the vast majority of Ethiopian Jews had moved to Addis over the course of the last year.

- We understand that there are also 200 Jews left in Addis who were not able to take advantage of the airlift. We will do what we can to facilitate their departure also.

UNCLASSIFIED

FACT SHEET - Soviet Jews in Israel

- In 1990, 184,493 Soviet Jews emigrated to Israel, compared to only 12,800 the previous year.

- It has been U.S. policy over many years to condition trade concessions to Moscow on the liberalization Soviet emigration practises. Over 370,000 persons of differing religions and nationalities were able to leave the USSR in 1990. This dramatic increase in emigration demonstrates the success of our policy.

  -- After a precipitous drop in January, February and March due to the Gulf conflict, immigration from the USSR to Israel is again rising. This year, over 50,000 Soviet Jews arrived as of May 1.

- Israeli officials have scaled back predictions of 1991 Soviet immigration from 400,000 to under 300,000. The United Israel Appeal expects the monthly totals to rebound to 20-25,000 soon, despite reports of severe employment and housing problems reaching Moscow.

- Israel is the only country that receives direct U.S. assistance for settlement of refugees. In FY 91, the U.S. provided $45 million -- from the Refugee and Migration Account (RMA) administered by the Bureau of Refugee Programs in the State Department -- to the United Israel Appeal (UIA) for the settlement of Soviet Jews in Israel. UIA is seeking an increase in that amount to $75 million in FY 1992. The U.S. allows 50,000 Soviet refugees (of which 40,000 are Soviet Jews) to enter the U.S. yearly. These persons also receive funding from the RMA and from the Department of Health and Human Services.

- We are now reviewing the recently passed Soviet emigration law to determine whether it meets our criterion for moving forward with the U.S.-Soviet Trade Agreement: Free emigration from the Soviet Union is now a fixture, not something which can be turned on and off.

E184
.A1347
WH

THE ETHNIC ALMANAC

by Stephanie Bernardo

Dolphin Books
Doubleday & Company, Inc.
Garden City, New York
1981

2 THE HUDDLED MASSES

BRIEF CHRONOLOGY OF AMERICAN IMMIGRATION

1562 ♦ A group of French Huguenots established a colony on Parris Island, near Beaufort, South Carolina, but abandoned it after two years.

1565 ♦ The first permanent European settlement in the United States was established at St. Augustine, Florida, by the Spanish, under the authority of Don Pedro Menendez de Aviles.

1607 ♦ The first permanent English settlement was founded at Jamestown, Virginia.

1614 ♦ The first major Dutch settlement was founded near Albany, New York.

1620 ♦ The Pilgrims arrived in America, after a 63-day voyage from England, and established a colony at Plymouth, Massachusetts.

1623 ♦ The Dutch settled the Hudson River Valley.

1629 ♦ Five shiploads of Puritans, totaling about 900, arrived in Massachusetts Bay.

1648 ♦ The treaty ending the Thirty Years War stipulated that only three religions would henceforth be tolerated in Germany—Catholic, Lutheran and Reformed. With religious intolerance as their motivating force, large numbers of German immigrants belonging to small religious sects, such as the German Baptist Brethren (Dunkers), began arriving in America.

1654 ♦ The first Jewish immigrants, from Brazil, settled in New Amsterdam when Pernambuco (now Recife) was recaptured from the Dutch by the Portuguese.

1790 ♦ When the first U.S. Census was conducted, the "ethnic mix" of America was as follows: 60% English, 9.5% Irish, 8.6% German, 8.1% Scottish, 3.1% Dutch, 2.3% French, 0.7% Swedish, 0.8% Spanish, 0.8% "unclassified."

1795 ♦ The Naturalization Act was passed. From now on a residence period of five years and a renunciation of foreign allegiances and titles of nobility would be prerequisites for citizenship.

1798 ♦ The Alien and Sedition Act was passed, granting the President power to deport any alien considered a danger to the nation, and to imprison anyone "who attempted to impede lawful processes of government, write or publish or utter any false and malicious statements about the President, Congress or the U.S. Government."

1810 ♦ The U.S. population was 7,239,881, including 1,211,364 slaves and 186,746 free Negroes.

1815 ♦ Mass immigrations to North America from Europe started this year.

1819 ♦ On March 2 the first immigration law requiring a numerical tally of immigrants was passed. For the first time, statistics on the number of new arrivals would be kept by the government.

♦ The "Passenger Act" put an end to the German "redemptioner" trade, whereby a large number of Scotch-Irish and German indentured servants were "sold" for fare and costs by sea captains when their ship docked in America.

1820 ♦ U.S. population was 9,638,453. This year alone, some 151,000 new immigrants arrived.

♦ In an attempt to quell heavy emi-

gration, the government of I
it a crime to urge anyone
Later, even reading a letter
article on the subject woul
criminal action.

1827 ♦ French-Americans o
first Mardi Gras celebration
leans.

1830 ♦ U.S. population was
During the next decade
573,000 immigrants would
United States.

1837 ♦ Scandinavian immigra
earnest, spurred on by O
True Account of America f
mation and Help of Peasa
moner.

♦ Steerage passage for
migrants leaving from the pc
was $16.

1840 ♦ According to the s
census, there were 17,069
cans. During the next deca
would arrive here from fore

♦ Samuel Cunard, a C
tablished the first transatlan
line. His first ship left Liver
and arrived in Boston on Ju

1841 ♦ Five shipwrecked Ja



Between 1855 and 1892 Cast
German Information Center

Irish city in the world," with some 203,760 Irish-born citizens out of a total population of 805,651.

1862 ♦ The Homestead Act granted willing settlers title to 160 acres of farm land, provided that the acreage be tilled for five years. By 1890, some 375,000 homesteaders had received 48 million acres of land. During the same period, the railroad companies acquired over 20 million acres.

1863 ♦ The Conscription Act, which allowed anyone to evade military service provided that he pay $300 or enlist a substitute for three years of service, set off four days of rioting in New York. The working-class Irish, to whom $300 was almost a year's wages, were outraged; they took out their anger on the Negroes, whom they believed were responsible for the war. Hundreds of blacks and whites were killed, the Colored Orphan Asylum was burned, and property damage amounted to several million dollars. (That's uninflated 1863 dollars!)

1864 ♦ To meet the labor crisis caused by the Civil War, Congress passed an Act to Encourage Immigration. It was repealed in 1868.

1870 ♦ The U.S. population totaled 38,558,371. During the coming decade, more than 3 million immigrants would call America their new home.

1880 ♦ The U.S. population stood at 50,155,783. Between 1880 and 1890 more than 5.2 million immigrants were to enter the United States.

1882 ♦ Congress approved the first act to restrict immigration on August 3. No paupers, convicts, and physically or mentally defective persons were permitted to enter, and a tax of 50 cents per person was imposed on all incoming immigrants.

1883 ♦ The Southern Immigration Association was formed to promote European immigration to the South. Without the slaves to till the land, there was a great need for cheap, foreign labor.

1886 ♦ The statue of Liberty Enlightening the World was dedicated on October 28 by President Grover Cleveland. She started lighting the way for new arrivals just at the time when nativism was growing in America and many Americans were considering ways to keep the "foreigners" out.

1890 ♦ Besides being "the greatest Irish city in the world," New York had as many Germans as Hamburg, and 2.5 times as many Jews as there were in Warsaw.

1892 ♦ Ellis Island replaced Castle Garden as the main port of entry for European immigrants. Some 20 million persons were detained here before the center was closed down in 1954. In its heyday, an average of 2,000 new arrivals were processed daily.

1893 ♦ Queen Liliuokalani of Hawaii was overthrown in a bloodless revolution led by American planters. The Republic of Hawaii was established, and Sanford B. Dole became the first president.

1894 ♦ Congress created the Bureau of Immigration.

1898 ♦ Hawaii was annexed by the United States as a Territory. Almost 60,000 Japanese residing in Hawaii at the time were then able to proceed to the mainland without passport restrictions.

1899 ♦ After the Spanish-American war, the Puerto Rican people were finally free from Spanish rule. However, self-government only lasted seven months before the island fell under the "protection" of the United States.

1900 ♦ The U.S. population was 75,994,575. During the past ten years more than 3,687,000 immigrants had arrived in the United States. But, during the next ten years more than 9 million persons from Southern and Eastern Europe would begin streaming into the country.

1910 ♦ The Mexican Revolution sent thousands of peasants to the U.S. border seeking employment.

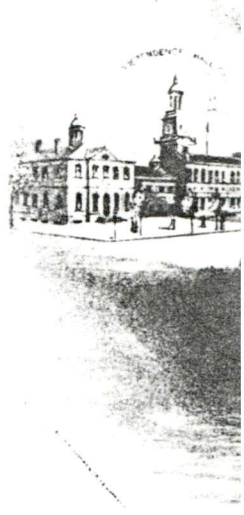
1917 ♦ The Jones Act made Puerto Ricans U.S. citizens and also made them eligible for the draft.

1924 ♦ The Johnson-Reed Act established immigration quotas based on the ethnic population of the United States in 1890. These quotas were designed to severely restrict the flow of immigrants from Southern and Eastern Europe and nonwhite nations, in favor of the "old stock" nations of Northern Europe.

1930 ♦ U.S. Population was 123,203,000. During the past decade only 528,000 new immigrants had arrived in America, the lowest figure since the 1830s.

1933 ♦ According to a poll, the preferred





According to O. Henry,
American people on bel
immigrants into the Dut
Museum of the City of

ethnic groups in Ame
ans, English, Scots
Swedes, Germans, Sp
1934 ♦ The Tydings-M
Filipino immigration t
to 50 persons per yea
1940 ♦ The Alien Reg
known as the Smith
registration and fin

by President Truman opened America to some 205,000 Europeans who were displaced by the ravages of war.

1952 ♦ The McCarran-Walter Immigration and Naturalization Act was passed, extending token immigration quotas to Asian nations.

1965 ♦ The Cuban refugee airlift program began, six years after Fidel Castro assumed power in Cuba. For the next eight years, Cubans were admitted to the U.S. under special quotas.

♦ The immigration bill signed by President Johnson eliminated race, creed and nationality as a basis for admission to the United States. As soon as the old quota system was removed, immigration from non-European nations increased sharply.

1970 ♦ President Nixon amended the 1965 Immigration Act, and further liberalized admission to the United States.

1972 ♦ Congress passed the Ethnic Heritage Studies bill to encourage bilingual education and programs pertaining to ethnic culture.

1979 ♦ Congress appropriated more than $334 million in rescue and resettlement funds for Vietnamese "boat people."

1980 ♦ A new wave of Cuban refugees embarked for the U.S. on the so-called "Freedom Flotilla."

Most of us can trace our presence here to the turmoil or oppression of another time and another place. Our nation has been immeasurably enriched by this continuing process. (Former Secretary of State Cyrus Vance, 1979)

The Ethnic Top Ten

Who Came to America? Everyone! There probably isn't an island, atoll or republic that hasn't donated at least one citizen to the United States in the past two hundred years. Our nation is a conglomeration of the rest of the world and our citizens have been culled from the four corners of the earth.

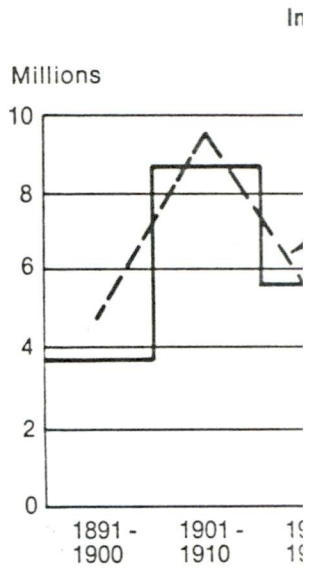
No one knows for certain how many immigrants sought refuge in America prior to 1820, because no one was counting. There simply weren't any official records kept of new arrivals. But, since 1820, almost 50 million more newcomers have found their way to the "promised land."

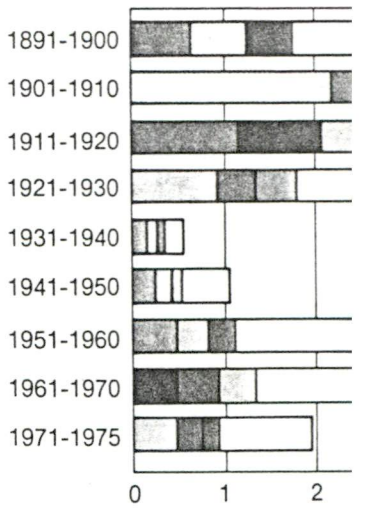
Why did they choose America? There is an old Italian proverb that says it all: *"Chi sta bene non si muove"*—"He who is well off doesn't move."

And, true to that statement, almost everyone who came to our shores wanted to escape from religious persecution, political oppression or economic hardship. There were a few stalwarts who came here looking for adventure, viewing America as a gigantic unexplored camping ground, but for the most part the "poor, tired and hungry" who emigrated here had survival on their minds. The Irish came when the potato crops failed; the Italians came when the soil they farmed was depleted; the Jews came to escape religious persecution; and wars and revolutions brought us scores of exiles from Germany, Austria, Poland, Russia and Mexico.

They left their homelands for a second chance at life, and they chose America because the streets were reputedly "paved with gold." But, far from finding golden streets, what did await the majority of the unskilled, uneducated immigrants who ventured here at the turn of the century was *more* poverty, *new* diseases, *heartier* vermin and life in a five-story walk-up. There was discrimination lurking here, too, and each new group—the last to disembark on shore—became the "scapegoats of the hour," accused of taking jobs away from the "Americans" who had arrived weeks earlier on the same docks.

Fifty million immigrants can't be wrong! Despite the indignities, slurs and exploitation they often suffered at the hands of cruel labor bosses and swindlers, the immigrants kept pouring into America. They kept coming here because America *was* a land of opportunity, a place where they could hope to better their lot in life—if not for themselves, then at least for their children.





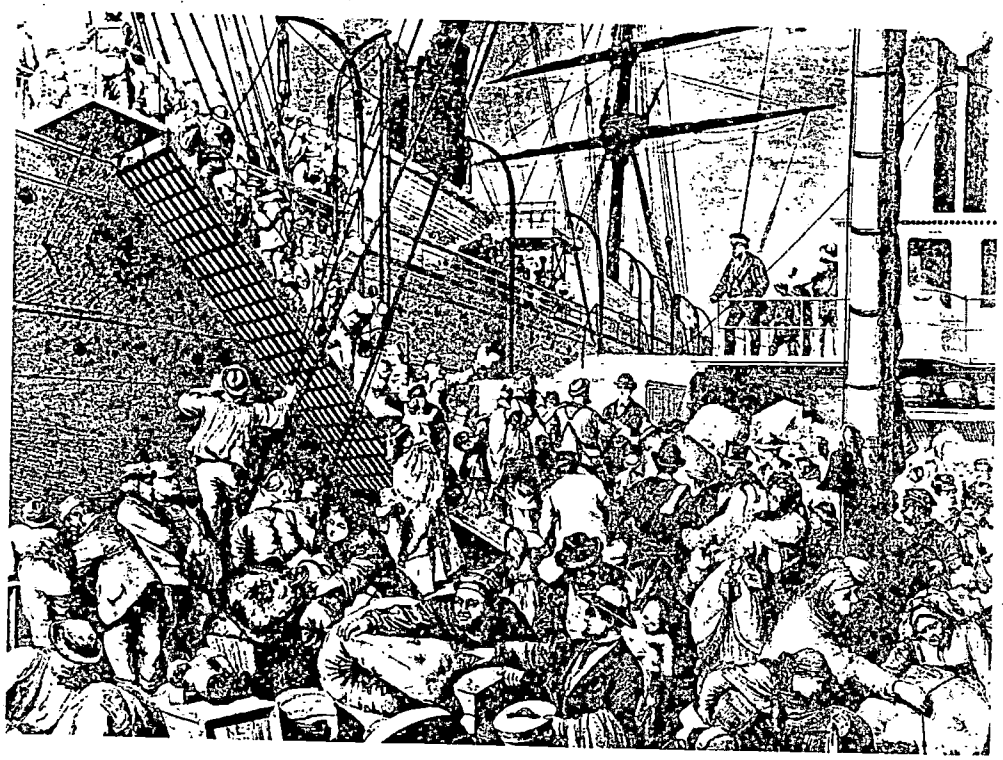
THE GERMANS

Since 1820, when immigration officials first began keeping tabs on those who entered America, almost 7 million Germans have made their home in the United States. That's over 15% of America's immigrants over the past 155 years, and by their sheer numbers alone the Germans were bound to have a great influence on the customs, culture and traditions of our country.

Even if your ancestors weren't German, if you've ever munched on a hot dog, attended a gymnastics class, had a few beers with the boys, traveled over (or bought) the Brooklyn Bridge, attended kindergarten, scribbled on a blackboard, enjoyed freedom of the press, or tracked a rocket on its way to the moon, then your life has been touched by the 7 million Germans who found their way to our shores.

The first great wave of German immigration began in 1683, and at the outbreak of the Revolutionary War in 1776 there were over 225,000 Germans living in North America—10% of the total population. The Napoleonic wars and harsh economic conditions triggered the second wave of German immigration in 1825, and by the time the nineteenth century drew to a close an additional 5 million Germans had settled in the United States.

They came from a cross-section of the population: they were rich and poor; educated and ignorant; Protestant and Jewish; old, young and middle-aged. The Germans and their descendants became politicians, farmers, bridge builders, educators, musicians, artists and businessmen. They gave us wedding rings, Christmas trees, the Democratic donkey, the Katzenjammer Kids, Studebakers, Chryslers and Wurlitzers (Gee, Dad!). They made their mark on America's map with place names such as



"From the Old World to the New World." German immigrants crowd aboard a Hamburg steamer bound for New York in 1874. (Courtesy: German Information Center)

Frankfort, Indiana; Berlin, New Hampshire; Bismarck, North Dakota; and "New" cities galore: New Munich, Minnesota; New Braunfels, Texas; New Bremen, Ohio; and New Holstein, Wisconsin.

Some German immigrants themselves were immortalized as place names in America (Harpers Ferry, West Virginia, the site of John Brown's famous 1859 raid, was named for Robert Harper, a German immigrant), while others made a name for themselves among the top industrial corporations of America. Weyerhaeuser, Singer, Hammermill, Heublein, Bausch and Lomb are but a few of the German names that spell big business in American today.

German immigration to America peaked in the late nineteenth century, and many of our present German-American citizens have been native-born for two or three generations. As a result, many have lost the national identity of their ancestors as the language, customs and traditions fade through intermarriage and the erosion of time. In addition, anti-German feelings, generated during World Wars I and II, helped break down the ethnic ties among many German-Americans.

"Firsts" and Facts About the German Experience in America

The German "Mayflower" Nicknamed the "German *Mayflower,*" the good ship *Concord* brought a group of Mennonites from the Rhineland to Germantown, Pennsylvania, in 1683. Led by Franz Daniel Pastorius (1651–1720), the "Father of German immigration to Pennsylvania," the group of German and Dutch immigrants fared well during their first year in America. The next year, however, Pastorius wrote to his parents and said, "send only Germans [to the New World] . . . the Hollanders, as sad experience has taught me, are not so easily satisfied which in this new land is a very necessary quality."

Blackboards Although they're no longer made of slate, and they usually come in green instead of black, almost every classroom in America has a "blackboard" on which teachers scrawl homework assignments. The man to thank for all those childhood memories of chalk and dust erasers is Christopher Dock, a German-American pedagogue from Skippack, Pennsylvania, who first introduced chalkboards as a classroom teaching aid in 1714.

Freedom of the Press Orphaned when his parents died en route from Germany to New York, John Peter Zenger (1697–1746) was forced to apprentice himself to a printer before he left the ill-fated ship that brought him to the New World in 1710. He learned his trade well and opened a printing shop in 1726. Later, with financial backing from his friends, Zenger was able to establish his own newspaper, the *New York Weekly Journal,* in 1733.



The Concord *brought early German settlers to Pennsylvania. (Courtesy: German Information Center)*

Charged with libel for criticizing the British governor, William Cosby, Zenger was fortunate to have engaged the services of a clever Philadelphia lawyer, Andrew Hamilton. Hamilton's defense was flawless and Zenger was acquitted after it was proved that he was guilty of no crime except printing the truth. The Zenger case was an important precedent for the establishment of freedom of the press in America as a basic Constitutional right.

Changing Times In 1764 some 600 German immigrants settled at Saxe-Gotha in South Carolina. They spoke German, observed German feast days and festivals, and served their favorite sausages and other eth-

American troops stationed in the Pacific, Tokyo Rose was a victim of circumstance—trapped in Japan when the war erupted, she could not return home, and as an alien was required to find any employment available. For her broadcasts, Mrs. d'Aquino (she had married a Portuguese in the interim) was convicted of treason in 1949, and sentenced to 10 years in prison and a fine of $10,000. She was paroled in 1956. As he signed the pardon President Ford remarked: "The pardon has been expected for some time, with a growing feeling that Mrs. d'Aquino had been caught in an unfortunate web of circumstance."

Median family income for Japanese-Americans is almost $3,000 higher than that of the mythical "average American family."

Many hold professional occupations, and their level of education is higher than that of any ethnic group except the Russian-Americans, according to the U.S. Census Bureau. Seventy percent of all Japanese males over the age of 16 have completed high school, and 19% have completed college—compared to the U.S. averages of 54% and 13% respectively.

The majority of Japanese-Americans, almost 58%, do not live in "ethnic neighborhoods." They have moved away from their "roots" and are dispersed in the cities and suburbs of America.

The Japanese-Americans have a high degree of "out-marrying." While the first generation (Issei) married outside of their own ethnic group only about 1% of the time, the second generation (Nisei) out-marries 10% of the time, and the third generation (Sansei) about 40%.

Actors: Sessue Hayakawa (1890–1973) emigrated to the United States in 1909 and studied drama at the University of Chicago. One of his most famous roles was in the 1957 Academy Award-winning film, *The Bridge on the River Kwai.*

Sports: Tommy Kono won an Olympic gold medal for weight lifting in 1956.

Music: Seiji Ozawa is conductor of the San Francisco Symphony Orchestra.

Comedy: John Yune is America's first half-Korean, half-Japanese stand-up comedian. He debuted on national TV in 1978, claiming his friends call him "Ko-Jap."

Science: Dr. Leo Esaki, a Japanese immigrant, received the 1973 Nobel Prize in Physics for his electron tunneling theories. Makio Murayama (1912–) has conducted basic research on sickle-cell anemia; and Hideyo Noguchi, a Japanese immigrant who came to America in 1899, was the first to isolate the syphilis germ.

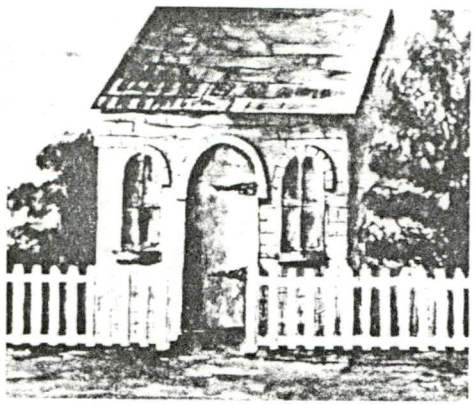
THE JEWS IN AMERICA

Although the Jews in America come from many different nations, their religion binds them together as an "ethnic group." Their customs, culture and even religious traditions may vary from country to country, but the synagogue and the Jewish faith are the ties that bind.

There have been three major "waves" of Jewish immigration to the United States. The first Jews, the Sephardim, were descendants of Spanish and Portuguese Jews driven from the Iberian peninsula at the time of Columbus's first voyage to the New World. Given a choice between conversion to Christianity or expulsion, many Spanish and Portuguese chose to resettle in Dutch Brazil rather than convert. When the Portuguese reclaimed the area, some of these Jews fled from Brazil to New Amsterdam in 1654.

Although there had been Jews in America as early as 1492 (Luis de Torres, one of

Columbus's crew, was believed to be a "Marrano"—a Jew who outwardly adopted Christianity in order to live peacefully in Iberia), the 23 Sephardic Jews who ventured to New Amsterdam in 1654 formed the backbone of the Jewish community and paved the way for all who followed. The Sephardim won for all Jews the right to serve in the militia, the right to travel and trade freely, and the right to own property. They established North America's first Jewish cemetery and its first congregation, Shearith Israel (Remnant of Israel), still in existence today. (The building no longer stands, but the Jews of New York City have been worshipping continuously as a community since 1655.)



Drawing of the first Jewish synagogue in America, Shearith Israel. (Courtesy: New York Public Library)

Although the Sephardim were the smallest wave of Jewish immigrants to America, they continued to dominate the religious life of America's Jewish community until the nineteenth century. It wasn't until 1802 that the first Ashkenazic (Eastern European Jewish) congregation was founded, despite the fact that German Jews had outnumbered the Sephardim as early as 1720.

Large numbers of German-Jewish immigrants came to our shores following the Revolution of 1848, and at the time of the Civil War there were almost 150,000 Jews living in America. Some 6,000 or so served the Union cause during the War, and about 1,000 Jews took the side of the Confederacy.

After the pogroms of 1881, Eastern European, Yiddish-speaking Jews began to arrive in record numbers. By 1914, more than 2 million Jewish immigrants had arrived to fill the tenements and sweat shops of major American industrial cities. Altogether some 3 million Ashkenazi came to America between 1880 and 1910. Most were listed by immigration officials not as Jews, but as Germans or Russians, so the exact total will never be known.

What did the Jews contribute to American life? Most of the food we consider "Jewish"—corned beef, chopped liver, gefilte fish, pastrami, bagels and lox—is actually Eastern European in origin, but it was introduced to the masses via the Jews who emigrated from Poland, Lithuania, Russia and other lands. (The "Jewish" food of the Sephardim is virtually unknown to non-Jews.) Besides all those delicious matzo balls, blintzes, potato pancakes and thick, heavy cream-cheese cheesecakes, the Jews gave America some of its most outstanding scientific and medical minds. Jewish doctors invented cures for polio and other dreaded diseases. Many of our department stores, clothing manufacturing firms, cosmetics firms and book publishing houses were founded by Jews. There are Jewish-American representatives among the movie moguls, actors, actresses, comedians, writers, newspaper publishers, sportsmen, politicians and beauty queens of the United States.

♦ ♦ ♦

♦ *17th Century Firsts:* The first Jewish settler in New Netherland was Jacob Barsimson, an immigrant from Brazil who arrived here in August 1654. A month later, he was followed by 23 more Jews from Brazil, and together they formed the first Jewish community in America. In 1657 Barsimson and Asher Levy, the first kosher butcher in the New World, won their struggle to obtain citizenship rights from the council of New Amsterdam.

♦ *Religious Firsts:* First congregation in America: Shearith Israel. Although the original building no longer stands, the congregation is currently worshiping at Seventieth Street and Central Park West in New York City. First Ashkenazic congregation: Rodeph Shalom, founded in Philadelphia in 1802. Oldest existing synagogue: The

Touro Synagogue, located
Rhode Island, is the oldes
gogue in America. Named a
ficiating rabbi, Isaac Touro,
1763.

♦ The first Jewish doctor i
Jacob Lumbrozo, a native
settled in Maryland in 1656.

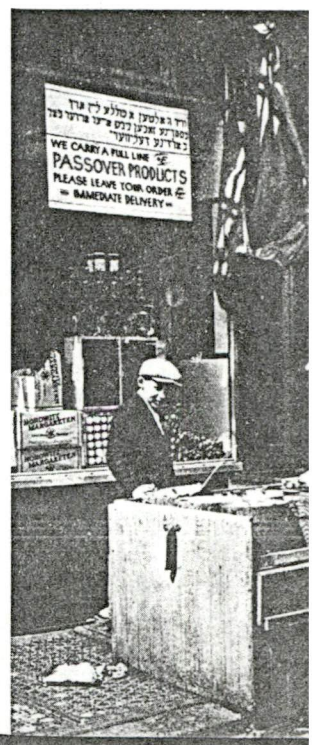
♦ The first Young Men's He
tion (YMHA) was establish
in 1854.

♦ The first American rabbi
Army chaplain was Jacob F
his admission, Jews in the
were refused religious servic
law provided only for mini
Christian denomination" t
soldiers' spiritual needs. A
chel of New York complain
Lincoln, the law was change
"regularly ordained ministe
ligious denomination."

♦ Yeshiva University, the
university in the United
founded in New York City

♦ Yonah Schimmel devel
American version of *kasha*
on the Lower East Side
Today, potato knishes co
frozen, and are sold in citi
across the country.

♦ The first Jewish Supreme



Touro Synagogue, located in Newport, Rhode Island, is the oldest Jewish synagogue in America. Named after the first officiating rabbi, Isaac Touro, it was built in 1763.

♦ The first Jewish doctor in America was Jacob Lumbrozo, a native of Lisbon who settled in Maryland in 1656.

♦ The first Young Men's Hebrew Association (YMHA) was established at Baltimore in 1854.

♦ The first American rabbi to serve as an Army chaplain was Jacob Frankel. Prior to his admission, Jews in the Union Army were refused religious services because the law provided only for ministers "of some Christian denomination" to tend to the soldiers' spiritual needs. After Rabbi Fischel of New York complained to President Lincoln, the law was changed to include all "regularly ordained ministers of some religious denomination."

♦ Yeshiva University, the oldest Jewish university in the United States, was founded in New York City in 1886.

♦ Yonah Schimmel developed the first American version of *kasha knishe* in 1910 on the Lower East Side of New York. Today, potato knishes come fresh and frozen, and are sold in cities and suburbs across the country.

♦ The first Jewish Supreme Court justice was Louis Brandeis (1856–1941). Appointed by Woodrow Wilson, Brandeis was sworn in on June 3, 1916.

♦ The first secular university founded and sponsored by Jews was Brandeis University. Opened in the fall of 1948 with 108 freshmen, Brandeis has more than 3,400 students and 360 faculty members today. The school, in Waltham, Massachusetts, also boasts a $50 million endowment, a 250-acre campus, and a library of over 660,600 volumes.

♦ Hank Greenberg became the first Jewish-American in the Baseball Hall of Fame when he was admitted in 1956.

♦ When President Nixon appointed Henry Kissinger as Secretary of State he boasted to Golda Meir, the Prime Minister of Israel, that now both the United States and Israel had Jewish foreign ministers. Golda's response? "Yes," she said with a grin, "but mine speaks English," referring to Henry's German accent. Despite popular belief, Henry Kissinger was not the first Jew to hold a U.S. Cabinet-level position, nor was he the first Jewish Secretary of State. Oscar S. Straus, Secretary of Commerce and Labor, appointed by Theodore Roosevelt in 1906, was the first Jewish-American to serve as a Cabinet advisor. The first Jewish Secretary of State was Judah P. Benjamin (1811–1884) who served the Confederacy as At-



Young boy examining pickle vats on First Avenue, circa 1934. (Courtesy: Culver Pictures)

torney General, Secretary of War, and finally, Secretary of State.

♦ Betty Robbins of Massapequa, New York, became the first woman cantor in 1955 when she sang at Temple Avodah on the eve of Rosh Hashanah. In 1972, Sally Priesand (1948–) became the first female ordained as a rabbi in America. As an Associate Rabbi of the Stephen Wise Free Synagogue in New York City, Rabbi Priesand served her congregation for more than six years before she resigned her position.

♦ The first Jewish-American to head the American Bar Association was Bernard G. Segal (1907–). He was president of that organization 1969–1970.

♦ Every Friday evening the famed Grossinger's Hotel, which has been family-owned for almost seventy years, is sold! But, every Saturday evening, the Grossinger family buys it back again. This "sale" has been going on every weekend since the 1940s to permit the hotel to allow dancing, music, recreation and entertainment on the Jewish Sabbath. Each Friday before sundown, Henry Speckhardt, the non-Jewish master chef of their kosher kitchens, buys the hotel until sundown on Saturday. No money changes hands, but by technically transferring ownership, the Grossingers are not deviating from the strict practices associated with the Jewish Sabbath.

Who's Jewish?

Comedians: Milton Berle, the Marx Brothers, Eddie Cantor, Mel Brooks, Gabe Kaplan.

Entertainers: Al Jolson (real name, Asa Yoelson), born in Russia (1886–1950); Theda Bara; Paul Muni; Zero Mostel; Edward G. Robinson; Lauren Bacall; Dustin Hoffman; Walter Matthau.

Department Store Names: Bamberger's; Altman's; Gimbel's; the Straus family (who bought out R. H. Macy's interest in 1896); the Lazarus family; and Abraham Abraham, the founder of Abraham and Straus.

Notable "Fathers": Abraham Goldfadden, the "Father of the Yiddish Theater"; Abraham Flexner, "Father of Modern Medical Education"; Albert Einstein, "Father of the Atomic Age."

Movie Moguls: Warner Brothers; Louis Mayer; Samuel Goldwyn.

Letters: Fanny Hurst, Susan Sontag, Nobel Prize winner Edna Ferber, Irwin Shaw, Norman Mailer, Lillian Hellman, Walter Winchell, Lionel Trilling, Moss Hart, Arthur Miller.

Music: Eddy Duchin, George Gershwin, Jascha Heifetz, Jerome Kern, Frederick Loewe, Jan Peerce, Richard Rodgers, Richard Tucker.

Medicine: Samuel A. Levine, the Polish-Jewish heart specialist who made coronary thrombosis a household word; Jonas Salk; Albert Sabin; Abraham Jacobi; Selman Waksman.

Politics: Arthur Goldberg, U.S. Ambassador to the United Nations under President Johnson's administration; Herbert Lehman, Governor of New York three times and U.S. Senator twice; Ed Koch, Mayor of New York; Abraham Beame, Mayor of New York; Jacob Javits, N.Y. State Senator; Golda Meir (1898–1978), prime minister of the state of Israel.

60% of all American Jews live in the Middle Atlantic states.

80% are residents of only ten American cities: New York, Los Angeles, Philadelphia, Chicago, Boston, Miami, Washington, D.C., Baltimore, Cleveland and Detroit.

95% of the Jewish-American population lives in urban areas.

Jewish-Americans constitute 8% of the college-educated population of the United States. In 1964, 80% of America's Jewish youth attended college.

According to 1960 estimates there were approximately 5.5 million Jews living in the United States. Estimates for 1969 were almost 5.9 million.

Almost 50% of the world's Jewish population lives in the United States.

According to the 1970 Census, there were 1,593,993 Americans who claimed Yiddish as their mother tongue. There were also more than 59,000 foreign-stock Israelis living in America at that time (a number that has increased dramatically over the last decade as more and more Israelis have sought the relative security of the United States).

IN

(Memories of Boston's North End

Sam Gurvitz was born in

"My grandparents came h
where I was born in 1904 . . .
dominantly Russian-Jewish
settled in the South End area
Polish-Jewish people opened

"My home was a strictly k
North End for over 20 years,
a strictly kosher restaurant y
early in the morning 'til 8 or 9
and the restaurant would ope
washed dishes. We would wa
did all the cooking. The bigg
But I would say we served b
remember was 65 cents, and

"I was born on North Mar
paying $2 a week rent. You p
a month's rent. Different Jev
Very little of the real estate

"The days I lived there, th
old Jewish men. It was very d
had their area, the Italian pe

"We more or less recogniz
to go through there. We all w
There was always a certain a
friction that exists between
among the Italians and the J

"Well, when the Italian ki
meant we were Christ-killers.
call them 'Dagos' and 'Wop
while somebody would call t
Irish in large numbers to the
as we grew older. When I got
we accepted them. Most of t
sell to the Italian people that
moved out, there were only

THE

Conquered by Russia in 17
remained under Russian do
since, except for a brief peri
dence following World War I
via became a Soviet Socialis

Most of the Latvians who h
to America came here out of

IN THEIR OWN WORDS . . .

(Memories of Boston's North End in the early 1900s)

Sam Gurvitz was born in the North End and spent most of his early years there.

"My grandparents came here about 1897 and they settled in the North End of Boston, where I was born in 1904 . . . At the time my family moved here, the North End was a predominantly Russian-Jewish community. The German and early Jewish people usually settled in the South End area where they had their synagogue. The Russian, Lithuanian and Polish-Jewish people opened their own synagogues in the North End . . .

"My home was a strictly kosher home. My people ran a strictly kosher restaurant in the North End for over 20 years, Gurvitz's Kosher Restaurant. We only served meat foods. In a strictly kosher restaurant you cannot mix dairy foods with meat foods. My father worked early in the morning 'til 8 or 9 at night. He would do the buying, so he'd have to get up early and the restaurant would open at 11 A.M. and close at 7 at night. All the kids helped out. We washed dishes. We would wait on table. I would take the cash on certain days. My mother did all the cooking. The biggest restaurant we ever had accommodated about 50 people. But I would say we served between 100 and 120 meals a day. The most expensive meal I remember was 65 cents, and that was for a five-course meal.

"I was born on North Margin Street in 1904 and at that time my father tells me he was paying $2 a week rent. You paid your rent by the week, because nobody could accumulate a month's rent. Different Jewish people owned the apartment buildings that we lived in. Very little of the real estate in the North End now is owned by Jewish people . . .

"The days I lived there, the young non-Jewish people were still pulling the beards of the old Jewish men. It was very dangerous, in a sense, to cross certain lines. The Jewish people had their area, the Italian people had their area, and the Irish had their area.

"We more or less recognized the different areas and walked with caution should we have to go through there. We all went to school together, the Italian kids and the Irish kids . . . There was always a certain amount of friction. You can't prevent this. I imagine the same friction that exists between the blacks and the whites today, that same friction existed among the Italians and the Jews and the Irish in the North End.

"Well, when the Italian kids called me, they used the phrase, 'Mazza Christo,' which meant we were Christ-killers. That's how they referred to Jewish kids and we in turn would call them 'Dagos' and 'Wops,' and we would call Irish people 'Micks.' Every once in a while somebody would call them 'potato head' because of the potato famine that drove the Irish in large numbers to the United States. But all of these things completely disappeared as we grew older. When I got to be, say 18 or 19, it had all disappeared. They accepted us, we accepted them. Most of the storekeepers were Jewish and learned Italian to be able to sell to the Italian people that were coming in in large numbers. In 1926, when my family moved out, there were only 12 Jewish families left in the whole North End."

THE LATVIANS IN AMERICA

Conquered by Russia in 1795, Latvia has remained under Russian domination ever since, except for a brief period of independence following World War I. In 1940 Latvia became a Soviet Socialist Republic.

Most of the Latvians who have emigrated to America came here out of dissatisfaction with foreign rule. During the first two decades of the twentieth century, some 30,000 Latvians found their way to the United States. But, while Latvia enjoyed freedom as an independent nation between 1918 and 1940, only 666 Latvians saw any reason to leave their homeland for America. After

Hawaii, and gave us the words *cuspidor* ("spitter") and "Canada." Although their ranks are small compared to the millions of German and Italian immigrants, the Portuguese managed to contribute quite a bit to America: they discovered California, helped found the New York Stock Exchange and donated famous authors, musicians, athletes, actors and statesmen.

♦ ♦ ♦

♦ On Thursday, September 28, 1542, Joao Rodrigues Cabrillo, a Portuguese sailing under the flag of Spain, entered San Diego harbor and landed near Ballast Point, becoming the first European to set foot on the Pacific coast. Further explorations by Cabrillo led to his discovery of Santa Catalina, San Pedro Bay and the Santa Barbara Channel.

♦ According to one legend, a group of Portuguese sailors with the Gaspar Côrte-Real expedition sailed down the St. Lawrence River in 1500, believing it to be a passage to the Pacific Ocean. Upon discovering their mistake, they shouted out in disgust, "Ca nada," meaning "Here, nothing!" Natives on the banks of the river heard their shouts and, believing them to be a greeting, repeated the words when Jacques Cartier's expedition arrived in 1534. (Cartier's journal carries a different version of the story and claims Canada was derived from a Huron-Iroquois word, "kanata," meaning "village.")

♦ During the first week of September in 1654, 23 Portuguese Jews from Brazil arrived in New Amsterdam. They founded the congregation Shearith Israel with Saul Brown as their first rabbi; services continued to be conducted in Portuguese until the mid-eighteenth century. Shearith Israel is the oldest Jewish congregation in the United States; its services are currently conducted at Seventieth Street and Central Park West in New York City.

♦ The first meeting of what eventually evolved into the New York Stock Exchange took place at the Merchants Coffee House on May 17, 1792. One of the founders of the New York Stock Exchange was Benjamin Mendes Seixas, the son of a Portuguese immigrant, Isaac Seixas, who had arrived in New York in 1730.

♦ Mass migration of Portuguese to Hawaii began in 1878 when the sailing ship *Priscilla*, which has been called the "*Mayflower* of the Portuguese," landed at Honolulu with 120 citizens from Madeira. Over the next 20 years almost 13,000 Portuguese came to the Islands seeking employment as farm laborers. By 1930 there were 167,891 Portuguese-Americans living in the continental United States, and 27,588 on the islands of Hawaii, where they comprised 7.5% of the total population.

♦ Although the ukulele was popularized in Hawaii about 1877, this small guitar originated on the island of Madeira. Known as the "machete" in Portuguese, this four-stringed instrument took its new name from a nineteenth-century British army officer, Edward Purvis. Purvis was a petite, lively man whose antics reminded his Hawaiian friends of a leaping flea—so they nicknamed him "ukulele" (jumping little flea). Purvis learned to play the machete and was responsible for the instrument's popularity throughout the islands, so when local craftsmen began to manufacture their own instruments, they began marketing them as "ukuleles" in honor of the lively little man who loved to play and dance.

♦ The first Portuguese school in America was established in Santo Christo Parish at Fall River, Massachusetts, in 1910. By 1973, almost 20% of the teachers in Fall River were of Portuguese descent, due to the large Portuguese-American population of that New England town.

♦ The first Portuguese-American elected to the House of Representatives was Frank B. Oliveira, the son of immigrants from the Azores, who served as a congressman from the State of Massachusetts from 1944 to 1958.

♦ The first U.S. soldier killed in World War I was a Portuguese-American, Walter Goulart.

♦ The first Portuguese newspaper published in the United States was the *Journal de Noticias*, which appeared in 1877.

♦ The first recorded Festival of the Divine Holy Ghost (Festa do Divino Spirito Santo), an annual event in California, was held at Sausalito, on San Francisco Bay, in 1887.

VOWEL DROPPER WITH MISTAKEN IDENTITY:

"When I moved to California from New York, I dropped the vowel at the end of my name so I wouldn't be 'too Italian' in a place full of people with blond hair and blue eyes. I'm proud to be an Italian-American, but I just didn't want to be stereotyped as another 'guinea from New York.'

"Now, ten years later, I'm sorry I did it, because when I changed my name – suddenly I became "Jewish." People keep asking me if I'm Jewish. Who knows? Maybe I do look Jewish, but it really annoys me because there are some people out here who don't like me because they think I'm Jewish. So now instead of being considered just another guinea from Brooklyn, I'm stereotyped as just another Jew from Flatbush."

TV network executive, age 37

NO "SVET" Svetlana Alliluyeva, the daughter of the late Soviet dictator Josef Stalin, caused a stir when she became an American citizen in November 1978 after residing in the United States for almost a dozen years. In addition to changing her citizenship, Svetlana also shortened her name: "I don't want to be Svetlana anymore," she said in an interview. "I like to be Lana Peters. It is easy to spell and now it is legal, through naturalization." Lana was briefly married to American architect W. Wesley Peters in 1970.

SOME WHO DIDN'T . . .

MEYER LANSKY, Jewish gambling czar: "The first time I defended my honor as a Jew was when the Irish kids asked me to play basketball in a schoolyard game. In those days the Irishers would pull the beards of old Jews and open the flies of Jewish kids to check their origins. During the game one of them made an anti-Semitic remark. I slugged him, even though I was a shrimp. The other Irishers liked that: they told me that from now on they'd call me Mike. I said no thanks, the name is Meyer."

LORETTA SWIT, Polish-American actress: "Swit is pronounced 'sweet' in Polish and means 'dawn.' I was never tempted to change it, although several agents tried. I thought it sounded like a punctuation mark."

RICARDO MONTALBAN, Mexican-born actor: Born Ricardo Gonzalo Pedro Montalban Merino, the suave actor resisted all attempts to Anglicize his name when he first broke into Hollywood films in 1947 (playing a Latino, of course, opposite Cyd Charisse in *Fiesta*): "I said, 'Let my accent and name be. It distinguishes me.' "

MERYL STREEP, Dutch-American actress: Meryl's rather unusual last name is of Dutch origin, and over the years she also has resisted suggestions by agents that she change her name to something more melodious. Was she ever self-conscious about her unusual name as a child? Absolutely not. "With Carmine Petriccione, Pancho Solegna and Bozo della Russo around the neighborhood," she recalls, "no one was making fun of *my* name."*

LEONARD BERNSTEIN, Jewish conductor: Although the world of music is replete with Jewish names, conductor Serge Koussevitzky once advised Leonard Bernstein to change his name. Koussevitzky believed the name "Bernstein" might impede young Leonard's progress in the field of music, and he suggested Leonard S. Berns as an alternative.

Bernstein considered Serge's advice, but, in the end, he was determined to keep his ethnic name: "I lost a night's sleep over it, and came back and told him I decided to make it as Leonard Bernstein or not at all."

*Quote from New York *Times* Magazine, Feb. 4, 1979, p 24

Japanese

PACIFIC CITIZEN
125 Weller Street
Los Angeles, California 90012

Published by the Japanese American Citizens League, *The Pacific Citizen* contains articles on achievements, contributions and issues of importance to persons of Japanese descent.

Established	1930
Language	English
Circulation	18,969
Frequency	Weekly

RAFU SHIMPO (Los Angeles Japanese Daily News)
242 South San Pedro Street
Los Angeles, California 90012

Specializes in news concerning Americans of Japanese descent and highlights national and international news.

Established	1903
Language	Japanese / English
Circulation	19,669
Frequency	Daily

KASHU MAINICHI (California Daily News)
346 East First Street
Los Angeles, California 90012

Established	1931
Language	English / Japanese
Circulation	5,610
Frequency	Daily

Jewish

DER TOG-MORGEN JOURNAL (The Day-Morning Journal)
183 East Broadway
New York, N.Y. 10002

General, national, international and local news of interest to Yiddish readers.

Established	1914
Language	Yiddish
Circulation	43,340
Frequency	Daily

JEWISH PRESS
2427 Surf Avenue
Brooklyn, New York 11224

National and international news of interest to the Jewish community.

Established	1951
Language	English
Circulation	162,250
Frequency	Weekly

JEWISH DAILY FORWARD
175 East Broadway
New York, N.Y. 10002

Oldest Jewish daily in the United States.

Established	1897
Language	Yiddish
Circulation	50,000
Frequency	Daily

Lithuanian

NAUJIENOS
The Lithuanian Daily
1739 South Halsted Street
Chicago, Illinois 60608

Emphasis on news of Lithuanians in America and the Soviet Union.

Established	1914
Language	Lithuanian
Circulation	13,000
Frequency	Daily

DRAUGAS
Lithuanian Daily "Friend"
4545 West 63rd Street
Chicago, Illinois 60629

News coverage of Lithuanian communities in America and the Soviet Union.

Established	1909
Language	Lithuanian
Circulation	13,000
Frequency	Daily

You don't have to know Yiddish to read the Jewish press. In 1977, President Carter's staff became concerned about the possibility of a backlash within the American Jewish community, so they began printing a weekly news roundup of Jewish publications in the United States. Similar to the daily news wrap-up that is prepared for the President, this one carries a blue "Star of David" logo and is sent only to Carter and some of his senior staff members.

---

comedy albums. Rather than do what "feels good" or what "comes naturally," the White couple in his skit actually sits down to decide whether or not they should "do it," implying that sex between WASPs is planned, patterned and executed without "feeling."

Ethnic stereotype #67 All mobsters are Italian.

First of all, if you believe the underworld czars, there isn't any mob or "Mafia." And, even if there were such a mythical organization, not all of its members would be Italian-Americans. After all, there was Dutch Schultz in the 1920s (a German-American whose real name was Arthur Flegenheimer), and the Jewish mobsters Meyer Lansky and Mickey Cohen.

According to a recent study, only 70% of all Americans believe that the "M----" exists, and only 24% believe that membership is exclusively limited to Italians. (Old stereotypes die hard.)

PEOPLE WHO "CROSSED"

Who could be more "French" than Charles Aznavour, that sad-eyed singer of bittersweet love songs? Actually, Aznavour was born in France of Armenian parents who fled massacre at the hands of the Turks. They settled in the Latin Quarter of Paris shortly before Varenagh Aznourian was born in 1924. In a sense, Aznavour was an Armenian who "crossed"—and attained his fame as a French singer.

Let's take a look at some Americans who crossed ethnic boundaries and some who attained fame and fortune in ethnic areas foreign to their heritage:

JOSÉ GRECO is one of the world's best-known Spanish dancers. However, like Lola Montez, the "Spanish" exotic dancer who shocked audiences in the 1840s, Greco was not born in Spain, nor did he have any Spanish ancestors. How did a nice Italian boy from Brooklyn become the world's most famous Spanish dancer? Talent and hard work. "I put everything into it. I was determined not to shame myself," Greco recalls about a childhood dare that shaped his future.

Born Costanzo Greco in a small Italian town in the Abruzzi Molise Mountains, he emigrated to the United States at the age of 9 with his family. José was forced to accompany his sister to and from her Spanish dancing classes, and after watching her perform, boasted that he could dance better than she could without ever taking a lesson. The dance teacher overheard Greco's bravado and challenged him to perform for the class. Determined not to fail, he accepted the challenge, and so impressed the teacher with his natural ability that she took him on as a pupil. Although he does not deny his Italian heritage, he has never gone out of his way to publicize the fact: "After all, when people go to see a Spanish dancer, they like to think he is Spanish."

(Just for the record: Lola Montez (1818–1861) was born Marie Delores Eliza Rosanna Gilbert in Ireland.)

AUTHENTIC CHINESE FOOD FROM MINNESOTA. Where else but in America could an Italian-American from the Scandinavian section of Minnesota become a multi-millionaire by selling canned Chinese food to the supermarkets of the Midwest?

That's just what happened when Luigino Francesco Paolucci (better known as Jeno Paolucci) started the Chun King company in 1940 with an initial investment of $2,500 and sold it 26 years later to the R. J. Reynolds Tobacco Company for $63 million. He later entered the frozen pizza business, where his mother said he should have been in the first place, and today Jeno's, Inc., produces $100 million worth of frozen pizza and hot snacks annually, making its namesake an even wealthier man.

Times were not always easy for the Paoluccis and Jeno's childhood was one of poverty, deprivation and hard work. The second of two children, Jeno was born on July 7, 1918 in Aurora, Minnesota, an iron-mining company town where his parents, Michelina and Ettore Paolucci, settled after immigrating to this country in 1912. Ettore had been a sulfur miner in a small town in the northern province of Pesaro, Italy, until the sulfur supply was exhausted and he was forced to find a new livelihood. Many of his fellow townsmen were being recruited by American agents to work on the Iron Range

lawyers, judges, justices

Court, is of Swiss-German extraction. Burger served on the Court of Appeals for 13 years before he was appointed Chief Justice by President Nixon in 1969.

CLARENCE S. DARROW (1857–1938), a criminal lawyer of English descent, became internationally famous for his defense in the Scopes "Monkey" trial, which took place in Dayton, Tennessee, in 1925. Darrow also defended Eugene Debs in an 1894 labor strike case, and Leopold and Loeb in 1924; but his most notable case was that of John T. Scopes, the schoolteacher who wanted to teach evolution in Tennessee.

FRANCIS LEE BAILEY (1933–), who recently defended Patty Hearst in her trial for bank robbery, was born in Waltham, Massachusetts, of English and German descent. In 1979, he became the first criminal lawyer to become a game show regular, appearing on NBC's game show *Whodunnit?*—a murder-mystery quiz. In addition to appearances before judges and TV cameras, Bailey has also written 13 books, including one novel.

LEON JAWORSKI (1906–), a Polish-American, was the youngest person ever admitted to the Texas Bar. He served as Chief of the War Crimes trial team after the Second World War, was past president of the American Bar Association, and was appointed special Watergate prosecutor by President Nixon.

ABE FORTAS (1910–), of English-Jewish parentage, was appointed Associate Justice of the Supreme Court by President Kennedy in 1962. He resigned after a little more than two years of service in 1965.

WILLIAM MOSES KUNSTLER (1919–), a Jewish lawyer born in New York, offered his services to the Congress of Racial Equality in 1960. Kunstler later served as a special counsel for Dr. Martin Luther King, 1962–1963, and defended the "Chicago Seven"—Abbie Hoffman, Jerry Rubin, Rennie Davis, Tom Hayden, David Dellinger, Lee Weiner and John Froines—on charges of conspiracy to cross state lines and incite a riot during the Democratic National Convention of 1968.

SAMUEL S. LEIBOWITZ (1893–1978), a Jewish lawyer born in Jassy, Romania, built his reputation defending gangsters, including old Scarface himself, Al Capone. Leibowitz became internationally famous for his role in the case of the "Scottsboro Boys," in which he established the right of blacks to sit on juries. Leibowitz won the release of the nine black youths who had been convicted of raping two white women in Scottsboro, Alabama, in the early 1930s, when the Supreme Court ruled that blacks had been excluded, unconstitutionally, from their jury.

During his career as a criminal attorney, Leibowitz won 139 out of 140 murder cases.

HAROLD RAYMOND MEDINA (1888–) was born in Brooklyn, New York, to a Mexican father and a mother who was of old Dutch stock. A graduate of Princeton, Medina taught at Columbia and established his own successful private practice before he gave it all up to become a federal judge in 1947.

Medina was involved in one of the most controversial criminal jury trials in the history of the federal court in 1949. Eleven Communist leaders were on trial for conspiring to advocate the overthrow of the U.S. Government by violence. Nine months and 5 million words of testimony later, the so-called "Smith Act" or Alien Registration Act of 1940 was upheld, and the Communists were convicted.

Medina received over 50,000 letters concerning that decision, most praising him as a "great enemy of Communism." In his words, "Well, I wasn't an enemy of the Communists. I was just sitting here trying a case. . . . It's amazing the cussing out I got from the liberals about that trial."

JOHN J. SIRICA (1904–), the son of an Italian immigrant barber and an Italian-American mother, became a familiar figure as the presiding judge in the Watergate conspiracy trials. Sirica graduated from Georgetown University Law School in 1926, but before he put out his shingle he boxed in local smoker matches as a welterweight and was the sparring partner of Bernard F. Gimbel, the department store heir. For his part in "stubbornly and doggedly pursuing the truth . . . regardless of its political implications" during the Watergate trials of 1973, he was chosen as *Time* magazine's Man of the Year, and received the Award of Merit presented by the American Judges Association. He retired

from active service on the Fed
1978.

EARL WARREN (1891–1
as Chief Justice of the Supren

ETHNIC AMERI

At least two ethnic America
live on in educational history-
Bakke. These students fought f
believed in, taking their cases a
the Supreme Court:

Brown v. *The Board*
tion Linda Brown, a young
Topeka, Kansas, became a fec
1954. Because she was Black
forced to walk five blocks to a b
day where she boarded a schoo
two-mile ride to Topeka's all-Bl
tary school. Although there wa
tary school only four blocks aw
home, that one was reserved f
population.

Linda's parents took her case
Supreme Court, which ruled in
school districts in the nation w
to desegregate their classroon
deliberate speed." Twenty-five
Linda Brown Smith, herself a m
school-age children, believes th
ise of desegregation has not ye
ized: "A lot of people arounc
remember me and aren't even

ACTIVIS

First Socialist The first soc
to Congress was Victor Louis B
1929), an immigrant from Nied
Austria-Hungary. Berger, who
the United States in 1878, foun
consin Vorwärts and was ec
Social Democratic Herald for

Along with Eugene Debs, Be
the Social Democratic Party (
ner of the Socialist Party in A
whose ticket he was elected
from the State of Wisconsin in 1
his two years in the House, Be
for passage of child labor law
hour day, farm relief and old-a

one in the basement, where most meals are cooked and served.
. . . having a fig tree that had to be covered with tar paper and rags, and topped with a steel pail, to protect it from the freezing cold winters of the Northeast.
. . . having a name like Carmine, Augie or Giuseppe, and wishing your name were "John."
. . . only being able to leave home "in a white dress or a coffin" if you were a young female, because "nice Italian girls don't live alone."
. . . knowing someone in the neighborhood who was reputed to work for "the mob."
. . . wondering how the Mafia could be called the "underworld" when *everyone,* including the FBI, knows all about its members.
. . . never eating Chef Boy-Ar-Dee or Franco-American macaroni from a can.
. . . having to wear a golden "horn" to protect you from the evil eye.
. . . fighting the "Mafia stereotype" every day of your life.
. . . being invited to dinner at a friend's house where *only* macaroni was served, but you had saved room for the other courses.
. . . keeping your Christmas tree up until January 6.
. . . eating *sfinge* pastries on St. Joseph's Feast Day, March 19.
. . . eating octopus, squid and eels on Christmas Eve.
. . . having a collection of Lou Monte "hits" stored away in the family record cabinet.

Growing up Irish-American means

. . . eating green jello on St. Patrick's Day.
. . . wishing you didn't have so many freckles.
. . . having an aunt who's a nun, or an uncle who's a priest.
. . . fighting the "brawling, beer-drinking" stereotype attributed to Irish men.
. . . eating potatoes, potatoes, and more potatoes.
. . . having at least one piece of Beleek china in your living room.
. . . owning an "Irish linen" tablecloth with matching napkins that's used only for special occasions.
. . . unswerving loyalty to the Kennedy family of politicians.
. . . not being able to face the day without that morning cup of tea.
. . . wanting to visit Ireland and kiss the Blarney Stone.
. . . owning every album "Tommy Makem and the Clancy Brothers" ever recorded.
. . . going to an "Irish Rovers" concert on St. Patrick's Day.
. . . having a copy of the "Irish Blessing" hanging in your mother's kitchen.
. . . having cousins who are named Sean, Bridget or Margaret Mary.

Growing up Jewish-American means

. . . having a Kosher mother who would die if she knew you ate a cheeseburger.
. . . fighting the "Jewish princess" stereotype if you're a female.
. . . having at least one relative who's a doctor, or a lawyer.
. . . eating sour cream with cucumbers, sour cream with fruit, sour cream with blintzes, and plain sour cream straight from the container.
. . . knowing what "real" bagels, knishes, potato pancakes and chicken noodle soup taste like.
. . . having relatives named Molly, Moishe and Stanley.
. . . owning a copy of Dan Greenburg's *How To Be a Jewish Mother.*
. . . going to more birthday parties at the age of 13 than you'll attend for the rest of your adult life.
. . . having your nose "bobbed" for your 12th birthday.
. . . reading *Portnoy's Complaint,* and not finding it amusing.
. . . eating "deli" at least once a week.
. . . having an uncle who can "get it for you wholesale."
. . . drawing a "star" with six points instead of five.
. . . enjoying matzo when it isn't even Passover.
. . . having a mezzuzah outside your front door.
. . . wearing a madras plaid yarmulke in the early 60s.

Growing up Hispanic means

. . . fighting the mañana stereotype every day of your life.

E184
.A1J57
WH

Ethnic American Minorities

A Guide to Media and Materials

Edited and Compiled by
HARRY A. JOHNSON

R. R. BOWKER COMPANY
New York & London, 1976

LIBRARY OF CONGRESS CATALOGING IN PUBLICATION DATA

CHAPTER V

Other Ethnic Minorities on the American Scene

by Harry A. Johnson,
Professor of Education,
Virginia State College

As stated at the outset the purpose of this book obviously is to focus on four major American minorities. However this final chapter recognizes the great contributions of other American minorities. Although diverse, there is a strain of common experiences which these minorities have experienced at some time or place in their history. They include American Jews, migrant Americans, Eskimos, European immigrants, and others. Each of these groups has lent to the American culture much of its rich culture and tradition. They, too, may claim inadequate and inaccurate representation in our history and the instructional materials produced to teach about them.

America was a land of immigrants. They came early from Europe representing different national origins, creeds, and shades of skin color. Their struggle for economic and political power, status, and upward mobility is a ringing tribute to American democracy. Religious freedom and the flight from persecution lend a special place to these pioneers. From the revolutionary period to the present day, over 50 million immigrants have come to America. To them, survival often meant a loss of identity. Therefore in seeking their own cultural identification, the Irish sought out the Irish, the Germans the Germans, the Poles the Poles, the Italians the Italians, each forming a self-enclosed ghetto where old world traditions and languages could be maintained. Immigrants who came to this country in its infancy looked upon the schools with great awe and respect. The schools in turn, providing for children from diverse cultures, nations, and religious backgrounds, sought to find a strong theme of nationalism and dwelt upon unity, thus suppressing the diversities. Since there existed a tendency to accept the values of the more privileged and prestigious groups, minorities developed conflicts within their own cultures, often feeling an unworthiness in their native cultures.

Times have changed and America is coming of age. Children and youths are encouraged to be proud of their parents' culture and recognize the unique contributions of these cultures to the development of our country.

Although Jews represent only 3 percent of the total population of the United States, they play an important role in literature, art, science, medicine, philosophy, law, government, television, motion pictures, music, and theatre. This ethnoreligious minority has produced a cultural impact that is out of proportion to its numbers. This country is primarily based on a Judaic-Christian heritage and knowledge of the Judaic culture as it exists in the American Jewish community is essential for a better understanding of the total American cultural scene.

Long years of ethnic bias in instructional materials has been standard fare in American schools. These standard materials should reflect our pluralistic society, but have tended to reflect a long embedded bias found in our broader society. The recognition and acceptance of cultural pluralism in our democratic society is a professional responsibility for our curriculum planners, administrators, and classroom teachers.

The degree to which these ethnic groups have encountered problems and progress has differed. Their visibility as minorities, their degree of progress, and their encounter with prejudice have substantially differed.

No effort is made here to comment separately on each of these other minorities, but this chapter, pursued in less depth than the others, attempts to provide annotated materials focusing on people, their differences and likenesses, the recognition of their cultures, and the contributions to the growth and development of this great land.

The selection process used in the first four chapters was not so rigidly followed here. For a number of reasons this was necessary. There is a dearth of materials on some of these other minorities; some are not considered minorities in the strictest sense and some are not categorized as underprivileged or disadvantaged. Additional materials which criss-cross several ethnic groups were placed in this section because they did not properly fit in any of the first four chapters.

Users of this guide are encouraged to include these materials in curriculum planning that deals with ethnic and racial groups. Their cultures should be recognized, accepted, and appreciated as are other groups. Perhaps in a special book, at a future time, these other minorities may be dealt with in depth as they so richly deserve.

MEDIA AND MATERIALS—ANNOTATED

Films (16mm)

ALAHU AKBAR: FAITH OF FOUR HUNDRED MILLION. ACI 1970. J-S-C-A. 10 min col. Rental $15; purchase $120.

A portrait of the Islamic faith, youngest of the world's major religions and the most rapidly growing in the nations of Africa and Asia. This religion, practiced by 400 million Moslems, follows the teachings of the prophet Muhammad. A compelling film that will deepen the understanding of an important culture.

ERIC INFORMATION CENTER