

# **Stayed on Freedom's Call: Cooperation Between Jewish And African-American Communities In Washington, DC**

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Dedicated to Antoinette L. Bourke and Dr. Edgar Cahn

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## Interviews:

Hayden Wetzel, Archivist, The Sumner School and Museum, Washington, DC, December 2010

Antoinette L. Bourke, Native Washingtonian of Color, November-January 2012-2013

Rabbi Eli Aronoff, Rabbi, TBE -7 November 2012

Gilbert Burgess Native Washingtonian of Color -12.12.12

Steve Ross Native Washingtonian of Color And Head of Facilities, TI) – 22.12.2012

Dr. Edgar Cahn, Founder Antioch School of Law, Time Banks USA, RJI – 25.12.2012

John (Johnny) Brown, Native Washingtonian of Color, 2 January 2013

*“Stayed on  
Freedom”* lyrics

Woke up this  
morning with my  
mind  
Stayed on  
freedom  
2x  
Hallelu, Hallelu,  
Hallelujah.  
I'm walking and  
talking with my  
mind stayed on  
freedom  
2x  
Hallelu, Hallelu,  
Hallelujah.

*“Dror Yikra”*  
lyrics

Dror Yikra l'ven  
im bat  
V'yintsorchem  
k'mo vavat.  
Na'im shimchem  
velo yushbat.  
Sh'vu venuchu  
b'yom Shabbat.  
D'rosh navi  
v'ulami  
Va'ot yesha ase  
imi  
Neta sorek b'toch  
karmi  
She'e shav'at  
b'nei ami.

*“Freedom Will Call”*  
lyrics

(title is author's  
translation)

He will proclaim  
freedom for all his  
children  
And will keep you as  
the apple of his eye  
Pleasant is your name  
and will not be  
destroyed  
Repose and rest on the  
Sabbath day.  
Seek my sanctuary and  
my home.  
Give me a sign of  
deliverance.  
Plant a vine in my  
vineyard.  
Look to my people,  
hear their laments.

<http://www.pbs.org/wgbh/americanexperience/features/general-article/soundtrack-lyrics/#morning>

<http://www.hebrewsongs.com/song-droryikra.htm>

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## Preface

*“A bridge between economics and spirituality...”* That is how Dr. Edgar Cahn, co-author of *“The War on Poverty: A Civilian Perspective”* and inventor of Time Banking, characterizes his new social structure dedicated to System Change. That is also what this book hopes to inspire: the building of more bridges between social economics and lived spirituality, starting with my community of origin and my spiritual community of choice. My family, Black DC residents for five generations on each side, is an intimate part of DC’s African-American community, singing and worshipping at Mt. Zion UMC, St. Augustine’s, and St. Luke’s. We also form part of the history of Black-Jewish community cooperation in the city, back to my adoptive great grandfather Adolphus Johnson, who worked as head tailor at Kann’s Department store for many years (“Can’s” as they used to pronounce it). My mother, Antoinette Bourke, shares recollections of Jewish shop owners Rose and Herman Gerber, who ran a small store on the corner near her home at 1905 Lincoln Rd, NE. The Gerber’s and other Jewish-owned shops, like that on the corner of 10<sup>th</sup> and O St., NW, frequently extended credit to their colored\* customers. In starting at Calvin Coolidge Senior High School in 1964 with classmates from the Hebrew Academy, my mother also recalls learning about Jewish culture and sharing

diverse heritages in that tense decade after desegregation. At about the same time, in the same city yet another world away, Drs Jean and Edgar Cahn were pioneering Black-Jewish cooperation, on the social and legal fronts. Both DC families, old and new, drew on the faith which had kept them going, and used that faith to inspire hope in a new generation, which took up the torch to carry on the struggle to light the lamp of cooperation across yet more communities.

\*Notes:

This book will use the terms *Colored*, *Negro*, *Black*, and *African-American* interchangeably, depending on the time frame under discussion. This refers to the terms which were in use during the periods in question. Also, the term *Community Cooperation* will be defined here as institutional groups, such as religious and community-based organizations, which bring people in the aggregate together to cooperate or act together collectively, rather than simply on the individual level.

## **Chapter 1: Shared Oppression, Shared Cultures, Shared Resistance**

### ***Shared History Of Oppression:***

“You accepted 400 years of oppression, I have just accepted three *thousand* years of oppression!”

-African-American Dr. Jean Cahn, upon converting to Judaism, by permission, E. Cahn

The rabbis say that it took one man plunging into the Sea and wading in up to his neck before the waters parted and the Children of Israel were finally able to be free. As Moses led the Hebrew slaves out of the land of Egypt, up and out of bondage, so the Negro slaves looked to their faith, even as the spiritual waters of oppression seemed to rise up to the necks of people of color, both free and enslaved. People of color formed communities in spite of the oppressive atmosphere, overcoming great prejudice to do so, as mistrusted and often denigrated Jewish citizens also had to do. From Benjamin Banneker in 1791, to Isaac Pollock in 1795, the first non-White residents of the city faced unique challenges, having to prove themselves to their White contemporaries. In 1850, abolitionists and free people of color advocated for the rights of slaves, while Captain Jonas P. Levy and the Sons of Israel fraternal members had to advocate for the rights of Jews, overlooked in our very own treaties. Just as free individuals and families of color formed connections in the Capital, as with

Georgetown businessman Moses Zachariah Booth in 1865, and the Nash and Mayo families from Virginia at the turn of the 20th century, so Jewish businessmen and families trickled into the city before and, poured in during the Civil War, as with Cantor Lansburgh from Baltimore in 1860, and the Small family at the turn of the 20th century. Thus there are multiple parallels in the ways that the Jewish and Black communities, both enslaved as well as free people of color, had to cope with life in a country where neither was recognized as fully equal by the White majority.

By the time the first Hebrew Congregation in Washington City is organizing in 1852, thus present at least as early as 1850, slave coffles are still passing at night down 7<sup>th</sup> Street. The groans of slaves from the nearby DC City Jail, long used as a federally subsidized slave pen, still echo from the corner of 4<sup>th</sup> and G, St., NW, where the first Jewish residents might have passed going about their day. Those sounds may have been particularly poignant in 1851, as the Fugitive Slave Act came in to effect. The Act stopped the slave coffles, but in exchange, required the active participation of all free citizens in the apprehension and return of runaway slaves. As they listened to the Torah being read in private homes, in store fronts along 7<sup>th</sup> street, or even in SouthWest, near the Wharf, the destination of those enchained human beings, did they recall those sounds of suffering? What conflicts might this have raised in the minds of

observant Jews? They were barely accepted themselves in this Southern city, where the community felt obliged to petition for permission to purchase a house of worship, despite the existence of St. John's and other prominent Christian houses of worship. What fear and guilt may have gone through the minds of those hearing the words of Parashat Ki Tetzei, Deuteronomy 23:16, commanding that a slave running away from a harsh master must be allowed to live wherever he wished, and not oppressed? Here in Washington, DC, the compensated emancipation, which conditionally freed slaves nine months before the Emancipation Proclamation, left many slaves waiting for freedom, continuing to hope for a Moses of their own, as Harriet Tubman was sometimes called. The well known comparison actually went both ways, as Negro slaves identified with the plight of the Hebrews enslaved in Egypt, and many Jewish families in Mississippi and other areas of the South controlled by General Grant's troops experienced a homelessness similar to their recently enslaved contemporaries. Runaway slaves crossing Union lines were known as contrabands, considered to be confiscated contraband property of war. While Jews were being expelled from their homes in areas occupied by General Grant's troops, people of color like Harriet and Louisa Jacobs in the Federal City and surrounding areas, worked to inspire hope and provide housing for the many contrabands pouring in to the Capital from the South, an ironic twist of fate in the history of these two oppressed peoples. History was not all they shared.

### ***Shared Musical Styles: Call And Response***

“I will sing to the Lord, for He has triumphed gloriously;  
Horse and driver He has hurled into the sea.

<sup>2</sup> The Lord is my strength and might;  
He is become my deliverance.  
This is my God and I will enshrine Him;  
The God of my father, and I will exalt Him.

<sup>3</sup> The Lord, the Warrior —  
Lord is His name!”

*-from the JPS Tanakh Exodus 15:1-3*

From the celebratory “Song of the Sea” quoted above, sung each morning at daily prayers to this day in the Orthodox and Conservative Jewish movements, to the hauntingly beautiful strains of Drok Yikra, Freedom will be Proclaimed, (Inside Cover) sung most famously on the Sabbath day by the Jews of Yemen, Jewish liturgical song has long expressed the human yearning for freedom. This yearning is shared in the well-known music of traditional Negro Spirituals, often adapted by the Civil Rights movement as Freedom Songs, replacing words to fit the situation. Both Jewish and African-American music show this need to free, and share other similarities.

Much Jewish liturgical music takes the form of Call and Response, both in and outside of the sanctuary. From the Barchu, to Ldor va Dor, the Call to

Prayer and a traditional call and response section of prayer, all the way to the frolicking “Cherie Bim Baum Bim Baum Bim Baum”, Jewish music adapts this mode of song. Likewise, the familiar spiritual turned freedom song “Woke up this Morning” springs instantly to mind as a key example of Call and Response in African-American spiritual music, sung in a variety of settings. That same back and forth structure can also be felt in the slowly building tension of a Klezmer tune, often sharing the same beat pattern as much of the music of the traditional Negro Spiritual. Rag-time, Jazz, Blues, R & B, and even rock and roll arguably come out of these shared musical structures, interwoven into the fabric of our culture. These shared cultural structures, the challenge of a call used to inspire the ringing response, function both to keep communities together, and to bind them mutually, one to another, in hope and in marching forward.

### ***Shared Strategies: Cooperating To Resist Oppression***

*“Said Property shall not be sold, conveyed, granted or leased, in whole or in part, to any Hebrew ... or any person or family not of the white race. ”*

-<http://depts.washington.edu/civilr/covenants.htm...>

In many ways, shared oppression can be seen as a shared mandate. Imagine listening, in the summer of the year 1860, to Parashat Re’eh being read

to the congregation. You shall not oppress the runaway slave, let alone return him to his cruel master. So what, then, could you make of the growing tensions over the Fugitive Slave Act, now nearly ten years in effect across the country, including in slave-holding Washington City and County? The slave trade had been banished in the Capital, but replaced with something perhaps worse. That Biblical mandate for freedom must have led many in the Jewish community to wonder what they could do, particularly given the history of persecution of Jews even in the United States moving forward as late as 1884 with the lynching of Leo Max Frank. Thus, shared histories led to cooperation between the two communities in a variety of ways, at first private, and later more public. The Jewish community grew in Washington, DC, opening shops and businesses, mingling with working class families, colored and white, of pre-Urban Renewal SW. With the Navy Yard as one of the very few employers in the city willing to hire based on ability alone, both communities faced difficulty in finding jobs and housing. The new railroad and streetcar suburbs of the 1880s and turn of the 20<sup>th</sup> century, advertising to “the better classes,” frequently employed racially restrictive housing covenants barring both Jews and Negroes. These shared burdens, combined with the complementing religious and labor roles of the two communities, threw their lots together while preventing the rivalries seen between colored and Irish workers, whose competition for jobs certainly contributed to the Snow Riots of 1835, the city's first race riot. Having similar

burdens while being subject to rather different cultural and ethnic constraints, it seems only natural that alliances would form between the two communities to facilitate resistance to their mutual oppression. Such alliances would inspire communities to cooperate to make positive changes for the benefit of all citizens. And cooperate they did, both in private and in public.

## Chapter 2: Before Jews Were White: Black-Jewish alliances in DC Before 1948

### *Carnegie Library and Central Market*



-Carnegie Library

Much attention has been paid to the alliance between the Black and Jewish communities as a twentieth century phenomenon, but this alliance was born long before the Holocaust. Between the Civil War and the end of the Reconstruction, the Federal City was relatively desegregated and offered some freedom of movement for people of color, but as the 1880's progressed, those freedoms were eroded. By the turn of the century, the city was firmly segregated, negatively affecting both Jews and African-Americans. With small and informal exception, the only places where citizens of differing races might mingle freely on any regular basis were Central Market, now roughly located where Archives is, at 7<sup>th</sup> and Pennsylvania Ave, NW, and the never-segregated

Carnegie Public Library. Some working class neighborhoods, such as the SW neighborhood where Al Jolson learned the speaking style he would later play on stage, allowed limited mixing. The annual Easter Monday Egg Rolling contest was, however, the only officially non-segregated social event in the city for many years. Despite this, or because of it, Washington, DC was eventually declared the most segregated city in the Union. That artificial separation of groups and classes of people, with its attendant humiliation and ambiguity for both Negroes and Jews, was shown for the disruptive force it was meant to be, and broken down in two places: the lone institution of learning where all could meet and see past their differences, and the largest market in the city, where all could meet and see their common needs for food, and other goods, as human beings.

At the turn of the century, both communities developed similar ways of evading White discrimination. Both communities built their own institutions, and both sometimes had assimilation attempts. The Jewish community took refuge in its own institutions, from the synagogues to the YMHA near 11<sup>th</sup> and Pennsylvania Ave, NW. Comparable institutions in the African-American community included churches and the 12<sup>th</sup> Street YMCA, also known as the Anthony Bowen YMCA, after a prominent free man of color who was a

conductor on the Underground Railroad. Jewish families sometimes switched from Ohev Shalom to the reform Washington Hebrew Congregation in order “to be more American.” Most members of the Negro community did not have that option. White-only establishments often hired “spotters” -people of color from the local community- to point out colored patrons with light skin, attempting to enter. The recognition that both Jews and Negroes had to create their own institutions, from free loan societies and banks to Jewish Community Centers and social halls like True Reformers Hall, deepens the connection between them. Cooperation in other areas built ties that would eventually lead to the well-known actions of the later Civil Rights era in the 1960’s.

### ***Kann's And Morton's***



After the end of the Reconstruction, colored patrons were not allowed to try on clothing in department stores, nor even to eat comfortably, from the 1890

's and worsening through the Wilson administration. Most White-owned businesses also refused to give anything more than menial jobs, if that, to colored workers, even when the stores were located in colored neighborhoods. The exception to this rule, particularly with regard to workers and the trying on of clothing in department stores, were several Jewish owned department stores, including Kann's department store, and Morton's. Kann's long employed colored tailors, even allowing at least one to hold the position of Head Tailor for many years at a time when that same colored man was arrested and charged bail for merely jaywalking. Kann's and Morton's were both also exceptional as examples of stores that broke the unwritten rule against allowing colored patrons to try on clothing before purchase. Other stores routinely refused what is now considered a standard right for all customers.

Morton's department store, likewise, had a long-standing reputation for loyalty to store owner Mortimer Leibowitz' African-American customers. Other Jewish shop owners operated out of places as diverse as the O Street Market at 7<sup>th</sup> and O Streets, NW. This market is recalled by many native Washingtonians such as Mr. Gilbert Burgess, now living in nearby MD, facilities manager Steve Ross, formerly from Anacostia in South East, and Mr. "Johnny" Brown, from near NE. Mr. Burgess recalls Jewish shops extending credit to colored customers, saying "everyone knew each other." Mr. Brown and others confirm

that the Jewish shop owners would allow Black customers to “sign the book” as a way of purchasing goods on credit, payable at the end of the month. Such family grocery store owners as Al and Ida Mendelson of 4401 Sheriff Road in the Deanwood neighborhood, who might have known Marvin Gaye’s family, took a great risk by cooperating with their colored customers, whom White society mistrusted, in allowing them credit to the end of the month. This cooperation was recalled by Hayden Wetzel as not being the norm among White-owned businesses in any neighborhoods. Many native Washingtonians of color recall a loyalty between Jewish shop owners and African-American customers which helped both communities. That loyalty must certainly have inspired connections between both individuals and communities, stemming from long years working side by side. That loyalty also built trust based on mutual respect, and from the shared difficulties faced by Negroes and Jews. Connections led to borrowing of strategies, and later to sharing of dreams, cultures, and ideals.

### ***New Negro Alliance, Shared Tactics: Pickets And Boycotts***

*“...a Negro heard one white man mutter to another: “I don’t see why we have to sit at table with Jews.” -C. Green, p. 216*

Not only was there informal cooperation, but also transfers of knowledge

and strategies took place semi-officially, particularly between Negro and Labor Movement organizers, many of whom were Jewish. The New Negro Alliance (“the Alliance”), founded in 1933, began using new more aggressive tactics borrowed from the labor union movement, such as the boycott and picketing. These tactics in combination with a weekly newspaper used to inform and educate, maintaining transparency and reiterating the importance of understanding how the tactics worked, got results. Those results followed the path that had been opened shortly before by the use of boycotts and pickets in labor disputes, benefiting from the precedent set by the prohibition of injunctions against strikers. While the Alliance was organized by professional men of color, the experience and legal battles won by the labor movement played a crucial role in the success of Alliance campaigns. These labor movement tactics were also being transferred directly from person to person by organizers, many Jewish, spending time in the deep South, living and working with the Black community during the 1930s and 40s. By 1950 Black and Jewish protesters in and around Washington, DC were jointly picketing on the premise that “anti-semitism is kin to Jim-Crowism”. One Jewish organizer came to build an even greater level of cooperation here in the Nation’s Capital, and set an example for the entire country. His work inspired cooperation for generations to come.

## Chapter 3: Shepherd Park: Integration Starts In The Home

### ***Keeping the Neighborhood Integrated: Neighbors, and T.I.***

“We will understand it all, by and by” -from Marvin Caplan’s favorite song, “*Farther Along*”

When “Boss” Alexander R. Shepherd’s mansion still stood, 16<sup>th</sup> Street was Embassy Row, and in elite White society the three Patton sisters were rumored to be the fastest form of communication in Washington, DC. After the 1940’s, it became known as “Little Jerusalem.” Before that, the neighborhood bounded by 16<sup>th</sup> St, NW and Georgia Ave, then called the 7<sup>th</sup> Street Pike, from Alaska Avenue to Eastern Avenue was strictly White only. Neither Negroes nor Jews needed apply.

Marvin Caplan was a writer turned labor organizer who spent many years living and working in the deep South, organizing colored workers for the labor movement. Though Jewish, he came to know and love Negro spirituals and the Black church as he built alliances with the Black community. When he moved to Washington, DC in the 1950’s he found a city still reeling from the impact of the 1948 striking down of racial covenants, and the 1950 transfer of the White school system's Central High school to the Colored school system for use by Cardozo SHS, whilst segregated public facilities were supposed to be a thing of the past. He had shown in court that by merely cutting his hair, it was nigh on impossible for many White Southerners to accurately determine what race any

given person really was. White residents of the Capital felt that they knew both how to identify and what to expect from colored residents. He now found that those same misconceptions were being used by unethical real estate agents and speculators, now known as Block Busters, to frighten White home owners into selling cheaply, profiting on their fear of the unknown after over 70 years of nearly complete separation of races and classes in the District of Columbia. Ironically, similar unethical practices had created much of this segregation in the District near the turn of the century. While there were formally organized groups working to make legal changes, the social changes were more difficult to fight. Marvin Caplan's now famous accomplishment in creating Neighbor's, Inc, won recognition from the Kennedy administration, and the respect of those at Tifereth Israel conservative synagogue who worked with him and with Rabbi Nathan "Buddy" Abramowitz. Tifereth Israel, voting to stay in the neighborhood on upper 16<sup>th</sup> street, NW after an apparently tumultuous Board Meeting, was instrumental in anchoring the neighborhood of Shepherd Park as an integrated neighborhood, with the determination of members to work together with their colored neighbors for positive social change. The presence of those young families from Tifereth Israel in turn, quite likely kept families from her "sister synagogue" the orthodox Ohev Shalom across the street, in the neighborhood as well. The nearby minyan (a small independent prayer group) at a neighborhood apartment complex also continued to meet, possibly

encouraged to stay longer than it would have due to the presence of the two 16<sup>th</sup> Street institutions. As Marvin Caplan was inspired by the music of the Black church, and Rabbi Abramowitz and members of Tifereth Israel inspired by the complementing music of the Jewish soul, they marched with Dr. King to create a hopeful and more just world for people of all creeds and colors. So, too, other faith groups came to the neighborhood of Shepherd park in the early 1960's, drawn by its integrated and community-minded character, inspired by the example of Marvin Caplan and Tifereth Israel, now an egalitarian conservative synagogue whose members continue to uphold its tradition of cooperating with the community around it to work for justice.

***WES/Fabrangen and Hanafi Muslims: Liberal Jews and Neighbors of Color re-forming alliances***

“Do you know your story?” -Simon to John in Lopez play “*The Whipping Man*”

The Washington Ethical Society (WES), looking to build its new home in the early 1960's, chose Shepherd Park, just one block north of Tifereth Israel Congregation. The WES hosts the Fabrangen Havurah, an egalitarian Jewish institution, also committed to social justice. The presence of these allies anchors Shepherd Park as both integrated, and retaining a strong sense of social justice. Longer-time members of both Tifereth Israel and the WES recall the presence in the 1970s of the Hanafi Muslim neighbors, next door to Ohev

Shalom. Assistance rendered by members of the Hanafi sect to both Ohev Shalom and Tifereth Israel members on various occasions inspires the hope that neighbors can learn from and work with each other to build longer lasting cooperative structures. Ongoing efforts at cooperation between the Jewish and Black communities will be discussed in later chapters. Shepherd Park and nearby Takoma, DC are also home to individual Jews of Color, who combine the identities of people born into the African-American community, with membership, by birth or by choice, in the Jewish community.

***African-Americans As Part Of The Jewish Community: On The Inside Looking Out***

*“Sometimes I Feel Like A Motherless Child...”* -Negro Spiritual

Some, like facilities manager Steve Ross of Tifereth Israel congregation, see the prime example of Black-Jewish community cooperation embodied in those who are both Black and Jewish. Individuals, like the author, who maintain a foot in both worlds constitute bridges between the two communities, but are generally not representative of either community as a whole. As is often acknowledged by Jewish people of African-American ancestry, to be both Black and Jewish in the USA can be an exercise in otherness, of being accepted, but not fully included. To be at once within the Jewish community, but coming from a place of often profoundly different cultural norms, whilst both nominally

accepted yet religiously and culinarily estranged from one's community of origin, the African-American community, can be disconcerting.

From feeling a part of the rich history in both places, having learned sacred songs from revered grandmothers and respected mentors in both settings, conflict sometimes derives. Learning to sing “We Shall Overcome” from a grandmother, rising with the prayers during the chanting of a niggun. Temple Beth Emet, in Silver Spring, MD embodies this feeling, holding Jewish services in a style more familiar to many African-Americans. The ties binding us to our community of origin drive us to find parallels in our community of choice, and calling us to build new bridges where the old ones have broken down.

While social cooperation happens informally, some Jewish and African-American legal professionals confronted discrimination more personally. One courageous couple, broke down barriers during the same time frame that Marvin Caplan and the neighbors of Shepherd Park were forging their alliances. They built bridges on the other side of Rock Creek Park which continue to inspire community cooperation today.

## **Chapter 4: A Ground Breaking Couple: Jean and Edgar Cahn**

### ***Antioch School Of Law/UDC***

“RFK did not hesitate to remind us that poverty and race are intertwined, characterizing indifference and apathy to racism as "violence that afflicts the poor.” -Dr. Edgar Cahn, 2008

Drs. Jean and Edgar Cahn came to Washington, DC in 1963, the year in which Attorney General Robert F. Kennedy presented the award to Marvin Caplan on behalf of Neighbors, Inc, for keeping Shepherd Park an integrated neighborhood. Edgar Cahn was here to work for the Department of Justice, as a speech writer for Attorney General Kennedy. His wife Jean Cahn, whom he had married in 1957, came with him, also working on the War on Poverty. During those first two years, 1963 and 1964, the Cahn's helped to form Temple Micah, splitting with the Temple several years later. Edgar Cahn left government in 1969 to create the Citizen's Advocate Center, whose objective was the eradication of hunger in the United States. He also became active in working with the American Indian Movement (AIM) for Native American tribal self-determination and control of resources. His wife Dr. Jean Cahn, meanwhile, had been hired by the George Washington University's (GWU) Urban Law Institute to train law school graduates for community practice.

When GWU shut down the Urban Law Institute, a hole was left in community legal services which the Cahn's endeavored to fill. They created the Antioch School of Law in 1972, each serving as “Co-Dean” of the law school. This law school took a unique approach to training lawyers. First year law students were assigned to live with the clients for the first six weeks of the new school year while learning to do legal research, getting oriented to the city, and handling administrative cases not requiring a lawyer. This allowed greater contact with the local community, while building an ethos of public service.

By 1979, financial problems and difficulty meeting the payroll for the Antioch Law School caused Antioch College to cut the law school, not without a long fight from Dr. Edgar Cahn. The Antioch College Law School became part of the University of the District of Columbia (UDC). The UDC Law School, now called the David A. Clarke School of Law, is known as the most publicly spirited law school in the city, with a higher percentage than any other of graduates who go on to practice public service law. But that fight had a price. On February 29th, 1980, Edgar had a heart attack. That day, not only did the calendar observe a leap year, but the stage was set for the next leap forward in community-based economics and cooperation.

## **Time Banks USA**

“What is the function of a currency? Rewarding caring and sharing...  
A medium of exchange reinforcing what we say we value.” -Dr. Edgar Cahn on Time Dollars

Lying in his hospital bed in 1980, Edgar Cahn realized something. Each person needs something, and each person has something to contribute. Money is an impersonal and scarce medium of exchange which devalues those who cannot give in terms that the market recognizes as valuable. But if we could match the time needed with the time available to contribute, then we could organize our society along more caring and mutually respectful lines. Thus, from a heart attack, Time Banking, a new system of community economic self-help now used all over the world, was born. Here is an explanation of how Time Banks work in the United Kingdom:

### ***“ What is timebanking?***

*Timebanking is a means of exchange used to organise people and organisations around a purpose, where time is the principal currency. For every hour participants ‘deposit’ in a timebank, perhaps by giving practical help and support to others, they are able to ‘withdraw’ equivalent support in time when they themselves are in need. In each case the participant decides what they can offer. Everyone’s time is equal, so one hour of my time is equal to one hour of your time, irrespective of whatever we choose to exchange. Because timebanks are just systems of exchange, they can be used in an almost*

*endless variety of settings.*

*Traditionally these settings have been divided into three categories:*

### **1) Person-person**

*These might be 'standalone' timebanks, perhaps in a local community, where residents might organise social action using the principles of an hour for an hour. This might typically see a timebank member earning a time credit by doing the shopping for an elderly member of the timebank, and then spending that time credit on getting somebody else to provide baby-sitting support at a time when they are busy.*

### **2) Person-agency**

*This model might see organisations using timebanking as a tool for achieving their own outcomes and goals. In this instance, the timebank might be interwoven into the fabric of the organisation, so that their own activities can be organised through a system of time exchange. For example, a hospital might wish to provide a home-care service for patients who have left the acute care setting but are still in need of support –perhaps somebody with a broken leg for example. The hospital would then organise the informal support needed, such as help with cooking meals, doing shopping or running basic errands, using a timebank to incentivise the giving of help rather than paying professionals in the traditional manner.*

### **3) Agency-agency**

*Timebanks can also work between organisations, as a system for trading assets and resources. Organisations, such as local businesses or public sector*

*agencies, might place access to some of their resources into the timebank. This might be the use of a minibus or sports hall, or particular skills that they have such as graphic design or legal advice. Organisations in the timebank can then share, trade and exchange resources based on the hour for an hour principle.*

***A false distinction?***

*In reality however, timebanks are most sustainable when these artificial boundaries are withdrawn, and the three models are brought together. In that way, people, organisations and public services can be brought together in time banking marketplaces where skills, support and physical assets can be exchanged in an equitable manner.”*

Thus Dr. Edgar Cahn, from being a living example of Black-Jewish cooperation, to fighting injustice for all people, created a new economic institution which values the time and contributions of all. He still insists that he never aligned himself with any community, but worked with any community that cared about finding synergy to move together toward a common goal, a world with “no more throw away people.”

## ***Racial Justice Initiative (RJI)***

“...ending violence against our own values as a nation.” -Dr. Edgar Cahn

The Racial Justice Initiative (RJI) came about in 2008 as a result of the work with Time Banks USA. Funding for Time Banks had led to the formation of many middle class Time Banks in small towns and enclaves of larger towns, which were Time Banks mostly of the individual or person to person category. This highlighted the problems the author noted as a member of the Bath Time Bank, in Bath, England. People of different classes, particularly the poor vs the various middle classes, seem to have great difficulty in working together. Time Banks USA saw problems of racial disparity highlighted by the problem of social services agency clients and also of “Homecomers” (men newly released on parole from serving periods of incarceration), who were perceived as having little to offer, even to a Time Bank. Class and racial differences heightened difficulties in getting Time Bank members to trust and exchange services with one another. This led Dr. Cahn to seek out and build alliances with people who were willing to cooperate and pool resources to form the Racial Justice Initiative (RJI). The RJI advocates on behalf of multiracial youth by propagating a new legal theory which is based on future outcomes. Until funding was cut by the District of Columbia, the RJI had successfully pioneered alternative methods of helping at risk youth, such as the DC Youth Court, a peer to peer judgment tribunal:

*“In Washington, D.C., The Time Dollar Youth Court (TDYC) provides alternative youth peer sentencing to first-time juvenile offenders in the District of Columbia, providing a constructive means of instilling respect and responsibility for self and others. The recidivism rate for Youth Court participants is 9% for those who successfully completed the Youth Court Diversion Program (as opposed to 30% for those in the D.C. area who were not referred to Youth Court). ”*

In forming the RJI, Dr. Cahn again inspired cooperation, building effective and caring structures that effect real change for the youth of our society. Next we look at ongoing community-based initiatives.

## Chapter 5: Current Efforts In DC Black-Jewish Community Cooperation

### ***Tifereth Israel Neighborhood Tutoring, EBL Walk***

“TI Sells Coffee | Ugandan Jewish, Christian, Muslim Cooperative” -Tifereth Israel Social Action Committee website

Tifereth Israel congregation (TI) continues to be known for its strong commitment to social justice and to working with the Shepherd Park community. TI, which has perhaps the largest number of multiracial Jewish members of any area synagogue apart from Temple Beth Emet, also hosts a number of Black church groups in the building. Since the Civil Rights era, when TI decided to stay in the neighborhood, the congregation has worked strongly with the local community. TI members work with the local neighborhood and the larger city in a variety of ways, including:

“

- *Delivering food to the homeless in a Martha's Table van*
- *Preparing and serving Christmas dinner to residents of downtown men's and women's shelters*
- *Cooking and serving meals at the Luther Place Women's Shelter once a month*
- *SOME Shelter casseroles - cooking in your own home*
- *Food and clothing collections*

#### ***Adult Projects***

- *Emory Shelter overnights*

- *Tutoring children from Shepherd Elementary school every week*
- *PAUSE writing club*
- *Africa Projects - Abayudayan Jewish Co-op Coffee”*

The membership of Tifereth Israel Congregation overlaps to an interesting extent with that of the nearby Washington Ethical Society, and cooperates in various annual events with the ethically minded Fabrangen Havurah. All three institutions espouse community cooperation and pride themselves on their social justice orientation. While they are all predominantly of European ancestral origin, these institutions have helped inspire the cause of multiracial, multi-ethnic and inter community cooperation. There are a few organizations in Washington, DC aimed specifically at Black-Jewish relations.

### ***Sharing Points Of View***

*“My country ti's of thee ... For thee We sing.” -Marian Anderson, 1939 Easter Concert*

The Jewish Multiracial Network (JMN), like the Alliance of Black Jews before it, has been active in many cities, including Washington, DC, gathering Jews of varying ethnicities in a supportive environment, including an annual retreat, to allow sharing of the identity searching and building process that often goes with being a person of color in the Jewish community. The JMN works to counter the frequently mentioned sense of isolation accompanying African-American members of the Jewish community. The JMN also works to raise the

profile of Jewish people of color, such as the recently crowned Ethiopian Miss Israel.

Another organization based on similar programs in other cities was Operation Understanding (OU). OU DC brings together Black and Jewish young people in Washington, DC, and endeavors to promote understanding of each culture by the other. In similar vein, the Community Cooperation walking tours of Black-Jewish Washington, DC were being offered by a recent endeavor to inspire the understanding of past cooperation and bridge building between communities.

### ***SHIR Tours***

*“Tour Guiding should be about synthesizing the histories of inter-related communities, not just recounting facts about places and celebrities.” -Shira D. Jones, Mphil, Founder SHIR Tours & DC Eco-Tourism Cooperative*

In 2010 a seed was planted: the idea for walking tours of Washington, DC neighborhoods where cooperation between African-American and Jewish neighbors had taken place. Talking with older residents of the city, Black and Jewish, revealed a Washington, DC very different from that in which the author, born in 1969, had grown up. Post 1960's tensions between the Jewish and Black communities seemed to have buried the long-standing mutual respect and sharing that had taken place between the two communities for many years. As

an academic author and lover of history, it was clear that this forgotten cooperation was a story that needed to be told in as many ways as possible, for the sake of both communities, and for the city at large. Many tours exist which view the history of one community or another in isolation from other communities and their historical context. This cuts off a crucial understanding of how we came to be where we are today, and how we can move forward by helping one another. Such cooperation, particularly in neighborhoods like the 7<sup>th</sup> Street business district and Shepherd Park, has been forgotten. This work of ordinary people, Black and Jewish, to forge trust, alliances and friendships set the stage for the rides, marches and ultimate success of the Civil Rights movement, which freed both communities. Two tours developed out of that idea are described next, in the hope of inspiring others to use these tours and songs to build more bridges.

## **Chapter 6: Walking Tours Highlighting Black-Jewish Community Cooperation, With Songs**

### ***Downtown Black-Jewish DC: From the Library to the YMHA***

“You may not return a runaway slave regardless of his ancestry or that of the master.”  
-Mitzvot in Parashat Ki Tetze

This walking tour combines salient points of the history of the earliest Jewish communities in the Federal City with that of contemporary African-American communities. The emphasis is on opportunities and places that allowed both communities to interact and cooperate. From the founding of the City of Washington until the end of 1850, the domestic slave trade was quite strong in the area, first through the far older city of Georgetown, and then through the port of Alexandria, Queen of the domestic slave trade in the United States. The fewer than 200 Jews officially living in the young nation's capital would have heard and perhaps seen the slave coffles, troops of Negro men, women and children shackled together, being driven like cattle down 7<sup>th</sup> Street by the various slave traders operating in the city. Several had their slave pens quite near what is now the FAA building, while others notoriously used the DC City Jail. They and the local constables held and then illegally sold slaves and free men of color arrested on the flimsiest of pretexts and unable to either prove

their free status or pay for their upkeep while housed at the jail. For years, one site of the City Jail was, ironically, the current location of the National Law Enforcement Officers' Memorial, at the corner of 4<sup>th</sup> and G Streets, NW. That corner, across from “Meigs Red Barn”, as the Old Pension Office was known, is where this walking tour of about 2.5 hours, begins.

1. National Law Enforcement Officers' Memorial / one site of the **DC City Jail**: 4<sup>th</sup> and G St, NW *Imagine the year is 1850 and night has fallen, cooling the city, just passing 10pm. You are a Jewish businessman, newly arrived from Baltimore, passing by the City Jail on your way to 7<sup>th</sup> street to meet an associate. You cross paths with a well-dressed colored man being led into the jail in irons. He bows courteously to you as you pass by, and you wonder why he could have been arrested. You remember being told that the colored residents of this city, even when free, faced grave difficulties, and to be particularly careful not to discuss abolition, given the disturbances of 15 years ago. How, you ask yourself, can public constables, sworn to uphold the law, also be the paid agents of private slave traders? And what to do if ordered to help stop a fleeing slave, given the Rambam's position that one must not return a slave to his master? You hear the strains of a song, lifted up in a rich pain-filled contralto from somewhere nearby singing “Sometimes I feel like a motherless child, Sometimes I feel like a motherless child, Sometimes I feel like a motherless child, a long way from home...”*
2. Plaque above grating, corner of Metro HQ / **original** site of **1st Adas Israel**: 6<sup>th</sup> and G St, NW *The year is 1876, and you ponder the the past 7 years of strife, both within*

*the Jewish community and without. Since breaking off from the reformers at Washington Hebrew Congregation, which should have been called Shaarei Tefilah, or maybe it was Shaarie Tzedek, as one person insists, though no one seems to remember now; but how to approach the Gates of Prayer when the mixed seating and organ music were so distracting? And shouldn't Hebrew be used, the Sacred Language, for prayers, not English or German? So we remained traditional. Orthodox some are calling us. Then there was the controversy over colored members of the Republican Congress passing laws permitting the Negroes to ride and eat in the best places in the city, which deeply offended many older White residents, and of course the newly readmitted Southern Congressmen. You step inside your newly built synagogue, quietly singing “Mah Tov, ohalekha Yaacov, mishkanotekah Israel...”*

3. **New dome topped Adas Israel Building** : 6<sup>th</sup> and I St, NW Well the year is 1906, and your cousin is finally getting married! In the new beautiful shul just built for the bursting at the seams congregation. Let us hope that the Italian fruit seller, the nice Mr. Stephen Gatt who bought the old building Adas used to daven in, treats it with respect. Our new building is beautiful, just like a mosque from old Spain. Some claim that all of our German Jewish shuls look like mosques from Medieval Spain, but who is to say? Oh! There is the music, don't trip over little Albert Small! It's time to go dance! *“Od Y'shama be arei Yehudah, u bechutzot Yerushalaim...”*
  
4. Greater New Hope Baptist Church / **Washington Hebrew Congregation**: 8<sup>th</sup> and I St, NW Walking past the Reform synagogue on your way to the library, you are startled. Stopping to listen as the door opens for a moment, you are surprised to hear what

*sounds like an English song coming from the building. So maybe not all Jewish services are held entirely in Hebrew after all. The sounds of a lovely organ float out as the door again opens, while you remember overhearing a Jewish friend describing the upper level of Meridian Hill Park. You wistfully ponder the uppermost fountain level, which you never sat in, although you could have passed for White. You feel glad for your Jewish friend who was able to enjoy it, as you listen to another song, again in English, coming through the door: "ti's the give to be simple, ti's the give to be free, ti's the gift to be where we ought to be..."*

5. Mt. Vernon Sq. DC Historical Society / **Carnegie DC Central Public Library**: 8<sup>th</sup> and K, NW *You are a White teenager, in the tumultuous year 1939, going to do some work at the library. As you enter the library, you see all the tables taken, filled with Jewish and colored patrons. You take an empty seat next to a colored girl. It feels strange to sit next to her, since every place else in the city keeps them out, so you never see colored people except doing menial work, mostly. This Easter saw a big bruhaha at the Lincoln Memorial over that colored singer the First Lady had give her concert. She was very good, admittedly, but still, everyone knows that the races really should not mix. That is what your parents said. Leaving the library, a group of colored and white children stood on the plaza, singing a song you have never heard before: "Lift every voice and sing, 'till earth and heaven ring, ring with the harmonies of liberty..."*

6. Chinese Community Church / **Ohev Shalom Talmud Torah**: 5<sup>th</sup> and I St, NW

*Oy, what a year it has been! This September, just like that, we will be*

going to school with Colored kids. Ike ordered our school superintendents to merge the Colored and White school systems, right after that Supreme Court decision. No waiting. They say the Reform shul is leaving this year or next, moving somewhere up near where Adas went, not far from the National Cathedral. We might not get to see any of our friends anymore, since we are supposed to move soon, to the other side of Rock Creek Park, with TAOS on 16<sup>th</sup> Street. We have only been here since 1906 and now, just about 50 years later, we are leaving again. All of these wandering shuls must be like what the immigrants who founded this shul felt like, coming from Eastern Europe. Abandoned by our older American Jewish friends once again. At least we still remember how to speak Yiddish. Maybe that is why our Aunt keeps singing that song. There she goes again: “Aaahhhyyyy, Romania, Romania, Romania, Romania...”

7. Relocated **Original** small wooden **Adas Israel Synagogue Building** : 3<sup>rd</sup> and G St, NW Wow! NASA puts a man on the moon this summer, and now our very own Jewish Historical Society moves a building three blocks in three hours this winter! All that after surviving the riots last year. December 18<sup>th</sup>, 1969, yes sir, this is a day for the Jewish community to remember. Albert Small is not so little anymore, and he still remembers Adas, the Library up at 8<sup>th</sup> and K, and the YMHA down there at 11<sup>th</sup> and Penn. too, tying up the whole community from one end to the other. People even used to go from one shul to the other in those days. All back and forth along I street, from 5<sup>th</sup> and I to 8<sup>th</sup> and I, but Adas and the library were the main stays of the neighborhood, at least for us anyway. Now Adas is up on Connecticut Avenue, a Conservative shul, and Ohev is still frum, across from TI on 16<sup>th</sup> Street, still speaking Yiddish. I guess people aren't so likely anymore to switch from Ohev to Washington Hebrew just to be more American, since it's harder to get to now, over on Macomb

*street what with driving on Shabbos and all. But we still keep our history! And we are all still family! “Hevenu Shalom Aleichem...”*

8. Former site of **Morton's Department Store** downtown DC location: 7<sup>th</sup> and D St, NW *Imagine that you are seeing, in 1970, the devastated remains of the rioting from 1968. The city still has not recovered, physically nor emotionally, from the shock. Mortimer Lebowitz was known to many of his African-American customers as a loyal shop owner, but to the rioters, his was just another store to burn. We end our tour, if time permits walking down this far, with a reminder of the loyalty he showed to his customers, and that that cooperation can be renewed. His stoic belief that the looters did not know him inspires the hope that as we do come to know one another, we can rebuild those bridges, with courage and cooperative purpose. Because the whole world really is one very narrow bridge... “Kol ha olam kulo, gesher tsar meod...”*

The earlier more private examples of cooperation seen downtown contrasts with the later more publicly known cooperation uptown between the Black and Jewish communities here in the District of Columbia. We now take a tour of a neighborhood made famous for the shared activism of the later Civil Rights era, taking off from the 1948 Supreme Court ruling in Hurd versus Hodge (and Shelley versus Kraemer) which struck down racially restrictive housing covenants, clearing the way for the famous 1954 ruling on Brown v. Board of Education of Topeka, Kansas which finally did away, legally, with the

doctrine of Separate But Equal. That famous ruling, and indeed the preceding rulings in 1948, set the stage for the protests of the 1960's necessary to secure enforcement of the rights gained in the court room. Let us go, now, to Upper Northwest, into the “tree streets” of Shepherd Park where a group of neighbors inspired cooperation across the nation.

### ***Uptown Black-Jewish DC: Shepherd Park***

Countering Blockbusting, Creating Integrated Community

We travel back in time just a little to the turbulent 1960's to the fight to keep neighbors and synagogues from leaving Shepherd Park, working to build common ground. In three short years, “Boss” paved the streets, but cost the city both its money and its votes. Many asserted that the Colored 24% of the City's electorate had much to do with the 1874 loss of Home Rule. This flower and tree-filled section, where the streets are named for the plants which the man who gave his name to this neighborhood cultivated, has always been an exclusive part of Upper North West.

1. The site of **Bleak House:** Geranium St, NW, between 15<sup>th</sup> and 14<sup>th</sup> Streets, NW *It has been here since the year 1870, and now “Boss” Alexander Robey Shepherd’s mansion Bleak House, named for the Dickens novel which he and his wife read together, is finally being torn down. Now that 1916 has arrived, so have developers who want to subdivide and build houses in this lovely area. For the “Better Classes,” of course. What will it be like in forty more years, we wonder? “Que sera, sera, whatever will be, will be...”*
  
2. **Marvin Caplan Park:** triangle bounded by 13<sup>th</sup> Street, Holly St, and Alaska Ave, NW *Traveling to the year 2009, if he could see this, Boss Shepherd would be rolling in his grave. When he moved here in 1957, Marvin Caplan saw a problem that he was uniquely suited to solve, having lived among people of color for years, and the next year formed Neighbors, Inc to create a solution. He continued a tradition, going back at least to 1933 and the sharing of tactics between labor movement and civil rights advocates begun with the New Negro Alliance, of cooperating with fellow advocates for change. He went on to tell the story of that cooperative endeavor, describing it in his autobiography, “Farther Along,” after his favorite song. How serendipitous! Here is a group standing in the park singing it right now! “Farther along, we’ll know why, oh, farther along, we’ll know why ... we will understand it all by and by...”*
  
3. **Thirteenth Street, North West:** 13<sup>th</sup> and Alaska Avenues *Welcome to the boundary line. Thirteenth Street was the unofficial dividing line that the real estate agents used to use when directing customers wishing to purchase a home. West of 13<sup>th</sup> street to 16<sup>th</sup> was white, and between 13<sup>th</sup> Street and Georgia Avenue was colored, even until*

*the 1980's, when the practice was finally prohibited. "They won't admit they love us, and so, how are we ever, to know? They always tell us, Perhaps, Perhaps, Perhaps..."*

4. The site of **Pomona**: 7714 13<sup>th</sup> Street, NW *Shhh. Don't tell the local residents, but this was not really the mansion of Boss Shepherd. Lots of long time residents seem to be sure that it was, but this Victorian era home was actually the home of dry goods merchant D. Clagett. Best to just keep on going, and whistle a happy tune... "How much is that doggie in the window? How much can that little doggie be..."*
  
5. **Shepherd Elementary School**: 14<sup>th</sup> and Kalmia Rd, NW *Dedicated in 1932 as an all White school, in a neighborhood where the houses had covenants prohibiting their sale to people of color, and now, it is, 1963. Thirty years later, Bobby Kennedy is standing here giving an award to Marvin Caplan on behalf of Neighbors, Inc. from his brother the President! They say that the North Washington Neighbors, Inc. chapter was emulated as a model for stabilizing integrated neighborhoods in cities all across the country! This truly is a time when every one of us can join hands and sing, all together: "We Shall Overcome..."*
  
6. **The Shepherd Playground**: 15<sup>th</sup> and Kalmia Rd, NW *It is 1948, and frightening changes are about to come. Will the neighbors stay, now that colored families could move in, or will they go? It is so nice here, close to Rock Creek Park and all of the walking and hiking trails. "Don't you let nobody, Turn you 'round, turn you round, turn you round, Don't you let nobody, Turn you 'round, Walking on the Freedom Trail..."*

7. **Washington Ethical Society:** 7750 16th Street NW *Proudly built in Shepherd Park specifically because it was an integrated neighborhood. This humanist congregation is part of the history of Civil Rights, and the present of community cooperation. Sometimes you can hear folks standing outside the building, next door to the former home of NAACP lawyer Frank Reeves, singing: “I woke up this morning with my mind, stayed on Freedom... ”*

8. **Tifereth Israel Congregation:** 7701 16<sup>th</sup> Street, NW

*The shul stayed, and is helping to Repair the World, one step at a time down Georgia Avenue. Now we finish up the tour looking down 16<sup>th</sup> Street, toward the White House if we could see that far along what was once the nation's Prime Meridian, and we close with a niggun, a melody that both soothes and recalls hope, as we recall the ideals which inspired men two centuries ago to found a nation predicated on the fundamental equality of all men. “Yai daaiii dai daii, yai daaiii dai daii, yai daii dai dai dai daii daaii aaayyyii...”*

We have finished the synthesis that tells the story of Black-Jewish community cooperation in our nation's capital, but the book is not closed. From shared history and shared cooperation can and must come renewed cooperation, trust, and dedication to building a world in which all people, of every race and creed, can prosper and live up to their full potential. The rabbis felt it essential that a person not separate himself from the community. But the question is, what is so important about community?

My experience in converting to Judaism has shaped many of my ideas about the world, and in particular, about the role of community in shaping our world, socially. I find myself coming to understand that, despite my personal feelings about someone who is also a member of my community, the fact that that person is a member of my community entitles him or her to something from me, whether it is my acceptance, my patience, or my invitation to a community event. I am required to give that person some acknowledgment that we are linked by certain principles, share certain crucial values and that like him or not, as long as he or she accepts my personal boundaries, I cannot exclude that individual simply on the basis of arbitrary personal dislike or taste. Likewise, in the African-American community, my community of origin, I often heard

friends or members of my family say “But by the grace of God, there go I.” It was generally spoken in reference to another member of the community who may have been showing various signs of the stress under which many of us labored, but were somehow usually able to hide. Individuals in difficult situations were expected to attempt to bear up under the strain as best they could, but could also generally count on some level of support in return from others in the community. There was a feeling that all members of the community were responsible for taking care of one another, to a certain extent. These similar ideas, that community must not be abandoned, and that anyone could experience periods of tremendous difficulties, bind the Jewish and African-American communities ideologically and culturally. Yet, it is also in the spaces between communities, where we cross cultural and ethnic boundaries to live out our shared values and both defend one other and our mutual principles, that we find and strengthen our shared cultural resources. Our shared ideals of liberty and justice for all find firm footing in our shared values of equal human dignity, equal opportunity, and mutual interdependence. For this reason, Dr. King called for a Universal Basic Income for all American citizens, as he pointed out in his last book, published shortly after his assassination, that without equal economic and political justice for every community, our world can only descend into chaos.



Ending the discrimination faced by both the Jewish and African-American communities required the resources of all of the members of these combined communities. Members of both communities cooperated to end the dual disgraces of both antisemitism and segregation, quietly at first, and then more openly. Beginning in the earliest part of the 20<sup>th</sup> century, moving into the beginnings of radical protest in the 1930s, and then culminating in the massive non-violent protests led by SNCC, the SCLC, and others, including many famous Jewish and African-American activists of the 1960s. Mobilization within both communities worked to overcome obstacles faced by members of both communities. As individuals realized that when one does not stand for others, soon there will be no one to stand for you. Is this, perhaps, the idea that the Rabbis meant to convey when they said that all of Israel was responsible, one for one another? For, only by cooperating both as individuals and as communities can we hope to achieve the goal which Dr. King and Rabbi Hillel before him, two men of peace and cooperation, inspired for future generations.



In Service to Community,

Shira Destinie Jones

Washington, DC, 2013

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