

The Economic and Social Conditions in the Ghetto,  
together with the Aspirations of the Jews  
as described by Ghetto Writers.



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Dedication

To Our Lady of Sion, the glory of Jerusalem,  
To the Sacred Memory of my beloved Father,  
a true Israelite in whom there was no guile,  
who left this earth on May 9, 1946,  
and to my sorrowing Mother,  
this thesis is humbly dedicated.

Accepted  
G. H. ... oral  
series a plus tard

THE ECONOMIC AND SOCIAL CONDITIONS IN THE GHETTO  
TOGETHER WITH THE ASPIRATIONS OF THE JEWS AS  
DESCRIBED BY GHETTO WRITERS

PLAN

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## FOREWORD

The term, Ghetto Writers, will include Authors who have portrayed the ghetto as Zangwill, Warfield, Gold and others, as well as those who have written about Jews and their aspirations. For all Jews have emerged from Ghettos, some recently, others two or three generations ago. The startling fact brought out by a study of the history of the Ghetto, is that the Jew is the product of the Ghetto.

Thus the thesis will quote Ludwig Lewisoohn, whose ideas, more or less consistent, give the reader the inner mind and consciousness of the cultured Jew, with his restless yearning and striving after peace. In some these yearnings are satisfied by material gain, in others learning has dominated all desires; in the more spiritually minded, Zionism has been the beacon to happiness; in all, religious tradition has moulded the character and the essential characteristics of the Jew.

Polish and Russian Writers will also be used in translations, for the Old World ghettos have been pictured in all their stark reality by those who have seen the ghetto gates close upon them at sunset. Reference will be made to writers whose works are now out of print and so rare that it is impossible to procure them. For now, the ghetto gates are no more and the Jews who have escaped the Concentration Camps are free, thanks in the first place to the great French Nation who first enfranchised them in the Old World; thanks too, to the Popes who through centuries of oppression and terror of war raised their voice in defence of a persecuted race.

The Ghetto has ended, but the results of the ghetto remain. In this light, may Christians look with wonder, not on the defects, but on the virtues of the Ancient people of God, who still wait for the Messiah.

May He guide them at last into the fold, those lost sheep of the House of Israel.

## INTRODUCTION

No treatment of the theme, ghetto, would be complete, without an understanding of the Jew, himself. To many he is an enigma, a race, a nation, or a religion. To all he is an individual apart; to others he remains an object of aversion or of indifference. What the Jew really is will be told as clearly as one can tell what a human being is, with his manifold characteristics and his virtues and defects.

The Ghetto will be described and its history given in detail. Mediaeval Ghettos and Modern Ghettos with their likenesses and contrasts will be discussed. Part I will bring into relief the Social and Economic conditions in ghettos and authors quoted where possible; for like an indelible pattern runs poverty with its attendant evils, all through the years of ghetto life. Drab details and misery and hunger are read on every page. Yet despite these facts, religion flourishes and plays the principal part in the great drama of ghetto life. There are joys and sorrows and tragedies but everywhere God is honored, and His Will is seen in all their trials. In olden times, the Jews were religious. Social life was bound up in the feasts and fasts of the Synagogue, the centre of the life in the Ghettos.

Part II will deal with the Aspirations of Jews. These differ in various countries and under various circumstances, but they are remarkably alike in one respect. Jews are a religious people, naturally or perhaps, supernaturally, and before the modern trend of irreligion had swept them in its path, religious traditions had the strongest hold upon them. They never forget that they are the chosen people and centuries of hatred and persecution have not dimmed that vision of the past.

Other aspirations too, of an intellectual, cultural and material order have spurred them onwards, though too often their progress has been halted by disaster or stemmed by persecution and exile. From the ghetto to the lands beyond the sea, from exile to liberty, from the narrowness of tradition to the too broadminded assimilation and its consequences, this thesis will trace the path of the Jew as he emerges from the bondage of hate to the self-expression of his individuality in democratic countries.

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PART I

I. THE JEWS

The term "Jew" came into use as a nickname about the sixth century before Christ, at the time of the Captivity of the Ten Tribes. It should really signify one who believes in the Torah, yet the Rabbis as a whole designate disbelievers in the Torah, as Jews, though they openly proclaim their unbelief. Ludwig Lewisohn says "a Jew need believe nothing to be a Jew." Rabbi Louis I, Newman of New York tried to put an end to the controversy by saying, "A Jew is a person who calls himself a Jew."

Are Jews a Race or a Nation?

When the Jews from different European countries came to American ghettos, they had in common, religion and the Yiddish language. They differed in other cultures as much as an Irishman and an Italian differ, who however both possess the great treasure of a Common Faith.

David Goldstein (I) expresses the opinion that the Israelites were once a nation and they had all the characteristics that go to comprise a nation, "consciousness of oneness; belief in a common heritage, a distinctive language, traditions and customs, civil rulers and territory in which to function." With the destruction of the temple of Jerusalem by the soldiers of Titus and with the diaspora ended all semblance of Jewish authority and nineteen centuries have passed since the Jews had a Kingdom they could call their own.

(I) Goldstein, David; Jewish Panorama - Catholic  
Campaigners for Christ, Astor Post Office.  
Boston, Mass. p. 14 ff.

"The designation of Jewry as a nation has often caused their loyalty to the countries they inhabit to be questioned. This has also been the lot of the Catholics whose fidelity to the Pope, "a foreign potentate," has been an excuse for prohibitive measures against them. In 1807 Napoleon I convened one hundred and eleven representative Jews, in Paris. He asked:

"Do Jews born in France acknowledge France as their country? Are they bound to defend it? Are they bound to obey the laws and follow the directions of the Civil Code?"

The unanimous answer of the representative Jews and to which they have ever proved faithful was this:

"Jews recognize the land of their birth or adoption as their fatherland and defend it when called upon."

This answer satisfied Napoleon that the Jews were not, "une nation dans la nation."

After France's magnanimous granting of political equality to the Jews, the desire of a Jewish Nationhood diminished, but it has since been cherished as an escape from Anti-Semitic persecution. Seventy years after Napoleon's conviction that the Jews were not a nation within a nation, George Eliot's Daniel Deronda favored Jewish Nationalism, for at this time Anti-Semitism was raging in Europe.

Of the several futile attempts to form a Jewish Nation, may be mentioned, Mordecai Manuel Noah's movement in New York State in 1825. Theodore Herzl's publication of the Jewish State, 1885-87 was prompted by the famous Dreyfus affair. Herzl started the Zionist Movement in co-operation with Max Nordau, but Zionism was opposed by many Jews and Dr. Leon Sacker's comment is significant.

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"It is a delusion and a myth, it could only endanger whatever position the Jews in Europe had already painfully won. The enemies of Israel were saying that the Jews were strangers in every land; the Zionists were creating tangible proof that the Anti-Semites were right. Such damnable propaganda was a menace to Jewish security! The opposition was so fierce in Munich where its first Zionist Congress was to be held, that Herzl transferred the meeting to Basle." (A History of the Jews, p.355 1930)

Today Zionism is a "run to cover" and opposition is not so strong. Yet no one thinks the return to Palestine more than an effort to escape from persecution. Jastrow does not consider this practical.

Ludwig Lewisohn bewails the lack of Nationhood. In Mid-Channel, p.54, he writes:

"The Jews have been, especially since their so-called emancipation, the most hopelessly divided people. They have embraced loyal patriotism, parties, philosophies, wholly to the exclusion of themselves as a people and that people's cultural goods and have always embraced these policies and ideologies with the uncritical ardour of the neophyte and the wholeness of devotion, peculiar to themselves. Passionate Jewish Americans, passionate Jewish Germans, passionate Jewish capitalists and passionate Jewish radicals. I have been hoping for Jewish Jews, united for Jewish purposes."

Rabbi Samuel Schulman said that "the Jews have long outgrown the stature of a political entity. They are a religious community, they are a historic people, witnessing in the midst of all nations, to the belief in God." (I)

(I) N.Y.C. Aug. 30, 1930

7.

"The Jews are not a nation. Indeed the present cult of nationalism among the Jews is the direct result of the tragic status of Jews today. It is a departure from Jewish traditional values and an imitation of the reactionary nations. I hold that a Jewish political nationalism is unsound in its basis, untrue in its philosophy, and unwise in its program. The bond that unites Jews is a religious bond, not a national one. Jews are politically and nationally an integral portion of the people among whom they live..., I venture to suggest that it is only by frank, unqualified acceptance of this cardinal principle that Jews can continue to enjoy full right of citizenship where they now enjoy them or claim them where they are denied." (I)

It is interesting to trace the origin and the spread of Aryanism which has wrought such havoc to the Jews. Marvin Lowenthal, in The Jews of Germany has written an account of this unscientific hypothesis. (2)

In 1872 Frederick Von Hillwald wrote an article in the Austrian Ausland which informed the readers that the Jew differed not only in religion but that he formed an altogether different race from the Christians. "The European feels instinctively that the Jew is a stranger who migrated from Asia. . . . and possesses a certain cleverness which makes him master of the honest Aryan."

Otto Wigand in 1858 wrote in Two Discourses concerning the Flight from Judaism to combat the theses of Geiger that the Jews were a religious

(I) Rabbi Morris S. Lazaron - Common Ground, 1938

(2) Lowenthal, Marvin - The Jews of Germany Phil.

The Jewish Publication Society of America, 1936.

Chapter 18.

group only. Wigand says, "the Wall separating Jew and Christian stands unbattered for the watchman who guards it never sleeps, - that watchman, which is the race difference between the Jewish and Christian..... How can the race difference between a German and a Slav, or a German and a Dane be compared to the race antagonism between the children of Jacob, who are of Asiatic descent, and the descendants of Teut and Hermann, who have inhabited Europe from time immemorial; between the proud and tall blond Aryan and the short, black haired, dark eyed Jew? Races which differ in such degree oppose each other instinctively and against such opposition reason and good sense are powerless."

Before long, Franz Bopp in 1833 "proved" this existence of the fundamental relationship between languages. The modern Romance, Germanic, Slavic, Greek, Latin, Celtic, Armenian, Persian, Sanskrit, all sprang from a vanished speech called Aryan, said the Scientists. The word Aryan is related to Aryas, the name which the Sanskrit people gave to themselves. The word Semitic is derived from Shem, one of the three Sons of Noah.

Here Science ends and romance or anti-semitism begins. Though the word "race" still stands undefined, scholars assumed the identity of language and race both. They overlooked the fact that the same language is spoken by many different peoples as the Negroes and the Scotch; that the same people speak different languages, for instance the Italians in Rapallo and Nice. So, on the mere analogy of language the Semitic tongues were credited to a single people called Semites and the hypothetical Aryan tongue was placed on the lips of an imaginary race possessing long skulls, blue eyes, pink cheeks and golden hair. A. F. Pott, in 1840, first gave them a home in Central Asia and in order to explain the presence of so any derived languages, he had to send them on great voyages helped by

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E. B. Taylor, who in 1881 provided them with solid wheeled wagons.

Count de Gobineau in 1853-55 wrote an Essay on the Inequality of the Races. His thesis can be expressed in this one sentence: "Everything great, noble and fruitful in the works of man comes from a single starting point; it belongs to one family, the different branches of which have reigned in all civilized countries of the world." Is it necessary to mention that the "family" is the Aryan and its most creative branch the Germanic?

The French paid no attention to Gobineau, but after 1875 Richard Wagner introduced him to Germany and their combined ideas made lucrative trade for both. Of course, the Germans have overlooked Gobineau's nice distinction between "les Germains" whom he admired, and the Modern "Allemands" who were not Germanic at all but decidedly inferior to the French in racial purity. So the Germans heard in "Wagner's music the call of their gods and race, and saw in themselves the Aryan Masters of humanity."

In 1844 Christian Lassen wrote in his *Indische Altertumskunde* (Hindu Antiquities, Vol. I, 1844) that "history proves the Semites do not possess the harmony of physical forces which distinguishes the Aryans. Ernest Renan in Histoire des langues sémitiques, 1855, said that "science and philosophy were almost foreign to the Semites," and that "the Semitic race, compared to the Indo-European, represents in reality an inferior composition of human nature." People did not remark, or if they did, they purposely ignored the fact, that Renan was speaking of the semites of three thousand years ago. Did they also purposely overlook the statement written in the same book, that

"Physically, the Semites and Aryans were but one race, the white race; and intellectually, they are but one family, the family of civilization?" In his preface, he also said, though no one seems to have noticed it, "the Jews of today possess nothing of a semitic character and are no longer anything but modern men carried away and assimilated by that great force, itself superior to race and destructive ~~of~~ local traits which we call civilization." The German mind thought best to ignore these facts and a delusion of racial grandeur took root in their mind. "Aryanism is the final word in intolerance, the ultimate return in the slow retribution of time, of racial pride upon the head of the Jew, setting up a steep wall where the Jew of two thousand years ago planted a hedge."

The question arises; Who is a Jew? The answer is difficult to enunciate for even the Jews themselves are not sure. There are as many answers as there are persons questioned and rarely are two statements identical. The best approximation is that given by Father Fridge. (1) An Israelite or Jew is such by virtue of two qualifications, his descent from Abraham and his acceptance of "The Lord." He is a Jew only in as much as he is faithful to his religion and his ancestry. Yet this has not always been the strict definition and there is no exact definition possible. A man may claim to be a Jew if his forefathers practised the Jewish religion even if he no longer follows Judaism, or if his ancestors were converts to Judaism. "However, an exception may be made in the case of Christians of Jewish descent. Not only is this the claim

(1) Fridge, Rev. Gregory; Catholic and Jews

Catholic Association for International Peace.

Washington, D.C. 1945.

pp22, 23, 55, 70

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of the Church, but also the practical attitude of charitable organizations, which labor for the welfare of the Jews." Louis Finkelstein in the Belief and Practices of Judaism says, "not to follow its prescriptions is sufficient to exclude from the fold a member of the Jewish faith. According to Jewish tradition, the Covenant between God and Moses on Mount Sinai, included all those who were present and also all their descendants."

Only against the external forces of Anti-semitism do the Jews stand together in the United States, where they present a group of people more diversified than united. Like all other Americans they are influenced by economic and social environments. Their aspirations and their aberrations reflect American ideals and American life. In growth, in expression, in peculiarities their life resembles that of any other American citizen. Two peculiarities perhaps identify the Jews though they are not exclusively Jewish peculiarities. Like Italians, Chinese, or other immigrants they have a tendency to ghetto group life, and they have like other people the tendency to crowd into certain occupations. Of this there will be more written later on in the course of the thesis. It is well known that the Irish predominate in the police and fire departments, the Poles in the steel workers group. That Jews are found in certain industries can therefore be no matter for surprise (I)

It has been sufficiently demonstrated that the Jews form not a race but a religious group, and therefore it should not be possible to speak of racial characteristics. As the Jews have intermarried there can be no scientific basis for racial classification.

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Any qualities or properties often ascribed as "Jewish characteristics" are marks either of religious tradition or environmental influence. Yet these are not found exclusively in Jews alone, nor are they found in all Jews.

"Why the success of the Jewish minority should be so particularly resented by other people---is a complicated question which is rendered more complicated by the fact that anthropologists are now generally agreed that the Jews are not a race in any scientific sense of the term - no more of a race, for example, than the Germans. They were originally a cross between a long headed, tall, dark Mediterranean race, (the Bedouins), and a short headed shortish, dark Alpine race. Those who remained in the Mediterranean basin, working around into the Spanish peninsula, were further modified by additional Mediterranean blood. Those who crossed through Syria into Eastern Europe and on into Germany received additional Mongol, Alpine, and Nordic characteristics. The result is the distinction of the two types familiar in America - the Sephardim or Spanish Jews on the one hand and Ashkenazim or German Jews on the other. The first--- are characterized by their features and spare bodies which often take in a typically Yankee look, while the second have quite frequently the heavy features, swarthy complexion, curly hair and short body of common association. A third type---is physically like the German Jew save that light hair and eyes are common and pug noses are more frequent than hooked.

The three groups moreover; are distinct not only in appearance. They originally differed also in language, since the first spoke Spanish or Ladino, a fifteenth century Spanish, the second German, and the third Yiddish ( an alloy of Hebrew and German). They maintain a certain aloofness among themselves.

The pride and exclusiveness of the Spanish Jews of ancient settlement in this country are most keenly felt by the Ashkenazim, and the hatred of German Jews, which is often attributed to Polish Jewish immigrants, is undoubtedly reciprocated by their predecessors of German origin." (I)

The true difference is cultural. All other immigrant peoples accept the culture of the country into which they come. The Jews for centuries have refused to accept it and are now, in many cases unable to accept it when they would. The habit of pride, the long proud stubbornness of their ancestors, is too strong in them. Even many of those who have deserted the traditions of their people and accepted in every detail the dress and speech and life of the non-Jewish majority are still subtly but recognizably different. (2)

Let the Ghetto writers themselves now express their opinion of the term "Jew."

Michael Gold describes the Ghetto neighborhood. "What a crazy mingling of races and religion on my street. I heard most of the languages where I was a child. Germans, Poles, Russians, Armenians, Irish, Chinese, there were always a few of these aliens living among our Jews. Once my father fetched a Negro to supper. My father beamed with pride.

"Katie, do not be frightened," he said. "This black man is one of us."

(I) Jews in America, by Editors of Fortune

Random House, N.Y., 1936 p.25

(2) op, cit. P. 30-31

Harshly and firmly, he insisted that he was a better Jew than anyone present. He was an Abyssinian Jew, descended from King Solomon and the Queen of Sheba. Others had wandered among the Gentiles, he said, and had been corrupted. But his people had kept the faith pure. For instance, we prayed only at morning and at evening. His congregation prayed four times a day. We used seven twists in binding on the phylacteries. His people used nine. He out-talked everyone....My father hung his head in shame." (I)

"And yet I reflected that, like the giant cedar of Lebanon which rose from the plain in such strange contrast with the native trees of Zloeyszol, Israel could be transplanted everywhere, and was made of an enduring and undying wood--nay that, even like this cedar wood, it had strange properties of conserving other substances and arresting putrefaction. Hence its ubiquitous patriotism was universally profitable. Nevertheless, this was one of the surprises of my journey to find Jews speaking every language under the European sun, regarding themselves everywhere as part of the soil and often patriotic to the point of resenting immigrant Jews as foreigners." (2)

"Jews are as individualized as are Chinese or Anglo-Saxons. There are no racial types. My father, for instance, was like a certain kind of Irishman more than the stenciled stage Jew.

He was born near Yassy, Roumania. He had wandered along the Danube and through the Balkans. He had lived in the slums of Constantinople, and had been with a band of young Jews who smuggled tobacco from Turkey into Roumania." (3)

(1) Gold, Michael-Jews without money. Liveright Pub. Co.  
New York, 1930-1938.

(2) Zangwall, Israel-Ghetto Tragedies-Phil. Pub. Society of  
America, 1899 P. 190

(3) op. cit. P.81

2. THE GHETTO

There are some who say that Judaism is a religion of observances rather than of belief and this in part owing to the adherence to a ritualism based upon the Torah as expounded in the Talmud, which was compiled after the destruction of Jerusalem and the dispersion of the Jews. These ritualistic practices are strictly observed by Orthodox Jews and tend to make them seem of a different mentality from those with whom they live, always of course, in a minority.

These Talmudic practices are religious rather than racial or national and they have been intensified by life in Ghettos where Jews have at times been forced to live. It is true that in England and In America Orthodox Jews voluntarily clustered together until the younger generation grew up and sought out other dwelling places where they felt they could face the world on a more equal footing with their fellow men. Some authors believe that the Ghetto originated in Italy before the Christian era when the Jews of their own accord settled on the banks of the Tiber. Many writers trace the word Ghetto to the Hebrew word, "get", a bill of divorce, or to the German, "gitter" bars of a cage. Others consider it derived from the Italian "borhetto", a little quarter. Graetz, the historian, traces it to the Venetian word "gietto" meaning cannon foundry, as the Jewish quarter in Vienna was located near a cannon foundry. Be it as it may, all agree that the ghetto is a place where Jews are segregated either voluntarily or by force.

(I) Goldstein David Jewish Panorama  
Catholic Campaigners for Christ  
Boston, Massachusetts.

1940 pp 221-225

"The communal ghetto completed his humiliation. A wealth of apology has been wasted on this institution by modern romantics. It is true, the ancient and early medieval Jew elected to live like other distinct racial and economic classes, in a quarter of his own. The souks of the Orient, the collegia of the Roman world, and the medieval guild system made such congregation natural and profitable, and the social requirements of Judaism, the daily use of the synagogue, the need for a special bakery, slaughter-house, bath, court of justice, and cemetery, rendered it almost inevitable. From the earliest period the Jews of Germany appear to have lived together, either near the town hall(Cologne), the cathedral (Frankfort), or one of the main city gates(Worms). It is likewise true that the segregated Jewry with its gates and police and massed population served as a protective device, a defence against the outer enemy and a preservative of the inner life.

"But neither romance nor utility can obliterate the difference between a Jewry and a Ghetto--a home and a prison. Not gates nor overcrowding defined the ghetto; the Jews could be thankful for the one, and all medievals seemed to enjoy the other. It was the compulsion which stung, which turned the Jewry lane into what it was meant to be, a habitation of cruelty, whose doors closed on houses of darkness.

"The first compulsory ghetto was decreed, by the Synod of Breslau, "to prevent the Christians from falling under the influence of Judaism" and because Silesia was "a new Christian land." In the fourteenth century the movement to coop up the Jews spread throughout the Reich. Where the Jews dwelt

in a section of a city--as their early settlement and commercial needs made it likely--they were driven to remote or unclean quarters as in Breslau, Leipzig, Nuremburg and Frankfort.

The Jewish Encyclopedia names Paul IV as the founder of the Ghetto in Rome. On July 26, 1556 the Jews entered the Ghetto with tears and lamentations. Pope Innocent XIII decreed that the Jews should have no other trade or profession than in rags, old clothes and broken iron, called "stracci feracci". Pope Benedict XIV in 1740 added to these objects the trade in new cloth wares which they carry on in Rome to the present time. Pope Pius IX has earned the eternal gratitude of the Jews for he ordered the walls of the ghetto pulled down and gave the people the freedom of residence in any part of Rome.

Better remarks abound in Jewish literature on the subject of the Church Legislation in regard to Ghetto isolation. In the History of the Ghetto more details will be devoted to the life in the European Ghettos. At present, it is important to note in all fairness that the intentions of the Popes were sincere in wishing to safeguard the religion of their spiritual children. The Jews were a disturbing element for clashes between Jew and Non-Jew have excited from the very beginning of the Christian era, St. Paul, perhaps being the most striking figure in his opposition to the followers of Christ! Thus to protect the faith of the Christian was a duty. It was also a humane motive that actuated the Popes. For the safety of the Jew, it was a necessity to protect him

- (1) Lowental Marvin The Jews of Germany The Jewish Pub Society  
of Am. Phil. 1936 pp 93-95

behind walls. That within those walls, poverty and disease lurked is also history; but poverty and disease stalked the old world for many centuries even outside the ghetto walls. If Pope Paul IV has perhaps earned the condemnation of the Jews, later Popes have merited the praise and the undying gratitude of a harassed and persecuted people.

#### PRINCES' LEGISLATION

In the little kingdoms of Medieval Europe princes often vied with one another to secure the Jews in their domain. Here, too, Ghettos were established for they were sources of revenue. The Jews had to pay for the privilege of being segregated and yearly taxes were levied which considerably increased the wealth of the ruler. This tax bought protection to the Jews and in many cases certain rights of negotiations outside the ghetto walls. Even then the Jews were money lenders to Princes and the Roths-child family can be traced down from the ghetto to their international position as bankers.

#### TO ESCAPE PERSECUTION BY CHRISTIANS

For the preservation of their religious traditions the Ghettos were a necessity, but for the preservation of the people as a whole from persecution and death, the institution was also imperative. Louis Golding in the Jewish Problem (1) states the age old accusations against the Jews. First of all the story of the Crucifixion told the children from their childhood has always been a cause of intense hatred for the people whose ancestors put to death the promised Messiah. Would Golding falsify history, for the sake of brotherly love?

Christian doctrine never inculcated hatred for Jews. It is a radical instinct in man that causes him to wreck vengeance on innocent people for the crime committed by their ancestors. The Church has explained the Crucifixion

(1) Golding, Louis--The Jewish Problem--Hazell  
Watson, Viney Ltd.,  
London and Aylesbury, 1938

as the result of each man's sins. Yet the Christians did forget their personal sins and <sup>that</sup> they wrecked vengeance for the crime of decide upon the Jews is evident from history. During holy week the only place of shelter was the ghetto and the inhabitants were warned to remain within its precincts.

In the Atlantic Monthly for December 1940, appears an article by Shelem Asoh entitled "The Guilty Ones" in which he says:

"I venture to say that the Jews have a deeper spiritual communion with the primitive Christian Church of Jerusalem than with the Apostate Sudducean sect which indicted and sentenced Jesus. Our entire past before Paul was a bond with the primitive Church as well as the whole Jewish Conception of the immortality of the soul, which the Sadducees did not accept. Rome vanished away like melted lead in the furnace of the new Christian faith and so also did the Sadducees. When the rituals in the temple collapsed and the sacrifices came to an end they also ceased to be. The survivors mingled with the pagans or were, no doubt, submerged in the sea of Gentiles that poured through the gates of the new faith which Paul had thrown open.

"Those guilty of Jesus' death have received a just punishment, they have been annihilated and blotted out. The bonds uniting the two faiths have been sundered--and even though they spring from the same seed and are both intertwined about the ark of the Covenant of Abraham, Issac and Jacob, Moses and the prophets--nevertheless both faiths, the Jewish and the Christian stand distinct in all their forms."

So it is ever. The Crucifixion of Christ has been for the Jews not the greatest crime known in the world, but the cause of unjust suffering at the hands of Christians! "

Louis Golding states another cause of the persecution which has dogged the steps of the Jews in his weary exile through the centuries. The "Ritual Murder" or "Blood" sacrifice has been repudiated by Jews as often as the

Inquisition has been repudiated by the Church. Jews it is said, immolate a child, a Christian Child, as a sacrifice and they drink its blood, The Ghetto writers have vividly described the sudden appearance of soldiers in the Synagogue who interrupt the services and search for blood. Consternation and horror fill all hearts, for sometimes, blood was secreted by non-Jews into the house of prayer and slaughter and destruction followed. It is useless to assert that no such blood sacrifice exists; Jews are not even allowed to eat meat before all the blood has been extracted from it. For hundreds of years, there ~~was~~ annual raids upon the defenceless Jews and the Ghetto often proved but a poor refuge. Yet it was a refuge and the Popes thundered against the lawlessness of the Christian mobs which assailed the walls of the huddled multitudes.

#### ANTI-SEMITES

When later on in the years the growth of antisemitism proceeded in its slow but steady march across the world, other accusations all more or less contradictory came to add to the burden of the ghetto dwellers and forced them to retire from trade which little by little had been opened to them. They were usurping the money of the world by their high rates of interest; they were crowding the professions; they were competing with Christians and were surpassing them.

Anti Capitalist Marxism was branded as Jewish. This did not prevent people from branding Capitalism as Jewish also. Jewish Marxism was a slogan, but Marx born a Jew was baptised at the age of six and was hostile to everything Jewish. Another slogan is "Jewish Nationalism". "As evidence against its truth may be cited the high estimation in which intellectual values, are held by pre-Talmudic, Talmudic and post Talmudic Judaism, the Jews' well known interest in education science and art---and their charity. It can scarcely be asserted with justice that the Jews are more addicted than other people to a materialistic life of enjoyment, nor that the materialist view that all social and

political development, is ultimately determined by economic factors, can be regarded as characteristic of a people whose greatest contributions have been made in the intellectual sphere." (1)

The sin of modern Anti-Semitism is well known, but the sin of anti-semitism throughout the centuries is not so well known except to the Jews whose ancestors were marked off from the others by the badge of shame, and which Nazism has revived in our own days. Anti-Semitism kept the Jews segregated in the ghettos away from the benign influences of true Christianity. Modern antisemitism is still keeping them from embracing the truths of Christianity. May they remember the beautiful words of Pope Pius XI: "Spiritually we are Semites", and may these sentiments of the Highest Authority on earth, touch their hearts and turn them at last from their ceaseless anguish into the peace of the Church founded by Jesus, the Son of David.

(1) Valentin Hugo Antisemitism London Victor Gollancz 1936 pp246-47

3. HISTORY OF GHETTOS

In an earlier part of this thesis the subject of Ghettos was touched upon briefly. Now in the history of the ghettos of Medieval and Modern times more details will be given and the picture of these quarters will rise before the readers mind in all their stark reality. From the outset it must be clear that no blame is attached to the Church, the Mother of all. It has been the lot of the Jew to suffer in all centuries, and the twentieth century that produced a Hitler and Nazism has been the worst era in the history of the Jews in Europe.

Philipson says that the Jewish community of Rome had a certain pre-eminence. Here the preponderating influence was that of the Rabbi. Three "factori" were the executive heads of the community who regulated the taxes and superintended the weekly distribution of alms to the poor. The Pope held them responsible for the good order of the ghetto. A council of sixty composed the Legislative body whose duty was the regulation of the internal life of the ghetto. The Council named the officers, chose the Rabbi and exercised the right of excommunication, but its powers however, were only advisory for its decisions had to be sanctioned by the papal officer who held jurisdiction over the ghetto.

Reference has already been made to the origin of the word "ghetto". In Venice it was called "gietto" because this area was situated near the cannon foundry. In Russia it was called the "Pale". From the sociological standpoint the ghetto as an institution represents a prolonged case of social isolation. It illustrates the ways in which a cultural group gives expression to its ancient heritage when transplanted to a foreign setting, the constant sifting and resifting of its members and the forces through which the community maintains its integrity and continuity. Finally the ghetto demonstrates the subtle ways in which the cultural community is transformed by degrees until it blends with the larger communities about it, meanwhile reappearing in various altered guises of its old and unmistakable atmosphere. (1) Wirth, Louis. The Ghetto The Univ. Of Chicago Press 1928 p 2.

A thousand years of the written history of the ghetto can be found in autobiographies, drama, fiction, reflections of philosophers, pronouncements of rabbis and Talmudists. In this history emerge similarities in lines of developments that have furnished the basis for generalization, for class concepts and for sociological laws. Indeed, the ghetto is a study of human nature and the ghetto writers have left records full of human interest, of heroism, of pathos and despair.

From the destruction of the temple by Titus in 70 A.D., the Diaspora, or migration, and the search for new homes began, though Jews were already in Italy, Spain, Germany, Antioch, Rome and Egypt, but not in considerable numbers except in Rome. They were in England before 1066, and the second century found the wanderers in France. In all lands they led a precarious existence and their mobility and adaptability to shifting conditions were their only means of survival.

To Pope and to Emperor the lost sheep of the House of Israel turned for protection for they had no hope but in the ruler's personal clemency and humanity.

Long before the Ghetto was compulsory, the Jews lived in Ghettos. The Ghetto was not the product of deliberate design, for it grew out of the needs and religious practices of the Jews themselves. It was in the thirteenth century in Cologne, Prague, and other cities that the Voluntary ghetto began.

As the Jew was a stranger he was able to become a merchant and banker and drifted into towns and cities. This is explained by the fact that on account of sentiment one cannot do business with relatives. In connection with this trade Israel Abrahams in Jewish Life in the Middle Ages says:

"That the Jews were the great scientific, commercial, and philosophical intermediaries of the Middle Ages is not denied, but what is not usually admitted is, how much of progress consists simply in the transmission of ideas and the exchange of articles of commerce. To assert for the Jews this claim-- is to claim for them a great and not ignoble role." (1)

Through the Voluntary Ghetto there developed that social distance which isolated Jews from others and the solidarity of his own little community completely divorced him from the larger world outside. "The voluntary ghetto marked however, merely the beginning of a long process of isolation which did not reach its fullest development until the voluntary ghetto had been superseded by the compulsory ghetto." (2)

With the beginning of the Crusades the persecution of the Jews began in earnest. In Spain and in Poland there was great slaughter and so by the 15th century it was necessary to make the Ghetto compulsory. The Roman Ghetto was established by Pope Paul IV in 1556 and thus Italy once the Jewish paradise, was now the home of the Ghetto, and became a feature of European Jewish life in general.

In 1516 the Venetian Republic ordered the segregation of the Jews in a special quarter known as Getto Nuova (New roundry). Though in some places the area was but a lane, yet it was in reality a town within a town, especially in Rome, Venice, Lublin and Prague. "The Ghetto of Rome was the physical symbol of all that was foul. All the Roman Jews were herded together into a restricted area near the stinking, disease breeding Tiber, whose annual overflow brought untold hardship and sometimes loss of life. When I visited

(1) Cited in Louis Wirth's op. cit.

(2) Op. cit. p. 27

it, the first time,...."the Tiber had just overflowed its banks and the yellow flood flowed through the Fiumara, the lowest street of the Ghetto, the foundations of the houses of which stand partly in the water; the river also coursed along the Octavia----and covered the lower portions of the lowest houses. What a melancholy sight to see the wretched Jewish quarter thus sunk in the waves of the Tiber. Yearly must Israel in Rome experience the deluge and the Ghetto survives the flood, like Noah's Ark, with human creatures and animals. The danger increases when the Tiber swelled by rains is driven back from the sea by west winds; then all who live in the lower stories of the houses must seek refuge in the upper apartments. (1)

When the French occupied Rome, the Jews were no longer forced to wear the distinguishing mark. This happy event took place on July 9, 1798. In 1870 the Jews of Rome petitioned the Holy Father for emancipation but before the Holy See could grant their request the Italian King made his entry into Rome and the Jews of the eternal city were granted full right to Citizenship. In 1885 the Roman Ghetto was destroyed.

"It is a long story of oppression, lasting just 1800 years, from the destruction of the Temple of Jerusalem by Titus in 70 A.D. to the Accession of Victor Emmanuel in 1870. Through all these 1800 years in that wretched quarter on the Tiber amid disadvantages inconceivable and under burdens vast, the Jewish Community lived on, unchanged amid change, steadfast, in oppression, firm in faith and trust in the God of their fathers." (2)

(1) Sacar, Abram, Leon Alfred A, Knopf Co.

N.Y. 1933 pp 251

(2) Philipson cit. in Wirth Louis.

Of the German Ghettos, the most famous in history is that of Frankfurt on the Main founded in the latter part of the 12th century. Until 1349 the Jews were under the protection of the Emperor. In that year fire was set to the Ghetto. By 1360 the Jews bought the right to settle in certain areas and this lease had to be renewed every three months from the 15th century on. It was in 1460 that the Jews were compelled to move into a segregated area, thus establishing the Judengasse, which had to be situated in a sparsely settled part of the town, near a market place.

The features of the Frankfurt Ghetto are more or less the features of all and a description of it will prove interesting. It was surrounded by a wall in which were three gates that were barred from the outside and locked from within at sundown. A watchman kept guard all night. Philipson describes the district as twelve to sixteen feet wide. One hundred and ninety houses were inhabited by four hundred and forty five families. It was difficult for them to leave their street at all, since once outside they were subject to insult and abuse.

In Frankfurt each house had its own sign, for example the Red Shield, (Rothschild), the Eagle, (Alder) and Ship, (Schiffs). Overcrowding forced the people to build tall houses for the ghetto. Another and more important development of overcrowding brought about the "Jus Gazaga." Even in the Ghetto, the Jew could not purchase land or houses and the gentile landlord could evict him, raise the rent and annoy him in numberless ways. The solution of this difficulty was found in an adaptation of the ancient Jewish law of the Hazakah or proprietary right which under severe social or religious sanctions forbids one Jew to profit by the eviction of another Jew. It established a sort of tenant right in favor of the actual occupant which secured him against overbidding and exploitation. Therefore "occupation" was almost the same as ownership and as long as the rent was paid, could be disposed of as a gift and could descend from father to son.

Even civil authorities recognized this Jus Gazaga.

The yellow badge was imposed; a Jew could not ride in a carriage or employ a Christian servant. When a Jew crossed the frontier a poll tax was imposed upon him as upon cattle. Only the eldest son could marry. To the Jews the liberal professions (except Law in Corfu) were closed. Tailoring was permitted; second hand clothing could be sold so the ingenious Jews made a hole in a new garment and then sold it. Money lending and pawn broking were forced upon them by the higher authorities and for obvious reasons.

Typical of crises in all European Ghettos were the three dramatic events narrated in the history of the Frankfurt ghetto (1) John Pferrerkorn, a converted Jew, gave evidence against the Jews. What a sensation it caused and how much more it convinced the Jews that no conversion from Judaism could be sincere. This is a point that will be discussed in another part of the thesis. We see this conviction in all ghetto writers without a single exception, even from Medieval authors to Zangwill, himself, who makes no effort to hide his feelings in Children of the Ghetto, Grandchildren of the Ghetto and Dreamers of the Ghetto.

The second crisis was brought about by the hostility of the guilds. In spite of great efforts the Jews were defeated by the cupidity of the craftsmen who begrudged the poor Jews their scanty living and miserable as their homes were, they were forced to leave the sordid ghetto for a while, at least.

Fire was the third disaster that often overtook the crowded ghetto areas. Whether by accident or by design, great destructive conflagrations broke out time and again in these abodes of misery. In 1711 the Frankfurt ghetto was

(1) Wirth op.cit. Chap. IV

cept by fire and destroyed. Then it was rebuilt and little by little the streets were modernized. By 1811 Political emancipation was enjoyed by the Jews only to lose it in 1850 and to regain it in 1864. Since the 19th century few Jews have inhabited Frankfurt, but there remain still in the ghetto the house once occupied by the Rothschild family and the Jewish cemetery where those who lived in sorrow now rest, God grant, in the peace of the God of Israel.

Frankfurt's claims to fame are three. They are the Responsa of the Rabbi Meyer, the Rothschild family, the basis of the financial career of the Jews, and the great Ludwig Borne, the representative of intellectual life that animated the ghetto and the connecting link between thinkers and poets of France and the rest of Europe.

The year 1869 saw the religious disabilities abolished by the North German Confederation and in 1870 German Jews were granted full civil rights.

Menele Moker Seforim (Shalom Jacob Abramowitz), the Russian Ghetto Writer, says of Jewish life in the Russian rule. "The life of the Jews (in the ghetto) although it seems externally ugly and of dark hue, is inwardly beautiful; a mighty spirit animated it, the divine breath which flutters through it from time to time purifies it from all uncleanness which is swept into the "Tent of Jacob" by the storms and whirlwinds from without. Israel is the Diogenes of the Nations; while his head towers in the heavens and he is occupied with deep meditation concerning God and His wonders, he himself lives in a barrel and his dwelling place is narrow and restricted (reference to the Russian Pale of Settlement), yet under the dust and ashes of the ghetto there burns the flame of the torch from which emanate light and warmth for the entire people, and all our children are learned and literate. Such a life is fit to be inscribed in the records and handed down to the future." (1)

Let us see whether this rosy colored picture of Jewish Russian life is in harmony with established facts of the treatment of the Jews under the Czars. Mendele is the first who portrayed the sufferings of the lower stratum for even the ghetto had its classes. This author battled against the farmers who taxed the meat and against the Councillors for mismanagement. He sympathized with the apprenticed tailors, shoemakers and carpenters who worked for years on starvation wages. In turn, he weeps at their miseries and caricatures things that are amiss, for Mendele always displays as he himself affirms, two distinct personalities.

The Kahals or Communities of Poland enjoyed greater autonomy than the German ghettos and Poland was in the 16th and 17th centuries a center of Jewish religious studies. In Poland, too, originated the "mystical" philosophy. However, the Cossacks destroyed the Polish Jews and this massacre is ably described by Perez in Kiddush Ha Shem (For the sanctification of the Name). It is a tale of horror.

Up to the partition of Poland the Jews were excluded from Russia proper. Then the Jews of the East share less and less the fate of their western brethren. The Pale is a restricted area of certain provinces of the Russian Empire and their segregation implied expulsion from public life. Thus it happens that the Jews are differentiated from those of western Europe, the Germans, the French, the Dutch and the English in several respects. The Jews of the East lived in rural districts in a village world; the Jews of the West abode in cities and were in touch with centers of trade and with the intellectual life of the world. While the Jews of the Rhine

associated with Kings and Princes, the Eastern Jews were dealing with peasants and an uncultured class of decadent feudal lords. The western Jewries were agitated by Modernist religious, political and social movements; the Eastern were steeped in mysticism and medieval ritual.

Isaac Leib Perez (1851- 1915) though born in Zamosc, Poland, has written tales of Russian Jewish life. From them we obtain a clear picture of the Czarist treatment of Jews and life in the Russian Pale. The Messenger is a story that goes to one's heart. Shemayah, the eighty year old Messenger, is overtaken by a blizzard as he tries to deliver a packet of money in a neighboring town. The author displays psychological insight into the soul of the poor man who asks so little of life and receives still less. Shemayah reviews his past life of misery as he slowly freezes to death, and he is happy because he can still walk and work and because he is trusted to deliver money. The old, old man recalls his time of service under Nicholas, twenty five years' of active service with the musket, beside his childhood as a cantonist". Nicholas took the Jewish boys at the age of seven for twenty five years' service.

In the courts of Russia, no unbaptized Jew could become an official. The Seventh Candle of Blessing (I) is revealing. The grandmother and little granddaughter are praying before the Sabbath Candles. The little child begins. "God bless Fa-----." "Hush," in a terrible voice. "Hush, hush! Your father is not longer a Jew. He has become an official."

(I) op. cit. p. 92

From Leon Denner we learn the difference between the Modern Russian ghetto and the old. When we consider the plight of the Jews under the Czarist regime, we can comprehend, though not partake of the high opinion of present Soviet Russia evinced by Jewish authors such as Leon Denner.

"In the old days the town of "S" was a typical town in Russia. The ~~majority~~ majority of its inhabitants were Jews whose business was petty trading. There were a few handy craftsmen among them - cobblers, carpenters and tailors - but most of these inhabitants either owned tiny stores of all shades and descriptions or peddled penny products in the market place. Their customers were primarily the peasants from the surrounding villages. Even the few self-taught Jewish musicians earned their livelihood by playing exclusively at peasant festivals or weddings. The only industry in town was a soda water plant owned by one Chaim Kruchnikov who was its only well-to-do Jew."

"The old time congested ghetto is transformed into an asylum for old folks and misfits. When those die, the ghetto of Russia will cease to exist."

"Indeed, the typical ghetto Jew, destroyed and demoralized, inspired very little confidence in his ability to work on the soil. It was necessary to have the daring inspiration of a revolution to transform these Jews into peasants. It was an experiment. It is now a reality. The ghetto Jew is gradually being transformed into a new man."

"Nealevki, is Warsaw's notorious ghetto. These Nalevki Jews move busily about in the crowded ghetto like bees in a hive. They pull push carts, carry enormous loads on their backs and generally substitute for horses. (Their labor is bought cheaper than that of a horse). Some of the Nelevki Jews sell herring, others holy scrolls or a bit of earth from the "holy" land. Their cries of "handel, handel--I buy and sell-resound throughout the courtyards of Warsaw's ghetto. No one of course, buys anything for no one has any money to buy with. Nor does anyone sell, for if there was anything to be sold, it had already been sold long, long ago. The cry of "handel, handel, is merely a cry of desperation.

The inhabitants of Nalevki also work in the numerous dressshops or textile factories that are scattered throughout the ghetto. The factories or the shops are usually combined with the owner's residence. They are stuffy, filthy and smell of human perspiration, while "architecturally" they remind one of ancient dungeons.

Quite frequently the "black" bourse is raided by the Polish police. On such occasions one witnesses a human stampede. Jews with long beards, their long cassocks flapping in the wind, flee in all directions. The police! The Canaries! Some of them get killed in this stampede while others wish they had been killed, for once caught, their last gross is taken away from them." (2)

Here the ghetto ends. Will Russia strip the Jews of their last Vestige of Jewishness? It is to be feared that Soviet Russia will assimilate them completely and that the Jews will cease to remember their old traditions of faith and morals. Only the Catholic Church can shelter these people and by converting them, preserve to them the dignity of their title of Chosen People of God.

#### MODERN GHETTOS

Behind them now lies the Medieval Ghetto and the Jews seek new places of voluntary segregation in England, United States and Canada. In these

(2) Denner, Leon. Where the Ghetto Ends. A.King N.Y. 1934 p.50, 60

democratic countries they find peace and liberty though here as in the old past, poverty and misery still accompany them. Israel Zangwill, the greatest Ghetto writer in the English language writes in the Proem to the Children of the Ghetto.

#### ENGLAND

"Not here in our London Ghetto the gates and gaberdines of the olden Ghetto of the Eternal City, yet no lack of signs external by which one may know it, and those who dwelt therein. Its narrow streets have no specialty of architecture; its dirt is not picturesque. It is no longer the stage for the high buskined tragedy of massacre and martyrdom; only for the obscurer, deeper tragedy that evolves from the pressure of its own inward forces, and the long drawn-out tragi-comedy of sordid and shifty poverty.....This London Ghetto of ours is a region where amid uncleanness and squalor, the rose of romance blows yet a little longer in the raw air of English reality; a world which hides beneath its strong and unlovely surface, an inner world of dreams fantastic and poetic as the mirage of the Orient where they were woven, of superstitions grotesque as the Cathedral gargoyles.... And over all lie tenderly some streak of celestial light shining from the face of the great Lawgiver.

The folk who compose our pictures are children of the Ghetto. Their faults are bred of its hovering miasma of persecution, their virtues straitened and intensified by the narrowness of its horizon. And they who have won their way beyond its boundaries, must still play their parts in tragedies and comedies-tragedies of spiritual struggle, comedies of mankind; which are the aftermath of its centuries of dominance the sequel of that long cruel night in Jewry."

Though the Jews could be driven into or could seek the Ghettos it was not always easy in all centuries and in all countries to drive them into a ghetto life. They persisted and as far as it was humanely possible they succeeded in retaining outside interests and in collaborating effectively in the activities of the world outside their wretched slums. Not until 1831 were

Jews permitted to open retail shops in London. So even in Democratic England, they were forced to earn their livelihood in the traditional calling of peddling and old clothes dealing.

Parliamentary emancipation was delayed by the obscurantist Majority in the house of Lords, but it was achieved in 1858 when Jews were admitted to sit in the House of Commons.

#### UNITED STATES

"There is one important difference between the ghettos of the Old World and those of the New. The former are on the whole homogeneous bodies concentrated in a single section of a city, with a common city-----cultural life. The American ghetto on the other hand, is as a rule, split up into various sections, containing various national groups of Jews and reflecting the influences of heterogeneous waves of immigration as well as of successive generations to the same groups". (1)

"The first settlement of Jews in a group in North America is today New York City. Early in September 1654, twenty three refugees arrived there on the French frigate, St. Charles. They had probably come from Dutch Brazil which had just been recaptured by the Portuguese. Although most of the newcomers were of Spanish or Portuguese origin, they were Dutch subjects.

That very month Peter Stuyvesant, the governor of the colony dispatched to the West India Company a letter, dated September 22, 1654 expressing the desire of the Dutch colonists to expel these Jews.

The second selection dated January, 1655, is a petition by the Portuguese Jews of Amsterdam, Holland, requesting that the Dutch colonies in America be opened to Jewish trade and settlement. The granting of this petition by the West India Company prevented Stuyvesant from expelling the newly arrived refugees.

(1) Wirth op.cit. p. 204

The ghetto writers repeatedly speak of the impressions which the Jewish immigrants entertained of the paradise that New York was to be. That he was disappointed and disillusioned stands no reason, but all in all, United States and Canada have been in truth the Land of Promise. Emma Lazarus' poem, inscribed on the Statue of Liberty is well worth quoting.

THE NEW COLOSSUS

Not like the brazen giant of Greek fame,  
 With conquering limbs astride from land to land,  
 Here at our seas washed, sunset gate shall stand  
 A mighty woman with a torch whose flame  
 Is the imprisoned lightning and her name  
 Mother of Exiles. From the beacon land  
 Blows world wide welcome; her mild eyes command  
 The air bridged harbor that twin cities frame  
 "Keep ancient lands your storied pomp!" cries she  
 With silent lips. "Give me your tired, your poor  
 Your huddled masses yearning to breathe free,  
 The wretched refuse of your teeming shore  
 Send<sup>d</sup> there, the homeless, tempest tossed to me  
 I lift up my hand beside the golden door.

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In Ghetto Silhouettes we read:

"He loved New York in a dull way, because here he enjoyed a strange liberty, and a freedom from persecution which he had never known

at home. There were no anti-semite brawls. There were no savage police, and no grasping tax gatherers. So far as he was concerned, there was no government, because to him government meant perpetual interference with the rights of the individual. The police and the firemen were to him visitors from an unknown world. The former carried no swords, nor bayonets, while the latter were like soldiers of some king who was forever at war with the armies of the king of Fire. Time and again, he and his little folks had craned their necks out of the windows, watching the steam fire engines go dashing past, calling up in his imagination the fiery chariots in which patriarchs and prophets were once supposed to ride.

"He came to New York to find the liberty and prosperity which were barred from him by law and custom in the Old World and set himself resolutely to work. He had no vices, unless it might be the occasional purchase of some volume of literature and the dedication of several hours a day to study which might have been applied to labor. He prospered with the thrift which comes from a healthy mind in a healthy body. He mastered English in quick time, and ere he had been here three years he spoke so well as to be taken for a native and not a foreigner." (I)

Michael Gold, the New York Ghetto Writer, and Child of the Ghetto writes:

"Every ten years there has been a new population on the East side. As fast as a generation makes some money, it moves to a better section of the city. At that time the Jews with a little money were moving into the Bronx and to parts of Brooklyn. There was a great land boom in those places; and Zechariah Cohen, like other money makers was dabbling in real estate-----

(I) Warfield, David--Ghetto Silhouettes

N.Y. James Patt and Co., 1902 p. 31, 133

"We are going to move from the East side," my father announced one night. "My Boss advised me to move out to Borough Park where he himself lives. He is willing to sell me a house and lot on the installment plan. He says a man with a future should not live on the East side."

"But all my friends live here," my mother said. "I would miss them. It is only people with money who live in Borough Park."

"What of it?" said my father. "I soon will also be rich."

There is little need to develop further at this time, the ghetto of American Cities. In this great country there was no struggle for emancipation; all men are equal. The Jews in the United States and Canada had to face difficulties as all must face them. If they overcame them they succeeded or if the first generation failed, then their children, armed with new culture made their way and climbed the ladder to wealth and social recognition.

#### CANADA

In Canada, the word Ghetto rarely, if ever, occurs. It is more a history of the Jews in Canada than the history of Canadian Ghettos, that must be sought. To Benjamin G. Sacks' History of the Jews in Canada we owe a debt of gratitude, for this is the first full account of the Canadian Jewish settlements from the French Regime to the end of the Nineteenth Century."

Between the Canadian Jewry and the Jewish population of the United States there are many points of resemblance and a few important differences. "The resemblances are so many that Jewish Visitors to the North American Continent are inclined at times to look upon us mistakenly as a sort of unofficial forty ninth state of the Union, although were it not for the modesty becoming to a junior though active partner, we would prefer them to think of American Jewry as being a large scale edition of Canadian Jewry

with all the advantages which come with greater size." (I)

The history of the Jewish Community in Canada dates back to 1760, but in Canada as in the United States, the great increase in Canada's Jewish population came as a result of the pogroms in 1882 and in the 1900's. As in the United States, so in Canada, immigration restrictions have resulted in the fact that half of the Jewish population in the Dominion is native born. These are the important resemblances. The differences arise from the fact that the Canadian Government includes in its census schedule questions concerning the origin and religion of every resident in Canada. It is thus that in Canada a body of valuable information has been built of the social and economic structure of Canadian Jewry. In the United States this information is not so easily available.

A Summary of the history of the Jews in Canada is taken from Benjamin Sack's valuable work, with the author's kind permission. (2) First mention of the Jews in Canada was made in 1738 and in 1752 but between these dates other Jews must have visited the country. Trade would be the principal object, but traffic with New France was of minor importance until restrictions were removed.

"A sort of by-product of the struggle for the country, the arrival of the first Jews to locate themselves in Canada coincided with the coming of the English. The historical drama then being enacted on the stage of the North American continent, which saw the end of France's role in the northern part of the New World and the beginning of England's, also saw the advent of the Jews upon the scene. A small group of Sephardic

(1) Canadian Jewish Congress on Social and Economic Studies.

March 1946 (No. 2) p. 4

(2) Sack, Benjamin - History of the Jews - Canadian Jewish Congress

Montreal, 1945

Jews reached America together with Lieutenant General, Sir Geoffrey Amherst. These were the first Jews to set foot on Canadian soil with the intention of making this country their home." (I)

The first Jewish land owners in Montreal were Lazarus David (1734-1776) and Simón Levy whose name appear on the register in 1767. A. Hart was responsible for the development of Three Rivers and for over a century the Hart family was associated with this city and to this day traces of the family remain.

Few indications of residence other than at Montreal are found, though the Jews did settle elsewhere. Marriages between Jews and Gentiles in Montreal were common, yet in Montreal most of the Jews, though looked upon as British subjects and treated with every consideration, kept themselves apart as Jews and sought to retain their identity as such.

During the American War of Independence, the Jews in Canada gave themselves wholeheartedly to the struggle on the side of Great Britain. The name of David Franks stands out prominently. He lived in Philadelphia but opposed the separation of the American Colonies from the Mother Country and incriminating letters caused his expulsion for a time at least, from the United States.

At an early stage Jews began to spread over Lower Canada and into Upper Canada, but this dispersion was neither permanent nor radical. From the very beginning the Province of Quebec played the most conspicuous part in the life of the Jews in Canada. Here, too, arose the first "Jewish question," and the problem centered about the Jews' right to administer their own communal affairs.

(I) Op. cit. p. 50

From the beginning the Jews in Canada were free to live where they pleased and to pursue their professions. Ezekiel Hart was elected to the Legislative Assembly and in Canada as in England, in the case of Rothschild, the Christian oath was an obstacle. It is useless to discuss the debates and angry storms that raged about the question. In Canada as in England things righted themselves and the validity of a Jew's oath was established though he swore on the books of Moses.

June 5, 1832 marked the day when Jews in Canada were entitled to all rights and privileges of the other subjects of His Majesty. This statute is known as 1st William IV, Chap. 57. During the reign of Queen Victoria all uncertainties regarding the exact definition of Jewish rights, were cleared away, all grievances were adjusted and all doubts were removed.

The News Release from the Press Office of the Canadian Jewish Congress and United Jewish Relief Agencies of Canada gives a survey of the Winnipeg Jewish Community.

While the total population of Winnipeg was almost equally divided between the three city wards in 1931 and 1941, the Jewish population of Winnipeg was largely concentrated in Ward 3 which was the home of 88.7 percent of the Jewish population in 1931-1941 while the Jewish population of Ward I increased from 6.5 percent of the total Jewish population in 1931 to 8.7 percent of the total population.

There were two Jews in Winnipeg in 1879. This number had increased to 21 in 1881 and to 645 in 1891. Winnipeg's Jewish population rose rapidly during the period following 1901 until it numbered 17,236 in 1931, forming 7.9 percent of the total population.

For statistical purposes Winnipeg has been divided by the Council of Social Agencies in conjunction with the Dominion Bureau of Statistics into 59 social areas each averaging about 24 city blocks; so according to the survey Jews were resident in every one of them in 1941.

There was no social area in Winnipeg in 1941 which all or almost all the population was Jewish, but there were two social areas in the North End of the city in which more than 50 percent of the population was Jewish.

Before 1891 the centre of Jewish population in Winnipeg was on Henry Avenue in the area immediately south of the present Canadian Pacific Railway main line. By 1911 the centre of Jewish population in Winnipeg had shifted northwards to Jarvis Avenue. By 1921 the centre of Jewish population had advanced further north to Selkirk Avenue, while in 1941 it was on Aberdeen Avenue. The tendency of the Jewish population of Winnipeg has been to wider dispersion, particularly in a northern and easterly direction within Ward 3.

There has been a considerable influx of the Jewish population into the area of Main Street from Red Wood Avenue northward to the city limit, and Jews living east of Main Street in 1941 formed more than 1/3 of the total Jewish population.

The survey states that only 2.2 percent of the Jewish population of Winnipeg has moved from Ward 3 to Ward 1 within the decade, 1931-1941, and Mr. Rosenberg believes that it is not likely that the rate of transfer will be exceeded or that the distribution of the Jewish population among the three wards will be radically changed during the lifetime of

the present generation. The centre of Jewish population in the city of Winnipeg in 1951 will be in the neighborhood of Charles St. and St. John Avenue according to a forecast made by Mr. Rosenberg on the basis of information in the survey.

Turning to the sex distribution of the Jewish community, the survey shows that while the number of females exceeded the number of males in 1941, as it did among the total population of all origins, the number and proportion of Jewish males increased slightly during the decade 1931 and 1941, while the number and proportion of Jewish females decreased slightly.

The survey points out a remarkable increase in the proportion which Jews between the ages of 25 and 29 form in the total Jewish population, from approximately 8 percent in 1931 to 20 percent in 1941.

The number of Jews 70 years of age and over has increased from 331 to 600 in 1941, while the number of Jewish children between the ages of 4 and 14 has decreased by more than 30 percent in this period.

For the first time in the history of the Jewish community in Winnipeg more than half of the Jewish population in 1941 was Empire born; at least 45 percent of the Jews living in Winnipeg were born in Manitoba.

Of Jews living in Winnipeg who were not born in Manitoba the largest number were born in Russia, followed by those from Poland and Rumania, and the United States.

The proportion of Winnipeg Jews claiming Yiddish as their mother tongue varies considerably in the three wards. Of those resident in ward 3 in 1941 approximately 95 percent claimed Yiddish as their mother tongue, as compared with 78 percent in Ward 2 and approximately 51 percent in Ward 1.

43.

Of the 69 social areas in Winnipeg there were 52 in which the majority of Jews claimed Yiddish as their mother tongue. There were two social areas in Ward I in which more than 92 percent of the Jewish residents claimed Yiddish as their mother tongue in 1941. These districts extended from Lilac Street to Cambridge Street and southward from McMillan Avenue to the city limits, and from Jessie Avenue southward to Osborne Street in the district bounded by the Red River and C.N.R. line.

This will conclude the history of the Modern Ghettos. It will now be interesting to note the effects and results of ghetto life upon the Jews whose career has been traced in the Old World and New through the centuries.

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4. EFFECTS AND RESULTS OF GHETTO LIFE

"Perhaps the sorriest effect of the ghetto life was the loss of the Jewish self respect. The Jew had always cherished his honour. A just pride in his faith had, especially in Spain, bred a desire to appear well and to speak with dignity. The ghetto broke down the ancient tradition. It produced the bedraggled unkempt type, hunted in appearance and obsequious in demeanor, the type by which the world judged the Jew and his Judaism. Europe made the Jew into a caricature and then scorned him for playing the part.

Yet it is easy to exaggerate the evil effects of the ghetto. The institution had its brighter side too, and life was not devoured entirely "by the worm that never dies". Thrown close together, always in view of each other, the Jews built up an esprit de corps which was stronger than death. The home, with high moral standards, became an impregnable rock against which time and adversity beat in vain until the subtler influences of the 19th century began to wear it down." A strong Jewish consciousness was developed, a folk life in the folk ways, remarkably virile for a people divorced from a land of their own, and denied opportunities in any other, and---there was a joy and conviviality within the ghetto walls which compensated for many of the miseries which the Jews were obliged to endure."I

To persecution, the Jews owe their unpleasant traits of character; to the strong hold of their religion upon them, they owe their virtues. Persecution and religion both, have moulded their physical, intellectual and moral characteristics each in its own sphere of activity.

#### PHYSICAL

Physically, the Jew is stunted in growth. The ghetto was an abode of poverty and misery. Healthful and normal development was not possible in such

(I) Sacar, Abram, Leon-A History of the Jews Alfred A.Knopp Co. N.Y.

an atmosphere. The wonder is that any Jews survived at all under such conditions of physical discomfort and inadequate nourishment. His religion enforced upon him many dietary laws which in time of persecution were almost impossible of observance except at the expense of health. For the Jew, there was no element authority to dispense from the rigors of fasting or abstinence from "forbidden foods" when circumstances demanded mitigation. The Church in times of war or famine raises Her voice to help Her Children. Israel has no authority. The letter of the law indeed killeth where the Spirit of the lawgiver is ignored.

Nearly all Jews are nervous. The ghetto produced fearful, terror-stricken multitudes, now fawning and obsequious, now arrogant and sneering. Nervousness sharpened his keen understanding and he became at times resourceful at the expense of sincerity. Can we blame him? His taut nerves demanded a respite from horror and hunger, and he followed the path of least resistance.

#### CULTURE

In his sordid, secluded life, the ghetto dweller did not respond to the culture of the outside world, from which he was debarred and which he looked upon as cruel and non-Jewish. His horizon was bounded by the ghetto walls; his desires by the Talmudic prescriptions which hemmed him about with walls more adamant than the physical walls of the dungeon.

#### SOCIAL

Conspicuous are the social habits he formed during the long Medieval Captivity in the European Ghetto. His language was Yiddish, a jargon, composed of Hebrew, and German for the most part. This set him apart also, as if he were not already sufficiently isolated from the rest of the white race. He carried this jargon beyond the seas to America and there Yiddish Newspapers perpetuated proudly ~~that~~ what was once the shame of the ghetto. Yet, not so proudly perhaps was it perpetuated after all, for the second

generation was ashamed of it and tried to forget that his grandparents spoke no English.

The Jew became exclusive and the more orthodox looked askance at any association with non-Jews, for of all things, the most<sup>to</sup> be dreaded, was "mixed marriages." Because of their exclusiveness and their secluded life, they were accused of being consumers and not producers. For obvious reasons the Jews were not conspicuous in trades or agriculture. After Emancipation Jews became great traders; but rarely, if ever, until quite recently were they given to agriculture. Century after century they were deprived of land thus, they the children of Israel, to whom God had promised a land flowing with milk and honey, became landless and averse to the tilling of the soil. Another inevitable result that the hardships of the ghetto brought about was the weakening of Jewish loyalty to rulers who bled them at every opportunity, for in the middle Ages patriotism was merely personal loyalty. Their exclusiveness cut them off from love of a country which was to them only a narrow prison.

#### INTELLECTUAL

Ever lovers of learning, their intellectualism fed upon the Talmud, the only source of learning available and the only source which was not suspected of being "heretical." The Talmud is the written Law as distinguished from the Oral Law. It consists of thirty six volumes composed by over one thousand rabbis. "It is a vast repository of Jewish casuistical, intricate reasoning on matters related to the Old Testament, part of which is printed in the middle of each page of each volume and in the light of which it is read! (1) It is composed of two parts, the Mishna and the Gemara; the Mishna is a digest of ritual and jurisprudence, and it dates from 135-220 B.C., but the complete English edition appeared in 1933. The Gemara deals with civil matters, ritual guidance, customs, called Halakah, and non legal matters, called Hagadah.

(1) Goldstein--David Jewish Panorama op.cit. p.130

The study of the Talmud has injured the Jewish mind for it has developed a hair splitting intellectualism, a beclouded prejudiced mentality which is rarely "capble of properly appreciating Christian order and life." (I)

#### MORAL

Morality was always high even in the ghetto, though of course there were sinners as well as good people in the crowded quarters, just as there are saints and sinners in all environments. Family life was held in high esteem and religion regulated every act of the day. Zangwill's Children of the Ghetto illustrates this high standard of morality quite clearly. Mr Ansell, the poor human failure, prays unceasingly; when the few pennies he gets from selling a dozen lemons, hardly buys bread for the hungry mouths awaiting him in the dingy attic, no word of complaint is heard. God wills all things and His Name must be blessed. True, there are a few petty, shifty, dealings in the push cart market, but the crimes are not great..... Few people could boast a higher degree of integrity under the circumstances so adverse.

Unfortunately, when Emancipation came and the former pent up Jews were allowed freedom they flocked to Universities, where their religion seemed a burden. In the professions, in Commercial life, which opened to them at last, assimilation played havoc and religion, their great bond of unity, the safe-guard of their morals was forgotten. If many a modern Jew is a Jew in name only, no one can expect him to be better than those who profess no religion in the neo-pagan society of the present day.

Thus the shadow of the ghetto follows even the Jew, who has never seen its gloomy enclosure. The results of the ghetto life of his ancestors have left their imprint upon him. Yet the ghetto was not a place of perpetual gloom. It had its bright side and its economic and intellectual side, with its aspirations and hopes and fears.

5. SOCIAL CONDITIONS IN THE GHETTO.

Within the Ghetto world there was a Jewish Society with its own life, interests, diversions, petty enmities, jealousies, romance, comedies, and tragedies of existence. In some respects the life was characteristically Italian, German, French or American. Yet in all countries first and foremost was the Synagogues, the centre of life.

SYNAGOGUE, the CENTRE OF LIFE

What a Synagogue means to a Jew is well illustrated by Asch, the Polish Yiddish writer.

In the novel, Kiddush ha-Shem, Sanctification of the Name of God, Sholem Asch says: "We are ashamed to write down all that the Cossacks and Tartars did unto the Jews lest we disgrace the species, man, who is created to the image of God."

The author attains great heights of artistic creativeness. He added nothing to the plot but he re-created the historical episode: he brought out the best in Jewish character and their love for religion. Deborah is the embodiment of physical and spiritual beauty. One can hardly refrain from tears at the thought of the people who have rejected the Messiah, yet who in their own way serve God, even in the face of death. Surely their blood must cry out to God for mercy; surely He must look upon them still with eternal love.

"Either pronounce the Benediction or play the Bear."

The Jew thought a while. He was pale and frightened, and kept repeating verses from the Psalms and the prayers, kissing the coat and the boots of the noble. But suddenly he saw light. His hands and knees still trembled, but his face was now calm and tranquil.

"For a Synagogue, Exalted Excellency. Have pity, God will help. Do as you will."

The noble motioned with his head, and two servants took the Jew and pulled over him the skin of a bear. The noble then ordered the musicians to

play, and the two servants began to lash the bear with long whips. The bear jumped about growling brr, brr!

The noble gentlemen writhed with laughter and pushed one another towards the bear, and the servants lashed and chased him from place to place. The Jew behind the bearskin growled;

"The Lord is my light and my salvation; whom shall I fear. Brr, brr, brr! And he sprang on all fours from place to place."

"The Lord is the stronghold of my life, of whom shall I be afraid."

"You have played the bear well, Jew. You shall have the Synagogue for it the cemetery you are still to earn."

Breathless, the Jew ran home from the hunting lodge, his long four-fringed, prayer-shawl getting tangled between his legs. The little boy with the trembling ear-locks ran after him, and from the other side of the road both cried out bringing the good tidings to the mother: "A Synagogue! A Synagogue!"

Then comes a description of the Synagogue acquired at so great a price:

"Outside the Synagogue looked small, but that it might not be conspicuous in the eyes of the Gentiles, but inside it was high and wide. The floor was dug deep into the ground, twelve steps beneath the level of the entrance, and sloped down even deeper so that the pulpit-stand where the cantors stood was the lowest spot of all. This was done for two reasons: In the first place, so that the Synagogue should not loom big in the eyes of the Gentiles, and, secondly, when prayers were offered to God, it would be done in accordance with the Verses in the Psalms: "Out of the depths I have called to Thee, O Lord."

But from the pulpit-stand there were carved steps which let up to the Ark for it is not fitting that the Word of God should be lodged in the depths.

(I) Asch: Sholem Kidduch-ha-Shem. Phil. The Jewish Pub. Soc. of America.

In the centre of the Synagogue stood the platform built of hard chestnut wood and carved with the names of the twelve tribes and their standards. Each tribe had its own flag and color. Judah, as the King, was brilliant with gold, with the lion at his feet; Simeon with his captured city of Shechem ~~where~~ rose up the walls and towers of that city which he had conquered....and the ship of Zebulam floated in a sea of silver. The blossoming tree, the symbol of Asher, was studded with green stones; out of copper was fashioned the serpent of Dan. And above the platform hung a canopy like the deep blue sky of the evening in which golden stars twinkled and the twelve signs of the Zodiac floated in the blue night, each over its corresponding tribe. (I)

The artistic spirit pervaded the ghetto as we can gather from the foregoing description of the Synagogue with its embroideries, its mantle for the Scrolls, the Sabbath lamp, and even illuminated parchments written by hand.

Public worship is one of the most effective means for preserving Jewish thought; it is the only bond of union among them all over the world. It is an expression of Jewish joys and sorrows; of Israel's witness to God, his declaration of loyalty to Judaism.

In Greek, the word Synagogue signifies "assembly." As early as the Babylonian Captivity Assemblies were held for reading and studying the Law and later they became meetings for prayer. The earliest form of the Service consisted of the Shemang with its introductory and concluding benedictions, the Eighteen Blessings, "Amidah", and on Mondays, Thursdays, Sabbaths and Holy days a reading from the Pentateuch, On Sabbath and Holy days there were

(I) op. cit. p. 31

also a Lesson from the Prophets and a discourse. The reading on the Sabbath still survives. Originally the Pentateuchal Lesson was read by a certain number of worshippers varying with the occasion, each person being called up in turn to read his part. This ceremony of Calling to the Law still exists.

The Shemang is the outstanding prayer of the Jew and he recites it all his life and at the hour of death. This is the prayer that Mr. Ausell, that Reb Samuel, suggested to their dying sons. Benjamin Ausell was thirteen, Reb Samuel's son was the prodigal, assimilated young man, Levi Jacobs. "Hear O Israel, the Lord is Our God, the Lord is One; and thou shalt love the Lord thy God, with all thy heart and with all thy soul and with all thy might!"

Among the Orthodox no service can be held without a minyan, ten adult men. A boy is considered an adult at thirteen years of age. The Jews keep their hats on in the Synagogue and kneeling is a prohibition of later origin, for in the Temple, they prayed in a kneeling posture. Except for modern Reform Jews, no instruments of music are allowed in the Services as a sign of mourning for the destruction of the Temple.

Every Synagogue contains an Ark or Shrine so placed that when the worshippers face it, they shall look toward Jerusalem. In the Ark is placed the Copy of the Law in Hebrew written by hand on parchment and rolled into the form of a scroll covered with rich cloth and jewels. From this Scroll are read the Pentateuchal Lessons. The Prophets are read from an ordinary book. Before the Ark hangs, as formerly in the Temple, the Perpetual lamp, a sign of the indestructible flame of religion, and the eight branched candlestick.

The government in the Ghettoes dealt mostly with the Synagogue and with the religious observances. It was not perhaps essentially democratic but there were the beginnings of government by the delegates

representing the people as a whole. In this connection the reader is referred to the Appendix for a few items of the Constitution of the Jewish Community of Sugentum Town, Tranconia 1756.

That the Synagogue was the centre of which the great social Wheel of Ghetto life revolved is seen in the Jewish Festivals and Fasts. No Ghetto writer omits them, for when romance is to be woven he chooses the Purim Ball for the setting. Here Hannah Jacobs met David but only to lose him for a mere ritual scruple brought up by her father, Reb. Samuel. (I)

#### FESTIVALS

"It is man's duty to be joyful and glad of heart on the festivals, he and his wife and his children and those dependent upon him. Make the children happy by giving them sweets and nuts; and the womenfolk by buying them frocks and jewellery according to your means. It is also a duty to give food to the hungry, to the father-less and to the widow as well as to the other poor people."

(Shulchan Aruch)

The Festivals consist of the Sabbath, the Bride.

There are also three joyous festivals, Passover, Pentecost and the Feast of Tabernacles, Succoth. The two solemn celebrations are New Year, Rosh Hashonah, and the day of Atonement, Yom Kipur. Chanucah and Purim are the two minor feasts. There is also the historic feast of the ninth of Ab. from Judaism as Creed and Life we take

(I) Zangwell. Israel-Children of the Ghetto. Harper & Sons.

N.Y. & London.

the following summary of the Jewish Festivals (I)

"Remember the Sabbath Day to keep it holy." It commemorates Creation. All are supposed to observe it, master, servant and animals, for it is the "Bride", the day of rest, God's day, a day of Joy. How many stories the Jewish writers tell of the observance of the Sabbath with its attendant hardships, when sickness or death calls a mother to the bedside of her son and the distance is beyond what the law prescribes.

How often the New Testament criticizes the servile adherence to the minute prescriptions. Did not Our Lord say that the Sabbath was made for man and not man for the Sabbath? Yet, let us not deride the Orthodox Jew with his stringent notions; he is at least better than those who heed no prescriptions at all.

Israel Cohen, in "Jewish Life in Modern Times", describes the Sabbath in an Orthodox home. The Ghetto writers vary not in one detail from the following portrayal of the weekly holy day.

"The preparations for the Sabbath day are elaborate, not only because honor must be shown to it by special dishes, but still more because no cooking may be done on that day; and hence the Jewish housewife is busy marketing, cooking and cleaning from Thursday morning till the setting of the sun on the following day. The kitchen presents a scene of bustle, there is the baking of the twisted loaves, sprinkled with poppy seed in memory of ancient manna....."gefulhter fisch".....; the preparing of the "lockschen" or macaroni...the plucking of a hen, killed by a ritual slaughterer,...and its salting and cooking,...Remember the rigid separation she must observe between meat and butter, and then one may acquire some notion of her task in preparing an Orthodox welcome for the Sabbath bride. The course of her labours may be suddenly interrupted by the discovery of a pin in the bowels of a hen, or some

(I) Joseph, Rev. Morris Judaism as Creed and Life. N.Y. MacMillan & Co.

other ritual blemish, whereupon she must send the fowl to the Rabbi to inquire whether it is kosher. An adverse decision causes only passing irritation, for much more serious than the sacrifice of the fowl would have been the sin of eating it; and besides the forbidden bird can be sold to a Gentile neighbor. The housewife may also be interrupted by the calls of poor women, begging for the wherewithal to celebrate the Sabbath, and she gives them each a couple of candles to light in honor of the holy day.

An air of peace and contentment fills even the humblest home on Friday night. The snow-white cloth, illumined by the sacred lights and adorned with the velvet mantle of the twin loaves and the wine of sanctification, changes the lowly abode into a place of delight, from which all the toil and turmoil of the week are banished: the genial scene is infused with a spiritual glow and touched with an Eastern glamour. Amid joyous greetings of "GoodSabbath!" the husband and sons are welcomed home, and the ties of family affection are drawn closer.

Early on the Sabbath morning the observant Jew wends his way to the synagogue, to attend a service that lasts two to three hours. He goes breakfastless, for he may eat no food until he has offered his prayers; the only refreshment he takes is a glass of tea from the inexhaustible samovar. As it is almost noon before he is home again he often combines breakfast with dinner, eating the joint repast with becoming leisureliness, and chanting with contentment the Sabbath hymns. In the afternoon he indulges in a nap, examines the progress of his young sons in their Hebrew studies, and often listens to a long 'almudical discourse which follows the afternoon service in the synagogue. morning sermons are not the fashion in his house of prayer, for no Derasha (discourse) worthy of the name can be delivered under an hour and a half, and to prolong the morning service to such an extent

would arouse the pangs of hunger even among the most zealous, and so violate the tranquil spirit of the day. Even if there be no Talmudic homily to detain him he often lingers in the house of prayer to engage in mundane converse until the concluding prayers of the Sabbath at sunset, for to him and all his circle the synagogue is also a social rendezvous. But in the long summer afternoons he returns home to take a third meal, for the code ordains that he shall take three meals in honor of the Sabbath, a sumptuary law which he will not willingly transgress.

When the final service of the day, begun in the thickening shadows and concluded amid the lighting of lamps, is over, then wends his way home, greets the family with "GutWoch" (Good Week), and ushers out the sacred day with the ceremony of Haddalah (Separation) just enacted in the Synagogue, which indicates the transition to the working day. He pours wine into a cup, lets it flow over to symbolize the Divine bounty which he wishes to enjoy in the coming week, and utters a benediction. He takes a spice-box, shakes it, and inhales the pungent fragrance, to typify the "additional soul" with which the Sabbath, according to tradition, has endowed him. He places his hands against a plaited wax-light, generally held by a younger son (who is jestingly admonished to hold it higher if he desires a tall bride) and bending the fingers inwards he marks the contrast between the shadow within and the light without and blesses "the Creator of the light of fire." In a closing benediction he blesses the King of the Universe *for* having made a distinction "between the holy and the profane, between light and darkness, between Israel and the nations, between the seventh day and the sixth days of creation." He sips the wine and passes it round to the males; he extinguishes the taper in the ruddy overflow in the plate. The day of rest is over and the week of work has begun again and he meets its cares and troubles with a lilting hymn and a glad

refrain. (I)

Passover(Pesach) is the Season of Freedom. It is derived from Exod. XII, 23, which relates how the angels passed over, that is spared the houses of the Israelites, when God smote the first born of the Egyptians. In reality, Passover, denotes the Pascal Lamb, the figure of Israel's true Pascal Lamb, but which they in their sad blindness have never recognized. Pesach is also known as the feast of the unleavened bread for during these seven days "Matzahs" are eaten to commemorate the fact that when Israel fled from Egypt there was not time to allow the bread to "rise" and they ate it "unleavened."

All Jewish holidays begin on the evening of the previous day, like the Church's "first vespers". This festival starts on the eve of the fifteenth Nisan, the first month of the Hebrew year, and continues for seven days, only the first and last days of which are considered strict holy days of rest. All the days of his life, the Israelite is to remember his deliverance from Egypt, for it is like unto his birthday. This holiday is an Agricultural feast.

On the first two nights, there is the Seder, the great banquet, like the Holy Thursday on which Our Lord instituted the Blessed Eucharist. Seder means "order of service," and it is read in Hebrew from a special prayer book, Haggadah, (narrative) which is a recital of the wonders and blessings of the deliverance, and a prayer of thanksgiving for the redemption of Israel. Israel pays homage to freedom from depotism and slavery. There is alas! no sacrifice. That is a thing of the past. May the future see them united to the Sacrifice of the New Law, the fulfillment of all the Sacrifices of the Old Law, which were but the figure of the great Sacrifice of Calvary.

(I) Cohen, Israel. Jewish Life in Modern Times. Methusen & Co.,

36 Essex Street W.C. London.

1929- Chan.Tv

The Season of the giving of the Law was celebrated by Pentecost, on the sixth day of Siven, third month of the Jewish year. It is the Harvest Feast, for in Biblical times festivals were Agricultural in character and this one marked the beginning of the wheat harvest. Two loaves made of the new wheat were offered on the altar of the sanctuary together with other gifts, the fruits of the earth. Man labored, but God gave the increase. The poor too must be remembered for all wealth comes from God. It is significant that Ghetto writers rarely mention Pentecost, for if in Biblical times, Israel possessed land and tilled the soil, he does so no more, in the narrow confines of the Ghetto.

"On the second day memorial services, Hazkorath Neshomoth, are held. Because of its significance, the beautiful Book of Ruth, containing a romance of the harvest days during which Israel lived in Palestine is read during the Synagogue Service." (I)

Succoth, the Feast of Tabernacles, is mentioned in Leviticus - XXIII 42, 43, "Ye shall dwell in booths seven days: All that are home-born in Israel shall dwell in booths; that your generation may know that I brought them out of the land of Egypt." The Feast of Tabernacles commemorates the days of wandering in the wilderness of Sinai when tents or booths were the only dwellings possible for the Jews. "Thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, that He might humble thee, to prove thee, to know what was in thy heart, whether thou wouldst keep His Commandment or not."

The second name of the Festival is the Feast of the Ingathering. It comes in the Autumn when the husbandman in Palestine had safely stored his crops and is a festival of thanksgiving for the bountiful fruit of nature. Succoth sanctifies the season of the vintage and preserved the

(I) Handbook and Religious Calendar. The Canadian Jewish Congress,

Montreal, 1945.

Jew from the excess of wine. All feasts are feasts of the Lord and as a rule there are few excesses in Jewish holidays.

The Jew must remember the needs of the poor. The eve of every festival finds him dispensing his benevolent gifts and so helping the poor to know gladness and joy. Malka, in Children of the Ghetto, whose tongue is biting, but whose heart is tender, gives Esther money to buy food for the holidays and Deb Samuel brings home a poor man to partake of the evening meal.

Rosh Hashanah, New Year, is celebrated the first of Tishri, the seventh month of the Hebrew Year, the seventh new moon of the year. There is Scriptural authority for the blowing of the "Shofar" a ram's horn (Lev. XXIII, 24). The festival is observed for two days and is the beginning of the Ten Days of Penitence, which end with Yom Kippur. Rosh Hashanah is looked upon as the Day of Judgment when all mankind is judged by God and the fate of each individual is inscribed in the Book of Life. At the sound of the "Shofar" every Jewish soul is to awaken from its lethargy and to be alert in the performance of religious duties.

New Year is a solemn day but not a mournful one, for the Jews consider God's justice and mercy as a certitude. "The most impressive passages of the new year liturgy are those which celebrate the Divine Majesty, which tell of the Kingdom of Heaven to be established on earth in the Messianic time, of God the Omniscient Searcher of hearts, or the great Sovereign Who has revealed His Will to mankind. The last of the Ten Days of Penitence is the Day of Atonement, Yom Kippur, the most solemn day of the year.

In Judaism as Creed and Life we read that the Day of Atonement was ordained in Lev. XVI 29-34:

"It is intended to complete and crown the work of the penitential season by finally reconciling the soul with God. It marks not only the conclusion, but the culminating point of the Days of Repentance.

Trusting in the Divine forgiveness the Jew believes that his contrition, if he is sincere, will atone for him, will make him "at one" once more with his Heavenly Father. The Day of Atonement is devoted to a supreme effort of penitence, to a mighty striving after Communion with the Almighty. It is spent in prayer, meditation and fasting.

Yet, the Israelite is told that prayers and fasting must be sincere; he must give bread to the hungry, he must amend his life. "Repentance is something more than ritual observance, something more even than contrite prayer. It is an inner change wrought by the penitent with difficulty and pain. It is a fierce warfare with the heart." "Reconciliation is with ourselves. God cannot change.....The only reconciliation is self-reconciliation. We break down the obstacles to Spiritual union with Him that our iniquity has created.....And that sense of recovered fellowship we call forgiveness. The change is not in God; it is in ourselves. His love never suffers alteration.....It is we who have to change".....The gentiles (outside the Law) will also be saved.

When an erring one neglects Yom Kippur then there is anguish indeed for the Orthodox Jew, for on this day the Synagogues are crowded with weeping men and women. Zangwell has expressed this sentiment in the following extract:

"Up until to night she had gone on hoping. For when the great White Fast comes round, a mighty wave as of some subtle magnetism passes through the world of Jews. Men and women who have not obeyed one precept of Judaism for a whole year suddenly awaken to a remembrance of the faith in which they were born, and hasten to fast and pray, and abase themselves, before the Throne of Mercy. The long-drawn, tremulous, stirring notes of the trumpet that ushers in

the New Year, seem to rally and gather together the dispersed of Israel from every region of the underworld of unfaith and to mass them beneath the cope of heaven. And to-night surely the newly - rooted nightshade of doubt would wither away in her husband's bosom. Surely this one link would redeem him and save his soul from the everlasting tortures of the damned. But this last hope had been doomed to disappointment. Utterly unmoved by all the olden sanctities of the Days of Judgment that initiate the New Year, the miserable man showed no signs of remorse when the more awful terrors of the Day of Atonement drew near - the last day of grace for the sinner, the day on which the Divine Sentence is sealed irrevocably. And so the wretched woman had gone to the Synagogue alone." (I)

King Antiochus had forbidden the Jews to practise their religion. The victorious Maccabees (167 B.C.) defeated the idolatrous army and regained possession of Jerusalem and the Temple. On the twenty fifth of Kisler 165 B.C., they re-dedicated the Temple to the Service of God after the defilement by the King. Chanukah, the Feast of the Dedication, or the festival of Lights, lasts eight days because when the sacred lamp was about to be kindled only a small flask of undefiled oil could be found. Miraculously, the small supply lasted eight days.

Following rabbinical precept, the kindling of the light is marked by a joyous illumination in the Synagogue and in the home at nightfall. On the first night one candle is lit and one more is added on each succeeding night. This is the only element of the rededication that can be done in the home. Light, the symbol of Joy is the dominant note during the Chanukah celebrations.

(I) Zangwell-Israel-Ghetto Tragedies/ Phil

Pub. Soc. of America 1899 p. 373

It may be said that for modern Jews, Chanuka, coming as it does near the Christmas Season, is an occasion for the distribution of gifts and the little children deprived on principle of Christmas presents are made happy by Chanuka gifts!

Twenty-five centuries ago, came the final disruption of the Kingdom of Juda and the Fast of Ab, commemorates this event, but with it tradition has associated the destruction of the Temple by the Roman Titus six hundred years later.

#### THEATRES

The Jews love dramatics and Music. Purim allows great scope in these fields and the young people dramatize Esther and sing and dance in honor of her triumph. In the Rise of David Levinsky we read that the "New York Ghetto was full of good concerts and all other sorts of musical entertainments, so much so that good music had become all but part of the daily Jewish life of the Jewish tenement population." (1)

Social life was primarily based upon religious festivals, but there were other sources of community interest. "Jewish interest in the drama appears to have been particularly strong at Mantua, where the actors were famous for their histrionic ability. Accordingly, during the 16th century, whenever it was desired to give a dramatic performance at the court of the Gonzagas, in honor of some visiting prince or grandee the obligation and incidentally, the expense, generally devolved upon the Jews...On Friday the performances had to commence in the morning, so that they would end before the Sabbath, while on Jewish feast-days they either had to be postponed or deprived of their most attractive features. Thus, at the formative periods of European drama, when the influence of Italy was felt throughout Europe, and Italy looked with interest to Mantua, the Jewish Community of that city was closely associated with, if not responsible for, the dramatic performances at court." (2)

(1) Saha, Abraham - The Rise of David Levinsky - Grosset and Dunlap 1917

(2) Roth Jewish Contribution to Civilization p.173 et seq.

There were three Yiddish theatres on New York Bowery, the People's Theatre headed by Joseph Adler, the realist, the Windsor, where Professor Horintz put on historical Jewish Operas and Culture Plays, the Thalia, where true realism was in honor. Realism was the spirit of the Ghetto Theatre.

Hapgood gives the history of the Yiddish Stage in his book: The Spirit of the Ghetto (I). The Yiddish Stage was founded in Roumania, 1876 by Abraham Goldfaden and it reached its highest development in New York City where in 1909 there were eighty professional actors and twelve playwrights. Three outstanding men are connected with the Yiddish theatre. They are Zelig Mogalesco, Jabob Adler and Jabob Gordin.

When Mogalesco was twenty years old, the Yiddish Stage was born. In 1876 or 1877 Abraham Goldfaden went to Bucharest and through him Mogalesco was persuaded to become the first Yiddish Actor. As the Talmudic Law was against it, no girls were at first allowed on the Stage. In 1884 the Yiddish theatre was forbidden in Russia and the Yiddish actors came to America. The first Yiddish theatre on the Bowery was called the "Oriental." In 1885 saw the arrival of Mogalesco, Kessler and Professor Horiwitz and they opened the Roumanian theatre.

Jabob Adler was the best ghetto actor. He believed in strong realism and depicted the sordid Jewish life of the ghetto. Joseph Latteimer represents the strong commercial spirit of the Yiddish Stage, for he writes plays to please the people. Adler, on the other hand, strove with Gordin to promote serious Yiddish drama and to eliminate what is distasteful in art.

If in Europe the Sabbath prevented the acting of plays it was the contrary that was true in New York! Friday was the best night for the

(I) Hapgood, Hutchins, The Spirit of the Ghetto, Funk & Wagnalls,  
N.Y. & London, 1909 p. 144 et seq.

Jewish laboring classes and against their "conscience" they attended the theatre. Yet if an actor in his part, smoked a cigarette he was hooted and jeered for breaking the Sabbath!

#### WEDDINGS

No picture of Ghetto social life would be complete without reference to betrothals and weddings, the greatest days in a Jewish family's life. There were marriage brokers, and they still exist. Asch, in Kiddush Ha-Shem describes the wedding of Shlomele and Deborah.

"She was still a little child, not yet ten years old, nevertheless she was needed in order to hasten the Coming of the Messiah. Her black curls had fallen beneath the shears, and as the child did not know that her soul was required for the salvation of the world, she had protested and had not permitted her black locks to fall until Leah, the bath-attendant, had first paid her with sweet cookies, a cookie for each lock.....She was dressed in the wedding robe of gold cloth which the community had ordered. This coat was intended to be worn by every bride who was led to the canopy in order not to cause the poor to be ashamed who had no silk dresses of their own..... After her all the brides of Zlochon would wear it when going to the canopy. ....the bridegroom is not yet in sight.....At last he was found hiding underneath the chair of the prophet Elijah. He was betrayed by his long, green, silken coat and his teacher chased him from beneath the chair with his stick.

"Bridegroom, to the canopy with you!"

But the little fellow kicked hard with his new spiked boots, and refused to come out from under the chair until his father pulled him out by his ear-locks.....

He kicked with his heavy boots, but he went to the canopy, his father dragging him by his ear.

They were afraid that he might run away from beneath the Canopy, so his father held him by the coat on one side and his teacher on the other. He, therefore, vented his wrath on his bride, digging her in the ribs until she won him over with one of the cookies which she had purchased with her locks. Then he consented to the match.

And far and wide pealed the song of the New Synagogue over the desert steppes of the Ukraine, and the message was borne over field, and forest, and every tree and every blade of grass whispered in the warm spring night; "A synagogue has been built, a marriage consecrated! God's blessing is at hand! God's blessing is at hand!"

#### DUTIES TO THE STATE

The Jews are taught to believe in the obedience of citizens to the government; that it is their duty to endure personal suffering for the sake of the general peace and wellbeing, as patriotic citizens do everywhere. Jews vote as citizens, not as Jews. There are eight duties to the State. They must be law abiding; they must conform to general social usage and therefore long hair and ear locks are not necessary; the Jew must show a proper attitude towards other religions; the Jew must avoid revolutionary politics since the Talmud is opposed to them; he must labor for the common weal; he must vote for the promotion of the general good and not for his personal ends; he must form an intelligent judgment on all questions affecting the public weal; and he must give himself to the service of the State. (I)

Mary Antin in "The Promised Land" says to all who sought refuge in America:

"We must strive to be worthy of our great heritage as American citizens so that we may use wisely and well its wonderful privileges. To be alive in America is to ride on the central current of the river of modern life; and to have a conscious purpose is to hold the rudder that steers the ship of fate."

As the Jews have been accused of being Bolsheviks, Communists, Capitalists and Socialists, all more or less contradictory terms, it will be well to give briefly historic and accurate background of their connection in these various movements.

The tutors of the radical and revolutionary Russians in Atheism, materialism, socialism, terrorism, anarchism, were Russians such as Alexander Herzen, Brelinsky, Pisariv, Tchernyshevsky and Bakunin, or English, Frenchmen and Germans, but not Jews, the only exception being Marx who was Anti-Jewish. "The origin of Bolshevism lies deep down in the Russian nature and in the politico-economic structure of the Empire of the Tzars. "To conceive it as merely a variant of proletarian socialism of the Marxist school would be to disregard its distinctively national character. "These are the opening words of J.H. Seraphim's work on Bolshevism and Seraphim is not a Jew.

When after the triumph of Bolshevism Trotsky was waited on by a delegation headed by two rabbis and the Cadet Vinaver and asked to resign his position as leader in view of the reprisals to which his kinsmen would be exposed he replied: "Go you home to your Jews and tell them I am not a Jew and I care nothing for the Jews and their fate! It is therefore an injustice to classify Trotsky, Zinoviev and their like as aiming at Jewish world domination or when their Terror is described as "Jewish Revenge."

The Tsarist Government tried to annihilate Russian Jewry; Bolshevik Russia has brought it to the edge of the abyss. Half its members are starving, Jewish youth receives no education. It is becoming alien and indifferent to all things Jewish. The extinction of Jewry can be prevented only by a peaceful liquidation of Communism.

Simon Dubnov, the greatest historian of Russian Jewry, now living in exile, sums up the situation of the Russian Jews; "Two and a half million men and women are placed between an appalling present

and an even more appalling future, between dying out and dying a violent death. Never before has the Jewish people been confronted with a more terrible alternative." (I)

"Old Testament nationalism rings out in the Prophets as a lofty and moving universalist message reinforced by their feeling of social justice." Stig Bendixon says: "The idea of the supremacy of mono-theism was thus no abstract idea which merely proclaimed the thought of a single God for all; it was also bound up with the dream of a future international realm of justice, liberty and peace."

A remarkable number of Jews have been possessed by a powerful emotion, distinguished by intense idealism and boundless altruism. These characteristics apply to those figures whom Anti-Semitism attacks as subverters of society. Gustav Landauer, one of these, was murdered in Bavaria. This Socialism, far more ethical and social than political, represents one side of "Jewish" Radicalism which is often forgotten and neglected in discussion, in favor of the few Russian-Jewish terrorists.

This social-ethical Radicalism is prominent among the Zionist Agricultural youth of Palestine. Many a Jewish youth went to Palestine not merely from motives of Jewish nationalism but to model a new society on the basis of justice.

A distinction must be made between this social ethical Communism and political Communism which is founded on class war, force, dictatorship and a centralized government. The totalitarian state which neglects the individual or ignores him is in direct contradiction with the Old Testament, Deuteronomy, XX, 5-8, and therefore in conflict with Jewish traditions. How then can we explain the fact that this

(I) Valentine Hugo. Antisemitism. Victor Gollancz Ltd. London. 1936  
Chap. XII p. 236 et seq.

form of Communism has attracted so many Jews especially in Eastern Europe?

The answer is simple. Communism pretends to disregard race and religion. Thousands of Jews without employment, owing to Anti-Semitism, hail Communism as a means of earning a livelihood, as a means of study, of life worthy a human being. The Shadow of Anti-Semitism, of terror has forced them into any State that will promise them a future. Communism is embraced only in those countries where despair stalks the land.

It cannot be proved that Jews are racially conditioned to Radicalism. Disraeli, asserted his conviction in Coningsby that the Jews are by nature Conservatives and that persecution alone can turn them into Radicals. In countries where the Jews have been treated humanely, especially in Sweden, Disraeli's words seem verified.

Jewish Radicalism is no universally Jewish Phenomenon and exists only where the Conservative and Nationalist Parties are hostile to the Jews. (I)

Communism, the creed of Soviet Russia, is inspired by a distrust of tradition which makes it destructive both of Jewish Orthodoxy and of the Russian Orthodox Church. The Jewish communists are ruthless in their attacks on the old Jewish religious life. They see nothing but superstition, illusion and deception in the law and ceremonies of Judaism. These Communists persecute the Zionists as leaders of a false bourgeois nationalism, and forbid the teaching of Hebrew. "The Jewish Communist differs from the Jewish Socialist in that he rejects, indeed, the whole conception of nationality and seeks to bring about a cosmopolitan society in which a better social order shall be established. He is torn by the roots from his Judaism in which he was reared; and it is only the Messianic ardour which indicates the Jewish characteristic". Yet, by a curious perversity, he fights the Jewish

(I) Anti-Semitism op. cit. p. 236 et seq.

nationalist for the maintenance of Yiddish, though he pretends to be proud of Yiddish literature. (1)

The development of Socialism in Modern Jewry is a reaction against oppression and an assertion of the universal ideals of social justice, a fundamental part of the Mosaic and prophetic heritage of the Jew. Though Jewish Socialists would deny any connection with Judaism, yet the intensity of their social ideals has its centre in an aspect of Judaism which exclusion from civil life, has obscured for centuries. Karl Marx repudiated Judaism and his materialistic interpretation of history, is in direct antithesis to the Hebrew idea of God, yet the basis of his principle lies in the Hebraic conception of the Messianic Age.

Socialism is favored by the poor in Ghettos.

"My children have extremely modern ideas" he said. "Topsy-Turvy ones." His face brightened and he added: "The old rule is, "Poverty is no disgrace." Their rule is 'Wealth is a disgrace.' " (2)

"Altogether there was too much socialism among the masses of the Ghetto I thought." (2)

"Socialism as it is agitated in the Jewish quarter consists in a wholesale rejection, often founded on a misunderstanding, of both American and Hebraic ideals. The socialists harp monotonously on the relations between Capital and Labor, the injustice of classes, and assume literature to comprise one school alone, the Russian, at the bottom of which there is a slowly anarchistic and reactionary impulse. The main doctrines are two- for the son of a socialist laborer the old Religion is rubbish and American institutions were invented to exploit the working man. (4) Hapgood has admitted however that his opinion of Ghetto Socialism has undergone some modification.

)I) Bentwick Norman. The Jews and a Changing Civilization  
John Lane The Bodley Head Ltd. London p. 66

(2) Rise of David Levinsky op. cit. p. 468

(3) Rise of David Levinsky op. cit. p. 519

(4) Hapgood Spirit of the Ghetto. op. cit. p. 34.

The Jewish leaders of Socialism aim to get beyond the particular religion or nation to the human or universal idea. Judaism has always been a religion of this world, with stress on conduct rather than on belief, and directed towards the perfection of life on earth. Social Justice has been its ideal from ancient times. Moses, they say, was the first teacher of socialism, by his institution of the Sabbath, the Sabbatical Year and the Jubilee. The Hebrew prophets always denounced oppression of the poor. Persecution has made the Jews sensitive to the feeling of humanity; it has broadened their sympathies and trained them in patience, endurance and self-control; it has deepened their passion for righteousness.

The foregoing opinions are of course from a Jewish point of view and a great deal can be said against Socialism when it is not based on the Christian principle laid down by the Popes in their great Encyclicals. With these principles in mind the world would be safe for democracy.

The Jews are Capitalists! Exaggerated claims have been made that they dominate economic life, as a whole. How can Jews be Capitalist and Communists at the same time? Their economic domination is another myth and will be discussed under Economic Conditions in the Ghetto.

Though accusations against the Hebrew are many and diverse, no one has pointed the finger or scorn at him in regard to his domestic and private family life. All accord him the praise which is due in this respect; Yet in truth there is one fly in the ointment. Our Lord pointed it out when he ordained the indissolubility of marriage. The Jew may, and occasionally does, use the right which the Talmud gives to divorce; but on the whole, these cases are not numerous. "He" says the Rabbis, "who puts away the wife of his youth, for him God's very altar weeps." A husband may after a lapse of seven years divorce his wife, if he so desires, should there be no children

for children are the great gifts of God. The Catholic Church is the only true, Mother, defending her children against the inconstancy of human nature.

#### FAMILY LIFE

"The Classic Jewish home has ever been a sanctuary. Here children have learned the value and beauty of holiness. Here the Jewish child.....learned about God, prayer, loyalty, affection and safety. The outraged Jew would return home for Sabbath to be with his wife and children and there be received with sabbath peace and serenity. The Jew,.....in his home amidst Sabbath joy became a King.(I)

From the Ghetto writers we get truer insight and more accurate pictures of family life than from any commentary.

Asch's Die Mutter, the Mother, is the pathetic story of an immigrant family in New York City. It is not so much the life of the immigrant as the portrayal "of the fundamental characteristics of the Jewish soul, and chief among them the elemental and all embracing love of the Jewish woman. The self-sacrifice of the Jewish mother, her deep family love.....attracted the attention of many writers and poets, but few have dealt with the subject as skillfully, as artistically and as affectionately as Asch! (2) Home life is described with numerous details and over all broods the darkness of poverty and the noble efforts of the mother to keep starvation and evil from the family.

A picture of domestic happiness amid hardship in the Russian ghetto is well expressed by Perez:

"And if only the children, God helping are well, and the metal candlesticks not in Pawn, and supposing there is even a pudding, they spend a cheerful Sabbath." (3)

(I) Stern. Harry Joshua-The Jewish Spirit Triumphant.N.Y. Block Pub Co.p.15 1943

(2) Maxman A History of Jewish Literature Block Pub. Co. 1941 Book IV p.53

(3) Perez; Isaac. Stories and pictures The Jewish Pub. Soc. of America

Michael Gold tells of the affection of the parents for their children:

"My father shook his head mournfully. What could he say to comfort her? Esther was dead. Words were futile. It is twenty years since Esther was killed, but my mother is still unconsolated. She visits the cemetery once a month and scatters flowers over Esther's grave. She still weeps for her child. It is as if Esther died yesterday; my mother will never be consoled."(I)

Moses Ansell tried to do his duty by his motherless children.

"Moses ate his supper with a great smacking of the lips and an equivalent enjoyment. When it was over he sighed deeply, and thanked God in a prayer lasting ten minutes, and delivered in a rapid, sing-song manner. He then inquired of Solomon whether he had said his evening prayer. Solomon looked out of the corner of his eyes at his Bebe and, seeing, that she was asleep on the bed, said he had, and kicked Esther significantly, but hurtfully, under the table.

'Then you had better say your night-prayer.'

There was no getting out of that, so Solomon finished his sum, writing the figures of the answer rather faint, in case he should discover from another boy next morning that they were wrong; then; producing a Hebrew prayer book from his inky cotton satchel, he made a mumbling sound, with occasional enthusiastic bursts of audible coherence, for a length of time proportioned to the number of pages. Then he went to bed. After that Esther put her grandmother to bed, and curled herself up at her side. She lay awake a long time, listening to the quaint sounds emitted by her father in his study of Rashi's "Commentary On the Book of Job," the measured drone blending not disagreeably with the far-away sounds of Pesach Weingott's fiddle."

(I) Jews without money p.289

(2) Zangwill - Children of the Ghetto.

GHETTO TRAGEDIES gives us another picture of a Jewish home:

'Vermin, indeed! I cried hotly, for I could no longer restrain myself. "And what know you of these vermin of whom you speak with such assurance? What know you of their inner lives, of their sanctified homes, of their patient sufferings? Have you penetrated to their hearths and seen the beautiful naivete of their lives, their simple faith in God's protection, though it may well seem illusion, their unselfish domesticity, their sublime scorn of temptation, their fidelity to the faith of their ancestors, their stanchness to one another, their humble living and their high respect for things intellectual, their unflinching toil from morn till eve for a few kopecks of gain, their heroic endurance of every form of torment, vilification, contempt.-? "I felt myself bursting into tears and broke from the breakfast table." (I)

#### INTELLECTUAL AND SPIRITUAL LIFE

One of the most important prayers in the Jewish liturgy, ~~is~~ the Amidah, recited thrice daily is a supplication for the gifts of the intellect. There may have been times when persecution plunged the Jew in the darkness of ignorance, but more often, he has evinced an insatiable longing for learning. "to get knowledge is to get a clearer sight of the Divine. The man, the Rabbis declared, who might study astronomy and will not, sinfully shuts his eyes to signs of God's working in the Universe. Science is the handmaid of religion, and to disdain her teaching is to refuse the knowledge of God."

Education was considered a religious duty. Illiteracy was almost unknown among the Jews, and even the illiterate had the profoundest respect for learning. A universal system of education had existed in Palestine since the first or second century B.C. and Josephus had explicitly avowed that "our principal care of all is this; to educate

our children well." That early ideal was never lost sight of. Hence in the Ghetto period there existed in the smallest Jewish community, an educational system of a breadth and universality which the most advanced state in modern Europe or America has even now barely equalled, and, certainly not surpassed. Enrollment for either sex was free. The number of pupils in each class was regulated. The elements of the vernacular and of Hebrew were taught. Meals were given to those who required them. Boots and clothing were distributed to the most needy in winter. A community of less than 1,000 souls in eighteenth century Italy would maintain a school of this type with no less than six teachers and assistants. Compare this with the provision which would have been made in a contemporary English or American village! Or one may take another criterion. In 1861, there were no less than 54.5 illiterates in each hundred Italians above the age of ten years; among their Jewish fellow citizens, only 5.8.

Arrival at adolescence did not mark the end of education. Every synagogue had attached to it voluntary associations for the purpose of study, which would assemble after the morning and evening service. Wealthy enthusiasts would establish regular courses of instruction in their own houses. In Poland, in the seventeenth century, we are told, "there was hardly a single house in which they did not study. Either the householder himself was a scholar, or else his son or his son-in-law studied perpetually, or, at the very least, he gave hospitality to some young student." Adult education was thus taken as a matter of course among Jews, centuries before the conception had begun to penetrate the outside world.

The scheme of education was not restricted as might be imagined, to quasi theological studies, but by reason of the wide humanity of Judaism was extended to every field of human interest.

When Germany, for example, had hardly emerged from barbarism, there were Jewish schools in the Rhineland, to which students from every part of the world flocked, and which were hardly distinguishable from the primitive universities, which Europe was beginning to develop at this period. It was not until these academies had already been in existence for centuries that the first German university--destined to have an ephemeral existence---was started at Erfurt (1379). Not long after this, in 1466, the handful of Jews living in Sicily, numbering at the most not more than 100,000 received formal license from the king to open their own university with faculties of medicine, law and presumably the humanities. Twenty-four years later, the idea was revived in Northern Italy. These facts are in themselves sufficient to show the profound Jewish veneration for scholarship, quite apart from the Rabbinic disciplines, even in this remote period.

The age of Ghetto degradation lasted, roughly speaking, up to the time of the French Revolution. In general, it may be said, that it was the French Revolution which broke down the gates of the Ghetto and permitted its down trodden inhabitants to enjoy for the first time the same rights and opportunities as their neighbors.

The consequences were remarkable. A section of the European population of at least normal intelligence, with their wits sharpened by generations of intensive Talmudical study, were suddenly allowed after centuries of repression to emerge into the world, and given a natural outlet for the first time. The inevitable happened. Jews began to find their own level. The grandchildren of the petty Ghetto traders and usurers became leaders of business, of thought, of society. Those whose intelligence qualified them, rose in a remarkable manner in the circles to which they were at last admitted. It was, of course, no more than might have been expected. The Jew of the Ghetto was not a usurer, a petty trader, by choice.

His intellectual interests were at least as wide and as varied as those of the patrician or citizen of the outside world. It was not, therefore, that his descendants rose above their level; it was that after a lapse of centuries they at last found their level.

"In what direction could these newly-emerged scions of the Ghetto seek an outlet? The centuries of repression could not fail to leave their trace. It was impossible for those who during long generations had been restricted to the more degraded forms of business life to become immediately farmers or artisans, simply because the statute-book no longer forbade these occupations. It was inevitable that they found expression in the more dignified forms of business and the so-called professions, for which their artificially stimulated intellect perhaps, gave them special qualifications. They could not fail to be attracted particularly to those callings where there were no vested interests to discourage or exclude them. They thus tended to engage in activities in which personality and personal ability were important, or in newly opened fields, where family connection and tradition counted for little. In Central Europe, moreover, Jews were still excluded, with considerable rigor from the civil service, and from commissioned rank in the army and navy, fields of activity in which elsewhere, too, much prejudice yet prevailed. This stimulated a more disproportionate concentration in those professions still left open.

This is the reason why, in the nineteenth century, the progress of the Jews in certain spheres appeared to be so rapid. Answering their natural bent for study, they seized the opportunity of entering the professions of law, medicine, literature and journalism. In the economic world, they were primarily attracted by the new businesses which the industrial revolution had created or those which were calling for new blood, new ideas and new methods. We thus find them figuring, in more than their due proportion, in banking in the nineteenth century, and in the entertainment industry, in the twentieth.

It was natural that the older a Jewish center was, the more rapid was the rise of its children, for on emergence from the Ghetto they did not have the - problem of acclimatization added to that of emancipation. This is the explanation, perhaps, of the disproportionate distinction attained in so many fields by the Jews of Germany, who had lived there since the fourth century, or by those of Italy, who were already acclimatized at the time of the birth of Jesus. In England and in France, where the settlements were less ancient, the number of important names is smaller by far, and it is noteworthy that in these countries the majority of outstanding Jews probably belonged to the oldest strata.

Even before the Ghetto walls were effectively established, however, Jews played a vital part in the intellectual process to which the modern world owes its birth." (I)

These statements by Roth are borne out by the Ghetto writer, Abraham Cahan. David Levinsky gives an account of his early life in the Russian Pale.

"The Talmudic seminary or Yeshivah, in which my mother placed me was a celebrated old institution, attracting students from many provinces. Like most Yeshivahs it was sustained by donations and instruction in it was free. Moreover, out-of-town students found shelter under its roof, sleeping on the benches or floors of the same room in which the lectures were delivered and studied during the day. Also, they were supplied with a pound of rye bread each for breakfast. As to the other meals, they were furnished by the various households of the orthodox community. I understand that some school-teachers in certain villages of New England get their board on the rotation plan, dining each day in the week with another family. This is exactly the way a poor Talmud student gets his sustenance in Russia, the system being called "eating days".

I was admitted to that seminary at the age of thirteen, As my  
(I) Roth, Cecil. The Jewish Contribution to Civilization.

Harper Bros. Pub. IV and London 1940 pp.42-51

home was in the city, I neither slept in the classroom nor "ate days". The lectures lasted only two hours a day, but then there was plenty to do studying them and reviewing previous work. This I did in an old house of prayer where many other boys and men of all ages pursued similar occupations. It was known as the Preacher's Synagogue and was famed for the large number of noted scholars who had passed their young days reading Talmud in it.

The Talmud is a voluminous work of about twenty ponderous tomes. To read these books, to drink deep of their sacred wisdom is accounted one of the greatest "good deeds" in the life of a Jew. It is however, as much a source of intellectual interest as an act of piety. If it be true that our people represent a high percentage of mental vigor, the distinction is probably due, in some measure, to the extremely important part which Talmud studies have played in the spiritual life of a race.

A Talmudic education was until recent years practically the only kind of education a Jewish boy of old-fashioned parents received. I spent seven years at it, not counting the several years of Talmud which I had had at the various cheders.

What is the Talmud?

The bulk of it is taken up with debates of ancient Rabbis. It is primarily concerned with questions of conscience, religious duty and human sympathy—in short, with the relations "between man and God," and those between men and men. But it practically contains a consideration of almost every topic under the sun, mostly with some verse of the Pentateuch for a pretext. All of which is analyzed and explained in the minutest and keenest fashion, discussions on abstruse subjects being sometimes relieved by an anecdote or two, a bit of folklore, worldly wisdom or small talk. Scattered through its numerous volumes are priceless gems of poetry, epigrams and story telling. It is at once a fountain of religious inspiration and a "brain-sharpener".

Can you fathom the sea? Neither can you fathom the depth of the Talmud as we would put it. We were sure that the highest mathematics taught in the Gentile universities were child's play as compared to the Talmud." (I)

Up to the 17th century, school education and literacy were the privilege of a small class of people consisting of the nobility, gentry, clergy, administration officials and urban business men. Yet statistics prove that even then, the percentage of people who could read and write, was far higher among Jews than among non-Jews, because this knowledge was required for religious practices. Still the number of Jewish illiterate especially among the women was great. Thanks to compulsory education in Western and Central Europe and in America, illiterates among Jews and non-Jews have practically disappeared.

Women among the Orthodox Jews in Eastern Europe play a secondary part in the religious rites and their education was less considered than that of the boys. At the present time however, Orthodox parents fear the effects of the non-Jewish schools upon their sons and try to keep them away from them. Thus literacy in the Vernacular is more common among girls than among boys in Eastern Europe. In America there is no difference in the education of the sons and daughters.

In Eastern Europe there are Two Types of Schools. (2)

I. Jewish Schools for Jewish Children only.

(a) The Chaydars and Yeshivas which give instruction in Yiddish in Jewish subjects only. In the reformed Chayder arithmetic, geography, and other elementary subjects are taught. Even in the United States and Canada, the children frequent chayder after school hours and learn to read Hebrew.

(b) Jewish elementary or secondary schools which give instruction in Yiddish or Hebrew and include religious instruction, Jewish history and literature in the Curriculum along with the ordinary subjects of other schools.

(I) Rise of David Levinsky op. cit. p. 27

(2) Ruffin, Arthur. The Jews in the Modern World. Macmillan & Co.  
Toronto 1939 p. 198 et seq

(c) Elementary or Secondary Schools for Jewish children, where Jewish teachers teach in the Vernacular according to the Curricula of ordinary schools but where some hours a week are devoted to Jewish subjects.

II. Non-Jewish Schools which include the ordinary elementary and secondary schools in which the majority of teachers and pupils are non-Jews.

The East European regarded the University as a sure preparation for Jewish estrangement from the old Jewish tradition. Nevertheless, since the total or partial abolition of the "numerus clausus" in Russia, attendance at University has increased greatly. The proportion of Jews at the universities is always high. The Faculties of Medicine and Law have both the highest proportion, for Jews still retain their traditional preference for scholarship but they must also consider their future employment. Few enrol in mining, mineralogy or shipbuilding for there is little chance of their being employed in public services or large undertakings. Moreover as they for the most part come from poorer families they must give the preference to subjects which will give an early opportunity for earning.

During the long period of prosperity in the United States the number of Jewish students was far greater in proportion to their population than non-Jews. The percentage of women students is also higher among the Jews than among the non-Jews.

Ruppin states; "The total number of Jews in the world attending universities or High Schools is estimated today at about 100,000 of which one-third are women, i.e. to every 10,000 Jews there are 62 students. Considering only the Jewish population of over eighteen years of age, which amounts to some ten millions, the figure rises from 6.2 to 10 per thousand. Assuming that the percentage remains constant, and that the course of study lasts on the average four years, forty years hence every tenth adult among the Jews, and every seventh man will have had an academic education.

This stamps the Jews with the character of "intellectuals," rivets them to the civilization of the country, and estranges them from Jewish tradition."

#### INTELLECTUAL AND SPIRITUAL LIFE

Intellectual to a high degree the Jew is also spiritually minded and Jewish life is dominated by the spiritual in a truly Orthodox home. To a child brought up in such an environment God is very real, though perhaps not as personal as He is to a Catholic whose home is strictly religious. Moreover, as the Ghetto writers lament, the grown up children in modern ghettos generally break away from the strict practices of their pious parents. Yet on the whole, an orthodox family is really steeped in the Spiritual. Let us by the aid of Israel Cohan examine this spiritually.

The first Jewish symbol greets one at the very threshold. It is the Mezuzah a small, tubular case of wood or metal, fixed on the upper part of the right-hand doorpost. The case contains a rolled piece of parchment on which are written Scriptural verses enjoining the love of God and obedience to His commandments and there is a small opening revealing the word Shaddai, (Almighty) This symbol is prescribed in the words, "And thou shalt write them on the door-posts of thy house and upon thy gates." (Deut. VI. 9, and 11, 20). It is found on the door of every room in the house, and whenever the inmates pass the Mezuzah, they touch it and kiss their fingers. The good Jew celebrates his entry into a new house by a religious ceremony of dedication, accompanied by a friendly reunion at which a Talmudical discourse is delivered.

Various articles for ritual purposes are also displayed - the candlesticks to welcome Sabbaths and festivals, the plaited taper and artistically-wrought spice-box used in the service for ushering them out, the goblet, for the benedictions over wine essential to holy-days and the eight-branched candlestick for the Feast of Dedication, Chanukah.

The dietary law requires special arrangements in the kitchen. All meat must be kept strictly separate from milk-food, as the contact of one with the other would render both unfit for consumption. These dietary laws involve the use of two sets of utensils, both for cooking and eating, the one set being reserved for meat dishes, the other for milk or butter dishes, and the crockery and cutlery of the one set must be kept rigorously apart from those of the other. This separation of things is observed by the strict housewife in every conceivable direction. There are separate cruets, separate basins for washing the crockery and separate towels for drying, and in more elaborate kitchens there are even separate cooking ranges, dressers, and sinks. There is a special utensil for the preparation of meat, from which the blood must be drained in accordance with the Biblical command (Gen. IX. 4. Lev. III, IV). It is a slanting board or piece of wicker-work, upon which the meat, after having been soaked in water half an hour, is to be sprinkled with salt; after another hour the salt is rinsed away and the meat is ready for cooking. On the Feast of Passover special crockery and cutlery must be used, and as separate sets are necessary for meat and milk the orthodox household must be provided in all with four sets of cooking and eating vessels. The Passover sets are usually stored in some out of the way place, where they are safe from contamination.

The orthodox Jew strictly adheres to the prescriptions in the eleventh chapter of the Book of Leviticus as to the animals, birds and fish that he may consume. He refrains from eating the flesh of any animals except those that are cloven-footed and that chew the cud, hence pork, bacon, and ham are not eaten in his home. He refrains from eating any of the birds forbidden in that chapter, any fish that have not fins and scales, such as the eel, and "all creeping things that creep upon the earth," such as snails, oysters, crabs and lobster.

It is not enough that the flesh which he eats is of beasts or birds that are permitted, but it must be killed in accordance with the regulations of Rabbinic law. All dairy products are secured if possible from a Jewish dairyman, in case of contamination one way or another; a similar precaution is taken in regard to bread and pastry, which must not be baked with forbidden fats, In very orthodox centres the licensed baker affixes to each loaf a small label, which certifies that it is "Kosher".

There are certain distinctions in regard to dress, which are observed by orthodox Jews in all parts of the world. They will not wear a garment made of the mixed fabric (forbidden by the Mosaic Law and known as shaatney, such as a mixture of linen and wool) Lev. XIX, 19. Under their vest they wear a small praying-shawl (Talith) in the shape of a chest-protector, made of cotton or wool, with a woolen fringe inserted in each of the four corners and arranged according to special regulations elaborated by the Rabbis from the Pentateuch (Num. XV. 37-41). This garment is also called "four corners" or more popularly still fringes, and it is worn by a boy from his earliest years. The pious Jew regards it as irreverent to be bareheaded, and hence, always wears a skull-cap at home, a custom rendered further necessary by frequent prayers and sacred study, for both of which the head must be covered. To prevent the possibility of being bareheaded even for a moment he wears the skull-cap throughout the day and places over it his hat for outdoor wear when he leaves the house.

Married women are required by Rabbinical law not to expose their hair, on pain of being regarded wanton. Hence orthodox Jewesses after marriage wear a wig which completely covers their hair, while in the Orient they don a kerchief.

In the Western world, however, both men and women for the most part, disregard these customs and follow the local fashion." (I)

The same author relates the order of the day for a pious Jew. It is worth quoting in its entirety and it may be said that there is no exaggeration in the account. In the old Ghettos every detail of religious ritual was observed. These old Jews, the target for hate and persecution, adored God all day long. He was all they had in their days of affliction. That the Jew has not recognized Our Lord is the Christian's most poignant sorrow, but that God will look with mercy and love on His Chosen people of old no one can deny who reads the following account of his day consecrated to prayer and adoration.

"Let us follow the daily movements of a conforming Jew, as enjoined by the Shulchan Aruch, which prescribes that he shall utter a hundred benedictions a day. No sooner does he wake in the morning than he pours water three times over each hand, for his hands are regarded as ritually unclean after the night's sleep, and he may not touch his face nor walk more than four cubits (about six feet) before performing the ablution. Nor may he walk beyond this limit with uncovered head or without wearing his garment of fringes, for he must ever be filled with a feeling of reverence for the Creator. The first important duty of the day is to offer up his prayers and bless the Creator. He then completes his toilet and proceeds from cleanliness to godliness. If he can he attends morning service in the synagogue and hurries thither to symbolize his zeal, otherwise he offers up his prayers at home, together with his sons. For twenty minutes or half an hour the room has the appearance of an miniature synagogue, the worshippers wearing the talith (prayer shawl) and tephillin (phylacteries) and voicing their Hebrew prayers in quaint traditional cadence.

(I) Cohen, Israel. Jewish Life in Modern Times. Methuen & Co. Ltd. 1914-1929

Only after completing his devotions may he take his breakfast, which like every other meal, is attended with a ritual of benediction. He pours water three times over his hands, and while drying them blesses "the King of the universe, who hath sanctified us with His commandments, and commanded us to cleanse the hands." He then says grace before meal "Blessed art Thou, O Lord, Our God, King of the universe, who bringest forth the bread from the earth," and breaks bread. Brief as is this grace before the meal, that which comes after is appreciably long, and then the members of the family disperse to their various occupations. In the Western world, where trains wait for no man, the morning devotions and grace are often sadly mutilated by the necessity of punctuality at office, factory or school, but a compensating leisureliness may be observed in the devotions of the evening. An Orthodox Jew tries to attend the evening service at the synagogue not alone because of the religious virtue attaching thereto, but also because he may join a class of amateur students, tradesmen, artisans, peddlers, and the like-in their nightly study of the Talmud under the guidance of the Rabbi. But even if he should be unable to go to the house of prayer he will never fail in his devotions at home, and he will round off the program of the day by studying a page of the Talmud, uttering the complicated argument in a peculiar chant-like air in the midst of the family circle. His leisure moments are devoted to the reading of Hebrew works, primarily those of religious lore, and he always finds time to con a newspaper being as interested in international as in purely local affairs. Before retiring to bed he offers up a night-prayer in which he fervently declares ; "Into Thy hand I commit my spirit. Thou hast redeemed me, O Lord, God of Truth," and thrice repeats, "Behold, the Guardian of Israel neither slumbereth nor sleepeth." (I)

Over all lives must flow the waters of affliction and when the hour strikes for the final separation from a loved one, the mourners recite Verses from the Alphabetical Psalm, CXIX, that correspond to the letters of the name of the stricken one. Then to the dying ears of the Israelite come the beautiful words."

"Hear, O Israel, the Lord Our God, the Lord is One. Blessed be the name of His glorious Kingdom for ever and ever. The Lord is God, The Lord He is God."

The Jews present make a rent in their garments and all who hear the sad news say:

"Blessed be the true Judge."

"May the Omnipotent comfort you among the rest of the mourners of Zion and Jerusalem" is the salutation of visitors as they leave the house. For a week the near relatives sit "shiva", that is they either sit on the floor or on low stools. Kaddish is said by the nearest relative everyday for a week. Hereafter the son or nearest male relative recites Kaddish at every anniversary. This explains the Jews' desire for sons and grandsons for they are the "officials" who pray for the repose of their souls.

A man is buried in his praying shawl and in his last rest he looks like a High Priest of the Lord. Whenever the name of the dead is henceforth mentioned it is coupled with the invocation: "Peace upon him."

We have followed the Orthodox Jew throughout his life and in the hour of death. Beautiful and beyond all praise is this great spiritual itinerary. Yet, who among us would not exchange it, for the Catholic's journey through life? The Sacraments of the Church are the Christian's hope and comfort, especially at the dread hour when life and loved ones fade from view. Then the last anointing and the merciful absolution of the Priest give the assurance of God's mercy and pardon.

Throughout the pages of Ghetto writers, runs this golden thread of the Spiritual Jewish life so that the religious atmosphere is almost tangible. In Michael Gold's Jews Without Money we read:

"My mother was very pious. Her face darkened solemnly and mysteriously when she talked about her God. Everyone argued about God. Mendel Bum, and Fyfka the miser, and my Aunt Lena, and Jake Wolf, the saloonkeeper, and the fat janitor woman, and Mr. Ashkenazi of the umbrella store, and Moltke Blinder. All were interested in God. It was an important subject. When I discovered this, it became important for me, too.

I couldn't get the thought out of my head; God made everything. A child carries such thoughts about him unconsciously, the way he carries his body, they grow inside him. He sits quietly; no one knows why, he himself doesn't know. He is thinking; then one day he will speak."(I)

Thus in labor and in prayer, the lives of the Ghetto Jews wore on. Ever intent on God and His Ordinances, they yet lacked the Message of the New Testament, the union with the Creator, more in love than in fear.

Life for the Jew was a continued up hill struggle for existence. How that existence was achieved, will be shown in the section pertaining to the economic conditions in the old and modern Ghettos.

(I) op. cit. p. 68.

## 6. ECONOMIC CONDITIONS IN THE GHETTO

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If the Jew survives to-day, it is because he could in the face of adverse conditions, adapt himself to an ever changing and shifting existence. In the Old World Voluntary ghettos, he was a merchant, a banker and a commercial intermediary. In the Compulsory ghettos, peddling, the sale of second hand clothing, tailoring and the like petty trades were permitted. Still later, when the Princes needed funds for their ever recurring superfluities, the Jews were accorded the privilege of lending them their money. From then on the name "usurer" was added to the list of opprobrious epithets hurled at the aching head of the Jew.

With the years and the acquisition of civil rights, the Jew came forth in all trades and professions until Anti-Semitism again overtook him. From age to age and from country to country, he sought survival. It is in the poverty of the modern ghettos and in the struggle for a place in the light of God's day, that we shall seek him and study his various endeavors to live and if possible, to prosper.

#### JEWS NOT AN AGRICULTURAL PEOPLE

From the outset it must be understood that though in Biblical times, the Jews were an agricultural people they ceased to be so after the dispersal. Wherever they went, they were refused rights of ownership and landless they remained for centuries. The city was the only place of refuge where they could ply the few trades open to them. If in modern times negotiation after negotiation for their settlement on the land failed, as in the Argentina and in Manitoba, it is because Jews are no longer attracted to the soil. The cooperative farming scheme in Palestine however, seems to augur better things for the future Jewish farmers.

#### AMERICA

The Jews who came to the United States before 1880 were absorbed as individuals into the general economic life and did not become conspicuous

as a group in any enterprise. With the Eastern Jews it was different, for they had been so herded together in the European Ghettos that they still maintained their old traditions and clung together in groups. In some instances this close grouping gave rise to new business, the waste products, scrap or junk business, and in other instances, to the great clothing industry. Many Jews from Russia were skilful tailors and they were gladly employed by the clothing manufacturers who were for the most part Jews of German descent."The struggle against their exploitation and against sweat shop conditions, the formation of unions, the skill and tenacity with which they pursued their aims....are facts of significance in the growth of labor movement and the building up of the garment industry!"

#### CLOTHING INDUSTRY

Nowhere is this so well described as by Abraham Cahan.

"The Russian Jews became the head of one of the largest clothing industries in the United States....."As master of that industry, he has made good, for in his hands it has increased a hundred fold. Garments that had formerly reached only the few have been placed within the reach of the masses.

-----We have Americanized the system of providing clothes for the American woman of moderate and of humble means. The ingenuity and unyielding tenacity of our managers, foremen and operatives have introduced a thousand and one devices for making by machine , garments that used to be considered possible only as the product of handiwork....Indeed the Russian Jew has made the average American girl, a "tailor-made girl!"

"What I have said of cloaks and suits applies also to skirts and dresses, the production of which is a brand of our trade. It was the Russian Jew who introduced the factory-made gown constantly perfecting

(I) Catholics and Jews op. cit. pp.51-52

it and reducing the cost of its production. The ready made silk dress which the American woman of small means now buys for a few dollars is of the very latest style and as tasteful in its lines, color scheme, and trimming as a high class designer can make it. A ten dollar gown is copied from a hundred dollar model. (I)

That some succeeded in attaining wealth is quite true, but the number is greatly exaggerated and so is the assertion that Jews dominate American economy. Well authenticated statistics prove that Jews do not dominate the Banking or Insurance business though they are found in the Brokerage business. Jews are conspicuously absent in heavy industry. In the clothing industry the Jews are prominent.

Jews do not control public opinion. Their activities in Newspaper work is limited in all to about 1,368,619 daily circulation which is negligible when compared with the circulation of Hearst, McCormick and Scupps, Howards' dailies.

In radio, theatre and movies the Jews are active but not monopolistic. In the legal and medical professions Jews are liberally represented, it is true, yet "The Jewish Advantage-----is rather shadow than substance."(2)

What was the economic condition of the great mass of Jewish imigrants to Canada during the late 1890's?

#### SWEAT SHOPS

The economic level of the Jewish worker was inferior; his standard of living low. To eke out a miserable living, to feed the family, required unremitting toil, misery and sorrow. Perhaps not even in New York were conditions so desperate as in Montreal, for in the latter city as in the former, the "Sweat shop" system was deplorable. "Needle trade workers, including young girls and women, were exploited in the most shameful

(I) Rise of David Levinsky op. cit. p. 443.

(2) See Appendix

manner. Forced to work in close, black, dirty, unventilated shops, housed in old decrepit building where the regulations governing industrial plants were totally ignored, or in private houses situated in alley and backyards in cellars and in lofts, they huddled together, bent over their work for endless hours without air and without light, and for starvation wages. The entire industry lay in the hands of the large Jewish clothing manufacturers!]

Ghetto Novelists have built pathetic stories about little children carrying loads of vests and trousers too heavy for them and dropping exhausted on the street, to find on regaining consciousness, that a thief had stolen the precious burden. What agony and misery in the home, when the child came back without the few cents that would buy the next meagre meal and told of his loss; when the poverty stricken people realized that they must pay for the stolen goods! How could they pay? Herein lies the tragedy.

Mr. Lessard, Inspector of Industrial Establishments in Montreal, describes bakeries run by Jews. "What we saw in some bakeries...is beyond description dirt and uncleanness adopted as principles; walls, floors and utensils in a horrible state of filth and infection...We listened to the complaints of the workmen borne down by eighty or ninety hours of work instead of sixty per week, and working on Sundays in addition. A good many of their contagious dens are in the cellars of houses and in the hands of Italians and Jews." (2)

Poverty and misery had increased with the ever continuing immigration and the closely congested slums where the poor Jews had congregated called for action on the part of the rich who did not do all they should in this regard at first, but who in the end always aided their co-religionists.

(1) History of the Jews in Canada op. cit. p. 226.

(2) op. cit. p. 227.

Nevertheless these poor Jews helped themselves and gradually adjusted themselves to their Canadian environment and they began to think of school and synagogue for the strengthening of Jewish tradition.

#### POVERTY

From the sketch given of the industrial and economic condition in ghettos, one can readily perceive that poverty was the outstanding characteristic of ghetto life. Its shadow darkened every ghetto abode in every country. Ghetto writers of all languages Polish, Russian, Yiddish, and English describe its gruesome details.

Behind the ghetto walls there was a continual war against poverty; its bloodless battles were fought everyday.

The poverty of the ghetto, of the Jewish town painted by so many in dark colors, finds in Perez an artist who can penetrate beneath the surface and find brighter hues. In Keler (In the cellar) is such a story, where poverty and squalor cannot quench the happiness of the newly married couple who rent a space in the cellar and plan for happiness on an income of eighty eight roubles for six months. (I)

From Stories and Pictures we cull the following extracts:

"Father and Mother were always recalling by-gone days with tears in their eyes....Now that bread was often lacking in the house, I received a double portion of my Mother's love,....My father would stroke my head at supper and play with me, so that I should not observe the smallness of my share of food." (Married)

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"The impoverished little town sent less and less food, gave fewer and fewer free meals to the poor students and they crept away elsewhere! But Reb Yarnkall intends to die here and his pupil remains to close his eyelids! "

(I) A Rouble was worth about 80¢.

And the ~~town~~ are often hungry. Eating little means sleeping little and whole nights without sleep or food incline me to the Kabbalah!"

(A Mystical religious philosophy much studied by the Chassidim)

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"No one who has not seen the rabbi of Tishewitz's dressing gown would ever know the reason why the rabbitzin, his third wife, though hardly middle aged, already wears a large pair of spectacles on her nose. The dressing gown looks as if it were made of patches."

---

"There is nothing to trade with, people go about empty handed, seeking quarrels to while away the time with; the proof is that in larger towns where each goes about his own business there is quiet."

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"The statistics give an average annual expenditure of thirty seven and a half rubles (ruble-80¢) about 10 Kopeks a day. Now calculate: school fees, two sets of pots and pans, Sabbaths and holidays an illness and a wonder working Rebbe, besides extras. You see now why there is not always a meal cooking, why the dumplings are of buckwheat without an egg, and why the potatoes are not always eaten with dripping. Many of the houses are stone blind. In these it is a question of a bit of bread with or without a herring, and perhaps grace without meat. In one of those houses must live the widow who requires so little, beating her hollow chest through the long confession. Perhaps she measures her winding sheet, or thinks of her wedding dress of long ago with its gold braid and from her old eyes there drops a tear, and she whispers smiling into the night: "After all what does a Jewess need?"

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"Her father has probably come home tired with his work, her mother is cooking the supper, and she, the eldest daughter, has been sent out with the boots. They must be ready by tomorrow morning early.

She hurries along; she knows that if her father does not get his boots by tomorrow, there will be no fire in the oven all day."

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"I shall find little children tumbling about in the swamp with the ducks and geese, mites of babes screaming their throats out in the cradle; sick people left alone in bed; boarded out children sitting over Gemorehs; (Rabbinical discussion and elaboration of the Mishnal, a Code of Laws).

Young women in furry wigs with or without shyness; I hardly shut my eyes, before these same weary, livid pale, twisted faces, walking sorrows, rise before me.....there is seldom one who smiles, one with a dimple..... all the men so unmanly, so mummy like. women with running eyes, carrying a load of fruit, a sack of onions. I know I shall come across an unlicensed third rate public house, two or three horse stealers, and more than two or three receivers of stolen goods. But what about the statistics? Can they answer the question, how many empty stomachs, useless teeth? How many people whose eyes are drawn out of their sockets as with pincers, at the sight of a piece of dry bread? How many people who have really died of hunger?"

-----Do statistics record the anxious heart beats that thumped in the breast of the grandson of the descendant from Spanish ancestors.....before they committed their first illegality? Do they measure how their hearts bled after they committed it? Do they count the sleepless nights before and after?"

---

"Livid ghastly, blue faces float before me in the empty air, and blue brown parched lips whisper.

"There has been no fire in my chimney for twenty four days.

"We have eaten potato peeling for ten"

"Three died without a doctor or a prescription, I had to save the fourth"...

-----I will tell you a story....It is a story about a shawl I did not know what to do with. Should I put it on and run for the doctor for the child, or stop up the broken pane with it to keep the snow from blowing in, or wrap it round the child, because the poor thing was suffocating with its throat? And it was cold, bitterly cold. I ran to and fro several times, from the window to the cradle to the door, and back from the door to the window--I tell you, I ran! (I)

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For conditions in the Russian Pale we must go to Abraham Cahan.

"Antomir, which then boasted 80,000 inhabitants, was a town in which a few thousand rubles was considered wealth and we were among the humblest and poorest in it. The bulk of the population lived on less than fifty Kopecks (25¢) a day and that was difficult to earn. A hunk of rye bread and a bit of herring or cheese constituted a meal. A quarter of a Kopeck (an 1/8 of a cent) was a coin with which we purchased a few crumbs of pot cheese or some boiled water for tea. Rubbers were worn by people of "means" only. I never saw any in the district in which my mother and I had our home. A white starched collar was an attribute of "aristocracy". Children had to nag their mothers for a piece of bread". "Mamma I want a piece of bread," with a mild whimper.

"Again bread", You'll eat my head off".....

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"We lived in a deep basement, in a large dusky room that we shared with three other families, each family occupying one of the corners and as much

(I) Perez, Isaac Loeb- Stories and Pictures. The Jewish Publication Society of America. Phil. 1936 pp. 62, 241, 214, 247, 257, 408, 282, 381.

space as it was able to wrest. Violent quarrels were a common-place occurrence, and the question of floor space a staple bone of contention. The huge brick oven in which the four housewives cooked dinner was another prolific source of strife. Fights over pots were as frequent and as truculent as those over the children. (I)

In the English ghettos conditions are similar and Zangwill presents details of misery among White Chapel's massed and huddled multitudes.

"Barstein mounted the narrow carpetless stairs, and was received by Mrs. Silvermann and her brood with much consternation and ceremony. The family filled the whole front room and overflowed into the back, which appeared to be a sort of kitchen, for Mrs. Silvermann had rushed thence with tucked up sleeves and sounds of frying still proceeded from it. But Mr. Silvermann was not at home, the small faded, bewigged creature told him apologetically. Barstein looked curiously round the room hall expecting indications of dentistry or dining. But he saw only a minimum of broken down furniture, bottomless cane chairs, a wooden table and a cracked mirror, a hanging shelf heaped with ragged books, and a standing cupboard which obviously turned into a bedstead at night for half the family. But of a dentist chair there was not even the ruins. His eyes wandered over the broken backed books- some were indeed "dictionaries in distress". He noted a Russo-German and a German-English. Then the sounds of frying penetrated more keenly to his brain". (2)

(I) The Rise of David Levinsky op. pp. 6. 8.

(2) Zangwill Israel, Ghetto Comedies - William Huneman

London 1907 p.229

Abraham Cahan's hero, David Levinsky, the Russian immigrant discovers the New York ghetto.

"I went wandering over the ghetto. Instead of stumbling upon nuggets of gold, I found signs of poverty. In one place I came upon a poor family who-as I learned upon inquiry, had been dispossessed for non-payment of rent. A mother and her two little boys were watching their pile of furniture and other household goods on the sidewalk while the passers by were dropping coins into a saucer placed on one of the chairs to enable the family to move into new quarters." (I)

David Warfield's Ghetto Silhouettes tells the same tale of destitution.

"Norfolk Street is not an attractive thoroughfare. Everywhere there is a distinct odor of life, and death. The one pertains to the victims of poverty and ignorance, and the other to the debris which is allowed by a not over well governed city to accumulate in the gutters, alleyways, and cellars of the tenement houses. The latter add a somewhat picturesque charm to an otherwise ugly neighborhood. Some are old fashioned, handsome, three story mansions, which despite cracked windows, filthy doors and indescribable coatings of grime, still preserve faint traces of their former grandeur. Beside them are modern five story "dumb-bells, gaudy with cheap brick trimmings and with the flower pots and colored garments that show themselves in every window. Nearly every house has a store on the ground floor and each is overcrowded with inmates. They swarm everywhere, dirty faced children, slatternly women and poorly dressed men.

(I) David Levinsky op. cit. p. 95.

"Nearly all look hungry, cold, despondent and unhappy. Upon the faces of the older is the furtive look which goes with the workers of the sweat shops. Only the little children show the happy expression which ought to belong to all ages of humanity."

(The Romance of a Minder)

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"Mary and I climbed the dirty stairs, stumbling on splinters and broken boards, and at one point almost falling over a huge box, which was half full of garbage and debris. On an upper floor we entered a small apartment, in which eight people lived. It was dark, dingy and altogether unwholesome." (The Story of Philip)

During the sittings he grew more confiding, and told her, piecemeal, the details of his dismal life in the tenement. It was a pitiful story, a tragical story, marked by endless incidents of sorrow and suffering. He spoke of the sickness of the babies, of the death of a lame sister.....of his mother's hopeless grief and of the wretched plights of his father when the latter was unable to obtain work in the sweat shop.

I learned, for the first time, of the cruel money lenders of the East Side, who grind the poor and extort more money from them, by reason of their hideous poverty, than the meanest pawn broker does in other parts of the city, and of the queer co-operative schemes whereby a dozen families, by paying a few cents a day, are enabled to obtain the services of a doctor, and the necessary medicines, without any other cost." (The Story of Philip).

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"The pawnshop and poverty are familiar twins to the people of the tenements". (Solomon and Santa Claus) (I)

It is Michael Gold however, who tells the best tale of want in the ghetto of the greatest city in perhaps the wealthiest democratic country of the world.

The introduction to Jew Without Money is significant.

"A German friend told the author that she was translating a chapter of Jews without money, when the Nazis broke in to arrest her. "The officer picked up some sheets of her manuscript and read, "Jews without money".

"Ho, Ho, Ho!" he roared. "So there are Jews without money. And all the brown shirts laughed with him at the marvelous joke. How could there be Jews without money, when as every good Nazi knew with Hitler, Jews were all international bankers?"

Hitler has falsified history. I have told in my book a tale of Jewish poverty in one ghetto, that of New York. The same story can be told of a hundred other ghettos scattered all over the world. For centuries the Jew has lived in this universal ghetto. Yiddish literature is saturated with the ghetto melancholy and poverty." (2)

Michael Gold saw as David Levinsky saw, the evicted Jews:

"On the East Side, people buy their groceries a pinch at a time; three cents' worth of sugar, five cents' worth of butter, everything in penny fractions. The good Jewish black bread that smells of harvest time is

(I) Warfield Ghetto Silhouettes, N.Y. James Patt. and Co. 1902

pp. 6, 28-29, 70, 118.

(2) Gold Michael-Jews Without Money Liveright Pub. Corporation

N.Y. 1930,- 1938.

sliced into a dozen parts and sold for pennies. But that winter even pennies were scarce.

There was panic on Wall Street. Multitudes were without work; there were strikes, suicide and food riots.

Life froze. The sun vanished from the deadly gray street-----  
I saw a stack of furniture before a tenement, tables, chairs, a washtub packed with crockery and bedclothes, a broom, a dresser, a lamp.

The snow covered them. The snow fell, too, on a little Jew and his wife and children. They huddled in a mournful group by their possessions. They had placed a saucer on one of the tables. An old woman with a market bag mumbled a prayer in passing. She dropped a penny in the saucer. Other people did the same. Each time the evicted family lowered its eyes in shame. They were not beggars but respectable people. But if enough pennies fell in the saucer they might have rent for a new home. This was the one hope left them." (I)

Alter Brody's *Lamentations* (1928) is a collection of American folk plays. The author has taken his material from the lower East Side New York, from crowded tenements devoid of sunlight and filled with squalor, from delicatessen stores, so characteristic of the great city, from push carts, that invention of poor Jews, from crowded streets where human beings jostle each other daily, and yet are strangers forever. There is a new localism in Brody's poetry and he has enriched literature with the glamor of the every day occurrences in our own America. We do not need to lay scenes of poetry or of prose in distant lands of enchantment across the seas. Magic and squalor and intrigue and suffering are found at home.

(I) op. cit. p. 241

Who cannot visualize the picture in the poem entitled a City Park? Here are the loneliness, the sordidness of a great city whose meagre escape is the melancholy plot of green in the midst of brick and mortar.

TIMIDLY

Against a background of brick tenements

Some trees spread their branches

Skyward.

They are thin and sapless,

They are bent and weary

Tamed with captivity

And they huddled behind the fence

Swaying helplessly before the wind

Forward and backward,

Like a group of panicky deer

Caught in a cage.

The value of these lines is undisputed. Even Hardy could have added little to this vivid picture. It has crystallized forever the old New York City as permanently perhaps as Dickens' sketches have immortalized the London of sixty years ago.

It is clear enough from the comments of ghetto writers that the economic conditions in the ghetto were on the lowest plane. Poverty like suffering was the "Badge of all our tribe," in all lands. The immigrants remained for the most part, even in democratic countries in a deplorable state, but their aspirations and the fight against poverty, were realized by their children who weary of misery sought success in the fields of religion, wealth and culture.

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PART II

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ASPIRATIONS OF THE JEWS IN THE GHETTO

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I. RELIGIOUS ASPIRATIONS

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The first and second generation of the Ghetto Jews differ in many respects though they also resemble each other in many of their characteristics. If the old Jews desired material blessings they are above all religious and their greatest ambition, is to be able to practice Judaism in its every ritual and to preserve that religion to their descendants. The second generation is not religious but it still considers Christianity undesirable and those who remain true to Judaism, in theory, though not in practice, resent all conversions from the religion of their fathers.

Sigmund Freud in Moses and Monotheism says that the Mosaic religion enabled the Jews to survive, "because it allowed the people to share in the grandeur of its new conception of God; because it maintained that the people had been chosen by this great God and was destined to enjoy the proofs of His Special favor; because it forced upon the people a progress of spirituality which significant in itself, further opened the way to respect for intellectual work and to further instinctual renunciations." Renunciation as opposed to justification brought about an increase of self-confidence that accompanies the progress of spirituality.

#### FORMS OF RELIGION

At the present day there are three forms of Judaism, the Orthodox, the Conservative and the Reform or Liberal. The Orthodox is the only form known to the religious Jew of European and Modern Ghettos. The second generation and the succeeding generations turned to simpler and more adaptable forms of Judaism.

David Goldstein in "What Say You" explains these three forms briefly as follows:

Though Judaism today is divided symagogically into Orthodox, Reform and Conservative congregations, it is a unit in denying Christian concepts of Mosaic teachings; teachings that embody the principles upon which Christianity is based. For instance, while the Rabbis of today hold Adam

to have been the first sinner they deny that the transgression is what has been termed by Christians "original sin", and the necessity of vicarious suffering to atone for it. Hence belief in a Messiah, as a Redeemer, a second Adam, to restore man to the inheritance lost by the sin of our first parents, is utterly repudiated by the Jews of today. Hostility towards Jesus has caused this to be stressed.

Orthodox Judaism ranks first in age, numbers and adherence to Mosaic teachings. This traditional Judaism was first designated as Orthodox by Abraham Furtado, president of the Sanhedrin convened by Napoleon in 1806. Its concept of God the Father, revelation, miracles, the Torah as the Word of God, the resurrection of the body from the dead, the immortality of the soul, is in harmony with the Judaism of old.

Orthodox Jews are strict adherents to the Mosaic dietary laws, and purity in marital relations. They hold tenaciously to Mosaic ceremonialism as excessively elaborated in the Talmud, "which is second only to the Torah itself, and in some cases, indeed, rivalling (sic) the Torah" (Rabbi Maurice J. Bloom, Newburgh, N.Y.) Its legal code is set forth in the Shulchan Aruch compiled by Joseph Ben Ephraim Caro, and first published in 1555 A.D. The Orthodox Jews in the U.S.A., though a unit in principle, differ in their ceremonialism, for instance, by giving up pyus, that is the wearing of ear locks or beards; the wearing of the typically Jewish long black coat; and compelling married women to wear the shaitel(wig). Also, by doing away with curtains or lattice work in the women's gallery, which blocked them off from the men in the synagogue, who do the worshipping.

"Orthodox Jews are a unit in praying for the coming of a personal Messiah from the house of David; and the reinstatement of the priesthood, sacrifices, and Temple, that came to an end in the first century of the Christian era. Orthodox Judaism is the religion in Jewry that is most in accord with "ancient Judaism,"

Reform Judaism is a negation of Orthodox Judaism. It holds that traditional Judaism should be called Orthopraxy instead of Orthodoxy, as it more correctly follows set ancient practices, regulations and customs than sound doctrines. It makes Judaism static instead of adaptable to modern society; being unchangeable in principle instead of evolutionary, as Reform Judaism.

Reform Judaism is of German 19th century origin, Rabbis Samuel Holdheim and Abraham Geiger being its principal originators. Its basic principle can best be seen in contrast to the underlying principle of Orthodox Judaism, as presented by two American Rabbis.

#### ORTHODOX

"Of the critical foundations there is but one, the dogma of Revelation, which means that the Torah contains absolute truth, is not the work of Moses, but the Word of God. Judaism cannot be understood except on the premise that it is revealed religion. (Rabbi Leo Jung, Prof. Ethics, Yeshiva College, N.Y.C. Orthodox)

#### REFORM

"Reform Judaism is that interpretation of the Jewish religion which emphasizes the principle of historic evolution and progress within religion in general and Judaism in particular. It rejects the doctrines of momentary complete and final revelation and the eternal, binding, authority of the written and oral law" (Rabbi Julian Morgenstern, Pres. Hebrew Union College, Cinn.)

The result of these basic differences is that Reform Judaism denies what Orthodox Judaism affirms. Its concept of God has a tendency to veer towards the Pantheism of Spinoza, though in language it is Mosaic.

Denying belief in a personal Messiah, prayers for His coming, as well as prayers for the reinstatement of the Aaronic priesthood, sacrifices and Temple are excluded from Reform prayer books. It rejects Orthodox synagogue practices such as wearing hats, banning instrumental music, excluding women from choirs, or seats with men. Further evidence of the departure of Reform from ancient Judaism is seen in its attitude towards the Bible, as presented by Elisha M. Friedman:

To ancient Israel the Bible was a rule of life, for it enjoined that "Ye shall live thereby." To modern Jews it is a sacred book reserved for inspirational reading." (Survival or Extinction, Social Aspects of the Jewish Question. pp. 187-188).

Conservative Judaism is a sort of a middle-of-the-road division of Jewry. It is a synthesis of the different elements in the Judaism of modern times, an endeavor to bring them into harmony with modern cultures. It owes its origin, in principle to Zacharias Frankel, A German theologian." It avoids Reformism, though like it in principle, by favoring the use of Hebrew, traditional observance of the Sabbath, and dietary laws. It is with Reformism in repudiating Talmudic legalism and the dialectics of Orthodox Judaism. Conservative Judaism differs from Reform Judaism in that it has a moderate regard for Mosaic traditions, while it repudiates the strict traditionalism of Orthodox Judaism. It is a twentieth century movement that Rabbi David de Sola Pool of New York City says "is vacillating between moderate Reform and a flexible Orthodoxy." Rabbi Steinberg of New York City makes the same observation in these words.

"The major weakness of Conservative Judaism lies in its failure to achieve an articulate, authoritative description of its nature and purposes. Conservative Jews, in consequence, are always somewhat uncertain as to what they represent...."(The American Jew," New York, 1942, p.216)

These three divisions of Judaism represent but a small portion of the five million or more Jews in the United States. The latest Governments Report of Religious Bodies (1936) records the existence of 3,728 congregations in the U.S.A. Of these 3,000 are Orthodox, 300 Reform, and the rest Conservative synagogues. Many of these synagogues have but two or three dozen members; members "in some being persons who merely contribute money, however little." Rabbi de Sola Pool says that 1,330 of these congregations are in New York City; that "allowing a generous average of 300 seats for each synagogue (which is very generous) and we have 400,000 seats in permanent synagogues in New York....for more than two million Jews" ("Judaism and the Synagogue" in "The American Jew".) (I)

UNCLASSIFIED JUDAISM

The absence of any recognized central authority for the creed and conduct of Jews has opened the door to sectarian influences of individuals and groups who try to espouse something more "progressive", "dynamic" or just "different" from the older practices. This accounts for the smaller groups with widely divergent purposes such as Reconstruction, Jewish Science and Ethical Culture, although this latter is not exclusively Jewish. In this, Jewish Judaism, provides a parallel to Protestantism where there are a small number of well defined denominations but where there is great confusion regarding even the elementary tenets of Christian doctrine. Perhaps this accounts for the fact that many Jews direct their spiritual energy into other channels, particularly social welfare, economic and political theories or activities. Here also American Jewry furnishes an exact counterpart to the historical evolution of European Judaism as it developed after its political emancipation.

FOUR CYCLES

Viewed from the historical perspective one can distinguish four lines or stages of development within Judaism. The first cycle may be said to have begun with Moses Mendelssohn's publication of "Jerusalem" with its demand for a modernization of Jewish worship. Its purpose was to make the Jews in Germany German nationals of the Mosaic faith. The line of development moved along the personal religious needs of the individual Jew, a development which was rich in spiritual culture, from Mendelssohn to Hermann Cohen, the famous philosopher. A half century after Mendelssohn, the English Moses Montefiore, of the Rothschild banking house, inaugurated a second phase of Jewish activity. This consisted in a vast work of Philanthropy intended to aid poor Jews all over the world. The highest point of achievement in this philanthropy was reached by the American Jewry, with its numerous individual donors and its well organized corporative and collective contributors to all kinds of Jewish welfare purposes. This took care of the bodily wants of the Jews. The third phase in the evolutionary process of Jewish activity took its promoters into the field of collective action.

Its first manifestation was the Alliance Israelite Universelle in Paris, in 1860. It endeavored to safeguard or provide equal civic and religious rights for Jews throughout the world. A number of similar organizations for the same purpose were founded in various countries with strong Jewish populations. They worked on a national rather than an international basis. The final stage of this development was reached when some Jews, not satisfied with being a people among other people (as they considered themselves), sought to gain recognition as a national group rather than as a religious minority. They therefore began to look to the formation of a secular and national commonwealth or state. This development found its voice and leader in Theodor Herzl, an Austrian journalist, who became the father and founder

of modern Zionism. Implied however, in this program of the Jew's return to Palestine, the ancient land of the Jew, was also the Jew's return to his ancient religion, Judaism. This completed the cycle. Logically only, of course, for on all four levels the Jews continued to follow their aims and activities with no well defined lines of demarcation and with much overlapping. Moreover, it is movement without apparent direction. (I)

In order to raise new ramparts against the destructive forces of European civilization the Jewish religion has passed through several phases from Orthodoxy by way of Liberal and Reform Judaism. Where the Jews had adopted the vernacular of the country, they attempted to retain their religion and the traditions of the past while endeavoring to take their place in the civilization about them. To one at all acquainted with Orthodox Judaism and its network of ritual, it will not seem incomprehensible that the Jews desired to free themselves from the burden and adapt their ritual to modern times. As there was no authority who could bind and loose there arose in the middle of the 18th century the Chassidic Movement in Poland which sought to eliminate the ritual rules and to turn to the essence of religion in the spiritual relations of Man to God. Though they did not dare to abolish the ritual rules, they endeavored to develop the mystical side of their doctrine, the belief in prayer and in the miracle working rabbi as mediator between God and Man.

In the period of enlightenment, the Jews while abandoning the ritual laws, tried to determine the spiritual contents of the Jewish religion. This is the origin of the Reform or Liberal Judaism in Germany in the beginning of the 19th century. To the followers of either, "the Jews are not a people but a religious denomination, not a national, but a spiritual community which like Protestantism or Catholicism, can have its members among various nations. The essence of the Jewish religion they see in an ethical monotheism, with its eternal foundations in the Pentateuch and the prophets,  
(I) Catholic and Jews op. cit. p. 42-43

while later rabbinical teachings are to them the product of passing conditions subject to modification." (I)

This doctrine was important at the time of the struggle for political emancipation for the opponents reproached Jews with being a separate nation who could not therefore attain full citizenship in another nation. Liberal Judaism left the Sabbath and Jewish feasts untouched; the ritual laws were regarded as secondary, and their observance left to individual judgment. It may seem a matter of little importance that a sermon in the vernacular, organ music and choir were added to the service. Yet to the initiated this was a symptom of a great change. Women were now given a greater share in the services whereas in the Orthodox Judaism, women were in one section of the synagogue and the men in another.

Liberal Judaism with its adaptation to modern demands and its distinction between essentials and later accretions, by its beautifying the religious service kept many from leaving Judaism. Yet to the Orthodox Jew religion is part of his life and he is ready to sacrifice for it position, social advantages and life itself. Liberal Judaism is distinct from the conception of the Jewish people, it is detached; it is a "convenient modern religion."(2)

Reform Judaism is a variation of Liberal Judaism. It has adopted Sunday for its Sabbath day. In Germany it has synagogues in Berlin and Hamburg, but in the United States there is a large following, for it is adopted by Jews who are highly Americanized. In Canada Rabbi Stern is its chief Rabbi with the temple Emmanu-El as its stronghold. There is hardly any regard

(I) Ruppin op. cit. p. 340

(2) op. cit. p. 341

to ethics in it and perhaps the only distinction is in the interpretation of the character of Our Lord, Jesus Christ, the Messiah. They still await the Messiah or rather they believe He has not yet come. "Reform Judaism imposes no oppressive dogmas or ritual, but takes pride in reconciling the Jewish religion with learning and civilization." It has therefore a large following though a great many Jews pass over to Christian Science, Unitarianism and Ethical Societies.

The Orthodox Jews still choose their rabbis from the students of famous Yeshevas, but when European education was also demanded special institutes were founded for their training. In the United States there are five Colleges for the training of Reform rabbis; the oldest in Cincinnati was founded in 1875.

Rabbi Stern in the Jewish Spirit Triumphant vindicates Reform Judaism. He says that Rabbi Wise came to America in 1846 and found that religion was losing its hold. He had to destroy the obsolete and the fetters that cramped Jewish life and because he respected orthodoxy he labored for a Judaism that was to be indigenous with the American environment.

"Reform Judaism is less than one hundred and fifty years old. Like Hassidism it represents one of the most important religious trends in Modern Jewish History. While Hassidism was the creation of the Polish Jewish Mass settlement in the Ghetto era, reform in Judaism had been constructed during the three important centuries, the 16th, 17th and 18th.

But in the Ghetto, Judaism though poetic, colorful.....had no contact with the outside world of thought. Generally speaking the Ghetto narrowed Jewish life and made for retrogression in the realm of the intellectual. ...."What chance is there for our Reform Judaism, which, in an age of freedom beginning with nineteenth century emancipation restored the fluidity of Jewish life and deliberately and purposefully made possible

Jewish social and spiritual adjustments to a contemporary, modern scientific world? Our Reform under the spell of freedom also made for the renewal of the prophetic emphasis upon the ethical aspect of Judaism. Our Reform is to be credited also with having impressed upon Jewry as a whole the need not merely of continuing, but also of developing, the Jewish religious heritage."

"The key word of Reform Judaism as I see it, is Freedom. Freedom has a dual character. It has a negative as well as a positive application. On the negative side it means to be free from something....From what do we liberals seek to be free and are free already? The answer is from inflexible and arbitrary authority. However it is the positive side of freedom which is of particular interest. It is not merely freedom from, but freedom to pioneer in the cause of new religious truths and to use in this pioneering the concept of intelligence.....

.....Its great task now is to re-emphasize man's reliance on his own intelligence and man's faith in his own goodness.

"Freedom in its dual aspect was the dominant motif in the life and reforms of Isaac M. Wise. Liberal Judaism today is wider in scope than the reform Judaism of Isaac M. Wise. We have moved far beyond the master builder of American Reform. We have come to appreciate the glory of Jewish national rebirth and have reaped from a Jewish Palestine restored, much fruit of the spirit even for our own Reform Movement.

Thus to capitulate Reform Judaism--is Judaism ever developing in freedom; Judaism free from an unbending authority, free in its use of reason. It stands as a protest against the authoritarianism and social rigidity of our day.

-----In progressive Judaism lies the salvation of Judaism as a whole." (I)

(I) Stern, Harry Josua-The Jewish Spirit Triumphant N.Y. p.130; p.270

Rabbi Stern's statements are in part corroborated by J.W. Parkes.

"But not only was the whole life of the Jew determined in terms of his religious allegiance, but the structure of Judaism had for centuries been adapted to the twin ends of providing a centre for the whole life of the individual Jew, and of shutting out the great world of the Gentile life and culture beyond the ghetto walls. The difference between Jew and Gentile was far more than that they attended different places of worship on a particular day in the week. The bearded men with side locks, the shaven headed married women would not but be religious Jews and Jewesses; their dress was different from that of the Gentiles; their speech was different, for Jews knew, except for business purposes no other languages but Yiddish and Hebrew; their laws were different, for Jewish disputes were adjusted in the Ancient rabbinical Courts according to Talmudical decisions and few Jews ever brought their disputes into Gentile Courts; their food was different, and a Jew would not eat in a Gentile house, and all these customs possessed the sanction and were guarded by the warnings of religion. To attack them, to modify or alter them was an assault on religion itself."

Such a position could not long survive the emancipation without serious cracks appearing in its walls.

Centuries of repression and ghetto life had played havoc with the spirituality and profundity of true rabbinical religion.

But a thousand years is a long time. It is a subject of pity and not of sneers that traditional orthodoxy, could not meet the new situation; that it would accept no compromise; that it tried to forbid access to the new fields of learning and inquiry opened to the young Jew by the emancipation; that it regarded modification of its ritual or practice with horror.

And yet those who could no longer accept unreservedly the dictates of orthodoxy did not wish wholly to abandon the religion of their fathers. They insisted that it was possible to remain loyal Jews without rejecting science and modern dress and manners; they accepted the value in the part of those restrictions in conduct and diet which had raised a barrier between them and the Gentiles but they proclaimed such barriers fallen with the walls of the ghetto.

Reformed types of Judaism, some more or less extreme, sprang up and gained adherents in the Western Jewries of Germany and America. The strife between them and the Orthodox synagogues still exists, made bitterer by the lack of any Central Authority. The Liberals' reply to this lack of sanction was that in such a position each congregation must assume its own responsibility for change.

The flight from Russia accentuated the struggle. Western orthodoxy had made a number of concessions to moderism. Rabbis were shaven but they compromised by not eating meat in Gentile houses. The Russian immigrants knew no compromises."(I)

Levinsky the assimilated Jew, the atheist, says:-

"The orthodox Jewish faith, as it is followed in the old ghetto towns of Russia or Austria, has still to learn the art of trimming its sail to suit new winds. It is exactly the same as it was a thousand years ago. It does not attempt to adapt itself to modern conditions.....It is absolutely inflexible. If you are a Jew of the type to which I belonged when I came to New York and you attempt to bend your religion to the spirit of your new surroundings it breaks. It falls to pieces. The very clothes I wore and the very food I ate had a fatal effect on my religious habits. A whole book could be written on the influence of a starched collar and a necktie

(I) Parker J.W. The Jewish Problem in the Modern World

London, Thornton Butterworth Ltd. p.106

on a man who was brought up as I was. It was inevitable that, sooner or later, I should let a barber shave my sprouting beard."(I)

David Levinsky's remarks portray the general trend, also of many of the younger generation. It was to save Judaism that Rabbi Wise labored and that Rabbi Stern still endeavors to serve. The Orthodox religion is thus seen to be the cult of the Jews who came from European ghettos. For their children the burden seemed too hard to bear and little by little, they drifted from its rigorism to simpler forms. Many, too many, abandoned all external forms of worship.

Judaism, it will be seen has nothing in common with the excessive asceticism that would cultivate the spirit by neglecting the body. It has no sympathy with the unclean devotee or with the "Saint" who tortures himself for the good of his soul. It draws no sharp distinction, in regard to ethics, between body and spirit; it does not regard them as independent, water tight compartments. Both go to make the man, and both deserve care and culture. Even the senses, then have their rights.

"In the hereafter", the Rabbins boldly affirm, "every man will be called to account for the earthly pleasures he has rejected. The total abstainer according to Judaism is not goodness, but only the prop of goodness. The ideal is not a timid, an almost cowardly flight from life's pleasures, not a "frigative and cloistered virtue" but the courageous self command that can enjoy without hurt. "Our religion says Jehudah Halevi has three elements: fear, love and joy. Through any of these canst thou draw near to God. AND thy humiliation on a fast day is not more acceptable to Him than is thy gladness on a Sabbath or Festival if only thy gladness come from a devout and dutiful heart."

There is nothing inherently commendable in self renunciation. Only its effect can justify it. If it is fruitful, if it helps us to perform our life's task better, if it makes us more efficient servants of God and men, then it is the most beautiful manifestation of human goodness. But if morally it leads nowhere, if, as sometimes happens, it impedes the fulfillment of the simple duties that lie next to our hand, then it is to be deprecated." (I)

The great difference between the Jewish and Christian faith lies in the Jews' negation of the necessity of reparation for sins and in the necessity for the practice of penance and mortification. Reparation and penance are an integral part of Christianity.

Righteousness and holiness are words synonymous in Judaism. The basis of Jewish ethics is of course the concept of justice but this does not mean that love is excluded. Far from it. First, however comes justice and justice is followed by love and mercy. Society could never endure only by love.

And Jewish ethics is social-minded and universal. For Jewish ethical teachings are not meant to be practised only between Jew and Jew but in all human relationships no matter what be the creedal or racial groupings to which humans belong. All life, it is evident, comes under the beneficent wing of Jewish ethical teachings." (2)

All Jews desire the Messiah most earnestly and it is with saddened hearts that Christians deplore the fatal blindness that hides from their view our gentle Lord, who like them is of the glorious house of Israel.

(I) Joseph- Rev. Morris- Judaism as Creed and Life N.Y.

MacMillan and Co. 1910 p.273

(2) Stern, Harry Josua: "The Jewish Spirit Triumphant N.Y.

Block Pub. Co. 1943 pp. 71-72

This longing for the Messiah is expressed by Adah Isaacs Menken, Actress and poetess, born in New Orleans in 1835. Her poem At Spes Non Fracta is most touching.

"Will He never come! Will the Jew  
In exile eternally pine?  
By the idolaters scorned, pitied only by a few,  
Will He never his vows to Jehovah renew,  
Beneath his own olive and vine?"

#### OLD WORLD SCHOOLS OF PHILOSOPHY

Though Judaism was in the beginning of the Orthodox form, two schools of Old World philosophy divided the Ghetto Jews; they were Cabalism and Chassidism or Hassidism. The Kabbala or Cabala was "an esoteric, theosophical Jewish mystical doctrine concerning God, creation and the universe, <sup>and</sup> is said to have been handed down from the remote ages and possessed in every age by the instructed, the initiated. It taught that the goal of religion and union with God can be attained not through philosophical speculation or through the leading of a religious life, but only through the contemplation of the mystic and secret traditions, which go back to the very origins of mankind, and by the aid of the holy names of God and intense concentration on the study of various religious principles." (I) This movement became prominent in Spain in the 13th century and after the expulsion of the Jews from that country Safed, Palestine, became the centre of Jewish Cabalistic lore. It is thought that of the secret work of the higher degrees of the Masonic Order is based upon the Cabala.

In Palestine, Isaac Lurya's Cabalistic dreams choked the religion of the Jews, for his wild notions concerning the origin, transmigration and union

of souls gained influence in the 14th century and after his death his followers became even more numerous. Lurya's disciples circulated absurd accounts of their master's miracles and by shrouding themselves in mystery attracted great attention. Chayim Vital Calabrise claimed that he was the Messiah and on that assumption exerted authority over his fellow disciples. Even in his old age he continued his mystical pretensions and asserted that the prohibition which had previously prevented him from revealing his vision having been withdrawn, he was now at liberty to announce that certain souls living in human bodies would be united to him in order to bring about redemption. This bait incited Cabala enthusiasts from Italy, Germany and Poland to play a Messianic part in the drama that Calabrise was presenting.

Further frauds were perpetrated by manuscript notes left by Lurya. An immigrant Marrano from Portugal said that the best collection of manuscripts was found in the grave of one Vital, a disciple of Lurya. By means of these fraudulent manuscripts much propanganda was possible and good sums of money were obtained.

Here and there however, were found men who expressed doubt concerning the truth of Judaism in its later Cabalistic form. Many included in these doubts Talmudical interpretation and others rejected the existing form of Judaism. The doubters however, belonged to the Italian and Portuguese Communities only.

Now to the defence of the Judaism came Immanuel Aboab, of Portuguese origin, but he was not very convincing. Uriel de Costa (1590-1640) was another defender whose life is written by Zangwill in Dreamers of the Ghetto. Da Costa's father was a devout Catholic but after his death, the Son, Uriel, wishes to go to Amsterdam and to become a Jew. In Amsterdam disillusionment awaits him.

"Eating, drinking, sleeping, dressing, washing, working; not the simplest action but was dogged and clogged by incredible imperatives.

Astonishment gave place to dismay, dismay to indignation and abhorrence, as he realized into what a network of ceremonial he had entangled himself. The Pentateuch itself, with its complex code of six hundred and thirteen precepts, formed he discovered, but the barest framework for a parasitic growth insinuating itself with infinite ramifications into the most intimate recesses of life.

"What! Was it for this Rabbinic manufacture that he had exchanged the stately ceremonial of Catholicism? Had he thrown off mental fetters but to replace them by bodily?"(I)

In the end Uriel da Costa dies by his own hand.

The central point of the later Cabalism was a most intense expectation of the Messiah and there are many pretenders to the title, the most notorious being Sabbatai Zevi. (2)

Zamoso, Poland was one of the centers of the Haskalah in Poland. Hassidism was a Cabalistic, mystical, emotional movement that followed the collapse of the misguided messianic leadership of Sabbatai Zevi. It was a Jewish "Holy Roller" movement; a movement of joy in contrast to the Orthodox Judaism of the Diaspora, and it was a reaction to its intellectualism. It is interesting to note that Isaac Loeb Perez aligned himself with this movement while still a student.

(I) Dreamers of the Ghetto, op. cit. pp. 90-91

(2) Graetz H. History of the Jews Vol.V Phil 1895-Chap. III

Three men ushered in the Modern Period in Jewish history and left a permanent influence upon Jewish life by originating three great movements in Judaism. They are Israel Ba'al Shem or the Besht, Elijah Gaon of Wilna, and Moses Mendelssohn. "The movements initiated by them were: Hassidism, revitalization of Rabbinic learning and leavening it with a scientific spirit, and enlightenment or Haskalah in its first phase. The Besht represented Jewish life in the Ukraine, the Gaon that of Lithuania and Mendelssohn that of Germany.

In the beginning Rabbinic authorities opposed Hassidism; later the Maskilim, the enlightened spirits in Jewry, fought against it, but the more emancipated spirits hailed it as a reform against the rigid and barren Rabbinism. Hassidism was, as all movements in Modern Jewry are, an attempt to adjust Judaism to changed conditions. There is no "authority" as in Catholicism and consequently adjustments are opposed or accepted at will.

Superstitions beliefs stimulated by the spread of the Cabala were rife among the Polish Jews. Because of the proximity of Turkey to the Southern provinces of Poland, Cabala and the Messianic Movement of the Sabbatai Zevi flourished in the second half of the 17th century.

The two allied currents of Cabala and Messianism, were opposite in their teachings and opposed in their results; the Cabala preached asceticism, while the Messianic tendency was towards laxity of religious observances and licentiousness. The Cabala was cultivated by Rabbis, scholars and pious men, who even before the founder, the Besht, were called Hassidism. Ordinary men of the masses did not feel impelled to follow ascetism and were oftener followers of Sabbati Zevi or Jacob Frank (1726-1791)

Israel Ba'al Shem's life is encircled with a halo of legend. There exists no authentic biography of the Besht nor did he leave any works behind him. His teachings are gleaned from stories told by his followers and from quotations taken from their works. Shibbe ha-Besht (The Praises of the Besht) published in 1815, fifty five years after the death of the founder of the sect, contains among legendary stories, some authentic facts which form the basis of his biography. He was married at the age of fifteen but his wife died soon after. Later he married a divorced woman, Gershan Kutover, to whom he revealed his true state as wonder worker. She however, was to keep this fact secret until the proper time for the revelation came. In the meantime, Gershan earned the daily bread while he spent most of his days in contemplation in a tent on the banks of the Prut River in the Carpathians where he learned the use of medicinal herbs. Still later he moved to a town in Galicia and finally in 1736 at the age of thirty six, he became a Ba'al Shem, a healer of the sick and a miracle worker!

Israel impressed people by his skill in cures, but more so by his personality and conduct and his interest in human beings. In 1745 the Besht entered the final stage of his career and became the center of a new movement whose followers called themselves Hassidism. He died in 1759. These are the simple facts, but legends attributed miracles to the Besht without number. The important thing in the legends is the character portrayal of the man which shows him to be a kindly human being. In his youth he had followed the regulations of the Cabala but soon gave them up and initiated his own way, that is of sanctifying life by participation of it in a proper manner.

The Besht was not considered a Rabbinic Scholar for his interest did not lie in keen analytic study. Though he was a student of the Cabala he was more inclined to its practical and spiritual side than to its speculative depths.

They claim that the Besht's most salient trait was his deeply emotional religious sentiments. His greatest desire was union with God. His next desire was the love of his people, Israel, individually shown by his generous distribution of the money given him by his followers. To these traits of character must be added his profound belief in the efficacy of prayer; all who are united to God can perform miracles and wonders. He believed in his own power "to foretell the future, to see at a distance and even to change the decree of man's fate". The Besht began to believe his teachings the only means of salvation for the individual and the nation.

Let us now discuss the principles of Hassidism. Because it was an emotional movement there could be no formulated systematic expression of its views and thoughts, for these came spontaneously from the lips of its founders in desultory expressions and remarks. Neither the Besht nor his successor, Dob Bæer of Mezherich, (1710-1773) left any written work, but the Besht's disciples collected his sayings under the title *Lilkutim* (selections). Later leaders wrote homilies with a Cabalistic mystic background. There is only one standard type of Hassidism, though there are two minor tendencies. The Maggid, (the preacher) was a greater scholar than the Besht himself, and he attempted to inject a more speculative tone in the teachings but he improved the form only, the contents remained the same.

Hassidism introduced nothing new in Judaism. It worked on materials already existing, especially Cabalism and the pietistic ethical tendency in Jewish traditions. It threw new lights on old teachings and introduced into them new vitality.

In turn we shall discuss the principles of Hassidism under six topics, God and the World, Providence, The Value of Man and his striving for union with God, Prayer, The Zaddik (the holy man) and the Joy of Life.

I) God and the World.

God and his relation to the world is the axis about which all religion turns. In Hassidism, primarily a religious emotion, there is little to say about God and His attributes, reserved for philosophical thought. Nor is there much reference made to the problem of the creation of the world; it accepts the views of Cabala on this point, though it is to be questioned whether or not the Besht accepted the theory that the world is an extension of the God-head. Though several historians call him a pantheist, Waxman believes he is not, for he does not deny the creation, a thought too subtle for the founder or his followers. He believes what the Cabala states in regard to the reality of the presence of God in every particle of the world, animate and inanimate. "The relation of God to the world is not through the mediacy of the laws of nature as the philosophers would have it, but it is direct and immediate."

Besht says: "The Shekimah (presence of God) permeates all four orders of nature; the inanimate things, the plants, the living beings and man; it is inherent in all creatures in the universe whether they are good or bad." The Maggid says, "Whatever a man does he does so only through the divine power of vitality permeating him. On meeting his fellow-men, he simultaneously perceives their image, hears their voices, understands their speech and conceives their wisdom; but all these acts are realized through the same vital force emanating from God." Sheneor Zalman of Ladi, the disciple of the Maggid, has it to say, "All that man see, - the heaven, the earth and all that fills it-all these things are the external garments of God, and by

observing them, man recognizes the inner spirit, that is the divine vital force which permeates them." These statements may justify the charge of pantheism, but Waxman explains that they contain nothing beyond the idea that God or rather His power, is actively manifested in every part of the universe at any time. "In other words, God is the inner reason for the existence of everything in the world. Hassidism does not concern itself with the difficulties such a view involves, but it wants to emphasize that we are always in the presence of God. " (I) The pantheism of Hassidism is nothing else but a profound feeling that God is not merely a first cause or a power dwelling in heaven, but one who is constantly present and active in the world in all its parts, high and low, and with whom one can come in immediate relation." The Gaon of Wilna, the great opponent of the movement at the end of the 18th century, accused its founders of the heresy of Pantheism.

## 2) Providence

"Man must think that all things in this world are permeated by the power of God; and all things accomplished through the thoughts of men, even the slightest of them, are done through His providence. It does not matter therefore, whether the desire of a man is carried out or not, for God knows that it is better that it should not have been realized.".....In every movement of man there is the Creator, for no move can be made without His power. There is therefore a divine manifestation in all human deeds even in the evil ones." (2)

(I) Waxman op. cit. p. 31-32

(2) Op. cit. p. 32-33

This involves freedom of action and man as a free agent, but these inconsistencies did not trouble the Hassidism for they were not philosophers. They merely aimed to emphasize that man must be aware of God at all times; that He in His mercy overlords man's weaknesses, and will forgive his transgressions, "because even these can only be done with the aid of His power." Yet Hassidism meant not to glorify sin, it meant to sanctify human life.

### 3) The Value of Man and his striving for Union with God.

The soul and essence of Hassidism is Union of man with God. It is necessary to examine the teachings of the Cabala in order to understand this phase of Hassidism. The mystic system of the Cabala raises man to the highest place in creation; his body is an image of the lower world, his soul a reflection of the Sephiroth (inner divine power) and thus by the combination of body and soul man symbolizes the unity of the upper and lower worlds. Therefore the main object of man is to unite with Him, the source of all life.

This union is obtained by purity of soul and by concentration of thought. Does this suppose aloofness of life? No. It can be attained in the performance of daily tasks. Without enthusiasm and ecstasy communion of God cannot be attained, but these can be obtained by means of the Torah and by prayer. Like the teachings of the Cabala, Hassidism venerates the Torah not for the knowledge it imparts but for its means of inspiration. The letter of the Torah can transmit a mysterious power to man. From this there came a shifting of values in the attitude towards scholarship. The Besht urges his followers to study ethical and pietistic works and to limit their study of the Talmud to a minimum.

### 4) Prayer

"Man must concentrate his entire heart and mind on his prayers, and he

must immerse the very life of his soul in each word he pronounces," for "each word is a living entity and must be pronounced with the entire spiritual force one is capable of, or otherwise it will be deficient."

Silent prayer is still more exalted, they say, but they admit that few persons can offer them. Hassidism urged that prayer be accompanied by great ecstasy, in song, and even in dance. Prayer exercises a powerful influence on life and human destiny. They explain these facts by a Cabalistic Concept known as the "Breaking of the Vessels." The seven lower Siphiroth because they could not contain the divine light flowing into them from the upper Siphiroth, broke and the sparks of holiness were spread over the earth and mixed with evil. The soul of Adam too, on account of sin became mixed with evil. "All the sparks of holiness scattered in the universe and in the souls of men need redemption or improvement in order to enable them to ascend to their source."

Now this process of ascension is accomplished first of all by prayer. Prayer can effect changes in the life of every man provided he attains a high degree of union with God. This is only the share of the elect." This brings us to the concept of the holy man, the Zaddik.

##### 5) The Zaddik

Though Hassidism was supposed to be a popular movement designed to draw the common men within the circle of deep religiosity, yet it ended by evolving a "spiritual aristocrat." This was only natural. The ideal of Rabbinic Judaism was scholarship which any one could obtain either by mental capacity or by assiduous study; but when Hassidim insisted on Communion or an immersion in God, the Zaddik had to appear, for everyone cannot attain to this exalted state, though many can possess deep piety.

The Talmud had already its Zaddik who possessed great power. "God issues a decree but the Zaddik can annul it." The Besht went further. "He is the paragon of perfection and the superman who endeavors with all the power of his soul to unite with God, and this effort does not cease even for a moment during his entire life. His function is to reveal the divine manifestation in the world even in material things for which reason his power is great.....The will of the Zaddik agrees with the will of God.

Hassidism went further and made the Zaddikism hereditary! The Besht advised the people to follow the Zaddik; his followers made the Zaddik the mediator between the people and God. Because Zaddikism became hereditary and the number of descendants increased, the number of schools and dynasties became very great. It is not surprising that disastrous results should follow a movement purely human in its foundations.

One of the Zaddik's functions was to restore "the sparks of holiness, " so he must himself descend in his conduct in order to be in contact with these sparks; therefore he must possess some uncleanness. This raised him above criticism and no matter what he did, others must interpret his actions as an attempt to redeem the "sparks of holiness!"

#### 6) Joy of Life

"Sadness of the body is an obstacle to the communion of the soul with God." Even when a man has committed sin, he should not be sad for that diminishes his worship of God. He must "forget about it and resume his rejoicing in God." "Man should know that in all human anguish, whether corporal or spiritual there is a spark of the divine, except that it is covered, and when he becomes aware of that the cover is removed and the force of the anguish is broken."(I) Hassidic life therefore loved song

and dance. There were in this attitude too, dark shadows which marred the doctrine.

Besides the spiritual and religious aspect of Hassidism there were two tendencies manifested in the first period of its development. The more important of the two is known as the Habod initials of Fokmah Binah and Da'ath wisdom, understanding and knowledge. Rabbi Shenear Zalman (1748-1813) of Lode in Russia was the promulgator of these tendencies. He was really a native of Poland and well educated and he could not agree with the Ukrainian or Besht type of Hassidism. In this book The Tanya he expresses the quasi pantheistic view of the relation of God to the world more clearly. He has no clear answer to the question of how the infinite power of God can be the indwelling of rocks and stones and other finite and limited things, but he supports his view by the Cabalistic theory of the concentration of divine light. Zalman has no proof. Nature is the great cover for the indwelling of God's power or light. Pantheistic philosophy has analogous theories, but the rabbi differs from the pantheists in that he maintains God is a totally distinct entity. "The Vital force in things is only a reflection of His essence but not the essence itself."(I)

From God he turns to man. "Man has two souls, the animal or natural soul and the divine or holy one." The animal soul is in the left side of the heart, derived from the shell of the earth, the divine soul is located in the brain and has its source in the Sephiroth. The activity of the divine soul is expressed in thought, speech and action.

In life a struggle exists between the two souls; the natural one lures to pleasure. The goal of life is to make the mind rule the heart by the study of the Torah which occupies a place of prime importance in Zalman's teachings. Prayer is less significant than study though prayer is of great importance.

In Hassidism the joy of life was stressed; Zalman shifted the center of values and he insisted that his followers abstain from excessive enthusiasm in prayer as expressed by vehement bodily movements. The Rabbi also attempted to limit the spread of Zaddiskism.

On the whole the Habad represented a purer form of Hassidism and was centered mainly in the Northern provinces of Russia and in some parts of Lithuania.

It was a grandson of the Besht, Nahman of Bratzlav, (1772-1810) a man of little learning, but of great religious enthusiasm, who initiated the second tendency known as the Bratzlav. His aim was to keep religiosity at white heat. There was nothing new in his teachings, for he merely represented a gross exaggeration of those features of Hassidism which appealed to the common man. The Bratzlav still visits his grave annually.

The loud and noisy demonstrations in prayer by Hassidim necessitated separate synagogues. Gross exaggerations began to be manifested, not unlike the "Holy Rollers" contortions of the present day. These things were foreign to Judaism and opposition to Hassidism was the result. This opposition increased with the spread of the cult but it was only twenty years after the death of the Besht that it took form and shape in Lithuania, the "center of learning and Jewish intellectualism."

Gaon of Wilna took steps to check the spread of Hassidism. Sheonor Zalman was brought a prisoner to St. Petersburg in 1781 and in 1800. There were persecutions and strife but Zalman was acquitted of heresy and political sedition and the threatened rift in Jewry did not take place. By degrees animosity died down.

Without doubt there were great dangers in Hassidism for it even had in it the germ of disregard for the law and morality.

Waxman considers next the spirit and contribution of Hassidism.(I) It saved the lower strata of Ukrainian Jewry from spiritual degeneration and deviation from Standard Judaism by making religion accessible by prayer and simple faith. The call to joy lessened their burden of poverty and misery, and even the Zaddik fostered solidarity among the followers. Hassidism helped to combat the inroads of the modern spirit.

The defects of Hassidism are of course religious fanaticism, bigotry, superstition and its hostile attitude to science and to any adjustments of Jewish life to modern conditions. Hassidism as an organized movement declined but it left its mark upon literature and in the creation of a nationalistic movement.

The second great leader who helped to shape Jewish life at the beginning of the modern period was Elijah Gaon of Wilna (1770-1797). He was a Lithuanian Jew, the son of a great scholar and descendent of a leading Jewish family. His father was his first teacher, but at the age of six Gaon dispensed with a teacher and pursued his Rabbinic studies alone. At seven years of age he gave a Talmudic discourse which attracted the attention of scholars and the result was that the child prodigy was sent to Keidan and benefited by the contact with learned men, one of whom was Rabbi Moses Margolis, the Commentator of the Palestinian Talmud.

At the age of eight the child, whose desire for knowledge was an all consuming fire, had mastered Halakic literature and turned his attention to the Agada and the Bible. At nine years of age, the mysteries of Cabala had attracted him and at ten science was his passion. He studied astronomy, mathematics and anatomy and desired to begin the course of medicine at the University, but was prevented by his father, who feared that his son would forsake the study of the Torah.

(I) op. cit. p. 50 et seq.

Gaon's marriage was a mere incident in his life. He lived the life of a recluse when he was not engaged in teaching the Torah for a mere pittance barely sufficient to support him and his family. His piety was austere and intellectual. Obedience to the law was its main characteristic; the law was above all and it had to be carried out in life. In the stories about his life and character there is nothing of the miraculous or of the legendary. His life was exemplary. The Gaon was the ideal of the Jews of Lithuania. Facts were the passion of his life and he realized that the vast structure of dialectics built around the Talmud was not always founded on the actual text. For the dialectic method he substituted that of criticism and sifted and collated the text of the authoritative Halakic literature. Very often the correction undermined a casuistic legal structure.

In all his critical research his only object was the search for truth and this often caused him to deviate from the standard commentators. His motto was: "If a man is deficient in the sciences he will be deficient a hundred fold in the knowledge of the Torah for both Torah and science go together."

Though he regarded life in this world as a preparation for the other world, he did not value the other world for the reward it would bring. "In fact he thought the joy he experienced in study and worship of God in this world sufficient reward for his exertions and is said to have declared, "Elijah can serve God without any reward."

His influence upon Jewish life was great in spite of the fact that he created no distinct party in Jewry, but his methods of study were adopted and bore much fruit. Baruch of Shklow, one of his disciples, translated Euclid's geometry into Hebrew. Issachar, the Gaon's brother, composed a commentary on the Pentateuch and an Aramic dictionary. Rabbi Abraham, his

•, edited some smaller Midrashim and outlined future critical studies of

the Agada; he also wrote a geography in Hebrew.

Another disciple, Rabbi Hayim of Voloshin, founded an Academy in that city and this institution of learning was one of the spiritual centers of the Russian Jews for over a hundred years.

So, though no new movement was created, because the spirit of the ghetto still resisted all change, yet a link between the Jew and the outside world was forged and soon the Jew entered that world to begin his struggle for his spiritual existence. An impetus was thus given to the new Haskalah or Russian enlightenment.

This Haskalah movement originated in Germany and effected the transition in Jewish life from the Medieval to the modern state. German Jewry <sup>lacked</sup> strength and solidity in its masses owing to the fact that the number of Jews in Germany was small compared to the number in Poland and these Jews were scattered over the three hundred kingdoms and dukedoms with their own separate legislations for Jews. There was therefore no organized Jewish life.

Persecution had gradually undermined moral fortitude and the glory of learning so innate in the Jewish character had departed. For Rabbis and teachers they were dependent upon neighboring countries. Economically and socially the Jews were in a sad plight. Not yet had the Ghetto bars been thrown open and numerous discriminations against the Jews kept them in a crippled social and economic condition. A few privileged Jews could live in any Prussian city but this right of the Schutz-Juden descended only to the eldest son. All other Jews were called "Tolerated". Jews in most of the states were not allowed to marry without special permission. Jews were limited in commercial activity to petty trade and money lending.

Impatience with Ghetto life and the desire to escape and to adjust

Judaism to new conditions were manifested and crystallized to a movement by several factors. In spite of restrictions there was a rich class of Jews, for some of the Princes, in order to extort money gave them privileges. Such was Frederick the Great. The great families like the Veitels, Itzigs and the Halfons were able to educate their younger members in the world outside the Ghetto in secular universities. This learning bred in the younger people a contempt for their own people, since they were ignorant both of its traditions and learning, but they were nevertheless subjected to all the trials and humiliations of their Jewish brethren.

Another cause for the new Haskalah movement was the spirit of Speculation of the 18th century which held all dogmatic teaching in disdain. Locke and Voltaire were spokesmen for the doctrine of opposition to Church authority. There were others loud in their clamor against dogmas and authority among whom may be mentioned Condilliac Diderot (1713-1784), Jean D'Alembert (1718-1783) and Montesquieu (1689-1755).

Many young Jews and Jewesses were fired with these principles of materialism and rationalism. They longed for freedom, equality and the rule of reason. To be like others, to live outside the ghetto was the aim of their life. There was no escape, for prejudice lay too deeply rooted in German hearts and the laws were inexorable. To escape their hated fate, they tried all means fair or foul, and thus a chasm arose between the young Jews and Judaism. Many were lost to it completely and the leaders in the process of separation were the beautiful and brilliant daughters of Israel.

It was against this disintegration that the Haskalah movement in Germany was directed. No leaker can be pointed as the founder. The result was brought about by the desire of escape and of adaptation to the new world.

Their children must not be taught the narrow one sided religious education; they must not speak the Yiddish jargon; they must introduce secular instruction along with religious instructions. The study of the Talmud must be diminished and the study of the Bible and Hebrew increased. "In short, the enlightened aimed to create a Jewish renaissance which would bring the Jews closer to the modern world.(I)

There were two types of the enlightened (Maskilim) those who came from Poland, Galicia and other Eastern European countries and those who were natives of Germany.

The former cultivated the renaissance for its own sake, the latter regarded the renaissance of Hebrew as a means towards an end. The Haskalah helped to increase the knowledge of Hebrew. All that was lacking was a great leader. He was soon to be found.

Moses Mendelssohn was the son of Mendel, who was in turn a descendant of Moses Isserlis, a struggling scroll writer. Mendel was his son's first teacher, but the child studied so assiduously that he fell sick and became a hunchback for the rest of his life.

In 1743 he left his native city of Dessau, Germany, and went to Berlin where he mastered the Talmud, Latin, French, English and Mathematics. When he left the Academy he was obliged to earn a livelihood and to obtain the right of domicile in the city. Isaac Bernard, a rich silk manufacturer, employed Mendelssohn as tutor to his children and later he became a partner in the firm. His days were now given to business and his leisure hours in the evening to study.

Lessing became Mendelssohn's life long friend and the influence he exerted on the latter was very great. Mendelssohn's fame as a philosopher and as a brilliant German writer ever increased. When in 1763 he won a prize for a  
(I) op. cit. p. 62-63.

philosophical treatise, Fredick the Great granted him the patent of a "privileged Jew" not because the Prince desired to do so but it came as a result of the efforts made by the Marquis D'Argens. At first Mendelssohn refused to petition the honor thinking it unfair that he should be an exception while his brethren were deprived of their rights. With the publication of his book, Phaedon, a treatise on the immortality of the sould, Mendelssohn's fame spread beyond Germany and princes were proud to seek his acquaintance.

He was a loyal Jew though he was critical of all dogmatic principles. He believed that the way to emancipation for the Jew would be paved by distinguished acts by Jews. The respect he inspired was the greatest service he performed for his people. That was the first step to emancipation of the Jews in Germany. Mendelssohn was not satisfied with this kind of service and he spent a great part of his life in ameliorating the political and spiritual state of the Jews. "To him the only remedy for the ills of the Jews and Judaism was an increase of knowledge and a proper adjustment of Jewish life and thought to the changed conditions."(1)

He was a rationalist. Contemplation he said, was not as necessary as conduct, therefore the value of religious resides not in dogma but in ethics and morals. Judaism has not dogmas and the eternal truths such as the existence and unity of God. His Providence and the immortality of the soul are not subject to revelation; they are known to Man's reason and are merely reaffirmed by Judaism. Mendelssohn endeavored by these ideas to give Judaism latitude of thought and to stress morality of conduct. God chose Israel so

(1) op. cit. p. 69.

as to teach the nations the Torah, not by making proselytes but by distinguishing themselves by their moral and religious life. Hence Jews must observe Jewish law and custom.

Yet adversaries arose and Mendelssohn was accused of being the founder of Reform Judaism and the indirect "propounder of the theory that the Jews are merely a religious group and not a nation." The Reform rejected the authority of the law; Mendelssohn upheld it. He always strove for the maintenance of the integrity of Jewish life.

#### ANTI-CHRISTIAN ATTITUDES

However the Jews may have differed in their philosophical outlook on life and religion, they all agreed in their anti-Christian attitudes. The greatest desire of their lives was to remain within Judaism and from their point of view it is quite comprehensible though Christians regret it exceedingly. The Jews, as the Catholics to-day, looked upon mixed marriages as the greatest menace to religion. The Catholic Church agrees with them.

#### MIXED MARRIAGES

During the first thousand years of the Christian era mixed marriages were frequent between Jews and non-Jews, but as a result of the Church prohibitions they nearly ceased towards the end of the Middle Ages. The gulf between Jew and Gentile had broadened also and that alone was sufficient to prevent mixed marriages.

The French Revolution made marriage a civil contract yet the prejudice against mixed marriages still continued both among Jews and non-Jews. From France the recognition of mixed marriages spread to Belgium and to the chief Protestant countries. Up to 1917 they were forbidden in Russia. In Austria a mixed marriage can take place only in a round about way, either the Christian leaves the Church or else obtains a permit.

Christians and Jews alike regard mixed marriage as a peril to the faith of both parties which leads to the loss of faith in the children. Here the Jews and Catholics are at one. It is owing to the marriage limited to co-religionists that the strongest bond among Jews was formed. Once that bond is loosened the bonds of Judaism are threatened. Even among Jews who no longer practise, their religion, the custom of marrying Jews keeps alive a consciousness of unity with the rest of Jewry. The same thing is true of Catholics. "Intermarriage marks the end of Judaism."

Ruppin says, "mixed marriages increase among Jews as they become Americanized, a process which, on the whole, depends on the length of their residence in America. According to reliable observers, mixed marriages have grown fairly frequent in the United States since the War, and are steadily increasing."

In Poland and in Roumania and Carpatho-Russia the number of mixed marriages is small, but is increasing rapidly in Russia, for the great lands of Central Russia, formerly closed to the Jews and to which they are now flocking, is the center of assimilation. While the Jew lived in the Ukraine or White Russia he hesitated to enter into a mixed marriage, but in Central Russia he regards it as one of the many new things to which he must adapt himself.

The losses caused to Jewry by mixed marriages is the loss of more than half the children born of such marriages. No doubt the Catholic Church can deplore the same losses from mixed marriages between Catholics and Protestants. As soon as mixed marriages become common the Jewish religion loses its hold on its followers, religious indifference results and they accept the religion of the majority. This is true of all mixed marriages.

The effects of mixed marriages on the Jews has modified the racial characteristics so that few if any are of pure Jewish descent. The Anti-Semite theory of pure race is nonsense. (1)

(1) Ruppin The Jews in the Modern World op. cit. Chap. XX

Zangwill illustrates the Jewish attitude towards mixed marriages:

"It's a terrible disgrace for us."

"She doesn't consider us in the least."

"She'll be miserable, anyhow. When they quarrel,

he'll always it up to her that she's a Jewess."

"And wouldn't join our Daughters of Mercy  
committee had not time"

"Wasn't going to marry - turned up to her nose at all the Jewish young  
men."

"But she would have told me!" he murmured hopelessly.

"I don't believe it. My little Schapsie." (1)

#### BAPTISM

Change of religion was known even while the Jewish State still existed. In A.D. 40 owing to persecution Jews even adopted paganism. "Even the Son of Alexander, the head of the Jewish Community, was among the apostates and was rewarded by high honors in the State- as happens in our own times. So writes Ruppin (2) In his tone is the tone of all Jewish writers. Not one of them will even attribute sincerity or conviction as a motive for conversion to Christianity. The author says that many Jewish converts to Christianity have attained high social position. In the Middle Ages a Jew was regarded as an enemy until he was baptized.

Spain, Portugal and other countries numbered many forced baptisms until the Church ordered the abuse to cease. On the other hand Judaism's missionary activities have been stopped by the advent of Christianity.

When France led the way to the Emancipation of the Jews and the era of

(1) Ghetto Tragedies p. 60

(2) Ruppin op. cit. pp. 316-335

equality for all men seemed to dawn, the Jews in Western and Central Europe felt themselves bound to discard their peculiarities, including their religion. Berlin was the center of this movement where Moses Mendelssohn by his German translation of the Bible paved the way for the approach of the Jews to German civilization. Mendelssohn assured the people that one could remain an orthodox Jew and still be a good European citizen. Nevertheless all his children became Christians and hardly a Jew of any social standing in Berlin at the beginning of the 19th century retained his Jewish traditions. At the middle of the century, baptisms decreased in number because the times were more liberal and social ostracism on account of religious tenets no longer bore pressure upon the Jews.

Ruppin says that baptisms increase in proportion to persecution in Europe and to Missionary endeavors. Thus he quotes the vast increase of baptisms in 1919 as due to the White Terror. He admits however that, "where Anti-Semitism is strongest and the Church has lost her hold on public opinion, even baptism no longer saves the Jewish convert from persecution, and this results in a decrease in the number of baptisms. It remains to be seen whether this will lead also to a diminution of changes to undenominationalism.

Michael Gold naively expresses the attitude towards Christians which is definitely characteristic.

"My mother was opposed to the Italians, Irish, Germans, and every other variety of Christians with whom we are surrounded.

The East side never forgot Europe. We children heard endless tales of the programs. Joey Choen, who was born in Prussian, could himself remember one. The Christians had hammered a nail into his uncle's head and killed him. When we passed a Christian church we were careful to spit three times; otherwise bad luck was sure to befall us."

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"And I would spend long daylight hours wondering why the Christians hates us so, and form noble plans of how I would lead valliant Jewish armies when I grew up, in defense of the Jews."

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"But my mother was incapable of real hatred. Paradoxically she had many warm friends among the Italian and Irish neighbors. She was always apologetic about this: "These are not like other Christians", she would say, "These are good people". How could she resist another human being in trouble? How could she be indifferent when another was in pain? Her nature was made for universal sympathy without thought of prejudice. Her hatred of Christians was really the outcry of a motherly soul against the boundless cruelty in life. (1)

Benjamin Ansel, the boy who was to die at thirteen years of age with all his literary aspirations unfulfilled, berates Esther who has secretly been reading the beautiful New Testament.

"I wish I'd lived in the past, when religion was happening," said Esther ruefully. "But why do Christians all reverence this book? I'm sure there are many more millions of them than of Jews."

Of course there are, Esther. Good things are scarce. We are so few because we are God's chosen people.

"But why do I feel good when I read what Jesus said?"

"Because you are so bad," he answered, in a shocked tone,

"Here, give me the book: I'll burn it.

"No, No, said Esther. "Besides, there's no fire." (2)

(1) Jews with money op. cit. p.163

(2) Children of the Ghetto p.188

Robert Nathan (1894) also displays his ironic attitude towards religious institutionalism as contrasted with true religion. In the Bishop's Wife and There is another heaven, he brings to naught those who consider themselves God's representatives on earth. The High Priest in Jonah is a good compromiser: "Let us all be right-or at least as many of us as possible," he says. His vanity goes so far as to utter the following foolish words: "Is it likely that God in his infinite wisdom should see this any less clearly than I do?" Yet Nathan meant no disrespect. He believes firmly in God and his faith in the religion of Israel is firm and undaunted.

Conversion to Christianity is the most acute Jewish problem. It is elaborated in There is another Heaven (1929). Nathan is not an atheist as he proved in his essay On Being a Jew. To write in an amusing manner of heaven and still be respectful is no easy task. It is not heaven, but the Calvinistic democratic heaven that he discusses. He has the same attitude as all Jews in the matter of conversion. Lerner, the convert, finds heaven unendurable; he fails to secure love even after conversion.

Religion, foremost in the lives of the old Orthodox ghetto Jews, did not dominate the second generation. In all Jews, culture is sacred, though it differs in different generations. The old Jew was content with the culture that the study of the Talmud could give; the young Jew in free countries, especially, sought culture in other than merely religious sources.

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2- CULTURAL ASPIRATIONS

"The Jews have been credited with alertness, intelligence, cunning shrewdness and even brilliancy. Intellect and talent have been accorded them as individuals, but not as Jews, while in the matter of genius, only a few of the superior Gentile minds have been sufficiently immune from bias to allow that there are any Jewish geniuses."(1)

#### CULTURE

Numerically the number of Jews in small and life has been an uphill journey through the centuries. If the Greeks and the Jews are compared the discovery will be astounding. The Greeks are of the past; the Jews still persist owing to the "dynamic quality in the genius of the Jew in contradistinction to the static properties of the Ancient Greeks and probably of other nations as well."

The Jew's mind interprets through symbols. This is seen in the prophecies. The Jew is specific and applies his principles to situations in life. He is analytical and is forever reflecting on the why and wherefore of all things under the sun.

These characteristics are found in his writings. "The legacy of Israel in the English language is not merely a matter of words and phrases; it is a matter of the association of ideas. It is mental as well as mechanical and thus quite apart from the occurrence of occasional Hebraisms in our daily speech it is intimate of our life and habits. We think and act Hebraically without conscious imitation, as a son enjoying a patrimony does not pause to remember whence it came.

(1) Roback, A.A. Jewish Influence in Modern Thought

Sci. Art-Pub. Harvard Square, Cambridge Mass. 1929 p.41

Take the commonest ideas behind words-man, woman, bread, death, are four that suggest themselves at once; and take from the Bible some phrases embodying these ideas.

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained. What is man that Thou art mindful of him or the son of man that Thou visitest him? "Man doth not live by bread alone." (I)

Modern literature has inherited this Hebrew background. The mind is full of Hebrew ideas which unconsciously from childhood are framed after the pattern supplied by the Ancient Jews. To associate moral ideas with the names of things was the Hebrew way. Bread, wine and other common words were not merely dictionary connotations; they were a call to virtuous living. The literary legacy of the Jews is a summons to conduct by the use of words and conduct has been said to constitute three fourths of life.

"The term Cultural Pluralism used to be heard more frequently than it is heard now. Disciples of John Dewey and social analysts like Louis Adamic, proclaimed the right and the duty of Americans of every background to develop the cultural heritage of their ancestors.

The survival of the concept of Cultural Pluralism, its permanent acceptance as part of the civilized point of view, is of importance to the Jewish group above all others. To the Jews it is a matter of cultural life or death. Jewish history for twenty two centuries, from the days of the Maccabees to the present, is a record of struggle for the survival of a minority culture.-----Had the Jews failed to maintain their cultural identity, there would have been no Golden Age in Spain, with its poets (I) The Legacy of Israel- Oxford at the Clarendon Press P. 47 et seq.

and philosophers, scientists and commentators who did so much for Moorish and indirectly for Christian civilization in the Middle Ages. It takes but a glance down the list of contributors to human knowledge and welfare since the French Revolution to see how much poorer our own day would have been had Jewish cultural identity lost its battle for survival. Only the crassest philistinism will want the Jewish current to vanish from the broad stream of American civilization.

Every minority culture group faces the problem of finding a modus vivendi with the majority culture. This is not only natural, it is even desirable, since this very quest produces new ideas and new forms. But the adherents of the minority must possess the "will to survive" and this will can be created and fortified only by knowledge and appreciation of their cultural heritage. Hence, the Jewish Book Council. Its object is to persuade adults and children to read books on Jewish subjects with the Jewish point of view. Book reading has been a Jewish trait from time immemorial. It may well have been among the most profound causes for Jewish survival. Jews generally speaking, are still voracious readers. The Council seeks, not to divert, their reading habit, but to extend it into the realm of the Jewish book.

Jewish culture in America faces a number of problems in addition to the inevitable pressure for cultural uniformity. None of these is more interesting than the fact that Jewish life contains within itself a problem of cultural pluralism. Jewish thought and literature in the United States are expressed not in one but in three languages: English, Hebrew and Yiddish. Nor is the difference among the linguistic groups merely a matter of vocabulary: each of the languages is a vehicle for a somewhat

different approach toward every problem of Jewish life. Generalization is difficult since the differences are matters of emphasis only. The Jewish novel in English, for example, cannot avoid the subject of inter-faith and intercultural conflicts and compromise, while the Hebrew and Yiddish novels stick more closely to internal Jewish affairs. Jewish publications in English stress the informational. Yiddish publications are characterized by folk-consciousness. These are dangerous generalizations for anyone to make and no doubt members of each "sub-minority" group will take exception to them. They are used here as illustrations of differences which exist, but for which there is here neither time nor space for adequate analysis.

The basic oneness of Jewish culture as well as the highly interesting differences which its divisions represent are nowhere better exemplified than in the Jewish Book Council of America. On it are represented almost all national cultural organizations, no matter what their attitude or what the language in which they express themselves. One thing only is required of them-to work for the development of Jewish culture by encouraging the reading of books."(1)

"The three molding forces of Western Culture are Hebraism, Hellenism and Christianity. In Hebraism the moral factor was in the Hebrew prophets an intensely poetic indictment of social injustice and an appeal to integrity; in the Greeks it was a prudent and sober analysis of political motivation under the law of the state; in Christianity it is a saintly ideal of humility and love for a community of the blessed." (2)

(1) About Jewish Books. Jewish Book Council of America 1945 pp.77-78

(2) Jews in a Gentile World, op. cit. p. 330

Jewish culture has no local background or home, and it is remarkable that it has persisted at all. Normally, each culture is at home upon its land and strongly identified with it. Therefore Jewish culture is a culture within a culture and it is no matter for surprise that at times antagonism exists between the Jew and the non-Jew.

The Jew is an Introvert yet he gets and enjoys good food, fine clothing and stately homes; he has his own folkways and mores, yet he takes over those of his environment. His outlook on material things and his psychology of money, urge him to spend large sums on luxuries. (I)

"Any distasteful characteristics come from the lands where the Jew has lived and the Jews are no worse than others in these countries. A generation that lives in the ghetto possesses the ghetto manners. The second generation abhors them and the third generation, loses its aggressiveness, vulgarity, crudity and ostentation.

"But if the past of the Jew accounts for some of his obvious failings and weaknesses it also accounts for his major virtues. If he has not forfeited all his traditions the Jew inherits the direct result of centuries of purposeful indoctrination. The family tie is strong; the Jews are charitable and give generously to help their unfortunate fellows; they commit a disproportionately small number of crimes of violence; they have an aversion to war."

"Of all the traits which the Modern Jew has inherited from his past, the strongest is his intellectualism. In the modern world the Jew has diverted the channel of his intellectual attainment. He no longer studies the Talmud, but he studies other books. A love of books and a respect for scholarship have persisted."

(I) op. cit. p. 248-251

The mood of the Jew is the mood of his environment. He reacts to his surroundings. Against all his instincts and all his prejudices, his real spiritual home is his material home. He has made, and will doubtless continue to make, contributions of outstanding value to the treasures of civilization, to its culture and to its art, but, those contributions are made not from the outside, but from the inside, not by strangers, but by natives, not from men owing their inspiration to some foreign influences, but from men who "belong" and who are to be counted among the fine flowers of the society of which they form a part." (1)

Far more than the Greeks the Jews are the fathers of European culture. To Western Europe the Jews have given the most beautiful of nursery stories; four fifths of its most suggestive imagery, a large part of its inspiration to courage. Moreover the Bible, the Book of Books, was written by inspired Jewish writers.

From the contributions of the Jewish men and women to letters, science, politics, art, and public service we can safely adduce that they have no common Jewish outlook. Their culture belongs to the country of their abode. Spinoza (1632-77) for his pantheistic philosophy was excommunicated from the Amsterdam Synagogue. Karl Marx (1818-1883), the founder of modern socialism was brought up without religion, and did not believe in God. There was nothing Jewish in his thought. Henri Louis Bergson (1859-1941) believed in the reality of time, he was an interpreter of evolution. He was French to the very heart. It has been said that Bergson died a Catholic. Sigmund Freud (1856-1939) who devised the method of psychoanalysis was an Austrian. Albert Einstein (1879) the founder of the theory of relativity, was a German Physicist.

(1) Dark, Sidney. The Jew To-Day-Ivor Nicholson and Watson Ltd.

Heine, the Jew, (1797-1856) once said that "Judaism is not a religion; it is a misfortune." His poetry is entirely true to the German tradition. Mr. Walter quoted in Sydney Dark's work says: "With the exception of a few excursions into Oriental imagery, his language is German to the core, and so are on the whole, his feelings. If we find him, and that very rarely, in what appears to be a Jewish mood, we must remember that Heine is also the author of the Catholic Wallfahrt Nach Kevlaar and the intrinsically Christian poem entitled Friede, of the Nordseebilder. No mood was beyond his reach. The time when he first planned his Rabbi von Bacharach was probably the only period of his life when he wished to be considered a Jewish poet, and the failure of the work suggests that he may have discovered his own Jewish cultural background to be too thin to render his task possible.

He realized that his poetry drew its best nourishment from the soil of European culture and that Occidental feeling and thought were the fundamental conditions of its development. We find no esprit Semitique in Heine, as we find L'esprit Anglais in Dickens or L'esprit francais in Anatole France. (1)

Benjamin Disraeli (1804-1881) Zangwill (1804-1926) and Louis Golding (1895-) are English, with their own characteristics. Disraeli cultivated the Oriental, but the creator of the Political Novel in an Englishman. Zangwill, the greatest English Ghetto Writer, is very Jewish in his religious conviction, and Golding unlike Zangwill, is the writer of Novels whose characters merely have Jewish names.

(1) The Jew To-day op. cit. pp. 195-196

When we speak of the cultural aspirations of the Jews and of their contribution to civilization, it is therefore not because this culture is purely Jewish. It is merely to show what the Jews can do, and what they desire to do. If Jewish names are mentioned in connection with scientific and literary productions, it does not mean that these productions are Jewish. They are universal, for the Jew is a human being endowed by God with faculties like those of all human beings. Yet because of the Israelite's peculiar history of their ghetto seclusion and of the hatred that has pursued them, they have developed an intellectualism that has borne fruit in all areas of human activity.

Up to 1933 fourteen Jews were awarded the Nobel Prize. In itself this is outstanding in its proportions when one considers the small number of Jews in the world. To name the contributors to literature would take a volume in itself. Waxman's History of Jewish Literature in four books, is a revelation. If anyone doubts that there are Jewish writers in all lands writing in every language known since the time of Babel, then let him examine this stupendous and scholarly history.

Musicians are represented by Moschelles, Rubenstein and Ferfetz; composers by Mendelssohn, Meyerbeer and Mahler. Art has been enriched by the German Lieberman, and the Italian Amedeo Modigliani, the Impressionist School in France by Camille Pissarro; the greatest sculptor of Modern Times by Jacob Epstein.

Is it known to Anti-Semites that they owe the drug, salvarsan to Ehrlich, the Wasserman test to the Jew of that name; digitalin to Ludwig Traube, cocaine to Carl Koller and pyramidon and Antipyrin to Spiro and Eilege? Some of the greatest Neurologists known to Medical Science are Mendel, Oppenheim, Kronecker and Bendikt.

Lewis Gomperz is the founder of the Society for the prevention of cruelty to animals. Would that someone would found a Brotherhood of man for the rights of the Minority. It is impossible to enumerate all that Jews have done for civilization, for "they were simply normal human beings contributing, because it was impossible for them not to contribute , to the common stock of Western culture. Nor in many cases can they be given the entire credit for those innovations with which their names are associated. -----they are products of the age and the school and of the environment in which they were born. But, if it is absurd to qualify their contribution as "Jewish", it is maniacal to suggest that they were alien, and as such could be dispensed with, together with those who were responsible for them in the "ideal commonwealth of the sage Nazi theorists." (1)

Of education among the Jews even in the Compulsory Ghettos there is ample evidence. In the Russian Pale, the poor wife, is forced to earn the living for the family while her husband spends his time studying the Torah.

"His wife kept a trimming-store or something of the sort and their only child a girl older than I, helped her attend to business as well as to keep house in the single room apartment which the family occupied in the rear of the shop. As he invariably came to the synagogue for the morning prayer and never left it until after the evening service his breakfasts and dinners were brought to the house or worship. His wife usually came with the meal herself. Waiting on one's husband and "giving him strength to learn the law" was a "good deed". (2)

(1) Golding-The Jewish Problem op. cit. p.87

(2) The Rise of David Levinsky op. cit. p. 29

Machines, mechanical gadgets and devices do not interest the Jew, though once invented of course, he uses them but the American hobby of tinkering with machinery is alien to him. His main emphasis is not on mechanical things but on personality, for personality is the center and core of this culture. From Spinoza to Freud and through all his history runs this intense interest in personality, the relationship between persons.

Wissler says: "Our culture is characterized by an over-ruling belief in something we call education, -a kind of mechanism to propitiate the intent of nature in the manifestation of culture". In this, American and Jewish ideals coincide. The exigencies of their religion have kept the Jews a literate people. Though the Ghetto Jews' education was barren, it yet kept alive the ideal of learning; Jewish culture is characteristically literate with a marked emphasis on education.(1)

#### EDUCATION

"The Jews share with the Scotch and certain other people an almost morbid passion for higher education. But that passion would have been fruitless had the immigrant Jews not remained in the large cities. The American system of education makes it possible for a poor boy living in a great city to carry himself through college and even through certain professional schools free, whereas a similar boy living in a rural community will be stopped after high school by the costs of transportation to the State college town and by the cost of board and food away from home. "This is the great cause of the urbanization of the Jews." (2)

(1) Graeper, Isaac - Jews in a Gentile World - Stewart

Henderson Breth Mac Millan Co. N.Y. 1942-p.251

(2) Jews in America - by the Editors of Fortune - Random House N.Y.

1936 p.36

Ludwig Lewisohn in Upstream outlines the educational aspirations of Jews in the old World as well as in the new.

The society into which I was born, whatever were its virtues or its faults, had one notable quality; it knew what it wanted. A few aims and their implicit values were fixed. The kind of school I was to attend was never debated. It was an absolutely foregone conclusion that a liberal education was the necessary foundation of right and noble living. My parents were of modest origin and modest means. But if anyone had questioned my being prepared for the gymnasium and proceeding from thence to the university, they would have held it a prophecy of my early death. My uncles entertained the same feeling concerning their sons, and among the painful memories of my childhood is the gray, tragic face of one of them whose boy had that day failed to pass his Reifeprüfung. So deeply did this conviction which was considered beyond discussion sink into my consciousness, that to this day, the debate concerning the value of a higher education so often heard among us in America, has no more real content for me than a debate concerning the value of bread---- The home work was harder. My mother's intense ambition for me made her severe. She bought a desk for me which stood, as did its chair, on a little wooden platform several feet in height. While I sat at this desk she could, small as I was, stand beside me. And so we worked together until my tasks were perfectly done-until I had written my copy-book page and could recite my verses without hesitation".

A continental would ask: Why do they go to University? In Central City comparatively few went for social reasons. An extraordinary proportion

of the students earn their maintenance wholly or in part. They and their parents make real sacrifices in the cause of education.--The students came to the class-room to learn something.---To the "average intelligent American" education for which he is willing to deny himself, and pay taxes, means skill and knowledge with which to conquer the world of matter. It does not mean to him an inner change-the putting on of a new man, a new criterion of truth, new tastes and other values. The things he wants at the University are finer and more flexible tools for the economic war which he calls liberty. And like tools or weapons they are external to him and are dropped when the class-room period or the working day are over.

Our students, then came to the University not to find truth, but to be engineers or farmers, doctors or teachers."(1)

Dora, the immigrant learns all she can from her daughter.

"To be educated and an American lady----became the passion of her life. It almost amounted to an obsession."(2)

The millionaire Cloak manufacturer states his aspirations and then regrets that he did not become a scholar.

"The majority of the students at the College of the City of New York was already made up of Jewish boys, mostly from the tenement houses. One such student often called at the cloak shop in which I was employed, and in which his father- a tough looking fellow with a sandy beard, a former teamster, was one of the pressers.

(1) Lewisohn. Ludwig Up-Stream, Boni and Liveright, N.Y. 1932

p. 27 et seq. p.156

(2) Rise of David Levinsky op. cit. p. 261

A classmate of this boy was supported by an aunt, a spinster, who made good wages as a bunch maker in a cigar-factory. To make an educated man of her nephew was the great ambition of her life. All this made me feel as though I were bound to that college with the ties of kinship. Two of my other shopmates had sons at high school. The East Side was full of poor Jews-wage-earner, peddlers, grocers, salesman, insurance agents; -who would beggar themselves to give their children a liberal education. Then, too, thousands of our working men attended public evening school, while many others took lessons at home. The Ghetto rang with a clamour for knowledge.

To save up some money and prepare for college seemed to be the most natural thing for me to do. I said to myself that I must begin to study for it without delay. But that was impossible and it was quite some time before I took up the course which the presser's boy had laid out for me. During the first three months I literally had no time to open a book. Nor was that all-my work as a cloak maker had become a passion with me, so much so that even on Saturdays, when the shop was closed, I would scarcely do any reading. Instead, I would seek the society of other cloak makers with whom I might talk shop.

"There are moments when I regret my whole career, when my very success seems to be a mistake.

I think that I was born for a life of intellectual interest. I was certainly brought up for one. (Talmud Student). The day when that accident turned my mind from college to business seems to be the most unfortunate day in life. I think that I should be much happier as a scientist or writer, perhaps. I should then be in my natural element, and if I were doomed to loneliness, I should have comforts to which I am now a stranger

(with four million). That's the way I feel every time I pass the abandoned old building of the City College."

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"Many of our immigrants have distinguished themselves in science, music or art, and these I envy more than I do a billionaire. As an example of the successes achieved by Russian Jews in America in the last quarter of a century, it is often pointed out that the man who has built the greatest sky-scrapers in the country, including the Woolworth Building, is a Russian Jew, who came here a penniless boy. I cannot boast such distinction, but then I have helped build one of the great industries of the U.S. and this is also something to be proud of. But I should readily change places with the Russian Jew, a former Talmud student like myself, who is the greatest physiologist in the New World, or with the Russian Jew who holds the foremost place among the American Song Writers and whose beautiful compositions are sung in almost every English speaking house in the world.

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"When I think of these things, when I am in this sort of mood I pity myself for a victim of circumstances."

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---David, the poor lad swaying over the Talmud volume at the Preacher's Synagogue, seems to have more in common with my inner identity than David Levinsky, the well known cloak manufacturer.(1)

(1) op. cit. p. 156 p. 529 et seq.

Canada's Jewish population was also much interested in education. The Education Act of 1841 organized <sup>Education</sup> in the Province of Quebec into Protestant and Catholic school systems. The Jews by virtue of an Act of 1870 were at liberty to pay taxes to one of these denominational schools and it was to the Protestant school that they sent their children. This arrangement was unsatisfactory and in August 1874 owing to the initiative of the Sephardic congregation the members of the German-Polish synagogue proposed the founding of a Hebrew Institute. Though the plan was enthusiastically received trouble arose over the question whether the prayer was to be taught according to the Sephardic or Ashkanazic Custom! Nothing daunted, the German-Polish Congregations undertook the plan themselves and made the following report and recommended that:

"This corporation do establish a secular school in connection with the Hebrew school, where children of both sexes be taught at least the rudiments of the English, French, and German languages, geography, writing, arithmetic, and receive a thorough knowledge of the Hebrew language, the Mosaic faith, and Scriptural history." The recommendation was adopted and it was then resolved:

"That this school be under supervision of the school committee annually elected by this corporation according to the by-laws."

"That children be admitted to receive education in all the above branches of knowledge, from the age of 5 years to that of 13, after which age and until they attain that of 15, they be admitted only for the purpose of completing their religious and Hebrew education."

"That this school be a free school, according to the School Act of this Province. That all children of proper age be admitted to the school upon payment of fees, such fees being limited to those allowed

under the Free School Act, power being, however, reserved to the school committee to grant absolutely free admission in such cases as they deem fit. "

"That this meeting appoint a committee of three to open and canvas a subscription list for the purpose required and that as soon as the amount of \$1,500 be subscribed, the committee with the assistance of the officers of this corporation establish a school as heretofore decided upon."

With the adoption of the resolution the school problem was solved for the congregation, temporarily at least, including its financial aspect. Within a month and a half the necessary sum was raised and the machinery for the realization of the project was at once set into motion. The school, which was to provide the Jewish child with both a Hebrew and a general education was designed to supplant the "Hebrew Institute", which had originally been planned. The children were withdrawn from the Protestant schools and were hopefully sent to the new educational centre.(I)

Alas after eighteen months, for lack of funds the communal venture collapsed, the Jewish children returned to the Protestant schools and the school question became a source of friction. The Protestant school commissioners complained that it was a heavy expense to maintain Jewish children in their schools, since there were so few Jewish tax-payers. Moreover they resented the fact that a Hebrew teacher had to be employed.

The problem might have been solved by the creation of Hebrew Separate Schools, but this solution was neglected and the Question

remained a thorny one for the future. Jews relied upon Cheders, Sabbath Schools, Sunday Schools and Kindergartens for religious instruction and for the study of Hebrew. The case of the Jews in Canada is parallel with the Catholic educational system in the United States. Yet Catholics and Jews will struggle on, for in the proper education of their youth lies the strength of their faith and morals.

If the first generation was rigid in its religious formalism, the second generation was perhaps too lax in the observance of Judaism. These young people had religious aspirations, it is true, and countless thousands, still adhere and always will adhere to Judaism. Yet Judaism is not opposed to culture, to materialistic ideals, as the great achievements of Jews will prove. It is to these materialistic aspirations that we now turn.

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### 3. MATERIALISTIC ASPIRATIONS

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## WAR AGAINST BITING POVERTY

To speak of the War against biting poverty is to speak of the Jewish immigration from Continental Europe to our democratic countries, especially to England, United States and Canada. To speak of the struggle for existence is to speak also of Jewish philanthropy, noted the world over for its generosity, out of all proportion to the numerical strength of the Jewish population.

The degree of destitution among the Jews was enormous at the time when ghetto deprivation was at its height. In the eighteenth century it is computed that one in three of the Jewish population in Germany, England and Italy was dependent upon his coreligionists for relief and as many more were living upon the borderline of penury. Yet the cry for assistance was never made in vain, and relief was given in such a manner as to facilitate the maximum self reliance and to avoid pauperization. It is significant that the most bulky work on charity ever published, with the exception of Lallemand's "Histoire de la Charite" is the Meil Zedaka written by an eighteenth century Jewish author, Elijah Cohen of Smyrna.

Some of the outstanding characteristics of postbiblical and medieval Jewish philanthropy deserve cursory mention. It was realized from the beginning that the poor have rights, and the rich have duties. This principle explicitly laid down in the Mosaic code, was extended and crystallized in talmudic practice. From the period of the fall of the Jewish state the charity overseer was part of the recognized institutional system of every community. It was expected of the medieval Jew that he should devote a tithe of his income, at the very least, to philanthropic objects and this ideal has been preserved to our own days. Even the pauper, who lived on the charity of others, was expected to contribute his mite to the relief of those more needy than himself.

A series of voluntary associations took care of the indigent from birth to death. The mother could expect assistance in child-birth the ailing on their sick bed, the mourners in their hour of affliction, the prisoner in his dungeon, the slave in captivity. Another charitable activity which was particularly highly esteemed was the dowering of poor brides. In Rome, in the Ghetto period not less than thirty of these benevolent associations existed, in a population which did not exceed five thousand souls.

Every ghetto had its lodging house for indigent strangers which was also used as a hospital (the institution is found at Cologne as early as the eleventh century); every community had its salaried physician so that medical care was available for all. There was, too, a free educational system, supported by voluntary subscriptions and open to every child. A town without its proper charity organizations, it was laid down in the codes, was no proper residence for a self respecting Jew, any more than if it had lacked its place of worship. Yet, at the same time, it was a cardinal principle that the poor should not be put to shame by the method of administering relief. As early as the fourth century, the Emperor Julian, when he ordered the institution of Hostels for strangers in every city, referred with admiration to the example of the Jews "the enemies of the gods" in whose midst no beggars were to be found.

It should be noted, in this connection, how catholic is the Jewish conception of charity. It is man's duty, we are informed in the Talmud, to relieve the Gentile poor, to visit their sick, and to bury their dead, just as with a coreligionist. This principle was not inculcated for the sake of appearances or of policy, but on a purely ethical basis, being

deduced from the verse of the Psalm 145 which tells how the tender mercy of the Lord is over all His creatures. Moreover the principle was taken over the ghetto period and reiterated in such intimate ethical treatises as the Mesillat Yesharim of Moses Hayim Luzzatto.

It has been pointed out that the Jewish ideal in charitable relief was to avoid pauperization and to do all that was possible to render the beneficiary self-supporting. Scientific charity in a word, took the place of indiscriminate giving. This ideal was adopted by the Jews in their general philanthropic work as soon as the breach in the walls of the ghetto enabled them to assume their natural place in such activity. (I)

From 1881 to the end of World War I, about 2,300,000 Jews came to the United States from Eastern European ghettos where they had lived the miserable life of an impoverished minority. In Russia, in Poland and in Rumania hardship and oppression were their daily fare. In America, there were vexing problems to be solved. The first generation had to be fed and housed at least, on arrival.

Only in their opposition to anti-Semitism are Jews more united and more active than in raising funds for charitable use. "It has been one of the proudest boasts of the Jew that he always takes care of his own unfortunates-----..Every city with a sizable Jewish community has its charity organization and orphan asylum, its free burial society, its old folks' home. In the larger cities are found Jewish hospitals.

To appreciate the extent of self-taxation of the Jews on behalf of the countless welfare and charity needs of their less fortunate

co-religionists at home and abroad, we have but to look at a few figures from their annual reports. For many years the various needs of Jewry have been pooled and the appeal for funds has been centralized. Today there are mainly three large fund raising organizations: The United Jewish Appeal, for the American Jewish Joint Distribution Committee; The United Palestine Appeal, for all kinds of Zionist organizations; and the National Refugee Service, for the needs of immigrants and the homeless abroad. These three major groups combine for an annual appeal for funds which in 1943 amounted to 25,000,000 dollars, while in 1944 the amount raised was \$32,000,000.

In addition, each locality has its own federation. Thus the New York area has its "Federation for the Support of Jewish Philanthropic Societies of New York City" which has just celebrated 25 years of existence. The report of the organization discloses that it has disbursed more than 96 million dollars during its life; namely, for hospitals, clinics, medical social service \$33,000,000, for family welfare work \$18,000,000, work with children, \$17,000,000, for neighborhood centers \$11,000,000,; to check juvenile delinquency, \$6,000,000; for Jewish education, \$4,000,000; for employment and vocational guidance, \$4,000,000; for care for the aged \$2,000,000; for fresh air fund, \$1,000,000,(I)

Michael Gold admirably describes the charity practised among the New York Ghetto inhabitants.

"When I woke of a morning, I was never greatly surprised to find in my bed a new family of immigrants, in their foreign baggy underwear.

They looked pale and exhausted. They smelled of Ellis Island

desinfectant.....that sickened me like castor oil.

Around their room was scattered their wealth, all their calico seabags, and monumental bundles of featherbeds, pots, pans, fine peasant linens, embroidered towels, and queer coats thick as blankets.

Every tenement home was a Plymouth Rock like ours. The hospitality was taken for granted until the new family rented its own flat. The immigrants would sit around our supper table and ask endless questions about America. They would tell the bad news of the old country (the news always was bad.) They would worry the first morning as how to find work. They would be instructed that you must not blow out the gas (Most of them had never seen it before). They would walk up and down on East Side Street, peering at policeman and saloons in amazement at America. They would make discoveries, they would chatter and be foolish.

After a few days they left us with thanks. But some stayed on and on, eating at our table. Don't think my mother liked this. We were too poor to be generous. She'd grumble about some one like Tyfka the miser, grumble, curse, spit and mutter, but she'd never really ask him to move out. She didn't know how.

Mrs. Rosenbaun owned a grocery store on our street....She was a kind hearted woman, and that winter suffered a great deal. Everyone was very poor, and she was too good not to give them groceries on credit.

"I'm crazy to do it!" she grumbled in her icy store. I'm a fool! But when a child comes for a loaf of bread, and I have the bread, and I know her family is starving, how could I refuse her? Yet I have my own children to think of! I am being ruined!.The store is being emptied. I can't meet my bills!"(I)

(I) Jews without Money op. cit. p. 73, 243.

The Jews in Canada found the same conditions of hardship and met with the same assistance from their Jewish brethren. B.G. Sack in his history of the Jews in Canada quotes a letter written by a Jewish immigrant to Canada. (1)

Somehow the immigrants survived, but the memory of the struggle was deeply impressed upon the children. The old parents never failed to exhort them to achieve financial success.

"Poppa, lots of Jews have no money," I said to comfort him.

"I know it, my son," he said, "but don't be one of them. It's better to be dead in this country than not to have money. Promise me you'll be rich when you grow up, Mickey!"

"Yes Poppa."

"Ach!" he said fondly, this is my one hope now.

That is all that makes me happy! I am a greenhorn." (2)

The struggle for work in the New World ghettos entails hardship and heart-ache for Ansel Zlotnik when he ends his career as Reader of Scriptures.

"Ansel had come to America with eight souls in his keeping. And the eight souls stood in need of food and shelter.....

One evening the eldest son entered into conversation with his father. "Father, he began, without further ceremony, "things are not done here as they are at home. America is a different world."

"What do you mean to say by that, my son?" asked his father eagerly.

"I want to talk to you about earning a living. There is no disgrace attached to work here. Everyone works to provide for his wife and children."

"That's fine, just me some work by which I can provide for wife and children. Why that was exactly why you brought me to America."

(1) See Appendix

(2) Jews Without Money op. cit. p. 301

"I happened to meet David Goldschmidt, one of our own townsmen, the other day. He works in a shirt factory in Brooklyn. Many elderly people like you are working there. And they don't work there on the Sabbath either. Goldschmidt wants to take you to the factory with him; he thinks that there might be work for you, too."

"What did you say? Did you say sewing shirts? What can your father do about sewing shirts? That is all right for Deborah, but what has your father to do with shirts?" mother objected.

"I thought that maybe you had found a place for me as Reader of Scripture in some big, important synagogue", said father finally.

"Reading scripture is no "business" in America - one has no use for that in America."

"So you expect father to turn tailor in his old age?" asked Mother.

"Yes, you are right my son; everyone must work in America. By the sweat of your brow shalt thou earn thy bread", he said with the intonation of a cantor. "Lead me to the shop, my son, I am going to be a sewer of shirts."

Tears rolled from Sarah Rifke's eyes, and while she dried them with her apron she sobbed.

"To think that I have lived to see this day; the Reader of Scriptures in the Gostynin Synagogue is going to be a sewer of shirts, just like a woman."(I)

Food and rent are Sarah Rifke's nightmares.

"And hard times fell to Mother's lot. In addition to the big

dent which the departure of the eldest son made in Sarah Rifke's purse, Deborah now remained at home all day because she had no work. For the first few days this change made little difference, the grocer continued to give them food "on credit", the butcher and the baker also, and the first of the month was still pretty far distant.

But when the first did come, and the landlord entered with his well known "Missus"...When the grocer sent a message by the children, saying that he would like to speak to their mother, when the same message arrived from the baker and butcher as well, then there was really nothing to eat in the house. Sarah Rifke lay awake all night and tried to figure out how she could make ends meet.

"But in America the greatest worry of the poor is the rent. When the first of the month draws near, Sarah Rifke passes sleepless nights. She worries herself ill as to where she can find the money for the rent. And when the first of the month finally arrives; the landlord with his shaven jowl and his big cigar in his mouth appears bright and early, directly after every one has left for work. He chews at his cigar and growls out the work. "Missus"...And he pounds his fist down on the collection book. If as little as one cent of the fifteen dollars is lacking, he won't accept the money, but pulls out his ponderous gold watch and says, chewing at his cigar. "Missus you will have time until three o'clock, that is when the court closes."

-----Sometimes the gas bill had to be paid, sometimes one of the children had been ill, sometimes a pair of shoes had to be soled. The family council was called. And after a good deal of noise and lamentation, the eldest son always had to lend them the five dollars they lacked to make up the full amount of the rent."(I)

(I) Asch. Sholem The Mot' er G.P. Putman's Sons N.Y. 1937 p.116-119.

Sam Moses dreams of financial success.

"I have two hundred and eighty dollars in a savings account at the bank, which I can draw out whenever I like. My outstanding accounts amount to more than three hundred dollars, which are as good as cash money, as good as gold. My wares are worth about three hundred and fifty dollars. This is a good territory, most of the customers are Germans, who pay promptly. If I were to convert everything into cash and sell the business outright, I could easily get from seven hundred to eight hundred dollars, maybe even as much as a cold thousand. When you consider how high my rating is among the dealers in the basement shops in Allen-certainly I don't have to work as a common porter do I?"

But wait! Why not go into partnership with Solomon? When he comes home on Friday evenings to visit his father, he complains: To go into partnership with one's father in law isn't the thing to do....."Solomon and Moses....."No, his own name, Moses first, "Moses and Solomon Zlotnik Brothers.

In his mind's eye, Moses sees even now a long sign, bright with gold letters extending across three windows. He and Solomon are to be the heads of the business; Solomon, the inside man, will take care of the factory and of the hiring of the factory hands and the office employees. "I'll be the outside man; I'll take care of the buying, the credits, and make the contacts with customers. Father won't need to work anymore, we'll give him everything he needs. He can live in a nice apartment in Harlem, and look after the children. Only the youngest little girl will be at home with father, and he will walk along the streets with dignity, carrying a gold headed cane."(I)

(I) The Mother op. cit. p. 241-242

## FINANCIAL SUCCESS

Employment figures show that the proportion of Jews gainfully employed is about the same as that of other groups of the population, but the occupation distribution is noticeably different. Approximately, 62,000 Jews are employed, forming a little more than 47% of all Jews ten years of age or over, as compared with 48% among the total population. In this respect the Jewish population resembles that of British, French and Dutch origin, among whom the percentage gainfully occupied is also slightly below the average for the total population.

To bring out more distinctly the occupational distribution let us compare the occupational composition of typical samples of 100 men among the Jewish and the total populations. In the Jewish group would be found 29 factory workers, 20 retail merchants and managers, 10 salesmen, 4 building and construction workers, 4 pedlars, 3 unskilled labourers, 4 wholesale merchants, 3 transportation travelers and 3 farmers, while bookkeepers and cashiers, packers and shippers, insurance agents, lawyers, doctors and barbers would number 1 each, and the remainder would be scattered among numerous other occupations.

In comparison, the group of 100 men representing Canadians of all origins would consist of 33 farmers, 12 unskilled labourers, 11 factory workers, 8 transportation workers, 7 retail merchants, 6 building and construction workers, 3 salesmen, 3 office clerks and 2 miners, while fishermen, loggers, light and power workers, commercial travelers, insurance agents, cooks, teachers, accountants, civil servants, and bookkeepers would number 1 each.

There are now 6 Jewish farmers in Canada for every Jew engaged in financial occupations, and only 2 out of every 1,000 Jews

gainfully occupied are engaged in finance, as compared with 3 out of every 1,000 among the total population.

There has been an increase in the number of Jews in logging, mining and quarrying.

If engaging in industrial pursuits is considered most desirable then the occupational tendencies of the Jews of Canada should be regarded as gratifying, for the proportion of industrial workers among the Jews is three times as great as that among the total population of all origins. In entering Canadian industry, Jews have not displaced workers of other origins from established industries but have introduced and developed new ones. Jews in Canada as in the United States have been largely instrumental in establishing the manufacture of men's and women's ready made clothing, fur garments, fur dressing and dyeing, hats and caps, leather gloves and cigars.

Jewish farmers first broke the prairie sod of Western Canada more than 50 years ago, and now produce by their own labor each year some three quarters of a million bushels of wheat, hundreds or thousands of bushels of oats and barley, and large quantities of vegetables and dairy and poultry products. The first Jewish farm settlement in Canada was founded in 1882, and the oldest existing Jewish farm settlement dates back to 1888. (1)

Success in a moderate degree in the second generation, made possible the liberal and scientific professions in the third generation and Jewish lawyers and doctors took their place in the

(1) Handbook and Religious Calendar - Published by the Canadian Jewish Congress pp. 59-61

free democratic countries that had opened their hospitable doors to them. Was it their modest achievements that opened the flood gates of the waters of bitterness against them in Nazi Germany or that renewed Anti-Semitism even on our own shore? Who can tell?

Did success and persecution and Anti-Semitism induce a desire in the Jews to possess a homeland of their own? Zionism is the result of many conflicting circumstances and the cause of many unsolved problems.

### ZIONISM

"The Zionist Movement has a two fold origin; an East and a West European, a Messianic and a political origin"(I) Even in the 19th century East European Jewry hoped for the coming of the Messiah who would lead them back to Palestine and restore their ancient kingdom. Upon this hope of the restoration of their home in Palestine Napoleon in 1799 tried to win over the Oriental Jews during his Egyptian Campaign.

In 1882 the Russian pogroms and Anti-Semitic laws drove the Jews to despair. The majority of them emigrated to America and a fraction of them, consisting for the most part of the intelligencia turned to Palestine. They thought that the passive waiting for the Messiah was insufficient and they sought to prepare for his coming and for the restoration of the Jewish state by settling and working in Palestine. At that time Palestine had neither ports nor railways and these Russian immigrants settled in the four holy cities of Jerusalem, Hebron, Safed and Tiberias, but they had neither agricultural settlements nor industry.

The Messianic idea was first expressed in Odessa by Leo Pinkser in Auto-Emancipation 1882. In 1885, the Friends of Zion,

(I) Ruppin op. cit. chap. XXIV

formed a society for promoting emigration to Palestine. Baron Edmund de Rothschild of Paris, donated huge sums to the enterprise, yet it was impossible to settle more than a few hundred families annually.

Ginzberg after visiting Palestine reached the conclusion that although it could not receive a great Jewish immigration, it was fit to become the spiritual centre of Jewry. The return of a certain number of Jews to Palestine was to him not an end in itself but was by creating a center of real Jewish life, to be the means for revitalizing world Jewry.

Political Zionism was given its first impulse in 1875 in Western and Central Europe when Anti-Semitism was revived in Germany. These people were unprepared for such a movement since the preceding two or three generations had done all they could to become assimilated and they fondly believed that they had earned full admission to citizenship. Anti-Semitism proved their error and showed them the great gulf of persecution into which they could at any moment be plunged.

Theodore Herzl (1860-1904) admitted that he had first seen this gulf on the occasion of the iniquitous and fraudulent accusation of Dreyfus. In his, The Jewish State he explains that as long as the Jews had no state of their own, they would be defenceless. Though he failed to receive a grant for a Charter from the Sultan of Turkey, Herzl still called Zionist Congresses in 1897, 1898, 1899, 1901, and 1903 and thus spread the conception of a "home in Palestine secured by public law." It was to be a refuge for those Jews who either could not or would not, remain in the countries of their birth; through the foundation of a Jewish national and cultural center it was to counteract the threatening disruption of Jewry by assimilation;

it was to give the Jews a voice in international politics and enable them to protect Jewish interest where they were too weak to defend themselves; and by high cultural attainments in Palestine it was to regain for the Jewish people a place among the Nations and make known their share in the development of civilization, now credited to individual Jews only, or to the nations among whom they live."

The Zionist movement suffered because of the cleavage between the two points of view, the Messianic and the Political and the quarrel ceased only in 1914 when the British troops conquered Palestine. All are acquainted with the Balfour Declaration and the Palestine Mandate. Dr. Waizman, a Russian Jew, naturalized in Great Britain obtained through Mr. Balfour, the foreign secretary, a declaration from the British Government promising assistance to the Jewish people in the building up of a Jewish National Home in Palestine. When Palestine was placed under the League of Nations after the war, Great Britain received a Mandate which bases the Jewish National Home in Palestine on the historical connection of the Jewish people with the country. "The Mandatory Power is charged with placing Palestine under such political, administrative, and economic conditions as will secure the establishment of the Jewish National Home, and in this work is to have the advice and co-operation of an appropriate "Jewish Agency" to be set up for the purpose." It would seem that Herzl's dream for legal guarantees were realized after his death.

Jastrow's views in Zionism are clearly stated in, Zionism and the Future of Palestine.

He finds in the Zionist movement three main aspects, the Religious Economic and Political Zionism. Religious Zionism is part of the Orthodox Jewish faith. The hope of a return to Palestine rests

upon the belief in the fulfillment of the divine prophecies which assert that Jehovah will gather His chosen people from the ends of the earth, restore the Temple Service.....and re-establish both the ancient Jewish priesthood and the Jewish kingdom.

Economic Zionism has as object the amelioration of the pitiable condition of Jews in countries where they have been hounded and persecuted. In May 1881 the "May Laws imposed cruel restrictions of the Jewish Pale in Russia. Dr. Leo Pinkster of Odessa voiced his project for the self-Emancipation of the Jews. By this he meant that the Jews make an effort to secure a new home in some land where they might live safely and develop freely. Dr. Pinkster was indifferent to Palestine as a land of refuge. Other pressure and other organizations evolved the possibility of the Holy Land as the ultimate goal of the stricken Jews.

Dr. Theodor Herzl was the founder of political Zionism, which has as its ultimate aim the conversion of Palestine into a Jewish State.(I)

Jastrow is opposed to political Zionism, because the Jews are dedicated heart and soul to the welfare of the countries in which they dwell under free conditions. All Jews repudiate every suspicion of a double allegiance.....but it is necessarily implied .....and cannot by any logic be eliminated from the establishment of a sovereign state for the Jews in Palestine.

Granted that the establishment of a sovereign Jewish State in Palestine would lead many to emigrate to that land, the political condition of the millions who would be unable to migrate for generations to come, would be made far more precarious.

(I) Jastrow Morris, Zionism and the Future of Palestine N.Y.

Mac Millan Co. 1919 pp.2-5

-----The establishment of a Jewish state will serve malevolent rulers of many lands a new justification for repressive legislation.

The political segregation of those who may succeed in establishing themselves in Palestine involves dangers. There is no fixity to the boundaries, of Palestine, for they have varied in the course of centuries. The claims to various sections of this undefined territory will be a fruitful source of controversy. Sir George Adam Smith, the greatest authority on Palestine says: "It is not true that Palestine is the national home of the Jewish people and of no other people. It is not correct to call its non-Jewish inhabitants, Arabs, or to say that they have left no image of their spirit and made no history except in the great Mosque. Nor can we evade the fact that Christian communities have been as long in possession of this land as ever the Jews were. These are legitimate questions stirred up by the claims of Zionism, but the Zionists have not yet fully faced them.

The re-establishment of a distinctly Jewish state in Palestine is opposed to the principle of democracy. A Jewish State involves fundamental limitations as to race and religion and the glory of the most advanced nations in the world lies in the freedom of conscience and worship which binds the followers of many faiths and varied civilizations in the common bonds of political union. To unite Church and state as under the Old Jewish hierarchy would be a leap backwards over the centuries.

It is an error to assume that the bond uniting them is of a national character. They are bound by two factors, the bond of common religious beliefs, and the bond of common traditions, customs and persecution. Nothing in their present status suggests that they form a separate nationalistic unit.

The re-organization of Palestine is but part of a plan to endeavor to secure the emancipation of the Jews in all lands in which they dwell. To guard against pogroms and Anti-Semitism efficient methods should be taken to insure the protection of the law and the full rights of citizenship to every Jew in every land.

"If the basis of the reorganization of governments is henceforth to be democratic, it cannot be contemplated to exclude any group of people from the enjoyment of full right."

"Palestine should be constituted as a free and independent state to be governed under a democratic form of government recognizing no distinction of creed or race or ethnic descent, and with adequate power to protect the country against oppression of any kind. We do not wish to see Palestine either now or at any time in the future, organized as a Jewish State." (I)

These are the views of the eminent Dr. Jastrow, former professor in the University of Pennsylvania. There may be other points of view but all should acknowledge that there are two sides to the question and the Nazi regime has precipitated matters to the breaking point.

Those who know no better, sometimes describe the Jewish immigrants into Palestine as the scum of Eastern and Central Europe. Were they the scum they would have taken reprisals or fled when the Arabs in 1939 attacked them. They did neither.

It would be neither in British nor in Jewish interests to make arrangements antagonistic to the Arabs. What the Jews desire of Great Britain is understanding and assistance. The Jewish immigrants to Palestine should receive military training.

"Jewish prosperity in Palestine ultimately depends on the Jews reaching an understanding with the Arabs. They cannot be truly

safe, even if they are a majority in Palestine, with a vast and discontented minority in their midst, which can, moreover appeal for help to the surrounding countries. The Zionists are therefore prepared to offer to the Arabs everything that can in reason be expected from economic advantages (which they have admittedly reaped to the highest degree during the last seventeen years), cultural help, political parity irrespective of numbers. Under the permanent guarantee of the British Crown-neither race must ever be reduced to a "minority status" in the land which they own in common. Nor could the Jews admit any limitation on Jewish immigration into Palestine other than that inherent in the economic position. Jews must be allowed to develop the resources of Palestine and to bring in immigrants to the limit of the absorptive capacity of the country. With regard to land, the Jews are prepared to do all that can be reasonably done to prevent in future any "displacement" of Arab cultivators, however small it has been proved to have been in the past, and however much, it was over-compensated by a very marked improvement in the condition of the present. ~~rest~~. But land legislation must not be of a character which would prevent the immigrant from settling on the land and developing the agricultural resources of Palestine. In other words, it must not be of a political character, merely calculated to circumscribe the Jewish National Home. There can be no National Home without men and land and political limitations on immigration and land purchase are clearly inadmissible under the Mandate. The Arabs would like the Jews to remain an insignificant minority, at their mercy, to oppress and exploit.

"To sum up: British and Jewish interest in Palestine have by now become inseparable and while the Jews require British protection and

support, they can best defend British interests in that key position which Palestine forms in the Eastern Mediterranean. To do this, numbers are required; Jewish immigration must be encouraged, or at least not discouraged. At the same time it is neither in their, nor in the British interest that the Arabs should be antagonized. If the Jews had firm and quiet support from the British authorities, they could reach an understanding with the Arabs which would be both in the Jewish interest and in that of the British Empire. They cannot effectively co-operate with the British authorities unless they can trust these authorities. But they know that an influential section of the Palestine administration is unfriendly to the Jews, and an even greater number indifferent; and that comparatively few Palestine officials fully envisage the British Imperial interest in Palestine. In these circumstances, the Jews continually have to be on the defensive, suspicious and anxious, and debarred from giving all the help which they desire to give."(I)

Must the last act, then, be the destruction of the Jewish people? That they have survived so long is not necessarily proof that they will always survive. On the other hand, survival will depend on themselves, not on their enemies. Tradition will carry them a long way but survival must mean that there are continually recreative forces in contemporary Jewish life. Do these exist? The strongest force is Zionism. Inevitably Zionism has a chauvinistic side. Revisionism will flourish as long as the atmosphere is full of nationalism of its

(I) Namier, L.B. In the Margin of History. MacMillan Co. Ltd.

type; then it will wilt and die as all such movements in Jewish history have died, from the time when Solomon and Jeroboam caught the fever of imperialism from their neighbors, onwards. Chauvinistic nationalism is not the heart of Zionism. Zionism is essentially a movement of spiritual and cultural renaissance even though religious Judaism is little in evidence in the Zionist settlement in Palestine. At the present moment Zionism is tragically distracted from its main task by the appalling need for finding a home for tens of thousands of unhappy exiles. So long as the rest of the world closes its doors so long will, and must, Jews devote their main strength to demanding the maximum possibilities for emigration to Palestine - whatever the Arab opposition. The main task of Zionism is not even in Palestine; it is wherever Jews are living. Palestine is the centre and as such it is of vital importance. But a centre is nothing without a circumference. Even if Palestine collapsed, through Arab opposition, the task of Zionism would not be finished. There is an interesting parallel in Jewish history itself. Pharisaism arose largely as a movement for the correct performance of the Temple ritual. It builded so well that, when the Temple fell, Pharisaism hardly felt a ripple on its surface. May Zionism not be put to so terrible a test, but if it were, it would rise to its task. Many Jews regard Zionism and Assimilationism as irreconcilable opposites. They are wrong. Zionist and Assimilationist in the curious life of Jewish people are as necessary to each other as Conservative and Labour in English political life. They represent the two components, both of which are necessary, but which we cannot yet fuse together.(I)

## THE WATCH ON THE JORDAN.

Like the crash of the thunder

Which splitteth asunder

The flame of the cloud

On our ears ever falling

A voice is heard calling,

From Zion aloud:

"Let your spirit's desire,

For the land of your sires

Eternally burn.

From the foe to deliver

Our own holy river,

To Jordan return."

Where the soft flowing stream

Murmurs low as in dream,

There set we our watch

Our watchword, "The Sword,

Of our land and Our Lord",

By the Jordan then set we our watch.(I)

"For his heart is always with his own people- its past glories its persistent ubiquitous potency, despite ubiquitous persecutions. He sees himself the appointed Scion of a chosen race, the only race to which God has spoken and perhaps the charm of acquired Cyprus is its propinquity to Palestine, the only soil on which God had ever deigned to reveal Himself. (2) "

(I) Naptale Herz Imber.

(2) Dreamers of the Ghetto. p.428

B.G. Sack thinks that for many Jews Zionism means more than "establishing for the Jewish people a publicly recognized and legally secured home in Palestine. It is a barrier against Assimilation which uproots many Jews and isolates them from their people. Assimilation had various stages of development and took many forms..

As long as the Jew remains in the ghetto he is not conscious of his inferior status. When the youth of the second generation emerges he finds himself surrounded by a freer if less comfortable world and as he tries to flee from his people, he meets other Jews who are trying to do the same. Therefore he keeps moving or else finds his objective unattainable.

#### ASSIMILATION

It was to be expected that the newly emerged people of the ghetto took advantage of the opportunities that at last lay open before them. Money lenders developed their business and became bankers, and assisted in financing the Railway Age and the later phases of the Industrial Revolution. Old clothes men became tailors, and pawnbrokers, by a natural transition, antique dealers, their children sometimes developing into art experts of international reputation. Pedlars were at last able to set up shops, and became merchants; later they introduced improved processes in production, in manufacturing and above all in the distributive trades. The next generation made a further step forward. They had been reproached previously that they did not care for anything but business. Very well, they would now prove that this was not the case. They would now enter into the professions and show the world that they could make good in them. So Jewish lawyers began to emerge and Jewish physicians and Jewish scholars and Jewish journalists, and Jewish authors - a

remarkable galaxy, including some of the fine flower of nineteenth century civilization. Frequently Jews believing that the days of mutual trust and toleration had arrived, cast off their Jewish beliefs and Jewish practises, which they considered to have become trivial, and settled down to become Englishmen and Frenchmen and Germans without further qualifications. It came as a great shock when in many cases they found that their children were swept into the enthusiasms of the dominant faith and grew up with a healthy anti-Jewish prejudice; above all with the increase of social intercourse between Jews and non-Jews on a normal footing, intermarriage between the two elements increased to an enormous degree, so that in some outlying Jewish communities the proportion of unions in which both partners were Jews was actually in a minority. Generally, this resulted in the setting up of a family which whether nominally Jewish, or nominally Christian, or ostensibly neither, was supremely subject to the attraction of the environment. In an overwhelmingly large proportion of cases, the offspring was completely lost to Judaism. (I)

Græber, in Jews in a Gentile World says that: "Assimilation is a new synthesis of beauty, an attempt to absorb what was beautiful in both cultures. Each new element added, means the rejection of an old one and only strong personalities can make that transition, for it is a major spiritual operation to uproot an old value and graft a new one in its place. It is a process that cannot be carried on "en masse"; every Jew must do it for himself, individually".....

(I) The Jewish Problem op. cit. pp. 79 et seq.

There are two aspects of assimilation says the same author. The first is a process of adaptation to the life of the larger community within which the Jew dwells, that of conforming to its mores and developing institutional habits through wider participation than was possible in the ghetto. The second is a process of cultural reorientation of beliefs and values which even in the first, but oftener in the second generation, involved a transition from rigid ritual observance to religious indifference; from clericalism to secularism, from supernaturalism to naturalism, from a narrow communal theocracy to democracy. In the case of the most mature it meant self identification with the outlook of modern world culture."(1)

The old Jew remains the patriarchal Jew in spite of his American environment, but there are three groups of influences on the boy, the orthodox, the American and the Socialist. The first of these three forces at work on his character is religious and moral; the second is practical -diversified, non religious; and the third is reactionary from the other two and hostile to them.

If the boy were able to forget his origin and cast off the religious influences, there would be no struggle and he would not represent a perilous element in society. The struggle is great because he is naturally religious and susceptible and the old and the new both appeal strongly to him.(2)

Zangwill's Grandchildren of the Ghetto is one great commentary on assimilation. It is really not a hopeful tale; it is sad, and the

(1) op. cit. p. 348

(2) Spirit of the Ghetto op. cit. pp. 30-32

author seems diffident of the future.

"And beneath all these surface ruffles was the steady silent drift of the new generation away from the old landmarks. The synagogue did not attract; it spoke Hebrew to those whose mother tongue was English, its appeal was made through channels which conveyed nothing to them; it was out of touch with their real lives; its liturgy prayed for the restoration of sacrifices which they did not want and for the welfare of Babylonian colleges that had ceased to exist. The old generation merely believed its beliefs; if the new as much as professed them, it was only by virtue of the old home associations and the inertia of indifference. Practically it was without religion. The Reform Synagogue, though a center of culture and prosperity, was cold, crude, and devoid of magnetism. Half a century of stagnant reform and restless dissolution had left orthodoxy still the established doxy. For as orthodoxy evaporated in England it was replaced in turn, England acting as an automatic distillery. Thus the Rabbinate still reigned though it scarcely governed either the East End or the West. For the East End formed a Federation of the smaller synagogues to oppose the dominance of the United Synagogues importing a minister of superior orthodoxy from the Continent and the "Flag" had powerful leaders in the great struggle between plutocracy and democracy, and the voice of Mr. Henry Goldsmith was heard on behalf of Whitechapel. And the West in so far as it had spiritual aspirations, fed them on non-Jewish literature and the higher thought of the age. The finer spirits indeed, were groping for a purpose and a destiny doubtful even if the racial isolation they perpetuated were not an anachronism. While the community had been battling for civil and religious liberty there had been a unifying,

almost spiritualising, influence in the sense of common injustice, and the question Cui bono had been postponed. Drowning men do not ask if life is worth living. Later the Russian persecutions came to interfere again with national introspection sending a powerful wave of racial sympathy round the earth. In England a backwash of the wave left the Asmonean society, wherein for the first time in history, Jews gathered with nothing in common save blood-artists, lawyers, writers, doctors, men who now formed an effective protest against the popular conceptions of the Jew, and a valuable antidote to the disproportionate notoriety achieved by less creditable types.(I)

The Rabbi is losing faith in his Mission

"My" he cried hoarsely. "Leon listen to me", he said, turning round suddenly. "Do you realise what sort of a position you are asking me to keep? Do you realise how it makes me the fief of a Rabbinate that is anachronism, the bondman of outworn forms, the slave of the Shulchan Aruch (A book the Rabbinate would not dare publish in English) the professional panegyrist of the rich? Ours is a generation of whited sepulchres." He had no difficulty about utterance now; the words flowed in a torrent. How can Judaism-and it alone-escape going through the fire of modern scepticism, from which, if religion, emerge at all, it will emerge without its dross? Are not we Jews always the first prey of new ideas, with our alert intellect, our receptiveness, our keen critical sense? And if we are not hypocrites we are indifferent- which is almost worse. Indifference is the only infidelity and it is

(I) Grandchildren of the Ghetto p. 327 et seq.

unfortunately as conservative as Zeal. Indifference and hypocrisy between them keep orthodoxy alive- while they kill Judaism. (1)

Reb Samuel is broken hearted over his son's abandonment of ritual Judaism.

"Yes and did I not teach him to walk alone? asked the Reb eagerly. My God thou canst not say I did not teach him Thy law day and night. He uplifted his eyes in anguished appeal. "Yes but ~~he~~ is not all to blame!" she repeated. "Thy teaching did not reach his soul; he is of another generation; the air is different, his life was cast amid conditions for which the Law doth not allow. (2)

The children quickly absorb the customs of the new world. "The child had not been at school many weeks when she began to show signs of estrangement from her mother tongue. Her Yiddish was rapidly becoming clogged with queer sounding "r's" and with quaintly twisted idioms. Yiddish words came less and less readily to her tongue and the tendency to replace them with their English equivalents grew in persistence. Dora would taunt her on her "Gentile Yiddish" yet she took real pride in it. Finally Lucy abandoned her mother tongue altogether."(3)

"The American children of the Ghetto are American not only in their language, dress and ambitions, but in outward appearance as well. Their beauty, gestures, they play of their features and something in the very expression of their Semitic faces proclaim the land of their birth. (4)

(1) op. cit. p. 379

(2) op. cit. p. 400

(3) Rise of David Levinsky p. 241

(4) *Ibid* p. 355

The second generation boasts of its assimilation.

"We are emancipated now, was his cry; we have too much intellect to keep all those old laws; and he swallowed the forbidden oyster in a fine spiritual glow, which somewhat or other would not extend to bacon. That stuck more in his throat, and so was only taken in self defence, to avoid suspicions of a convivial company. (1)

The results of Assimilation are traced out by the centuries of assimilation. Among the Jews since the 18th century there has been a weakening of the ethnic homogeneity and sense of unity, and a tendency of assimilation to the economic and cultural life of their non-Jewish surroundings. With the changes in the economic life of the European, Assimilation made great advances. With the disappearance of the guilds the Jew became a member in the economic system. Later the legal emancipation of the Jews followed by a breakdown in their cultural isolation. They renounced the Jewish traditions of generations and each new generation tended to adopt the traditions of its non-Jewish environment. Nowhere did the Jews remain unaffected by Assimilation.

Assimilation is no new phenomenon in Jewish history. It occurred wherever the Jews lived as equals in the midst of a society based on science and culture rather than on religion. That there was not a complete disappearance of the Jewish religion is due to the fact that Jews lived in all countries and in some of these the culture was very low and therefore the temptation for assimilation was less. The Jews introduced the high culture of the East to Central and Western Europe. During the Renaissance period the Jews were outdistanced by the non-

(1) Ghetto Comedies p. 55

Jews of Southern and Western Europe but maintained their cultural superiority in Eastern Europe.

Up to the 13th century the Jews were united by certain economic circumstances, for the trade with the East was almost entirely in their hands. After they had been ousted from this trade they developed an international exchange business because the Canon Law against interest on loans did not affect Jews.

Wherever a Jew migrates if he is unrestricted by law, then in three or four generations he is assimilated, consciously or unconsciously to his new surroundings, and adopts the new nationality. It is a natural process and is not common to the Jew, alone. "Where assimilation occurs without change of country, but as a result in the legal and economic status, then there is not the external justification and it is a voluntary act induced by economic considerations." Yet even here, the change is due to the adoption of the foreign tongue and in most cases the child adopts the foreign tongue through no will of his own and therefore the assimilation cannot be judged as disloyalty or opportunism." In the strata of Jewish society particularly exposed to external influences assimilation often resulted even in the abandonment of the Jewish religion.

#### RESULTS

The results of Assimilation are according to Jewish writers, the decline of the Jewish religion, the weakening of the links of common descent and fate, the loosening of family ties, the economic adaptation of the Jews to their surroundings and the differentiation within Jewry.

At present the influence of the Jewish religion is weaker on the life of the Jews than in former times. Zangwill showed us in the life of Moses Ansel what religion means to the Orthodox Jew. It is part

and parcel of his whole existence, his whole day is permeated with religion; it regulated his morals, ethics, family life, hygiene, household food, clothing, profession and education. "Enlightenment" beginning in France in the second half of the 18th century spread to the educated classes of Europe. In Berlin, especially was this "enlightenment" the strongest and it took three or four generations to make the Jews give up their religion entirely. The process led from the old Jewish orthodoxy to a more lax observance of ritual in the first generation, to the elimination of the daily, hourly religious observances, and its relegation to Sabbath and Feast days, in the second generation, to religious indifference remembering only the High Feasts of New Year, and the Day of Atonement in the third generation, in which conversions occasionally occur; to frequent conversions in the fourth generation.

Religion kept the Jews together. With this bond severed, the Jews lost their common characteristics and became like other nations. With the adoption of Christianity the Jew changed his identity and no longer belonged to Jewry. Even now, every Jewish writer is at one, in declaring that the Jewish religion is so closely bound with Jewish tradition and civilization that it cannot be renounced without at the same time renouncing everything that is Jewish. From Zangwill to Lewisohn, from the earliest German and Russian writers to the present time this attitude towards conversion is identical.

In Russia, especially, the Jewish religion seems doomed for Russia's slogan, "Religion is opium for the people" is the war cry against all religion. In Russia it is not assimilation which has caused the decline of the Jewish religion; it is the Soviet government that is the executioner.

Among the Ashkenazic Jews concentrated in Poland, consanguinity bound them together and the Jews without civic rights and subject to persecution were linked by a common bond. To-day, when intermarriages with non-Jews is usual in countries of a high cultural level, this bond is loosened or non-existent. While oppression gave them a fellow feeling they were one, but they were not so united in times that were free from persecution. The unbridled hatred let loose in Nazi Germany in 1933 once more forged the chains of sympathy and Jews all over the world united to bring help to their suffering brethren.

With assimilation and inter-marriages the sanctity of family ties suffered. Among the Jews this sanctity is remarkable; it is the ideal, but now the views of neo-paganism are gaining a foothold in the mixed marriage groups.

Before the Emancipation the Jews had their own law courts and no good Jew ever brought a fellow Jew before a secular tribunal. The Rabbi was the arbitrator of all differences. These courts have no longer any legal recognition and Jews have adapted themselves to the economic pattern of their surroundings. In the past the Jews were ahead of the non-Jews in certain intellectual fields of work. This superiority has disappeared in proportion as non-Jews had easier access to higher education.

The isolated Jews are exposed to assimilation on all sides. In the large cities they can associate with their own society and satisfy their own cultural needs. Consequently, the East Side New York Jews retain their Jewishness much longer than the American Provincial Jew. "Assimilation has produced several strata among the Jews, which differ culturally in two ways- by the degree to which they still adhere to the Jewish language and tradition, and the

civilization which they absorb from their non-Jewish surroundings and which is naturally different in the various countries. The main groups are here mentioned:

1. The orthodox Jews who speak Yiddish and receive an exclusively Jewish education-, such are to be found in Polish villages and small townships.

2. Jews who speak both Yiddish and the Vernacular and receive their education in both cultures- the Jews in Polish towns educated in Polish elementary schools, or Jews from Eastern Europe who have emigrated to America, or to Western or Central Europe.

3. Jews who speak the language of their country, know very little Hebrew or Yiddish, and whose acquaintance with the Jewish tradition is slight; to this category belong graduates of higher schools in Eastern Europe, and the children of East European emigrants, likewise the Jews of Czechoslovakia and Hungary, and those in small German provincial towns.

4. Jews who have no longer any knowledge whatever of the Jewish language and tradition, and who in culture are hardly distinguishable from their non-Jewish neighbors; that is Jews of families long settled in the large cities of France, England, Denmark and Germany. (1)

While formerly all Jews, whether rich or poor, were united, modern economic and cultural differentiation has destroyed or nearly destroyed, this unity. Jews stand divided in separate camps. The progressive decay of the Jewish ethnic unity is evident in the changes which have taken place in respect to language education, mixed marriages and baptism.

(1) op. cit. p. 280

Ludwig Lewisohn, the Assimilated Jew of Assimilated parents, seems to regret his unsuccessful attempts to impose himself upon society.

"I would make this point very clear. It is assimilation that excludes us from the civilization amid which our lot is cast. If you ape the Nordic unsuccessfully, your life and expression will be both distracted and shoddy. If your aping is successful you increase quantitatively and never on a high plane that which already exists. Felix Mendelssohn is but another and not indispensable German composer of the Romantic school. Powerful personalities whatever their superficial theory or attitude have never luckily been able to exclude the strong essential Jewishness from their lives and works and it is this element that gives t'em both character and quality. It is by virtue of this element that they have stamped themselves upon Western civilization and wrought upon it creatively and so made it in a measure their own. The blank assimilationist is ape or parrot, he has a rich and fruitful relationship to nothing under the sun. He is sterile, He plays safe. In America he writes music like Mr. Irving Berlin's and stories like Mr. Ocatvius Roy Cohen's. He purveys the odious trade-goods in the arts. The Anti-Semites are quite right. Jews in all countries produce a great quantity of base stuff. They do so, however, not because they are Jews but because they are desperately trying not to be Jews. They are trying to be imitations of their neighbors and the great and deep and noble things are not imitable from without. (I)

In 1906 S. Shecter expressed what he terms the Tragedy of Assimilation

"What I understand by assimilation is loss of identity. It is the kind of Assimilation with the terrible consequences indicated that I dread

(I) Lewisohn, Ludwig Mid Channel Harper and Co. Ny.Y. and London

most- even more than pogroms.

"It is a tragedy to see people distinguished for its loyalty to its religion and its devotion and its sacred law, losing thousands every day by the mere process of attraction. It is a tragedy to see a language held sacred by all the world, in which Holy Writ was composed, which served as the depository of Israel's greatest and best thought doomed to oblivion. It is a tragedy to see the descendants of those who revealed religion to the world and who developed the greatest religious literature in existence, so little familiar with real Jewish thought that they have no other interpretation to offer of Israel's scriptures, Israel's religion and Israel's ideals and aspirations and hopes, than those suggested by their natural opponents slavishly following their opinions, copying their phrases, and repeating their catch words. I am not accusing anybody. I am only stating facts. We are helpless spectators of the Jewish soul wasting away before our very eyes."

#### RESULTS

Nowhere can the evil results of assimilation be seen in all their stark reality than in Russia. Though Leon Denner admires Russia almost to a superlative degree, he has unwittingly perhaps, shown what the Soviet Union has done to the former orthodox Jews.

#### IN RUSSIA NO RELIGION IS TAUGHT

And together with this "numerous clauses" the cheders and yeshivas went out of existence, we have swept them out of the life of the Russian Jews.....No longer do we teach our children to mumble prayers and dogmas. Our main task is to teach them that happiness can only be achieved through cooperation. We teach them friendship and rear them in the spirit of equality.

CONCLUSION

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## THE SYNAGOGUE IS IN RUINS

Lonely like a ruin in a desert, the Jewish synagogue stands hidden in a corner of revolutionary Moscow. It is a new synagogue. Its worshippers however,- a tiny fraction of the city's hundred thousand Jewish inhabitants- belong definitely to Russia's past.

The existence of this synagogue in Moscow, popularly referred to as the Beth Midrash by its worshippers, is unknown to the vast majority of the city's Jewish workers. Unlike, for instance, the "Merchants" Synagogue" in Keiv-----or the old age crumbling Beth Midrashim in the former ghettos, this synagogue does not occupy a conspicuous place in the cultural and national life of the Jews. It stands in obscurity on Malaya Bronnaya Street- at one time one of the very few Jewish streets in Moscow- and is known only to a few older people.

## THE YOUNG PEOPLE ARE ATHEISTS

"The majority of our youths are atheists. Instead of the melancholy synagogue and chassidic prayers there rings out now on the "Jewish Street" the revolutionary songs of the Young Pioneers and Komosols. Our new generation, Jewish or Gentil, does not know what religion means. Instead of praying and wailing they sing---....And there is no doubt that the old traditional Jewish synagogue is rapidly dying out in Russia. It is dying not because of Communist persecution, as many would like to believe, or any other outside influence, but simply because of a natural law of life: the synagogue lacks fresh blood. The youth has deserted it. Or as Froyka put it: "The old Jews die and the young Jews have left us." Indeed there was not a young face in the room."

(I) Denner Leon, Where the Ghetto Ends..Alfred H. King N.Y. 1934

So the ghetto is no more. The long years of misery are over. God's people are free; free to choose life or death. How worthy they are of life; how noble in their origin; how great in the divine destinies that await them!

"For if the loss of them be the reconciliation of the world, what shall the receiving of them be, but life from the dead? (1)

Christ's love hovered over them.

"Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children as the hen doth gather her chickens under her wings, but thou wouldst not? (2)

Shall we Catholics scorn them? Shall we not rather pray that they accept the fulfillment of the Prophecies in the Old Testament? By embracing the Catholic faith, the Jew does not renounce Judaism; he but completes the Old Law by accepting the New. If Modern Jews alarmed by assimilation and its dire results have tried to stem the tide of apostasy by adapting Judaism to the present century, why shall they not adopt the Catholic religion founded not by Rabbis and for the sake of convenience, but established by Christ their own Son of David, the promised One of Israel, whose dying lips prayed for them in the sublime words of Pardon?

"Pater dimitte illis, non enim sciunt quid faciunt."

(1) St. Paul to the Romand Chap. XI- 15

(2) St. Matthew XXI- 37

EPILOGUE

Often in this thesis quotations have been taken from the works of outstanding Ghetto writers and <sup>it</sup> may per aps, be opportune to give a brief outline of the novels of Israel Zangwill, Abraham Cahan, Isaac Loeb Perez and Michael Gold.

"The plight of the Jews in the Eastern Europe during the second half of the last century induced them to search for freedom and better modes of life in England. London received the greater number of Jewish immigrants. The adjustment of these people was slow and in many cities large and small ghettos were formed where the life was peculiar and multicolored. It was not like the life of East European towns, nor was it a type of the Native English Jewry, for many years had separated them from their more fortunate brethren. It was in short a life transition.

At first the immigrants tried to continue the old life, but there were several influences at work which tended to change this old mode of existence. There was the younger generation educated in English public schools; and there was the native English Jewry which served as a model of assimilation. The population consisted of Jews from widely diverse regions of Europe and they differed in language, manners and customs and in some degree in matters of religion. There were divergencies in minor religious abservances, and great diversity in political views, for radicalism had made its way into that life and liberal spirits from all countries flocked to England in order to carry on their activity unhampered. The ghetto thus represented a huge melting pot in which two forces were operating, one which endeavored to fuse various elements of different Jewries into a more or less homogenous population and the other which covered them all with an alloy of the

culture of the land and gradually adjusted them to the environment, enabling contingents of the older immigrants and their children to leave the ghetto and amalgamate with the native English Jewry."(I)

As a result of the establishment of the ghetto there was a demand for expression and there arose greater interest in Jewish literature. To express the surging life, a master was needed. That master was Israel Zangwill (1864-1926). He was born in London and lived there most of his life. Zangwill attended the Hebrew Free School where he later became a teacher and at the same time studied at the University. His proximity to the East London ghetto made him a fit instrument to write about a life that he knew best. He engaged in general literature, but Zangwill did his best work in novels and stories of Jewish life.

Israel Zangwill is a Jew of the Jews, a promoter of the Zionist movement. He is a realist and is influenced by French methods. Before he resigned his position as master of the Jews' Free School, he had written a fantastic tale, The Premier and the Painter (1888) in collaboration with Lewis Cowen and then he joined the ranks of the Journalists.

His fame rests in his Children of the Ghetto (1892), an attempt to draw in comprehensive outline the life of the Jews in the London Ghetto, the rich and the poor alike. He depicts life, habits, ceremonials in close detail and joins the different strands by a slight narrative. It is a remarkable and valuable contribution to

literature, for Zangwill broke new ground with this unrelentingly realistic and sympathetic picture of White Chapel Jewry. Like Dickens he can without harshness describe abject, poverty stricken lives.

Zangwill led the way in this type of literature both in England and America. Before him there was Leopold Konpert who saw only the beauty of his beloved but Zangwill gives us the lights and shades of Jewish life. The author gifted with keen insight, adequate knowledge and brilliant literary ability, sympathetic feeling and an appreciation of beauty, sees the ugly as well. No phase of the Ghetto life escapes him and all its features, social, commercial and religious are set forth in masterly strokes. He says that he has not concealed the faults of the Jews, but their faults are not very grave.

The book consists of two parts, the Ghetto sketches and the life of modern Jews, and the influence of Judaism in present day England. The scene is the so-called London Ghetto, but there never was a Ghetto in London, in the strictest sense, for no laws established sequestration in that democratic metropolis of the world.

A casual observer would see the external repellent features; he could not see that beneath the surface were the fine domestic virtues, a deep respect for learning and a strong religious faith. The author is no mere pragmatist and no apologist. "The existence of the Jew was in large part concerned with the punctillious observance of religious customs and practices; from morn till night his religion laid claim upon him.....in time<sup>this</sup> degenerated into formalism."

Among the Jews the desire for learning permeates life. Moses

Ansell, the unsuccessful man who could hardly find bread for his family, is a scholar at heart; the shrewish rich Malka respected him in spite of her harsh judgment of his failure to earn a livelihood."

Through the medium of the different characters all shades of opinion are represented. We see the uncompromising orthodoxy and the protest against it which culminated in the Reform Movement; a belief in the return to Palestine not for the re-establishment of a Jewish State, but for the realization of the prophetic hopes of one God and one humanity and the establishment of the reign of justice, righteousness and peace on earth. Zangwill gives us a picture of the strange complex phenomena presented by Judaism at the close of the 19th century. It is a delightful picture and no one who scans it can be justified in entertaining thoughts of anti-semitism.

Zangwill sums up the Jewish interpretation of life... "Judaism is so human... no abstract metaphysics, but a lovable way of living the common life sanctified by the centuries. The theory of Judaism has always been the spiritualization of the material."

Zangwill wished the world to take note of his purpose in writing The Children of the Ghetto

"Whatever is objectionable in this strange world which I have portrayed is the result of the exclusion into which the Jew was forced during centuries of intolerance and persecution. But in spite of this exclusion and oppression, see what noble traits have been developed, strengthened and preserved, the religiosity of this people, the fidelity of its men, the chastity of its women; see the respect in which learning was held; see the generous charity of the poor towards one another, to say nothing of the rich; see the nobility of domestic life."

He also gives us a gallery of pictures, more limited in scope drawn from the upper life of English Jewry, and from the former dwellers of the ghetto, who had emancipated themselves from its narrowness,

poverty, and squalor though not entirely from the lure of its spirit of idealism. Esther Ansell is adopted by a wealthy woman. She writes a book criticizing the Philistines of the new society, its life and manners and finally she goes back to the ghetto from which she is saved by León. By this union Zangwill symbolizes the desired union of the best qualities in the well ordered Jewess with the aspirations, hopes and dreams of those who dwell or who once dwelt in White Chapel.

Zangwill took his portraits from all over the Jewish world in Ghetto Tragedies and Ghetto Comedies though English Jewry in its upper and lower strata is not left out. In both books Comedy and Tragedy are intermingled and his comedies do not always conform to the old definition of the term. They are comical in their incongruities and unexpectedness. Incongruity and unexpectedness are the element of humor and Jewish life is full of such elements. It is therefore not surprising that it furnishes themes which are comic and tragic simultaneously. This is seen especially in Jewish Trinity and Samooborona. (Self-Defence).

Abraham Cahen (1860-) is a Russian American journalist, novelist, and socialist. He emigrated to America in 1882 on being implicated in the Revolutionary movement in Russia. Since 1901 he has edited the Jewish daily Vorwärts. Two of his best known books are Yekl, a story of the New York Ghetto (1898) and the Rise of David Levinsky (1917). The latter "is written with a clarity that is French, a chaste realism that is Russo-Yiddish and a deep human insight that renders it universal." The Rise of David Levinsky presents a clear picture of the conditions in New York's vast clothing industry and it has been declared the most important of all immigrant novels. It is written in the first person and represents a cross section of the Jewish ghetto life from about 1895 to the outbreak of World War I; The background is the Old World, where Levinsky is a student at a Yeshivah; his mother dies a violent death

(quite unnecessarily) and her son, disgusted with poverty emigrates to America. He goes through the whole scale from poverty to a millionaire cloak manufacturer. Cahan does not reveal by what traits of character his hero had attained such success, for there is no art nor is their psychological acumen in the book. The interesting trait in the hero's character is his longing for the old environment; he regrets that instead of business he had not entered upon a University Career.

Critics feel that the chief value of the novel is found in the vivid pictures of the rise of peddlers and work shop men, of the rivalries of cloak manufacturers and of the real estate boom which rose like a tide over New York Jewry in the years 1900-1910 and the effect of its collapse. There is room for caricature of the newly rich in their mountain vacations at summer hotels, and so in spite of its mediocrity The Rise of Abraham Levinsky evinces great human interest.

Zangwill clearly showed in his novels that home-life was not merely characterized by the material or physical aspect. The intellectual and spiritual life dominated in all homes. To have at least one son a scholar of the Talmud was the height of ambition and no poverty could stand in the way of its achievement, for the family sacrificed <sup>everything</sup> for its attainment and Jewish Charity assisted out of its meagre funds.

Isaac Loeb Perez (1851-1915) is a representative Polish Jewish Author. He was born in Zamosc Poland and will be remembered as the leader who enriched Yiddish literature and placed it on a high level.

His many-sided literary talent was expressed in poems, short stories, dramas, allegories and satiric sketches. He wrote no novels because

he lacked concentration of soul. Perez was too dynamic; he saw too many things at the same time and he responded to many emotions simultaneously. In this he differs from Mendele. The latter drew portraits of Jewish life and produced a group portrait in which description plays the most important part. Mendele hardly ever depicts inner tragedies, soul struggles or the soul's reactions in difficult moments. Perez deals with the individual and with outstanding episodes and moments. Yet in this limited field he is a master. If his colors are few, they are nevertheless revealing. Mendele followed the deductive method and Perez employed the inductive. We see characters pass in review before us with their peculiar traits. We get an idea of Jewish life in general, less extensive than Mendele's but more penetrating.

Perez's is a varied personality. He is realistic and romantic, didactic and amusing, satirical and pathetic, mystical and symbolic. These opposites have their source in his manifold personality. Perez was a rebel, a true democrat, a lover of the masses and a champion of the poor, yet his was a soul with ideals of the intellectual aristocracy.

Beneath this variety of qualities and tendencies there is a certain unity and this unity characterizes all his literary works. The traits are "Maskilic or the intellectual-ethical, the emotional artistic, and the romantic realistic." He was a *haskalah* all his life and as such glorified knowledge not for its own sake, but for the good it could bring to human life.

It is not mere feeling and sympathy for the Jewish masses which Perez expresses in his stories. He is in search of the artistic and the beautiful even beneath the mass of ugliness. For this beauty is not the external variety but the inner beauty, that of character and soul.

Perez is the master artist of the Jewish soul not only in its suffering but in its flight towards the beautiful.

In all his stories and sketches we see both the romantic and realistic strains, for striving and continual progress are the fundamental traits of his personality. Sometimes reality is stressed and at other times he wanders into the idealistic.

In numerous stories and legends Perez satirizes phases and episodes of Jewish life in general. The idea and the form itself bring out the satire. The pungent Jewish expressions are typical and bristle with irony. Shakespeare has said "Books in brooks and sermons in stories. Perez has realized this truth and even in a swamp he has found means for a sermon.

Michael Gold (1896) was born in New York City Ghetto and lived in its poverty and dirt. At twelve years of age he worked in a factory for a meagre living. In Mexico, he became a Communist and at present, is the Bolshevik Daily Worker litterateur. Gold is a radical author. He published short stories and children's books, and is the author of two plays, Hoboken Blues and Fiesta.

The best known of his books is Jews Without Money. The tale is at times sordid, the glamor of Zangwill is absent and facts are told in a brutal and realistic manner. Here is heard the note of sincerity, for here, Gold is autobiographical and has lived in the scenes he describes with such vigor and accuracy. The Jews Without Money stand before the world in all their starkness; that even they, can thus stand, and yet win the respect of the world, is no small achievement.

APPENDIX

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1.

The Constitution of the Jewish Community of Sugentum Town,  
Trauconia, 1756.

"Inasmuch as the Jews here in our town of Sugenheim are not yet provided with a fixed code of laws- as a result of which much quarreling and confusion have developed among them and both of the lords have been annoyed several times- therefore both of the jointly ruling lords (namely, the Right Honorable Imperial-Immediate Baron, Sir Christoph Friedrich, Baron of Sexkendorff, Lord of Sugenheim Town) have deigned to confer the present communal constitution on the local Jewish community, They are to be guided by it in their conduct of their synagogal and other Jewish ceremonies in their newly-built communal synagogue, and in the punishment, according to circumstances, of the malicious and the stubborn. As follows:

1. Synagogue will be held on Mondays and Thursdays.

Inasmuch as one must go to the synagogue on Mondays and Thursdays, everyone who remains at home on such days and does not go to the synagogue must pay a fine of one Kreuzwe to the Jewish treasury. (On Mondays and Thursdays the Torah is also read.)

11. The punishment if one does not come to the synagogue on the day of atonement.

If a member of the community does not come to the synagogue on the Minor day of Atonement (the day before the New Moon) and cannot prove either that he was dispatched somewhere by our gracious master, or that he had some other business duties outside of town which could not be postponed, then he shall either be fined a quarter of a pound of wax for the benefit <sup>of the</sup> communal treasury, or he shall not be called up (to the Torah reading) for a month. (The wax was used for synagogue candles)

111. The cantor shall call (people) to the synagogue regularly.

2.

Whenever there is to be a religious service the cantor shall call people to the synagogue regularly so that no one may excuse himself because of ignorance. If, however, the cantor forgets this and does not call people on the appointed days, he is to be fined ten Kreuzers the first time and if he blunders frequently, he is to be fined fifteen to twenty Kreuzer, or mayhap even dismissed.

IV. The punishment for one who indulges in idle talk in the synagogue.

No house-holder shall gossip in the synagogue. From (the prayer at the beginning of the morning service) "Blessed be He who hath said" to the "Eighteen Benedictions" (toward the end) he shall not speak a word with anyone but shall recite his prayers in reverence. After the "Eighteen Benedictions" one may speak when absolutely necessary, but idle talk is forbidden under threat of a fine of a quarter of a pound of wax for the Jewish treasury.

VI. Penalty for wrangling in the synagogue.

He who wrangles with another in the synagogue and acts abusefully and shamefully must pay a fine of twenty Kreuzer, half of which goes to the civil authorities and the other half to the Jewish communal treasury.

VIII. Calling people to the Torah in the synagogue.

On Mondays and Thursdays, two Levites and one Israelite; on Saturday, however, three Levites and three Israelites are to be called to the Torah, according to rank, one after another. (Jews were called to the reading of the Torah in the following order on the basis of descent: Cohen "(priest)", Levite, and other Israelites). But on Rosh Fashanah, Yom-Kippur, and on the first and last days of Sukkot, Pesah and Shabuot, everyone is called to the Torah: a Levite is called up each time together with an Israelite. The normal order in summoning people to the Torah is disregarded.

3.

IX. Concerning the calling of new residents to the Torah.

If a man should treat another shamefully while calling him to the Torah, or in connection with his being called to the Torah, he is to be fined a quarter of a pound of wax which is to go to the Jewish treasury. If, however there should be any act of violence, then the punishment is to be meted out as prescribed in Article VII? (The fines meted out were a not inconsiderable source of income to both the Jewish and general community )

XII. What one (called to the Torah) must contribute to the Jewish treasury.

Since no one is to have this honor for nothing, he is to have the officiant recite some blessings for which he is to pledge a gift for the upkeep of the synagogue buildings, namely, a quarter of a pound of wax which he is to pay immediately after the Sabbath. Similarly, the man who helps preside at the service is to be called to the Torah, only on the weekday and on the Sabbath after he relinquished office, under threat of the ban. (This ban amounted to exclusion from synagogal activities) However, as long as he is a functionary in the service, he must not call himself to the Torah unless he has received permission from the entire community.

THE AUTHORITY OF THE COMMUNAL CHIEFS AND THE COMMUNAL TREASURES.

The communal treasurer shall have the power, together with the two communal chiefs, jointly to impose the ban as well as the fines contained in this communal constitution. They may also be assured of the aid of the civil authorities against the unruly. In turn the (two) communal leaders must help the treasurer, as far as possible, in the collection of the moneys, and not allow the arrears to pile up, Indeed the refractory are to be banned to compel them, in this or some other permissible fashion, to pay the treasury.

4.

#### MAZZAF FLOUR

Inasmuch as the expenses, which rise from the milling of the Mazzah flour and the cleaning of the mill, have up till now not been met (by the levy) on the amount milled, for one has been expected to pay only as much as his neighbor (no matter how much flour was milled): therefore this unjust procedure has been changed so that in the future the expenses are to be met in accordance with the amount of work done.

#### Contributing to The Synagogue.

The amount necessary to support the Synagogue in the future will be met, half by taxation of wealth and half by (equal payments by individuals) families.

#### Meal Tickets for Wayfarers.

Inasmuch as wayfarers are not allowed to travel on the festivals and holidays they are to be given additional meal tickets on these days. If any of the wayfarers are ill and cannot be sent on, they are to be lodged with the cantor. The food, however, is to be supplied every day by a different householder who may then credit himself with a meal ticket.

Each resident was expected to supply a number of meals to wayfarers.

#### Burial of Wayfarers

If such a wayfarer should die and have no means to provide for his burial, the expense is to be borne by the communal treasury.

#### Purim.

No one shall dare mask himself or run around in clown's garb or with candles and torches on Purim under penalty of a florin to be paid the civil authorities. (Such hilarity often ended in a row.)

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### Simhat Torah

And on the Simhat Torah the Jews and Jewesses shall stop their sport of throwing (fruits and candles to the parading children) under pain of penalty of a quarter pound of wax to the Jewish treasury and a half florin to the civil authorities.

### Business on Sunday and Holidays.

Under threat of a fine of a florin to the civil authorities no Jew shall presume on the Christian Sunday, festivals or holidays (either before or after divine services) to run into the house of a Christian or to watch for him on the street and to induce him to do business under the pretext that he will make a good profit. On the contrary, just as the Jews rest on their Sabbath even so shall they allow the Christian to observe their Sunday and Holidays quietly.

### Prayer in the Synagogue for the Civil Authorities.

Inasmuch as it is the duty and obligation of every subject to pray for the civil authorities, therefore the loyal Jewry, as a whole, shall offer prayers in their synagogue for both of the honorable lords (of Sugenhaim) and to be sure, according to the religious formula approved by the gracious rulers.

### The Penalty for the unruly.

If any individual shall venture to oppose these regulations he shall be specially cautioned and warned against punishment by the communal chiefs and the treasurer. If he nevertheless does not obey he is at once to be placed under the ban.

### The Publication of this Communal Constitution.

In order that no householder may be able to excuse himself through ignorance, the communal chiefs shall have the cantor read this communal constitution to all the householders, publicly, word for word, in the

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synagogue right now and t'en every year at Pentecost and relate its entire contents exactly and without deviation.

In witness whereof and for further authentication, the honorable gracious, baronial rulers have graciously deigned to confirm this communal constitution with their esteemed signature in their own hand and with the impression of their hereditary baronial seal (I) signed:

Cristoph Wolfgang Philipp  
Baron of Seckendorff  
(seal)

· Do Jews dominate our Economy?

"It is a popular and oft repeated fallacy that the Jews dominate or control our economic life as a whole. Although this has been frequently enough disproved we briefly repeat here some of the painstaking survey and findings made by the magazine Fortune ( a non-Jewish publication, in its February 1936, issue. "Do Jews monopolize Industry?" asked the editors. Their own researches, citing names and figures, make them answer: "The fact is this that there is no basis whatever for the suggestion that Jews monopolize U.S. business and industry. First of all and very definitely, they do not run banking. They play little or no part in the great commercial houses... Indeed there are practically no Jewish employees of any kind in the largest commercial banks...In the investment field, although there are of course Jewish houses,.... they do not compare in power with the . great houses owned by non-Jews....The absence of Jews in the Insurance business is noteworthy...However, the New York Insurance Brokerage Business is predominantly Jewish...The Jews have an even more inconspicuous place in heavy industry..."

(I) Marcus Jacob R. The Jew in the Medieval World. The Union of American Hebrew Congregations. Cincinnati 1938 pp. 212 et seq.

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Something of the same situation exists in automobiles...The coal industry is almost entirely non-Jewish...Rubber is another non-Jewish industry... as well as shipping and transportation."

"To find "Jewish participation in industry it is necessary to turn to light industry. And even there it is necessary to turn from the manufacturing to the distributing end. There is an entire group of industry like wool, silk, and cotton, and rayon weaving where the Jewish interest in production is small...But in these same industries the Jewish interest in distributing is large...

Only in the traditional Jewish clothing industry can any claim for Jewish monopoly be made. There, about 85 per cent of men's clothing and about 95 per cent of women's dresses and about 95 per cent of furs and almost the whole wearing apparel business are in Jewish hands.

"But the clothing business is the spectacular and outstanding exception to the statement that Jewish industrial interests are generally in the minority. Not even in the liquor business, which was always the prerogative of the Jew in Poland nor in the tobacco business, in which many a rich Jew made his start, are Jewish interests dominant. In the wholesale liquor trade in New York Jews do probably only a quarter of the business. Three of the leading firms are non-Jewish.

"In retailing their predominance might be expected. It will not be found. The Jewish interest, though not easily dominant in New York and in the North eastern cities in general is not as great throughout the country as is commonly supposed.....

"Do Jews control opinion? By and large, then, the case for JEWISH CONTROL OF AMERICAN industry falls pretty flat. But the little propangandists have another tune. They contend, that whatever the facts o

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our industry, the Jews control opinion in America through their control of newspapers, publishing radio, the theatre, and above all the movies. Even granted in the face of the notorious inability of Jews to agree and the wide divergence of their interests that such a thing as "Jewish Opinion" could exist, it would still be difficult to prove that Jewish opinion directs U.S. opinion.

"As to the newspapers the facts are strongly the other way around. There are only four important Jewish chains in the field. On the basis of daily circulation these four groups total respectively 489,871; 391,209; 289,126; and 198,610. These figures may be compared with the 5,500,000 daily of Hearst who is not a Jew, Patterson McCormick's 2,332,156 and Scripps-Foward's 1,794,617.

"In radio, the Jewish interest is extremely important. Of the two great broadcasting chains, one, Columbia, is under Jewish control. The other N.B.C. though non-Jewish in management, is headed by David Sarnoff. Of the local stations the vast majority outside New York, however, are non-Jewish.

"As to theatres, a count of active New York producers shows fifty eight non-Jewish producers and fifty six Jewish and an estimate of their relative importance shows them pretty much in balance.

"The movies are the chief point of anti-Semitic reliance and there a persuasive case may be made. Jews were the first exhibitors of movies because the early theatres could be operated with little capital; they were commonly empty stores with folding chairs for seats and a derelict piano. Large returns in such ventures tempted them into production.

"Today Jewish control of the great moving picture companies is less than monopolistic.....Of eighty five engaged in production either as executives in production, producers or associate producers (including

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independents) fifty-three are Jews. And the Jewish advantage holds in prestige as well as in numbers.

"It is difficult on these figures to conclude that American organs and instruments of opinion are predominantly Jewish....

"There remain for consideration the two related fields of politics and the professions- particularly law and medicine. The anti-Semitic contention is that the Jews have crowded out the rest of the population and are monopolizing all opportunities. Anti-Semites say a third to a half of the lawyers in New York City and at least a third of the doctors are Jews. One obvious rejoinder is that a third of the population of New York is also Jewish and that the percentage of Jewish lawyers and doctors in other cities with small Jewish populations is correspondingly smaller.

"Another equally obvious reply is that 50 percent of New York lawyers does not mean 50 per cent of New York's lawyer power. The most important office law business in America such as the law business incidental to banking, insurance, trust company operation, investment work, railroading, patents, admiralty, and large corporation matters, in general, is in the hands of non-Jewish firms.

"The medical situation is not unlike the legal. There is the same disparity between numbers of Jewish doctors and extent of Jewish medical influences....

"The Jewish advantage in the professions, then is rather shadow than substance.....

"What is remarkable about the Jews in America, in other words, is not their industrial power but their curious industrial<sup>als</sup> distribution,

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their tendency to crowd together, in particular squares of the checkerboard. The reason for their choice of particular squares into which to crowd must be found in historical accident. Jews are in scrap iron because they were once in the junk business and they were once in the junk business because a penniless immigrant could make a start there on a shoestring. Were a four and a half million of American Jews scattered more or less evenly over the whole industrial acreage, their presence as Jews would hardly be noticed by other Americans. " (I)

Letter written by a Jewish Immigrant on his Arrival in Canada.

"Ill-fated we were from the very first night that we arrived here, All day long we did neither eat nor drink, simply because we had not a cent to buy anything with. Hungry and thirsty we lay on the floor of our sheltering home, and the progeny of Pharaoh's third plague preyed upon us. Thus we were tormented all night, and with the rise of dawn we hastened to work in order to earn the means to buy bread for our families. Before our limbs had as yet rested from our protracted and wearisome journey, before we could stand upon our feet, we had to haul heavy sacks of wheat from the steamer into the sheds....We had not been accustomed to perform such hard labor. Sixty men we are here, all learned and educated Jews; all are well versed in Hebrew and many of us also in some European language. We wanted to come here in order to honestly earn our livelihood in a land where we could not be exposed to the mockery and ridicule of our Gentile neighbors because of our faith and looks. We are exiled to a desert. Even such work as chopping wood, hewing stone or digging soil is not to be found, and the cost of living, to boot is extremely high here.

(I) Catholics and Jews op. cit. pp. 52-55.

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"One does not so much as see the shadow of a Committee that would come to the aid of the wretched immigrant during the first days of his stay in this country. We shall perish from hunger and cold, which here reaches 40 degrees below zero during the winter. What is worse still is that there are very <sup>few</sup> regularly built homes. There are only canvas tents, in which we, too live, for only the very rich people can afford to rent or build a house. Thousands of Jews have been sent to desert regions, with an unbearable climate, where they are compelled to work at hard labor even on Saturdays and holidays in order to earn the barest livelihood. (And when sent to the remotest and most uncivilized regions to work at the construction of some railway line, they must eat stale and "trefah" meat so as to have the necessary strength to carry on their backs the heavy loads, or to do the pick and shovel work, and so forth.)

"It is evident that under such circumstances no one can think of anything of a higher order, such as the reading of a newspaper or of a book, as we were accustomed to do at home. Nor have we enough time to do our daily prayers. We come home at night, and wearied and exhausted sleep overtakes us before we have even eaten. We shall all perish here and not have so much as a Jewish burial. The child of an immigrant died here today and there is no burial ground for it.

"We have but one thing left- to pour out our heart before you, dear editor, in the hope that our brethren in other lands may hear our cry of distress, and come to our rescue, for out of our earnings we shall not have, even in two years, enough to pay for our return."(I)

(I) History of the Jews in Canada. op. cit. pp. 185-186.

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