A Mission to Repair the World
by Esther Schor

Preserving the Soviet Jewry Movement
by Michael Feldberg

Jewish Sportswriter Goes to War
by Ira Berkow

Exhibition: Lower East Side, 1934
# TABLE OF CONTENTS

- A Mission to Repair the World  
- Preserving the Soviet Jewry Movement  
- Jewish Sportswriter Goes to War  
- Exhibition: Lower East Side, 1934  
- Max Fisher, American Armaments and the Yom Kippur War  
- Ray Frank Litman: America’s “Latter Day Deborah”  
- Planned Giving  

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*AJHS: Responsible for the Future of the Jewish Past*
May is Jewish American Heritage Month

Dear Friends:

Last Spring, the President of the United States proclaimed May as Jewish American Heritage Month. Mr. Bush stated, “The Jewish people have enriched our culture and contributed to a more compassionate and hopeful America.” He called upon all Americans – Jews and non-Jews alike – to observe this month with appropriate programs and activities that honor the significant contributions Jewish Americans have made to our nation.

The announcement capped the efforts by U.S. Rep. Debbie Wasserman Schultz (D-FL) and U.S. Senator Arlen Specter (R-PA) to persuade Congress and the President to proclaim a month recognizing the 352 year history of Jewish participation in American society. Resolutions establishing the month passed Congress unanimously, first in the House of Representatives last December, and in the Senate in February of 2005. We are grateful to Rep. Wasserman Schultz and Sen. Specter for their efforts.

Our mission at AJHS is to be Responsible for the Future of the Jewish Past. Accordingly, we will work collaboratively with a broad coalition of institutions and organizations, including the Library of Congress, National Archives, the Smithsonian Institution and the American Jewish Archives to assure that the proud stories of our past, such as the ones told in this issue of Heritage, on our website, in our scholarly journal and exhibitions, are shared with a truly national audience. It is likely that a new organization will be established to coordinate Jewish American Heritage Month, but AJHS will stay actively involved to help guide the national effort.

We Jews have contributed to American civilization since 1654, helping make the United States the world’s most diverse and successful democracy. From the very first, we have insisted on religious freedom and equal rights under the law for everyone, not just ourselves. Jewish Americans have made significant breakthroughs in science, medicine, commerce, the military and the arts that have changed the world. Jews have helped make America strong, free and tolerant. We are pleased that Congress and the President have acknowledged these contributions through a month-long celebration of America’s Jewish heritage.

We will keep you informed of Jewish American Heritage Month initiatives as they develop. I sincerely ask for your support of AJHS so that it can help make the month truly substantive, filled with quality events and intellectually strong programs and publications generated by AJHS.

The trustees and staff of AJHS join me in good wishes for the coming Chanukah season.

Sincerely,

Sidney Lapidus
It’s your heritage...

Join the American Jewish Historical Society.

The American Jewish Historical Society is the world’s leading institution for communicating the history of the Jewish people in the United States. This is so important because the Society’s critical mission is not duplicated by any other organization.

For more than a century, this institution has served educators, students, rabbis, researchers, genealogists, filmmakers, curators and audiences – Jewish and non-Jewish alike, bringing forth the richness of the remarkable Jewish experience in this great nation.

Now more than ever, as we celebrate more than 350 years of Jewish life in America, support from friends and members like you can make a difference.

Without your commitment, the stories we tell and the documents we preserve will be lost to future generations.

What does your personal gift make possible?

Research and Scholarship
> AJHS makes available millions of unique documents from which researchers write the history of the American Jewish experience.

Public Knowledge and Understanding
> AJHS sponsors the AJHS Academic Council, the only professional organization in the field. Its scholarly conferences are critical to developing new scholarships and ideas in American Jewish history.
> AJHS provides fellowships to young scholars aspiring to academic careers.
> AJHS publishes American Jewish History, the most respected scholarly journal in the field.

We are proud to be your link to the past, for the sake of the future. We simply can’t do it without you.

POSTER FROM AJHS JEWS IN BASEBALL EXHIBITION

CONFEDERATE $2 BILL WITH IMAGE OF JUDAH P. BENJAMIN
set of cards of every Jew who played major league baseball from 1872 to the present.


> AJHS's Project ADAJE has begun digitization of all American Jewish periodicals from the 1840s to the present, offering free access to a wealth of historical resources. The AJHS journal, American Jewish History, and its predecessor titles from 1893 through 1979 are currently available on-line at www.ajhs.org.

Your support keeps our history alive
Tomorrow’s history lessons will be written and understood because, today, you helped advance the mission of the American Jewish Historical Society.

Current initiatives that are enhanced though your generosity include:

> Collecting the personal papers of leading figures in the Jewish counterculture movement of the 1960s and 1970s, which contributed so much to renewing American Judaism.

> Acquiring and preserving the records of the American Soviet Jewry movement, including the National Conference on Soviet Jewry and the Union of Councils for Soviet Jewry.

> Saving the records of the Ethiopian Jewry movement and those of the American Jewish Congress, the Council of Jewish Federations, the National Jewish Welfare Board, and hundreds of organizations, synagogues, movements and initiatives that have shaped American Jewish life.

Your support directly enables us to continue our important work. Whether in business and finance, politics, education, science, arts, human rights, sports, entertainment to the everyday activities of family life—AJHS has ensured that the record from 1654 to the present is kept, that the stories are told, and our shared history is not forgotten.

Please join us now or give the gift of membership with a tax-deductible donation and receive the benefits of membership, or use the enclosed membership form to make sure you continue to be a part of the legacy.

To explore other instruments of giving including naming AJHS as a beneficiary in your will and joining our Haym Salomon Society please call, in confidence, Cathy Krugman in our Development Department at (212) 294-6164.

AJHS is a 501(c)3 organization – all gifts are tax-deductible to the fullest extent of the law.
In 1935, as the Statue of Liberty approached her fiftieth birthday, a writer for the New York Times Magazine wrote: “If she had a tongue what she could tell!” Those words prompted a letter to the editor, noting that Lady Liberty had already been given a tongue. The letter writer then quoted all fourteen lines of an obscure sonnet, “The New Colossus,” by American Jewish poet Emma Lazarus. During the late 1930s and World War II, Lazarus’s sonnet was revived to celebrate the nation’s immigrants and their ethnicities. Emma Lazarus became, in the words of Eve Merriam’s biography, the “Woman with a Torch.” For decades to come, Lazarus was beatified – and obscured – by the looming Statue of Liberty. As one critic observed, “we cannot think of the Statue without the poem, or the poem without the Statue.”

Emma Lazarus began to emerge from the statue’s shadow on a Saturday afternoon in July 1980, when the retired theater critic Rosamond Gilder gave scholar Bette Roth Young a trove of one hundred-odd letters, a rich and personal correspondence between Emma Lazarus and Gilder’s mother, Helena deKay Gilder. When Young published these letters in 1995, Lazarus’s place in history as a path-breaking, prophetic Jew and a major figure in American letters was restored.

The daughter of wealthy, eminent Sephardim, Emma Lazarus was born in New York in 1849. A fourth-generation American, she traced her maternal lineage to the illustrious Seixas family, who had led the colonies’ two largest synagogues, and her paternal lineage to Eleazar Samuel Lazarus, who co-authored the nation’s first Hebrew-English prayer book in 1826. Her uncle, Jacques Judah Lyons, led New York’s Sephardic synagogue, Shearith Israel, for thirty-six years until his death in 1877. [Lyons’s papers reside at the American Jewish Historical Society.] Her father, Moses Lazarus, a prosperous sugar refiner, eagerly expanded his social circle beyond the tight-knit Sephardic community; he joined the prestigious Union Club, hobnobbed with Boston Brahmins, and sponsored seventeen-year-old Emma’s poetic debut, a two-hundred page collection of poems and
translations. At eighteen, through friends of her father, she first encountered Ralph Waldo Emerson, then in his late sixties. Their correspondence is astonishing and painful, from its opening notes of audacity (hers) and rapturous enthusiasm (his), to the progressive, mutual irritation that develops as Emerson’s misgivings become too obvious — and too exasperated — to mask.

It was Emerson’s daughter, Ellen, to whom Emma Lazarus quipped that she was an “outlaw” Jew. While witty, the comment is poignant, since Emma’s distaste for ritual and halacha left a young woman passionately interested in Jewish culture and history with few outlets. When the wealthy Jewish banker, Joseph Seligman, was refused rooms at the Grand Hotel in Saratoga in 1877, Emma Lazarus responded by writing a suite of powerful poems charting other eruptions of antisemitism at key moments in Jewish history. At the same time, flaunting her dual identity as American and Jew, she went on record as an American literary nationalist, noting presciently that that the generation of writers after New Englanders Longfellow and Emerson --regional writers, women writers, Jewish writers, even the vulgar and shocking Whitman -- were bringing new and stirring voices to American letters.

During a terrible season of pogroms in 1881, when two thousand Russian refugees per month flooded into New York, Emma Lazarus began to devote her life to “a single thought and a single work.” To both Jewish and non-Jewish audiences, she advocated for the refugees and deplored (in print) conditions in their shelters. Using her powerful connections, she raised money to educate and train these refugees for jobs, taking her philanthropic campaign to the salons of wealthy Jews in France and England. Though she wore her Jewish nationalism proudly, the path that led Emma Lazarus to call for a Jewish state, some fifteen years before the first Zionist Congress, was slow, painful and at times bitter. Virulent antisemitism in Europe, genteel antisemitism in the US and her frustrated effort to mobilize American Jews to aid the refugees led her to conclude that a Jewish state was the only hope for securing human rights for every Jew. And her bitterness was compounded when she was ridiculed by both traditional and Reform Jews for her vision of a Jewish state.

In December 1883, writing “The New Colossus” to raise funds for constructing the pedestal of the soon-to-be-erected Statue of Liberty, Emma Lazarus left us her finest legacy: a sonnet defining a radical, humanitarian destiny for American society. She knew well that for these homeless throngs of immigrants, becoming individuals — becoming free Americans — would not be easy. But she believed it their destiny. In time, the “Mother of Exiles” assured them with “silent lips,” that is what they would grow to become.

When Lazarus died in 1887 at age thirty-eight of Hodgkin’s disease, The American Hebrew published a special issue of memorial tributes. Eulogists compared her to Esther, Deborah, Miriam and Judah Maccabeus; a Reform rabbi even compared her to Joan of Arc. She was mourned as a great advocate of the Jews, praised as a poet, and lamented as a champion of the oppressed. But weeks after her death, two of Lazarus’s most important legacies were already cast in shadow: her eulogies neglected her call for a Jewish state and “The New Colossus,” already eclipsed by her rousing anthems of Jewish nationhood, was cited in only one of dozens of tributes. Over time, even her best-known poems fell out of the anthologies. Fortunately, her name was invoked periodically by Zionists and advocates for Jewish human rights, most notably, by the intrepid members of the Emma Lazarus Federation, who furthered their namesake’s causes in the twentieth century.

In these times, when the rights of immigrants are once again contested, Emma Lazarus’s once-dim legacy becomes increasingly radiant; in many ways, she is a woman more of our day than her own. Nonetheless, in her day, many Americans encountered Judaism – its history, its culture, its predicaments and its destiny – through Emma Lazarus’s writings. Her vision of the modern Jew was shocking, in part, because it was so simple — a Jew more fully human than any Jews had ever done. Prophetic indeed, she told America that its complexion would change, along with its soul. Emma Lazarus did what America’s makers have always had to do, be they the children of religious refugees, slaves, Native Americans, or immigrants: not surrender themselves to America, but leave their mark on it. In the cherished “New Colossus,” as in the great poem that was her life, she defined America in the image of a Jewish calling – a mission to repair the world.
The stirring words of “The New Colossus” are almost as familiar to most Americans as the national anthem. These words were penned in November 1883 by American Jewish poet Emma Lazarus, in her ode to the Statue of Liberty. Today her sonnet is considered one of the classic documents of American history. In 1976, the original handwritten version of the sonnet traveled across the nation as part of our Bicentennial celebration.

Now, you can own your own copy of Lazarus’s poem in her own hand. After Emma Lazarus died tragically at age 38, her family donated her personal notebook of handwritten poems to the American Jewish Historical Society. The Society has produced a limited edition of framed facsimiles of Lazarus’s masterpiece. You can purchase one from the Society for your home or office or for a school or library in your community.

EMMA LAZARUS SONNET
“The NEW COLOSSUS”

To order use our membership form, call 1-866-740-8013, or visit our online gift shop at www.ajhs.org
AJHS, JTA REVIVE POPULAR “CHAPTERS” FEATURE

An agreement between AJHS and the Jewish Telegraphic Agency (JTA) has initiated a new series of “Chapters in American Jewish History” for the nation’s Jewish newspapers. The original series of “Chapters” appeared in the English language Forward from 1998 to 2002 and earned a wide readership. In 2004, the AJHS and KTAV Publishing reprinted 120 of the “Chapters” in a single collection, *Blessings of Freedom* (see page 28 for details).

The current series for JTA involves AJHS creating new “Chapters” based on materials contained in its archives, articles published in its quarterly journal, and the best writing by scholars in the field. Each “Chapter” discusses an event or person in American Jewish history, often one that is little known or inaccurately remembered.

AJHS will supply the “Chapters” to JTA, a “wire service” for Jewish news. JTA will make the new “Chapters” available to newspapers and websites worldwide. Discussing the relationship between AJHS and JTA, Executive Vice President David Solomon of AJHS said, “We were proud to present the original series of ‘Chapters’ as a service to the entire American Jewish community. Through the JTA’s comprehensive distribution network, the new series has a chance to reach an even wider audience.”

A Jewish Historical Society.

The American Jewish Historical Society, which has for its object the collecting and publishing of material bearing on the history of this country, was organized in June of this year. Its President is the Hon. Oscar S. Straus and its Vice Presidents are Dr. Charles Gross, Prof. John B. Masters, and the Hon. S. W. Rosendale. The object for which this society was organized is, as stated, not sectarian, but American. Jews served in the Continental Army, while others contributed largely to defray the expenses of the Revolutionary war, and since the foundation of the Government many Jews have held important public positions.

A meeting of the society will be held in Philadelphia about Dec. 15, at which papers will be read by Prof. Gross of Harvard, Prof. Cyrus Adler of the National Museum, Miss Szold of Baltimore, and others. A general meeting is to be held in Chicago in August, 1893.

Under the inspiration of members of this society, the attention of several learned historians in Europe has been directed to the subject of the Jews who first crossed the Atlantic with Columbus, and materials of unexpected value are soon forthcoming.

The New York Times

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Originally published October 16, 1893
From the early 1960s until the fall of the Soviet Union, Jewish individuals and organizations in North America worked tirelessly to persuade the Soviet Union to allow its Jewish citizens to emigrate freely. When *refuseniks*, those denied the right to leave the USSR, began facing loss of income, harassment and even prison, their Jewish and non-Jewish allies in the United States, Canada, Israel and elsewhere made efforts to liberate them. The eventual success of this movement contributed to the dissolution of the Soviet empire.

Now, the American Jewish Historical Society is taking steps to assure that the record of that success is not forgotten through a major initiative called the *Archive of the American Soviet Jewry Movement*.

In launching this project, AJHS is gathering the nation’s most comprehensive collection of materials documenting the American campaign to rescue Soviet Jews. The archive will gather oral histories, personal papers, photographs, posters, broadsides, news releases, organizational records, videotapes, and films that detail American Jewry’s efforts, in conjunction with members of Congress and prominent Christian allies, to liberate the oppressed Jews in the Soviet Union.
AJHS chairman Kenneth J. Bialkin stated, “The Movement kept the American Jewish community’s post-Holocaust pledge that ‘Never Again’ would we stand by and allow our fellow Jews anywhere in the world to suffer from discrimination or intolerance. American Jews can be proud of what the movement accomplished. We at AJHS are determined that the historical record of the American Soviet Jewry Movement will not languish in history’s dustbin.”

Grants from NEH, UJA

Helping launch the initiative, AJHS has secured two grants to help it record and preserve the movement’s history and accomplishments. The National Endowment for the Humanities, a federal agency, has awarded a sizable grant to support preservation of and enhance researcher access to materials currently owned by AJHS, including records of the National Conference on Soviet Jewry (NCJS) and the Union of Councils for Soviet Jews (UCSJ). Additionally, UJA-Federation of New York has provided an emergency grant to transport more than 1,000 boxes of additional UCSJ materials from Colorado to AJHS headquarters in New York. AJHS is most grateful for this support.
AJHS plans to conduct and archive oral history interviews with activists and leaders of the American effort – a high priority task as time passes. We are also actively seeking donations of personal papers, organizational records, and memorabilia still in private hands that might be at risk of being lost or discarded. To discuss donating archival materials, please contact Lyn Slome, Director of Library and Archives at 212-294-6167 or lslome@ajhs.cjh.org.

"Without action to gather and preserve these materials immediately, the memory of a great moment in American history will be lost," Mr. Bialkin said. "While AJHS already holds a significant amount of archival materials on the movement, these are only a portion of the entire record, all of which deserves preservation."

AJHS is forming advisory committees of former activists, academics, and communal professionals to assist in the progress of the project. AJHS has retained Jerry Goodman, former executive director of NCJS as director of outreach for this effort and Professor Henry Feingold of Baruch College, CUNY, heads the academic advisory group.

How you can help.
The National Endowment for the Humanities requires that AJHS provide a match of $100,000 in private funding as a condition of the grant. We invite you to become a matching sponsor in your own name or to honor someone for whom participation in the North American Soviet Jewry Movement was a significant experience.

Please contact our Development Department in confidence, at 212 294 6164 or email cathy@ajhs.org to discuss making a naming contribution. All gifts are tax deductible to the fullest extent of the law. Join us in this landmark endeavor—all levels of generosity are deeply appreciated.
On July 25, 2006, the field of American Jewish history, and AJHS in particular, lost one of its most devoted supporters when Saul Viener passed away after a lengthy and debilitating illness. Characteristically, Saul bore his health struggles with much grace and little complaint, preferring instead to use his energy to promote the story of American Jewry, and especially its Southern branch.

Born in Charlestown, West Virginia to immigrant parents, Saul served in the United States Navy in World War II. He obtained a master’s degree in history, writing about the Southern Jewish experience. Assigned to Australia, he there met his future wife, Jacqueline. The Vieners moved to Richmond, VA, where they resided until Saul’s illness compelled them to move to Atlanta to be closer to family. Saul became a stalwart of Richmond’s Jewish community. According to Cynthia Krumbein, “Saul was the philosophical, driving force behind the Beth Ahabah Congregation Museum and Archives,” whose mission it is to collect, preserve and interpret the history of the Jews of Richmond. Krumbein adds, “Saul’s love of history, Jewish history, and Richmond Jewish history in particular, was infectious.”

That love for Jewish history carried Viener onto the national stage. In 1973, he helped revive the Southern Jewish Historical Society at a national conference of the AJHS, which was meeting in Richmond. In the mid-1980s, Saul served as AJHS president. Recognizing his talents, the Virginia Historical Society then invited Saul to join their board of trustees, one of the first Jews to serve on that elite body.

In the 1980s, Viener made an enduring contribution to interpreting the American Jewish experience by persuading the Thomas Jefferson Memorial Foundation to recognize the role that the Levy family played in preserving Monticello, Jefferson’s home, from the time that Uriah P. Levy purchased and began restoring Monticello in 1834 to the time the Foundation acquired it from Uriah’s nephew, Jefferson Monroe Levy, in 1921. Although Uriah’s mother Rachel is buried on the grounds, until Viener and his supporters advocated for the inclusion of the Levy story in Monticello’s exhibition program, the memory of the Levy tenure had been forgotten, if not erased.

David Solomon, executive vice president of AJHS, noted, “Saul Viener really cared about America, the Jewish people, American Jewish history, Southern Jewish history, Virginia and Richmond. He was a Southern gentleman of the old school, always courteous even in trying circumstances. On the morning of his death, I received a letter from him postmarked July 19. Enclosed was a donation to the Society in memory of a friend and a handwritten report of a lecture he had attended. Saul ended the note by saying,”

*I only remained about a half hour because of the heat and my limited energies; walking is difficult these days.*

*Shalom, Saul*
On September 17, 2006, the Jewish-American Hall of Fame, a division of AJHS, presented its 2006 medal honoring Moe Berg at the International Spy Museum in Washington, DC. Speakers included AJHS Director of Research Michael Feldberg and Mel Wacks, Director of the Jewish-American Hall of Fame.

After graduating from Princeton in 1923 with a degree in linguistics and credentials as an All-American baseball player, Moe Berg signed a professional contract with the Brooklyn Dodgers and enrolled in Columbia Law School where, despite playing baseball, he finished second in his class. Berg enjoyed a seventeen-year career in the major leagues, despite the fact that it was in regard to Berg that Casey Stengel is reputed to have coined the phrase “good field, no hit,” and a teammate is alleged to have observed, “He can speak eleven languages, but can’t hit a curve ball in any of them.” In 1938, Berg became a national celebrity when he appeared three times on the radio program “Information, Please.”

Berg began his spying career in the late 1930s as part of a team of American players on a barnstorming tour of Japan. Before Berg left the US, the Office of Strategic Services recruited him to shoot film of Tokyo from the roof of the city’s tallest building. The OSS reputedly used Berg’s film to prepare the target maps for General Eddie Doolittle’s 1941 bombing raid on Tokyo. Berg became a full-time spy after the US entered the war in 1941, meeting with Marshal Tito to assess his abilities as a US ally. In 1944, Berg taught himself enough nuclear physics to travel to Switzerland and impersonate a German Swiss graduate student to gain entry to a conference in which Werner Heisenberg, leader of Germany’s efforts to develop an atomic bomb, was lecturing. Berg’s mission was to determine how close Germany was to developing an A-bomb. Berg had orders to assassinate Heisenberg if, in his judgment, the Germans were close to having one (fortunately for the Allies, Germany was not).

In 1946, Berg was awarded the Presidential Medal of Freedom but modestly declined to accept it.

In the fall of 1961, at age 21, I was in the last semester of my senior year at Miami University in Oxford, Ohio, nestled in a valley in the southeastern part of the state. It was idyllic for me and I was anticipating a life of romance and adventure as I circled the globe in pursuit of stories, sports or otherwise. And then... I received a letter that altered those dreamy plans.

Three years earlier, in my home town of Chicago, I had joined the National Guard to take advantage of a plan that allowed me to serve on active duty for six-months and attend three years of reserve meetings, and I did spend my six months on active duty in 1959. At Miami, I remained in the Guard, but since there were no units in Oxford, I had no car, and the closest unit was thirty miles away in Hamilton, I was placed in a control unit. In a national emergency I could be called up for active duty at any time and placed in another unit that needed my military job classification, which was cryptography.

In October of 1961, this happened. With the onset of the Berlin Crisis, when the Soviet Union planned to build a wall around West Berlin, which was allied territory, the National Guard was called up, and I was assigned to a guard unit from West Virginia.

Most of my unit was from the Kanawha Valley, the coal mining region of West Virginia, men who had signed up for the National Guard primarily for the extra income it provided. Also, when they rose in rank, especially as noncommissioned officers, they could boss people around in a way they couldn’t in civilian life, where they were, to a large extent, truck drivers, mechanics, and construction workers.

While some of the men in this unit, the 150th Aviation, had sophistication and schooling, most didn’t. They liked to call themselves "ridge runners" and "twig suckers," signifying a rural existence in the mountains. They even taught me to smoke cigars and inhale. After a few coughing bouts, I settled into liking it. I was becoming one of them, almost.

One of the West Virginia boys, Brucie Jones, did not have the highest intelligence and most of us protected and humored him. Brucie sometimes came to me for a loan. I’d give it to him—rarely more than five dollars, which seemed considerable to him since we were paid such paltry salaries. Sometimes he’d even remember to pay me back. We had a gentle acquaintanceship.

One day, when I was about to make a trip back to Oxford to visit my college friends during a short leave, Brucie appeared at my locker as I was packing. "Got something for you," he said. And he reached into his wallet and pulled out a small, old, wrinkled packet. It was a condom. I don’t know how long it had been in his wallet, but it looked like something uncovered in an archaeological dig.

"You might need this," he said earnestly.

I took the flaking wrapping and thanked him. I didn’t need it, as it turned out, and, though touched by the gesture, I tossed it away shortly after I left the base.

One day Brucie came to me with a questioning look. "Ah-ra," he said, calling me by name, "Mack Rollins"—another guy in the unit— "Mack Rollins said you was a Jew. Is that so?"

"Yeah, it’s so, Bruce. Why so surprised?"

"I thought Jews has horns in their heads."

"Do I look like I’ve got horns in my head?"

"No. He was looking, too."

"And I’m a Jew from head to foot."

"Oh," he said, and walked away, perhaps as confused as ever.

I think he, along with some of the others, still had doubts about my Jewishness because I was a starting and contributing player on the company’s baseball and basketball teams, when the common wisdom was that Jews weren’t athletic. And I’d periodically hear a remark about Jews—there were three or four of us in a unit of some two hundred—but it was nothing to be exercised about, until one night when we were on bivouac in the hills of Virginia. It had snowed heavily, and we’d had difficulty putting up our tents—huge white canvases that covered some twenty cots, ten to a side. After maneuvers, a number of the men gathered in the "beer tent." This was the recreation area. I had nothing better to do—the lights in the tent were too dim for reading—and went for a beer. Some of the sergeants and specialists were getting drunk and some of them began to make disparaging remarks about Jews. I was the only Jew in the tent.

Rather than sit there and defend myself and my historic race, and perhaps get into a fight where I was significantly outnumbered, I decided to leave. I trudged through the dark night and deep drifts to my bunk. Once there, I thought: I won’t remove my fatigues, and I won’t crawl into the sleeping bag on the cot, and I’ll keep my boots on, and I’ll lie there with my rifle at my side, even though I have no bullets. If those sergeants and specialists had the notion to come after me—I truly thought it might happen, since they were drinking heavily and in a foul mood—I would take one or two of them with me by virtue of a swinging rifle butt. I was angry, and I was scared. I slept little and uneventfully that night. And when the dawn seeped through an opening in the tent, I felt a flow of relief. That was the end of it.

I later read a remark by Benjamin Disraeli, when he was in the British Parliament, in which he responded to a taunt by a fellow member who had slandered him about being a Jew. I wish I’d had the presence of mind to say something along the lines of his retort: "Yes, I am a Jew, and when the ancestors of the right honorable gentleman were brutal savages in an unknown island, mine were priests in the temple of Solomon." I am sure that would have gone over big with those mountain boys.

In August 1962 I was discharged from the Army in time to return for my last semester at Miami of Ohio. As I look back, I did my part to preserve the freedoms of the United States of America—as minuscule as my part was—and, as I look back, I am gratified by the extended military experience, though, to be sure, some of it I would never want to repeat.
On October 25, the AJHS opened “The Photographic Study of the Lower East Side, 1934,” its latest exhibition at the Center for Jewish History. The exhibition is based on the 1934 photos of the Lower East Side taken by J.B. Lightman, librarian at the Graduate School of Jewish Social Work, an institution born in 1922 that closed its doors in 1940. The records of the Graduate School, including Lightman’s original negatives, reside in the archives of AJHS.

In 1929, New York’s Regional Planning Association recommended that much of the Lower East Side be demolished to facilitate traffic flow, and that new housing and economic development replace the crowded tenements. Lightman recognized that the neighborhood, long occupied by Yiddish-speaking Jewish immigrants, might be transformed to the point that it would exist only in memory.

Labeled “the worst slum in the city,” the Lower East Side was an obvious target for urban renewal. Despite its iconic status for American Jews, developers and
elected officials saw it as little more than a blighted eyesore. In truth, the majority of Jews had already abandoned the Lower East side by 1929 for new neighborhoods in the Bronx, Brooklyn, Long Island and beyond, yet many retained a sentimental attachment to the old neighborhood’s streets and buildings.

In 1934, Lightman and an assistant set out to create a black-and-white record of the Lower East Side before it possibly disappeared. They took hundreds of photographs, most of which have never been exhibited. These silver gelatin prints truly capture this iconic neighborhood in its last days as a cocoon from which so many other American Jewish communities and generations were hatched. The exhibition also includes excerpts from Lightman’s 1934 project diary, period maps and diagrams from the Regional Planning Association’s 1929 reconstruction plan, which ultimately was not implemented.

To reinforce our sense of the “world we have lost” in the
transformation of the Lower East Side, as well as to document the ways in which the neighborhood of the 1930s has remained intact, AJHS commissioned photographer Henri Silberman to photograph this changing neighborhood and to revisit locations included in the original project. Juxtaposed against Lightman’s original images, Silberman’s photos form a powerful counterpoint to the main exhibition. Silberman’s photos and portions of the full exhibition, including plans and documents, can be viewed on the AJHS website, www.ajhs.org.

Visiting historian Ari Kelman, who worked with AJHS archivist Lyn Slome to create the exhibition, remarked: “This exhibition brings the conflicting visions of city planners, Jewish residents and contemporary viewers into vivid relief. It raises interesting questions about our relationship to space, place and, above all, memory.”

“The Photographic Study of the Lower East Side, 1934” will be on display at the Center for Jewish History in New York until March 30, 2007.
The AJHS Academic Council announced that Hasia R. Diner will serve a two-year term as chair of its executive committee and that Eric Goldstein will succeed Eli Faber as editor of *American Jewish History*, AJHS’s scholarly journal, for a five-year term.

*The AJHS Academic Council* is comprised of more than 120 scholars and teachers of American Jewish history. The Council serves as the professional organization of practitioners in the field, convening biennial conferences to explore new scholarship and provide a platform for interpretive debate. The Council is led by an executive committee, which elects its chair every two years. The Council appoints the editor and associate editor of American Jewish History, which is sponsored by AJHS and published by the Johns Hopkins University Press in print and on-line.


Diner succeeds Deborah Dash Moore, Heutwell Professor of History and director of the Jean and Samuel Frankel Center of Judaic Studies at the University of Michigan, as chair of the AJHS Academic Council. Professor Moore presided over the Council’s participation in the 350th Anniversary of American Jewish History. In recognition of her service, she was recently elected to the AJHS board of trustees.

Eric Goldstein is Associate Professor of History at Emory University in Atlanta, GA. He is the author of *The Price of Whiteness: Jews, Race, and American Identity* (2006). Goldstein succeeds Professor Eli Faber of John Jay College, CUNY, as editor. Faber served a five-year term, the highlights of which included publication of a special issues marking the 350th Anniversary and restoration of regular publication of original documents in the journal, an original feature of the journal when it began in 1893 but which had appeared only occasionally in recent years.

The AJHS also wishes to thank Rafael Medoff, Director of the David S. Wyman Institute for Holocaust Studies in Washington, DC, for serving as associate editor of the journal. Professor Pamela Nadell of American University will continue as book review editor.
On October 6, 1973, American rabbis interrupted Yom Kippur morning services to announce that Egypt and Syria had attacked Israel. Unlike the Six Day War in 1967, the Israelis were caught off guard. A force of 80,000 Egyptian troops and tanks crossed the Suez Canal and overran a few thousand Israeli defenders. Syrian troops captured Israeli outposts in the Golan Heights. By October 8, 1973, it seemed that unless the United States immediately sent replacement jet fighters, tanks and munitions to Israel, the Israeli military might face crushing defeat. The American Jewish community committed millions of dollars to Israel. AIPAC and other Jewish organizations appealed to Congress for help. Max Fisher, the American Jew with the best access to the White House, knew the time had come to use every ounce of his political capital to move the Nixon Administration to action.

Having made his fortune in the oil business, Fisher devoted himself to philanthropy and Jewish communal affairs. Former President Eisenhower once told Fisher that, if he had counsel from an outside Jewish advisor during the Suez Crisis, he might not have forced the Israelis to evacuate Sinai in 1956. Fisher worked to make himself that Jewish advisor to Eisenhower's successors. Senator Jacob Javits called Fisher “perhaps the single most important lay person in the American Jewish community.” Others called him “Mr. Jewish Republican.”

Fisher understood that the attack on Israel was a subplot in the Great Power struggle between the USSR and the United States. Despite their ideological differences, in 1973 the two superpowers were experimenting with détente. They negotiated critical agreements on nuclear arms reduction and non-proliferation, lowering tensions in Southeast Asia, containing China and, above all, increasing trade. In some quarters, support for Israel took a back seat to sales of American grain to the USSR.

Egypt and Syria were Soviet clients, dependent on the USSR for weaponry. Just before the attack, Egypt and the USSR feigned a political falling out, creating the impression that, despite conducting warlike maneuvers near the Suez Canal, Egypt lacked adequate armaments to cross it. When the Egyptian and Syrian forces invaded simultaneously, they destroyed a surprising number of Israeli tanks and their SAM missiles shot down more than 100 Israeli aircraft.

Golda Meir personally appealed to President Nixon for replacement armaments, but did not receive an immediate reply. While normally a strong supporter of military aid to Israel, Nixon was distracted by the unraveling of the Watergate cover up. Some in the State and Defense Departments tried to define a “neutral” position for American Middle East policy. The Israelis could not be certain that the United States would replace their lost equipment. This left them vulnerable to continuing losses, if not military defeat.

In his memoirs, Secretary of State Henry Kissinger reports that on October 7, one day after hostilities began, he persuaded Secretary of Defense James Schlesinger to start airlifting US military supplies to Israel. Nixon’s chief of staff Alexander Haig agreed with Kissinger’s approach. However, no one seems to have notified the Israelis of the decision.

In the vacuum of information, on October 9 Max Fisher asked to meet personally with Nixon. At his audience, Fisher pleaded for tanks, planes and ammunition to Israel. Fisher recalled saying to Nixon, “I have worked hard for you and I never have asked anything for myself, but I’m asking you now. Please send the Israelis what they need. You can’t let them be destroyed.” Nixon promised that he would. According to Nixon’s autobiography, Kissinger suggested that the Air force use three C-5A transports to deliver the supplies. Nixon asked how many C-5A’s the US owned. Kissinger indicated that 23 were available. Nixon replied, “Use them all!”

Between October 14 and November 14, the C-5A’s flew 566 flights to Israel, delivering 22,000 tons of cargo. Golda Meir later wrote, “The airlift was invaluable. It not only lifted our spirits, it served to make the American position clear to the Soviet Union … When I heard that the planes had set down in Lydda, I cried.”

Within a few days, Israeli forces broke through the Egyptian center, crossed the Suez, outflanked the Egyptian Third Army and controlled the road to Cairo. By October 20, the Soviets and their clients were ready to accept a ceasefire. After some additional days expanding their control of territory on both sides of the canal, the Israeli cabinet accepted as well.

In his lifetime, Max Fisher held many important leadership roles in the Jewish community: chairman of the United Jewish Appeal, United Israel Appeal, Council of Jewish Federations, Board of Governors of the Jewish Agency for Israel, American Jewish Committee and B’nai B’rith International. But no role meant more to him and to Israel than speaking to Richard Nixon on October 9, 1973.
Several members of the Society’s Academic Council have published major works during 2006. The Academic Council is a peer-selected body of 140 scholars of history and other disciplines in the humanities who teach and publish in the field of American Jewish history. Membership on the Council recognizes the highest standards of scholarship. The list of books includes the following:

- **Acting Jewish: Negotiating Ethnicity on the American Stage and Screen**, by Henry Bial. (University of Michigan Press). Broadway and Hollywood have long been inextricably intertwined with the history of America’s Jews. *Acting Jewish* looks closely at favorite American plays, films, and TV shows to understand how audiences comprehend their Jewish characters’ contemporary Jewish identity.

- **The Price of Whiteness: Jews, Race, and American Identity**, by Eric L. Goldstein. (Princeton University Press). “The Price of Whiteness documents the uneasy place Jews have held in America’s racial culture … tracing Jews’ often tumultuous encounter with race from the 1870s through World War II, when they became vested as part of America’s white mainstream and abandoned the practice of describing themselves in racial terms.” [quoted from the book jacket]


- **Roots Too: White Ethnic Revival in Post-Civil Rights America**, by Matthew Frye Jacobson. (Harvard University Press). *Roots Too* looks at how, in the latter decades of the twentieth century, white Americans rediscovered their ethnic heritages—Italian and Irish, Catholic and Jew. Embracing ethnicity often displayed on the big screen—think of Rocky, Yentl, and My Big Fat Greek Wedding, white Americans re-discovered a “usable past” shifting American culture away from an older assimilationist ideal toward a new celebration of the hyphenated American.

- **Troubling the Waters: Black-Jewish Relations in the American Century**, by Cheryl Lynn Greenberg. (Princeton University Press). This nuanced account of what has at times been a tumultuous political alliance and fraught relationship between American Jews and African-Americans proves that cooperation and conflict operated in tandem. Nevertheless, working together Blacks and Jews energized the civil rights movement and shaped the agenda of American liberalism.

- **In Their Own Image: New York Jews in Jazz Age Popular Culture**, by Ted Merwin. (Rutgers University Press). *In Their Own Image* examines images of Jews in vaudeville, on Broadway and in silent films to show how Jazz Age Jews used popular culture to soften Jewish stereotypes and anti-Semitism, enabling a generation of Jewish immigrants and their children to assert that indeed they were at home in America.

- **Crown Heights: Blacks, Jews, and the 1991 Brooklyn Riot**, by Edward S. Shapiro. (Brandeis University Press/University Press of New England). The accidental death of seven-year-old Gavin Cato, the son of Guyanese immigrants, caused by a Hasidic motorcade set off three days of rioting in the Crown Heights section of Brooklyn in 1991, which also claimed the life of a Jewish student, Ari Halberstam. Shapiro’s account of the accident, the riot and the political firestorm that ensued analyzes its aftermath: strained race relations, questions about the viability of urban liberalism, rising concern over black anti-Semitism and the broadening of federal civil rights legislation to include Jews.

- **The Rabbi’s Wife: The Rebbetzin in American Jewish Life**, by Shuly Rubin Schwartz. (New York University Press). Tracing the careers of rebbetzins over the course of the twentieth century, Schwartz reveals how these women, working in partnership with their husbands, played pivotal roles in strengthening American Jewish life in the home and the synagogue. She stakes out for them the claim that they, too, were American Jewish religious leaders.
Recent Archival Acquisitions

Compiled by Adina Anflick, Archivist

During the first half of 2006, a number of individuals and organizations donated archival materials to the American Jewish Historical Society. Several relate to the AJHS initiative to collect the records of the American role in the Soviet Jewry Movement. Of special note is the gift of his personal papers by Jerry Goodman, founding Executive Director of the National Conference on Soviet Jewry. AJHS is also honored to serve as the home for the personal papers of Ernest W. Michel. A Holocaust survivor, author, lecturer and community leader, Michel served as Executive Vice President of the UJA-Federation of New York from 1970 to 1989. Mr. Michel was the initiator and chairman of the highly publicized World Gathering of Jewish Holocaust Survivors in Israel in 1981, which brought together, for the first and only time, 6,000 survivors and their families from 23 countries and four continents.

We are very grateful to the donors of each of the archival gifts listed below and encourage any person or organization holding materials that illuminate the American Jewish experience to consider donating them to AJHS. To discuss this possibility, please contact the AJHS Library and Archives at 212-294-6160, or e-mail info@ajhs.org.

Personal Papers

Barbara Appleby. Michaelson family papers, Anna Michaelson’s midwife records.
Ruth Fein and Joel Breslau. Additions to the Isadore Breslau Papers.
Jerry Goodman. Papers.
Rabbi David Hill. American Soviet Jewry Movement material.
Shlomit Manson. Harold P. Manson papers.
Ernest W. Michel. Papers.
Elaine B. Steiner. Additions to the Michaelson family papers: photographs, family tree, birth record and Anna’s biographical info.
Eleanor Surkis. Bloom family papers and button collection.
George L. Wasser. Kuttenplum family legal records.

Artifacts, Art, Photographs

Sylvia Burns. Photographs/printed material from Stanley Burns.
Sarah Gurfield. Yiddish playbill: The Jewish Heart at Kessler’s Thalia Theatre, 1908-1909.
Dr. Samuel Halperin. Collection of Arthur Szyk lithographs, exhibition brochures, stamps, advertisements, posters, anti-Semitic literature, Yiddish correspondence, maps.
Herbert Klein. Baseball bat used by Hank Greenberg from 1942 Army/Air Force period.
Ronald and Miriam Rubin. Lithograph: Satterlee U.S.A. General Hospital, West Philadelphia. (Isaac Israel Hayes is listed as U.S.V. Commanding Surgeon. 1864.)
Stephanie Simon. Pencil Portrait of Ray Frank Litman, 1899 by Maud Ball and small photograph of Ball inscribed to Litman, c. 1905. Although not a rabbi, Litman was the first American Jewish woman to preach from a pulpit on the High Holidays.
George L. Wasser. Selking family Yiddish postcards.

Organizational Records

Jewish Center of Williamsbridge, Bronx, NY. Records.
Moshe Margolin. Records of Histadrut Ha’Ivrit.
National Committee for Labor Israel. Records.
Rabbi Gerald Serotta. Additions to Jewish Counter-Culture Collection: New Jewish Agenda, Breira.
David Solomon. Records of Temple Beth-El (Helena, Arkansas).
Queens Jewish Center. Records.
Bernard Wax. Additions to Catskills Institute records.
Philanthropy Advisors/Herman Muehlstein Foundation. Records of the Herman Muehlstein Foundation.
On **erev Yom Kippur, 1890, in Spokane Falls, Washington, twenty-nine year old Rachel (Ray) Frank addressed the Jewish congregation she herself had helped organize, thus becoming the first known American woman to preach to a mixed congregation of men and women at a High Holy Day service.**

Born in San Francisco in April 1861, Ray Frank was the daughter of Orthodox Eastern European Jewish immigrants. Her father, a peddler, claimed descent from the renowned Vilna Gaon. After graduating from high school in Sacramento, CA, Frank moved to Ruby Hill, Nevada, where for six years she taught grammar school. In 1885, she rejoined her family in Oakland, supporting herself by offering private literature and elocution lessons and teaching Sabbath school classes at Oakland’s first Jewish congregation, where she was named superintendent of the religious school. She also became a journalist and took reporting assignments for several newspapers throughout the Pacific Northwest.

Finding herself on assignment in Spokane Falls on **erev Rosh Hashanah, 1890,** Frank inquired about holy day services and was told that there were none because the town’s small Jewish community was split between Orthodox and Reform factions. When she expressed her dismay to one of the town’s prominent Jewish citizens, he promised that, if she would preach, he would gather a congregation that very evening. Before sundown, a special edition of the Spokane Falls Gazette announced that Frank would speak that night at the local Opera House. In her sermon, Frank warned about the incalculable harm that might befall the community’s Jewish children if the adults failed to build a synagogue. A Christian man in attendance offered to donate the land if the Jewish community would erect the building.

Inspired, the Spokane Falls Jewish community invited Frank to speak again at **Yom Kippur.** In her Kol Nidre sermon, which resides in the archive of the American Jewish Historical Society, Frank implored the community to “drop all dissension about whether you should take off your hats during the service and other unimportant ceremonials and join hands in one glorious cause,” prayer to God.

Her address that night changed the focus of Ray Frank’s life. During the next several years, she traveled extensively through the West and Northwest, preaching from a variety of Jewish pulpits. She became increasingly concerned in her journalistic writing about Jewish issues. As she later explained, "I think I may say that my predominant thought at this time was to do battle for the Jew whenever prejudice was his foe."

More than once, Frank was called upon to heal congregational disputes, and she helped create both Orthodox and Reform congregations in a number of communities. She stressed the importance of women in Jewish life, especially in providing Jewish homes and education for children. She also urged a greater role for women in Jewish secular and religious organizations, and helped found sisterhoods in several communities.

Ray Frank came to be hailed as a “latter day Deborah,” after the female judge of ancient Israel, and occasionally as the “Lady Rabbi,” a description she disliked. In 1893, Frank briefly attended rabbinical seminary at Hebrew Union College to gain a more thorough understanding of Judaism, but did not seek ordination. In September, 1893 she was invited to deliver the opening prayer and a formal address on "Women in the Synagogue" at the first Jewish Women’s Congress, held as part of the Parliament of World Religions at Chicago’s World’s Fair. The congress became the kernel of the National Council of Jewish Women. Two years later, she officiated at High Holy Day services at an Orthodox synagogue in Victoria, British Columbia, but declined invitations from several congregations to become their full-time rabbi.

In 1899, while reporting on a world Zionist meeting in Europe, Frank met a young Russian graduate student named Simon Litman. She joined him in studies at the Zurich Polytechnikum, and they married in London in 1901. Ray Frank Litman brought Simon to America, where he taught economics at universities in California and Illinois. Ray’s own career as a widely traveled journalist and lecturer virtually ended as she devoted her primary attention to her family. Only occasionally would she accept speaking engagements far from home, although until her death in 1948 she remained active in the affairs of her own congregation and the Hillel chapter at the University of Illinois.

Though her public career as the “American Deborah” was brief, Ray Frank Litman was the first American Jewish woman to win public recognition as a religious leader and preacher. Her example has inspired American Jewish women ever since.
In May 2006, with Congressional support including Representative Debbie Wasserman Shultz (D) – FL and Arlen Specter (R) – PA, a Presidential Proclamation established “Jewish American Heritage Month”. The American Jewish Historical Society, our nation’s oldest ethnic historical organization, will be a leading participant in initiatives beginning in May 2007.

JEWISH AMERICAN HERITAGE MONTH, 2006

By the President of the United States of America

A Proclamation

When the first Jewish settlers came to this land, they sought a place of promise where they could practice their faith in freedom and live in liberty. During Jewish American Heritage Month, we celebrate the rich history of the Jewish people in America and honor the great contributions they have made to our country.

As a nation of immigrants, the United States is better and stronger because Jewish people from all over the world have chosen to become American citizens. Since arriving in 1654, Jewish Americans have achieved great success, strengthened our country, and helped shape our way of life. Through their deep commitment to faith, family, and community, Jewish Americans remind us of a basic belief that guided the founding of this Nation: that there is an Almighty who watches over the affairs of men and values every life. The Jewish people have enriched our culture and contributed to a more compassionate and hopeful America.

Jewish American Heritage Month is also an opportunity to remember and thank the many Jewish Americans who defend our ideals as members of the United States Armed Forces. These courageous men and women risk their lives to protect their fellow citizens and to advance the cause of freedom. By helping to bring the promise of liberty to millions around the world, they lay the foundation of peace for generations to come.

NOW, THEREFORE, I, GEORGE W. BUSH, President of the United States of America, by virtue of the authority vested in me by the Constitution and laws of the United States, do hereby proclaim May 2006 as Jewish American Heritage Month. I call upon all Americans to observe this month with appropriate programs and activities that honor the significant contributions Jewish Americans have made to our Nation.

IN WITNESS WHEREOF, I have hereunto set my hand this twentieth day of April, in the year of our Lord two thousand six, and of the Independence of the United States of America the two hundred and thirtieth.
EXCLUSIVE POSTER REPRODUCTIONS FROM THE ORIGINALS IN OUR ARCHIVES

MOLLY PICON – AY QUE MUCHACHA!, 1932
AUTHOR: HARRY KALMANOWICH
MUSIC: JOSEPH RUMSHINSKY
PLACE: TEATRO EXCELSIOR, BUENOS AIRES, ARGENTINA
CAST: JACOB KALICH, MOLLY PICON
PRINTED BY: SISTO Y LEMME, BUENOS AIRES
STONE LITHOGRAPHY IN BLUE, RED, YELLOW, AND BLACK.

THE RABBIS FAMILY, SEPTEMBER 15, 1921
AUTHOR: JOSEPH LATEINER
MUSIC: JOSEPH BRODY
PLACE: THE PEOPLE’S THEATRE, BOWERY AND SPRING STREET, NY, NY
N.Y. CAST: BERTHA GERSTEN, SAMUEL GOLDENBERG, LUDWIG SATZ, NETTIE TOBIAS AND AN “ALL STAR CAST.”
DIRECTOR: MAX ROSENTHAL
PRINTED BY BERKSHIRE POSTER CO., NY, NY
STONE LITHOGRAPHY IN YELLOW, RED, BLUE, GREEN AND BLACK.

THE LUNATIC JANUARY 18TH, 1922
AUTHOR: HARRY KALMANOWICH
PLACE: PEOPLE’S THEATRE, BOWERY AND SPRING STREET, NY, NY
CAST: BERTHA GERSTEN, SIDNEY HART, LUDWIG SATZ, JACOB WEXLER
DIRECTOR: MAX ROSENTHAL
PRINTED BY BERKSHIRE POSTER CO., NY, NY
STONE LITHOGRAPHY IN YELLOW, RED, BLUE, GREEN AND BLACK.

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There are several creative giving options to help donors raise their own philanthropic sights. These may offer significant tax savings, income, and other advantages to you and your family.

THE WAYS OF GIVING
Gifts of Cash and Securities Convenient With Attractive Benefits
A gift by check is the most common and convenient way to enhance the financial health of the American Jewish Historical Society.

A gift of appreciated securities (such as stocks, mutual funds, and bonds) can provide important tax benefits. For example, an outright gift of long-term appreciated stocks avoids capital gains taxes and, in most cases, provides a charitable income tax deduction.

Bequests Made Through Your Will: A Simple Statement
A bequest can serve as a lasting tribute to a person’s life and to the work of the American Jewish Historical Society. Often a simple statement in your will is all that is required. A donor can leave a bequest in the form of cash, securities, or real property. Each would be exempt from federal and state inheritance taxes.

There are several types of bequests that one may consider, specific, general, residuary. Any of these can be made contingent upon the circumstances defined in your will.

Sample language will be provided at your request.

The Haym Salomon Society
The Haym Salomon Society has been established to honor those members and friends who remember AJHS with a planned gift. The Commitment of these friends helps assure that AJHS’s legacy will continue for generations to come.

If you have already made provisions for a planned gift to AJHS, kindly notify us so that we may thank you and add your name to The Haym Salomon Society Honor Roll.

IRA CHARITABLE ROLLOVER: A Time-limited Opportunity
The Pension Protection Act of 2006 permits individuals to rollover up to $100,000 from an individual retirement account (IRA) directly to a qualifying charity without recognizing the assets transferred to the qualifying charity as income.

Effective date: Retroactive to distributions made from IRAs in taxable year beginning after December 31, 2005. The provision is time-limited; it will not apply to any distribution made after December 31, 2007. To learn more contact us in the Development Department for details.

The American Jewish Historical Society has an ambitious vision for its second century. Members and friends have the opportunity to ensure that this vision becomes a reality. We invite you to become partners with us. When you leave your legacy, we can continue to leave ours!

To explore other instruments of giving including naming AJHS as a beneficiary in your will and joining our Haym Salomon Society and to receive a free Planned Giving Packet please call, in confidence, Cathy Krugman in our Development Department at (212) 294-6164.
Bronze replica of the Gold Medal presented to President George W. Bush on behalf of the American people. Mr. Bush accepted the official commemorative gold medal minted for the celebration at the recent dinner in Washington marking the end of the year of celebration. We have only forty-two available. Orders will be filled while stock lasts.

Issued on the 350th anniversary of the arrival of the first Jewish settlers in New Amsterdam (New York). Features the words of George Washington, including the famous statement that “A government which to bigotry gives no sanction, to persecution no assistance.” Magnificent design by Dana Krinsky. Comes in pouch with certificate of authenticity.

### COMMEMORATIVE POSTER

With unique images drawn from the extensive archives of the American Jewish Historical Society, this beautiful timeline poster (with text by Professor Pamela Nadell) will entertain and educate. From the first settlement in 1654 to the nomination of Joe Lieberman for Vice President of the United States, you will find fascinating incidents and developments that made the American Jewish experience. A must for every home, school and library. 24” x 36”.

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World: Jewish Portraits in Colonial and
Federal America” presented at the Jewish
Museum in New York in 1997 and the
Maryland Jewish Historical Society in
Baltimore in 1998. Edited by Richard
Brilliant, with an essay by Ellen Smith,
this book contains numerous images in
color and black and white.
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+ $5 delivery

BLESSINGS OF FREEDOM
Blessings of Freedom is a collection of vignettes and episodes
that, taken together, outline the overriding directions and
tendencies of the much larger tapestry that comprises the
American Jewish experience. Starting in 1997, the American
Jewish Historical Society published a weekly feature entitled
“Chapters in American Jewish History” in the English-
language Forward and other newspapers. This volume
comprises 120 of the best columns, organized according to
subject and period. Each chapter is a window through which
the reader gets an interesting and illuminating glimpse at an
important and often colorful aspect of the American Jewish
story. Bibliographical information is given for those interested
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The first set of cards for EVERY KNOWN Jewish Major League Baseball player, from the 1870s to 2003! In conjunction with Jewish Major Leaguers, Inc., the American Jewish Historical Society created this limited edition card set for all 142 players. For more than forty of these men, this is their first and only card. Complete with photos and statistic cards, including Hall of Fame players Sandy Koufax and Hank Greenberg, future Hall of Famer Shawn Green, All-Stars Al Rosen and Ken Holtzman and old-timers like Andy Cohen, Moe Berg and Harry "The Horse" Danning, this set is truly one of a kind. Jewish Major Leaguers is a limited edition, boxed set.

Developed with the encouragement and cooperation of Major League Baseball, the Players Association and the Alumni Players Association, the Society, in cooperation with Fleer produced only a small, one-time printing in 2003 for our members. Our final limited supply is available while they last. Our Limited Gold Edition of only 500 is illustrated below. You can receive your choice of Original, Silver or Gold as membership gifts. Details are on our membership page. They make perfect life cycle gifts for your friends and family.

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...professional baseball is coming to Israel?

...three Jewish WOMEN played in the All-American Girls Professional Baseball League, featured in the movie, “A League of Their Own”?

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