















































































































































































76

S  
dry your tears be - cause you have the sweet

A  
dry your tears be - cause you have the sweet

T  
8

B

perc.  
76

Pno.  
76

82

S  
hope of fin - ding your se - cond home a - broad

A  
hope of fin - ding your se - cond home a - broad

T  
8  
tutti *p* *mf*  
Hope of fin - ding your se - cond home a - broad

B  
tutti *p* *mf*  
Hope of fin - ding your se - cond home a - broad

perc.  
82

Pno.  
82

87

S in a new coun - try where you won't be de - prived of your

A in a new coun - try where you won't be de - prived of your

T in a new coun - try where you won't be de - prived of your

B in a new coun - try where you won't be de - prived of your

perc.

Pno.

92

S rights ah

A rights and where the Jew is not ex - clu - ded from the so -

T rights and where the Jew is not ex - clu - ded from the so -

B rights ah

perc.

Pno.



97

S  
where you will find \_\_\_\_\_ a real \_\_\_\_\_

A  
cie - ty of all men

T  
8  
cie - ty of all men where you will find \_\_\_\_\_ a real \_\_\_\_\_

B

perc.

Pno.

102

S  
home - land \_\_\_\_\_ where you as hu - man being may claim to all hu - man rights and dig - ni - ty

A

T  
8  
home - land \_\_\_\_\_

B

perc.

Pno.

solo

107 *f* tutti

S ah

A *f* ah

T *f* fol - low the middle way be - tween ava - rice and waste and be cha - ri - ta - ble the the nee - dy

B *f* fol - low the middle way be - tween ava - rice and waste and be cha - ri - ta - ble the the nee - dy

perc. 107

Pno. 107

113

S

A

T 8 Be glad to help and give part of your bread to the dis - tressed

B Be glad to help and give part of your bread to the dis - tressed

Pno. 113

118

S

A

T

B

Pno.

keep ac-count of your ex - pen-di - tures and live with-in your in - come.

and

123

S

A

T

B

Pno.

Trust in God Trust

write write write write

Write, trust in God, and fear no man. Fear no Man

Write, trust in God, and fear no man. Fear no Man

131

S  
in God. and fear no man, and fear no man, and fear no man, and fear no

A  
write write and fear no man, write,

T  
fear no man, fear no man, and fear no man, trust God and fear no man, and fear no man, fear no

B  
fear no man, fear no man, and fear no man, trust God and fear no man, and fear no man, fear no

Pno.

138

S  
man, trust in God Hope,

A  
trust in God. Hope

T  
man, trust in God Hope

B  
man, trust in God Hope,

perc.

Pno.

138

MUSIC SCORE ONLY

143 *ff*

S  
se - cond home se - cond home, down home, down home, down home, down home. \_\_\_\_\_

A  
*ff*  
se - cond home, se - cond home, home, down home, down home, down home, down home.

T  
*ff*  
se - cond home, se - cond home, home, down home, down home, down home. \_\_\_\_\_

B  
*ff*  
se - cond home, se - cond home home, down home, down home, down home. \_\_\_\_\_

perc. 143 ~~~~~ *tr*

Pno. 143 *ff*

## Voices of Down Home: The Cantata

### I. Goldene Medina

*Voices of Ben Cone, Alice Satsky, Stan Fox, Hannah Block, and Harry Kittner*

*(All Together)*

*"It was Christmas day when they came to Ellis Island, and the quota had been filled..."*

*"In order to bring them over, she got on a sailing ship..."*

*"My mother was born on the way over..."*

*"And taken with the children back to England..."*

*"My mother was living in Baltimore..."*

*"He arrived at 8:17, with 17 cents in his pocket..."*

*"His father came over in about 1898 from Germany..."*

*"And I really don't know where, and I wish I really knew more about where they came from..."*

*"In Lithuania..."*

"The first came from Germany in 1847; at that time it was partially an escape from anti-Semitism – but it was more for the opportunity known as the Goldene Medina – the Golden Land of Opportunity."

"It was Christmas day when they came to Ellis Island, and the quota had been filled, and they were supposed to be sent back. And since it was Christmas Day, the President at that time declared amnesty, and they were allowed in."

"And when they got enough to bring them over, she got on a sailing ship, and she started with two children, and the ship sank...and she was picked up and taken with the children back to England. She started on a second ship, and that ship also sank. And this time she was separated from the children and for several days did not know whether her children survived. Finally, she came, got here on a third ship."

"And I really don't know where, and I wish I really knew more about where they came from."

"My Mother was born on the way over here."

"My Father lived in Volozhin in Lithuania, which was part of Russia at that time; because he came to this country to escape being drafted into the Russian army. And he was about 17 years old when he got here, and he landed in New York where he had some relatives. And I don't know how he happened to settle in Raleigh, but I knew he was a traveling salesman – he had a horse and buggy."

"I guess just about 1900 and after being here for a while he sent for his wife and his four children."

"America was known as the Goldene Medina, the Golden Land of Opportunity."

### III. Stories

*Voices of Ben Cone, Alice Satsky, Stan Fox, Harry Kittner, Sarah Kittner, Emily Weil, Sadie Goodman, Pat Silver, Deborah Camara-Freire, Jerry Sternberg, Tom Moore, and Ezequiel Cazanzet.*

"So my father had a horse named Maud – and a buggy that he peddled, before he settled in Raleigh."

"If you're reasonably successful as a peddler, you can graduate to a mule with a cart. Then you can carry twenty times as much inventory, go ten times as far. If you were a peddler, you obviously couldn't handle perishable goods too easily because they would spoil. So you tried to carry that merchandise so it was needles and thread, pots and pans, hammers and tools. Obviously if they moved to a horse and wagon, then they can carry much heavier tools. And from that experience of carrying, you find out and learn what people don't have – and what they need."

"And then of course there quite a few German-Jewish families, that if they were extremely good business men, became huge stores. Riches in Atlanta, Sakowitz in Texas, Neiman Marcus in Texas – Bloomingdales in New York I think is German-Jewish. My grandfather started as many German-Jews did – he started with the famous pack on his back and ended up – well before the Civil war – where he had a little General Store. He changed the nature of his business to a wholesale operation that would supply the type of stores that he owned – and that company was called H. Cone and Sons. The two elders, Moses and Caesar, founded Cone mills; and their two younger sisters, Claribel and Etta, ended up collecting one of the great Matisse and Picasso collections in the world."

"He built a little store, and established a fruit store."

"There's a town in North Carolina named Weldon that needed a shoemaker..."

"He had to close up the jewelry store and my parents were planning to open a dress shop, which was one the corner of Wilmington and Hargett Streets in downtown Raleigh."

"Durham was dirt streets, no sidewalks, nothing whatsoever."

"Change he had in his pocket, the money inside – 'I want a ticket' – how far will this take me? and the ticket agent said – it will take you to Weldon."

"Somebody offered to sell me a business with no money down, and that's exactly what I could afford. And that's how we ended up in the little town of Oxford. He made a good choice."

"Can remember killing the chickens in the backyard, in the kosher-style, and then singeing them..."

"Employment was tough when I was growing – it was in the very early '30's."

"My father struggled to make a living, to provide for the six children back in the 1920's and during the '30's, but I think we had a very good name in the town."

"So I started helping my mother in the store, and I kept the store going till 1989."

"I remember my brother Dave used to sell magazines on the train – he sold the Literary Digest. And when he got old enough that he was too old to do that – I took over."

"I really didn't mingle that much with the non-Jewish people."

"My grandfather was quite a trader, and he had a sign down there that said 'we buy anything, and we sell everything' – which eventually I put on my salvage business when I was in..."

"So I was with the 3<sup>rd</sup> Marine Division. We were getting ready to train for the invasion of Japan when they dropped the atomic bomb. And had they not dropped the atomic bomb – I wouldn't be here today."

"And when I walked up, she said 'Mama, that's the girl for Harry Kittner' and that's when she asked me if I had a date for Saturday night. And I said, 'uh, no,' and she asked me if I'd like to date Harry and I said I would."

"We were the first store in Raleigh to have a black sales lady in the '50's or '60's."

"When we went to get food, at lunchtime, if it was with him on the truck, I would have to go in and get the food because black men weren't allowed in the restaurant."



"Our store was the first clothing store in Oxford to hire a black salesperson."

"Gertrude had problems with some of her so-called 'friends' when she would invite them to her house and they would discover that Black people were there."

"We had two restricted country clubs here – not restricted, they just didn't take Jews."

"When we got engaged, he got the phone call saying 'we're sorry, but we can't have that reception at the country club – the Cones' are Jewish.' And I said to myself, 'wait a minute, I thought I was a Southerner, and an Episcopalian, and an American.'"

"My father was a member of the country club, I served as president of the country club; we were always very well-received and accepted."

"People, I think the Jewish people have always been accepted nicely, and had good names and good rapport."

"Are you a Jew first, second or third? Or are you a Southerner first, and a Jew second? Are you an American first, Southerner second, Jewish third? Are you..."

"I was the only Jew in the North Carolina House for my first two terms. Oh, I think Jews do feel that they have an obligation to give back to the community."

"I particularly believe that it wasn't important to be a financial big-shot, it was important to be a philanthropic big-shot if you wanted to be..."

"It was decided that the Moses Cone wealth should somehow go back to the community."

"But she felt that you needed to look at poverty and look at the causes for poverty, and try to make it so that nobody had to live like that."

"So the odds of falling in love with a Jewish girl – or a Jewish girl falling in love with a Jewish guy – if you're in Greensboro or Winston-Salem, is one in a hundred."

"Because that's probably one reason I didn't get married. Because most of my dates were gentile boys and my mother was then – back then – I think it would have broken her heart."

"When I was 32 years old I came in 2010 and I remember my cousin, when she noticed that I was going to get married with a non-Jewish, she made me, tell me 'please don't do it, please don't do it.' At some point I think my cousin was right, well I did it – and I'm happy."

"We went to see Rabbi Friedman and he looked at each of us as we – after we had told the story, and he said 'So, who's Jewish here?' And we said, 'well, nobody yet.' So, we both started the conversion process, and I completed it a couple of years ago."

#### IV. Lecha Dodi

*Voices of Ben Cone, Stan Fox, Harry Kittner, Sarah Kittner, Emily Weil, Deborah Camara-Freire, and Tom Moore*

"There is a tradition that when a prospective convert comes to a Rabbi and says 'I would like to convert,' the Rabbi must discourage him three times. Make it clear, you know, that it's not something that you take lightly – really give them a push away. And that means that somebody who gets through those three pushes really is very persistent."

"So I was baptized, confirmed – an acolyte, carried the cross down the aisle, lit the candles – the whole schemer. So I grew up as a Christian, but I always knew that my father was Jewish...I always knew..."

"I grew up thinking that my family was Christian, but with a bunch of Jewish traditions. And I have, like this feeling that something was different, something was different from everybody else that I could not really tell what it was."

"...You practice your religion every day in your home. On Friday night you light candles...it's in the home."

"We tried to observe Friday night, and I would say we didn't do it every Friday night, but we did it most Friday nights...Certainly was difficult to have what I call the "home Jewish rituals" of Shabbat candle lighting, Hanukkah...because my wife didn't know how to do it and neither did I. So I became that secular Jew. In my 50's I began to get interested in Judaism as a religion."

"Always went to Temple on Friday night if she was in town and she's the first person that I ever saw that had a horn for hearing – it looked like a small French horn – and she would actually put it up to her ear and sort of tilt it forward so that she could better hear what the Rabbi was saying."

"Well, we always went to services in Raleigh. There was no, 'I'm not going,' we all went. And when my children came along, we did the same thing, and we observed all the holidays."

"Interesting to come here, because I didn't know anybody, like zero people here. And I was pregnant, so I was a re-start – I was restarting my whole life again, from the beginning right? And, we had this community here this wonderful synagogue that just opened its doors and accepted me. I was trying to fit in someplace and I actually felt at home."

"One of the most important things for me in Judaism is the tradition of study, which is study of Torah, study of Talmud, the idea that the way towards a more moral and ethical life goes through studying what the Bible has to say, and what the Jewish community has to say about what the Bible says."

"Sukkot holiday, which Thanksgiving is taken from; we had the feast of Hanukkah, and we had the feast of Purim – and we'll have all windows that are symbolic and they're beautiful, you know they're real works of art."

"They're all wonderful. Shalom Rav, I love. Of the blessings: *Baruch ata Adonai Eloheinu melech ha-olam*. The *sh'ma*, the *sh'ma* is so simple – it's sort of the..."

"I love the Shabbat, I love the lighting the candles and being able to sit with my family."

"Wife said, 'You know, we should do this at our house and have your family, and I think I know what foods to prepare and with a little work we can do this.' I said, 'Wonderful.' I called my father up, said 'Dad, we're doing a Passover Seder at home – you're the honored senior member of the family, we want you to be the leader.' And his great response was, 'I'd love to be a leader, but I've never been to a Passover Seder.'"

#### V. Say You Can

*Voice of Gibby Katz*

"I got beat three times a day – in the morning, at recess, and after I got out of school. If I had any semblance of lunch, it was taken away from me."

Interviewer: "Just because you were Jewish?"



"Just because I was a little waif of a Jew boy.

Roxboro Street – you couldn't call it a *ghetto* in the strict sense of a *ghetto* but it was where the majority of Jewish people lived.

And this one guy – his name was Adams – I'll never forget him, he just beat the daylight out of me. Edwards comes over – he was a couple of years older than I was – put his hand on my shoulder – he said 'Gibby, just let me tell you something, buddy' he said, 'that's got to come to an end.'

I cannot do it. He says 'look, say you can – and you will.'

When this guy comes back at me again, and I remember what Edwards said – and I tore into him and beat the living hell out of him. From that day, to this – ain't too many people picked on this old man – you know that?

Say you can – and you will.

You know what my father made for overshoes – have you ever heard of burlap bags? In those days, they called them 'toe-sacks.' He would take them and split them in half, lay them open, double them over – stuck his foot down in there – and draw them up tightly around his ankle and take a piece of rope and tie them – that was his overshoes. If that ain't poor, honey, I don't know what is. Continue – I don't want to keep you too long.

Say you can – and you will.

I tell you, my friend – in the 20's and in the 30's – to make a living was rougher than hell. I mean you worked night and day – literally. Seven days a week, year in – and year out. No vacation – no room for vacation."

## VI. Kindertransport

*Voice of Henry Landsberger*

The front door in our apartment (was) knocked and I was the closest opened (it), the Gestapo people stormed in, went into the bedroom of my father...and told him that they were going to take him. He thought that if he showed them that he was a veteran of the First World War, having received the Iron Cross, they would obviously not take him. So he turned his back to them to go to his desk, and they immediately pulled out their revolvers, and told him he'd be shot if he took one more step. Almost dragged him out and he tried to get his warm coat and missed it and took only a very light one. He came home about December, early December.

England, decided to accept German-Jewish children, but not their parents. And my mother, when this became known, registered me for that. Now how was it decided? I can't imagine that my mother would not have brought me into this process. You know, she wouldn't have done that. And so I was 12 at the time, you see. While I can't literally remember my emotions, I am pretty sure that I had no regrets at all. I was politically very conscious, very much aware of what was going on, and therefore anybody who could get out, get out.

And so, off we went and then boarded a ship, there were a lot more kids there who were upset. I'm, dead sure I wasn't. Well, we went to this camp – like barracks – pretty lightly built, so it was damn cold when you got there in January. And also, we had what we called "the slave sale," because, in that huge hall, every Sunday we would be going in a circle and on the outside were people interested in taking us, you know and they'd look at us and say "that looks like an intelligent little boy, I'll take him." And, or "she looks like a nice little girl, I'll take her." Well, I was neither nice-looking, nor intelligent-looking and so I wound up in this broken-down school; it was simply a hostel for refugee children.

I still remember the bombing in London, and we saw the sky turning red.

This friend of his deceased wife, she knew about me; asked him and he said "sure" – thinking of sort of two weeks – and I came with all I had, because all I had was about two weeks' worth of clothes. And, lo and behold, I went on to stay there. And he was really a very good father to me, and started a real, normal English teenager life.

My parents, they had been able to get out, after the War broke out, in 1939 – and saved up enough money in Chile for me to come and visit there in 1948. And, landing in Santiago and being received by my mother...

It's interesting to know that there was established, after we'd grown up, an association of Kindertransport children.

I guess I accept myself as the mixture which I am, you know: Jewish, German, English, American...

## The Letter

*Excerpt from text: letter to Herman Kahn by Joseph Rosengard, 1846*

Place your trust and full confidence in God, who will send his angels to guard you, do not be discouraged and don't be afraid.

You may shed tears because you were leaving your parents' home, your father, brothers, sisters, friends, and native land.

But dry your tears because you have the sweet hope finding your new second home abroad in a new country where you won't be deprived of your rights and where the Jew is not excluded from the society of all men, where you will find a real homeland, where you as a human being may claim to all human rights and dignity.

Do not sacrifice your faith for worldly goods, they will disappear like dust. And don't let any business conduce you to violate the Shabbat. On this day, think seriously about your existence and your work.

If you become wealthy in that distant land do not think that your knowledge made the wealth, but that God gave it to you for good purposes and charity.

However, if you don't become wealthy, be satisfied with what you do have and try to be as comfortable and happy as if you had the greatest treasures.

But dry your tears because you have the sweet hope of finding your second home abroad in a new country where you won't be deprived of your rights and where the Jew is not excluded from the society of all men, where you will find a real homeland, where you as a human being may claim to all human rights and dignity.

Follow the middle way between avarice and waste and be charitable to the needy. Be glad to help and give part of your bread to the distressed, keep account of your expenditures and live within your income.

Write, trust in God, and fear no man.

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Hope, second home, down home