

American Jewish Historical Society

*From Haven to Home:
350 Years of American Jewish Life*

Moakley United States Courthouse, Boston

**Overview of the Exhibition Sections
Prepared for Docents**

September 19, 2005

A Note to Docents

This booklet was assembled to help you understand the structure of the exhibition and to prepare you to lead tours. It contains the text of each section header and a list of the images displayed in each of the sections.

Please note that some of the lists simply name the images and others contain complete copies of the labels for the images. Where the image is simply named without a label, that image can be found in the Library of Congress Catalog. Were there more time, we would have indicated the page of the catalog on which the object can be found. Our apologies for making you look them up. We provide a label for images that are not in the catalog.

Panels for Haven Section

1. Haven: A Safe Place to Live. To Work. To Worship.

In 1654, a group of twenty-three Jewish adults and children arrived in the Dutch colony of New Amsterdam. They were seeking a safe haven after being expelled by the Portuguese conquerors of Brazil, where they previously had been living under Dutch protection. This group of twenty-three evolved in to the first permanent settlement of Jews in North America.

By the 1740's, Jews were worshiping publicly in the port cities of New York; Newport, Rhode Island; Charleston, South Carolina; Philadelphia; Savannah, Georgia and elsewhere. A majority of Jews chose independence from Britain in 1776 and many fought for freedom in the Revolutionary War. Since then, other Jews have come to America seeking haven from despair and persecution – German and Austrian Jews from the 1820s to the 1850s; Eastern European Jews from the 1880s through 1923; Jews fleeing Nazi persecution in the 1930s and 1940s; and Jews from the former Soviet Union and Arab nations in the 1980s and 1990s. Each wave of new arrivals found the safety they were seeking, free to live under American law and at liberty to observe their religion.

Jews helped define the American commitment to freedom for all of this nation's citizens. Their demand over the generations for equal rights for themselves and others – when joined with the voices of other minority groups – helped establish America's diverse, multicultural society as a safe haven for all oppressed peoples.

2. An American Jewish Gallery: Differing Paths to Leadership and Distinction

While no randomly selected group of eight individuals can represent the entirety of a people, its many subcultures and its subgroups, the eight individuals depicted here can help us understand the ways in which American Jews have reacted to, interpreted and helped shape the world's greatest democracy – the United States. Here you will meet a range of people: the first Jewish feminist, the inventor of the Barbie Doll, the scientist who enunciated the Theory of Relativity, a ballplayer who almost broke Babe Ruth's home run record and four other individuals who, while not always well-known, have contributed to American society. As different as their lives and interests may be, they all have two things in common: They are Americans, and they are Jews.

Images:

1. Ernestine Louise Rose, Photograph, c. 1850, Courtesy of the Schlesinger Library, Radcliffe Institute, Harvard University.

Ernestine Rose arrived in New York in 1836 having rebelled against a traditional arranged marriage in Poland. Once in America, Rose found her full voice as a creator and leader of the woman's rights movement. She worked to gain supporters for an 1848 bill to grant married women in New York State the right to control their own property and earnings. Rose traveled tirelessly to speak out for women's rights, against slavery, and, eventually, for the rights of freed slaves. She addressed every woman's rights convention between 1850 and 1869. Suffrage leader Susan B. Anthony described Rose as the "most eloquent . . . speaker on our platform," and adapted her slogan, "Agitate, agitate."

2. David Levy Yulee, Courtesy of the National Archives and Records Administration.

Born on St. Thomas, as a child David Levy moved to 50,000 acres near Jacksonville, Florida, which his father fruitlessly declared a "New Jerusalem" for Jewish settlers. When Florida joined the Union in 1845, Levy was elected to the Senate, becoming the first Jew to serve there. In 1846, Levy married into great wealth and added the extended family name of Yulee. Defeated for reelection, Levy regained his Senate seat in 1854 and served until the Civil War. After the war and a term in a Federal prison for disloyalty, Levy marshaled funds to build north central Florida's first railroad, opening the region to settlement and commerce. He is known as the "Father of Florida Railroads."

3. Lillian Wald.

Medical student Lillian Wald response to "all the maladjustments of [America's] social and economic relations." was to create New York's Henry Street Settlement (1895) and pioneer the field of public health nursing. Struck by the interconnectedness of illness, poverty and despair, Wald expanded beyond public health. Soon, Henry Street offered boys' and girls' clubs; classes in arts, crafts, homemaking and English; and vocational training. Wald's concern for broader questions of social welfare led her to help found the National Child Labor Committee, the Women's Trade Union League, the National Association for the Advancement of Colored People (NAACP) and a Children's Bureau within the Department of Labor. She campaigned for women's suffrage and international peace.

4. Mary Antin, 1916.

At the beginning of the twentieth century Jewish immigrant writer Mary Antin presaged the vitality of American Jewish literature in autobiography, *The Promised Land* (1912). Mary Antin celebrated Boston's public schools as her ticket to American civilization. That her book remains in print in this anniversary year attest to her great gifts and to the power of the immigrant tale it told, one of suffering and triumph, loss and gain, and – in the end – the emergence of new Americans. As Antin put it, "*The bent and heart-sore immigrant forgets exile and homesickness and ridicule and loss and estrangement, when he beholds his sons and daughters moving as Americans among Americans.*"

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5. Hank Greenberg.

In the 1930s, American Jews idolized Hank Greenberg, the first Jewish baseball superstar. In 1938, he hit 58 home runs, coming close to breaking Babe Ruth's record of 60 in a season. Opposing teams and fans heaped anti-Semitic abuse on Greenberg, but he answered with his bat and, if needed, his fists. In 1934, in the middle of a tight race for the American League pennant, the Jewish slugger chose to go to synagogue on Yom Kippur. His commitment to his faith was enshrined in Edgar Guest's poem, "Speaking of Greenberg," in which Guest described the attitude of Irish fans of the Tigers:

*Said Murphy to Mulrooney, "We shall lose the game today!
We shall miss him on the infield, we shall miss him at the bat,
But he's true to his religion – and I honor him for that."*

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6. Albert Einstein (1879-1955)

In 1999, *Time* magazine designated Albert Einstein its "Person of the Century." Einstein's description of the relationship of energy to mass, expressed in the formula $E=mc^2$ in 1905, reshaped human understanding of the fundamental forces of the universe. In a century defined by progress in theoretical science, Einstein was pre-eminent. Einstein's ideas would become the basis for such advances as measuring the weight of light and understanding that outer space has curves. As *Time* observed, "Now, when we think of genius, we see his face."

Einstein fled Germany in 1933 and became an American citizen. He strongly advocated for Zionism, international peace and – after he saw the devastation caused by the atomic bombs dropped on Japan – nuclear disarmament.

7. Rabbi Roland Gittelsohn at Iwo Jima

At the non-denominational memorial service for fallen Marines at Iwo Jima, the bloodiest of World War II, the Protestant chief chaplain asked Rabbi Roland Gittelsohn to deliver the sermon. Roman Catholic chaplains protested Gittelsohn's role and, in the end, the dead were buried in three separate services. At the Jewish cemetery, Gittelsohn delivered the sermon he intended for the entire corps. He noted that religious bigotry made a mockery of the supreme sacrifice the dead Marines had made together. His impassioned speech was distributed worldwide. In 1995, at the fifty-year commemoration of the battle, Gittelsohn, of Boston's Temple Israel, was invited to read his sermon to the entire audience.

8 Ruth Handler and Barbie.

Ruth Handler invented an American icon when she launched the Barbie doll in 1959. Barbie's colossal success propelled Mattel, the company co-founded with Elliot Handler and Harold Matson, into the ranks of Fortune's 500. Handler said, "I believed it was important to a little girl's self-esteem to play with a doll that has breasts." Other American Jewish women pioneered a rapidly expanding consumer culture, such as Helena Rubenstein in cosmetics and Jennie Grossinger in vacation resorts, as did less well known women like Rose Blumkin of Omaha's Nebraska Furniture Mart and Sylvia Weinberger who, with a sprinkling of matzoh meal and a pinch of salt, turned homemade chopped chicken liver into a high-volume commercial success.

3. Establishing Freedom: Overcoming Resistance, Fighting for Equality

When the original group of 23 Jews landed in New Amsterdam in 1654, Pieter Stuyvesant, the Dutch governor of the colony, wanted to expel them. He feared the Jews would become a financial burden to the colony and that, by accepting Jews, “we cannot refuse the Lutherans and the Papists.” The Dutch West India Company ordered Stuyvesant to let the Jews remain, but only if they did not worship in public.

Stuyvesant then refused to allow the Jews to own real estate, conduct certain business and serve in the militia. The Jews of New Amsterdam petitioned and won their case, establishing the principle that New Amsterdam would be a religiously pluralistic community.

Jews fought to for the new nation during the American Revolution. Francis Salvador of South Carolina became the first Jew to give his life for the patriot cause. Haym Salomon helped raise the funds to pay the Patriot troops. There was even a so-called “Jews’ Company” of soldiers in Charleston, SC.

Images:

- 1-2. Maerschalk Plan of New York Colony
3. Mill Street Synagogue
5. Plan of Newport, RI
5. Interior of Touro Synagogue
6. Gershom Mendes Seixas, Sermon
7. Torah Ark Lintel of Joseph Simon
8. Haym Salomon ketubah

4. To Bigotry ... No Sanction: Jewish Rights in the New Nation

The states adopted a new national Constitution in 1787 and George Washington became the nation's first president. America's 2,000 Jews looked to Washington to assure them that the national government would protect religious liberty. In 1790, Washington famously promised the Jewish Congregation of Newport, Rhode Island that the Federal government "shall give to bigotry no sanction, to persecution no assistance."

The First Amendment (1791) underscored Washington's promise, but only applied to what Congress could do. Each state was still free to discriminate against Jews or other minority religions. As late as 1820, Maryland and Massachusetts required that elected officials had to take their oath on a Christian Bible, effectively excluding Jews from office. After a long campaign, in 1825 the Maryland state legislature passed "The Jew Bill," allowing Jews to substitute a declaration of belief "in a future state of rewards and punishments" in taking an oath.

1. Seixas to Washington
- 2-3. Washington to Hebrew Congregation
4. Jefferson to Noah
5. Jefferson to de la Motta
6. Worthington Jew Bill
7. Speeches on Jew Bill
8. Uriah P. Levy

5. Conflict and Challenges: *American Jewry divided over the issue of slavery. Those in the North generally opposed it, while in the South Jews sided with their fellow white citizens. When civil War came in 1861, approximately 7,000 Jews fought for the Union and 3,000 for the Confederacy. Judah Benjamin became Secretary of State for the Confederacy, the first Jew in a presidential cabinet. On the Union side, General Ulysses S. Grant, signed the infamous Order #11 expelling all Jews from Tennessee and Kentucky. Jews nationwide organized to ask President Lincoln to intervene. Lincoln ordered immediate withdrawal of Grant's Order #11.*

1. Raphall, Bible View of Slavery
2. Einhorn, Bible View of Slavery
- 3-4. Leeser to Lincoln
5. Engraving of Leeser
6. Michelbacher's Sermon
7. Bne' B'rith Letter to Lincoln
8. Urbansky Medal of Honor

6. This Golden Land: *Starting in the 1880s, millions of Jews came to America from Russia, Rumania and Poland. They were fleeing religious persecution, grinding poverty, and violent attacks against them known as pogroms. Once in America, they gathered in neighborhoods like New York's Lower East Side and Boston's North End. In 1883, Jewish author Emma Lazarus became the poet laureate of every American immigrant when she wrote the inspirational words now inscribed on the base of the Statue of Liberty: "Give me your tired, your poor, your wretched masses, yearning to breathe free. I lift my lamp beside the Golden Door."*

1. Emma Lazarus Sonnet
2. Deed to the Statue of Liberty (see Library of Congress website)
3. Happy New Year card
4. Leben Zol Amerika
- 5-6. Mulberry Street, Lower East Side
7. Boychik Up to Date
8. Julius Schwarz report on Cotopaxi

7. Crisis at Home and Abroad: *By setting immigration limits in 1923, Congress effectively closed the Golden Door to Eastern European Jewish immigrants. Unfortunately, the 1930s brought great crises to the Jews of Europe: the rise of Adolf Hitler and his Nazi party, which blamed the Jews for Germany's economic woes. Hitler found American allies in Henry Ford of Detroit and Father Leonard Feeney of Boston, among others. As the Nazi regime oppressed German and Austrian Jews, the United States government allowed a handful of Jewish intellectuals to enter. Eventually, almost 100,000 European Jews found haven in America, but they were only a small fraction of the 6 million who died at Nazi hands.*

1. Leon Barritt, "Greed: The Commercial Vampire," *Vim Magazine*, July 20, 1898. Courtesy of the American Jewish Historical Society. Anti-Semitic cartoon depiction of greedy Jewish department store owners.
2. Leo Frank Lynching
3. Dearborn Independent
4. Der Emes fun Henri Ford
5. Boycott the Movies!
6. Anti-Nazi Rally
7. Riegner Cablegram to Stephen S. Wise
8. Prayer for Churchill and Roosevelt

8. Mutual Caring, Mutual Responsibility: American Jewish Communal Philanthropy and Advocacy

To advance the social welfare and political rights of Jews at home and abroad, American Jewry has established a network of volunteer and non-profit organizations. The first was B'nai B'rith (Hebrew for "Brotherhood of the Covenant"), a fraternal organization organized in 1840. The Board of Delegates of American Hebrews was the first to advocate for Jewish political rights in the United States, including the right of Jews to serve as chaplains in the Union Army during the Civil War. The National Jewish Welfare Board has met the religious and social needs of Jews serving in the United States military since 1917. Henrietta Szold founded Hadassah, an international women's Zionist organization, in 1912; today, its concerns include the rights of American women along with its continuing commitment to medical care for Jews and Arabs in Israel. In major American cities, Jewish charities have organized into federations to eliminate wasteful competition in fundraising. Boston's Combined Jewish Philanthropies was the first federation in the nation.

1. Purim Fancy Dress Ball invitation
2. Jewish National Fund certificate to Sophie Tucker
3. Hebrew benevolent Orphan Asylum Annual Report
4. "Share": WWI Jewish Relief Poster
5. Child Labor Rally protest
6. "Let My People Go" Soviet Jewry poster
7. Martin Luther King and Abraham Joshua Heschel photo
8. Freedom for Syrian Jews poster

Panels for Home Section

9. Home

American Jewry did more than find a haven in the United States. Protected by legal rights and possessed of economic opportunity, they built a home. Like other ethnic and religious groups, they established communities that were fully American, yet distinctive culturally. In their businesses and professions, in the military, in universities and scientific laboratories, in urban enclaves and suburban neighborhoods, in politics and popular culture, in their synagogues and charitable organizations, Jews shaped their American and Jewish identities.

10. Judaism, American Style

Judaism has taken on great variety in America. Its different denominations or branches range from ultra-Orthodoxy, which stresses traditional observance, to Humanistic Judaism, which minimizes the significance of a deity.

In early America, Jews lived in “synagogue communities,” single congregations that provided for each member’s spiritual and ritual requirements, and provided charity in time of need. Synagogue communities broke down when subsequent waves of Jewish immigrants chose to worship in congregations reflecting the customs of their “Old” countries. In more recent times, the mainstream synagogues were slow to meet the needs of feminists, gays, students and others calling for liturgies and practices that reflect their personal Jewish perspectives.

1. Karigal sermon
2. Biblia Hebraica, Genesis
3. Omer Calendar
4. Omer Calendar
5. Service for the First Two Nights of Passover
6. Divine Service
7. Chanukah Lamp with Statue of Liberty
8. Trefa Banquet Menu

11. In the Political Arena

From the time of their insistence on rights in colonial New Amsterdam to Joe Lieberman's presidential campaign in 2004, American Jewry has encouraged individual and group participation in the American political system. The first Jew sat in Congress in 1840. Oscar Straus became the first Jew in a United States cabinet in 1906. Woodrow Wilson appointed Louis D. Brandeis to the Supreme Court in 1912.

1. Arthur Szyk's Declaration of Independence
2. Zacharie letter to Lincoln
3. "Oppression" Cartoon: T. Roosevelt Addressing the Tsar of Russia
4. Teddy Roosevelt campaign pamphlet
5. Poster: Free Courses in English for Immigrants
6. Ben Shahn Poster: "For All These Rights, We Fight"
7. Bella Abzug: "This Woman's Place is in the House"
8. Concerned Voters for the Re-Election of the President [Nixon]

12. American Jewish Homes and Hearths

American Jewish life has been lived in family networks. In the twentieth century, traditional Jewish holidays slowly converged with American celebrations, so that Passover, for example, is now called in some circles “the Jewish Thanksgiving.” Kosher (ritually pure) foods are central to American Jewish religious observance, and many ethnically Jewish foods, such as the bagel, have entered mainstream American cuisine.

1. Seixas circumcision set

2. Peddler’s Wagon drawing

3. **The Kosher Meat Boycott, New York City, 1902.**

Courtesy of the Library of Congress

On May 15, 1902, twenty thousand Jewish women from New York’s Lower East Side, broke into kosher butcher shops, threw the meat into the street, doused it with kerosene and set it ablaze. Their complaint: the average price of kosher meat was 18¢ per pound, half again more than non-kosher meat. Opposing the women were the corporations that supplied meat to the local kosher butchers, the butchers themselves, the local rabbis and the New York City English-language press. Still, the women held out for weeks, refusing to patronize kosher butcher shops, vandalizing them, or interfering with meat deliveries. These were organizing skills many women had learned as members of the International Ladies Garment Workers Union. By the fall, the price of kosher meat dropped to 14¢, at which point the boycott ended.

4. First Yiddish cookbook

5. **Exhibition of Jewish farmers, ca. 1910, probably New Jersey. Courtesy of the Library of Congress.**

While most American Jews have been drawn to urban life, several Jewish organizations made a conscious effort to attract Eastern European Jewish immigrants to rural and farm settings for a variety of reasons: to relieve crowding in the cities; to diversify the employment base for Jews; and to overcome stereotypes of Jews as bookish and physically weak. Shown here is an exhibition of produce grown by Jewish farmers, most likely in southern New Jersey, around 1910. The Baron de Hirsch Fund, a German-Jewish philanthropy, built a community of homes for Jewish immigrants in Woodbine, New Jersey and taught the residents farming and industrial skills. In towns like Spring Valley, New York and Petaluma, California, Jewish farmers helped pioneer the commercial chicken and egg industries we know today.

6. Jewish Women’s Home Journal

7. BaTampte Kosher Dishes cookbook

8. George Washington endorsing Mogen David Wine for Passover

Panel 13: Portraying America: Jews in the Arts and Popular Culture

American Jews have pioneered in a number of areas of American arts and letters. In music, painting and literature, in particular, Jews have “spoken” with a distinctive voice. Among the popular entertainments that American Jews helped pioneer are the theater, film, comic books, Broadway musicals and rock ‘n roll. Much of American Jewish culture derives from the Yiddish playwrights, actors, poets and writers who came to America between 1887 and 1924. Pioneer entrepreneurs like David Sarnoff developed network radio and television broadcasting. Comedians from Sid Caesar to Jerry Seinfeld to Gilda Radner have brought a Jewish sensibility to contemporary humor.

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Position 1: King Solomon at the Thalia Theater, Poster, New York, 1897,
Courtesy of the Library of Congress, Catalog page

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Position 2: The Jazz singer, Catalog page

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Position 3: Fanny Brice (1891-1951), ©Bettman/Corbis Archive, Fanny Brice’s career spanned the history of American popular entertainment from vaudeville’s Ziegfield Follies in 1910 to a successful career on radio into the 1950s. Born Fania Borach, she became Fanny Brice, probably to lighten the burden of her Jewish identity. She took advantage of the popularity of ethnic stereotypical humor in the 1910s and ‘20s, however, when she sang the Irving Berlin song “Sadie Salome” with a Yiddish accent. Her on-stage career as “ethnic” mimic flourished through the 1920s, until she found a popular new identity on the radio as “Baby Snooks,” portraying a precocious child without a Yiddish accent. Barbra Streisand played Brice in two films: “Funny Girl” and “Funny Woman.”

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Position 4: *Fiddler on the Roof*, Poster 1971, Courtesy of the Library of Congress, Catalog page

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Position 5: Dr. Seuss, *Di Kats der Payats. The Cat in the Hat*, translated into Yiddish by Sholom Berger. New York 2003. Courtesy of the Library of Congress. Catalog page

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Position 6: Jewish Major Leaguers Baseball Cards, 2003. Courtesy of the American Jewish Historical Society. Catalog page

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Position 7: Leonard Bernstein. Leonard Bernstein was classical music’s most recognizable twentieth century figure. Bernstein could make a resistant adult or child listener enjoy opera or a piano concerto and inspire orchestras to master difficult music. His face adorned magazine covers, record albums and television screens. He became an American household name: Lenny.

Born in Lawrence, MA in 1918, Bernstein was in the first class at Tanglewood, the first American to become permanent conductor of a major American orchestra and the first American to conduct the London and Berlin Symphonies and the La

Scala Opera. He conducted the Israel Philharmonic during the War of Independence in 1948. Bernstein is probably best remembered for composing the incomparable Broadway musical “West Side Story.”

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Position 8: Jerry Seinfeld, ©Bettman/Corbis Archive

Jerry Seinfeld’s career took off after a successful debut on the Johnny Carson Show in 1981. Fired from the sit-com “Benson” some years later, Seinfeld vowed to have full personal control of his own show. With fellow Jew and stand-up comedian Larry David co-writing, “Seinfeld” became one of the most popular in television history. Older Jewish comedians like George Burns had a reserve that countered the stereotype of Jews as loud. Don Rickles matches the stereotype. Mel Brooks and Woody Allen turn Jewish insecurity into a source of comic relief. By contrast, Seinfeld makes being Jewish and living in New York seem just another middle-class way of life, accessible to audiences across the United States.

14. American Jewish Women: Jewish Women, Feminism and the Jewish

Community. *From early in the 19th century, American Jewish women played active roles outside the home in Jewish philanthropy and education. Rebecca Gratz founded the first Jewish Sunday school in 1838. Nineteenth and twentieth century Jewish activists campaigned for birth control, women's right to vote and property rights for themselves and other American women. The last half of the 20th century witnessed the emergence of Jewish feminism and the assertion by women that they deserve an equal role in Judaism. Today, women routinely serve as rabbis and cantors in non-Orthodox congregations and as leaders in Jewish life.*

1: Portrait of Rebecca Gratz (1781-1869), Photoprint

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2: Penina Moise, *Fancy's Sketch Book*, Charleston, SC 1833

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3: Mother and Daughter Praying on the Williamsburg Bridge, Photograph, 1909
Courtesy of the Library of Congress, catalog page

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4: Celia Razovsky, Vos yede froy darf visen vegen birgershaft ...
[What every woman should know about citizenship], Yiddish and English, New
York, 1926, Courtesy of the Library of Congress, catalog page

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6: Bess Myerson

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Position 7: Conference of Jewish Women

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Position 8: Barbra Streisand, ©Bettman/Corbis Archive, With thirty gold albums and twenty platinum ones, two Oscars, five Emmys, eight Golden Globes, three People's Choice Awards, two Women in Film Crystal Awards, two ASCAP Film and Television Music Awards, an American Film Institute Award, a special Tony award and the Cecil B. DeMille Award, Streisand is one of the nation's most decorated entertainers. Her support of Jewish and humanitarian causes has made her the subject of praise; her commitment to liberal causes and fundraising for Democratic candidates has made her a target for conservative critics. Barbra Streisand is one of the most visible Jews in American life. Born in Brooklyn in 1942, Streisand attended Beis Yakov School and Erasmus Hall High School in Brooklyn. At age 19, she made her Broadway debut as Grace Mermelstein in "I Can Get It for You Wholesale." She played Jewish characters in films, including Dolly Levy in "Hello Dolly;" the lead character in "Yentl," which she produced and directed; Fanny Brice in "Funny Girl" and "Funny Woman"; and a Jewish psychiatrist in "Prince of Tides." One biographer wrote, "Before Streisand, conventional wisdom stated that looking Jewish, for an actress, meant being relegated to supporting roles. ... After Streisand, looking Jewish, ethnic, or in any way different has become chic. Streisand's Jewishness is not a role, but a life-style."

15. American Zionism: The American Jewish Commitment to Israel

American Jewry's hope to re-establish a Jewish homeland in the Holy Land is as old as the early nineteenth century. Effective concerted action to help Jews return to and sustain themselves in Palestine began in earnest just prior to World War I, with the establishment of Hadassah, the women's Zionist organization, and Supreme Court Justice Louis D. Brandeis's agreement to serve as head of the Zionist Organization of America in 1914. After World War II and the destruction of much of Jewish life in Europe, the United Nations voted to divide Palestine and designate a portion of it for the creation of a Jewish homeland. In May 1948, President Truman recognized the new State of Israel. In the subsequent wars between Israel and its Arab neighbors, American Jewry has rallied to the Israeli cause. American political leaders often appeal to the nation's Jewish voters by pledging support for Israel.

1. Portrait of Brandeis
2. Brandeis book: *Zionism and Americanism*
3. Henrietta Szold and Youth Aliyah
4. Truman Recognizes Israel
5. United Jewish Appeal poster: Help Refugees from Europe and Palestine
6. Poster for the film, "Exodus"
7. Salute to Israel Day Parade poster
8. Remember the Holocaust poster

16. Jewish Boston Then and Now: *Unlike New York or the Carolinas, Puritan-dominated New England proved inhospitable to Jews, Catholics, Quakers and other religious minorities. Solomon Franco was the first Jew known to have arrived in Boston, in 1649. In 1762, a Jew named Isaac Moses was “warned out” of Boston. Jews gained political equality in Massachusetts in 1821. By the 1840s, Boston Jewry began forming congregations and, by the 1850s, to start building synagogues. Starting in the 1880s, Boston received large numbers of Yiddish-speaking, Eastern European Jews. By mid-twentieth century, Jews had become an integral part of city’s economic, political and cultural life. They were among the first to settle in greater Boston’s suburbs, bringing greater cultural and religious diversity to the region.*

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Position 1: Moses Michael Hays (1739-1805), E. M Carpenter (after Gilbert Stuart), portrait, 1883. The original burned in a house fire. Courtesy of the Grand Lodge of Masons in Massachusetts, Boston. Arriving in Boston in 1782, Moses Michael Hays was a founder and first depositor at the First National Bank of Boston, a member of the city’s Grand Lodge of Masons, and the Massachusetts Mutual Fire Insurance Company and several charitable organizations. His acquaintances included Paul Revere and other members of the Boston social elite. Despite the absence of a synagogue, Hays and his wife raised their own children and their nephews, Judah and Abraham Touro, as observant Jews, conducting services at home. Hays’s Christian friends and neighbors saluted his religious integrity and mourned his death in 1805.

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Position 2.

Judah Touro (1775-1854) Anderson & Blessing. Ambrotype, ca. 1854. Courtesy of the American Jewish Historical Society, Abraham Touro (1777-1822) Gilbert Stuart, portrait, ca. 1817. Courtesy of Massachusetts General Hospital
Judah and Abraham Touro were the sons of hazzan Isaac Touro of Newport, Rhode Island and Reyna Hays, sister of Moses Michael Hays. When both parents died, Rachel and Moses Michael Hays assumed responsibility for Abraham and Judah Touro, mentoring them in business and Judaism. Judah became a successful merchant and real estate investor in New Orleans and Abraham became his agent in Boston. The Touro brothers set the standard for American philanthropy, donating significant funds to build Massachusetts General Hospital, preserve the Newport synagogue and support several Boston charities that cared for the poor. Judah’s gift of \$10,000 in 1839 made possible the completion of the Bunker Hill Monument in Charlestown, Massachusetts.

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Position 3. Patient arriving by boat at Massachusetts General Hospital, 1821. Courtesy of Massachusetts General Hospital, When Abraham Touro left his bequest of \$10,000 to Massachusetts General Hospital in 1822, according to historian Albert Ehrenfried, the gift “fairly took away the breath” of the hospital’s trustees. The network of charitable and religious institutions that the Touros supported included the Boston Humane Society, the Boston Female Asylum, and the Boston Asylum for Indigent Boys. Judah left \$60,000 to fund projects for Jews in Palestine, \$5,000 for Boston’s Congregation Ohabei Shalom and an equal

amount for several other American synagogues. When Judah equaled his beloved brother's gift of \$10,000 to the Massachusetts General Hospital, its Trustees vote to "recognize in [the gift] an act prompted by fraternal love and a philanthropy not confined within the narrow bounds of time, place, or sect."

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Position 4. "Israelitisch Synagogue, Warren Street" [Congregation Ohabei Shalom]

Boston Almanac, 1854. Courtesy of the American Jewish Historical Society. The name of Boston's first Jewish congregation, Ohabei Shalom, first formed in 1842, means Lovers of Peace. Within a decade, the Lovers of Peace were disputing among themselves over whether to follow the ritual customs of members who came from southwestern Germany and those who came from the northeast corner, or Posen.

The Warren Street synagogue depicted here was Ohabei Shalom's first, built in part with a legacy from Judah Touro. Soon after, the founders withdrew and formed Congregation Adath Israel, now Temple Israel on Boston's Riverway. Ohabei Shalom's impressive Moorish building stands on Beacon Street in Brookline. The Warren Street building no longer exists.

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Position 5. Federation of Jewish Charities Constitution, 1895. Courtesy of the Combined Jewish Philanthropies. The oldest federated Jewish charity in the United States, founded in 1895, the "Federated" struggled to coordinate and reconcile the many, sometimes competing Jewish social service and humanitarian organization in the Boston area. Differences in social philosophy, divisions between English and Yiddish speakers, and distinctions between secular and religious Jews made the challenge difficult. The rise of professional social work, the Great Depression of the 1930s and the needs of a newly created Jewish State in 1948 helped unite the various elements of the Boston Jewish community to fund humanitarian undertakings harmoniously. The successor to the Federated is the Combined Jewish Philanthropies of Greater Boston (CJP).

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Position 6. William Filene Store, possibly 18 or 32 Market Street, Lynn, Massachusetts, 1875. Courtesy of the American Jewish Historical Society. William Filene arrived in the United States from Posen, Germany in 1848 at the age of eighteen. He married Clara Ballin and, together, the Filenes opened their first retail store on Hanover Street in the North End. Subsequently, the Filenes opened shops in Salem and Lynn, Massachusetts by 1870. The dramatic turning point in the company's history came in 1881, when Filene opened a dress trimming store on Winter Street in downtown Boston. That locale would become the anchor of a regional chain of department stores that continues to operate under the Filene name and will until, in 2006, it will take the name of Macy's.

The Filene family pioneered progressive labor relations with its employees and was very philanthropic. William Filene was especially supportive of the Hebrew Free Loan Society movement.

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Position 7. Blue Hill Avenue, Dorchester 1940s Courtesy of the Society for the Preservation of New England Antiquities. By the 1920s, Blue Hill Avenue, which passes through Roxbury, Mattapan and Dorchester, formed the spine of Boston's Jewish community. As many as 77,000 Jews lived along this corridor. As late as 1910, these neighborhoods were suburban, green spaces with single-family homes in which middle-class residents could escape the crowding of older Jewish neighborhoods such as the West End and lower South End. By the 1920s and thirties, however, increasing numbers of working-class Jews abandoned the older neighborhoods for the triple decker homes and grand Conservative synagogues of Blue Hill Avenue, Seaver Street and Woodrow Avenue.

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Position 8. G and G Delicatessen, Blue Hill Avenue, Mattapan, late 1960s Courtesy of the *Boston Globe* The G & G was more than a place to eat. It was the hub of a thriving Jewish community that had gone from working class to middle class; one that could afford to dress up, go out to a movie and then eat kosher corned beef sandwiches on Saturday night. Until the younger, better-educated and upwardly mobile members of the community migrated to Brookline and Newton, the G & G was the place that young men took their dates, politicians looked for voters, and local merchants negotiated their deals. Ansel Road, shown in this photo, is named for Julius Ansel, a state legislator who used the G & G as an extension of his district office.