



ROOTS AND ROUTES

Western States Jewish History for Fourth Grade



SPRING 2025
IN FULFILLMENT OF MEaL REQUIREMENTS
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Introduction

Rationale

בְּכָל דּוֹר וָדוֹר חַיִּיב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם.

“In every generation a person must see themselves as though they [personally] had gone out of Egypt” (m. Pesachim 10:5).

Roots and Routes: Western States Jewish History for Fourth Grade is a curriculum is for fourth graders in Western states (California, Oregon, Washington, Utah) in either day schools or religious schools. Since secular schools teach state history in fourth grade, I wrote this curriculum guide for fourth graders, to supplement (not replace) their secular state history with Jewish state history. These lessons should integrate and complement what the students have learned in state history.

Teachers will only need the unit on their state’s history to supplement the fourth-grade secular history curriculum. Each state unit was designed to be used specifically by teachers and students in that state, to help them connect with the rich Jewish history in states not often covered in larger Jewish history courses.

Teaching history to this particular grade level is important because it helps students develop problem-solving and critical thinking skills that are necessary for them to form educated opinions about current events (Roberts et al., 2022, p. 19). These are universal skills that are relevant to the Jewish community as well and will help set learners up for success as they continue to explore Jewish history and the present. I believe that studying history is the closest we can get to predicting the future, even more so for Jewish history.

Each unit is made up of three lessons apiece, with the third being an assessment project. Within each lesson, I wanted to ensure that there were multiple modalities for learning. I wanted to account for as many students' learning needs as possible, offering options for those who are kinesthetic, visual, and auditory learners. I wanted to provide different types of activities so if working in groups doesn't engage a student, there will also be an opportunity for individual work. The majority of these lessons are based around primary-source materials, which makes it a reading-heavy course. When possible, I made room for student volunteers to read portions aloud, or for the educator to read aloud particularly challenging texts. Most of these texts are then discussed in small groups or accompanied by activities like debates or artistic interpretations. Not all students learn the same ways, and while I can't anticipate all learning needs, I wanted to make this curriculum as accessible as possible.

In each primary source, certain words are bolded and defined underneath. These are not necessarily key words from the passage, but words that might be confusing or unfamiliar to a fourth-grade audience. Ideally, the educator of each lesson will be able to provide any further explanation or definition as necessary.

Similarly, each lesson begins with a bank of key terms and definitions. These are for the educators, so if they choose to adapt or rewrite the lesson, they are able to know the most important elements of the lesson.

The lessons do not need to be taught consecutively; this way, Day School teachers can insert them into existing curriculum to bolster the Jewish connection, but supplementary school teachers can space them out as needed. It is recommended that supplementary schools use this curriculum in the second semester, allowing students to

have acquired background information in their secular schools, especially so that students have background knowledge of Native American populations who lived in these areas. The Native American experience isn't addressed in this curriculum, but I believe it is important context for students to have before learning about emigrants out West.

In speaking to day school teachers and experts in the Jewish day school field, I learned that integration of Jewish and secular history like this curriculum is quite rare. Usually, the history taught is secular, and any specifics of Jewish history come up in Judaica class, which also covers Jewish texts and liturgy. One fourth-grade teacher at a day school in California I spoke to told me about the social studies projects her students were working on and mentioned that she could see a place for inserting these lessons towards the end of the year (M. Squire, personal communication, January 23, 2025). The first semester was focused on the geography of California and developing research and writing skills, while the second would begin with studying the missions and the gold rush.

In writing this curriculum guide I investigated a field of Jewish history that is relatively underappreciated and seldom taught in this form. I believe that through studying Jewish history, children can reconcile facets of their identities. I know that when I was in fourth grade, I chose to focus on a Jewish Californian woman during my final research project, because through her I could see myself, and what my life might have looked like if I lived during the nineteenth century. Jewish history has long been a passion of mine; in fact, it was a catalyst in my decision to become a rabbi. I had decided I wanted to teach history, but I became entranced by the thought of teaching particularly *Jewish* history, engaging with my ancestry and culture to learn more about where I came from and how my community developed. Modern Jews are becoming more

concerned than ever with Jewish history as it shapes Jewish culture (Jacobs, 2018). My curriculum guide is filling a need to help modern Jewish students understand their history.

Studying history can be impersonal, and I wanted to provide teachers who might not be intimately familiar with studying or teaching history specifically with a guide that allows them to teach in an engaging and individualized way. I have also noticed a renewed interest in the study of history post-October 7, as people find that they do not know enough about the history of the region. While I am not going to be touching on Israel, I am preparing fourth graders (and their teachers) to discuss a more complicated narrative of immigration that is extremely topical.

I believe one of the ways to make history less impersonal involves drawing on Jewish tradition and our relationship to memory. We are told to “תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ,” to “remember the day you went out of Egypt all the days of your life” (Deuteronomy 16:3). Memory is so important to Jewish tradition, especially that original exodus. During the nineteenth century, Jewish communities across the world experienced smaller-scale exoduses, as many fled pogroms or other hostile environments and decided to come to America. My curriculum focuses on narratives of exodus and migration and family narratives, weaving together history and memory. Rabbi Lord Jonathan Sacks argued that history is a story that happened to someone else, while memory is personal, a part of one’s identity. In his words, “without memory there can be no identity” (Sacks, 2003, p. 38). A 2013 Pew Research study revealed that 62% of polled Jewish Americans believed ancestry and culture mattered more to Jewish identity than religion (Jacobs, 2018). Our identities as American Jews are informed by memory: the memories of our ancestors, grandparents, and parents. No two peoples’ histories are identical, and those histories inform our identities. Through my curriculum, I hope to help

students learn from the stories of the Jews who lived in their state before them and to provide them with the necessary tools to begin to think critically about historical narratives.

Letter to the Educator

Dear educator,

This curriculum will help you uncover the big historical ideas of assimilation, identity, and push-and-pull factors, all tailored through the lens of your state's Jewish history. Through interactive learning models and various modalities, students will strengthen foundational history-learning skills, as well as learn an appreciation for the Jewish history in their state.

Who Is This Curriculum For?

This curriculum is for fourth graders in Western states (California, Oregon, Washington State, Utah) in either day schools or religious schools. As a teacher in your state, you will only need the unit on your state's history to supplement the fourth-grade secular history curriculum. This state unit was designed to be used by students in your state, to help them connect with the rich Jewish history in states not often covered in larger Jewish history courses.

Why This Curriculum?

With these lessons, students can feel connected to the Jews who came before them who built up the communities they belong to today. Even if they just moved from New Jersey last week, they could still learn about how they are creating a new link in the chain of your state's Jewish history.

You don't need to hold a degree in history to teach this curriculum. Each unit will be accompanied by a page of background history for you. Any relevant contemporary worldwide issues affecting immigration, anything notable happening in broader US history, or context that may be helpful will be provided. After each historical overview are suggested readings and further resources, which also serve as a bibliography for the overview. A complete bibliography for all four units can be found after the appendix.

What's In This Curriculum?

This curriculum, at its heart, is about Jewish identity and assimilation and the importance of Jewish community. These are universal ideas that are still relevant to the Jewish community today and will help set learners up for success as they continue to explore Jewish history.

Within the scope of this curriculum is an introduction to key points of your state's Jewish history, along with how to read primary and secondary sources to begin to understand historical contexts. In this curriculum you will not find broader United States or world Jewish history, or an in-depth research guide.

This curriculum is made up of three 50-minute-long lessons for each state. The lessons follow chronological order: the first lesson is an overview of push-and-pull factors that brought Jewish immigrants out West and to each state in particular. This first lesson has several elements that are identical across all units. The second lesson is a deep dive into a part of Jewish history unique to each state. It is recommended that any teacher uses this curriculum in the second semester, allowing students to have acquired background information and preliminary skills as defined by state standards.

Please note that the early Reform Jewish ideas will feature quite a bit in these lessons, though not necessarily by name. This is due to the fact that as immigrants were grappling with their new lives our West, they were struggling with questions of assimilation. Many were drawn to Reform as a way of balancing their Jewish tradition with their American aspirations. That is not to say that this curriculum is meant only for Reform institutions; rather, it showcases a common value and struggle of Jewish immigrants at this time.

Thank you again for choosing to teach Roots and Routes: Western States Jewish History for Fourth Grade. This curriculum has been a longtime passion project of mine, beginning as my undergraduate thesis on California Jewish women's history. I believe in shining a light on the less-often discussed areas of history, and I hope that through teaching these lessons, you learn something new about your state's Jewish history.

Good luck,

A handwritten signature in black ink, appearing to read 'Alyssa', with a stylized, flowing script.

Alyssa Feigelson

Scope and Sequence

	California	Oregon	Washington	Utah
Lesson 1	What Did They Leave, What Did They Find: Jews in the California Gold Rush <i>An introduction to Jewish life in the mid-1800s in the California gold rush through Mary Goldsmith Prag’s diaries, examining push and pull factors¹ of immigration.</i>	What Did They Leave, What Did They Find: Jews in Early Oregon <i>An examination of the push-and-pull factors of Jewish immigration to Oregon, introducing questions of how to be Jewish in a new land through primary sources.</i>	What Did They Leave, What Did They Find: Early Jews in Washington State <i>An introduction to the push-and-pull factors that brought Jewish immigrants to Washington State through primary sources, focusing on the question of assimilation and whether being Jewish and being American were contradictory.</i>	What Did They Leave, What Did They Find: Jewish pioneers to Utah <i>An introduction to Jewish pioneers and merchants in Salt Lake City in the 1850s through primary sources, especially in their interactions with Mormons.</i>
Lesson 2	California Jews in the 1850s—They’re Just Like Us! <i>A look at synagogues and religious schools in 1850s San Francisco and what life would have been like for students their age and what inspired Jews to build their lives in California.</i>	Shots Fired: Traditionalism and Reform in 1870s Oregon <i>Examines the conflicting values of traditionalism and Reform in Jewish communities as exemplified by Temple Beth Israel in Portland and what inspired Jews to build their lives in Oregon.</i>	We Are All Israelites: The Jewish Community in Washington <i>A look at how the Jewish communities of Washington formed through an emphasis on charity, through contemporary voices like Rachel “Ray” Frank.</i>	A New Zion: Jewish Communities in Early Utah (Unscripted) <i>Jewish life in Utah in the early 20th century, focusing on the Clarion colony.</i>
Lesson 3: Assessment	A Time Traveler’s Guide to 19th Century California <i>Students will create a guide for time</i>	A Time Traveler’s Guide to 19th Century Oregon <i>Students will create a guide for time</i>	A Time Traveler’s Guide to 19th Century Washington <i>Students will</i>	A Time Traveler’s Guide to 19th Century Utah <i>Students will</i>

¹ Language from the California Social Studies State Standards, referring to what “pushed” immigrants out of their home countries and “pulled” them to their destinations.

	<i>travelers to the 19th century that demonstrates an understanding of push and pull factors and the nature of the Jewish community in this time period.</i>	<i>travelers to the 19th century that demonstrates an understanding of push and pull factors and the nature of the Jewish community in this time period.</i>	<i>create a guide for time travelers to the 19th century that demonstrates an understanding of push and pull factors and the nature of the Jewish community in this time period.</i>	<i>create a guide for time travelers to the 19th century that demonstrates an understanding of push and pull factors and the nature of the Jewish community in this time period.</i>
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Enduring Understandings

1. Jews moved to the American West after fleeing Europe looking for a better life inspired by the gold rush and chose to stay because they saw opportunities to create a new Jewish community.
2. Immigrant Jews in the American West were largely drawn to emerging ideas of engaging with American culture and trade while maintaining a Jewish identity and culture.
3. Jewish immigrants held within them a longing for traditional Judaism and pride in the lives they had made for themselves in America

Essential Questions

1. Why did Jews move west in the 19th century, and why did they for the most part decide to stay in the West rather than returning east, as so many other immigrants did?
2. How did Western Jews make a new kind of Jewish community?
3. What choices did Western Jews have to make in order to be both Jewish and American?
4. How do stories of Jewish immigrants told through primary sources give us insight into Jewish history of the time?

Unit 1 – California

Enduring Understandings

- ✎ While the gold rush drew many immigrant Jews to California, they chose to stay because of the communities they built and the economic opportunities they found.
- ✎ Jewish immigrants in California needed to make decisions about assimilation and adapting traditions due to a lack of established Jewish communities in the area.

Teacher Historical Overview:

We find ourselves in 1848 San Francisco, which has only recently begun being called San Francisco—until now, it was Yerba Buena. California had very recently been acquired by the United States, as a part of the February 1848 treaty of Guadalupe Hidalgo that ended the Mexican-American war after Mexico's surrender. After the United States conquered the territory, Mexican *Californios*, whose land had been stolen, were expected to assimilate into America. Some hundreds of thousands of people migrated to California in the late 1840s and early 1850s, and many left when they discovered that the streets of San Francisco were not, in fact, paved with gold. In 1850, of the 36,000 arrivals, there were 26,000 who left.

In the nineteenth century, thousands of Jews fled Europe and arrived in America to create better lives for themselves. While many stayed on the East Coast, where there were already established Jewish communities, some decided to strike out on the frontier, recently seized as American territory. Most Jewish immigrants at this time hailed from Prussia, Austria, Poland, and Germany. Much of Poland at the time was Prussian, with German and Yiddish languages being common among Jews no matter their specific origin. The Prussian-Polish Jews tended to be more impoverished than their German and Austrian brethren, yet they tended to interact with non-Jewish ethnic Poles and were consequently less insular as a community. At this time, most Jews were merchants and business-owners, trying to manage the demands of living in a secular world with their obligations to live a Jewish life. Jewish immigrants held within them a nostalgia for traditional Judaism and pride in the lives they had made for themselves in America. They found a way to blend the two, through embracing the new Reform movement or in the simple act of closing their store on Saturdays. In return, San Francisco adapted to them—in 1858, city officials rescheduled “Steamer Day,” which marked the arrival of steam ships carrying goods into port, when it fell on Yom Kippur, so Jewish merchants would not miss out on the commercial opportunity.

The Reform tradition was popular in the American West because it was able to combine immigrants' nostalgia for traditional European Judaism and pride in the lives they had created for themselves in America. They were looking for a way of practicing Judaism that best reflected their changing sensibilities and values in America.



For further reading, I recommend:

Glanz, R. (1960). *The Jews of California, from the Discovery of Gold until 1880*. Waldon Press.

Hurtado, A. L. (1999). *Intimate Frontiers: Sex, Gender, and Culture in Old California*.
University of New Mexico Press.

Kahn, A. F. (Ed.). (2001). *Jewish Voices of the California Gold Rush: A Documentary History, 1849-1880*. Wayne State University Press.

Kahn, A. F., & Dollinger, M. (2003). *California Jews*. University Press of New England.

Narell, I. (1981). *Our City: The Jews of San Francisco*. Howell-North Books.

Lesson 1: What Did They Leave, What Did They Find: Jews in the California Gold Rush

Objectives

- Students should be able to explain the “push” and “pull” factors that brought Jews to California in the 1840s.
- Students should be able to infer from primary sources why Jewish immigrants stayed in California after the Gold Rush dried up.

Key Terms

Gold Rush: The influx of immigrants who moved to California after the discovery of gold at Sutter’s Mill in 1848.

Immigration: The action of coming to live permanently in a foreign country.

Push & Pull factors: The reasons immigrants left their home countries and came to America.

Primary Source: A first-hand account or record of an event or topic created by a participant or witness to that event or topic, offering direct, original information.



Mary Goldsmith Prag

Supplies

- Handout C-1
- Handout C-2
- Handout C-5
- Computer and connection cord to play video clip
- Large world map for reference
- Dot stickers
- White board and dry erase markers/smart board/chart paper and markers

Content Note: For those teaching in the greater Los Angeles area, please note that this lesson discusses some of the fires that devastated San Francisco in the 19th century.



Total Time: 50 min

Set Induction 5 min	<p>PLAY: Video clip from <i>American Tail</i> (There Are No Cats in America). https://www.youtube.com/watch?v=gQMtp2WxEA4</p> <p>ASK:</p> <ul style="list-style-type: none">What do you notice about the mice and their stories?Why are they excited about America?
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<p>Activity 1 10 min</p>	<p>SAY: In 1852, a girl named Mary Goldsmith and her family went on an adventure. When she was five years old, she and her family left Poland <i>[place a dot sticker on Poland]</i> and took a ship all the way to New York <i>[play another dot on New York]</i>. From there, she and her family came to California—but remember, there were no planes or cars, and the train network hadn’t been finished at this time.</p> <p><i>Split students into small groups for discussion.</i></p> <p>ASK: If you were trying to get from New York to California, what do you think the best way would be?</p> <p><i>🗨️ Possible answers: across the land by walking, driving, etc.</i></p> <p>SAY: Most Jews in this time didn’t go across land, because the wagons would be slower and made keeping kosher and following other Jewish laws very difficult. It was much quicker to take a ship, which was still dangerous, but allowed Jewish passengers to bring their own Jewish food and rest on Shabbat. Some people took a boat all the way around the Horn of South America <i>[show on map]</i>, but Mary and her family took a shortcut. They cut through Nicaragua, <i>[place a dot on the map]</i>, which meant they needed to get off the boat and travel over land for a bit through a very difficult patch of land.</p> <p>In your groups, we’ll be reading from Mary’s diary where she wrote about the trip she took across Nicaragua.</p> <p><i>🗨️ Hand out Handout C-1.</i></p> <p>SAY: Read the text from Mary Goldsmith’s diary and discuss the questions on the handout in your small groups.</p> <p><i>🗨️ Allow 7 minutes for reading and discussing (incl. moving time). After this time, call the class back together and ask one person from each group to share back out their answers to the third question on the handout: “How do you think Mary felt during her trip?”</i></p> <p><i>🗨️ Possible answers include: frightened, scared, nervous, excited, nauseous, etc.</i></p>
<p>Activity 2 20 min</p>	<p>SAY: As some of you brought up, the trip to California was a really difficult and scary one <i>[add any other specific answers they came up with]</i>. Now we’re going to take a look at why so many people and so many Jews specifically wanted to leave their homes in Europe and come to America, specifically to California.</p> <p>There are usually two main reasons people migrate, which means move from one place to another: push reasons and pull reasons.</p>

	<p>✎ <i>Make a T chart on the board and write Push on one side and Pull on the other.</i></p> <p>SAY: For example, if someone living in Russia owns a clothing-making factory, and that factory isn't making any money because no one there needs clothes, they might need to leave Russia. This is a "push" factor, because they are being pushed out of Russia.</p> <p>WRITE: <i>Under the "push" side of the T chart "Unsuccessful business."</i></p> <p>SAY: If that family knows that in California people really need clothes, they might move to California in order to be more successful. This is a "pull" factor, because they are being pulled to California specifically.</p> <p>WRITE: <i>Under the "pull" side of the T chart, write "Demand for business."</i></p> <p>SAY: I'm going to read you some push and pull factors, and you decide whether they fall under the category of "push" or "pull."</p> <p><i>Read the following list and allow students to argue for why it is a push or pull factor. The correct answers are listed in parentheses.</i></p> <p>READ:</p> <ul style="list-style-type: none"> • Fleeing persecution (push) • Religious freedom in America (pull) • Gold rush in California (pull) • Very few jobs for Jews in Europe (push) • Economic hardship (push) • The idea of the "American Dream" (pull) • Anti-Jewish laws (push) <p>SAY: There are a lot of possible reasons why someone would move. For the vast majority of Jews in the 1800s, they were fleeing persecution in their home countries. A lot of countries in Eastern Europe had decided they didn't like having Jews in their countries, because Jews followed different rules and ate different foods and sometimes, people find differences they don't understand to be scary and threatening. These countries either passed laws that made life harder on the Jews or kicked them out. These were push factors—these Jews needed to leave. But they went to America in particular, and in our case California, for a few pull factors.</p> <p>ASK: Why do you think people might have wanted to come to America?</p> <p>✎ <i>Possible answers might include freedom of speech/religion, job opportunities, more Jews were already living there, there weren't any laws against Jews there, Jews were allowed, etc.</i></p>
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	<p>SAY: A big reason why people came to California in particular happened in 1848—a miner in Coloma, California discovered gold at Sutter’s Mill. This discovery led to 300,000 people coming to California to try to find some gold for themselves—but most of the gold was gone by 1849. Feeling disappointed, a lot of people left to try and strike it rich somewhere else. But not the Jews. Many of the Jews realized that all those people looking for gold were going to need food, and supplies, and clothes, and places to stay. Instead of looking to make money off of the gold, the Jewish community decided to try and make money off of the people looking to make money off of the gold.</p> <p>Turn to your small groups and discuss: if you were in the gold rush, what would you do? What sort of businesses would you open up?</p> <p><i>☞ Allow five minutes for discussion. Then, take five minutes to share out.</i></p> <p>NOTE: Take a photo of the board or save the paper with the T-chart on it. You will need it for reference during Lesson 3.</p>
<p>Activity 3 10 min</p>	<p>SAY: Many Jews decided that while they were earning their livelihoods, it was also important that they take care of the other Jews in the community. These were brand-new Jewish communities, and they didn’t have any synagogues or schools or cemeteries yet.</p> <p>Many Jews opened boarding houses, sort of apartment buildings, that catered to Jews and let them practice their Judaism openly, serving kosher food and observing Shabbat. Many wealthier Californian Jews started nonprofit organizations that helped care for the poorer Jews in the area. A lot of Jews in San Francisco needed help, in part because the city kept burning down. The city caught on fire seven times during the gold rush, between 1848 and 1851, but people kept rebuilding.</p> <p>Now, we’re going to take a look at a Jewish account of one of those fires and see if we can figure out why the Jewish community kept rebuilding and decided to stay in San Francisco.</p> <p><i>☞ Pass out handout C-2.</i></p> <p>SAY: In your small groups, read this account to yourself or out loud and discuss the questions below. Then we’ll come back together and share.</p> <p><i>☞ Allow for five to seven minutes of group work, then call students back together to share out the answer to question 2: Why do you think the author decided to stay in California?</i></p> <p>SAY: Today, we talked about what pushed the Jewish communities out of Europe and pulled them to America, then what pulled them West. Then,</p>

	<p>we talked a bit about what they found when they reached California. Next time, we're going to look at the communities they built, to try to answer the question 'why did the Jewish community stay out West'?</p>
<p>Conclusion 5 min</p>	<p>SAY: Over the course of our next few lessons, we'll be using a graphic organizer to keep track of the themes and concepts we're going to be talking about in class. Take some time now to fill out the 'Day One' section of the graphic organizer. You can reference the T-chart we made earlier and your answers on our handouts.</p> <p> <i>Pass out Handout C-5</i></p> <p> <i>Give students 5 minutes to fill out, then collect and retain Handout C-5 to use again next lesson.</i></p>

Lesson 2: California Jews in the 1850s—They’re Just Like Us!

Objectives

- ✎ Students should be able to make connections between the experiences of Jews in the 1850s to their own lives today.
- ✎ Students should be able to develop their own opinions on assimilation and evaluate the decisions made by historical figures.

Key Terms

Assimilation: Refers to the process through which individuals and groups of differing heritage acquire a new culture.

Adaptation: Modifications of ways of life to better suit environment or when interacting with other cultures.

Temple Emanu-El: Founded in San Francisco in 1850, it is one of the three oldest synagogues in California.

Reform Judaism: A denomination of Judaism that originated in the early 19th century and asserts that Judaism must change and adapt with modern times.








Temple Emanu-El in San Francisco, California. 1867. Courtesy of the San Francisco History Center, San Francisco Public Library.


Supplies

- Handout C-4
- Handout C-5
- Blank/lined paper and pencils

Total Time: 50 min

Set Induction 10 min	<p><i>Hand out blank/lined paper and pencils.</i></p> <p>SAY: Write your own diary entry about an average day in religious school for you. What would you want someone reading this in 150 years to know about what you’re learning? Take five minutes to write it out.</p> <p><i>After five minutes, invite a few students to share out what they wrote.</i></p>
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<p>Activity 1 15 min</p>	<p>SAY: Kids your age have been going to some form of religious school for over a hundred and fifty years. Last time, we met Mary Goldsmith, who came to America from Poland, and we read about how she journeyed to California. Now, she's settled in San Francisco and attends a synagogue and goes to religious school. Read to yourself her diary entry about what her religious school experience was like and answer the questions.</p> <p> <i>Pass out Handout C-3</i></p> <p><i>Give students 5-7 minutes to work through the handout and discuss the questions. After they've done so, call the group back together.</i></p> <p>ASK: What did you notice about Mary's diary?</p> <p> <i>Possible answers include: she looks forward to religious school, she likes to sing prayer, she liked her teacher, they ate cakes after school etc.</i></p> <p>ASK: How is Mary's diary similar or different to yours?</p> <p> <i>Possible answers include: we both talked about services, we both talked about snack, she said there were rats in her religious school building and here there aren't any, we both like our teachers, etc.</i></p>
<p>Activity 2 15 min</p>	<p>SAY: We discussed what religious school looked like, so now let's go next door into services. At this time, many Jews were worried that their Christian neighbors would judge the way they practiced Judaism. They were trying to assimilate, which means to become more like another cultural group. But they also wanted to stay Jewish, because they loved being Jewish and they loved their culture. They needed to adapt, to practice Judaism in a way that felt more American to them.</p> <p><i>Pass out Handout C-4</i></p> <p>SAY: We're going to take a look at some of the changes Temple Emanu-El made during this time to try and be more America. Temple Emanu-El was one of the largest synagogues in San Francisco, and it's still a huge community today.</p> <p> <i>Ask for volunteers to read the list aloud.</i></p> <p>ASK: Which of these changes are familiar? What's odd about these changes?</p> <p> <i>Possible answers include: at our synagogue we sit together men and women; our rabbi and cantor wear tallitot; people wear kippot here; we hear the shofar on High Holy Days; I come from an interfaith family; our temple doesn't do intermarriages; our</i></p>

	<p><i>services are on Friday night, not Sunday; I keep kosher/I don't keep kosher</i></p> <p>SAY: Imagine you're a member of Emanu-El during this time. On the back of your handout, write a letter to the rabbi telling him what you think of these changes. Do you like them? Do you think only some of them are good ideas?</p> <p> <i>Give students 5-7 minutes to write, then invite volunteers to read their letters to the class.</i></p>
<p>Conclusion 5 min</p>	<p><i>Pass back out Handout C-5</i></p> <p>SAY: Take some time now to fill out your graphic organizer. Review what you wrote last time and think about what you've learned today. You can reference your answers from today's handouts.</p>

Lesson 3: A Time Traveler's Guide to 19th Century California (Assessment)

Objectives

- ✎ Students should be able to explain in their own words at least 2 push and 2 pull factors that brought Jews to California.
- ✎ Students should be able to articulate at least 2 features of the Jewish community in California in the 19th century and explain how they know them.

Supplies

- Appendix B (includes sample)
- Pens, pencils, and markers
- T-Chart of push and pull factors created in Lesson 1
- Any past handouts as needed

Total Time: 45 min

Intro 1 min	SAY: Over our past two sessions, we've thought about what brought Jewish immigrants to California and what sort of communities they built there. Now, you're going to write a guide to time travelers to help them know what to expect when they travel from modern times to 1849 San Francisco.
Activity 1 30 min	<i>Display the T-chart from lesson 1 in a prominent location for easy reference.</i> <i>Pass out Appendix B.</i> SAY: Using this template, you will answer some questions that will help you write your guide. You can be creative in how you write it, and add any illustrations you want, but you need to make sure you answer all the questions in your template. Once you've answered the questions, you can add in any other information you've learned that you think might be important for time-travelers to know: who might they see? What places should they check out? <i>Give students 20-25 minutes to write, going around the room and helping answer questions or keeping students on task.</i>
Activity 2 10 min	<i>Take some student volunteers to share their guides.</i> ASK: Would anyone like to share what they wrote for the prompt, "The most interesting thing I learned about this community that I want time-travelers to know"? <i>Give about 5 minutes for students to respond.</i>

<p>Conclusion 1 min</p>	<p>SAY: Thank you all for your help preparing time travelers for their journeys! This concludes our unit on Californian Jewish history, but it shouldn't end your curiosity. There is so much more to know and appreciate about this state and the Jews who lived here before us.</p>
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Unit 2 – Oregon

Enduring Understandings

- ✎ Oregonian Jewish history exemplifies the tensions between traditionalism and innovation that emerged during this era.
- ✎ Through looking at prayer spaces and ritual objects, we can see the choices made by early Oregonian Jewish pioneers.

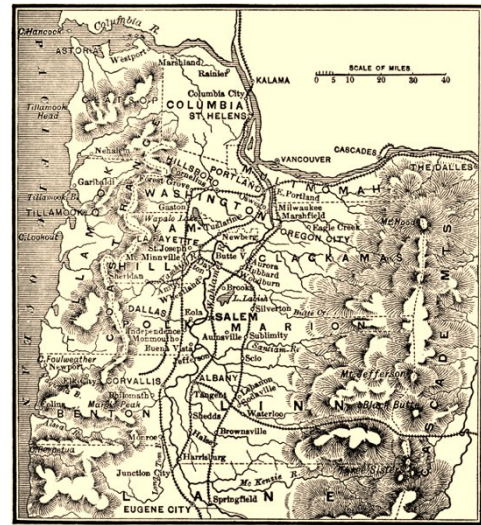
Teacher Historical Overview

The first Jews to arrive in Oregon came in 1849, and nearly all were of Germanic descent. Most early Jewish migrants to Oregon hadn't come directly from Europe; most had been living elsewhere in the States before making the trip Westward. Many of these early Jewish Oregonians were merchants, serving mining towns near Jacksonville, and eventually throughout the Willamette Valley. While the first Jewish arrivals to Oregon were nearly entirely single men, by 1858 there was enough of a Jewish community to establish their first synagogue, Beth Israel. Jewish pioneers tended not to be the most religiously observant; a life in the Wild West meant often having forgo kosher foods and the observance of other mitzvot. It is for this reason that the Reform tradition became so popular in the American West; Reform Judaism was able to combine immigrants' nostalgia for traditional European Judaism and pride in the lives they had created for themselves in America. These immigrants wanted to find a way of practicing Judaism that best reflected their changing sensibilities and values in America.

By the time Oregon achieved statehood in 1859, it had an American population of 50,000. Nearly all of that population was white, and most of them had migrated from the Midwest. The new state banned all Black people from entry, a ban that remained in effect (though unenforced) through the 1920s.

The white Oregonians were by and large unconcerned with the growing Jewish population. They directed their racial prejudices towards the Native American and Asian immigrants, finding the largely European, English-speaking Jewish populations less threatening. Antisemitism was relatively rare in Oregon, compared to elsewhere in the United States. By 1869, in fact, an immigrant Jew from Bavaria named Bernard Goldsmith became mayor of Portland. This began a trend of Jews in Oregonian leadership, with a Jewish governor serving during the 1930s, when antisemitism was growing exponentially at home and abroad.

Portland became a center of Jewish life in the mid-1800s, as it was the only city in Oregon with synagogues and Jewish organizations. Jews living in Eugene, Salem, or other towns in Oregon would make pilgrimage to Portland to celebrate the high holy days.



For further reading, I recommend:

Eisenberg, E. (2022). Jews in Oregon. In *Oregon Encyclopedia*.

<https://www.oregonencyclopedia.org/articles/jews-in-oregon/>

Eisenberg, E., Kahn, A. F., & Toll, W. (2010). *Jews of the Pacific Coast*. University of Washington Press.

Kahn, A. F. (2002). *Jewish Life in the American West: Perspectives on Migration, Settlement, and Community*. University of Washington Press.

Lowenstein, S. (1987). *The Jews of Oregon, 1850-1950*. Jewish Historical Society of Oregon.

Lesson 1: What Did They Leave, What Did They Find: Jews in Early Oregon

Objectives

- ✎ Students should be able to interpret primary sources.
- ✎ Students should be able to explain the “push” and “pull” factors that brought Jews to Oregon in the 19th century.

Key Terms

Immigration: The action of coming to live permanently in a foreign country.

Push & Pull factors: The reasons immigrants left their home countries and came to America.

Primary Source: A first-hand account or record of an event or topic created by a participant or witness to that event or topic, offering direct, original information.

Pioneers: People who are among the first to explore or settle a new country or area.

Migration: Movement from one place to another.

Temple Beth Israel: A Reform synagogue founded in 1858 Portland, Oregon.



*Temple Beth Israel, Portland Oregon
Courtesy of the Oregon Historical Society
Research Library*

Supplies

- Laptop with internet and connection cord to TV/projector
- White board and dry erase markers/smart board/chart paper and markers
- Handout O-1
- Handout O-2
- Handout O-5

Total Time: 50 min

Set Induction 10 min	<p>PLAY: Video clip from <i>American Tail</i> (There Are No Cats in America). https://www.youtube.com/watch?v=gQMtp2WxEA4</p> <p>ASK:</p> <ul style="list-style-type: none">✎ What do you notice about the mice and their stories?✎ Why are they excited about America?
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<p>Activity 1 15 min</p>	<p>SAY: In the 1800s, a lot of Jews were leaving their homes in Europe and coming to the United States. The majority stayed on the East Coast, but a few brave pioneers decided to try and go West. A big reason why people came West is that in 1848—a miner in California discovered gold at Sutter’s Mill. This discovery led to 300,000 people coming to California to try to find some gold for themselves.</p> <p>We’re going to look at a letter from a Jewish father to his son, who had moved to California. In small groups, read the letter and come up with an answer to the first question. Then, individually, you’ll write a response letter.</p> <p><i>Give students 10 minutes to read, discuss, and write.</i></p> <p><i>Ask for volunteers to read their response letters.</i></p> <p>SAY: Aron did agree to let Sigmund join his brother, and soon after he arrived, the two moved to Browntown, Oregon. More gold was being discovered up north, and some gold miners were moving up north to try their luck at finding some. Many Jewish pioneers realized that they would have better luck making money selling goods to the miners, rather than trying to mine for gold themselves.</p>
<p>Activity 2 10 min</p>	<p>SAY: There are usually two main reasons people migrate, which means move from one place to another: push reasons and pull reasons.</p> <p><i>Make a T chart on the board and write Push on one side and Pull on the other.</i></p> <p>SAY: In this example, there was no more gold in California, so the gold miners were leaving. Many Jews were merchants, selling to the miners, so their main customers were leaving! There isn’t any interest in their mining equipment, so they are being “pushed” out.</p> <p>WRITE: <i>Under the “push” side of the T chart “Unsuccessful business.”</i></p> <p>SAY: But these Jewish merchants knew that in Oregon there is another gold rush, where the miners could use their mining supplies. They might move to Oregon in order to be more successful. This is a “pull” factor, because they are being pulled to Oregon specifically.</p> <p>WRITE: <i>Under the “pull” side of the T chart, write “Demand for business.”</i></p> <p>SAY: I’m going to read you some push and pull factors of why Jewish immigrants decided to leave Europe and come to America, and you decide whether they fall under the category of “push” or “pull.”</p> <p><i>Read the following list and allow students to argue for why it is a push or</i></p>

	<p><i>pull factor. The correct answers are listed in parentheses.</i></p> <p>READ:</p> <ul style="list-style-type: none"> • Fleeing persecution (push) • Religious freedom in America (pull) • Very few jobs for Jews in Europe (push) • Economic hardship (push) • The idea of the “American Dream” (pull) • Anti-Jewish laws (push) <p>SAY: There are a lot of possible reasons why someone would move. For the vast majority of Jews in the 1800s, they were fleeing persecution in their home countries. A lot of countries in Eastern Europe had decided they didn’t like having Jews in their countries, because Jews followed different rules and ate different foods and sometimes, people find differences they don’t understand to be scary and threatening. These countries either passed laws that made life harder on the Jews or kicked them out. These were push factors—these Jews needed to leave. But they went to America in particular, and in our case Oregon, for a few pull factors. As I mentioned before, the gold rush in California drew a ton of people out West, including Jews, many of whom continued on up to Oregon once they realized that most of the gold had dried up.</p> <p>ASK: Why do you think people might have wanted to come to America?</p> <p><i>✂ Possible answers might include freedom of speech/religion, job opportunities, more Jews were already living there, there weren’t any laws against Jews there, Jews were allowed, etc.</i></p> <p>NOTE: Take a photo of the board or save the paper with the T-chart on it. You will need it for reference during Lesson 3.</p>
Activity 3 10 min	<p>SAY: Now we’re going to take a look at some of the synagogue buildings that were being built during this time.</p> <p><i>✂ Pass out handout O-2</i></p> <p><i>✂ Divide students into small groups</i></p> <p>SAY: Take some time in your small groups to look at the photos. What do you notice? What’s similar, what’s different?</p> <p><i>Give 5-7 minutes to work in small groups, then come back together.</i></p> <p><i>Take volunteers to share out, no more than 2-3 minutes.</i></p> <p>Optional: Watch :58 – 2:34 from the video CBI’s 150th Anniversary:</p>

	<p><u>Honoring the Past, Building the Future</u></p> <p>ASK: Why does Rabbi Cahana say the pioneer Jews were “figuratively” carrying the Torah with them?</p> <p><i>🦋 Possible answers include: they brought their tradition with them, they brought ritual objects from their home countries, they brought stories from their home countries with them.</i></p>
<p>Conclusion 5 min</p>	<p>SAY: Over the course of our next few lessons, we’ll be using a graphic organizer to keep track of the themes and concepts we’re going to be talking about in class. Take some time now to fill out the ‘Day One’ section of the graphic organizer. You can reference the T-chart we made earlier and your answers on our handouts.</p> <p><i>🦋 Pass out Handout O-5</i></p> <p><i>Give students 5 minutes to fill out, then collect and retain Handout O-5 to use again next lesson.</i></p>

Lesson 2: Shots Fired: Traditionalism and Reform in 1870s Oregon

Objectives

- 🔗 Students should be able to argue the merits of traditionalism and reform as represented by Temple Beth Israel in the 1870s.
- 🔗 Students should be able to connect the historical conflict of traditionalism and innovation to their own lives today.

Key Terms

Minhag Ashkenaz: The custom of Eastern European Jewry.

Minhag America: An early Reform prayer book written by Rabbi Isaac Mayer Wise.

Reform Judaism: A denomination of Judaism that originated in the early 19th century and asserts that Judaism must change and adapt with modern times.

Secondary Source: A document that is based on firsthand accounts or records of something but is not itself a firsthand account.

Temple Beth Israel: A Reform synagogue founded in 1858 Portland, Oregon.



Supplies

- Handout O3
- Handout O-4a and O-4b
- Handout O-5
- Pencils

Total Time: 50 min

Set Induction 10 min	<p>SAY: Last time, we talked about how and why Jews came to Oregon in the 19th century. Today, we're going to learn about how they lived and some of the conflicts they encountered. I'm going to pass out a handout, and in small groups you will read the story and come up with a skit that answers the questions down below.</p> <p>🔗 <i>Split students into groups of two or three and pass out Handout O-3. Give 5-6 minutes for skit preparation, and 4-5 minutes for any groups who wish to perform for the class to do so.</i></p>
Activity 1 35 min	<p>SAY: The example we just looked at was really dramatic, but it didn't come out of the blue. At this point in time, Jews in America were having a big debate over the whether to stick with their traditions from Europe or to change up the way they practiced Judaism.</p> <p>In 1872, a new rabbi came to Portland. Rabbi Mayer May was young and a</p>

big fan of Reform Judaism, which was still very new at the time. He wanted to update all of his new synagogue's siddurim, prayerbooks, with a new, modern, Reform siddur, called *Minhag America*. Minhag is a Hebrew word meaning 'custom,' so this siddur's name translates to 'American Custom.' Rabbi May became frustrated because his congregants were very resistant to any change, wanting to stick with the familiar traditions from how they grew up.

SAY: I am going to split you into two groups, and you are going to pretend to be members of this congregation, Beth Israel, in 1872. Half of you are going to argue for the use of Minhag America, the new Reform prayer book, and half are going to argue for Minhag Ashkenaz, the traditional prayer book that many of them used in Europe.

- Split students into two groups; give one side handout O-4a, and the other handout O-4b.*
- Give 10 minutes for debate prep, floating between groups helping them fill out the worksheet.*
- After 10 minutes, call the groups back together and arrange them so each team is sitting on a different side of the room.*

Debate

SAY: During our debate, I'll be playing the role of Rabbi May, and you'll take turns telling me about which Minhag we should use here at Beth Israel. Please don't talk over the other team, even if they say something you disagree with. You'll have the opportunity to respond when it's your turn. Remember, this is a friendly debate!

We'll start with team Minhag Ashkenaz. Please read us your opening argument.

- A volunteer representative from Team Minhag Ashkenaz comes to the front of the room and reads their opener aloud.*

SAY: Thank you, Team Minhag Ashkenaz! Your representative may have a seat. Next up, Team Minhag America will share their opening statements.

- A volunteer representative from Team Minhag America comes up to the front of the room and reads their opener aloud.*

SAY: Now that both teams have shared, you'll have the opportunity to respond. Minhag Ashkenaz, do you have any counter-points to anything Minhag America said?

- Encourage the team to send a different representative than first volunteered to share their counterargument. Each turn should be*

	<p><i>no longer than 5min.</i></p> <p>🔗 <i>Go back and forth between teams and counter arguments until either 10 minutes have passed or they have reached an impasse.</i></p> <p>SAY: Thank you to both teams for your debate! We will now share closing statements. Remember, the point of these statements isn't to argue any more—it's to tell me why I should pick yours.</p> <p>🔗 <i>Invite each team to share their closing argument, no more than five minutes for both.</i></p> <p>SAY: Thank you all for your hard work and your presentations! But ultimately, the decision of which siddur to use isn't up to me. It was up to Moses May. Here is what happened: Rabbi May quit, because he couldn't take the constant fighting. But even though he left, the congregation still decided to make the switch and use siddur Minhag America. They had been persuaded by his arguments.</p> <p>SAY: Now that you've heard both arguments, and what decision Beth Israel made, take some time to reflect. Which siddur would you rather use, and why? Do you think Beth Israel made the right choice? Write your answers down on the bottom of your debate prep handout.</p> <p>🔗 <i>Give 2-3 minutes for writing</i></p> <p>ASK: Would anyone like to share out their reflection?</p> <p>🔗 <i>Allow 1 minute for sharing</i></p>
Conclusion 5 min	<p><i>Pass back out Handout O-5</i></p> <p>SAY: Take some time now to fill out your graphic organizer. Review what you wrote last time and think about what you've learned today. You can reference your answers from today's handouts.</p>

Lesson 3: A Time Traveler's Guide to 19th Century Oregon (Assessment)

Objectives

- ✎ Students should be able to explain in their own words at least 2 push and 2 pull factors that brought Jews to Oregon.
- ✎ Students should be able to articulate at least 2 features of the Jewish community in Oregon in the 19th century and explain how they know them.

Supplies

- Appendix B (includes sample)
- Pens, pencils, and markers
- T-Chart of push and pull factors created in Lesson 1
- Any past handouts as needed

Total Time: 45 min

Intro 1 min	SAY: Over our past two sessions, we've thought about what brought Jewish immigrants to Oregon and what sort of communities they built there. Now, you're going to write a guide to time travelers to help them know what to expect when they travel from modern times to 1850s Oregon.
Activity 1 30 min	<i>Display the T-chart from lesson 1 in a prominent location for easy reference.</i> <i>Pass out Appendix B.</i> SAY: Using this template, you will answer some questions that will help you write your guide. You can be creative in how you write it, and add any illustrations you want, but you need to make sure you answer all the questions in your template. Once you've answered the questions, you can add in any other information you've learned that you think might be important for time-travelers to know: who might they see? What places should they check out? <i>Give students 20-25 minutes to write, going around the room and helping answer questions or keeping students on task.</i>
Activity 2 10 min	<i>Take some student volunteers to share their guides.</i> ASK: Would anyone like to share what they wrote for the prompt, "The most interesting thing I learned about this community that I want time-travelers to know"? <i>Give about 5 minutes for students to respond.</i>

Conclusion 1 min	SAY: Thank you all for your help preparing time travelers for their journeys! This concludes our unit on Oregonian Jewish history, but it shouldn't end your curiosity. There is so much more to know and appreciate about this state and the Jews who lived here before us.
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Unit 3 – Washington State

Enduring Understandings

- ✎ The early Washingtonian Jewish community embodied Jewish values of communal responsibility and *tzedakah* (justice).
- ✎ Jewish immigrants in Washington State needed to make decisions about assimilation and adapting traditions due to a lack of established Jewish communities in the area.



Teacher Historical Overview

The first Jews to arrive in Washington State came from German-speaking countries in the 1850s and '60s. They were drawn west, as so many pioneers of the time were, by the discovery of gold in California in 1848. Afterwards, many went north chasing gold discoveries in Oregon, Washington, Montana, and Canada. In 1869, a merchant by the name of Bailey Gatzert arrived in Seattle and opened one of the first general stores in the city—and six years later, became Seattle's first and only Jewish mayor.

The Hebrew Benevolent Society of Puget Sound was established in 1873, before any synagogues were built, and was soon followed by the Hebrew Benevolent Association of Tacoma. Sources disagree on which synagogue was actually first in the state; there were three, all founded in 1891: Emanu-El, Ohaveth Shalom, and Congregation Bikur Cholim Machzikay Hadath. Of these three synagogues, the first two were Reform, and the third remains to this day Orthodox. All three followed the Ashkenazi tradition.

Jewish pioneers tended not to be the most religiously observant; a life in the Wild West meant often having forgo kosher foods and the observance of other mitzvot. It is for this reason that the Reform tradition became so popular in the American West; Reform Judaism was able to combine immigrants' nostalgia for traditional European Judaism and pride in the lives they had created for themselves in America. These immigrants wanted to find a way of practicing Judaism that best reflected their changing sensibilities and values in America.

In fact, Jewish identity did not appear to be of great importance to many of these early Jewish pioneers to Washington; when Port Townsend's mayor Israel Katz² was identified as a Jew in a local paper, he wrote a letter to the editor protesting that "a man's religion was his own private affair" (Cone, Droker, and Williams, 2003, p. 11). Perhaps this is why Jews in Washington did not experience very much antisemitism. In a land without a history of Jewish oppression and centuries of scapegoating and stereotypes, it may have been easier for Jewish

² It's not relevant, but it's important to me that you know that Israel Katz disappeared twelve days after he completed his second term as mayor in 1917. His disappearance remains a mystery to this day.

migrants to free themselves from historical antisemitism, though they never truly managed to escape it. The discrimination in early Washington tended to be aimed at East Asian immigrants and Black migrants.

By the time Washington became the forty-second state in 1889, the state had already seen two waves of Jewish immigration: the first German-speaking Jews, and the second Yiddish-speaking Jews. Between the two groups, they established a strong Ashkenazi tradition in Seattle by the time Sephardi Jews began to arrive in the early 20th century.

For further reading, I recommend:

Clar, R., & Kramer, W. M. (1986). The Girl Rabbi of the Golden West: The Adventurous Life of Ray Frank in Nevada, California and the Northwest—Part II. *Western States Jewish Historical Quarterly*, 18.

Cone, M., Droker, H., & Williams, J. (2003). *Family of Strangers: Building a Jewish Community in Washington State*. Washington State Jewish Historical Society.

Eisenberg, E., Kahn, A. F., & Toll, W. (2010). *Jews of the Pacific Coast*. University of Washington Press.

Lesson 1: What Did They Leave, What Did They Find: Early Jews in Washington State

Objectives

- ✎ Students should be able to explain the “push” and “pull” factors that brought Jews to Washington State in the 19th century.
- ✎ Students should be able to identify tensions of assimilation and maintaining Jewish identity in the face of antisemitism as manifested during the late 1800s and early 1900s in Washington State.



Viola Gutmann Silver
Courtesy of the University
of Washington Library

Key Terms

Assimilation: Refers to the process through which individuals and groups of differing heritage acquire a new culture.

Immigration: The action of coming to live permanently in a foreign country.

Push & Pull factors: The reasons immigrants left their home countries and came to America.

Primary Source: A first-hand account or record of an event or topic created by a participant or witness to that event or topic, offering direct, original information.

Supplies

- Laptop with internet connection and connector cord to TV or projector
- Whiteboard and markers / smartboard / chart paper and markers
- Handout W-1
- Handout W-3

Total Time: 50 min

Set Induction 5 min	<p>PLAY: Video clip from <i>American Tail</i> (There Are No Cats in America). https://www.youtube.com/watch?v=gQMtp2WxEA4</p> <p>ASK:</p> <ul style="list-style-type: none">✎ What do you notice about the mice and their stories?✎ Why are they excited about America?
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<p>Activity 1 10 min</p>	<p>SAY: There are usually two main reasons people migrate, which means move from one place to another: push reasons and pull reasons.</p> <p><i>✂ Make a T chart on the board and write Push on one side and Pull on the other.</i></p> <p>SAY: For example, if someone living in Russia owns a clothing-making factory, and that factory isn't making any money because no one there needs clothes, they might need to leave Russia. This is a "push" factor, because they are being pushed out of Russia.</p> <p>WRITE: <i>Under the "push" side of the T chart "Unsuccessful business."</i></p> <p>SAY: If that family knows that in Washington people really need clothes, they might move to Washington in order to be more successful. This is a "pull" factor, because they are being pulled to Oregon specifically.</p> <p>WRITE: <i>Under the "pull" side of the T chart, write "Demand for business."</i></p> <p>SAY: I'm going to read you some push and pull factors, and you decide whether they fall under the category of "push" or "pull."</p> <p><i>Read the following list and allow students to argue for why it is a push or pull factor. The correct answers are listed in parentheses.</i></p> <p>READ:</p> <ul style="list-style-type: none"> • Fleeing persecution (push) • Religious freedom in America (pull) • Gold rush in California (pull) • Very few jobs for Jews in Europe (push) • Economic hardship (push) • The idea of the "American Dream" (pull) • Anti-Jewish laws (push) <p>SAY: There are a lot of possible reasons why someone would move. For the vast majority of Jews in the 1800s, they were fleeing persecution in their home countries. A lot of countries in Eastern Europe had decided they didn't like having Jews in their countries, because Jews followed different rules and ate different foods and sometimes, people find differences they don't understand to be scary and threatening. These countries either passed laws that made life harder on the Jews or kicked them out. These were push factors—these Jews needed to leave. But they went to America in particular, and in our case Washington, for a few pull factors. Many came out West inspired by the California gold rush, but continued north to Oregon and Washington after realizing that there wasn't much gold left.</p>
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	<p>ASK: Why do you think people might have wanted to come to America?</p> <p><i>Possible answers might include freedom of speech/religion, job opportunities, more Jews were already living there, there weren't any laws against Jews there, Jews were allowed, etc.</i></p> <p>NOTE: Take a photo of the board or save the paper with the T-chart on it. You will need it for reference during Lesson 3.</p>
<p>Activity 2 20 min</p>	<p>SAY: However they came, these Jews settled in Washington. As we noted in our push-and-pull chart, one of the things that pulled Jews to America was that there wasn't as much antisemitism there. Once in Washington, though, Jews found themselves without the community they had back in Europe. Now, they needed to make a decision: assimilate, and participate in American culture rather than Jewish culture, or to make their own communities and keep practicing their Jewish culture from Europe. We're going to look at some primary sources, which are documents from this time period we're studying, in order to try and figure out what decision these Jews made.</p> <p><i>Pass out Handout W-1</i></p> <p>SAY: With the person sitting next to you, read through the first primary source and answer the questions underneath. It's okay if you disagree—it's hard to know exactly what these people in these texts were actually thinking, because we can't ask them.</p> <p><i>Give 5-7 minutes for pair work.</i></p> <p><i>Invite some pairs to share their answers to each question, no more than 5 minutes.</i></p> <p>SAY: Now, flip over your handout. In a moment, we'll look at an example of someone Jewish who faced a form of antisemitism that was very common at that time—being excluded. Many organizations across the United States didn't let Jews participate in certain clubs or buy houses in certain areas. With your partner, take a look at this woman's experience and answer the questions below.</p> <p><i>Give 5-7 minutes for pair work.</i></p> <p><i>Invite some pairs to share their answers to each question, no more than 5 minutes.</i></p> <p>ASK: How is the antisemitism Viola faced similar or different from the examples of antisemitism we talked about before, that the Jews faced in Europe?</p>

	<p><i>☛ Potential answers include: in Europe they wanted to kill Jews, here they just excluded them; in both places Jews were treated as the 'other' and disrespected; in Europe Jews weren't allowed to be Jewish, at least in the US they could still be Jewish, even if they weren't accepted fully.</i></p> <p>SAY: Take a minute now and discuss with your neighbor: if you were a Jewish immigrant who traveled far to make it to Washington, and still found antisemitism, would you want to stay or leave? What might you need in order to be willing to stay?</p> <p><i>☛ Give 2-3 minutes for discussion, then 2 for volunteers to share out.</i></p>
Conclusion 5 min	<p>SAY: Over the course of our next few lessons, we'll be using a graphic organizer to keep track of the themes and concepts we're going to be talking about in class. Take some time now to fill out the 'Day One' section of the graphic organizer. You can reference the T-chart we made earlier and your answers on our handouts.</p> <p><i>☛ Pass out Handout W-3</i></p> <p><i>Give students 5 minutes to fill out, then collect and retain Handout W-3 to use again next lesson.</i></p>

Lesson 2: We Are All Israelites: The Jewish Community in Washington State

Objectives

- ✎ Students should be able to analyze primary sources to understand how Jewish people lived in Washington State in the 19th century.
- ✎ Students should be able to identify the values of *tzedakah* (justice) and communal responsibility that were present in the Washington State Jewish community.

Key Terms

Primary Source: A first-hand account or record of an event or topic created by a participant or witness to that event or topic, offering direct, original information.

Pioneers: People who are among the first to explore or settle a new country or area.

Tzedakah

Supplies

- Blank/lined paper
- Handout W-2
- Handout W-3
- Pencils

Set Induction 10 min	<p><i>Divide students into small groups, pass out paper and pencils.</i></p> <p>SAY: Imagine you've just landed on Mars, and it's your job to get started on making a new Jewish community. With your group, decide what the most important things are to your new Jewish community.</p> <p><i>Allow five minutes to write, and five minutes to share out.</i></p>
Activity 1 20 min	<p>SAY: For pioneer Jews in Washington State, they were basically landing on Mars. They were arriving in a land with no Jewish community at all. Last time, we talked about what brought Jewish pioneers to Washington, and how they adapted and assimilated. Today we're going to look at some primary sources, which are documents from the time period we're learning about, to try and answer the question 'How did Jews make a new Jewish community in Washington?'</p> <p>ASK: Turn to the person next to you and discuss: what does it mean for Jews to take care of each other?</p> <p>✎ <i>Give 2-5 minutes to discuss, based on how the conversations are going.</i></p> <p>SAY: We're going to take a look at two primary sources that are examples of the Jewish community in the 1890s in Washington. After I read out loud</p>

the example, we'll take some time to write our answers to the questions silently. Your answers can be bullet points, full sentences, drawings, or notes to yourself. Then we'll discuss as a class.

✂ Pass out handout W-1.

READ: Whatever you do for religion, or whatever you give, must be voluntary and sincere. Coming here because your neighbor does is not religion; neither is it religion to give a certain amount because someone else has done the same. True religion is true repentance for our many sins and mistakes.

... You have always said that in union there is strength, therefore it is necessary that you should unite, giving help to each other through the creed you all believe in. 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. We are all Israelites, and anxious to help one another. Look up to our creed and live up to it.

SAY: Now, take a few minutes to jot down some thoughts in answer to the questions on your handout. Then, we'll come together and discuss.

✂ Give 5 minutes for students to write, up to 7 if needed.

ASK: Would anyone like to share their thoughts on the first question, what is Ray Frank arguing for?

✂ Potential answers include: she is arguing for people to value Judaism and stop arguing amongst themselves; the details of how someone practices Judaism doesn't matter so long as they help each other; Judaism isn't following blindly, it's repentance.

ASK: Did anyone find a different argument?

ASK: What do you think Ray Frank thinks it means to be Jewish?

✂ Potential answers include: she thinks Judaism means making things right; Judaism means working together; Judaism means ignoring differences for the sake of the community

<p>Activity 2 15 min</p>	<p>SAY: Now, flip your handout over. We're going to take a look at another example of Jewish Washingtonians arguing for philanthropy, which means using money to help other people. This is an excerpt from a newspaper article published in 1892 about Jewish businessowners.</p> <p>READ: In the fall of 1891, fifty Tacoma mothers registered their five-year-olds in a free kindergarten school established through the philanthropy of the Gross Brothers Department Store. "I believe in free kindergarten," said Morris Gross, speaking at the end of the first school year. "I believe that it is my duty to maintain this kindergarten. I think that the rich should help the poor, and the learned [should help] the ignorant."</p> <p>SAY: Take five minutes and jot down some answers to the questions on your sheet, just like before. Then we'll come together and discuss.</p> <p><i>Give students 5-7 minutes to write down notes.</i></p> <p>ASK: How are the Gross brothers helping the Jewish community?</p> <p><i>Possible answers include: they're Jews helping Jewish kids, they're making sure the Jewish community has different resources, they're sharing their wealth with the community, etc.</i></p> <p>ASK: Why does Morris Gross say it's his duty to create the kindergarten?</p> <p><i>Possible answers include: because Jews are obligated to take care of poor people; because he has the money to do it; because he's Jewish and Jews value education.</i></p> <p>ASK: Why do you think he says the rich should help the poor?</p> <p><i>Possible answers include: because it's the responsibility of those who have to help people who don't; because tzedakah (giving charity) is a Jewish value, etc.</i></p> <p>SAY: Now, we're going to do a think-pair-share. First, you'll think to yourself for a minute, then discuss with a partner for a minute, then share out to the group. After discussing these sources, what do you think drew Jews to these communities in Washington? Take a minute to think, then discuss with your neighbor, then we'll share out.</p> <p><i>Possible answers include: they knew it was a community that would take care of them, they wanted a place where people followed Jewish values, etc.</i></p>
<p>Conclusion 5 min</p>	<p><i>Pass back out Handout W-3.</i></p> <p>SAY: Take some time now to fill out your graphic organizer. Review what you wrote last time and think about what you've learned today. You can</p>

	reference your answers from today's handouts.
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Lesson 3: A Time Traveler's Guide to 19th Century Washington (Assessment)

Objectives

- ✎ Students should be able to explain in their own words at least 2 push and 2 pull factors that brought Jews to Washington State.
- ✎ Students should be able to articulate at least 2 features of the Jewish community in Washington State in the 19th century and explain how they know them.

Supplies

- Appendix B (includes sample)
- Pens, pencils, and markers
- T-Chart of push and pull factors created in Lesson 1
- Any past handouts as needed

Total Time: 45 min

Intro 1 min	SAY: Over our past two sessions, we've thought about what brought Jewish immigrants to Washington and what sort of communities they built there. Now, you're going to write a guide to time travelers to help them know what to expect when they travel from modern times to 1850s Washington.
Activity 1 30 min	<i>Display the T-chart from lesson 1 in a prominent location for easy reference.</i> <i>Pass out Appendix B.</i> SAY: Using this template, you will answer some questions that will help you write your guide. You can be creative in how you write it, and add any illustrations you want, but you need to make sure you answer all the questions in your template. Once you've answered the questions, you can add in any other information you've learned that you think might be important for time-travelers to know: who might they see? What places should they check out? <i>Give students 20-25 minutes to write, going around the room and helping answer questions or keeping students on task.</i>
Activity 2 10 min	<i>Take some student volunteers to share their guides.</i> ASK: Would anyone like to share what they wrote for the prompt, "The most interesting thing I learned about this community that I want time-travelers to know"? <i>Give about 5 minutes for students to respond.</i>

Conclusion 1 min	SAY: Thank you all for your help preparing time travelers for their journeys! This concludes our unit on Washingtonian Jewish history, but it shouldn't end your curiosity. There is so much more to know and appreciate about this state and the Jews who lived here before us.
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Unit 4 – Utah

Enduring Understandings

- ✿ Jews in Utah had distinct experiences of immigration, settlement, and assimilation due to the strong presence of the Mormon community.
- ✿ While the gold rush drew many immigrant Jews out West, they chose to stay in Utah because of the communities they built and the economic opportunities they found.

Teacher Historical Overview

While the Mormons who travelled overland to Utah did so with the benefit of their community, the Jews who travelled the same route did so for the most part solo. The Jews were largely immigrants, having only lived in the United States for a few years at most before heading west, while the Mormons were mostly born Americans. For this reason, many Jewish pioneers went by sea to California before heading inland to Utah. Some went around the tip of South America, and some crossed overland in Panama or Nicaragua before continuing by ship.

Prior to the founding of Congregation B'nai Israel in 1881, very few records of early Jews in Utah exist. We do know, however, that most Jews who moved West did so as young, unmarried bachelors, out to seek their fortune. Once arrived in Salt Lake City, they settled down for a variety of factors, including the climate and economic prospects.

Violence and strife grew between the Mormon and non-Mormon factions in the Utah territory. The Mormons did not on principle trade or do business with “gentiles,” or non-Mormons (yes, even Jews were considered gentiles in this instance), and many Jewish and Christian merchants wrote a letter to Brigham Young, asking for him to pay them any money he owed them and told him they would be taking their trades elsewhere. Brigham Young responded by reversing the Mormon church’s policy on trade.

For further reading, I recommend:

Watters, L. L. (1952). *The Pioneer Jews of Utah*. American Jewish Historical Society.

Death of Pioneer Fanny Brooks. (1901, August 21). *Jewish Women’s Archive*.

<https://jwa.org/thisweek/aug/21/1901/this-week-in-history-death-of-pioneer-fanny-brooks>

Goldberg, R. A. (1986). *Back to the Soil: The Jewish Farmers of Clarion, Utah, and Their World*. University of Utah Press.

Stone, E. H. (2001). *A Homeland in the West: Utah Jews Remember*. University of Utah Press.



Lesson 1: What Did They Leave, What Did They Find: Pioneer Jews in Utah

Objectives

- Students should be able to explain “push” and “pull” factors that brought Jews to Utah.
- Students should be able to deduce why Jews stayed in Utah from reading primary sources.

Key Terms

Immigration: The action of coming to live permanently in a foreign country.

Push & Pull factors: The reasons immigrants left their home countries and came to America.

Primary Source: A first-hand account or record of an event or topic created by a participant or witness to that event or topic, offering direct, original information.

Pioneers: People who are among the first to explore or settle a new country or area.



Fanny Brooks




Supplies

- Laptop with internet connection and connector cord to TV or projector
- Whiteboard and markers / smartboard / chart paper and markers
- Handout U-1
- Handout U-2
- Handout U-4
- Blank or lined paper
- Markers/colored pencils/crayons

Total Time: 50 min

Set Induction 5 min	<p>PLAY: Video clip from <i>American Tail</i> (There Are No Cats in America). https://www.youtube.com/watch?v=gQMtp2WxEA4</p> <p>ASK:</p> <ul style="list-style-type: none">What do you notice about the mice and their stories?Why are they excited about America?
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<p>Activity 1 10 min</p>	<p>SAY: There are usually two main reasons people migrate, which means move from one place to another: push reasons and pull reasons.</p> <p><i>✂ Make a T chart on the board and write Push on one side and Pull on the other.</i></p> <p>SAY: For example, if someone living in Russia owns a clothing-making factory, and that factory isn't making any money because no one there needs clothes, they might need to leave Russia. This is a "push" factor, because they are being pushed out of Russia.</p> <p>WRITE: <i>Under the "push" side of the T chart "Unsuccessful business."</i></p> <p>SAY: If that family knows that in Utah people really need clothes, they might move to Utah in order to be more successful. This is a "pull" factor, because they are being pulled to Oregon specifically.</p> <p>WRITE: <i>Under the "pull" side of the T chart, write "Demand for business."</i></p> <p>SAY: I'm going to read you some push and pull factors, and you decide whether they fall under the category of "push" or "pull."</p> <p><i>Read the following list and allow students to argue for why it is a push or pull factor. The correct answers are listed in parentheses.</i></p> <p>READ:</p> <ul style="list-style-type: none"> • Fleeing persecution (push) • Religious freedom in America (pull) • Gold rush in California (pull) • Very few jobs for Jews in Europe (push) • Economic hardship (push) • The idea of the "American Dream" (pull) • Anti-Jewish laws (push) <p>SAY: There are a lot of possible reasons why someone would move. For the vast majority of Jews in the 1800s, they were fleeing persecution in their home countries. A lot of countries in Eastern Europe had decided they didn't like having Jews in their countries, because Jews followed different rules and ate different foods and sometimes, people find differences they don't understand to be scary and threatening. These countries either passed laws that made life harder on the Jews or kicked them out. These were push factors—these Jews needed to leave. But they went to America in particular, and in our case Utah, for a few pull factors. Many people were drawn out West by the California gold rush, but stayed in Utah because of the climate and economic opportunities.</p>
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	<p> <i>If these pull factors aren't already on the board, add them now.</i></p> <p>ASK: Why do you think people might have wanted to come to Utah?</p> <p><i>Possible answers might include freedom of speech/religion, job opportunities, more Jews were already living there, there weren't any laws against Jews there, Jews were allowed, etc.</i></p> <p>NOTE: Take a photo of the board or save the paper with the T-chart on it. You will need it for reference during Lesson 3.</p>
Activity 2 15 min	<p>SAY: In order to better understand how and why Jews came to Utah, we're going to look at one pioneer's story. Fanny Brooks was born in a small Prussian village, where she heard stories about America from her uncle, who had come back to Prussia to visit. She begged him to take her back to America with him, and he did. Fanny's daughter, Eveline, wrote a book about her mother's journey. She originally planned to go to California, after having heard about the exciting opportunities of the gold rush. However, she fell in love with Salt Lake City and after living in California for a bit, ended up moving back to Utah. Now, we'll read about her journey to Utah together.</p> <p> <i>Pass out Handout U-1 and a separate sheet of blank or lined paper.</i></p> <p>SAY: Work in small groups to read through these primary sources. A primary source is a first-hand account of history, usually a diary or newspaper article or book. Work together to answer the questions.</p> <p><i>After 10 minutes, call the groups back together.</i></p> <p>SAY: Now, after reading excerpts of Fanny's story, let's talk about the last question on your handout. What does this story say about the relationship between the Mormons and the Jews?</p> <p> <i>Possible answers include: there were some tensions; they got along pretty well; they listened to each other</i></p>
Activity 3 15 min	<p>SAY: The Jewish community in Utah lived alongside the Mormons, worked alongside them, and worshipped alongside them in their synagogues. In 1916 the first, and so far only, Jewish governor of Utah was elected. His name was Samuel Bamberger, and we're going to take a look at his inaugural address, which is the speech he gave on the day he was named governor.</p> <p><i>Pass out Handout U-2.</i></p> <p>SAY: I'm going to read Simon's speech aloud, and then you'll have time</p>

	<p>individually to write answers to the questions afterwards.</p> <p>READ: ...it was here in the free and open, wholehearted, broad-minded, generous West, and surrounded by the hospitable, home-loving people of this mountain empire that I learned the real message of America and became a true American citizen.</p> <p>For forty-eight years I have lived and toiled here...I have always met with the most cordial greetings and friendly welcomes, so typical of our Utah people with their intolerance of rank and caste, their distaste for sham and show, their desire for free thought, free speech, and religious toleration.</p> <p><i>Give students 5 minutes to answer the questions on the front of the sheet.</i></p> <p><i>Pass out markers/colored pencils/crayons</i></p> <p>SAY: Flip your paper over. Now, you're going to draw how you interpret Simon's description of Utah. Think about what buildings there might be, what different types of people might live there, how they interact with each other.</p> <p><i>Give students 5-7 minutes to draw, depending on timing.</i></p> <p><i>Ask if any students want to share their drawings with the class and explain their creation.</i></p>
<p>Conclusion 5 min</p>	<p>SAY: Over the course of our next few lessons, we'll be using a graphic organizer to keep track of the themes and concepts we're going to be talking about in class. Take some time now to fill out the 'Day One' section of the graphic organizer. You can reference the T-chart we made earlier and your answers on our handouts.</p> <p><i>Pass out Handout U-4</i></p> <p><i>Give students 5 minutes to fill out, then collect and retain Handout U-4 to use again next lesson.</i></p>

Lesson 2: A New Zion: Jewish Communities in Early Utah

Objectives

- ✎ Students should be able to explain how the Clarion Colony exemplified the Jewish desire for community and entrepreneurship.
- ✎ Students should be able to infer why Jewish immigrants chose to stay in Utah in particular.

Key Terms

Clarion Colony: A 19th century Jewish initiative to create a farming commune in Utah.
Zion: Another name for the land of Israel; in Christian thought, refers to the kingdom of heaven; also, a national park in Utah named by the Mormons in the area.

Supplies

- Handout U-3 (Fact Sheet About Clarion Colony)
- Handout U-4

Set Induction

5 min	Have students read the introductory quotation on Handout U-3. They can read it to themselves or in small groups. Have students discuss the following questions: <ul style="list-style-type: none">✎ What kind of community is Rabbi Krauskopf describing?✎ Why does he refer to a land of “milk and honey”?✎ Does this sound like the kind of community you would like to live in? Why or why not?
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Possible Activities

Activity 1	Have students read through Handout U-3. Assign them to one of two sides for a debate. Possible debate sides: <ul style="list-style-type: none">✎ We should make another colony vs. We should stay living among non-Jewish neighbors✎ The Clarion colony was a good idea vs. The Clarion colony was a bad idea
Activity 2	Have students create their own mock Clarion colony using information from Handout U-3. Students should come up with their own goals and priorities for the colony, explain why they want to live on their own, and decide what skills they have and need to make such a colony work. Afterwards, have the students debrief how their colony went. Do they think it would survive and thrive, or would it collapse like the real-life colony?

Conclusion

Time 5 min	<i>Pass back out Handout U-4.</i> SAY: Take some time now to fill out your graphic organizer. Review what you wrote last time and think about what you've learned today. You can reference your answers from today's handouts.
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Lesson 3: A Time Traveler's Guide to 19th Century Utah (Assessment)

Objectives

- ✎ Students should be able to explain in their own words at least 2 push and 2 pull factors that brought Jews to Utah.
- ✎ Students should be able to articulate at least 2 features of the Jewish community in Utah in the 19th century and explain how they know them.

Supplies

- Appendix B (includes sample)
- Pens, pencils, and markers
- T-Chart of push and pull factors created in Lesson 1
- Any past handouts as needed

Total Time: 45 min

Intro 1 min	SAY: Over our past two sessions, we've thought about what brought Jewish immigrants to Utah and what sort of communities they built there. Now, you're going to write a guide to time travelers to help them know what to expect when they travel from modern times to 1850s Salt Lake City.
Activity 1 30 min	<i>Display the T-chart from lesson 1 in a prominent location for easy reference.</i> <i>Pass out Appendix B.</i> SAY: Using this template, you will answer some questions that will help you write your guide. You can be creative in how you write it, and add any illustrations you want, but you need to make sure you answer all the questions in your template. Once you've answered the questions, you can add in any other information you've learned that you think might be important for time-travelers to know: who might they see? What places should they check out? <i>Give students 20-25 minutes to write, going around the room and helping answer questions or keeping students on task.</i>
Activity 2 10 min	<i>Take some student volunteers to share their guides.</i> ASK: Would anyone like to share what they wrote for the prompt, "The most interesting thing I learned about this community that I want time-travelers to know"? <i>Give about 5 minutes for students to respond.</i>

Conclusion 1 min	SAY: Thank you all for your help preparing time travelers for their journeys! This concludes our unit on Utahn Jewish history, but it shouldn't end your curiosity. There is so much more to know and appreciate about this state and the Jews who lived here before us.
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Handout C-1

Mary's Journey Through Nicaragua



Read the text from Mary Goldsmith's diary and discuss the questions below in your small groups.

Part of the journey was by land, and part by water along the Chagres River. A native had been hired to carry me, but I was feeling sick and restless, so father put me in front of him in the saddle and we rode together. By water, we sailed in canoes through waters that were full of greenery. Most of the time the natives helped push our boats along. Finally, we reached the west coast where we waited, tired, for the steamer ship. The steamer ship came, and a thousand passengers were crowded into a ship that was only meant for four hundred people.

What are some key words from this passage?

What did Mary see on her journey?

How do you think she felt during her trip?

Handout C-2

Jewish Community in San Francisco

In your small group, read the following primary source and discuss the following questions.

At 2 o'clock in the morning a fire broke out at my neighbor's and this spread lightning fast through the wooden houses so when the cry of terror woke me from soft sleep there was nothing to do but jump out of the window of my blazing hut in my under clothes. In spite of the most **earnest** pleas of the **householders**, a whole row of houses was torn down to halt the raging flames—even the planks in the street turned to glowing coals. All of SF except 10 or 12 houses burnt to the ground in a few hours...Thus I stood, full of anxiety in this **foreign** city, the dwelling place of **avarice**, the gold fever, the most **unfeeling** self-interest...Then a good friend came to me in my need.

Definitions:

Earnest – serious, sincere

Householders – people who live in the houses

Foreign – not familiar

Avarice – greed, selfishness

Unfeeling – not relating to other peoples' pain

How do you think the author felt in this moment? How do you know?

The “good friend” mentioned in the last line was a fellow Jew, a Polish immigrant who gave him clothes, mining tools, and ten dollars to begin a new career in mining. What does this say about the Jewish community in San Francisco?

Why do you think, even though he lived through a terrible fire, the author decided to stay in California?

Handout C-3

Kids Have Been Going to Hebrew School Forever

Read Mary's diary entry about her experience at religious school.

There we appeared every afternoon, after our daily school hours, and got our Hebrew lessons, and on Saturday and Sunday mornings for religious instruction. How we waited for each other at the corner, how slowly we ascended the rickety old stairs, one holding on to the other, how we held our breath and shivered with fear as we heard the rats, the only **occupants** besides ourselves of the old building, scurrying across the **rafters**; how finally we made a rush for the door of the room, to be welcomed by our [teacher]; to forget all our fears and troubles in the charm of his presence and the magic of his instruction.

How anxiously we looked forward to our Sabbath afternoon services which were regularly held there [at the school], and in which we **officiated**, where with all our souls, we sang our '**Shemah Yisroel**' and '**Enkelohenu**,' and then, how we enjoyed the feast of cake and fruit which was sure to follow if we had done well.

Definitions:

Occupants – residents

Rafters – beams up near the roof of an old building

Officiated – were in charge of

Shemah Yisroel – the *shema* prayer

Enkelohenu – *Ein Keloheinu*, a prayer that traditional comes towards the end of the service.

What do you notice about Mary's experience at religious school? How is your religious school similar? How is it different?

Does your diary entry look like Mary's? What is different? What's similar?

Handout C-4

How Reform is Too Reform?

Here's a list of changes Temple Emanu-El made in the 1860s:

- ✂ Banned the rabbi and cantor from wearing the *tallit* (prayer shawl)
- ✂ Replaced the *shofar* (ram's horn) on High Holy Days with a trumpet
- ✂ Banned *kippot* (head coverings) during services
- ✂ Allowed men and women to sit together in services, rather than being separated by gender
- ✂ Moved services from Friday night to Sunday morning
- ✂ Allowed intermarriage (marriages between Jews and non-Jews)
- ✂ Did not follow *kashrut* laws (dietary laws)

Which of these traditions are familiar to you? Which are strange?

Write a letter to the rabbi of Temple Emanu-El. Do you approve of these reforms? Do you think some of them are good ideas, and some should change back?

Handout C-5

Graphic Organizer

Throughout this unit, you'll keep track of your thoughts in this handout.

Day 1

What are 2 push and 2 pull factors?

Push	Pull
1.	1.
2.	2.

Based on the documents we read, what do you think the Jewish community in San Francisco was like? How did people treat each other? What did they value?

Day 2

What questions do you have about Mary's life in religious school after reading her diary?

What were some of the changes Temple Emanu-El made? In your opinion, which of these changes made the most impact on temple members' daily lives?

Handout O-1

The Journey to the West Coast

Beloved son, Seligmann!

A few days ago, we received your letter of the 24th of June and were very happy to learn of your good health.

In spite of your noble and good desire, I still have not made up my mind as to whether I should give my permission to Sigmund [your brother] to come to you. There is so much danger associated with going to such a strange land and I am not sure...even you tell us in your letters how difficult it is to live in California...

I would feel much better if you would leave California and go to the States on this side of **Panama** and, united with your brother, **establish** a business.

Your dear, concerned Father,
Aron Heilner

Definitions:

Panama - a narrow country at the bottom of Central America, where many immigrants would cross to get from one side of the continent to the other.

Establish - create



Why doesn't Aron want Sigmund to join Seligmann in California?

Pretend you're Seligmann. On the back of this paper, write a letter back to your father, Aron, convincing him to let your brother come join you out West.

Handout O-2



Congregation Beth Israel
Portland, Oregon
Built 1889



Temple Emanu-El
San Francisco, California
Built 1866



Ohaveth Shalom Congregation
Seattle, Washington
Built 1889

What do you notice about these buildings? What is similar or different?

Similar	Different

Do these synagogues look anything like yours/modern synagogues you've seen? What's similar or different?

Similar	Different

Handout O-3

Why Reform Judaism?

In your small group, read the following secondary source. A secondary source is written about a period of history, but not during that time.

On October 1, 1880, Rabbi May became engaged in a **doctrinal** argument with congregant Abraham Waldman on Front Avenue... They had a history of conflict, and this time Waldman lost his temper and knocked May to the ground. May drew a pistol from beneath his coat, fired twice at Waldman, but missed his target both times.

Definitions

Doctrinal – having to do with a set of beliefs

As a group, come up with a skit acting out the scene, making sure to answer the following questions:

1. What did they argue over?
2. Why was Rabbi May so upset?

Handout O-4a

Debate Prep: Minhag America



You will be representing the group of congregants at Beth Israel that want to use the new Minhag America siddur.

Facts about Minhag America

- Services limited to 2 hours at their longest
- English and German translations alongside the Hebrew
- The author, Rabbi Isaac Mayer Wise, argued that since so many people come to America with different traditions, it would be easier to have one standard practice
- Some language changed to make the prayers more modern and relatable to an American lifestyle
- Published in 1857

Work together with your group to craft an opening argument. What are the three main reasons your congregation should use Minhag America?

1.

2.

3.

Prepare at least 3 counterarguments that you anticipate the other group using to argue against Minhag America.

1.

2.

3.

How will you counter those arguments?

Create your closing argument. This is your mic-drop moment—what do you want the congregation to take away from your debate? Why is switching to Minhag America important?

Reflection (for after the debate):

Which siddur would *you* rather use, and why? Do you think Beth Israel made the right choice?

Handout O-4b

Debate Prep: Minhag Ashkenaz

You will be representing the group of congregants at Beth Israel that want to keep the Minhag Ashkenaz siddur. As a group, read over the following artifacts to help you construct your case:

Facts about Minhag Ashkenaz
<ul style="list-style-type: none">• Comes from the German tradition• Would have been familiar to congregants, as it is the tradition they grew up with• First appeared in the 11th century

Work together with your group to craft an opening argument. What are the three main reasons your congregation should use Minhag Ashkenaz?

<ol style="list-style-type: none">1.2.3.
--

Prepare at least 3 counterarguments that you anticipate the other group using to argue against Minhag Ashkenaz.

<ol style="list-style-type: none">1.2.3.
--

How will you counter those arguments?

Create your closing argument. This is your mic-drop moment—what do you want the congregation to take away from your debate? Why is switching to Minhag Ashkenaz important?

Reflection (for after the debate):

Which siddur would *you* rather use, and why? Do you think Beth Israel made the right choice?

Handout O-5

Graphic Organizer

Throughout this unit, you'll keep track of your thoughts in this handout.

Day 1

What are 2 push and 2 pull factors?

Push	Pull
1.	1.
2.	2.

If you were moving to a new place, where there aren't many Jews, what parts of Jewish tradition and culture would you make sure to bring with you? Why?

--

Day 2

Which side of the debate were you on, Minhag Ashkenaz or Minhag America? What was your main argument for using that siddur? What was the other side's main argument?

Why do you think the temple members decided to use Minhag America?

Handout W-1

Jewish or American?

Read the following excerpt from Sam Aronin's memories of his father's hardware store:

My father was in a partnership with his two brothers running a hardware store business closing on Saturday, the Sabbath, in accordance with Jewish law. My uncles decided they were losing a lot of business. They wanted to open up Saturday. My mother told my father that if they open that store on Saturday she'd divorce him. So the partnership split up.

- Sam Aronin

Why did you think the brothers wanted to open the store on Saturday?

Why was Sam's mother so opposed to the store being open on Saturday?

If you were the owner of a store and faced with this issue, what decision would you make? Why?

Read the following excerpt from Viola Silver's memories of her high school years:

When I was a senior in high school, I was invited to join a very desirable sorority at the University of Washington...I told them that I would have to ask my father. I asked my father, and he said, "You have to tell them that you are Jewish before you say yes." So I came back to her and I said, "My father said that I must tell you that I'm Jewish before I accept."
"Oh," she says, "I'll have to ask the committee."
"No, if you have to take it up with the committee, the answer is no." And from that time on, I felt that I ought to try and affiliate with a Jewish group and of course it was easy.

- Viola Gutmann Silver



*Viola Gutmann Silver
Courtesy of the University
of Washington Library*

Why did Viola's father say she needed to tell the sorority she was Jewish?

Why did Viola answer, "if you have to take it up with the committee, the answer is no"?

If you were Viola, what might you have done in this situation?

Handout W-2

We Are All Israelites

Read the following excerpt from Ray Frank's Yom Kippur sermon in Spokane in 1890 and answer the questions below:

Whatever you do for religion, or whatever you give, must be **voluntary** and **sincere**. Coming here because your neighbor does is not religion; neither is it religion to give a certain amount because someone else has done the same. True religion is true **repentance** for our many sins and mistakes.

...You have always said that in union there is strength, therefore it is necessary that you should unite, giving help to each other through the **creed** you all believe in. 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. We are all Israelites, and anxious to help one another. Look up to our creed and live up to it.

- Ray Frank

Definitions:

Voluntary – without being forced

Sincere – honest and heartfelt

Repentance – the act of making things right after a mistake

Creed – system of religious belief

Dissension – disagreement

Ceremonials – system of rules and procedures



Ray Frank

What is Ray Frank arguing for? How do you know?

According to Ray Frank, what does it mean to be Jewish?

In the fall of 1891, fifty Tacoma mothers registered their five-year-olds in a free

kindergarten school established through the **philanthropy** of the Gross Brothers Department Store.

“I believe in free kindergarten,” said Morris Gross, speaking at the end of the first school year. “I believe that it is my duty to maintain this kindergarten. I think that the rich should help the poor, and the learned [should help] the ignorant.”

- Tacoma Daily Ledger, 17 June 1892

Definitions:

Philanthropy – the desire to help others, usually through charity

How are the Gross brothers helping the Jewish community?

Why is it Morris Gross’ duty to create the kindergarten?

Why do you think he says the rich should help the poor?

Handout W-3

Graphic Organizer

Throughout this unit, you'll keep track of your thoughts in this handout.

Day 1

What are 2 push and 2 pull factors?

Push	Pull
1.	1.
2.	2.

In the documents we read, what Jewish values do you see? Do you agree with the decisions they made?

--

Day 2

What was Ray Frank's sermon about? What questions do you have for her?

Based on the documents we read, what do you think the Jewish community in Washington was like? How did people treat each other? What did they value?

Handout U-1

Journey to Utah

Read the following passages from Eveline Brooks' book about her mother, Fanny Brooks:

In June they heard of a [wagon] train leaving Florence, Nebraska, which they were permitted to join...they purchased a covered wagon and two little mules, in order to be comfortable.

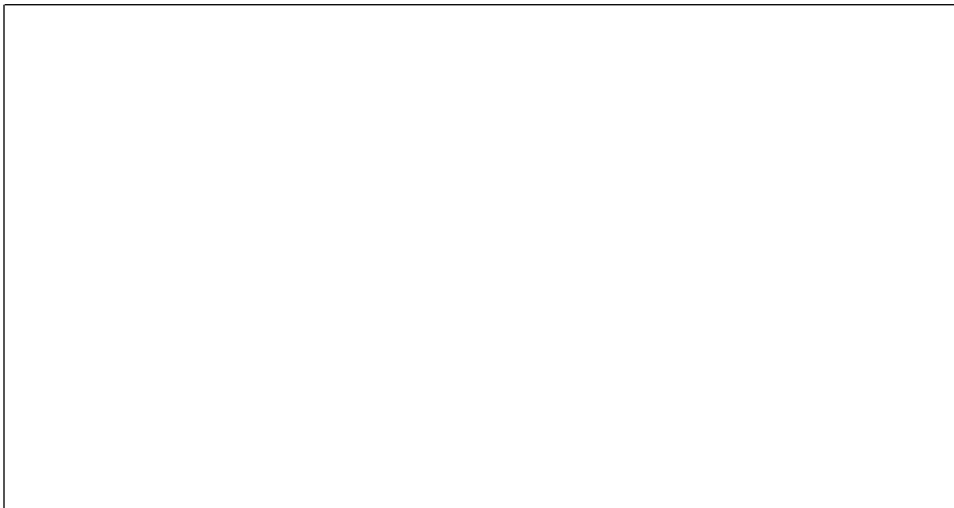
To go overland required three months and over. As they started out the heat was intense and the dust suffocating, which made their day's journey slow.

Mother said they were all just like one big family, dividing their joys and sorrows together.



Most Jews travelled to the West Coast by boat, either around South America or taking a ship to Nicaragua or Panama and travelling overland to the other side, then taking another ship north to California. This was because travelling by boat let them be around other Jews to celebrate Shabbat and other holidays, and keep kosher more easily. Fanny Brooks decided to travel across the United States, in part because her uncle got very seasick and did not want to be on a boat.

If you were travelling to Utah, which way would you prefer? A longer trip by boat, with other Jews, or a shorter but more dangerous trip over land? Why?



Fanny Brooks

On their way to California, Fanny and her uncle stopped in Salt Lake City.

In Salt Lake City...they had just finished feeding their horses and built their campfires to make supper, when a curious crowd of Mormons, who were the only inhabitants of Salt Lake at that time [came over.]

Mother was the first Jewish woman to cross the plains. It had taken them nearly four months to cross the plains.

When spring came, they hated to leave Salt Lake. The cost of living there was **nominal**. They left in May with a heavy heart but promised to return someday.

Definitions:

Nominal – very low

On a separate piece of paper, write a letter to Fanny Brooks convincing her to stay in Salt Lake City. Why do you think she should stay?

Fanny Brooks and her husband eventually moved back to Salt Lake City, where they made a business of renting out houses to people traveling to California for the gold rush.

Brigham Young had forbidden all the Mormons to buy, sell, or trade with **Gentile** merchants...Mother told him, "Since you have forbidden the Mormons to trade with the Gentiles, our homes are empty. President Young, all our money is tied up in property. If we can't rent them, we will starve." Brigham Young told her how they [the Brooks family] always paid their **tithing** and have never hurt the Mormons in any way. "We would hate to have you leave," he said. "You just go home, and you will see that things will turn out all right. Sure enough, after ten days, all our houses were rented.

Definitions:

Brigham Young - the President of the Mormon Church at the time, a very influential man in Salt Lake City.

Gentile - usually, this word means non-Jewish. In this instance, it means non-Mormon.

Tithing - a tax that comes from the laws in the Torah.

What does this story say about the relationship between the Jews and the Mormons in Utah?

Handout U-2

Utah's Jewish Governor

Read the following excerpt from Simon Bamberger's inaugural address:

...it was here in the free and open, whole hearted, broad-minded, generous West, and surrounded by the **hospitable**, home-loving people of this mountain empire that I learned the real message of America and became a true American citizen. For forty-eight years I have lived and **toiled** here...I have always met with the most **cordial** greetings and friendly welcomes, so typical of our Utah people with their **intolerance** of **rank and caste**, their distaste for **sham** and show, their desire for free thought, free speech, and **religious toleration**.

- Simon Bamberger, 1917

Definitions:

Hospitable – welcoming

Toiled – worked

Cordial – polite

Intolerance – unwilling to accept

Rank and caste – social inequality

Sham – fakeness

Religious toleration – freedom to practice religion

What does Simon like about Utah?

What do you think Simon thinks it means to be an American?

Why does Simon say it was only in Utah that he learned what it meant to be American?

Using this page, draw a picture of the community Simon describes in his address. What does this community look like? What buildings are there? How do people act?

Clarion Colony Fact Sheet

Thousands of the Jewish immigrants could be settled on the excellent lands adjoining those of the Jewish Colony of Utah...We shall then have dozens of Zions in our own land, thousands of Jewish farmers helping to make the United States to overflow with milk and honey.

- Rabbi Joseph Krauskopf, 1914

Why Utah?

At the time, Utah was in the process of building a system to bring water to desert areas of the state. They wanted to bring in farmers to work the land, and the Jewish colonists wanted to be farmers.

What did these colonists find?

They had grown up in tight-knit Jewish areas in Europe or on the East Coast, and were unused to living alongside non-Jews. The Mormons in the area were very welcoming to the Jews

How did the farming go?

Poorly. They didn't know it at the time, but the soil wasn't good for growing anything, and none of these colonists had any experience farming. Between dust storms, heat waves, and bugs, the farmers were struggling.

What was Jewish about Clarion?

Most of the colonists were secular Jews, which means they didn't practice any Jewish traditions or observe any holidays, though they may have still lived according to Jewish values and identify as Jews. There were a few more religiously observant Jews, about fifteen families in all. These religious Jews held High Holy Day services and celebrated Passover and Hanukkah. The group wanted to use some of the colony's money to buy a Torah and pay someone to provide kosher meat, but the colony leaders thought this would be a waste of money.

What ended up happening?

The colonists all eventually moved away to different cities, opening businesses and trying different jobs. The colony didn't succeed, but we can learn a lot about what Jews of this time valued and wanted from this story.

Handout U-4

Graphic Organizer

Throughout this unit, you'll keep track of your thoughts in this handout.

Day 1

What are 2 push and 2 pull factors?

Push	Pull
1.	1.
2.	2.

Why did most Jewish immigrants travel by ship? Why did Fanny Brooks travel over land? What was Fanny's journey like?

--

Day 2

What did Simon Bamberger say about being an American? How can we be both Jewish and American?

Based on the documents we read, what do you think the Jewish community in Utah was like? How did people treat each other? What did they value?

Appendix B

Template for Lesson 3 (all units).....	88
Sample of filled template for Lesson 3 (all units).....	90

The Jews of this community left their home countries because:

The most interesting thing I learned about this community that I want time-travelers to know is:

A TIME-TRAVELER'S GUIDE TO:

I know this because:

A guide by: _____

The Jews of this community came to this state because:

If you run into any historical figures while you're here, be sure to ask these questions:

Two things this community values are _____
and _____

I know this because:

I know this because:

The Jews of this community left their home countries because:

A lot of countries in Eastern Europe had anti-Jewish laws and the Jews were being treated unfairly.



I know this because:

Those are two of the push factors we talked about in Lesson 1.

The most interesting thing I learned about this community that I want time-travelers to know is:

During this time, Temple Emanuel-EI in San Francisco wanted to make some changes in how they practiced Judaism. They tried a bunch of different ways of making their congregation more modern, like letting men and women sit together and not letting people wear kippot.

I think this is interesting because I go to a synagogue that lets men and women sit together, but we can wear kippot if we want to. It's really interesting to see how these practices have changed over time!

A TIME-TRAVELER'S GUIDE TO:

19th-century
California



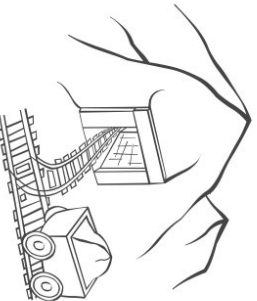
A guide by: Marty McFly

The Jews of this community came to this state because:

They came to California because of the gold rush and because they saw opportunities to make new communities in a new place.

I know this because:

In Lesson 1 we talked about how the Jewish community made money off of the people who came to get rich off the gold rush.



If you run into any historical figures while you're here, be sure to ask these questions:

1. Why did you decide to move to California?
2. How do you balance being Jewish with being American?



Two things this community values are
Jewish tradition
and
Tzedakah (justice/charity)

I know this because:

They built a lot of synagogues and Jewish organizations to make sure they kept practicing Judaism even in a new place.

We read about a case where after some peoples' houses and businesses burned down, the community came together to help each other out.



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