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**The Socio-Political History of the
Jewish Community in the United
States
from 1820 to 2001.**

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Dedications.

To my parents.

To my Professor Yacine Rachida for her precious help.

To my teachers: Dr. Moulfi Leila, Dr Benhattab Lotfi, Dr Bouhadiba Malika, Pr. Borsali Fouzi, Pr. Bahous Abbas, and Pr. Benali Rachid.

To all my brothers, sisters, and friends.

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Abstract.

The first Jewish communal life in America started in 1654 when the twenty three Sephardim Jews settled in New Amsterdam. They were from Recife a Dutch colony in Brazil. This colony was conquered by the Portuguese and its Jews scattered. They sought refuge through the Dutch Caribbean and opted for New Amsterdam as their first place of settlement in the New world.

However, the number of the Jews in America did not develop until the nineteenth century when the two great waves of immigration reached the continent. The first one started in 1820 and ended in 1880 bringing Western and Central European immigrants. The second one brought the East European immigrants and started in 1880 until 1924 when America restricted immigration.

The Jews left their countries of origin for specific reasons. In the nineteenth century, an anti-Jewish feeling aroused in Europe due to the Jews' historical past. They were for centuries accused for many troubles in the world. Moreover, the European states considered them as the enemy of the Christ, and started to complicate their lives. The Jews endured misery and persecution so they opted for America as a place of safety where they could worship freely and live peacefully.

The present work, therefore, will explain why these thousands of nineteenth century Jewish people immigrated to America and how did they become the most successful ethnic group there.

Résumé.

La vie des Juifs en Amérique a commencé en 1654 quand les vingt-trois Juifs Sépharades se sont installés à New Amsterdam. Ces Juifs étaient originaires de Recife, une colonie Allemande au Brésil. Cette colonie a été reconquise par les Portugais, alors ses Juifs se sont enfuit et ont cherché refuge dans les Caraïbes Allemande et se sont finalement installés à New Amsterdam.

Le nombre des Juifs aux Etats Unies ne s'est pas développé jusqu'au dix-neuvième siècle quand les deux grandes vagues d'émigration ont atteint le continent. La première vague a commencé en 1820 et s'est arrêtée en 1880 emmenant les Juifs de l'Europe du Centre et de l'Ouest. La deuxième vague a emmené les Juifs de l'Europe de l'Est et a commencé en 1880 jusqu'en 1924 quand l'Amérique a mis fin à l'émigration.

Les Juifs Européens ont émigré de leur pays d'origine vers l'Amérique pour de nombreuses raisons. Au dix-neuvième siècle un sentiment anti Juif s'est réveillé en Europe due à leur passé historique. Pendant des siècles les Juifs ont été considérés comme les ennemis du Christ et accusés pour de nombreux troubles dans le monde. De ce fait les Juifs ont enduré persécution et misère en Europe ce qui les a amenés à émigrer aux Etats Unies où ils pouvaient vivre paisiblement.

Ce Travail de recherche va tenter d'expliquer pourquoi des milliers de Juifs Européen du dix-neuvième siècle ont émigré aux Etats Unies et comment ils ont réussi à devenir le meilleur groupe ethnique dans ce continent.

ملخص

بدأت حياة اليهود في أمريكا سنة 1654 عندما استقر ثلاثة وعشرون يهوديا في نيوامستردام. كانت هذه اليهود من رسايف مستعمرة ألمانية حيث أنها غادرت تلك المنطقة بعد ما احتلت من طرف البرتغال و توجهت إل نيوامستردام.

ان عد د اليهود في أمريكا لم يتطور حتى القرن التاسع عشر حين وصول موجتا الهجرة الكبيرتين إلى هذه القارة. بدأت أول موجة في 1820 و انتهت في 1880 حاملة معها يهود وسط و غرب ارويا. أما الموجة الثانية فقد جاءت بيهود شرق ارويا حيث بدأت في 1880 و انتهت في 1924 عندما أوقفت أمريكا الهجرة إليها. لقد هاجرت اليهود من ارويا لعدة أسباب حيث أن في القرن التاسع عشر برز شعور مضاد لها هدد وجودها في ارويا بسبب أحداث خاصة في تاريخ هذه الأمة. لقد اتخذت الدول الاروبية اليهود أعداء النبي عيسى عليه السلام و اتهمتها بعدة اضطرابات في العالم لذلك قررت معاداتها. بعد مواجهة الفقر و سوء معاملة الدول الاروبية لها قررت اليهود الهجرة إلى أمريكا. إن هذا البحث العلمي سيحاول شرح أهم الأسباب التي ادت بآلاف يهود ارويا في القرن التاسع عشر إلى أمريكا وكيف أصبحت انجح فئة اروبية فى هذه القارة.

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General Introduction.

America is a nation of recent immigrants composed of several ethnic groups melting together into a harmonious society with a common culture. Among these groups, the American Jewish community which in modern time remains as the most successful ethnic group in America. The story of the American Jews is fabled for its small community whose history is a foot note to that of people more numerous, but it is always told as an idealized myth.

The Jews were present in America as early as the seventieth century. In 1654, twenty three Sephardim Jews set foot in New Amsterdam. They were from Recife, a Dutch colony in Brazil. The colony was recaptured by the Portuguese that urged the Jews to escape and sail into the remote Dutch port of New Amsterdam. But the settlement of those Jews was strongly opposed by Peter Stuyvesant, the governor of Georgia. He claimed that their presence would be harmful for the Christian community since they are the enemy of the Christ, and by their misery they will worsen the image of the colony. However, the Jews in their turn sent a petition to the Director of the West India Company and could convince him that they had been for great help to the Netherlands. As a result, they could obtain his approval for their settlement in the colony.

It is of some interest to note that the number of the Jews who landed in America in 1654 didn't progress until the period of the American Revolution. Their number had become 2000 Jews and remained constant until the two great waves of immigration reached America. In the second decade of the nineteenth century, America worked as a magnet for Jewish lives. From 1820 to 1924, the Jews devoted a century of their life to immigration. Larger waves of immigrants hailed from different parts of Europe to America.

Newcomers melted with old ones who a decade before were themselves newcomers. The first wave of immigration brought the Jews of Central and Western Europe in the period between 1820 and 1880. They were followed by the East European Jews who reached America in the second great wave of immigration in 1880 until 1924 when America restricted immigration. Those Jews endured misery, dislocation, and the tragedy of uprootedness in Europe, but they discovered in America a country based on equality for all its citizens and a hopeful land where they could prosper and live peacefully.

When the Jews arrived to America in 1820, they started a process of negotiation in matter of identity. Their distinctiveness of being Jews had disappeared since when a culture of an immigrant encounters the one of the host inevitably it is the immigrant culture that is altered. Many of them hoped to be good Jews and full Americans. They preserved the Jewish traditions in one way and fashioned their community according to the American values in another way. They didn't accept America as it was nor did they agree with the boundaries of Judaism to reach their motives. They focused on both to accommodate to a new life that brought them into harmony. In term of religious practice they created their own image. Instead of following canonical works or religious Jewish leaders, they succeeded to create a Jewish society constituted of immigrants with flexible identity accommodated to American life.

The two groups of immigrants that are the West and East European Jews reached America in different periods of time. They evolved in different structural background in Europe, so they organized their lives in America differently. The Jews who came in the first wave of immigration in 1820 from Central and Western Europe were called the German Jews. They were forced to flee their countries of origin because of economic needs and persecution in the Pogroms. Those Jews were not too Jewish, they rapidly interact with America and its culture and through hard work they could prosper economically and gain a position of power.

The second group of Jews who reached America in 1880 was the East European Jews. They were poor and homeless and addicted to their cultural and religious heritage.

The German Jews feared the arrival of their brethren who by their poverty and literacy would destroy their image in America, so they decided to Americanize them. They created charitable and educational institutions to help them, but the East European Jews rejected their brethren's help and qualified it as forced assimilation. By the time, those Jews could progress, so they created their own social and economic institutions and assimilated to America the way they aspired it.

In the twentieth century, the German and East European Jews were denominations that had disappeared. A new Jew is born called the American Jew. This Jew had completely assimilated to America and embraced its culture. Besides the crucial moment of the world Jewry turned around the year of 1920 and the years of World War II. The American Jewish population had become a native born one and by the year of 1960 they had no longer a link with Europe. World War II was a horrific turning point in American Jew's history since it reminded them of the destruction of the Jewish lives and wealth. The oppression imposed on their brothers and sisters in Europe made them worry about their own fate in a non Jewish land.

In matter of Jewish economic improvement, it is important to note that the emigration of the Jews took place with the crucial moment of the American economic history. When America sought beyond the Atlantic to exploit the natural resources of the continent, the Jews participated in the Western world expansion. Moreover, when America turned its attention to the production of non consumer goods, Jews as needle traders played an important role in the sewing machinery that developed clothing in America.

However, the Jewish lives turned away from those of the Americans. In other words, until the end of the nineteenth century most of the Americans were farmers whereas the Jews occupied other fields. When the Americans were agricultural, the Jews were commercants, and by the end of the century they worked in industry. The Jews in America as compared to the Jews in Europe had more possibilities to find job; they pursued high wages and benefited of greater material comfort.

In former times, the Jews entered America poor and homeless, but in the twentieth century they became the most significant and the most powerful Jewish community in the world.

But how did the American Jews emerge out of their tragic past and remain the most powerful ethnic group in the United States nowadays, and how did the Jews of the present time retain their sense of unity through centuries of dispersion? To grasp the American Jewish history would be to think systematically about the basic questions that we will try to answer in my future research work.

This research work starts in 1654, when the American Jews had come to America poor and illiterate and ends in 2000 when the American Jewish community had become the most significant and the most powerful in the world. This study is divided into three chapters. The first chapter, is entitled Historical Background of the American Jews' Emigration of the European Jews from 1820 to 1924. This chapter will start with an analysis of the period that preceded the two great waves of immigration and the period of emigration. The second chapter, entitled A Pivotal Century of the Socio-Political Life of the Jewish Community in America from 1820 to 1924, will examine the Jewish economic, social, and political improvement in America. The third chapter, entitled The Golden Age of the Jewish Socio-Political Life in America from 1920 to 2000, will examine the Success of the Jews in the American world.

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Historical Background of the American Jews 'Emigration of the European Jews to America from 1820 to 1924.

Introduction.

History revealed that the very first Jews, who set foot in America in the seventieth century, were a minority of twenty three Sephardim¹immigrants. They were Jews of Dutch and Portuguese ancestry. They landed in America by 1654 and were from Recife, a Dutch colony in Brazil, who came to New Amsterdam, and left the colony to the Portuguese. However, in the second decade of the nineteenth century America worked as a magnet for the Jewish lives. From 1820 to 1924 the Jews devoted a century of their life to emigration. Larger waves of emigrants hailed from different parts of Europe to America.

¹Sephardim is originally a term that means Spanish and d from Seriveseparad, a biblical location. It was defined by later Jews as the Iberian Peninsula and keeps its meaning Spain in Modern Hebrew. The Sephardim Jews are the descendants of those who lived in the Iberian Peninsula. They moved from Spain in 1492 and Portugal under restrictive laws that expelled them definitely from these territories, in 1497. The New Encyclopedia Britannica. Inc, The New Encyclopedia Britannica, Chicago, London, New Delhi, Paris, Seoul, Sydney, Tokyo, 1974-2003.V. 29, p.1055.

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Newcomers melted with old ones who a decade before were themselves newcomers.²

During the nineteenth century, the Jews came from Western and Central Europe especially in the period between 1820 and 1880. They belonged to the second wave of emigration after the first one of 1654. The second wave was followed by a third one that concerned the East European Jews who landed in America by 1880 and continued to come until 1924 when America restricted immigration. There was a fourth one that occurred when America opened its doors to emigration.³

However, the crucial moment of the world Jewry turned around the year of 1924 and World War I when the American Jewish population became a native born in America. Moreover, by 1960 the Jews had no longer a link with Europe. World War II was a horrific turning point since it reminded the Jews of the fierce persecution in Europe. Among the repressions' events, the Holocaust which was a series of violence that exterminated their brothers and sisters in Europe. It haunted them and made them worry about their own fate in a non Jewish land.⁴

This chapter will examine the Pre-emigration period and the two great waves of immigration that started in 1820 and ended in 1924 when America enacted the Quota act. It will also analyze the main factors leading to this immigration.

1.1 The Pre-Emigration Period .The First Jews in America.

The first Jew who landed in America by 1585 thirty year before the Pilgrims came to Plymouth was called Joachim Gaunse, a bohemian Jew and a mining expert.

² Raymond P. Scheindlin, *A History of the Jewish people from Legendary Time to Modern Statehood*, Oxford University Press, New York, 1998, p. 187.

³ *Ibid.*, p. 189-190.

⁴ Hasia R. Diner, *The Jews of the United States. 1654 to 2000*, University of California Press Berkley, Los Angeles, California, 2004, p. 106.

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He settled in Roanoke Island in North America in Virginia until 1586 then he came back to London. He was followed sixty years by Solomon Franco who settled in Boston, but this Jew alone could not constitute a Jewish community.

By August 1654, twenty three Jewish refugees who escaped from Brazil a Dutch colony left to the Portuguese, arrived to New Amsterdam and performed the first Jewish community. The coming of these Jews to this territory was strongly rejected by Peter Stuyvesant⁵, the governor of the colony. He claimed that the Jews were harmful for the Christians since they are the enemy of the Christ, and by their poverty they will worsen the image of the community. He addressed a letter to the Amsterdam Chamber of Directors, in September 22, 1654, to expel them out of America as follows:⁶

The Jews who had arrived would nearly all like to remain here, but learning that they (with their customary usury and deceitful trading with the Christians) were very repugnant to the inferior magistrates, as also to the people having the most affection for you; the Deaconry [which takes care of the poor] also fearing that owing to their present indigence [due to the fact that they have been captured and robbed by privateers or pirates] they might become a charge in the coming winter, we have, for the benefit of this weak and newly developing place and the land in general, deemed it useful to require them in a friendly way to depart.⁷

In the meantime, the Jews of New Amsterdam addressed in their turn a petition to the West India Company stating that they had been for great help to the Netherlands. As a result, their request was accepted allowing them to continue their living there.

⁵Peter Stuyvesant (1646-1664), was the Director General of the Netherlands and the governor of the Dutch Caribbean Island of Curacao. He was severely injured and lost his leg in the war from where he was nicknamed "Peg leg Pete". In 1654, he opposed the settlement of the Dutch Jews from Brazil in the colony, but his opposition was rejected by the West India Company and the Jews could establish themselves officially, in 1655. The New Encyclopedia Britannica .Inc, V.11, op.cit., p. 338.

⁶Jacob Rader Marcus, The Jew in the American World, Wayne State University Press, Detroit, Michigan, 1996, p. 27-28.

⁷Ibid., p. 29.

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The next group who came after the Jews of New Amsterdam landed there after eighty years. In July 1733, forty Jewish people arrived on the William and Sarah boat, but the trustees of the colony rejected their coming. They claimed that 120 Christians that inhabited the colony would never want to live among the Jews. But the leader of the colony, James Oglethorpe⁸, welcomed those Jews warmly seeing in them a source of flourishment to the country. He drew attention to the Jewish virtues considering their skillfulness and past work experience. He thought that they could be for great help to the colony. They could be exploited for their viticulture skill since Georgia needed farmers who know the land. This allowed them to settle and two years after their arrival, they established the synagogue of Kehillat Kodesh Mikva Israel as a prominent achievement of their acceptance in their new homeland.⁹

1.1.1The Earliest Jewish Life in the Colonies.

The Sephardim Jews, who came to New Amsterdam by 1654, were followed by the Ashkenazim¹⁰ who outnumbered them and were urged by specific reasons to leave their countries of origin to America. The Ashkenazim were subjected to maltreatment by the Catholics and the Protestants in the thirty years wars (1618-1648). Accordingly, the major part of these Jews fled to America searching for a place of safety where they could live and prosper.

⁸James Oglethorpe is an English army officer who was born in December 22, 1666, London and died in July 1, 1785, Granham Hall, Essex, England. He founded the British colony of Georgia and was well known for his philanthropic services. Oglethorpe welcomed the Jews warmly and permitted their settlement in the colony. The New Encyclopedia Britannica. Inc, V. 8, op.cit., p. 886.

⁹Hasia R. Diner, op.cit., p. 19-20.

¹⁰Ashkenazim are the Jews of Western Europe who immigrated to the East part of the continent. They settled in Russia, Poland, and Lithuania after the crusades (11th -13th century), but they returned to the West having been subjected to oppression in those territories. The Ashkenazim outnumbered the Sephardim therefore nowadays they represent 80 percent of all the Jewish population in the world. The New Encyclopedia Britannica. Inc,V.1, op.cit., p. 216.

Chapter One. Historical Background of the American Jews' Emigration of the European Jews to America from 1820 to 1924.

The two categories of Jews started their lives on the American soil long before the first flow of immigration hailed from Central Europe, in 1820.¹¹

The first Jews who came to New Amsterdam were a tiny group of twenty three people. Their number rose in 1695 to one hundred in the city of New York which received the largest Jewish population. In 1730, they were estimated about 242 Jews living in this town. The Jewish community that existed in America in that period of time could be found in New York, Philadelphia, New Port, Charleston and Savannah. The number of those Jews remained constant till the first great massive wave of immigration reached the continent.¹²

As early as 1655, a year after the Jews' arrival to New Amsterdam, those people could win the right to worship at home although the fierce desire of Peter Stuyvesant to expel them from America. In addition to that, they could benefit from a space for communal religion and were allowed to build a cemetery. It is important to know that these Jews before creating their synagogues had rituals like baths "mikiveh"¹³. The Jewish women did their religious duties in those baths as it is illustrated in the words of Naphtali Philip who said, "*before the synagogue was built, there was a fine run of water in Mill Street, over which a bathing house was erected where the females of our nation performed their ablutions.*"¹⁴

The Sephardim, who were established before the Ashkenazim in America had a comfortable economic status. They felt kinship with their fellows and decided to help them since they had the same origin in being Jews. This attitude strengthened the ties between the two groups although they evolved from different historical background, in Europe. As a result, they shared the same synagogues and cemeteries, intermarried, and united their efforts to build a strong community.

¹¹Hasia R. Diner, op.cit., p. 29-31.

¹²Ibid., p. 27-29.

¹³Mikiveh or mikivah or mique is a traditional Jewish bath where the Jews used to perform their ritual purity. The mikiveh represented an important religious place to the point that if the community lacked money it would sell a synagogue to finance its construction. The New Encyclopedia Britannica. Inc, V.8, op.cit., p.122.

¹⁴Hasia R. Diner, op.cit., p. 17.

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At that time, the Sephardim had the leadership of the community and all the Jewish institutions worked according to the Spanish traditions. But with the increasing number of the Ashkenazim, the Sephardim lost their power in the congregation and the leadership was shared by the two groups. The Ashkenazim supported more financially the building of the synagogues and the cemeteries.¹⁵

1.1.2 The Jewish Religious Institutions.

The Synagogue was built in former time. It represented not only a religious institution but also played a crucial role in the community's Jewish life. It was home to all Jews and a place of educational and charitable help. These institutions were run by the Parnassim, wealthy Jews who represented the larger society. They issued the rules according to the religious principles and provided the welfare to the community. They even had the possibility to punish the Jews who violate the religious laws and hanged their names publicly in the synagogues. In that period of time, there were no rabbis in America that made the Parnassim gain complete authority over the synagogue because of wealth even if they lacked official religious training.¹⁶

The synagogue served as a place of education, it provided learning for the Jewish children. For instance, Shearith Israel provided the learners with the teaching of the Hebrew, Spanish and English by the Hazzan, a teacher employed by the elders of the congregation. The synagogue built also cemeteries, organized rituals over death and burial. Up to 1775, there were six synagogues in all colonial British North America. Montreal, New Port, New York, Philadelphia, Charleston, and Savannah. The oldest congregation was Shearith Israel which had a Spanish Portuguese synagogue. Its leaders issued religious rules, performed religious services as collecting money. They even built a sanctuary on Mill Street.¹⁷

¹⁵ Ibid., p. 29-31.

¹⁶ Ibid., p. 32.

¹⁷ Jacob Rader Marcus, op.cit., p. 57.

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1.1.3 The Jewish Education in the Colonial Period.

The Jewish education grew out of both American and Jewish context. It is important to know that what the Jewish education was in the seventeenth century was absolutely different from what it had become in 1924 when America restricted emigration and more different than what it is nowadays in the twenty first century.

As America was a land of liberty, it offered the Jews the possibility to educate from the beginning date of their settlement. In December 7, 1775, an all day school opened its doors in America, a project put into effect by the congregation of Shearith Israel. It was a school where the poor Jews paid no fees for their education. Moreover, it opened its doors in the house of a hazzan. This teacher accepted the proposal of the elders of the congregation who suggested him to add twenty ponds to his salary for his acceptance to create the school in his house.¹⁸

1.1.4 The First Jews Promoting in Economic Life.

Under the British control, the Jewish community managed to make its living in trade. They were merchants, shopkeepers, and even the peddlers finished by opening their own stores. Accordingly, there were successful businessmen as Aaron Lopez from Roth Island. He owned a factory of candles in 1775 and contributed to the economic expansion of the colony. There was also Isaac Moses who started in America as a metal refiner and ended up as a covenant servant. The two brothers B. and M. Gratz succeeded to figure as potential mercantile firm in Philadelphia.

In this context, some Jews encouraged their relatives to come from Europe and joined them to trade in America. They believed that they would surely improve their economic status as it was the case of the Gratz brothers. In 1758, Barnard Gratz who was already established in Pennsylvania sent to his brother Michael to join him as it is illustrated in an excerpt from his letter:¹⁹

¹⁸ Ibid., p. 67-68.

¹⁹ Ibid., p. 50-51.

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Only if you are satisfied to live in the country and keep a shop—if you are at all able to do that—or to live with my employer, Mr. David Franks, would I advise you to come here in the spring by the first boat. But you must agree to follow our advice while you are here. In that case I hope everything will turn out satisfactory to you.²⁰

1.1.5 The Jews in the Period of the American Revolution.

The two thousands Jews who lived in America from 1770 to 1820 defended strongly the American cause. They fought hand in hand with the Americans against their enemies, the British, supporting the American Revolution. The American Revolution inspired the Jews who lived in America and those abroad to do so. In other words, they started to ask for their rights. Thus, they reorganized their community according to the principles of the declaration of independence that is all men are created equal. The American constitution based on individual rights impelled the Jewish community to launch its own revolution and struggle against the constraints of their colonial past.

At that time, the handful Jews who lived in America was invisible in the American society. They were unknown by the Americans, and what they knew about them was only from the pages of the Bible. However, this did not stop their devotion to the American cause, so they sided the thirteen colonies in their struggle for independence. Some of the Jews who participated in the war lost their lives as it was the case of Francis Salvador who died in August 1776. Other Jews as Solomon Bush, David Franks, and Benjamin Nones, had joined the army, fought in the battle of Beaufort, and proved to be the heroes of the revolution. In addition to that, At New York's Shearith Israel, the American Jews sang together as follows:²¹ *O Lord; the God of Fathers... may it please thee, to put it in the heart of our Sovereign Lord, George the third, and in the hearts of his Councillors, Princes and Servants, to turn*

²⁰ Ibid., p. 53.

²¹ Hashia R. Diner, op.cit., p. 43- 45.

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*away their fierce wrath from against North America. And to destroy the wicked devices of our enemies that it may fall on their own heads.*²²

The Jews not only contributed in the American Revolution by joining the army, but also supported it financially with potential funds. This was the case of Haym Salomon, a Polish Jew, who was famous for his financial support to the revolution to the point that he was called “financier of the American revolution”. In 1750, there were also the Gratz brothers who traded for the benefit of the American Revolution, in Philadelphia. Their commercial services worked for the interest of the independence.²³

1.2 The Period of Emigration.

1.2.1 Two Massive Waves of Emigration.1820-1924.

The history of the American Jewry was revolutionized by the great movement of the Jewish community to the United States. In1924, when America started to close its doors to emigration, it had become home to the most significant Jewish population in the world. Millions of Jews crossed the Atlantic to America. The population flow that hailed from different parts of Europe was identified in two distinct massive waves.

The first one started in 1820, and ended in 1880 constituting the Central and West European emigration. The second wave began in 1880 and lasted till 1924. It concerned the East European Jews who made the American Jewish community as a dominant Diaspora²⁴ in the world although Eastern Europe remained the Jews Chief center in Europe.

²² Ibid., p. 46.

²³ Ibid., p. 46-47.

²⁴ Diaspora is a Greek word that means dispersion or scattering. It originates from the Jewish Diaspora after the Babylonian exile and means the movement or emigration of people from their original ancestral homeland to more than one location due to whatever cause. A P. Cowie, Oxford Advanced Learner's Dictionary, Oxford University Press, Oxford, 1989, p. 331.

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The Jews who immigrated to America by 1880 outnumbered those who came from Western and Central Europe in the second decade of the nineteenth century. Those two groups moved to America for different reasons and settled in different places. They adopted different attitudes to assimilate to their new homeland and developed in what will be identified as the American world Jewry that grew out of both Jewish and American context. The two groups of immigrants reacted differently to the process of assimilation. The Western group welcomed assimilation and worked hard to gain acceptance from its new homeland. But the Eastern one entered America with a great sense of unity and an absolute devotion to its religious and cultural heritage.²⁵

Initially, the East European Jews rejected assimilation that was imposed on them by their German brethren who feared their image to be destroyed by the poverty and the literacy of the newly arrived immigrants.²⁶ The Eastern immigrants qualified the Germans attempts to Americanize them as forced assimilation. Consequently, they decided to do it themselves by creating their own religious and educational network.

The Jews who became Americans experienced tectonic changes in what Jewishness meant to them. They tended to be good Jews and full American, so they tried to interact with the American culture without giving up their religious and cultural heritage. Coming from East and West Europe, these two groups of immigrants evolved from a rural population in their ancient homeland to an urban community in their new homeland. They lived in small towns and isolated villages in Europe and occupied the big cities in America. They started as invisible elements and ended up by playing a crucial role in the making of the American political, economic, social, and cultural life.²⁷

²⁵Raymond P. Scheindlin, *op.cit.*, p. 191-194.

²⁶ *Ibid.*

²⁷ *Ibid.*, p. 192.

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1.2.2 Immigrants of Western and Central Europe.

The Jews of Western and Central Europe were present in America as early as the seventeenth century. They were immigrants of Dutch and Portuguese ancestry. The newcomers of the Jewish community were a small number of twenty three Sephardim refugees from Recife, a Dutch colony in Brazil, who came to New Amsterdam in 1654, and left the territory to the Portuguese. New Amsterdam was called « the Dutch Jerusalem » since it welcomed the Jews warmly and offered them a prosperous life. Through their skillfulness and financial power, they contributed to the economic expansion of the country. They build a new synagogue in 1675 which nowadays remains a national monument. But the great mass of emigration from Western Europe reached America until 1820 when a potential number of Jews left their continent for the golden land.²⁸

1.2.3 The Causes of their Departure to America.

Western and Central European Jews' departure to America in 1820 was due to some important reasons that urged them to live their homeland to a new one. As in other parts of Europe, the Jews left the continent essentially for the decline of the economic life. They were extremely poor and had miserable jobs practicing peddling and other low level occupations. In addition to poverty, they were subjected to repression in the European states. By the year of 1813, just before their moving to America, European countries started to complicate Jewish lives by maximizing restrictive laws and minimizing liberties. In a sense that the restrictive laws consisted of making the Jews changing their names, the language they already spoke, and worshipping differently; thus organizing their living according to the German ples.²⁹ For instance, in Bavaria the restrictive laws limited the number of the Jews allowed to live within its territories and the number of the Jewish marriage.³⁰

²⁸ Ibid., p.159-160.

²⁹ Hasia R. Diner, op.cit., p. 83.

³⁰ Charles H. Mindel, Ethnic Families. Patterns and Variation, Elsevier, New York, Amsterdam, Oxford, United States of America, 1981, p. 351-352.

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Accordingly, Jews' poverty and European persecution stimulated the young Jews to leave their homeland opting for America as the destination of their choice. The emigration phenomenon of the young Jews that spread in Bavaria, Germany, and other parts of Central and Western Europe was called «The American fever ». The departure of these people disturbed the equilibrium of the Jewish community since it decreased the number of the young people from the population. The young Jewish women who were forced by social convention to stay at home did not participate to the process of emigration. It was also the case of elder people who were inapt to move to America.³¹

The young Jews who immigrated to America were convinced that if they stayed in Europe they would have little chance to marry and raise a family. The German newspaper the Allgemeine Zeitung des Judentums reported in 1839 that the Jews who settled in America never thought to return home. They did it just occasionally to visit their families. The newspapers wrote that "*many more single people than families... who are motivated not by greed but by the conviction that ... they will not be able to settle and find a family.*"³² These Jews did not neglect the German culture in their new homeland. They developed some parts of it which proved to the world that America presented a place of opportunities that permitted them to prosper and live peacefully.

The restrictive laws which continued to spread in Central and Western Europe in the first decade of the nineteenth century made the Jews endured the heavy load of repression. For instance, the Jews who embraced German culture and modernity could live comfortably and found more acceptances by this society. In contrast, the Jews who lacked German education were subjected to segregation, so they were not allowed to own lands, and special taxes were imposed on them.

³¹Hashia R. Diner, op.cit., p. 83.

³²Ibid.

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This period of time witnessed the spread of emancipation in Europe. As a result, a great number of European states started to modernize the Jews, but this didn't stop the emigration phenomenon to America. In France, the Jews could not only acquire their citizenship, but also benefit from some of their civil rights. In Alsace, the Jews still under the burden of poverty and repression because the process of emancipation didn't concern this part of Europe.³³ The principle of equality and liberty didn't function in Alsace as it was in France. The Jews could speak Yiddish³⁴ rather than French. Moreover, in France, the wealthy Jews created organizations to facilitate the process of immigration and by 1840 the wave of immigration dominated Vienna, Budapest, and Prague.³⁵

1.2.3.1 Hep! Hep! Riots.

In addition to all the reasons that we already mentioned, there were other factors that urged the Jews' emigration to America among them, the outbreak of the Hep! Hep! Riots. In 1819, a year before the first wave of immigration started in Europe from Central and Western Europe, the Jews were subjected to a series of mob attacks in Wurzburg in the province of Baden, and in Southern and Western Germany. Those attacks were called the Hep! Hep! Riots, a phrase shouted by aggressive people attacking the Jews' properties, and beating them on their own streets. The riots were led by some Christian students and due to a request from Wurzburg' Jews asking for their residential and trading rights. The Jews left the city after this event searching for refuge in the countryside.³⁶

³³ *Ibid.*, p. 85.

³⁴ Yiddish is the language of the East European Jews that they brought with them to America. It is a German dialect spoken by the Ashkenazim Jews who moved from the West part of Europe to the East one in the period of the middle ages. The Yiddish of the Ashkenazim Jews has some Romance words due to the Italian and French origin of these Jews. It could be easily differentiated when these people were in touch with the Slaves in Bohemia and Poland in the period between 1500 and 1700. Yiddish took some Hebrew and Aramaic elements when the Jews were isolated from the German speaking territories. Raymond P. Scheindlin, *op. cit.*, p. 178-180.

³⁵ Hasia R. Diner, *op. cit.*, p. 86.

³⁶ *Ibid.*

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1.2.3 The Holocaust.

During the period between 1935 and 1945, the Jewish community endured the atrocities of the Holocaust that led to the killing of millions of Jews because of their origin. The story of this event started in the nineteenth century when the Jews of Germany accepted assimilation to their homeland. They acquired citizenship and took profit from other civil rights. In addition to that, they embraced German culture and organized their lives according to its principles. The Jews' relationship with the Germans consolidated more after the Franco-Prussian war in 1870 when they fought hand in hand against their enemies. Furthermore, their participation in World War I made them the heroes of their homeland.³⁷

However, the Jews' assimilation to Germany did not ever last. Things started to change in the aftermath of World War I because the Jews' tragic past emerged once again. They were for centuries accused by the Christians to be at the origin of the Saviour's death and for many other troubles in the world. Consequently, the idea to punish the Jews and reject them started to develop in what is called the anti-Jewish feeling. The Jews were considered as an alien community in the Christian world. They were accused of Germany's defeat in World War I that led it to the financial crisis, thus weakened its political and economic power in the world.³⁸

Throughout that period of time, extreme political movement took birth as the National Socialist Party created by Adolf Hitler. In 1889, this party which was strongly influential in Germany's politics stimulated the Anti-Jewish feeling. Hitler was convinced that political, economic, and social degradation of Germany was originally due to the Jews. He accused them of the German defeat in World War I and an attempt to introduce communist revolution in Germany as they did in Russia. Additionally, he blamed them of being behind the German economic decline that led to the financial crisis.³⁹

³⁷ Raymond P. Scheindlin, *op.cit.*, p. 199.

³⁸ *Ibid.*, p. 200.

³⁹ *Ibid.*, p. 201.

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As a dictatorial leader and an alienated governor, Hitler came up with the racial theory that classified people according to their skin color and intelligence. He placed the German and the Nordic countries at the top of his classification considering them as the master race called the Aryan and the Jews at the lowest class after the blacks. Hitler hatred for the Jews led him to organize a plan to destroy them. Consequently, he asked the population to support his idea declaring in his slogans « Jews are our misfortune ». His request found a great acceptance among the German masses that was clearly seen in 1933 when the anti-Jewish feeling started to develop.⁴⁰

The Jews started to degrade economically because the Germans refused to have any commercial and social relation with them. This boycott was observed in the expressions hanged on the walls of the commercial and cultural centers « Jews not wanted ». Their presence was even boycotted in all the public areas and by 1935 the Jews lost their German citizenship following the Nuremberg laws. The German policy did not stop at this level, but it became more aggressive. The German government decided to build what is called the concentration camp, a kind of prison where the Jews were jailed. These centers were created in many parts of Germany as in Dachau, Sachsenhausen, and Buchenwald. Moreover, the German government started to organize a process of emigration to expel the Jews to other countries. The Jews' position in Europe continued to degrade after the declaration of World War II. They could not flee Germany and the doors of emigration were closed that let the Germans no choice than that of murdering them.⁴¹

The process of murdering the Jews was put into effect with the German occupation to Poland in 1939, as it crowded with the Jewish population. It was targeted to exterminate its Jewish community. The Germans created in Poland ghettos exactly in the cities of Lodz and Warsaw. Warsaw alone comprised 350,000

⁴⁰ Ibid.

⁴¹ Ibid., p. 203-205.

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Jews not counting refugees and Lodz had 200,000. They imposed restrictive laws to complicate the Jewish lives, and finished by murdering them.⁴²The same thing happened in France when Germany occupied its territories. In Vichy, Ghettos were created to support the German policy towards the Jews who were put in the concentration camps directed by French personnel.⁴³

But the process of anti-Jewish feeling did not work in other countries as the Germans aspired it. In Holland, the population boycotted the German attitude towards the Jews and the leaders of the church protected them. They were hidden by some Dutch Christians, and even the Danish king helped them to escape from the German persecution.⁴⁴

In 1942, the German hatred to the Jews continued to grow to the point that they decided to eliminate them definitely. Consequently, they thought about exterminating the entire Jewish race in the continent. The project was targeting 11 millions of Jews living in Europe who were intended to be executed that year. Eichmann⁴⁵ was at the origin of this idea. He thought of Poland to put in practice his project since it was the center chief of the Jewish population. The concentration camp turned to death camp where the prisoners were executed with carbon monoxide or prussic acid. In 1942, a system of gas chambers was created to facilitate the gazing of 700 to 800 persons in four or five minutes. Additionally, thousands of other Jews were subjected to the cremation and their ashes were used as fertilizers.⁴⁶

In the same year of 1942, the Jews started to resist the German persecution. They founded organizations to support them, and in 1943 in Skirmish they killed twenty Germans and could gain some support of Polish resistance.

⁴²Alex Grobman, Daniel Landes, and Sybil Milton, *Genocide, Critical Issues of the Holocaust. A companion to the Film Genocide*, Simon Wiesenthal Center, New Jersey, United States of America, 1983, p. 173.

⁴³Raymond P. Scheindlin, *op.cit.*, p. 206.

⁴⁴*Ibid.*, p. 209.

⁴⁵Eichmann is born in March, 1906, Soligman, Germany and died in May 31, 1962, Tel Aviv, Israel. He was a German war criminal who planned to annihilate the entire Jewish race. He was murdered by the Israeli Government for his participation to the maltreatment of the Jews during World War II. *The New Encyclopedia Britannica*, Inc, V.4, *op.cit.*, p. 396.

⁴⁶Raymond P. Scheindlin, *op.cit.*, p. 210-211.

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But On April of that year, the Germans burnt the camp as a response to the Jews' aggression. Following this event the Germans started to liquidate the camps, and at the end of the war, the prisoners were released. When free, these people returned home on foot lacking the means of transportation, and most of them lost their lives. The Jews who reached their destinations were killed by the Polish and Ukrainian towns' people. Accordingly, Germany lost the war against its enemies, but gained the one against the Jews and succeeded to mark the Jewish history by its anti-Jewish feeling.⁴⁷

1.2.4 Immigrants of Eastern Europe.

In the eighteenth century, the Jews of Eastern Europe were located in Russia precisely in the "Pale of Settlement." They were established in this area after the partition of Poland between Russia, Austria, and Prussia, in 1770. By the reign of Czar Alexander I, the Jews could benefit from some of their civil rights. They were allowed to educate, and open their own school, but under Russia, Polish, and German academic principles. However, the restrictive laws that were imposed on the Jews limited their economic advance. In other words, they were prohibited from leasing lands and commercializing their alcoholic beverage to the peasants. The restrictive laws excluded the Jews from villages and forced them to live in towns.⁴⁸

In the period between 1825 and 1855, the Czar Nicolas, Alexander's I successor, perpetuated the process of the Jews' repression. He pretended to help the Jews to assimilate to Russia's population by integrating their children in the nation's army. He created the Cantonist battailon which is a military unit where the Jewish children were trained at the age of twelve to join the army at eighteen. He also submitted them to conversion to Orthodoxy that provoked a great humiliation and anger within the Jewish community.⁴⁹

⁴⁷ Ibid., p. 212-213.

⁴⁸ Ibid., p. 173.

⁴⁹ Ibid., p. 175.

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The assimilation movement that was held by the Russia's' government failed to gain acceptance from the Jewish community. The Jews refused to assimilate to their homeland and preferred to preserve their cultural and religious heritage. The minority of Jews that accepted assimilation was rewarded by the Russia's' government who considered it as the educated class of the Jewish community.

However, the East European Jews were touched by the Jewish enlightenment that started in Germany under the influence of Moses Mendelssohn. It concerned Galicia, and the Southern part of Poland that belonged to Austria. The Jews residing in the big cities as Lemberg and Brody were directly in touch with the German culture. They adapted themselves to Western education which helped young Jews from them to have an idea about modern literature and science.⁵⁰

1.2.5 The Causes of their Emigration to America.

Eruption of the Pogroms.

In addition to the system of repression in Russia, there were other significant reasons that urged the Jewish immigration to America. Among them, the Pogroms' event that marked the East European world Jewry. The pogrom is identified as one of the horrific events in Jewish history. By the year of 1881, in the city of Elizabetgrad in the Kherson province of Russia, a group of criminal comprising workers and peasants destroyed Jews' properties and killed them. The Pogrom was spread in sixty Russia cities, and by the end of that year more than three hundred attacks had been lunched on the Jews, in South Western Russia. The Pogrom continued to spread until 1906, and from 1917 to 1921 another cycle of violence broke out and exterminated the Jews of Russia. Consequently, the Jews' political consciousness awakened as a direct reaction to the atrocities imposed on them.

⁵⁰ Ibid., p. 176-177.

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In the same year of 1881, intellectuals decided to spread socialist ideas among the Jewish laborers, and other subscribed to Zionism.⁵¹ In 1897, a general association of Jewish workers called the Bund in Russia, Poland, and Lithuania was founded by a group of political activists who claimed that Russia society had to be reconstructed. Similarly, the Zionist group took birth with the outbreak of the pogroms and both movements denounced those attacks. Moreover, important masses of protest were organized all over the world against each wave of violence.

In 1903, eighty rallies from Boston, and San Francisco denounced the pogroms inflicted on Russia's Jews. They collected money to help them and incited the American press to inform the world about their situation. The organizations that were founded in America from 1880 onwards supported the Jews of Russia and denounced the horror of the pogroms. There were the B'nai B'rith organization created in 1843, the Board of Delegation of American Jews in Israel in 1859, the American Jewish Committee in 1906, and the American Jewish Congress in 1918. Michael Davitt⁵² asked for a Jewish national homeland when visiting Kishinev and observing the rapacity of the Pogroms. In 1903, when the National Association of Colored People NACP met for the first time, its delegates generated sympathy for the oppressed Jews. They linked the pogroms in Russia to the physical violence imposed on the black population.⁵³

When the first wave of the pogroms started, the government tried to understand the causes of this violence by creating commission to analyze what happened. It immediately blamed the Jews arguing that they provoked the peasants by fiercely exploiting them. That report in the year of 1881 led to the expulsion of the Jews from the villages in the Pale of Settlement.

⁵¹ Zionism is by definition a Jewish movement that originally took birth in Eastern and Western Europe, in the closing decades of the nineteenth century. The term Zionism derives from one of the hills of ancient Jerusalem called Zion. The objective of the movement was to create a Jewish homeland in Palestine and encourage the Jews dispersed in the world to return to Jerusalem. The New Encyclopedia Britannica, Inc, V.12, op. cit., p. 922.

⁵² Michael Davitt is born in Mars 25, 1846, Sraide, County Mayo, Ire. He died in May 31, 1906, Dublin. He founded the Irish Land League, in 1879. He supported the tenant farmers and helped them to improve their economic status. The New Encyclopedia Britannica, Inc, V.3, op. cit., p. 919.

⁵³ Hasia R. Diner, op.cit., p. 89-92.

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The Pogroms was a historical event which proved to the Jews that integration in Europe particularly in the Czarist countries was impossible. Another point is that persecution was not the only reason that led the East European Jews to immigrate to America. Poverty was another factor that stimulated Jews' departure. Jews lived in extremely poor economic conditions. Although their number in Russia reached 5.8 million, they were prohibited from practicing agriculture, and excluded from industrial cities. As a result, large number of Jews was subjected to misery that let them no choice than that of searching for a hopeful land where they could prosper economically.⁵⁴

1.2.6 The Difference between the Jewish and the European Immigration.

The reasons that led the Jewish immigration to America differed from those of the European emigration. What distinguished the two groups is the persecution inflicted on the Jews which made their lives impossible in Europe, and motivated their departure to America. In addition to that, the Jews were forced to convert into Christianity that provoked a great humiliation within their community, and increased the desire to move away in order to worship freely.

The European immigrants were not subjected to persecution; they were motivated by the fact of improving their economic conditions. These people moved as full families and when possible for them they returned to their countries of origin. Unlike the European immigrants, the Jews emigrated individually. In other words, when a son moved to America, he represented the family pioneer. He collected money by working hard, bought tickets for his brothers to join him, and when these Jews prospered financially they could raise a family. In addition to that, the number of the Jews leaving Europe outnumbered the one of the non Jews. For example, the Jews who moved to America from 1820 to 1840 were estimated about fifty thousand

⁵⁴Raymond P. Scheindlin, *op.cit.*, p. 181.

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immigrants, and from 1840 to 1880 their number increased to four times their initial one.⁵⁵

By the last decade of the nineteenth century, things started to change in Europe in matter of repression against the Jews. They could beneficiate from some political laws which guaranteed the Jewish civil rights as acquiring citizenship in Germany, and Hungary. But this fact didn't slow the process of emigration to America⁵⁶ as it was illustrated in the words of the German poet Heinrich Heine who stated, "Everyone over there can find salvation his own way.... Even if Europe should become a single prison there is still another loophole of escape, namely America, and thanks god! The loophole is after all larger than the prison itself."⁵⁷

1.2.7 Jews' Location, and Population in America.

The Jews' rapid demographic growth in America proves that these immigrants of the ancient world found a place of safety in the New World where they could proliferate and live peacefully. They could recover from their tragic past in Europe where they lost millions of their fellows in many terrific events as the Holocaust.

The first Jews, who landed in New Amsterdam by 1654, were a miniscule group of twenty three Sephardim. In 1660, they developed in fifty Jews, their number augmented to 2500 in 1790 when the thirteen colonies struggled for their independence. In the first wave of emigration that started in 1820 and ended in 1880, the number of the Jews reached 230,000 to 300,000 immigrants. But, although America restricted immigration in 1924 by the Quota act, it didn't' slew the Jews' demographic growth. The number of the Jewish population in 1920 was estimated about 3,300 000 to 3,600 000 which proved that the Jews proliferated rapidly from the day they landed in America up to this date. By 1990, the American Jews were about

⁵⁵ Hasia R. Diner, *op.cit.*, p. 87.

⁵⁶ *Ibid.*, p . 88.

⁵⁷ *Ibid.*

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5,515,000 to 5,981,000 and in the 2007s a survey studies by the Steinhart University revealed that the number of the Jews rose to 7,400,000 millions.⁵⁸

The year of 1654 was the beginning date of the Jewish presence in America; their location was limited in New Amsterdam. By the time, they settled where they could expect practicing peddling as it was the activity that shaped their history, so they occupied the elder East Coast cities. But by 1850, they could be found in the big cities as New York, Philadelphia, Baltimore, New Orleans and San Francisco. They were also in the interior cities as Cincinnati, St Louis, Chicago, Pittsburg, and Kansas City. In the twentieth century, the Jews could be found in almost all the states of the union. However, the chief center of this population is New York City which is viewed as the second place that contained the largest Jewish population after Israel. The number of the American Jews that resides in New York is estimated about 1,750,000, and the other two significant Jewish populations are located in Miami, Los Angeles, and Chicago.⁵⁹

1.2.8 East European Jews' Adaptation to their New Homeland versus West European Jews' one.

The history of the world Jewry in America started in the seventeenth century when the twenty three Sephardim Jews landed there bringing their culture and creating their synagogues. This Jews' category was followed in the eighteenth century by the Central and West European Jews who belonged to the first great wave of emigration that started in 1820 and ended in 1880. The second wave of emigration that started in 1880 brought the East European Jews to America who represented the second largest group of immigrants after the Italians. The emigration of the East European group was viewed as the greatest population movement of the Jewish history to America. But this movement took an end when America closed its doors to emigration.

⁵⁸Jonathan D. Sarna, *American Judaism*, Yale University Press, New Haven and London, 2004, p. 375.

⁵⁹Hasia R. Diner, *op.cit.*, p.99.

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The West and East European Jewish immigrants had different structural backgrounds in their ancient homeland, so they organized themselves differently in their new homeland. The Western group, who was called the German Jews, preceded the Eastern one, the Russia Jews. Right from the beginning, the German Jews welcomed assimilation and worked hard to find acceptance by their new homeland.

Unlike the German Jews, the Russia Jews were particularly different because they came to America with a great sense of unity having no intention to give up their religious and cultural heritage. They came from Eastern Europe where they lived in villages, and towns. They spoke Yiddish which is a medieval German language with Hebrew elements and as a religion they brought with them their traditional Judaism to which they were strongly addicted.⁶⁰ Since their arrival to America, The Russia Jews considered themselves as foreigners in their new homeland. As a result, they rejected assimilation that deeply embarrassed their German brethren who saw themselves as full Americans different from them only in religion. Nevertheless, the Western group felt kinship with the Eastern one because despites all the differences that distinguished them, they still have the same origin. Besides the German Jews feared to have their image that they worked hard to preserve in America destroyed by their poor and less educated fellows, so they decided to Americanize them as rapidly as possible.⁶¹

The Russia Jews were poor and less educated; they knew nothing about English which urged the German group to create educational and charitable institutions to help the poor and the literate. But the Russians were strongly addicted to their Judaism which means living in conformity with the traditional norms of their religion. Consequently, tension broke out between the two groups. The East European Jews qualified the efforts made by their brethrens to Americanize them as forced assimilation that they radically rejected. As a result, when their number increased and they started to feel comfortable with their economic status they

⁶⁰Raymond P. Scheindlin, *op.cit.*, p. 191-192.

⁶¹ *Ibid.*

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decided to Americanize themselves the way they aspired it. They created their own religious and educational network including philanthropic organization that they established through all over America.⁶²

For instance, they created the Hebrew Immigrants Aid Society (HIAS). They also established the association of the home town mutual aid society which provided them with monetary help, sick care, and other charitable supports. They gave birth to Linas Hazedek of Hudson County, New Jersey that they inaugurated in 1892 as another philanthropic association devoted to help the new immigrants.⁶³ These organizations assisted the newcomers with all kinds of supports; therefore, the new immigrants succeed to deal with the clashes that they were confronted with when newly arrived in America.

In matter of culture and religion, it is important to know that although the East European Jews put into effect the process of assimilation, they didn't neglect their cultural and religious heritage. They established the Yiddish press, so in the period between 1885 and 1923 they created twenty daily newspapers. They also gave birth to the Yiddish theatre, in New York on August 12, 1882, and developed the religious pattern. They built a potential number of synagogues which in 1890 were estimated about 553 and by 1916 reached 1,901 in America.⁶⁴

When the Russia Jews landed in America, they were convinced to stay permanently and never thought to return in Europe due to the persecution inflicted on them there. The first thing they sought in America was security that they lost in their ancient homeland. They wished freedom and liberty; therefore, through economic comfort they could gain a national liberation. But these Jews were addicted to their cultural background, and traditional Judaism, so the way they conceived freedom was to join it to their religion and culture.⁶⁵

⁶² Ibid.

⁶³ Jacob Rader Marcus, *op.cit.*, p. 363-364.

⁶⁴ Roberta Rosenberg Farber and Chaim I. Waxman, *Jews in America. A Contemporary Reader*, Brandeis University Press, Hanover and London, 1999, p. 10.

⁶⁵ Ibid., p. 11.

1.2.9 Jews 'Occupation in America.

Peddling as First Jews' Occupation.

When the Jews reached America, the first thing they did is to search for work, so they established their living where they could expect to find job. They choose to practice peddling since it was the activity that shaped their history. The American consuming and manufacturing encouraged Jewish peddling and made the Jews function as an essential mean to develop the country' system of merchandising.⁶⁶

Originally, peddling emerged before the civil war. The newcomers to America started their work experience as peddlers caring goods on their backs on the Jewish trade roots. In 1850, the Jews dominated New England, the Deep South, and the Mid West. In the middle of the nineteen century, peddling worked as a link between Jews dispersed in America and paved the way to the new immigrants to find work easily. Despites the Jews dispersion in America, peddling made them function as a trans-continental economic activity. For instance, in South America Jewish peddlers traded with the landowners supplying their slaves with clothes that they sold them in second hand. When these peddlers had worked hard, they in return could save enough money to gain a shop in New York and the opportunity to raise a family. The stores that the Jews created all over America relied essentially on the collective labor of the Jewish family's members. These stores dominated a great part of the continent; they were in Helena, Arkansas, Montana, Portland, and Madison. These places crowded with Jewish shopkeepers representing their first stage in their American life, and proving their determination to promote economically in the future.⁶⁷

⁶⁶Hasia R . Diner, *op.cit.*, p. 99.

⁶⁷*Ibid.*, p. 100-102.

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From Peddlers to Potential Traders.

In the second decades of the nineteenth century, the Jews were already established in America. They opted for trade as their economic occupation everywhere at every level. They were in the big cities as New York, Philadelphia, and Baltimore. They improved their economic status to the point that from homeless peddlers they became potential traders. The Jews traders owned stores where all the family members participated to the running of the business. Additionally, they concentrated on the same areas performing a central business district in a numerous American cities.⁶⁸

The Jews were engaged in the garment industry long before 1854, they also operated in second hand clothing and Cigar making. Those immigrants started as employees and ended up as employers. For instance, in the Cigar Manufacturing, a great number of Jews started as rollers and strippers, and finished by creating their own enterprises. Adolf Strawss and Samuel Couper strongly contributed to the economic flourishment of America. Samuel Couper created the American federation Labor In 1863. Moreover, the Jews were in almost all the economic activities, so they were bakers, paperhangers, jewelers, and diamond cutters. The Jews succeeded as the Americans and prospered rapidly.⁶⁹

Conclusion.

The Jewish community who had crossed the Atlantic in the seventeenth century, and made its way to America, was a miniscule group of people whose number remained constant for a long period of time. The number of this handful Jews didn't develop until 1820 which was the beginning date of the massive Jewish movement to America from Europe. Moreover, the flow of emigration did not start in the period of the American Revolution, but after America gained its independence.

⁶⁸ Ibid .

⁶⁹ Ibid, p. 102-103.

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Those Jews fled poverty, and persecution in Europe. They endured the atrocities of the pogroms in Russia, and other part of Europe. Besides they were deprived from their economic rights as being excluded from agriculture and industrial cities which led them to homeless misery. Consequently, they hoped to rebuild their community, so they opted for America, a land of liberty, and equality of man where they could live peacefully.

The period of emigration was a revolutionary era in Jewish history. The Jewish community came to America in two different periods. There was the German period in 1820 to 1880 comprising the Jews of Central and Western Europe. Then the East European period concerning the Russia Jews who reached America in the second wave of immigration in 1880 until 1924. Once in America, the Jews established themselves where they could peddle as it was the activity that they used to practice in their ancient homeland. Progressively, and through hard work, the Jews improved their economic status. They became traders, owning stores all over the American continent.

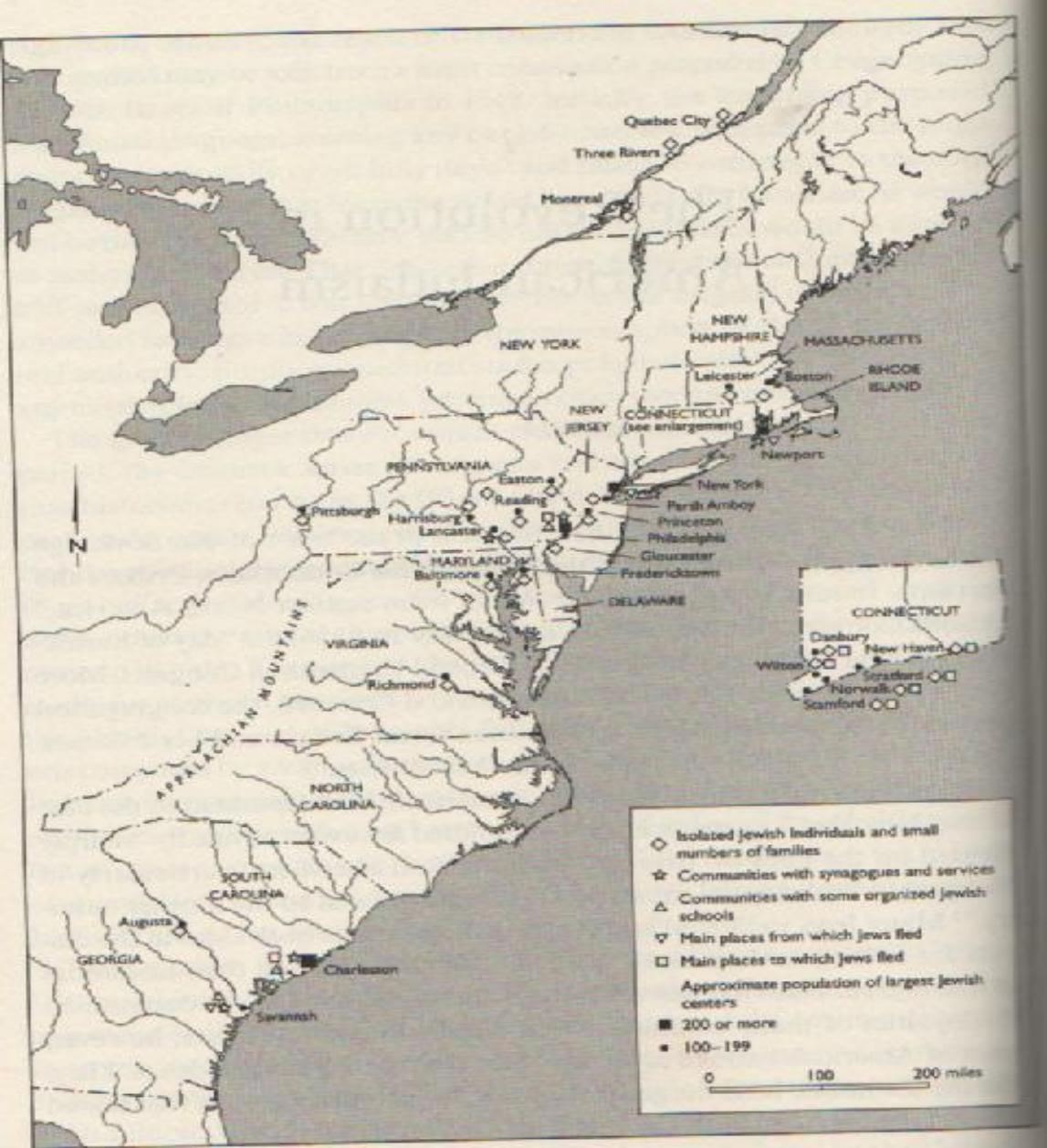
Originally, these Jews were two groups of immigrants, the Russia Jews and the German Jews. These immigrants reached America in different periods of time. Besides they evolved from different historical background in their ancient homeland, so they organized their communities in America according to their own cultural and religious heritage. The first group that is the central European immigrants assimilated rapidly to America because they feared the spread of anti-Semitism that would compromise their presence there. But the arrival of the East European Jews, posed a problem to the German Jews because they thought that their poor and literate brethren will destroy their image that they worked hard to gain in America. Consequently, they decided to help them to educate and improve their economic status. But the East European Jews were traditionalist and addicted to their religious and cultural heritage, so they rejected their fellows' help, and decided to assimilate to America the way they aspired it.

The evolution of the social and political life of the two groups of immigrants on the American soil will constitute the object of the second chapter.

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Map 1.

The Jewish Communities in the Period of the American Revolution.



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The Jewish communities were dispersed in the American colonies in the period of the American Revolution. They fought hand in hand with the Americans to defend the American cause.

⁷⁰ Jonathan D. Sarna, op.cit., p.32.

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Map 2.

The Jews in the Pale of Settlement in Eastern Europe, about 1770.



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The Jews in Eastern Europe were located in the Pale of Settlement after the partition of Russia in 1770, a century before the first great wave of immigration started.

⁷¹Raymond P. Scheindlin, op.cit., p. 177.

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Introduction.

The Jews who entered America by 1820, and continued to come until 1924 when the continent restricted immigration, were East and West European immigrants. Once in their new homeland, these people were called the German and the Russia Jews. The German Jews was a denomination given to the Jews coming from Western Europe, and the Russia Jews for the immigrants from the East part of the continent. These Jews landed in America in different periods of time. The German Jews were in America by 1820 to 1880, and the Russia Jews had come there in 1880 until the restriction of immigration, in 1924.

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The second flow of immigrants, that is the Russia Jews, represented the greatest Jewish movement after that of the Italians to America. The Russia Jews outnumbered their German fellows; they made America the first Jewish Diaspora in the world after that of Israel. But, although these two groups of immigrants had the same origin, they had different structural backgrounds in their ancient homelands, so they organized their lives differently in America.⁷²

For fear of anti-Semitism, the German group welcomed assimilation and worked hard to find acceptance in their new homeland. Those Jews had a more positive view of America than the East European Jews. The principle of quality and freedom encouraged their assimilation to America. They even didn't oppose the idea of separation of state and church as it had been already discussed by Robert M. Soltzer and Norman J. Cohen (1995) in "The Americanization of the Jews".

The East European Jews rejected assimilation from the beginning date of their arrival to America. They were addicted to their cultural and religious heritage, so they qualified the desire of their German Jews fellows to Americanize them as forced assimilation. Consequently, they decided to assimilate to America in their own way. They created their own religious and educational network and rejected the support of their German fellows.⁷³

The East European Jews arrived to America poor and homeless as were the German Jews who preceded them, but they rapidly prospered too. In addition to that, they outnumbered the German Jews, and dominated the world Jewry. The two groups of immigrants figured very successful. They integrated in politics, became influential in the making of American policy, and contributed to the economic expansion of the country.⁷⁴

⁷² Raymond P. Scheindlin, *op.cit.*, p. 187-190.

⁷³ *Ibid.*, p.191-192.

⁷⁴ *Ibid.*, p. 193-194.

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2.1 Evolution of the Jewish Social Life in America in the German Period.

The First massive wave of emigration that reached America in 1820 came from Central and Western Europe. These Jews, who fled poverty and persecution in Europe, were referred to as the German Jews. They found in America a land of liberty and opportunities where they could embrace the brand of religion they wanted and improve their economic status.⁷⁵

The arrival of these Jews to America coincided with the American economic development that contributed to the promotion of their life. The Jews in Germany were prohibited from raising a family, and opening a business could only be impossible. They were forced to live in limited areas, and excluded from agriculture, and trade due to their historical prejudice. All these factors impelled them to think about another place in the world where they could live and prosper.⁷⁶

The German Jews came from villages. They were young single men, penniless and destitute lacking English language. But fortunately, they reached America at the right time. As peddling was their past work experience they settled in places where they could practice it. They first settled, in the Midwest or in the South, and even in California. Joseph Seligman⁷⁷, the Jewish notable banker whose first occupation was peddling said to his fellows Jews to encourage them, "*Sell anything that can be bought cheaply, sell quickly at a little profit, (carry anything) small enough to place inside a pack and light enough to carry*"⁷⁸. By the middle of the nineteenth century, the German Jews crossed the line from being peddlers to potential traders.

⁷⁵Rafael Medoff, op. cit., p. 5.

⁷⁶Ibid.

⁷⁷Joseph Seligman is a German Jew who reached America in the first wave of emigration. He was born in 1819, in Baiersdorf, Germany, and died in 1888, in New York. He fled poverty in Europe and started his life in America as peddler, but ended up as a potential businessman. He owned important economic enterprises which he founded with his brothers. He created a clothing firm, the banking house, and other economic institutions. Wikipedia, the free encyclopedia, Joseph Seligman, available at http://en.Wikipedia.org/wiki/Joseph_Seligman, February 17, 2012.

⁷⁸Aaron Howard, The Journey and Legacy of German Jews to America, available at <http://www.byaaronhoward.com/index.php?action=details&record=168>, March 22, 2012.

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Besides they adopted new important economic fields that contributed to their promotion in America. They became famous traders as the Bloomingdale family, the Strauss brothers, or the Sanger brothers, in Texas. They were well known for the readymade clothes as the Seligman brothers. The Jews finished by integrating in the banking firms that concerned only successful business men.

In matter of acculturation, the German Jews were not too Jewish. They warmly welcomed assimilation that helped them to gain acceptance from their new homeland. Consequently, they did not care about the traditional norms of Judaism because they were Reformists and led the Reform movement.⁷⁹

2.1.1 The German Jews' Survival in America because of Assimilation.

The period between 1820 and 1924 was a pivotal century of the social Jewish life in America. It was revolutionized by tectonic changes within this community due to its interaction with its new homeland. The German Jews who came to America in 1820 left their countries of origin for specific reasons previously mentioned in chapter one. They could easily adapt to their new homeland, but the Russia Jews rejected assimilation and preferred to preserve their cultural and religious heritage.

When newly arrived in America, the German Jews were poor and needy, but after hard work they could improve their economic status. These Jews feared the spread of anti- Semitism in America that would complicate their lives. Thus, to survive in the American world, they had to assimilate as rapidly as possible. Additionally, the preservation of their traditional religious observances in a world that imposed separation between church and state was impossible.⁸⁰ Accordingly, the traditional norms of their social and religious life were automatically altered by some American laws as the blue laws or the six days work.

⁷⁹Ibid.

⁸⁰Roberta Rosenberg Farber and Chaim I. Waxman, op.cit., p. 9-10.

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By 1820, there was a significant lack of religious institutions that appeared in the existence of only six synagogues in America. Moreover, the German Jews subscribed their children in American public schools due to the lack of schools with Jewish subjects which accelerated the process of assimilation.

As they welcomed assimilation, the German Jews adopted the Reform movement within their traditional Judaism and were called Reformists.⁸¹ In addition to that, the German Jews were inspired by the Reform movement in Germany. They created the Pittsburg Platform⁸² in 1885 that embraced modernity in Judaism and supported the notion of religious freedom which was another fact that accelerated the process of assimilation.⁸³

2.1.2 Anti-Semitism in the German Period.

The German Jews, who entered America by 1820, were a poor and homeless ethnic group with difficulty of language. But being hard workers, and their arrival that coincided with the American economic development, they could gain a position of power in America. However, the German Jews' rapid success provoked a sort of jealousy in the non Jewish community which developed in an anti-Semitic feeling that spread quickly in their new homeland.⁸⁴

By 1855, the Jews were qualified as hypocrites and harmful to the American society.⁸⁵ William Stowe who hated the Jews rejected their presence in America states as follows: "*who only came here to make money and leave as soon as they affected their object.*"⁸⁶

⁸¹Rafael Medoff, op.cit., p. 7-8.

⁸²Pittsburg Platform is a conference of reform rabbis created in 1885 by the German Jews reformists who adopted the freedom of religion. It rejected the traditional norms of Judaism. The New Encyclopedia Britannica. Inc, V.22, op.cit., p. 340.

⁸³Rafael Medoff, op.cit., p. 22.

⁸⁴Ibid., p. 9-10.

⁸⁵Hacia R.Diner, op.cit., p.157.

⁸⁶Ibid.

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Moreover, by 1862, Ulysses S. Grant, the US General Commander of the union armies in the civil war, and the eighteenth president of America, enacted the General Orders Number 11. It was a restrictive law that ordered the expulsion of the Jews from the department of the Tennessee accusing them of trading with the confederate enemy by buying from them cotton.⁸⁷ Nevertheless, when it came that Grant presented his candidacy in the electoral movement in 1868, he asked the Jews to vote for him, but they answered his request as follows:

I'm a Jew, when Saturday, the seventh day, comes; I am one on my holidays; in the selection and treatment of my food; it was always written on the doorposts. But when I... take a ballot in order to exercise my rights as citizen. Then I am not a Jew, but I feel and vote as a citizen of the republic, I do not ask what pleases the Israelites⁸⁸.

Anti-Semitism was also present, in the year of 1841. The four American states, New Hampshire, Rhode Island, New Jersey, and North Carolina prohibited the Jews from holding offices, although they did it in the rest of the continent. As a matter of fact, the German Jews feared the spread of anti-Semitism that would exclude them from the American society, so they assimilated to America and its culture as rapidly as possible.⁸⁹

2.1.3 The German Jewish Economic Life.

The German Jews who started practicing low level activities, a major part of them crossed the line from being peddlers to successful businessmen.

⁸⁷ Ibid., p. 162.

⁸⁸ Ibid., p. 162.

⁸⁹ Jacob Rader Marcus, op. cit., p. 196.

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For instance, Lazarus Straus of Talbotton, Georgia, started as peddler and ended up as an American notable. Louis Gratz, who entered America as a poor man in status of starvation finished as a regimental commander after joining the army, in 1861. Others became important manufacturers who extended their fortune in the period of the civil war. There were, Mack, Stadler, and Glazer of Cincinnati who produced 191,548 military uniforms for the union troops, in 1861. In addition to that, many retail stores were the properties of successful Jews which could be found all over America. The stores of Julia Rosenwald' s mail- order house, Roebuck Sears, and Company was visited by 11000 customers⁹⁰. Besides in 1895 there were successful business-women as the Rosenfield sisters of New York. They were the owners of a famous stenographic and the typewriting establishment in America. The two sisters marked the American world Jewry by their successful economic accomplishments.⁹¹

2.1.4 Religious Reforms in the German Jewish Period.

As a land of opportunities, America offered to the Jews the right to worship freely. But the Jews who feared assimilation did not really accept the combination between religious freedom, and church state separation. This was not the case of the German Jews who warmly welcomed assimilation in order to gain acceptance by their new homeland. Adding to that, this assimilation imposed on them to modernize, intermarry, and introduce religious reforms to their traditional Judaism.

From the first wave of emigration that happened in 1820 until 1920, Judaism was subjected to tectonic reforms in term of diversification, institunalisation, and successive creativity. In the second decade of the nineteenth century, the Reform movement that started in Europe reached America. It comprised to introduce some new practices to the traditional Judaism as joining music to the religious worship.

⁹⁰Ibid., p. 219-220.

⁹¹Ibid., p. 226.

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The Reformers thought that the innovations added to Judaism will strengthen the Jewish belief and prevent any form of conversion to Christianity.

Rabbi David Einhorn who came to America in 1840, played a crucial role in reforming Judaism and was at the head of the Baltimore's Har Sinai Congregation. He rejected the traditional form of Judaism as the dietary restriction, and the Sabbath limitation. He strongly believed that Judaism would rely on ethical principles to permit the Jews to enter the modern world of America. But Einhorn as one of the leaders of the Reform movement, never thought to give up the religious heritage, and attempted to relate the old religion to the new one.⁹²

There were other famous rabbis who marked the Reform period as Rabbi Bernard Illowy and Abraham Rice, but the most prominent one was Isaac May Wise⁹³ who competed fiercely with Einhorn. He landed in America in 1846, as a Bohemian Jew and was drawn in substantial reforms within Judaism. It was Isaac May Wise who won the leadership of the Reform movement. From 1855 to 1888, the Jewish religion was under "the age of Wise". He created the Hebrew Union College in 1875 that started to receive its students in the same year, and in 1883 the first group of 2000 graduates was born.⁹⁴ This event was celebrated by the Terefah⁹⁵ banquet where wine and forbidden food was proposed that bitterly shocked some rabbis who preferred to leave the ceremony⁹⁶.

⁹²Hasia R. Diner, op. cit., p. 120-121.

⁹³Isaac May Wise is born in March 29, 1819, Stein grub, Bohemia, Austrian empire, and died in March 26, 1900. He founded important American Jewish religious institutions as the Union of American Hebrew Congregation. He also established the Hebrew Union College, the first permanent America Jewish Rabbinical College that he presided until his death. Isaac may Wise was a famous Jewish Reform rabbi who aimed to unite the American world Jewry. He competed with David Eihorn for the leadership of the Reform movement, but it was Isaac May Wise who won the competition and that period of Reform Judaism was called the "age of Wise". The New Encyclopedia Britannica. Enc, V.12, op. cit., p. 712.

⁹⁴Hasia R. Diner, op. cit., p. 122.

⁹⁵Terefah banquet is a Jewish ceremony that was organized by the German Jews Reformers to celebrate the success of the 2000 graduates from the Hebrew Union College, in 1883. Originally, the term terefah comes from the Hebrew term teraf "to tear". The trefah food is forbidden by religious dietary laws which qualified it as not clean for the Jewish use. For instance, meat that has been torn is considered as terefah. The New Encyclopaedia Britannica. Enc, V. 11, op. cit., p. 642.

⁹⁶Jacob Rader Marcus, op.cit., p. 238.

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The German period witnessed also the creation of the Pittsburg Platform, in 1885. It emerged as a result of the meeting of the German Jewish rabbis Reformers who feared the arrival of the East European traditionalists who rejected radically any kind of reform within their religion. This platform encouraged modernity in Judaism and freedom of religion. It also accelerated the process of assimilation of the German Jews to their new homeland.⁹⁷

2.1.5 The Jewish Philanthropy in the German Period.

When the Jews reached America in the first wave of emigration in 1820, they drew a particular attention to the communal services. They devoted their efforts to provide their community with social help to support the poor and the destitute. In 1920, America crowded with charitable institutions that consecrated its funds to help the sick, the orphan, and those who are unemployed or in starvation' status from the new immigrants. Everywhere in the United States there were generous people who felt obliged to help their brethren in fragile situation. In 1732, William Burder, the producer of an important encyclopedia of American religions said:

Will never suffer the destitute to be an incubus upon society at large. Rarely is any of their faith an inmate of the almshouse and more rarely is he arrested as a vagrant or an outlaw. Charitable associations supplying food, garments, fuel and house rent...encourage the industrious: hospitals, orphan asylums; foster houses, and homes for the invalid and decrepit, are supported wherever a Jewish community exists.⁹⁸

These institutions became more engaged in the charitable process with the coming of the East European Jews who were poor and homeless. There were potential philanthropists who were famous for their charitable gift as Jacob Shift and

⁹⁷Ibid., p. 238-239.

⁹⁸Hasia R. Diner, op.cit., p. 135.

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Minnie Low. Moreover, many social organizations that emerged in the nineteenth century, contributed to Americanize the world Jewry. They were held by Jewish notable as Isidor Straus, Samuel Greenbaum, and Jacob Schiff who reserved their financial support to these institutions. These institutions were small organizations as the Hebrew Free School Association, the Aguilar Free Library Society and the Young Men's Hebrew Association, they constituted the Educational Alliance. The central role of these associations was to help the new immigrants when confronted with the hostile world of America and facilitated them the process of assimilation in order to avoid anti-Semitism.⁹⁹

However, with the potential funds collected by the charitable associations, the German Jews invested in new projects as concerts, staging, and the Yiddish theater. As a result, this attitude aroused the anxiety of the Jewish leaders who didn't appreciate the way the charitable funds functioned. In the last decade of the nineteenth century, these funds worked according to the Reform period, and by 1920, when America restricted emigration, there were addressed abroad to the oppressed Jewish communities.¹⁰⁰

It is important to know that the social welfare was brought to the Jewish community from wealthy Jews who accomplished great efforts in this field. The synagogues and the congregations were the achievements that proved the Jewish advance in social and religious life. By 1830, America crowded with social organizations offering their gifts to the good causes. The first Jewish association in America was Rodeph Shalom of Philadelphia. It provided the new immigrants with many aids as sick care and other social supports. A Jewish female organization founded in the year of 1819, was called the Female Hebrew Benevolent Society of Philadelphia. This association devoted its services to women in fragile situation and provided them with sick care and employments.

⁹⁹ Ibid., p. 136.

¹⁰⁰ Ibid., p. 137.

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There was also the Hebrew Society for the Visitation of the Sick, the Mutual Assistance founded in 1813, and the United Hebrew Beneficent Society of Philadelphia that was operational, in the period between 1822 and 1837.¹⁰¹

2.1.6 The Jewish Education in the German Period.

America offered the Jews the right to educate from the beginning date of their settlement. But their culture and education were subjected to tectonic changes because of their assimilation to their new homeland. Consequently, the Jewish education in America grew out of both American and Jewish context. Thus, what the Jewish education was in the seventies century is completely different from what it had become in 1924 when America restricted emigration and more different than what it is nowadays in the twenty first century.

In the German period precisely in 1840, the educational institutions were already established. A numerous Sunday schools completed the congregation in the teaching of the Hebrew. The Jewish college made a long time to find acceptance in America. The Maimonides College in Philadelphia founded by rabbi Leeser opened its doors for just few years (1867-1873) because it failed to be a permanent institution. It was preceded by Isaac M. Wise's Zion College in Cincinnati, a Jewish theological faculty that closed its doors few days after its apparition. However, by 1875 the Hebrew Union College emerged as the first rabbinical school that encouraged the creation of the Jewish Theological Seminary, in 1887.

The German emigrants accomplished great achievements in matter of education and culture. For instance, in 1850 they founded the Young Men's Hebrew Association and the Maimonides Library in 1852 that provided its customers with 20 000 books. In 1880, there was the emergence of the Jewish Publication Society,

¹⁰¹ Jacob Rader Marcus, *op.cit.*, p. 164-165.

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Followed in 1890 by the creation of the American Historical Society, and the Jewish Chautauqua Organization.¹⁰²

2.2 The Social Life of the East European Jews in America, 1880-1924

The second massive wave of emigration that came to America in 1880 during the decade following the Pogroms brought with it the East European immigrants. These Jews were called the Shtetls in their ancient homeland, they were traditionalists and addicted to their religious and cultural heritage. They insisted on the fact of preserving “Jewishness”, their way of life, they spoke Yiddish, and the language of their new homeland was used only to communicate with the non Jews.

The major part of these immigrants reached America in 1890, they disembarked in Ellis Island. Since their arrival, they were subjected to restrictive laws concerning their physical health, if they had radical political ideas, and even if they were married more than one time. But, if these immigrants’ qualifications to enter America were not acceptable, they wouldn’t be allowed to settle there. The immigrants, who were permitted to enter America with no jobs, were helped by HIAS, the Hebrew Immigrants Aid Society which was a Jewish charitable organization that provided the newcomers with financial help.

These Jews were called the Russians because the major part of them came from Russia. They were poor and homeless, most of them were teenagers and adults. Usually with young families, they hoped to improve their economic status, and had no intention to return to their ancient homeland. They settled in lower East side of Manhattan in discomfort and poor Ghettos.¹⁰³

¹⁰²Ibid., p. 249-250.

¹⁰³Rafael Medoff, op.cit., p. 17-18.

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The East European Jews shared important similarities with the Italians. They reached America at the same period with the same density of population and resided in the same areas. However, the Italians intended to collect money and went back home whereas the Jews planned to settle there permanently. The two groups preserved their culture, language, and religious beliefs. Unlike the Italians, the Jews figured more prominent economically. They reached America as skilled men with past work experience that helped them to find jobs easily, and improve their economic status rapidly.¹⁰⁴

When newly arrived in America, the East European Jews were confronted to a German Jews hostile world that was already established there and warmly welcomed assimilation to its new homeland. The German Jews feared the arrival of the East European Jews because they were conscious of their poverty and literacy that would probably weaken their position in America.

The East European Jews were traditionalists; they opposed the Reform movement that started in Europe, by 1840. They wanted their religion to remain with its traditional form of practice, and rejected modernity that the Reformers introduced to it. The establishment of the Pittsburg Platform in 1885 encouraged religious freedom and used it as a vehicle of reforming Judaism. This platform was created because the German Jews feared the East European's rejection of any kind of innovation within their traditional Judaism.¹⁰⁵

2.2.1 East European Jews assimilating themselves to America.

The East European Jews were poor and literate (50 percent illiteracy rate). They wore old-fashioned Russian style clothing, speaking Yiddish. The German Jewish press considered them as "Oriental antiquity" and viewed their religion as "Medieval Orthodoxy"¹⁰⁶

¹⁰⁴Ibid., p. 19.

¹⁰⁵Ibid., p. 21-23.

¹⁰⁶ Thomas Sowell, *Ethnic America: A History*, Basic Books, Inc, United States, 1981, p. 80.

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Right from the beginning, the East European Jews considered themselves as foreigner in their new homeland. They rejected assimilation that deeply embarrassed their German brethren who considered themselves as Americans, and the only thing that distinguished them from America was religion. Nevertheless, the German Jews felt kinship with the East European Jews because, despite all the differences that separated them, they still have the same origin. In addition to that, the German Jews feared to have their image that they worked hard to maintain in America destroyed by their poor and less educated fellows, so they decided to Americanize them as rapidly as possible.

The East European Jews were paupers and illiterate, they knew nothing about English that urged the German Jews to create charitable and educational institutions to help them. These Jews were also addicted to their Judaism which means living in conformity with the traditional norms of their religion. As a result, tension broke between the two groups because the East European Jews qualified the effort made by their brethren to Americanize them as forced assimilation which they strongly rejected. Adding to that, the number of the East European Jews increased rapidly, and as soon as they started to feel comfortable with their economic status, they decided to Americanize themselves the way they aspired it. They created their own charitable and educational network that comprised philanthropic organizations existing through all over America. They also created potential number of religious institutions. They built great number of synagogues most of them were Orthodox. Later on, those synagogues became Conservatives and Reforms. The East European immigrants were traditionalist and committed to their Judaism but to survive in the American world they had to interact with America and its culture.¹⁰⁷ These Jews aspired both the survival of their identity and the acceptance in the American world. They created strategies and programs to organize their life and accommodate with the character of America.¹⁰⁸

¹⁰⁷ Raymond P . Scheindlin, *op. cit.*, p. 191-193.

¹⁰⁸ Arthur A. Gohen, *The Political and Public Culture of the American Jews*, Indiana University Press, the United States of America, 1999, p. 14-15.

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2.2.2 Anti-Semitism in the East European Period.

As their brethren, the German Jews, the East European immigrants experienced an anti-Semitic era. By the late nineteenth and early twentieth century, the czarist Russia didn't accept to deliver visa to the American Jews following the Russia American treaty of 1832. This attitude aroused the anger of the American Jewish leaders as Jacob Schiff and Louis Marshall who stated that America had to react against such anti-Semitic act and approved it as an unfair behavior on its full citizenship.¹⁰⁹

The other anti-Semitic event that provoked a trauma within the world Jewry in America was the murder of Leo Franck, a successful Jewish factory manager, in Atlanta. He was accused of the death of his female employee, so he was jailed in 1915, and then murdered with no serious motif proving that he was guilty.¹¹⁰

This era was also characterized by the restriction of immigration to America. The doors of emigration were closed definitely in 1924, when the American government passed the Quota act that provoked another malaise within the world Jewry. This restrictive law killed the hope of the oppressed Jews in Europe who considered America as an asylum and a place of safety.

2.2.3 The Economic Life of the East European Jews.

The garment industry emerged in New York, in the decade before the civil war, and was characterized by the pre-sewing machine. Clothes required hand work to be sewed therefore American women created them on their own. But with the invention of the sewing machine in 1880, this activity had become enjoyable and easily practiced.

¹⁰⁹Hasia R. Diner, op.cit., p. 178.

¹¹⁰Ibid., p. 171.

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Another point is that the outbreak of the civil war played a crucial role in the development of the sewing trade. For instance, the military department needed clothes for soldiers that had to be produced in greater quantities and a limited period of time. This led to the transformation of small stores into workshops and sophisticated factories eager to produce the military uniforms demanded by the states.¹¹¹

It is important to know that the arrival of the East European immigrants coincided with the garment industry's evolution. It helped them to find job since it was their past work experience in Europe. Moreover, the Jews mastered this activity from top to bottom which made New York figured as the center chief of the garment industry that created 70% of the population's clothes. The Jews dominated the garment industry; they were manufacturers, contractors or laborers. Besides it didn't cost a great amount of capital to promote from the status of employee to employer.

In the twentieth century, the famous factory of the Triangle Shirtwaist Company played a crucial role in ensuring the continuity of the Jewish emigration. It provided workers of the new immigrants with jobs that helped them to start a comfortable life in America. Furthermore, being a follow Jew paved the way to succeed and prosper easily. In other words, the Jewish workers enjoyed the garment industry in which they spoke the language of their employers, and shared familiarities with them since they had the same origin.¹¹²

2.2.4 The East European Education and Culture.

The East European Jew entered their new homeland with devotion to their traditional culture and Hebrew literature. They accomplished potential changes in their educational system. In 1924, they had transformed their schools in what is called the (Yeshivot), schools for beginners to adults who would have a rabbinical career.

¹¹¹Ibid., p. 107-108.

¹¹²Ibid., p.108-110.

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They had also created the Yeshiva University that was initially the Rabbinical College of America.¹¹³

The Hebrew language was taught to all Jewish children. There were the heders which are private schools programmed after the elementary classes for teaching this language. By 1910, the Kehillah of New York City, the Jewish congregation, created the Bureau of Jewish education. The East European Jews didn't give up Yiddish, their mother tongue; they used it as the language of instruction in many private institutions. In 1925, they created the secular, Jewish Marxist Lodges that gave birth to nontheistic Yiddish schools teaching various disciplines.¹¹⁴

In matter of literature, there were poets who produced important literary works. Among them, Joseph Bovshover (1873-1915) who under his pseudonym of Basil Dahl wrote the famous poem "The Departure". In this poem he expressed his deep sorrow because he left his mother in Europe and immigrated to America. There was also Morris Rosenfeld (1862-1923) who dedicated his poems to the new immigrants enduring poverty and literacy.¹¹⁵

2.2.5 Judaism under the East European Jewish Period.

The East European Jews, who came to America in 1880, were strongly devoted to their traditional Judaism which made New York City in 1918 crowded with religious institutions. They were estimated about 858 synagogues, and few Years before in 1913 the United Synagogue of America was built. In 1894, there was the creation of a combination synagogue and mutual-aid burial society in New Jersey by a group of Jewish immigrants.

¹¹³ Jacob Rader Marcus, *op.cit.*, p.349.

¹¹⁴ *Ibid.*

¹¹⁵ *Ibid.*, p. 350.

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The year after, a Russia socialist, Morris Winchevsky (1856-1932) published at Boston a parody in Yiddish entitled *tehinnot*. In his literary work, he attempted to modernize and free the Jewish community from the bounds of Judaism.¹¹⁶ He qualified it as tyrannical cult leading the World Jewry to degradation. In 1916, three volumes of *tehinnot* were published. The source of publication was the Hebrew Publishing Company of New York City. This publication was the continuity of a work that was launched in 1852 by rabbi Morris J. Raphall. It was an English book translated from German prayer and a spiritual guide for all Jewish women in America. But the *tehinnot* of 1916 portrayed the Jewish wives that spent their life under the bounds of the Jewish conventions.¹¹⁷

2.3 The Political Life of the German Jews in America from 1820 to 1924.

The political life of the Jews started in their new homeland as early as the seventeenth century. In 1654, when the first minority of Jews established themselves in America, they experienced political disabilities. Additionally, with the English invasion to New Amsterdam in 1664, they were still deprived from their rights until 1700 when the British permitted them to vote and hold religious services. Later on, with the American independence they could win some of their rights and the other part was obtained during the emigration period.¹¹⁸

The first period of immigration that concerned the German Jews, revealed a quiet era of political protest due to the Jews' small number and their vehement desire to Americanize. They didn't make a great effort to lobby for their interests, but their brethren, the Russia Jews devoted themselves to political protest. They were deeply affected by the Jews oppressed in Europe, so they immediately joined the political protest movement in America to defend their rights.

¹¹⁶Ibid., p. 340-341.

¹¹⁷Ibid.

¹¹⁸Ibid., p. 34-35.

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2.3.1 The Political Protest Movement Held for Domestic Rights.

The protest movement started in the German period because of some major events that troubled the Jewish community who answered the attacks launched on it by protesting publicly. Among those events, the General Order number 11. It was a restrictive law enacted by Union General Ulysses Grant¹¹⁹ in 1862 ordering the expulsion of the Jews from the department of the Tennessee. This law was issued following the complaint of the inhabitants of Townsville, Georgia, against the Jews shopkeepers, qualifying them as unpatriotic because they traded with the confederate enemy. Consequently, this attitude arose a deep anger within the Jewish community who considered the decision of Ulysses Grant to expel the Jews as an unlawful behavior towards them.¹²⁰

2.3.2 The Rabbis' Involvement in the Protest Movement.

The protest movement didn't find echoes in the religious field during the period between 1820 and 1924. The rabbis of this era were particularly interested in the Reform movement. They rather, drew attention to religious politics as keeping Sunday or Saturday Shabbat. However, by 1900, the Reform rabbis started to embrace social and political protest. They progressively raised some social and political issues as denouncing child labor under the support of the Central Conference of American Rabbis (CCAR). In 1918, they established a social justice platform that asked for regulating wages on eight hours work and other points as assuring unions rights. Moreover, by 1920, the religious platform drew attention to emigration; it disapproved the Quota act and denounced repression against the black.¹²¹

¹¹⁹ Ulysses Grant is born in April 27, 1822, Point Pleasant, Ohio, United States, and died in July 23, 1885, Mount Mc Gregor, New York, United States. He commanded the Union army in the Civil War and was the 18th president of America (1869-1877). The New Encyclopedia Britannica. Inc, V.5. op.cit., p. 425.

¹²⁰ Jacob Rader Marcus, op. cit., p. 196-197.

¹²¹ Rafael Medoff, op. cit., p. 82-83.

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2.3.3 The German Jews Struggling for Foreign Rights.

The decade between 1840 and 1850 was characterized by the German Jews' political protest movement to defend the cause of their brethren suffering abroad. This protest started as a direct reaction to the Damascus Blood Libel¹²². This dramatic event happened in 1840 and caused the maltreatment of the European Jews, prohibiting them from practicing any commercial activity. The American Jews protested against the European attitude towards their fellows. They qualified the Switzerland's Cantons¹²³ that excluded the Jews from economic business as an absolute repression broking 1850 U.S.-Swiss commercial treaty. In addition to that, they manifested their anger by multiplying petitions and publishing articles asking the support of the American authorities.¹²⁴

The other historical event was the Edgar Mortara problem, in 1858. It was the story of the Italian Jewish child who was baptized without the agreement of his parents and kidnapped by the papal police. This dramatic event provoked a profound humiliation within the American Jewish community and led to the mobilization of 2000 Jews expressing their anger, in New York. Following this event, twenty four synagogues joined their efforts to create the organization of the Board of Delegate of Israelites.¹²⁵

Adding to those lobbying efforts, the German Jews in 1869, a year after the General Order number 11 was issued, had defended the cause of their brethren abroad, the oppressed Romanian Jews. The lobbying efforts of the German Jews to help their fellows in Romania led to the nomination of the American Jewish council

¹²² Damascus Blood Libel is a horrible event that happened, in 1840. It is the story of a group of Jews who were accused of the murder of a monk and his servant to use their blood for ritual purposes. The Jews were tortured, some of them were killed and the rabbi of the Jewish community in Damascus was jailed. Wikipedia, the free encyclopedia, Damascus Blood Libel, available at <http://en.wikipedia.org/the-Damascus-blood-libel/>, February 17, 2012.

¹²³ Switzerland's Canton is the name given to each of the twenty three states comprising the Swiss confederation. Each canton has its own constitution, legislature, executive, and Judiciary. The cantons were created by a law in Dec 24, 1799. The New Encyclopedia Britannica. Inc, V.2. op.cit., p. 818.

¹²⁴ Rafael Medoff, op.cit.,p .102.

¹²⁵ Ibid.

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Benjamin Peixoto, in Bucharest. The council could resolve not all the problems of the Jews in Romania, but part of them.¹²⁶

It is of some interest to note that the American government's anxiety about the probable emigration of the poor Jewish Romanian urged it to add support to the council of Bucharest by appointing Robert Watchorn as an Emigration Service official to defend the Jewish Romanian cause. Despite all those efforts, the plight of the Jewish Romanian couldn't be resolved. The American Jewish leaders, Jacob Schiff, Oscar Straus, and Simon Wolf asked for an official protest. They made an appeal to the Jewish masses in New York and Philadelphia to influence the American authorities.¹²⁷

2.3.4 Jews in American Political Offices.

In the nineteenth century following the political protest, the Jews could win some of their rights like holding offices. When they took place in world politics, they could benefit from political offices in cities and small towns. In every region, Jews succeeded to occupy important places; they were in city councils, in school boards, and in state legislatures.

Some Jews figured politically prominent, so they occupied important offices as Samuel Hirshl who succeeded to be a town council of Davenport, Iowa, in 1851, and Morris Goodman ran for Los Angeles's first city council. Later on, in 1910, the Jews of Stamford, Connecticut, created other political offices as the state legislature and justices of the peace. Moreover, there were potential businessmen who embraced politics as Abraham Kohn who invested in clothing stores, in the city of Chicago, in 1843. He had the opportunity to be appointed as a city clerk because of the great efforts he employed to promote the Republican politics.¹²⁸

¹²⁶Ibid., p. 103-104.

¹²⁷Ibid.

¹²⁸Hasia R. Diner, op.cit., p. 159-160.

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2.3.5 The Foundation of the B'nai B'rith Organization.

Originally, the B'nai B'rith Organization was called Bundes Bruder, "band of brothers". It was created in 1843, and then took the Hebrew name of B'nai B'rith, the sons of the covenant. It was founded by twelve Central European Jews living in New York. These people were excluded from the Masonic lodge, so they met secretly and organized their own social institution which preserved its existence till nowadays.

The B'nai B'rith is the oldest Jewish organization created to lobby for the Jewish rights. It started as a social and mutual association and became a political institution strongly influential in lobbying for the Jewish interests. By the year of 1850, the B'nai B'rith organization organized itself to operate outside New York as the first national Jewish organization. In its early years, the organization's activities turned around religious services providing children with educational courses and creating library of Biblical books. But later on, its activities took a political color, so it started to concentrate on defending the Jewish cause in domestic and foreign affairs.¹²⁹

2.3.6 Factors Helping the German Jews to Integrate in American Politics.

The access of the German Jews to American politics was due to some important factors. It facilitated them the way to enter politics and beneficieate from the same American rights as voting, holding offices, and acquiring citizenship.

The fact of Being White

The fact that the Jews were white; they could have the protection of the states and run their business affairs freely. Nevertheless, by 1880, some Americans compromised Jewish rights due to the discriminatory laws. The Jews were not allowed to practice prestigious activities until the abolition of those laws, in 1940.

¹²⁹Hasia R. Diner, *op.cit.*, p.140-141.

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Another point is that the political influence of the Jews in America grew progressively, so they became candidates, officer holders, and party leaders. Unlike the Jews, African Americans started the century as slaves deprived from political participation. The Jews continued to practice their constitutional rights at any time guaranteed the protection of the laws. But some non white ethnic groups were excluded from the American soil as the Chinese who were not accepted in America in 1882.¹³⁰

The German Jewish Press.

The Jewish press was another factor that played an important role in integrating the Jews in politics. In the period between 1823 and 1924, hundreds of publications informed the American Jews about their fellows all over the world. The oppressed Jews in Europe as in Romania, the series of Pogroms in Russia, the holocaust in Germany, the victims of World War I, and the Jews in Palestine. The Jewish press wrote about all these Jews in distress describing the barbarity of different territories where the Jews were persecuted.

The Jewish press denounced also restrictive emigration that closed the doors of the golden land and killed the hope of the oppressed Jews abroad. During the period of restrictive emigration, the Jewish publications were in many languages, as Yiddish, Ladino, and German. They addressed their writing to the American Jewish immigrants speaking differently due to their countries of origin where they still have oppressed relatives.

The Jewish press made politics the center of its mission. For instance, the Hebrew press encouraged Zionism that appeared clearly in the newspaper of ha-Leumi (New York and Newark, 1888-1889) and Hapisgah (New York, 1888-1990).

¹³⁰Ibid., p. 164-165.

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The Yiddish press also devoted its writing to politics; it was founded by the publisher Kasriel Sarasohn who created the daily Yiddishes Tageblatt (1885-1928) that strongly worked for New York City's Republicans.¹³¹

2.4 The political Life of the East European Jews in America from 1880 to 1924.

Adding to the lobbying efforts investigated in Europe, the Jews in the East European period in America concentrated on another part of the world which is Palestine, their ancient homeland

2.4. East European Jews Lobbying for the Jews of Palestine.

In 1880, a group of Jews formed the "Hoveve Zion", lover of Zion that published in some articles the need of the American Jews to support financially and physically the colonies in Palestine. Few years later, they created the Federation of the American Zionist that consecrated its services to help the Jews in distress in Palestine. What is more, World War I had influenced the American Jews relationship to Palestine. In other words, the American Jews generated sympathy to their fellows in Palestine who lived in poor conditions under the clashes between the British and Ottoman Empire, so they supported them financially.¹³²

Nevertheless, Zionism was not supported by the American Jews. They were disturbed by the movement's ideas which stated that according to some Jewish religious principles, American Jews should return in the future to their homeland Israel. But the American Jews had found in America their promise land and they decided to stay there forever.¹³³

¹³¹Ibid., p. 187-188.

¹³²Ibid., p. 180-182.

¹³³Shelley Kapnek Rosenberg, History of the Jews in America: The Twentieth Century and Beyond, Behrman House, Inc, New Jersey, United States of America, 2005, p. 46.

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2.4.2 Supporting World War I Survivals.

World War I was a horrific event that marked Jewish history. It was observed that in their tragic past, the American Jews were subjected to social, political, religious and economic sufferance not only when they were under the clashes between the axis and the allies, but also in Russia and other parts of Europe. The atrocities of the war did not come to an end with the armistice. There were also the consequences of the conflict between the New Soviet Union and Poland, in 1920. As a matter of fact, the American Jews answered the oppression of the Europe's Jews with financial help. Moreover, as soon as, the war ended, they send a delegation to various parts in Europe in order to limit the damages, and help the Jews to rebuild. In 1918, the American Jews had participated with \$20 million and in the aftermath of the war the leaders of the America Jews could obtain from the American government \$27million for the East European Jewry.¹³⁴

2.4.3 The Political Protest in the East European Period.

One of the major events that shook the world Jewry in the East European period, was the restrictive emigration in 1920 due to the post World War I consequences. The Quota Act¹³⁵ stopped the wave of emigration. It allowed the coming of only 27,370 Jews from Germany and 6,543 from Poland with the condition that these Jews should not be poor. Accordingly, this attitude affected deeply the World Jewry because the major parts of the Jews hoping to immigrate to America didn't fulfill the conditions imposed by the Quota Act.

¹³⁴Hashia R. Diner, op.cit., p. 179-180.

¹³⁵The Quota Act is a restrictive law that limited emigration in the United States, in 1924. In the eightieth and nineteenth century, America was submerged by Immigrants coming from different parts of the world especially the Jews fleeing persecution, in Europe. This act reduced the total number of immigrants who could be accepted in America. Wikipedia, the free encyclopedia, Immigration Act of 1924, available at http://en.wikipedia.org/wiki/Immigration_Act_of_1924, February 17, 2012.

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The Quota act remained constant for a long period of time due to the American public rejection to emigration. In addition to that, the Jewish leaders who feared the spread of Anti-Semitic ideas were reluctant to unrestricted emigration because they thought of rumors that America would be submerged by poor grants.¹³⁶ Some congress members attempted to widen the size of emigration, but there was no response to their try. It was the case of Samuel Dickstein, the US representative who lobbied for unrestricted emigration. He was radically opposed by the Jewish leaders and was warned by the AJ Committee as follows: “*let your resolution die a natural quiet death*”.¹³⁷ Similarly, when Donald O’ Toole in 1937 tried to offer refuge to the oppressed Jews of Germany, he was opposed by Stephen Wise who said: “*any effort to waive the emigration laws will result in a serious accentuation of what we know to be a raising wave of anti-Semitic feeling in this country*”.¹³⁸

2.4.4 The Foundation of the American Jewish Congress.

The East European period witnessed the creation of the American Jewish congress, in 1915. It is a political organization that originally took birth following the Zionist sentiment and the idea of communal democracy that found echoes in the American world Jewry.

At first, the congress was rejected by the American Jewish committee.¹³⁹ This organization claimed that the congress represented a threat for the German Jews

¹³⁶ Rafael Medoff, op.cit., p. 109-110.

¹³⁷ Ibid., p. 110.

¹³⁸ Ibid.

¹³⁹ American Jewish Committee (AJC) is a political organization created in 1906 to defend the Jews oppressed in Europe especially the Russia Jews who were subjected to the atrocities of the pogroms. It was led by important Jewish leaders as Jacob Schiff and Louis Marshal. The AJC lobbied for the Jewish civil and religious rights. In 1920, it spoke on behalf of the Jews who were maltreated in Romania and Poland. It also struggled against restrictive immigration and aimed to find refuge for the Jews exterminated by the Nazi movement, in Europe. Wikipedia, the free encyclopedia, American Jewish Committee, available at http://en.wikipedia.org/wiki/American_Jewish_Committee, February 06, 2012.

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and the natives since it wanted to dominate the world Jewry by controlling it democratically. Finally, it succeeded to find acceptance by the American Jewish world politics and started to ask for the Jewish domestic and foreign rights.

The Zionists aspired a land in Palestine and the East European Jews wanted equality for their brethren in Russia and Poland. As a matter of fact, the congress was the appropriate organization that could lobby for the interests of the American Jews and their fellows abroad. The congress elected 400 representatives with just 20 women and it met to discuss its political matters in Paris from 15 to 18 Dec, 1918.

The organization defined its mission as a representative of the Jewish community asking for the rights of the Jews to be added to the treaty of Versailles.¹⁴⁰ The congress could obtain some of the rights demanded as a homeland for the Zionists in Palestine and equality for the Jews in Russia.¹⁴¹

Conclusion

The nineteenth century, revealed to be a pivotal period in the social and political life of the American Jewish community. It was generally assumed that America offered to the European Jews refugees the most valuable source of protection including their brethren who were oppressed elsewhere.

Their promotion in social and political life on the American soil proved clearly to the world that America was a place of safety and liberty. It welcomed the Jews warmly contrarily to Europe that was inhospitable. Through hard work, the Russia and German Jews showed their determination to improve their political, economic, and social status that helped them to gain a position of power. They fiercely struggled against anti-Semitism which represented a serious threat to their image that they made a long time to obtain in America.

¹⁴⁰ Treaty of Versailles is a peace treaty that was signed on 28 June, 1919, at the end of World War I. The treaty put an end to the war between Germany and the Allied. It imposed on Germany to admit the fact of causing the war, so it must pay important reparations to certain countries. Wikipedia, the free encyclopedia, Treaty of Versailles, available at http://en.org/wiki/Treaty_of_Versailles, February 06, 2012.

¹⁴¹ Jacob Rader Marcus, op.cit., p. 332-334.

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But to survive on the American soil, important sacrifices had to be done. In other words they had to assimilate to America which cost them tectonic changes within their cultural and religious heritage to which they were addicted.

Those Jews integrated in American politics and established a strong Jewish lobby that defended them and their brethren abroad. The Jews who were oppressed in Romania, Russia, and the survivals of the holocaust were supported by their fellows in America. The American Jews granted them financial aid, thanks to the US monetary assistance. They also asked for a Jewish homeland in Israel where the Europe's Jews could find refuge.

The third chapter will examine the social and political life of the Jewish community in the twentieth century, a golden age that offered new opportunities to the Jews, thus a prosperous life.

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Table1

American Jewish Population Estimates,1660-2000

	ESTIMATED TOTALS (LOW-HIGH)	PERCENTAGE OF TOTAL POPULATION
1660	50	—
1700	200-300	—
1776	1,000-2,500	.04-.10
1790	1,300-3,000	.03-.08
1800	2,500	.04
1820	2,650-3,000	.03
1830	4,000-6,000	.03-.05
1840	15,000	.09
1850	50,000	.22
1860	125,000-200,000	.40-.63
1880	230,000-300,000	.46-.60
1890	400,000-475,000	.64-.75
1900	938,000-1,058,000	1.23-1.39
1910	1,508,000-2,044,000	1.63-2.22
1920	3,300,000-3,600,000	3.12-3.41
1930	4,228,000-4,400,000	3.44-3.58
1940	4,771,000-4,831,000	3.63-3.68
1950	4,500,000-5,000,000	2.98-3.31
1960	5,367,000-5,531,000	2.99-3.08
1970	5,370,000-6,000,000	2.64-2.95
1980	5,500,000-5,921,000	2.42-2.61
1990	5,515,000-5,981,000	2.24-2.43
2000	5,340,000-6,155,000	1.90-2.20

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In 1660, the American Jewish population was estimated about 50 Jews and it became 6,155,000 in 2000. The evolution of the number of the Jews in the table above proves that America was a place of safety where they could proliferate and live peacefully contrarily to Europe that was a place of persecution making their lives impossible.

¹⁴²Jonathan D. Sarna, op. cit., p. 375.

Chapter three.

The Golden Age of the Jewish Socio-Political Life in

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The Golden Age of the Jewish Socio-Political Life in America from 1924 to 2000.

Introduction

The period between 1924 and 2000 was another revolutionary era in the history of the American world Jewry; it differed from the previous one in the birth of the American Jew. The German and the East European Jews are denominations that were destined to vanish because a new Jew is born. The Jews of the eighteenth and nineteenth century proved to be prominent and successful in all the domains although anti-Semitism threatened their presence in America. The Jews of the twentieth century were successful too; they started their life with a strong structured community, improved their economic status and contributed to the expansion of America.¹⁴³

¹⁴³ Roberta Rosenberg Farber and Chaim I. Waxman, *op. cit.*, p. 1-3.

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As in the previous period, the success of the Jews provoked once again an anti-Jewish feeling that spread all over America. They were attacked by some Americans as Henry Ford¹⁴⁴ who criticized the Jews in his writings. He bought the American newspaper, the Dearborn independent, and wrote a series of articles as “The International Jews: the World Foremost Problem” where he damned the Jews and blamed them for major problems in the world.¹⁴⁵

The boycott of the Jews extended to educated areas. The academic institutes limited the number of the Jewish students particularly in colleges and universities. In addition to that, in the period of the economic depression, many Jewish commercial institutions were boycotted. Harlem and Chicago witnessed important campaigns lunched by Sufi el Hamid, a black activist, against the Jewish merchants who refused to employ African Americans in their enterprises. They were directly attacked by slogans “Don’t shop where you can’t work.

Sufi el Hamid hatred for the Jews led him to generate sympathy with Hitler, so he supported his maltreatment to them. He was nicknamed by the Yiddish newspaper “The Black Hitler”. Nevertheless, anti-Semitism didn’t slow the Jewish ambition, they continued to be successful and figured very prominent than ever. The twentieth century is divided in two major social-political lives of the American world Jewry. The first one is from 1920 to 1960 and the second one from 1960 until 2000.¹⁴⁶

¹⁴⁴Henry Ford is born in July 30, 1863 and died, in April 7, 1947. He was an important American industrialist and the inventor of the modal car Ford. Henry Ford was famous for his hatred for the Jews. He encouraged Anti-Semitism in America claiming that the Jews were manipulative and alien people in the Christian world. Neil Baldwin, Henry Ford and the Jews: The Mass Production of Hate, available at <http://www.amazon.fr/Henry-Ford-Jews-Mass-Production/dp/1891620525>, May 10, 2012.

¹⁴⁵Hasia R. Diner, op.cit., p. 209.

¹⁴⁶Ibid.

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3.1. The Social Life of the American Jews from 1920 to 1960.

Although the Jews spend a century in America, their social life continued to be threatened by Anti-Semitism especially when it reached its peak in the period between 1920 and 1940.

3.1.1 Anti-Semitism in the Twentieth Century.

The Jews had endured less the burden of the American depression because of their powerful economic status. However, the Americans were driven in a severe financial crisis that led them to an important economic degradation. As a result, the Americans blamed the Jews for their self-centeredness that is they focused on their own interests. For instance, in matter of culture, the Jews were present in all American cultural institutions. They were in movies, music, and popular entertainments. In music, they joined some African American styles which was considered by the Americans as a purely attack to their culture. As a result, the Americans thought that the white Christian civilization seemed to be corrupted by the Jews.¹⁴⁷

In politics, the Americans believed that the Jews controlled their government in the period of Franc Roosevelt presidency. The president drew a particular attention to the Jews; he supported them and helped their promotion in America. In that context, Father Charles Coughlin of Detroit, pastor of church in Royal Oak, Michigan, hated the Jews; He launched another attack after that of Ford. He claimed that the Jewish community and the international bankers were planning to control the Christian world. The words of Charles Coughlin influenced the American public opinion against the Jews. As a result, until 1946 the Americans when asked about the Jews, they said that they had negative opinions about them. The Jews could relax until 1960 when Anti-Semitism started to disappear.¹⁴⁸

¹⁴⁷Ibid., p. 208-209.

¹⁴⁸Ibid., p. 211-213.

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3.1.2 The Economic Status of the American Jews.

The period between 1920 and 1960 witnessed a great economic effort accomplished by the American Jews. No American economic area lacked the Jewish activity. The first Jews who came to America were peddlers; they improved their economic status by the sewing machine and stayed away from the heavy industry that required a great amount of capitals. These Jews were rejected from some working institutions as banking, insurance, and transportation due to the laws of restriction against ethnic groups.

But these laws didn't stop the Jewish motivation; many of them became famous for their economic accomplishment. It was the case of Louis Blaustein and his son Jacob, the founders of the American Oil Company (AMOCO). There were other American Jewish businessmen as David Sarnoff who controlled The Radio Corporation of America and the Levitts who created Levittown where resided 40 000 inhabitants. There was also H. Cohen of Woburn, the head of Atlantic Gelatin Company, the world's largest manufacturer of this product in Massachusetts. In addition to that, in the garment industry there was Tillie Lewis a famous industrialist well known for his important economic enterprises.¹⁴⁹

3.1.3 The American Jewish Middle Class.

When America was devastated by the great economic depression in the period between 1920 and 1948, the Jews had already improved their economic status so they did not suffer much from its consequences. A major part of them moved from the category of blue-collar workers to white collar ones. Besides the Jews who resided in Chicago in ghettos as the Old Maxwell Street market, moved from their ancient Jewish neighborhood to new comfortable habitations. The same

¹⁴⁹ Jacob Rader Marcus, *op. cit.*, p. 422.

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thing happened in New York when the Jews left the ghettos of the Old East of Manhattan.¹⁵⁰

The experience of the American Jews in the economic crisis was different from that of the Americans. They were employees and became employers; others founded their own enterprises, thus they reached a powerful economic position when the Americans suffered the heavy load of the depression. Additionally, it is of some interest to note that there were important factors helping the American Jews to move to the middle class as their white skin color. The fact of being white opened to the American Jews the doors of any economic domain without being segregated which was not the case of the other non white ethnic groups.¹⁵¹

3.1.4 The American Jewish Education.

In the decades between 1920 to 1960, the Jewish education took both a secular and a religious color. In matter of secular education, Yiddish was the vehicle of instruction in the Jewish schools. These schools were financially supported by the East European fraternal orders. They taught Yiddish literature, ethics, and Jewish history. However, these educational institutions were not attended by a great number of American Jewish children, but the religious ones were. The religious schools offered the Jewish children the teaching of the bible and how to worship efficiently; they were programmed on afternoon schools.¹⁵²

It is generally assumed that as many Jews rejected assimilation that was encouraged by the public schools, they hoped to preserve their Jewishness by an absolute Jewish education for their children. Consequently, in 1928, they created the Yeshiva College which was followed by the Brandeis University, a Jewish secular school, in 1948.¹⁵³ But by 1960, although America contained over 2000 Jewish schools, not all American Jews send their children to those schools. There were

¹⁵⁰ Hasia R. Diner., op.cit., p. 239.

¹⁵¹ Ibid., p. 230-231.

¹⁵² Jacob Rader Marcus, op.cit., p. 447-448.

¹⁵³ Ibid.

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50 percent of the Jewish children in Sunday schools, 41 percent in the afternoon schools and 500 000 in the Jewish schools.¹⁵⁴

In matter of culture, the American Jews didn't neglect their cultural heritage, so there were outstanding poets, writers, and musicians all over America. The musicians drew attention to the classics and the classical comedies, they even produced syn-aguogal songs. Among the famous writers of this era, Gavriel Preil, and Karl Jay Shapiro who wrote "The Mezuza", in 1958.¹⁵⁵

3.1.5 The American Jewish Religion.

Despite all the tectonic changes that Judaism underwent in the eighteenth and nineteenth century, it still has its three denominations, Orthodox, Conservative and Reform. These three religious affiliations still leading the American world Jewry till nowadays, but they had distinct religious principles and were adhered by different number of followers. For instance, the Conservatives and the Reforms were more attractive and could gain more adherents than the Orthodox. The Conservative affiliation was not so different from the Reform in theory; it adopted the authority of the rabbinic code, but in practice it embraced freedom of religion.¹⁵⁶

The Conservative movement derived its organizational structure from the Jewish Theological Seminary created in the 1880s, the United Synagogue of America in 1913 and the Rabbinical Assembly.¹⁵⁷ It gave birth to the Reconstructionists, a religious group led by Mordecai M. Kaplan,¹⁵⁸ and published books which most of them had the idea of competition in American Judaism¹⁵⁹

¹⁵⁴ Ibid.

¹⁵⁵ Ibid., p. 449 .

¹⁵⁶ Ibid., p. 435-437.

¹⁵⁷ Hasia R. Diner, op. cit., p. 251.

¹⁵⁸ Mordecai M. Kaplan is born in Lithuania, in 1881. He immigrated to America, in 1889. He received his rabbinical education in City College of New York and obtained a master's degree from Columbia University. As he was deeply interested in social science of sociology, he considered Judaism as a progressively evolving civilization and not simply a religion. He believed that a synagogue could be not only a place of religious prayer services but also a place of education, Rabbi Sheinerman's homepage, Rabbi Mordecai Kaplan, available at <http://www.jewishvirtuallibrary.org/jsource/biography/Kaplan.html>, March 22, 2012.

¹⁵⁹ Hasia R. Diner, op. cit., p. 253-254.

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Reform Judaism, the other denomination of American Judaism was different in small measure from Conservatism. It had important number of Reform rabbis among them, Abba Hillel Silver, a Lithuanian Jew who came to America and settled in Lower East Side. He strongly contributed to the development of Judaism.¹⁶⁰ At the beginning, Reform Judaism had to struggle to survive because of the conflict between the German Jews Reformers and the East European traditionalists. The Reformers created the Pittsburg platform in 1885 to symbolize their religious principles. They brought important innovations within Judaism emphasizing on freedom of religion.

Orthodoxy was the third denomination of American Judaism. It is different from the two other affiliations in matter of overarching structure. It also preserved its fundamental conviction that is the Holy Scripture. Orthodoxy lacked homogeneity and many of its divisions disappear nowadays. Moreover, there was a serious competition with conservatism that evolved gradually. One of its basic movements is Hasidism that took birth, in Eastern Europe, in the eightieth century.¹⁶¹

3.2 Political World of the American Jews from 1920 to 1960.

The years between 1920 and 1960 proved to be one of the crucial moments in the American Jewish political history because they witnessed the establishment of the state of Israel, in 1948. The Jews have been stateless for long years and persecuted in many parts of the world, but with the declaration of a new Jewish homeland, they could find a place of safety where to settle. There was also the emergence of the Nazi movement that exterminated the Jewish community, in Europe. The memories of the Holocaust hunted the American Jews. These two cataclysms revolutionized the American world Jewry who felt an immediate need to support the Jews in distress abroad.

¹⁶⁰Ibid., p. 249.

¹⁶¹Ibid., p. 255-258.

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The other event that troubled the American Jews was the restriction of immigration. America closed its doors to immigration killing the hope of the oppressed Jews in Europe who intended to flee their countries of origin to the land of freedom. Those political events urged the American Jews to lobby for the interests of their sisters and brothers at a local and international level.¹⁶²

3.2.1 The American Jewish Lobby.

Sometimes called the Israel lobby, the American Jewish lobby is identified as a number of political organizations in the United States performing great efforts to lobby for their interests and the interests of their homeland Israel. They operated in politics, public policy, international affairs, and the Media. When talking about the Jewish lobby the commentators referred to the three major institutions in mind, the American Israel Public Affairs Committee (AIPAC), the Conference of Major American Organization, and a net of Zionist group.

The most significant organization is the (AIPAC). It was founded in 1954 and considered as the most successful registered lobby organization. It is based in Washington and works as a Clearinghouse relating committees for Jewish organizations and groups aiming to have their views considered by various executive branches and federal government. The second institution which is the Conference of Major American Organization was founded in 1955, and situated in New York as a strong representative of the Jewish opinion, and finally the Zionist group which participates to consolidate the public support to Israel.¹⁶³ The other important lobbying organizations are the American Jewish Committee, the American Jewish Congress, the Anti-Defamation League, and Conference of Presidents of Major Jewish

¹⁶² Ian J. Bickerton, Carla L. Klausner, A History of the Arab-Israeli Conflict, Pearson Education. Inc, Upper Saddle River, New Jersey, 2007, p. 70-71.

¹⁶³ Ibid., p. 214.

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organizations, Israel Policy Forum, New Israel Fund, and the Zionist Organization of America.¹⁶⁴

3.2.2 The Role of the American Jewish Lobby.

The Jewish lobby aims to strengthen the relationship between Israel and the United States. In other words, it works as a sort of go-between interpreting Israel's views to Washington and vice versa. It also lobbies for the interests of the American Jewish community. It is viewed as an informal arm of the Israel government; it educates officials and the public in order to gain popular support for pro-Israel policy. The American Jewish lobby has succeeded in maintaining the relationship between Israel and America. This relationship is far more complex and far more deeply rooted in the psyche of the nation than can be explained by the presence of (AIPAC) and its lobbying activities. The American Jews are committed to their homeland on the basis of kinship with the United States, believing that the survival of Israel is essential if American sense and values are to continue.¹⁶⁵

The American Jewish lobby contributed to the development of Israel by helping it financially. The American Jews granted Israel \$200 million during the period when it struggled for its birth. Moreover, the American Jewish support and financial aid to their homeland introduced a sense of an American presence in every corner of Israel life. As a matter of fact, the American Jews' tourists played an important role in the economic development of the country because 200,000 visitors enter the country once a year. In one hand, they spent money that contributed to the economic expansion, and in another hand, they awakened the Israelis to the ties between their country and the United States. Adding to that, the Jewish lobby succeeded in promoting American politics in favor of Israel. This was due essentially to their voting

¹⁶⁴ Ibp USA, *Israel Lobby in the United States. Strategic Information, Organization and Operations*, International Business Publications, USA Washington, DC USA, 2009, p. 24.

¹⁶⁵ Ibid.

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behavior and the attitude of the candidates and officeholders on matter relating Israel to America.¹⁶⁶

3.2.3 American Jewish Lobby's Interest.

The American Jewish lobby started its lobbying efforts on Jewish concerns in the nineteenth century. Its earliest attempts obtained limited success due to the small number of the Jewish voters who didn't constitute a force to be considered by either the congress or the White House. The American Jews in the nineteenth century lobbied for many Jewish causes abroad as it was the case of Edgar Mortara in 1858, and the oppressed Jews of Romania in the 1860s and the 1870s, but they failed to achieve their political objectives.¹⁶⁷ However, in the early years of the twentieth century, the Jewish lobby started to gain a position of power. The German-descended American Jews founded the AJ Committee in 1906 that struggled for the Jewish rights. There was also the emergence of other important American Jewish organizations that strongly lobbied for the Jews' interest.¹⁶⁸

3.2.4 The American Jews Lobbying for Free Emigration.

In 1946, two years before the establishment of the state of Israel, emigration started to be liberated, in America. The American president Truman decided to help the Holocaust' survivals by permitting them to enter America. The AJ Committee planned to influence the American government to allow the entrance of 100 000 Jewish immigrants to the land of freedom. But in that post war period, defending the Jewish cause for immigration implied destroying the American image.¹⁶⁹

¹⁶⁶ Nadav Safran, *Israel the Embattled Ally*, the Belknap Press of Harvard University Press, Cambridge, Massachusetts, and London, England, 1981, p. 573-574.

¹⁶⁷ Rafael Medoff, *op.cit.*, p. 211.

¹⁶⁸ *Ibid.*, p. 212.

¹⁶⁹ *Ibid.*, p. 232-233.

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The AJ Committee gave birth to the Citizen Committee on Displaced Persons (CCDP) to manage the lobbying efforts of the organization on emigration. Throughout that period of struggle for emigration, the Jewish leaders drew attention to the church groups as an important support for their campaigns. They welcomed the other religious groups as the Christians, the Catholics, and the Protestants to join their efforts for the admission of the Displaced Persons.

Nevertheless, on April 1947, only the worthy refugees could be accepted in America as it was decided by the National Catholics Rural Life Conference. But the resolution had changed in June of the same year, when the Jewish leaders spoke on behalf of the oppressed and poor Jews, in Europe. In 1948, the number of immigrants who were admitted in America was limited to 100 000 refugees. This number comprised a handful of Jews and the major part was the agricultural laborers, and other people from countries invaded by the Soviet Union. In the final congressional committee meeting, the Jewish lobbyists could obtain the acceptance of 200 000 immigrants with several changes as a reduction in the percentage of farmers and people whose countries were occupied by the Soviet Union. It also permitted the emigration of the German ethnic group expelled after the war from the Nazi occupied areas.

In June 1948, the Displaced Person Act¹⁷⁰ became a law following the demand of the AJ Committee who rejected to veto it in order to preserve its alliance with the Christian religious group. Accordingly, the DS Act helped to liberate emigration, but it didn't help the Jewish cause. This act was intended to support the Holocaust victims but finally it assisted Hitler's associates.¹⁷¹ In 1951, another act was passed by the restrictionists called the McCarran- Walter Act. Initially, this act brought back the principles of the former Quota Act that worked on the national origin system that is the American perception for emigration. The Mc Carran-Walter Act was

¹⁷⁰ The Displaced Persons Act is a political law enacted, in 1948, in the United States. It permitted people who were persecuted by the Nazi movement in Europe to enter America. In that period of time, the doors of immigration were closed, but the displaced persons were admitted in America following President Truman administration support to permit those people in distress to settle there. Julie Gubenko, Displaced Persons Act of 1948, available at <http://immigration-online.org/464-displaced-persons-act-of-1948.html>, March 22, 2012.

¹⁷¹ Rafael Medoff, op.cit., p. 233-236.

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radically rejected by the Jewish lobbyists who qualified it as a racial act. The Jewish lobbying efforts failed to abrogate this act because it was passed by the congress. It was until 1965, when America underwent political and social changes that the Quota act was terminated.¹⁷²

3.2.5 Helping the Jews of Europe.

Liberating emigration was not the only objective that the American Jews intended to reach, there were other causes to which they devoted their lobbying efforts. Among them, the support of Europe's Jews. They drew a particular attention to the victims of the Holocaust, the oppressed Jews in Romania, Russia, and other countries. The lobbying efforts devoted to rescue the Europe's Jews existed before 1920 when the American Jews created political and charitable organizations to support their cause. They even denounced anti-Semitism in the Soviet Union using the American Jewish press to inform the world about the fragile situation in which their brethren and sisters were.

With the declaration of World War II in 1939, the Americans rejected the idea to help the Europe's Jews for fear to destroy America's neutrality and threaten young American Soldier's lives. At that time, the American government sided secretly the Jews because President Roosevelt himself was fond of those people. But to not anger the Americans who opposed the idea to support the Jewish cause, he made small steps in helping the Jews. He organized a meeting in Evian, France, where he invited thirty three nations to raise the European Jews' question. The meeting was an opportunity for the Europe's Jews to discuss their problem, but it didn't bring successful results. President Roosevelt was not free in dealing with the political affairs; he had to consult the State Department who supported the American Public Opinion.¹⁷³

¹⁷²Ibid., p. 237.

¹⁷³Hashia R Diner, op.cit., p. 215-216.

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In the period between 1935 and 1945, the situation of the Jews had worsened than before which urged the American Jews to ask the support of the public and the authorities of United States. In 1944, the president of the B'nai B'rith organization beseeched the American government to discuss the Jewish problem with the Germans overtly. That appeal found echoes in the American public and its government.¹⁷⁴

In 1933, great efforts had been made to support the Jewish cause. Rabbi Stephen Wise, the leader of the American Jewish Congress lunched a series of boycott of the German goods. He believed that this boycott will certainly degrade the German economy. A year after, the Jewish Labor Committee came into being; it aimed to support the Jewish Unionists escaping from Germany. There was also the American Jewish Committee which showed avowedly its anger towards the British government that forbade the entrance of the Jewish refugees in Palestine. Moreover, the year of 1942 witnessed the meeting of thousands of people in Madison Square Garden, New York organized by the American Jewish organizations. These masses gathered to denounce the maltreatment of the European states to the Jews. Nevertheless, the Jewish leaders regarded the meeting as simple words of compassion, so they were not satisfied and needed more. They aspired to have a Jewish homeland that indeed was proposed by Rabbi Abba Hillel Silver who sent a great Joy within the world Jewry.¹⁷⁵

3.2.6 Lobbying for the Creation of a New Jewish Homeland.

The years between 1945 and 1950 were a harsh period for the oppressed Jews in Europe. Victims of the Holocaust and others persecuted in Eastern Europe, they aspired to have a new homeland where they could flee the atrocities they were enduring in that continent. At that time, the doors of the Promised Land were still closed due to restrictive emigration. As a result, in October 1945, 80 percent of the

¹⁷⁴Ibid., p. 216-218.

¹⁷⁵ Ibid.

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Jews' camps immigrated to Palestine encouraged by Ben Gurion, the first Zionist leader.¹⁷⁶

On November 29, 1947, England and the United Nation found a solution for the Arabs and the Jews. They decided to divide the Holy land between the two communities, but this decision was not satisfactory for the Muslims. As a result, a civil war broke out leading to the creation of the state of Israel on May 14, 1948 approved by the president Henry Truman.

The American Jews expressed a great joy because of the creation of the state of Israel which was a place of safety destined to their oppressed fellows in Europe. The following step that the American Jews thought about in their lobbying efforts was to support their fellows in Palestine that is to help them military and financially.¹⁷⁷

3.2.7 Financial Assistance for the Jews of Israel.

After the creation of a new Jewish homeland, Israel, in 1948, the American Jews decided to help their fellows there in distress. The Europe's Jews who immigrated to Israel needed financial and physical support to improve their miserable status. Accordingly, several organizations drew attention to the Jewish cause, but the most important one was the American Zionist council (AZC)¹⁷⁸ which conducted a permanent assistance to Israel. Its leader I.L. Kenen asked the American government to grant the Jewish state \$150 million. His demand was accepted, but reduced to \$65 million a year and with the presidential election it raised to \$75 million. The president Eisenhower and his administrators didn't generate sympathy to the Jews, so once the

¹⁷⁶ Colin Schindler, *The Story of Modern Israel*, Cambridge University Press, United States, 2008, p. 54.

¹⁷⁷ Ian J. Bickerton, Carla L. Klausner, *op.cit.*, p. 70-73.

¹⁷⁸ American Zionist Council (AZC) is a group of Jewish political organizations created, in 1949. It lobbied for the Jewish interests in matter of Zionism. This group represented nine nation-wide Zionist Organizations. Among those organizations, the Zionist Organization of America (ZAO) and Hassadah operating in America. It was led in the years between 1951 and 1953 by Isaiah L. Kenen who founded the American Zionist Committee for Public Affairs (AZPAC) which was identified as a "public relations" organization. Wikipedia, the free encyclopedia, The American Zionist Council, available at, http://en.Wikipedia.org/wiki/American_Zionist_Council, May 15, 2012.

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election was over, the monetary help degraded to \$55 million, in the period between 1953 and 1954.¹⁷⁹

The US financial assistance was stopped by John Foster Dulles, one of Eisenhower's administrator members due to the hydroelectric water project in Israel. The pro Israel lobby couldn't oppose the decision of the State Department and was forced to stop the water project to bring back the US financial support. The presidential period of Eisenhower was a harsh period in matter of lobbying efforts for the Jewish state. Despite the great efforts made by the American Israel Public Affairs Committee (AIPAC) to influence the US government, it failed to raise the amount of money delivered to Israel. The US financial assistance decreased to \$25 million, then to \$7, 5 million and stopped definitely, in 1959. Consequently, (AIPAC) immediately appealed the members of the House Foreign Affairs Committee to discuss the problem.¹⁸⁰

3.3 American World Jewry' Social Life from 1960 to 2001.

In the closing decades of the twentieth century, the Jews had acculturated and assimilated entirely to America. They wished liberty and happiness and could realize it¹⁸¹. However, the American world Jewry lived an era of ambivalence. They progressed continually, but they endured the consequences of the climate of horror imposed on their brethren in Europe. Thus, although that period was colored by anxiety, it was an era of progress and prominence.

The Jews never before figured too successful, they were present in all American domains and strongly contributed to the economic flourishment of the continent. Their children were admitted in high colleges and became important figures in business and literature. They even created a world of their own. In other words they established new Jewish areas with modern synagogues equipped with

¹⁷⁹ Rafael Medoff, *op. cit.*, p. 237-238.

¹⁸⁰ *Ibid.*

¹⁸¹ Samuel C. Heilman, *Portrait of the American Jews. The Last Half of the Twentieth Century*, University of Washington Press, United States, 1995, p. 47.

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libraries. Moreover, they created charitable and educational institutions and established all day schools to preserve the traditional sides of their lives. But their prominence and success was paid with integration and altered culture therefore they worried about their identity in a non Jewish land. Additionally, their Jewishness was threatened by some social phenomenon as intermarriage that led to the vanishing Jew.¹⁸²

3.3.1 Intermarriage Threatening the American Jewish Identity.

The last decades of the twentieth century were marked by the spread of intermarriage within the American Jewish community. This social phenomenon provoked a deep anxiety in the communal leaders. They directly thought of the vanishing Jew that is the disappearance of the Jewish identity due to its integration to the American society. Some Observers stated that intermarriage accelerated the rate of assimilation and reduced Jewish commitment.¹⁸³

It was assumed that Intermarriage is a phenomenon which progressed gradually in America. It threatened the identity of the Jewish children who rose in families with mixed culture and different religious observance. The population survey in the decade between 1956 and 1966 reported that the percentage of people who had marry with a non Jewish partner increased from 9, 2 to 31,7 percent. In 1990, another survey revealed the rate of intermarriage at about 40 percent. Accordingly, the raise of that percentage was due to some factors that led the Jews to marry people from other ethnic groups.¹⁸⁴

Among those factors, the lack of Judaism Knowledge which made the Jews neglect religious matters in organizing their lives. Sociologist confirmed that there was a category of Jews who didn't care about the continuity of the Jewish community as it was illustrated in the words of the scientist Charles Liebman who said "*If the*

¹⁸²Hacia R. Diner, op.cit., p. 305-306.

¹⁸³Norman Linzer, David J. Schnall, and Jerome A. Chanes, A Portrait of the Jewish Community, Greenwood Publishing group. Inc, United States, 1998, p. 140.

¹⁸⁴Ibid., p. 306-308.

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*Jewish community is to survive, it must become more explicit and conscious about the incompatibility of integration and survival*¹⁸⁵

When analyzing intermarriage, scholars, part of them was pessimistic and debated the issue excessively. They declared that the Jew will disappear or vanish because of intermarriage phenomenon, but the other part was optimistic and thought of the revitalization of the Jewish community. The later argument was justified with the infusion of a new blood within the Jew will empower the American Jewish community. There was another important factor that urged the Jews to marry out, the social mobility that is the desire of the Jews to promote socially. In other words marrying out was a mean to educate and find easily an occupation. But nowadays, things started to change in the sense that the Jews are highly educated and marrying out will degrade their social status.

Another point is that, America is a land of freedom and the boundaries that forbade members from ethnic groups to live freely in the American society seem to disappear. People in America choose to live in a mixed neighborhood and give up traditional practices that differentiate the ethnic religious groups. But, in spite of the latter idea, many Jews didn't abandon their traditional Judaism and made great efforts to maintain their Jewish identity and preserve their Jewishness.¹⁸⁶

3.3.2 Contemporary American Jewish Families.

It was observed that the Jewish family of the twentieth century had progressed gradually. What it was in former time is completely different from what it is nowadays. The Jewish women used to receive higher education that offered them high level occupation and made them represent a potential labor force in America. As a result, it brought them important financial compensation that strongly promoted their family's economic status.

¹⁸⁵Ibid., p. 307.

¹⁸⁶Roberta Rosenberg Farber and Chaim I. Waxman, op. cit., p. 71-74.

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Many factors helped the social development of the Jewish women in America. Among them, feminism which asked for Jewish women's rights as being well paid employees than in former time. The data of American labor force reported that 56 percent of modern Jewish married women worked for pay. This phenomenon could be found in almost all American cities that crowded with Jewish women working even with lot of children. Besides they have to balance between their occupations and motherhood. In other words, they organize their time in a way to raise their children and work outside.¹⁸⁷ According to the National Commission on Jewish Women, whether those women were Orthodox, Conservatives, Reforms, or Recontionists, they all said that they had complicated time management. For instance, the working mothers must control their time to control their lives. Nevertheless, they succeeded to balance their occupational and family activities, thus they could reach their objectives.¹⁸⁸

Another point is that the American Jews moved from middle to an upper class that required from them important financial needs. Belonging to an American upper class needed a suitable home in a notable location with new modern commodities, and even subscribing their children in private schools. Consequently, the two parents should work to preserve their new social status.¹⁸⁹

3.3.3 Economic Life's Expansion of the American Jews.

The last decades of the twentieth century witnessed a rapid economic growth in the American Jewish community. The American Jews figured very prominent due to the great efforts accomplished in different economic sectors. Indeed, by 1960, there were segregate laws against race and religion that continued to exclude the Jews from certain fields as banking, insurance, and communication, but these laws didn't stop the Jewish motivation.

¹⁸⁷ Ibid., p. 63-68.

¹⁸⁸ Silvia Barack Fishman, *Jewish Life and American Culture*, State University of New York Press, United States of America, p. 100-101.

¹⁸⁹ Roberta Rosenberg Faber, and Chaim I. Waxman, op. cit., p. 63-68.

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The American Jews progressed continually; they graduated in education that helped them to get a high level occupation. After being poor and less educated in former time they reached a high social and economic status in present time. The Jewish women emancipated themselves from the sewing machine; they became beauty expert and created 450 businesses that they controlled all over America.

The American Jews created the diamond trading center in West 47th Street, New York.¹⁹⁰ There were important Jewish figures that contributed to the American economic development. Among them, Arthur Frank Burns (1904-1987), a famous economist who landed in America in 1910, and became the ambassador to the West Germany.¹⁹¹ The other successful businessman was Samuel Paley who was the owner of a cigar manufacture. He was followed by his son William S. Paley (1901-1990), the creator of the Columbia Broadcasting System, an important commercial and cultural organization.¹⁹²

3.3.4 American Jewish Philanthropy.

No era in American Jewish history lacked philanthropic activity. The last decades of the twentieth century were also a period which was marked by the existence of Jewish welfare institutions. There were famous organizations that supported the Jewish community. Among them, "The Federation", a philanthropic association that consecrated its donation to local Jewish charities. It helped educational institutions as schools and universities, and devoted its services to the needy, the homeless, and the orphan. The Federation is financed by the American government. This financial aid comes from the local "non- Jewish" Community Chest and local Jewry.

The philanthropic organization was also supported by generous people millionaire called the big givers who participated to the donation. It is also the case of

¹⁹⁰ Jacob Rader Marcus, *op.cit.*, p. 525.

¹⁹¹ *Ibid.*, p. 526.

¹⁹² *Ibid.*, p. 527.

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women who were greater contributors in collecting funds for the Jewish welfare institutions. For instance, America's Hassadah and the women's Zionist organization of America supported the inhabitants of Israel in matter of medical needs. The other American Jewish organization that consecrated its services to the philanthropic activities is the Organization for Rehabilitation and Training (ORT).¹⁹³

3.3.5 The Religion of the American World Jewry.

In the period between 1960 and 2000, modern Judaism was still identified under its three denominations, Orthodoxy, Reform, and Conservatism. For instance, the Reformers continued to introduce innovations within Judaism in order to break the bounds of their traditional believes. However, the traditionalists rejected any kind of reform and wanted their religion to remain constant with its old form of practices and principles

The most influential and largest religious group is still the Conservatives; it dealt with liberty of individual in religion. It defended the women's rights, and considered Judaism as a religion civilized by freedom. The Rabbi Mordecai. M Kaplan (1881- 1983) introduced the philosophy of Reconstructionism¹⁹⁴ in the conservative movement. In 1988, the conservatives published a booklet of fifty seven pages where they showed their ideology in Judaism.¹⁹⁵

Reform, the other denomination given to modern Judaism kept the same principle as Conservatism. In 1885, the Reformer created the Pittsburg platform that came up with religious liberalism, but was radically rejected by the traditionalists. In 1950, the atrocities of the Holocaust and Israel nationalism urged the Reformers to

¹⁹³Ibid.,p. 572-573.

¹⁹⁴Reconstructionism is a religious movement that derives from Conservatism. It took birth in 1920 and was led by Rabbi Mordecai. M Kaplan. Reconstructionism considered Judaism as a civilization that is gradually developing. It also viewed it as an evolving religion not only by its beliefs and practices but also by language, culture, literature, and science. Wikipedia, the free encyclopedia, Reconstructionist Judaism, available at http://en.wikipedia.org/wiki/Reconstructionist_Judaism_Origin, March 22, 2012.

¹⁹⁵Jacob Rader Marcus, op.cit., p. 435-437.

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embrace traditional laws and encourage Hebrew language rituals. Those changes led to a new form of liberal Judaism colored by modernity and traditionalism.

Orthodoxy, the third denomination of Judaism and the oldest one is still strongly preserving its religious principles. The Orthodox opposed modernity, they preferred the ancient laws. But Orthodoxy lacked homogeneity, so it decreased in number of adherents when compared to its former years¹⁹⁶

3.3.6 American Jewish Education and Culture.

American Jewish education experienced an era of ambivalence in the sense that visible contradictions appeared in that period of time. There were Jews who received any kind of Jewish education, whereas others were taught a Jewish learning with Hebrew language's instructions.

In the period between 1966 and 1974, from \$7million to 20\$ million were spent on Jewish formal education to preserve the Jewish schools.¹⁹⁷ Sunday schools, afternoon schools, and all day schools were attended by a great number of Jewish children so that by 1990 the all day schools emphasizing Jewish education reached 500 educational institutions in America.

In matter of literature, there were new Jewish writers, dramatists, poets, and philosophers. Two outstanding writers, Saul Below and I. B Singer who were canonized for their literary production won the Nobel praises.¹⁹⁸

3.4. Political Life of the American World Jewry from 1960 until 2000.

The postwar period witnessed an important increase in the American Jewish political offices-holding. It was also a period of a great lobbying efforts for the

¹⁹⁶ Ibid.

¹⁹⁷ Hasia R. Diner, op.cit., p. 318-320.

¹⁹⁸ Jacob Rader Marcus, op. cit., p. 563-564.

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Jewish affairs at a local and international level. For the foreign affairs, although the American Jews were far from their “other land” Israel to which they were strongly committed, they never gave up the idea of supporting their fellows in distress there.

In the period between 1960 and 2000, the state of Israel experienced a severe era of political disturbance. There were wars in 1967 in the Middle East, and in 1982 clashes broke out with the Lebanon state. In 1988 and 2000, there was the Palestinian Intifadas and in 1991 the state of Israel received Iraqi missiles because of the US Gulf war. The other political event that shook the world Jewry was the death of Yitzhak Rabin murdered by a Jewish political activist. Consequently, the American Jews decided to think seriously about a solution to resolve the problems of their brethren there.¹⁹⁹

3.4.1 The Rise of the American Jewish Political Offices-Holding in Congress.

History showed that many factors contributed to the development of the American Jewish political offices-holding. Among them, a significant decline of anti-Semitism that encouraged the increase of the number of the Jews in political offices particularly in the House of Representatives. Adding to that, the American Jews in the second half of the twentieth century became full citizens. In other words they benefited from the same rights as the Americans which promoted them in politics.

Furthermore, in the last decades of the twentieth century, the American Jews moved from blue color to white color workers that is from middle to upper class citizens. Obviously, that economic transition permitted them to progress in the political world rapidly.²⁰⁰ Another point is that the demand for more political offices was due essentially to the rapid demographic growth of the Jewish community that proliferated rapidly in the period between 1950 and 1960. The Jewish populace grew everywhere in America which helped the Jews to benefit from places in the

¹⁹⁹ Hasia R. Diner, *op.cit.*, p. 321.

²⁰⁰ Rafael Medoff, *op.cit.*, p. 298.

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governments of all the American states. It also gave them a better opportunity to be elected than before.

In the period between 1979 and 2001, the American Jews were represented by sixteen to twenty states whereas in 1924 there were only six states. In former times precisely in 1897, the number of the Jews in Congress was limited to five Congressmen, but a century after, in 1983 they became thirty-three and reached forty-one, in 2001. The Jews elected to the Senate were less numerous than those elected to the House of Representative due to the Senate's small number of seats, its importance in matter of length term, and political influence.²⁰¹

3.4.2 The Jewish Women Holding Political Offices in Congress.

The Jewish women presence in Congress dated back to 1924, when Florence Prag Kahn held the office of her husband, a Congressman because of his death. She was a conservative Republican and remained in Congress for fifteen years. During her Congressional period, she fought for women's rights emphasizing their presence in politics. She stated as follows: "*There is no sex in citizenship and there should be none in politics.*"²⁰²

The second Jewish woman that had access to Congress was Bella Abzug forty years after Florence Prag Kahn's election. Before being elected, she was a political activist who strongly fought for the women's rights. Once in Congress, she developed more her lobbying efforts for the female cause. She was known for her political boldness to the point that she opposed President Richard Nixon's political behavior, gender discrimination, and called for abortion rights.²⁰³ There were other women elected to the House of representative after Bella Abzug. Among those women, Elizabeth Holtzman in New York (1972), Gladys Spellman in Maryland (1974), and Roberta Bobbi Fiedler in California (1980).

²⁰¹Ibid., p. 299-300.

²⁰²Ibid., p. 311.

²⁰³Ibid., p. 311-312.

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Although the women presence in Congress dated back to 1924, they held offices only in the House of Representatives. Their presence in the Senate occurred seventy years after in 1992 when San Francisco mayor Dianne Feinstein and the Congresswoman Barbara Boxer were elected. Their election to the Senate was due to Anita Hill, a Congresswoman who was subjected to sexual harassment by Clarence Thomas, a member of the Senate. This event urged the women voters to be politically involved and asked for higher offices to women candidates.²⁰⁴

3.4.3 Military Support for Israel.

In 1966, a year before the Arab Israel war, (AIPAC) made great efforts to influence the US government to supply Israel with military force. But America couldn't help the Jewish state openly for fear to worsen its neutral image. Nevertheless, the military aid of the Soviet Union to Egypt and Syria motivated the US support to Israel.²⁰⁵

In 1968, the lobbying organization, (AIPAC) tried to convince the American government to sell to Israel F-4 Phantom jet fighters. As a result, it could get acceptance from the Johnson administration that controlled the American government in that period of time. Obviously, that successful step empowered the American Israel relationship. It also made the aid of the military weapon to Israel as a natural reaction of the US government against the support of the Soviet Union to the Arab countries.²⁰⁶

In addition to that, The American Jews could collect \$100 millions in just one month for the support of Israel. The American Jews students organized a meeting to emphasize Israel cause. They wrote letters and telegrams to the American

²⁰⁴Ibid.

²⁰⁵Ibid., p. 241-242.

²⁰⁶Ibid.

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government asking for more support, and even some of them decided to participate in the war.²⁰⁷

3.4.4 Support of the Jews in the Six Days War.

The political tension in the Middle East in the year of 1967 and the six day wars brought the American Jews in another intensified period of lobbying efforts to defend the cause of their fellows in Israel. They thought of another Holocaust when the Arab countries, Syria, Iraq, Jordan, and Egypt prepared the war against Israel. Among the Arab countries who participated in the war, Egypt. It announced on Jun 3, 1967, on the radio of Cairo that “the *Holy War through which you will restore the rights of the Arabs which have been stolen from you in Palestine and reconquer the plundered soil of Palestine* had started”.²⁰⁸

Accordingly, on June 5, 1967, Israel launched a battle bombarding the airfield of the Arab countries participating in the war. As a result, the war ended after only six days by the victory of the state of Israel which was basically considered as a weak country unable to defend its lands. In addition to all those wars, there was the Yom Kippur war²⁰⁹ declared, in 1973.

The American Jews contributed with \$107 million to help Israel, then sent other \$675 million altogether. The victory realized in Israel brought a deep feeling of pride within the American Jews. It also gave them a new sort of assertiveness about themselves in America that helped them to carry on the Jewish cause openly.²¹⁰

²⁰⁷Hasia R. Diner, op.cit., p. 323.

²⁰⁸Ibid., p. 322.

²⁰⁹Yom Kippur War is called Ramadan war because it happened when the Jews were fasting. It was declared on October 6, 1973 by Syria and Egypt on Israel. Military attacks which were not expected in that period of time were launched on Israel, and the war lasted for three weeks only. Syria and Egypt aimed to get back the territories lost in the previous wars as the six days war of 1967, but they failed to reach their objectives. Tore Kjeilen, Yom Kippur War, available at <http://i-cias.com/e.o/yomkipwr.htm>, March 22, 2012.

²¹⁰Hasia R. Diner, op. cit., p. 323.

3.4.5 The American Jewish Black Conflict.

A severe black Jewish tension arose following the war in Palestine in 1967 when the black nationalists sided the Palestinians against the Jews. By 1960, many African countries viewed Israel as a European entity that imperialism forced the Palestinian to accept. As a matter of fact, in 1965, Stokely Carmichael of the Student Non Violent Co-ordinating Committee, a political Organization supporting the civil rights considered the Jews not concerned with their struggle and declared them overtly “get off the bandwagon”.²¹¹ Additionally, the conference of Black Caucus declared that the six days war was an “Imperialist Zionist war”, and Israel took Palestine from dark skinned Arabs. This declaration shocked many Jews and amplified the tension between the two ethnic groups.

Many other episodes of disputes occurred between the American Jews and the Afro-Americans. For instance, in 1968, the Jewish school teachers of New York organized a strike against the school district in Brooklyn’s Ocean Hills-Brownsvill section. This school which was located in a black neighborhood received a petition against the Jewish teachers who were forced to leave their job. This decision arose the anger of the American Jews to the point that the conflict reached the Medias. A commentator of the airwaves of WBAI read the poem of a black student who declared to the Jews as follows:²¹²

*Hey, Jew boy, with that yarmulka on your head. You pale-faced Jew boy-I wish you were dead; I can see you Jew boy - no you can't hide, I got a scoop on you- yeh you gonna die. I' m sick of seeing in everything I do about the murder of six million Jews. Hitler's reign lasted only fifteen years, My suffering last over 400 years, Jew boy...I hated you, Jew boy, because your hung-up was The Torah, And my only hang-up was my color.*²¹³

²¹¹Ibid., p. 335.

²¹²Ibid., p. 337.

²¹³ Ibid.

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The black tension didn't stop in the following years, but it continued since 1979 when Andrew Young, an Afro American, the ambassador to the United Nation and a member of the civil rights movement, was dismissed by President Carter. His dismissal was due to the Jews who influenced the American government to remove him from his job, because they blamed him for his support for the Organization of Palestine Liberation.²¹⁴

3.4.6 The American Jews in the Civil Rights Movement.

The first Jews who came to America in the seventeenth century experienced political and economic disabilities. When they landed in New Amsterdam, they were rejected by Peter Stuyvesant, the governor of the colony, who opposed their presence in America. But they could obtain the acceptance of the West India Company which permitted them to settle there. Later on, the Jews were not permitted to hold political offices in four American states due to religious discrimination. They were also subjected to the six days work that presented an important religious and economic disability. Although all the religious and political obstacles that faced the American Jews, they proved to be prominent economically and politically. They became potential traders and could hold important political offices. However, anti-Semitism continued to threaten their lives, despite the great efforts made by the founding fathers to bring equal rights for all white citizens.

The Jews continued to endure the economic disabilities that were imposed by the Christian Sabbath considered as a day of rest. That economic problem was finally resolved in the second half of the nineteenth century. The Civil Rights Act of 1964²¹⁵ brought to the blacks equality in employment as well as for the Jews. This law declared as follows:

²¹⁴ Ibid., p. 339.

²¹⁵ Civil Rights Act of 1964 is a law against discrimination. It gave African Americans and other ethnic groups the opportunities to benefit from civil and political rights. The law limited racial discrimination, offered those people the right to vote and provide them with more job possibilities. Wikipedia, the free encyclopedia, Civil Rights Act of 1964, available at http://en.org/Civil_Rights_Act_of_1964, March 22, 2012.

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*"All persons shall be entitled to the full and equal enjoyment of the goods, services, facilities, privileges, advantages, and accommodations of any place of public accommodation, as defined in this section, without discrimination or segregation on the ground of race, color, religion, or national origin...."*²¹⁶

It is of some interest to note that since the arrival of Jews to America till nowadays, Christianity posed a serious problem for them. It was always there to deprive them from their rights therefore they decided to submit to its instructions. In the United States, the American constitution states in its first amendment as follows: *"Congress shall make no law respecting an establishment of religion"*.²¹⁷ This statement demonstrated to the other ethnic groups that Christianity is the dominant religion which makes America a Christian country. As a matter of fact, the religiopolitical conservatives used Christian rights to consolidate the relation religion state. They granted financial help to schools all over America even to the Jewish schools. The Christian activities didn't disturb the Jews, because they started to accept the Christian symbols as national American symbols. They also understood that they had to accept Christianity if they wanted to be accepted in the American world.²¹⁸

3.4.7 Rumors about the American Jews Involvement in 9/11 Attacks.

The 9/11 Attacks was a horrific event that marked American history. It was a series of suicide attacks by the terrorist group El Qaida upon the United States, on 2001. The two twin towers of the World Trade Center in New York were the target of nineteen terrorists who crashed two airlines in the two buildings causing the death of thousands of people. The Pentagon in Virginia just outside Washington DC was also subjected to this conspiracy.

²¹⁶Jacob Rader Marcus, op. cit., p. 498.

²¹⁷Ibid., p. 497.

²¹⁸Ibid., p. 498.

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In Tuesday morning of 9/11 September, a special flash was announced at 8:48 a.m. The news had reported that an airplane had hit one of the two towers of the World Trade Center causing a gap in the Building. But later on, it was clear that a large jet had crashed into the south tower of the World Trade Center and all the TV stations had their cameras filming the event. At 9:03 a.m. a second airplane crashed into the north tower causing a panic in the building and confusion outside.²¹⁹

People in New York were terrified by the situation, they tried to escape or help other horrified persons in the streets. There were small objects plummeting either jumping or falling from the building that people realized to be bodies. At 9:45 a.m. a third jet crashed on the Pentagon, the Home of the Military Command Center. At 9:58, the most terrible aspect of the attack happened. The north tower of the World Trade Center had collapsed as the floor had exploded in glass and smoke causing the destruction of the building. At 10:10 a.m. the news had announced that a fourth airplane crashed in Pennsylvania and completed the series of atrocities that day. It was followed at 10:28 a.m. by the entire collapse of the south tower in New York.²²⁰

The series of violence that day shaped the dramatic effect of the terrorist attack on America. The number of the death as revealed by the media was estimated about 3117 excluding the nineteen hijackers.²²¹ However, according to Sinnamon Still Well, there were rumors considering the American Jews at the origin of 9/11 Attacks because 4000 employees didn't attend their offices that day, in the World Trade Center. In those Attacks the number of the Jews who died was approximately estimated between 270 and 400. Moreover, the State Department published a partial list of the persons in response claiming that the number of the Jews who died is fewer than the number who was expected to be present that day.²²²

3.4.8 The American Jews in the Aftermath of 9/11 Attacks.

According to the Anti Defamation League, rumors called the big lie considered the American Jews at the origin of 9/11 Attacks. It continued to spread quickly and

²¹⁹ Ian Markham and Ibrahim M. Abu-Rabi, 11 September Religious Perspectives on the Causes and Consequences, One world Oxford, England, 2002, p. 7-8.

²²⁰ Ibid.

²²¹ Ibid., p. 9.

²²² Lord Jules, How many Israeli died at the WTC attacks, available at <http://www.abovetoptopsecret.com/forum/thread627511/pg1>, May 14, 2012.

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powerfully two years after this conspiracy in many parts of the world such as Arab and Muslim world, part of Europe, and the United States. Despite the great efforts made by Watchdog Group²²³ to combat these rumors, it found acceptance in the world.²²⁴

In Pakistan few days after the tragedy of September 2001, rumors spread around Madrassas claiming that Jews were behind this conspiracy. According to Kelton Kobb in Ian Markham and Ibrahim M. Abu Rabbi (2002) in his chapter "Violent Faith", a journalist who was in Pakistan few weeks after 9/11 Attacks, reported that the head of one Madrassa in Peshawar, El Sheikh Rahat, affirmed that "The Jews have done this..."²²⁵ considering the attacks as a plot by Israel to draw the world into war.

The rumors were not limited in Madrassas, they were in other parts of the world such as, Egypt. The Egyptian Sheikh Muhammad Al-Gamei'a, the representative of Al-Azhar University in the United States and the imam of the Islamic Center of New York, was asked three weeks after 9/11 Attacks for an unofficial university website. He stated for the interviewers that America suspected that "the Jews were behind this ugly act". Nevertheless, it won't declare it to its public since the American Jews have the upper hands in all the sensitive domains of the United States.²²⁶

Conclusion

The twentieth century revealed to be a golden age in American Jewish history. Through its complete assimilation the Jewish community stabilized itself and reached a comfortable economic and social status. The American Jews became full citizens

²²³ Watchdog Group refers to a person or a group of people protecting society against illegal practices. The Watchdog journalist functions as a protector and a guardian against inefficiency. Watchdog journalism can operate in the radio, television, and internet and Watchdog journalists are identified as "agents of social control" or "moral guardians". Wikipedia, the free encyclopedia, Watchdog Journalism, available at http://en.wikipedia.org/wiki/Watchdog_journalism, May 15, 2012.

²²⁴ 2003 Anti-Defamation League, Conspiracy Theories about Jews and 9/11 Cause Dangerous Mutation in Global Anti-Semitism, available at http://www.adl.org/presrele/asint_13/4346_13.htm, April 23, 2012.

²²⁵ Ian Markham and Ibrahim M. Abu-Rabi, op.cit., p. 150.

²²⁶ Ibid.

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guaranteed the protection of the laws. They could survive to the American depression when the Americans endured the burden of its consequences. They moved from middle to upper class and became white collar workers occupying managerial offices. They left their ancient poor habitations to new notable locations that suit their new social status.

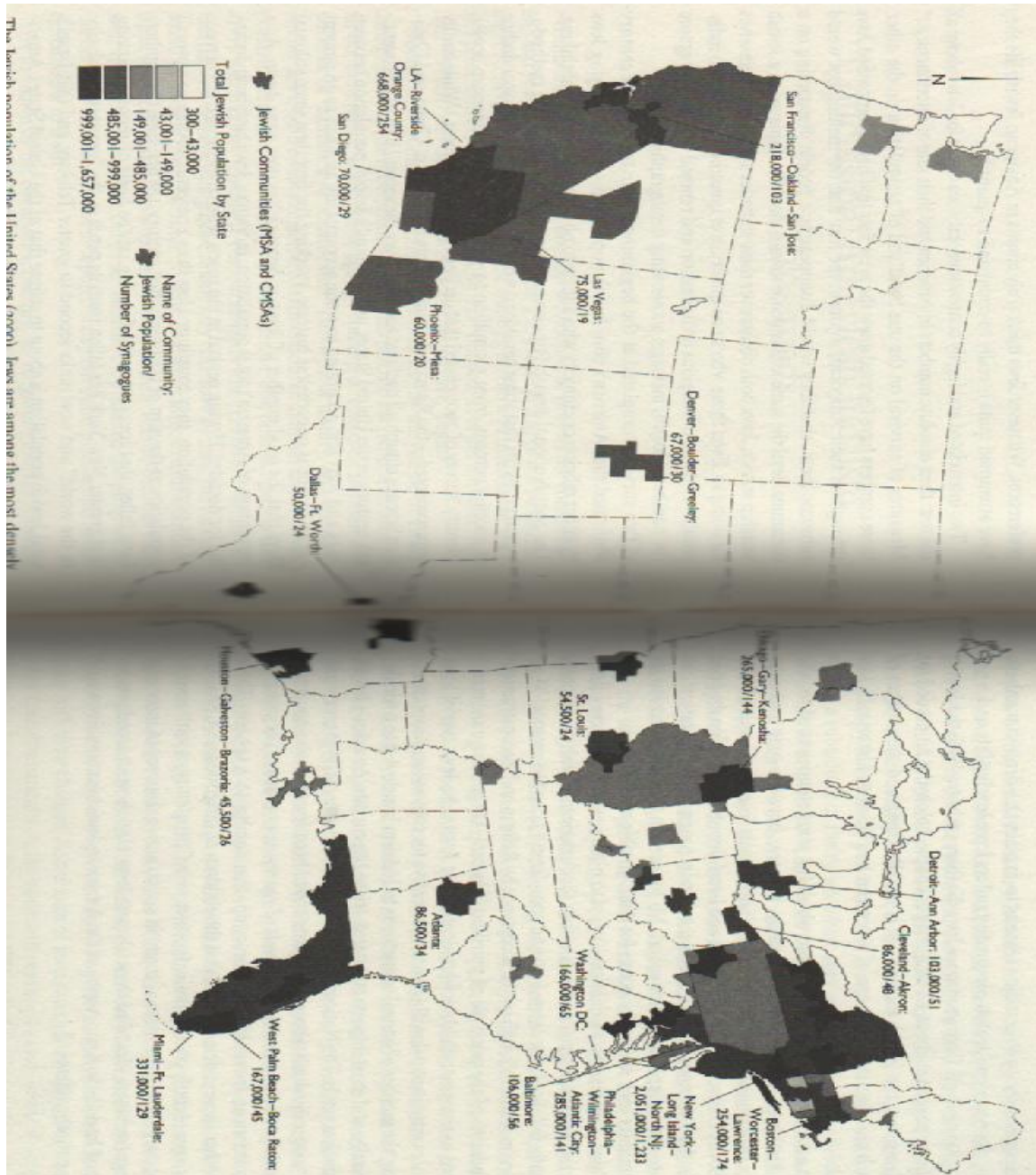
In matter of religion, Judaism underwent tectonic changes; it took three denomination, Conservative, Reform, and Orthodoxy. The most appreciated denomination was Conservatism because it dealt with the liberty of individual in religion. Orthodoxy is the brand of Judaism that has less number of adherents. Its followers wanted to keep their traditional beliefs and rejected any kind of reform within it. But the Reforms and the Conservatives welcomed religious innovation and embraced the freedom of religion which gave them more popularity than orthodoxy.

In matter of politics, the Jews were continually progressing; they held important offices and became strongly influential in the making of the American policy. They created an important Jewish lobby to defend the rights of the American Jews at a local and international level, and the rights of their fellows abroad. The American Jews benefited from the American government support in their lobbying efforts for the Jewish cause. They consolidated the relationship between the states of Israel and America serving as a bridge between the two countries.

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Map3.

The American Jewish Population, in 2000.



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The American Jewish population in the twenty first century reached its peak when comparing it to its former time. In 1654, the number of the Jews was limited to twenty three Sephardim and in 2000 it became 6,155,000 American Jews.

²²⁷ Jonathan D. Sarna, op.cit., p. 358.

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Table 2

Percent Reaching High levels on Various Jewish Characteristics by Denominational Preference and Actual Membership.

JEWISH CHARACTERISTICS	DENOMINATIONAL PREFERENCE—MEMBERSHIP ^a					
	ORTHODOX MEMBERS	CONSERVATIVE		REFORM		NO DENOM. PREF.
		MEMB.	JUST PREF.	MEMB.	JUST PREF.	
Jewish Education Index	70	50	35	38	14	15
Has Kosher Home	87	42	40	6	6	9
Religious Behavior Index	87	59	25	26	5	3
Jewish Primary Group Involvement Index	71	55	37	22	17	12
Jewish Organizational Activity Index	63	49	16	43	5	7
General Organizational Activity Index	19	32	10	50	37	20
Third U.S. Generation	5	16	13	25	24	27

SOURCE: National Jewish Survey, 1971
^aNumbers are percentages.

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The table above shows the combination between denominational preference and synagogue membership. It was observed that the percentage of the synagogue membership in Orthodoxy is more important than the one in the other denominations and the information is given in six basic categories. The Orthodox Jews with the following characteristics: the Jewish education, having Kosher Homes, religious behavior, Jewish primary groups, and Jewish organizational activities are classified first before the members of the Conservatives, the Reforms, and those with no denominational preference.

²²⁸Charles H. Mindel, op.cit., p. 361.

Table3

Occupational Status Level of the American Jewish woman, in 1990.

TABLE 4.7
Family Formation Status of American Jewish Women, Percentages by Professional Status
(Data Drawn from 1990 NJP Respondents Born or Raised Jewish)

Occupational Status Level	No Children	Children 18 or under	Children 19 or over
High-status professionals	15%	11%	7%
Helping professions	24%	28%	16%
Managerial position	13%	13%	14%
Clerical/technical	35%	37%	56%
Service positions	9%	9%	7%
Totals ^a	96%	8%	100%

a. Totals shown may be greater than or less than 100% because they are rounded.

Source: Sylvia Barack Fishman, *A Breath of Life: Feminism in the American Jewish Community* (New York: Free Press 1993).

In 1990, the American Jewish women improved their economic status. They moved from low to high level activities. They occupied managerial offices either with or without children.²²⁹

²²⁹Ibid., p.77.

General Conclusion.

The story of the American Jewish history is fascinating. A community which was always treated as marginal and exotics in other parts of the world succeeded to be the most powerful ethnic group in the United States. The Jews entered America poor and homeless after being subjected to poverty, degradation, and exclusion from other nations. However, they interacted with America and its culture and adapted to its environment. Many of them moved from near starvation to prosperity, from lands where they were foreigners to a land where they became full citizens guaranteed the protection of the laws. The American Diaspora was the first in which it was possible for the Jews to be actively Jews and yet feel that they were not a member of Diaspora.

The German and East European Jews who reached America in the nineteenth century, fled their countries of origin for social, religious, and economic reasons. The Jews in Europe were persecuted by various restrictive laws. For instance, in Germany, the Jews were forced to change their names and take German names. Moreover, many of them were obliged to worship differently, and even convert to Christianity. They were also subjected to the atrocities of the Pogroms where they were killed and their properties destroyed. As a result, they thought about another place in the world where they could worship freely and live peacefully. Consequently, they opted for America as the destination of their choice.

Once in America, those Jews could improve their economic status rapidly. They started as peddlers and ended up as potential traders. But their success provoked a sort of jealousy in other ethnic groups, who tempted to destroy the Jews' position, in America. Nevertheless, the anti-Jewish feeling didn't stop the Jewish determination to succeed.

The Jews could survive to the American depression when the Americans endured the burden of its consequences. In addition to that, in the twentieth century they moved from middle to upper class. They left their poor ghettos to new notable habitations that suit their new economic status.

It is important to note that the Jews who entered America in the nineteenth century are radically different from those of the twentieth century. The German and East European Jews are denominations that had vanished in the twentieth century. They were called the American Jews because they entirely assimilated to America and embraced its culture.

In former times, when the Jews were newly arrived in America, they experienced political disabilities as voting rights, and holding offices. But by the time, the Jews had become rich, so they could integrate in American politics. They won the right to vote, held important political offices in Congress and created the American Jewish lobby that lobbied for their interests and the interest of the Jews in other parts of the world.

In the period of restrictive immigration, the American Jews struggled for opening the doors of the golden land to their brethren who were enduring the atrocities of the Nazi movement. The Holocaust exterminated the Jews of Europe. Those Jews tempted to flee to America, but the immigration act killed their hope. As a result, the American Jews supported the idea of the creation of a new homeland, Israel in 1948 as a place of safety for the Jews oppressed in Europe. But the Jewish leaders were reluctant to the idea of opening the doors of immigration for fear of anti-Semitism. They claimed that America would be submerged by poor European Jews, but this attitude didn't stop the American Jews' struggle against restrictive immigration until the act was terminated, in 1965.

Another point is that the American Jews played an important role in rebuilding their ancient homeland to which they referred in prayer, "our land". They struggled for its birth, helped it financially, and contributed to its political and economic expansion.

They offered charitable supports to the Jews in distress, and created an American presence in Israel by bringing its culture to the Jewish population. When Israel was driven in the six days war, the American Jews thought of another Holocaust. The Arab countries, Egypt, Iraq, Syria, and Jordan decided to attack Israel which urged the American Jews to support it with potential military force to defend its territory.

The American Jews served as a bridge between the two countries making great efforts to consolidate their relationship which is deeply rooted in the psyche of the nation. They used the media to influence public support and finance the political election to have their views considered by the American government.

In September 2001, the Jews were confronted to the tragedy of 9/11 Attacks, and were suspected to be at the origin of this conspiracy. The fact that the Jews were not present the day of the bombing of the two twin towers of the World Trade Center made the American population think that the Jews were alerted to stay at home and not attend their offices in the building. Two years after those Attacks, rumors about the Jews involvement in that conspiracy continued to spread all over the world, but the Jews succeeded to combat them and preserve their position in America.

The American Jews reached America poor and illiterate, but through hard work, and perseverance they succeeded to prosper rapidly and became the most powerful ethnic group there. They integrated in American politics and were strongly influential in the making of its policy. They were subjected to theories and rumors about their involvement in 9/11 Attacks, but they succeeded to combat them and maintain their special relationship with the United States. They also succeeded to preserve their native culture and language to a higher degree, so they could maintain the longevity of their history.

Appendix 1.

Peter Stuyvesant, Manhattan,
to the Amsterdam Chamber of the Directors,
September 22, 1654.

The Jews who have arrived would nearly all like to remain here, but learning that they (with their customary usury and deceitful trading with the Christians) were very repugnant to the inferior magistrates, as also to the people having the most affection for you; the Deaconry [which takes care of the poor] also fearing that owing to their present indigence [due to the fact that they had been for captured and robbed by privateers or pirates] they might become a charge in the coming winter, we have, for the benefit of this weak and newly developing place and the land in general, deemed it useful to require them in a friendly way to depart; praying also most seriously in this connection, for ourselves as also for the general community of your worships, that the deceitful race-such hateful enemies and blasphemers of the name of Christ be not allowed further to infect and trouble this new colony, to the detraction of your worships and the dissatisfaction of your worships' most affectionate subjects.²³⁰

²³⁰**Source:** Jacob Rader Marcus, op.cit., p. 29-30.

Appendix2.

The West India Company to Peter Stuyve-
sant, April 26,1655.

Honorable, Prudent, Pious, Dear, Faithful [Stuyvesant].....

We would have liked to effectuate and fulfill your wishes and request that the new territories should no more be allowed to be infected by people of the Jewish nation, for we foresee therefrom the same difficulties which you fear. But after having further weighed and considered the matter, we observe that this would be somewhat unreasonable and unfair, especially because of the considerable loss sustained by this nation [the Jewish community], with others, in the [Portuguese re-]taking of Brazil, as in the shares of this company. Therefore after many deliberations we have finally decided and resolved to apostle [to note in the margin] upon a certain petition presented by said Portuguese Jew [January 1655] that these people may travel and trade to and in New Netherland and live and remain there, provided the poor among them shall not become a burden to the company or to the community [in the future poor Jews would not be supported by the Manhattan churches], but be supported by their own nation. You will now govern yourself accordingly.

[The Director of the W [est]. I[india]. Co. Department of Amsterdam.]²³¹

²³¹**Source:** Ibid., p. 32-33.

Appendix3:

The British Naturalization Act,1740.

An act for naturalizing such foreign Protestant, and others therein mentioned, as are settled, in any of His Majesty's colonies in America (Anno 13 Geo. 2 Cap. 7).

Whereas the increase of people is a means of advancing the wealth and strength of any nation or country;

And whereas many foreigners and strangers, from the lenity of our government, the purity of our religion, the benefit of our laws, the advantages of our trade, and the security of our property, might be induced to come and settle in some of His Majesty's colonies in America, if they were made partakers of the advantages and privileges which the natural born subjects of this realm do enjoy;

Be it therefore enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that from and after the first day of June, in the year of our Lord one thousand seven hundred and forty, all persons born out of the allegiance of his Majesty, his heirs or successors, who have inhabited and resided, or shall inhabit or reside for the space of seven years or more, in any of Majesty's colonies in America, and shall not have been absent out of some of the said colonies for a longer space than two months at any one time during the said seven years, and shall take and subscribe the oaths...shall be deemed, adjudged, and taken to be His Majesty's natural born subjects of this kingdom, to all intents, constructions, and purposes, as if they and every of them had been or were born within this kingdom....

III. And whereas the following words are contained in the following in the latter part of the oath of abjuration, videlicet," upon the true faith of a Christian"; And Whereas the people professing the Jewish religion may thereby be prevented from receiving the benefit of this act. ²³²

²³² **Source** : Ibid., p. 37- 38.

Appendix4.

The Unanimous Declaration of the thirteen
United States of America, in Congress, July 4,
1776

When in the course of the human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights that among these are life, and the pursuit of happiness. That to secure these rights, governments is instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing in powers in such form, as to them shall seem most likely to affect their safety and happiness.²³³

²³³ **Source:** Ibid., p. 94-95.

Appendix 5.

The Maryland “Jew Bill” of 1826.

To extend to the sect of people professing the Jewish Religion the same rights and privileges that are enjoyed by Christians.

Section 1: Be it enacted by the General Assembly of Maryland, that every citizen of this state professing the Jewish Religion, and who shall hereafter be appointed to any office or public trust under the State of Maryland, shall in addition to the oaths required to be taken by the constitution and laws of the United States, make and subscribe to a declaration of his belief in a future state rewards and punishments instead of the declaration now required by the constitution and form of government of this state.

Section 2: Be it enacted, that the several clauses and section of the declaration of rights, constitution and form of government, and every part of any law of this state contrary to the provisions of this act, so far as respects the sect of people aforesaid, shall be, and the same is hereby declared to be repealed and annulled on the confirmation hereof.

Section 3: [summarizes the procedure by which one must undertake to amend the state constitution]²³⁴

²³⁴ **Source:** Rafael Medoff, op.cit., p.321.

Appendix 6.

Grant's Expulsion Order.

General Order,

No. 11

The Jews as a class violating every regulation of trade established by the Treasury Department, and also department orders, are hereby expelled from the department within twenty-four hours from the receipt of this order.

Post commanders will see that all of this class of people be furnished passes and required to leave, and anyone returning after such notification will be arrested and held in confinement until an opportunity occurs of sending them out as prisoners, unless furnished with permit from headquarters.

No passes will be given these people to visit headquarters for the purpose of making personal applications for trade permits.

By order of Maj.-Gen.;US;Grant

Jno A. Rawlins,

Assistant Adjutant- General ²³⁵

²³⁵ **Source** : Ibid., p. 320-321.

Appendix 7:

Pittsburg Platform of 1885.

First. We recognize in every religion an attempt to grasp the infinite, and in every mode, source or book of revelation, held sacred in any religious system, the consciousness of the indwelling of god in man. We hold that Judaism presents the highest conception of the God-idea as taught in our holy scriptures and developed and spiritualized by the Jewish teachers, in accordance with the moral and philosophical progress of their respective ages. We maintain that Judaism preserved and defended, midst continual struggles and trials and under enforced isolation, this God-idea as the central religious truth for the human race.

Second. We recognize in the Bible the record of the consecration of the Jewish people to its mission as priest of the one God, and value it as the most potent instrument of religious and moral instruction. We hold that the modern discoveries of scientific researches in the domains of nature and history are not antagonistic to the doctrines of Judaism, the Bible reflecting the primitive ideas of its own age, and at times clothing its conception of Divine providence and Justice dealing with man in miraculous narratives.

Third. We recognize in the Mosaic Legislation a system of training the Jewish people for its mission during its national life in Palestine, and to-day we accept as bidding only the moral laws, and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted to the views and habits of modern civilization.

Fourth. We hold that all such Mosaic and rabbinical laws as regulate diet, priestly purity and dress originated in ages and under the influence of ideas altogether foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt rather to obstruct than to further modern spiritual elevation.

Fifth. We recognize in the modern era of universal culture of heart and intellect the approaching realization of Israel's great Messianic hope for the establishment of

the kingdom of truth, justice and peace among all men. We consider ourselves no longer a nation, but a religious community, and therefore, expect neither a return to Palestine, nor a sacrificial worship under the sons of Aeron, nor the restoration of any of the laws concerning the Jewish state.

Sixth. We recognize in Judaism a progressive religion, ever striving to be in accord with the postulates of reason. We are convinced of the utmost necessity of preserving the historical identity with our great past. Christianity and Islam being daughter religions of Judaism, we appreciate their providential mission to aid in the spreading of monotheistic and moral truth. We acknowledge that the spirit of broad humanity of our age is our ally in the fulfillment of our mission, and, therefore, we extend the hand of fellowship to all who cooperate with us in the establishment of the reign of truth and righteousness among men.

Seventh. We reassert the doctrine of Judaism that the soul of man is immortal, grounding this belief on the divine nature of the human spirit, which forever finds bliss in righteousness and misery in wickedness. We reject, as ideas not rooted in Judaism, the beliefs both in bodily resurrection and in Gehenna and Eden (Hell and Paradise) as abodes for everlasting punishment and reward.

Eighth. In full accordance with the spirit of Mosaic Legislation, which strives to regulate the relation between the rich and poor, we deem it our duty to participate in the great task of modern times to solve on the basis of justice and righteousness, the problems presented by the contrasts and evils of the present organization of society.²³⁶

²³⁶ Source: Ibid., p. 322-323.

Appendix 8:

Resolution of the American Jewish Congress,
Philadelphia, December 15-18, 1918.

Convening of American Jewish Congress; opened with prayer by Rabbi B. L. Levinthal, of Philadelphia; Col. Harry Cutler, chairman of administrative Committee, calls Congress to order; Nathan Sraus, chairman of Executive Committee, welcomes delegates, and outlines aims of Congress. Judge Julian W. Mack elected president of Congress by acclamation. Twelve vice-president elected: Louis Marshall, N.Y.C.[et al]....

Resolution adopted(1) Extending greetings to the Jewish soldiers and sailors of the United States and their co-belligerents and expressing gratitude and pride for their valor, and Honor and respect for those who fell;(2) Expressing appreciation of the British [Balfour] declaration and its approval by the Governments of France, Italy Greece, Serbia, and Holland, and pledging the co-operation of the Jews of America toward the realization of the aim of the declaration; (3) Expressing joy in the great victory of the forces of the United States and the Entente Countries, and congratulating the president of the United States on his exalted leadership during the course of the war;(4) Demanding that the future of the Jews of Roumania be surrounded with such protective measures and adequate guarantees as will secure their rights; that all direct and implied anti-Jewish restrictions in Roumania be removed; that the Jews in Roumania be granted the fullest political, civil, religious, and national rights, and that the laws of naturalization be in theory and in fact the same for the Jews as for the other inhabitants of Roumania;(5) to elect a delegation to leave for Europe, where, in co-operation with representatives of the Jews of other lands, it shall use its best endeavors to realize the objects of the congress; that the delegation shall render a report to the Congress after its labors are completed; that president of the Congress summon the Congress to receive report of delegation not later than one year after the Treaty of Peace shall have been signed, and to transact such other

business as many come before it; that in the event the delegation requires further instruction, or new conditions arise, it may direct the present of the Congress to summon a special session of the Congress; (6) Instructing delegation to Europe to co-operate with the representatives of other Jewish organizations, and specifically with the world Zionist Organization, to the end that the Peace Conference may recognize the aspirations of the historic claims of the Jewish people in regard to Palestine, and declare that, in accordance with the British Government's [Balfour] declaration, there shall be established such political administrative and economic conditions in Palestine as will assure, under the trusteeship of Great Britain, acting on behalf of such League of Nations as may be formed, the development of Palestine into a Jewish commonwealth;(7) Calling upon the American Union of Roumania Jews and upon the Federation of Roumanian Jews of America to refrain from sending any commission for the purpose of working independently on behalf of the Roumanian Jews, but to work in that respect through the executive agencies of the Congress;(8) Suggesting that Peace Conference "insert in the Treaty of Peace as conditions precedent to the creation of the new or enlarged states, which it is proposed to call into being," clauses expressly providing that

(a) all inhabitants of the territories of such states, including war refugees who shall return to them, "shall for all purposes be citizens thereof";

(b) for a period of ten years from the adoption of this provision no law shall be enacted restricting any former inhabitants of a state from taking up his residence in that state and thereby acquiring citizenship therein;

(c) all citizens, without distinction as to race, nationality, or creed, shall enjoy equal, civil, political, religious, and national rights and no laws shall be enacted or enforced which shall abridge such rights on account of race, nationality, or religion, or deny to any person the equal protection of the laws;

(d) the principle of minority representation shall be provided for by law;

(e) the members of the various national as well as religious bodies of the state shall be accorded autonomous management of their own communal institutions, religious, educational, charitable, or otherwise;

(f) no law shall be enacted restricting the use of any language and all existing laws declaring such prohibition are repealed, nor shall any language test be established;

(g) those who observe any other than the first day of the week as their Sabbath shall not be prohibited from pursuing their secular affairs on any day other than that which they observe; nor shall they be required to perform any acts on their Sabbath or holy days which they shall regard as a desecration thereof;(9)...Delegates instructed to demand citizenship and religious liberty for the Jews in Russia, Roumania, Poland, and the Balkans.²³⁷

²³⁷ **Source:** Jacob Rader Marcus, op.cit., p. 337-339.

Appendix9:

The Johnson Immigration Act of 1921.

The flow of immigration to the United States is now in full flood. The need for restrictive legislation is apparent. The accommodations at Ellis Island are not sufficient for the avalanche of new arrivals; larger cities have not houses for them; work cannot be found for them; and, further, the bulk of the newer arrivals are of the dependent rather than the working class....

Members of your committee, as a result of personal investigation at Ellis Island... found the new immigration at Ellis Island to consist practically of all nationalities except Orientals. It found by far the largest percentage of immigrants to be people of Jewish extraction. On the steamship New Amsterdam, sailing from Rotterdam, the committee found that 80 percent of the steerage passengers were from Galicia, practically all of Jewish extraction. On the New Rochelle, arrivals come without funds. It was apparent to the committee that a large percentage of those arriving were incapable of earning a livelihood. These are temporarily detained, causing great congestion, much delay, and pitiful distress, until relatives or others arrive to give bonds that the newcomers will not become public charges....[T]he largest number of Jews coming to the United States before the war in a single year was estimated that of the 74,665 immigrants arriving at Ellis Island, more 75 percent were of the Semitic race.²³⁸

²³⁸ Source; Rafael Medoff, op.cit., p.323-324.

Appendix 10:

**Declaration of the Establishment
of the State of Israel, May 14, 1948.**

The Land of Israel was the birth place of the Jewish people, Here their spiritual, religious and national identity was formed. Here they achieved independence and created a culture of national and universal significance. Here they wrote and gave the Bible to the world.

Exiled from the Land of Israel the Jewish people remained faithful to it in all the countries of their dispersion, never ceasing to pray and hope for their return and restoration of their national freedom.

Impelled by this historic association, Jews strove throughout the centuries to go back to the land of their fathers and regain their statehood. In recent decades they returned by the hundreds of thousands. They reclaimed the wilderness, revived their language, built cities and villages, and established a vigorous and ever-growing community, with its own economic and cultural life. They sought peace yet were prepared to defend themselves. They brought the blessings of progress to all inhabitants of the country and looked forward to sovereign independence.

In the year 1897 the first Zionist Congress, inspired by Theodor Herzl's vision of the Jewish state, proclaimed the right of the Jewish people to national revival in their own country.

This right was acknowledged by the Balfour Declaration of November 2, 1917, and reaffirmed by the Mandate of the League of Nations, which gave explicit international recognition to the historic connection of the Jewish people with Palestine and their right to constitute their National Home.

This recent holocaust, which engulfed millions of Jews in Europe, proved anew the need to solve the problem of homelessness and lack of independence of the Jewish people by means of the reestablishment of the Jewish State, which would

open the gates of all Jews and endow the Jewish people with equality of status among the family of nations.

The survivors of the disastrous slaughter in Europe, and also Jews from other lands, have not desisted from their efforts to reach Eretz-Yisrael, in face of difficulties, obstacles and perils; and have not ceased to urge their right to a life of dignity, freedom and honest toil in their ancestral land.

In the second World War the Jewish people in Palestine made their full contribution to the struggle of the freedom-loving nations against the Nazi evil. The sacrifices of their soldiers and their war effort gained them the right to rank with nations which founded the United Nations.

On November 29, 1947, the General Assembly of the United Nations adopted a Resolution requiring the establishment of the Jewish State in Palestine. The General Assembly called upon the inhabitants of the country to take all the necessary steps on their part to put the plan into effect. This recognition by the United Nations of the right of the Jewish people to establish their independent State is unassailable.

It is the natural right of the Jewish people to lead, as do all other nations, an independent existence in its sovereign State.

Accordingly we, the members of the National Council, representing the Jewish people in Palestine and the World Zionist Movement, are met together in solemn assembly today, the day of termination of the British Mandate for Palestine; and by virtue of the natural and historic right of the Jewish people and of the Resolution of the General Assembly of the United Nations.

We hereby proclaim the establishment of the Jewish State in Palestine, to be called Medinath Yisrael (The State of Israel).

We hereby declare that, as from the termination of the Mandate at midnight, the 14th-15th May, 1948 and pending the setting up of the duly elected bodies of the State in accordance with a constitution, to be drawn up by the constituent Assembly not later than the 1st October, 1948, the National Council shall act as the Provisional Government of the Jewish State, which shall be known as Israel.

The State of Israel will be open to the immigration of Jews from all countries of their dispersion, will promote the development of the country for the benefit of all its inhabitants; will be based on the principles of liberty, justice and peace as conceived by the prophets of Israel; will uphold the full social and political equality of all its citizens without distinction of religion, race or sex, will guarantee freedom of religion, conscience, education, and culture, will safeguard the Holy places of all religions, and will loyally uphold the principles of the United Nations Charter.

The State of Israel will be ready to cooperate with the organs and representatives of the United Nations in the implementation of the Resolution of the Assembly of November 29, 1947, and will take steps to bring about the economic Union over the whole of Palestine.

We appeal to the United Nations to assist the Jewish people in the building of its States and to admit Israel into the family of nations.

In the midst of wanton aggression, we yet call upon the Arab inhabitants of the State of Israel to preserve the ways of peace and play their parts in the development of the State, on the basis of full and equal citizenship and due representation in all its bodies and institutions – provisional and permanent.

We extend our hand in peace and neighbourliness to all the neighbouring states and their people, and invite them to cooperate with the independent Jewish nation for the common good of all. The State of Israel is prepared to make its contribution to the progress of the middle East as a Whole.

Our call goes out to the Jewish people all over the world to rally to our side in the task of immigration and development and to stand by us in the great struggle for the fulfillment of the dream of generation for the redemption of Israel.

With trust in Almighty God, we set our hand to this Declaration, at this session of the Provisional State Council, on the soil of the Homeland, in the city of Tel Aviv, on this Sabbath eve, the fifth of Iyar, 5708, the fourteenth day of May, 1948. David Ben-Gurion, Daniel Uster, Mrdecai Brentov, Yitzchak Ben-Zvi, Eliyahu Berlin, et al., et al.²³⁹

²³⁹ **Source**: Jacob Rader Marcus, op.cit., p. 486-488.

Appendix 11:

The Jackson Amendment of 1973.

Amendment on East-West Trade and freedom and freedom of emigration

(a) To assure the continued dedication of the United States to fundamental human rights, and notwithstanding any other provision of this act or any other law, after October 15, 1972, no nonmarket economy country shall be eligible to receive most favored-nation treatment or to participate in any program of the government of the United States which extends credits or credit guarantees or investment guarantees, directly or indirectly, during the period beginning with the date on which the president of the United States determines that such country_

(1) denies its citizens or opportunity to emigrate ;or

(2) imposes more than a nominal tax on emigration or on the visas or other documents required for emigration, for any purpose or cause whatsoever; or

(3) imposes more than a nominal tax, Levy, fine, fee, or other charge on any citizen as a consequence of the desire of such citizen to emigrate to the country of his choice, and ending on the date on which the president determines that such country is no longer in violation of paragraph (1), (2), or (3).

(b) After October 15, 1972, a nonmarket economy country may participate in a program of the government of the United States which extends credits or credit Guarantees or investment guarantees, and shall be eligible to receive most-favored nation treatment, only after the president of the United States has submitted to the Congress a report indicating that such country is not in violation of paragraph (1), (2), or (3) of subsection (a).

Such report with respect to such country, shall include information as to the nature and implementation of emigration laws and policies and restrictions or discrimination applied to or against persons wishing to emigrate. The report required by this subsection shall be submitted initially as provided herein and semi-annually thereafter so long as any agreement entered into pursuant to the exercise of such authority is in effect.²⁴⁰

²⁴⁰ **Source** : Rafael Medoff, op.cit., p. 326-327.

Glossary.

B'nai B'rith: B'nai B'rith is a Hebrew name given to a Jewish social and political organization which means "Son of the Covenant". The organization was founded in 1843. Its role was to strengthen the bounds of brotherhoods among Jewish men in the United States then later on around the world.

Hazzan: In former times the Hazzan had many functions in the Jewish community. He chanted the prayers in the synagogues and could be also the minister of the congregation.

(Kehillah plural Kehillot): Kehillah is the Hebrew name of the community. For instance, the Kehillah of New York or the Kehillah of Philadelphia

Mikveh: A pool of water used for ritual immersion and purification.

Parnas(plural Parnassim): was a wealthy Jew who presided the Kehillat and even the synagogues. He issued the rules according to the religious principles and provided the welfare of the community. The

Talmud: Talmud is a Hebrew term that means learning and the foundation document of Rabbinic Judaism. It is identified as a set of Jewish oral laws presented into six orders and sixty three tractes. The Babylonian Talmud took birth in the sixth century and is considered as the pillar of the Jewish laws and practices.

Torah: Torah is the five books of Moses(Pentateuch) containing the text of the Bible. Moreover, It provided the Jews with learning and literature.

Yarmulke: Yarmulk is a Yeddish term also known as kippah, a head covering. It is said that the Jewish man wears it as a symbol of Judaism and sign of humility before god.

Yiddishkeit (Yehudishkeit) Jewishness; The Jews have their own way of life that differentiate them from the other ethnic groups. Secular or religious they share feelings, practices and values.

Anti-Semitism: in the nineteenth century the European people considered the Jews as their enemies due to their historical past. They called them Semites to be viewed as the people who are hated for Judaism.

Abzug, Bella: The first Jewish Congresswoman after Florence Prag Khan. She was a political activist that fought for the women rights. Abzug Bella won a seat in the House of Representatives from Manhattan, in 1970. She was also elected to two traditional terms but lost her 1976 bid for the US Senate.

American Jewish Congress: The American Jewish congress was created in 1918 as a democratically political organization. The Congress comprised 400 delegates elected by 30 000 voters in Jewish communities around the United States. The fundamental objective of the Congress was the creation of a Jewish homeland in Palestine. In 1922 the American Jewish Congress resolved many Jewish problems at a local and international level. Moreover, in 1930 the Congress played a central role in the boycott of the German goods.

Intermarriage: Intermarriage is referred to the Jews who marrying out or who choose a non-Jew partner. The Jews considered intermarriage as a threat to the Jewish identity. It is also forbidden by the biblical laws. It was observed that intermarriage increased rapidly since 1800 and reached 50 percent in recent years.

Marshall, Louis (1856-1929): An important American Jewish figure who founded and leded the American Jewish Committee. He had an important role in the abrogation of the Russo-American treaty and other political efforts devoted to the defense of the Jewish cause.

Russo-American Treaty: When Russia maltreated its Jewish citizens, the American Jews protested against such behavior and asked the support of the American government. The American Jewish efforts to help their fellow in Russia ended with the abrogation of the Russo-American treaty in 1913, thus reducing American trade with Russia.

Silver, Abba Hiller (1893-1963): In 1917, he was the spiritual leader of Cleveland's Temple, a famous Reform Congregation. In 1943, he led the American Zionist Emergency Council. He also led an important campaign which strongly contributed to the creation of the state of Israel.²⁴¹

²⁴¹ **Source:** Jonathan D. Sarna, *op.cit.*, 423-428.

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