

## ASHKENAZIM VS. SEPHARDIM IN THE COLONIAL ERA

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Let me take you on a journey through the familiar terrain of Colonial Jewry, pointing out how they observed their religion. In the process I will draw your attention to some aspects that may alter some of the time-held views of the era.

The major tension among Colonial Jewry arose between the Sephardim, Jews whose families originated in Spain and Portugal, and the Yiddish-speaking Ashkenazim from Germany and Poland. My studies have convinced me that this tension affected every aspect of their lives from the first settlement in 1654 until the establishment of Ashkenazic congregations early in the nineteenth century.

Scholars have long recognized that referring to the colonial Jews as Sephardim is totally inaccurate. The New Amsterdam Jewish immigrants included at least two Ashkenazim: Asser Levy, who arrived with twenty-two other refugees from Brazil on the French man-of-war, the *Ste. Catherine*, in September of 1654, and Jacob Barsimson, who met the boat, having arrived two weeks earlier from Amsterdam. With whom did Asser Levy join in challenging Stuyvesant's demand that the Jews pay head taxes rather than stand guard duty on the town wall? Not with his fellow-travelers from Brazil, who were Sephardim, but with Barsimson, the only other Ashkenazi in town.<sup>1</sup>

The strong division between Sephardim and Ashkenazim in North America reflected the scene in Europe. Last summer, when my wife and I visited Amsterdam's handsome new Jewish museum, constructed in four former Ashkenazic synagogues, I learned that the oldest of them was erected in 1671, four years before the sadly deteriorating but better known Portuguese Synagogue across the street.<sup>2</sup> London, also, had two seventeenth century congregations, the Sephardim opening a synagogue in 1656, the

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This paper was presented as the Harry Elson Memorial Lecture at the National Conference and Annual Meeting of the American Jewish Historical Society, Providence, Rhode Island, May 1, 1988. Dr. Malcolm H. Stern, a rabbi, is well known as historian and genealogist and has contributed a number of articles to the *Rhode Island Jewish Historical Notes*.

*Rhode Island Jewish Historical Notes*, Vol. 10, No. 2, November, 1988

Ashkenazim creating a separate house of worship by 1690.<sup>3</sup> Nor were the differences merely matters of ritual, as we learn from Savannah, where a boatload of forty-two Jews arrived from London in July of 1733. The majority of these were Sephardic. The families of Minis, Sheftall, and Jacob Yowel were Ashkenazic. Benjamin Sheftall became supplier and friend to the Salzburgers, Protestant refugees from Catholic Salzburg, who arrived in the colony a year after the Jews. Rev. Johann Martin Bolzius sent this report to his church's headquarters in Germany:

Some Jews in Savannah complained to me the other day that the Spanish and Portuguese Jews persecute the German Jews in a way no Christian would persecute another Christian.... They want to build a Synagogue, but the Spanish and German Jews cannot come to terms.... The Spanish and Portuguese Jews are not so strict insofar as eating is concerned as the others are. They eat, for instance, the beef that comes from the warehouse or that is sold anywhere else. The German Jews, on the other hand, would rather starve than eat meat they do not slaughter themselves.<sup>4</sup>

Thus we see that the Sephardim were strongly assimilated, and as a result looked down their noses at the ghettoized Ashkenazim, who found the Sephardim too lax in their practice of Judaism.

The first act of a Jewish community, even before it established a congregation, was to purchase a plot of ground for a cemetery. In 1655, the Jews of New York petitioned Stuyvesant for such a plot, indicating that no one had yet died but they were planning for the contingency. The petition was not granted until a year later, presumably after a death, when they were given what the Dutch records refer to as "a little hook of land." that has long since disappeared. The oldest surviving cemetery — on Chatham Square near New York's Chinatown — was deeded in 1681/82.<sup>5</sup> The slant in that date is significant. In 1582, the Gregorian calendar attempted to move New Year's Day from March 25, the Feast of Jesus' Ascension, to January 1, the Feast of Jesus' Circumcision. The Protestant British held out against the change until 1752. Therefore, all dates in the first three months of the years between 1600 and 1752 were indicated by the slant.<sup>6</sup>

Why did New York's Jews need a new cemetery by 1681/82? The late Rabbi David de Sola Pool assumed that it was because the first cemetery had filled up.<sup>7</sup> My own studies show that this was unlikely, because the Jewish community had too small a population. In 1664, when the British took over the colony, only Ashkenazic Asser Levy remained to sign the oath of allegiance to the British crown. The earlier Sephardim had fled Stuyvesant's intolerance and New York's cold winters to join relatives in

Amsterdam, in the far larger Caribbean Jewish communities, or in the rapidly growing one in London. Asser Levy prospered, not only as a butcher in the abattoir he and a Christian partner built outside the town wall, but also through buying mortgages in the former Dutch villages of Breukelen (Brooklyn) and Vlackedbos (Flatbush), trading with the Indians for furs up the Hudson at Fort Orange (Albany), and serving as banker for Amsterdam interests. Inevitably, word of his prosperity reached *mishpocheh* (family) in Amsterdam. In 1680, his brother-in-law, known in the Dutch records as Valentijn van der Wilden (Valentine from Vilna) arrived, giving New York its first Litvak! With him came his son, Simon Valentijn, and son-in-law, Asher Michaels de Paul (possibly "from Poland"). On February 1, 1681/82, Asser Levy died suddenly and was undoubtedly laid to rest in the original Jewish cemetery with his relatives performing appropriate Ashkenazic rites.<sup>8</sup> This would explain why Joseph Bueno de Mesquita, a West Indian Sephardi, bought a new plot for a cemetery in which his relative, presumably his father, Benjamin Bueno de Mesquita, was the first and oldest surviving interment in 1683.<sup>9</sup> Joseph was not going to bury his family next to Ashkenazim! Socially and in business dealings we find references to this same factionalism: In 1740, Abigail Franks, daughter of Ashkenazic Moses Levy and wife of Ashkenazic Jacob Franks, writes to her son about the prospective marriage of Abigail's half-sister, Rachel, to Sephardic Isaac Mendes Seixas:<sup>10</sup>

The Portugeuze here are in a great ferment about it And think very ill of him

Savannah merchants, importing from New York, also divided their dealings along Ashkenazic-Sephardic lines: Abram Minis dealt with Jacob Franks; Isaac Nunes Henriques purchased from Rodrigo Pacheco.<sup>11</sup>

The oldest surviving minute book of an American congregation was discovered in England. It had been carried off by Nathan Simson, an Ashkenazi and an early New York merchant, who moved back to England in 1722. He had served as *parnas* (president) for the prior year, 1720-21, and he refers to the congregation as "Shearith Yaacob." Does this mean that the Ashkenazim were separate from the Sephardic "Shearith Israel"? Simson's careful record points out that they were renting the Jan Harpendingh house on Mill Street as a synagogue. The expenses for rent and for the *hazan* (cantor or minister), the *bodek* (Kashrut supervisor), who probably also served as *shochet* (butcher), and the *shamash* (sexton) necessitated a pooling of resources. According to Simson, the congregation numbered fifteen Sephardim and twenty-two Ashkenazim.<sup>12</sup> Six years later, the New Yorkers began raising funds for their synagogue. Thirty-seven families could not assemble the necessary resources. There was no point in appealing to the impoverished ghettos of Germany and Poland; appeals went to the established Sephardic communities in Amsterdam, London,

and the Caribbean. The most generous gift to the building fund came from Curacao with the stipulation that, since the donors were aware of the larger number of Ashkenazim in New York, the latter must sign an agreement to allow Sephardic ways to predominate.<sup>13</sup> The result was that America's first synagogue opened with the Sephardic ritual. Another factor in this decision may have been gentile curiosity about Jewish worship. The Jews lived side by side with non-Jews, and the Sephardic service, conducted by a *hazan*, was more decorous than the Ashkenazic, in which each worshipper *davened* (prayed) at his own pace, creating a noisy, unintelligible babble.<sup>14</sup>

Even so, the Philadelphia congregation, which considered erecting a synagogue and met for formal worship in 1761, must have used the Ashkenazic rite. A Sepher Torah was borrowed from New York by a group of German, Polish and Bohemian Ashkenazim, leading Jacob Henry of New York to write his cousin Barnard Gratz, asking whether the Philadelphia *shul* is to follow the ritual used in London's Ashkenazic Hambro synagogue, or that of Prague or Poland. It was not until 1782, during the Revolution, when Jews from other colonies then occupied by the British gathered in Philadelphia, under the leadership of Charleston's *hazan* Isaac da Costa, that a synagogue was built and Mikveh Israel became a Sephardic-rite congregation.<sup>15</sup>

Da Costa, back in 1762, had purchased a plot of ground in Charleston for a private cemetery, but two years later deeded it to Congregation Beth Elohim for the use of the community. When he and his family returned from Philadelphia, they found that the congregation was worshipping in a former brick cotton gin factory that they had converted to a synagogue. Da Costa died on November 23, 1783, and was interred in a new plot of ground in suburban Hampstead. There was a split in the congregation, the Sephardim creating Congregation Beth Elohim Unveh Shallom (House of God and Mansion of Peace) as indicated in a number of sources of the period. A codicil in the will of Joseph Salvador, written a week before Da Costa's death, makes bequests to:

the Portuguese Congregation of Charleston "Beth Elohim Unvey Shalom" and to the German Congregation "Beth Elohim"

The Ashkenazim had undoubtedly taken over the synagogue, and the Sephardim had not only formed a congregation, but purchased a new cemetery, for which they held a cornerstone-laying ceremony in 1786. Apparently the congregations became sufficiently reunited to begin erecting their so-called "new" synagogue in 1792, but the cornerstone-laying was done totally by Ashkenazim, who were obviously in control.<sup>16</sup> Further evidence of this occurred shortly after the new synagogue's dedication, when Emanuel de la Motta sought to bury his father next to relatives in the Hampstead Sephardic cemetery, defying the demands of the congregation's

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leadership that only the larger cemetery be used. He was accused of reviving "the distinction of Portuguese & Todeska (Sephardi term for Germans)" and was threatened with severe penalties and a fine.<sup>17</sup>

These distinctions were aggravated by the absence of rabbis. Except for occasional rabbinic visitors, who came to raise funds for the Holy Land, no rabbi appeared in North America until 1840. The European rabbi was primarily a scholar, supported by the community or by a wealthy father-in-law, who spent his years studying the classics of rabbinic literature, writing books, and training a new generation of rabbis. For his community he was the authority on ritual procedures who answered questions, more lawyer and judge than preacher and pastor. Caribbean communities like Barbados, Curacao, and Jamaica, each had far more Jews in colonial times than all of North America, and they could afford ordained rabbis in the eighteenth century. But the struggling pioneer communities here found rabbis a luxury they could not afford.<sup>18</sup>

North America's first permanent ordained rabbi was Abraham Rice, who arrived in New York from Bavaria in the summer of 1840. Evidently he was aware that America's oldest surviving synagogue was in Newport, Rhode Island, so he traveled there to serve the summer visitors and tried to persuade them to establish a permanent congregation, but his effort failed. On his return to New York, he met a *landsman* (fellow countryman) who was president of Baltimore Hebrew Congregation, and Rice became the first ordained rabbi to serve that important congregation, although his intransigent orthodoxy contributed to the birth in 1843 of Har Sinai, the first of the German-founded Reform congregations.<sup>19</sup>

The adoption of the Sephardic ritual by all the colonial congregations led to a demand for a *hazan* who knew it. The congregations were often hard put to find one. Charleston, which rivalled New York in Jewish population before and after the Revolution, began formal worship in 1749. Moses Cohen from London was elected *hacham* [i.e. rabbi] but the title must have been honorific as there is no record of his ordination in London. Isaac da Costa, a successful merchant, became far more influential as Charleston's first *hazan*.<sup>20</sup>

As with all the colonial communities, the rise and fall of Jewish population brought periods when there was no congregation. Savannah's records show that the congregation, formally established in 1735, disintegrated when the Sephardim fled in 1740-41, reorganized to meet in Mordecai Sheftall's home in 1774, to be disbanded by British occupation in 1778. Under the date of July 7th, 1786, Levi Sheftall's diary records: "We meet and reestablished our congregation of Mikva Israel."<sup>21</sup>

The Jewish community of Newport claims to have been settled as early as 1658. A portion of the present Touro Cemetery, thirty-four by thirty

feet, was purchased in 1677 by Mordechay Campanall and Moses Pacheco, two Sephardic settlers who had arrived from Barbados. Undoubtedly a minyan was established soon after with the appearance of a member of the important Pardo rabbinic family from the Netherlands. Saul, who never completed rabbinical training, translated his Spanish *Pardo* into English *Brown*, and became the first American Jew of record to change his name. Dispersed by economic factors, this early Newport community sent a number of its members to New York by the early 1700's. In the 1740's the development of the whaling industry attracted new Jewish settlers to Newport. Among them were the Sephardic Lopez and Rivera families and the Ashkenazic Hart, Pollock, and Isaacs families. By the late 1750's the Jewish community was prospering enough to propose building what is now America's oldest surviving synagogue, begun in 1759 and completed in 1763. The Sephardic rite was established with the arrival of Rev. Isaac Touro.<sup>22</sup>

Saul Brown, who moved from Newport to New York at the end of the seventeenth century, became the first known *hazan* of Shearith Israel in New York. He functioned as a part-timer, earning most of his livelihood as a merchant, just as he had in Newport. For a while the New York congregation found among its membership individuals competent to conduct Sephardic-rite worship, but the quality varied, and circumstances led the "ministers," as they were called, to come and go. The contemplation of building the first synagogue in 1728 coincided with the arrival from Curacao of Moses Lopez da Fonseca, the son of Curacao's rabbi, whom the congregation happily engaged as *hazan*. We can assume that this tie may have enlarged the gift by the Curacao Jews to the New York building fund. Moses married a New York girl, Miriam, daughter of Isaac Naftali, who bore him four children and died in 1733. Three years later, the lonesome widower returned to Curacao with his motherless brood, lured by a match arranged by his brothers.

By the 1750's the New York congregation was desperate for a *hazan* and appealed to the London congregation for a likely candidate. They sent Joseph Jessurun Pinto, a young man engaged to be married. He decided to check out the post, and when his position was secure, his fiancé was married to him by proxy in the London synagogue — since there was no other functionary in New York — and then the bride was sent over. They stayed about eight years, became homesick and returned to England. After another bad experience, the congregation in 1768 accepted the application of one of its own, Gershom Mendes Seixas. His father, Isaac Mendes Seixas, divided his life between New York and Newport. Gershom was born in New York in 1745; his next brother, Benjamin, arrived two years later in Newport. No record has survived to tell us whether Gershom learned the Separdic ritual in Newport from Rev. Isaac Touro, who came to that community while the synagogue was under constuction and served

the congregation from 1760 to 1780. Or Gershom may have been reared in New York under Rev. Jessurun Pinto, whose ministry lasted from 1758 to 1766.

At the outbreak of the Revolution, when George Washington lost the battles of Long Island and Brooklyn Heights, Seixas secured permission from the congregation's leaders to cart off the Torahs and other sacred objects, and like most of New York's patriots, headed for Connecticut, along with his very pregnant wife. They reached Stamford, where their daughter was born, and eventually joined his parents who had fled from British-occupied Newport to Stratford, Connecticut. When the British evacuated Philadelphia in 1780, patriots from all the eastern seaboard Jewish communities converged there, and a Seixas was summoned by refugee New York leaders to function for Philadelphia's Mikveh Israel until the war was over. As we have already mentioned, by 1782 Philadelphia had erected a synagogue. A year later the war ended, and the refugees returned to New York, Charleston, and Savannah, leaving the Philadelphians to pay the mortgage.

In the meantime, those Jews who had remained in New York under British control had secured a *hazan* of their own. He was Jacob Raphael Cohen, who had been serving Montreal's Shearith Israel, founded in 1768 by a group that included ex-New Yorkers. After three years of inflation in Canada, Hazan Cohen left the congregation to return to England with his family. The British boat stopped in New York harbor to pick up British soldiers going on furlough, and so many came aboard that the Cohen family were put ashore, where the New York Jews employed him until the old guard leaders returned from Philadelphia and decided that they preferred Seixas, and offered Cohen to Philadelphia. The switch took place and both men lived out their lives in their respective pulpits. Their duties and remuneration, as defined in the oldest minute book of the New York congregation, included:<sup>23</sup>

to attend at the Sinagog at the customary hours every week day, and three times on the Sabbath & feasts to perform prayers & what more belongs to his function as is customary in other Congregation & that he Also (in case the Bodeck [kosher inspector] be indispos'd shall assist in his Room [place] for which he shall have his Selary of fifty Pounds and Six Cords of Walnut Wood pr annum, also Passover Cakes [matzot] for his family, all which shall be Payd him out of the Tsedaca [communal treasury].

So much for the Sephardic *hazan*. For the other ritual posts, Ashkenazim were preferred, since as we have indicated, they were better versed in orthodox tradition.

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In New York the aging Benjamin Elias was apparently continued as *Bodeck*, and Samuel Myers-Cohen functioned as *Shochet* (kosher butcher) until replaced by Solomon Myers.

The important duty of *Shammash* (sexton) could be handled by either a Sephardi or an Ashkenazi, and the first of a long line was Valentine Campanall. His responsibilities included summoning worshippers, reminding participants of their assignments, and preparing the synagogue.<sup>24</sup>

Outside the synagogue, the most important functionary was the *mohel*, the ritual circumciser. In the colonial period this was, of necessity, a part-time post since the birth of male offspring was sporadic. Only three of these functionaries have left records for the period: the aforementioned Jacob Raphael Cohen, whose register includes Montreal and Philadelphia, but not New York,<sup>25</sup> since that office was already being filled by Abraham I. Abrahams, popularly known as "the Brisker" from the Yiddish name of his native town, Brest-Litovsk, Poland. Abrahams' record covers from June 1756 through January 1781 with a total of eight-one circumcisions. He functioned for Newport as well, but his business enterprises or weather occasionally interfered. Thus in 1756 he was summoned to Newport to circumcise a son of Aaron Lopez, but he did not arrive until seven months later, by which time Aaron's half-brother, Moses Lopez, had a son, so they had a double *brit milah* (circumcision). In May of 1762 "the Brisker" did another *brit* for Isaac son of Moses Lopez; and the following January he was called for Abraham, son of Jacob Rodrigues Rivera. In December of 1766, he noted with pride his arriving on the traditional eighth day for Isaac, son of Myer Pollock. But his major triumph came on October 27, 1767. The Lopezes had rescued from the Portuguese Inquisition their brother Michael and his grown sons, Duarte, Jose and Juan. "The Brisker" came from New York to Tiverton, Rhode Island (which seems to have been a resort for the wealthier Newport Jews), to circumcise the father, age 56, and the three sons, 28, 24, and 17, and bestowed on them their Jewish names: Abraham, Moses, Samuel, and Jacob Lopez.<sup>26</sup> In 1772, Newport acquired a *mohel* in the person of Abraham Seixas, brother of Gershom. He took a correspondence course from "the Brisker." You can see the document and the accompanying silver implements created for Seixas by New York's famous silversmith, Myer Myers. They are treasured possessions of the American Jewish Historical Society.<sup>27</sup>

The only other known colonial *mohel* was called variously Barnet, Barnard, or Ber Jacobs, and he covered eastern Pennsylvania, living first in Heidelberg (now Schaefferstown), then in Lancaster, and ultimately in Philadelphia and Baltimore. His record book lists thirty-three circumcisions he performed. He seems to have been more punctilious about the traditional eighth day, as indicated by a comparison with birth records for some of these babies.<sup>28</sup>

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Intermarriage was a serious concern. Most of the Jews who married out could find no one to perform the ceremony, but in this they were no different from most Catholic-Protestant couples. As a consequence most mixed married couples lived in common-law relationship unless the partner converted. In one notable case, we have the record of an intermarriage performed by a Jewish functionary, Mordecai Moses Mordecai, who had been an unsuccessful candidate for the coveted post of *shammash* as Philadelphia was building its synagogue in 1782. In May of that year he was summoned to Easton by his wife's sister, the wife of Myer Hart, founding Jew of Easton, Pennsylvania. The Harts' daughter had eloped with a neighbor, Presbyterian James Pettigrew, a lieutenant in Washington's army, and her father had disowned her. The distraught mother prevailed on Mordecai to perform a secret marriage for the couple in which it was agreed that male offspring would follow their father's faith, and female their mother's. The couple had three boys and four girls. The boys were reared as Christians, one of them, Samuel Pettigrew, becoming a mayor of Pittsburgh. The girls were reared as Jews; the three who married all found Jewish husbands. As witness to the *ketubah* (marriage agreement), Baer Levy, another brother-in-law, was brought from Philadelphia, and he leaked the tale in Philadelphia. Two years later, an elderly blind Jew died. He had been living with his common-law Christian wife, who asked to have him buried in Mikveh Israel's cemetery. Lacking a rabbi, the congregation created a *bet din* (rabbinic court) composed of three of their leaders considered most knowledgeable. They decided to designate a fringe plot, as was customary for those not fully Jewish, but to deny him traditional washing and shrouding. Mordecai defied the authorities by performing both rites. This act precipitated a letter from the Philadelphia leaders to the Ashkenazic chief rabbi of Amsterdam, which in essence asked: How do you keep Jews Jewish in a pioneer land that lacks rabbinic authority? No response was ever received from Amsterdam.<sup>28</sup>

American Jewish history and my own genealogical studies provide the answer: Our colonial forebears without rabbis created the patterns and the institutions for Judaism to survive in America. It has been falsely claimed that the colonial Jews all intermarried and left no descendants who are Jews. There are more members of Providence's Temple Beth-El than there were Jews in colonial America at the time of the Revolution, but out of that comparatively small population, there is a goodly proportion of descendants who are active in synagogues throughout the land. Five of them are in this audience: 1) Abigail Kursheedt Hoffman of Fort Lee, New Jersey, descended from Rev. Gershom Mendes Seixas; 2) Jack Coleman of Savannah, Georgia, descended from Rev. Mordecai Moses Mordecai; 3) Justin Oppenheim of Roslyn Heights, Long Island, whose ancestor, Abraham Isaacks, came from Emden, Germany, to New York in 1698 and became a leading figure in the first synagogue built in North America by

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Congregation Shearith Israel of New York; 4) Dr. Aaron Raisin of Charleston, South Carolina, whose forebear, Marks Lazarus, served for two years in the Revolution; and 5) Sally Solis-Cohen, about to give birth to the next descendant of several Revolutionary ancestors, including Benjamin Mendes Seixas.<sup>29</sup>

The rest of us, who are spiritual descendants of these early Jews, owe them a debt of gratitude for laying the cornerstones of the largest, most affluent, and most influential Jewry in today's world.

## NOTES

- <sup>1</sup>Marcus, J.R. *The Colonial American Jew*, 215ff.
- <sup>2</sup>Bender, Marilyn "In Amsterdam, 300 Years of Jewish Life" (*N.Y. Times*, Aug. 14, 1988, Travel, 8f)
- <sup>3</sup>*Bevis Marks Records*, I, 5f., Roth, C., *History of the Great Synagogue*, ch.II.
- <sup>4</sup>Stern, M.H., "New Light on the Jewish Settlement in Savannah," *American Jewish Archives*, [=AJHQ], Mar. 1963, 185.
- <sup>5</sup>De Sola Pool, D., *Portraits Etched in Stone* [hereafter: *Pool-Portraits*], 10
- <sup>6</sup>"Calendar" (*The New International Encyclopedia*, v.4,323).
- <sup>7</sup>Pool, *Portraits*, loc.cit.
- <sup>8</sup>Stern, M. H., "Asser Levy — A New Look at Our Jewish Founding Father" (*American Jewish Archives*, Apr. 1974, 66ff)
- <sup>9</sup>Pool, *Portraits*, 187f.
- <sup>10</sup>Hershkowitz, L. and I. S. Meyer, eds. *Letters of the Franks Family (1733-1748)*, 66f.
- <sup>11</sup>Stern, M.H., *New Light*. . . 189 n97.
- <sup>12</sup>Marcus, J.R., "The Oldest Known Synagogue Record Book of Continental North America, 1720-1721" (*Studies in American Jewish History*, 45ff.)
- <sup>13</sup>Pool, *Portraits*, 171.
- <sup>14</sup>Personal observation of the author of Sephardic vs. Ashkenazic worship.
- <sup>15</sup>Wolf, E. and M. Whiteman, *The History of the Jews of Philadelphia*, 47, ch..7.
- <sup>16</sup>Elzas, B.S., *The Old Jewish Cemeteries at Charleston*, SC, 3, 103ff.
- <sup>17</sup>Typescript copy, "Statement of Emanuel de la Motta," from original in the possession of Marion Abrahams Levy of Savannah, provided to the author by John McKay Sheftall, Esq. of Atlanta, GA.
- <sup>18</sup>Postal, B. and M. H. Stern, *American Airlines Guide to Jewish History in the Caribbean*, passim
- <sup>19</sup>Fein, I. M., *The Making of an American Jewish Community*, 54ff.
- <sup>20</sup>Marcus, J.R., *Early American Jewry*, II, 232ff.; Hyamson, A.M., *The Sephardim of England*, 159.

- <sup>21</sup>Stern, M.H. "The Sheftall Diaries" (= *AJHQ*, Mar. 1965)
- <sup>22</sup>*Publications of the American Jewish Historical Society* [= *PAJHS*], v.27, 175 (illus.); Marcus, J. R., *Early American Jewry*, 1, 117ff.; Gutstein, M. A., *To Bigotry No Sanction*; numerous articles on Newport in *RIJHN*.
- <sup>23</sup>De Sola Pool, D. & T., *An Old Faith in the New World*, 159ff.
- <sup>24</sup>*PAJHS*, 4.
- <sup>25</sup>Corre, A. D., and M. H. Stern, "The Record Book of the Reverend Jacob Raphael Cohen", (*AJHQ*, Sep. 1969).
- <sup>26</sup>*PAJHS*, v.27, 150ff.
- <sup>27</sup>*PAJHS*, Sep. 1954, 58ff.
- <sup>28</sup>Stern, M. H., "Two Jewish Functionaries in Colonial Pennsylvania" (*AJHQ*, Sep. 1967, 29ff.)
- <sup>29</sup>Genealogies of these individuals may be found in: Stern, M. H., *First American Jewish Families*.

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# Religious Freedom Week

United States of America, 100th Congress, 2nd Session

## Joint Resolution

Designating the week of September 25, 1988,  
as "Religious Freedom Week"

Whereas, the principle of religious liberty was an essential part of the founding of our Nation, and must be safeguarded with eternal vigilance by all men and women of good will;

Whereas, religious liberty has been endangered throughout history by bigotry and intolerance;

Whereas, the first amendment to the Constitution of the United States guarantees the inalienable rights of individuals to worship freely or not be religious, as they choose, without interference from governmental or other agencies;

Whereas, the Constitution of the United States ensures religious freedom to all of the people of the United States;

Whereas, the bicentennial of the ratification of the Constitution occurs in 1988,

Whereas, at Touro Synagogue in 1790, President George Washington issued his famous letter declaring "to bigotry no sanction, to persecution no assistance";

Whereas, the Touro Synagogue letter advocating the doctrine of mutual respect and understanding was issued more than a year before the adoption of the Bill of Rights;

Whereas, the letter of President Washington and the Touro Synagogue have become national symbols of the commitment of the United States to religious freedom;

Whereas, throughout our Nation's history, religion has contributed to the welfare of believers and of society generally, and has been a force for maintaining high standards for morality, ethics and justice;

Whereas, religion is most free when it is observed voluntarily at private initiative, uncontaminated by Government interference and unconstrained by majority preference; and

Whereas, religious liberty can be protected only through the efforts of all persons of good will in a united commitment:

Now, therefore, be it

*Resolved by the Senate and House of Representatives of the United States of America in Congress assembled,*

That the week of September 25, 1988, is hereby declared to be "Religious Freedom Week", wherein members of all faiths or of none, may join together in support of religious tolerance and religious liberty for all.

## THE OLNEYVILLE HEBREW CLUB ORDER OF HEBRAIC COMRADESHIP

BY ELEANOR F. HORVITZ

The Olneyville Hebrew Club (O.H.C) was established on September 22, 1920, at 10:15 a.m., according to the first books of minutes of the organization. Mrs. Davis\* acted as chairman, and officers were elected for three months, with Earl Davis elected as the first president. An initiation fee of twenty-five cents was set, and dues were to be fifty cents per month. A motion was made and seconded that officers could purchase necessary stationery up to fifty cents before by-laws were enacted.

The O.H.C. had many precedents of organizations made up of young men with the primary goal of comradeship. In 1891 the Young Men's Moses Montefiore Society was chartered "for social and literary purposes," while the Hebrew Dramatic Club of Providence was organized in 1895 "for social and mutual benefit."<sup>1</sup> The Young Men's Hebrew Association, a well-known men's organization for many years, had its start in 1898 for "social, beneficial and literary work and endeavor."<sup>2</sup> The Oxford Club, chartered in 1901, had no loftier goals than "to promote fraternity and social enjoyment among its members."<sup>3</sup>

Who were the nine young men, ages about 16 to 18, who met at the home of Earl Davis in Olneyville to form a club among friends with the stated purpose "to promote Judaic culture and to further comradeship?" The minutes list Isadore Saxe, Earl Davis, Abraham Kouffman (in other minutes spelled Kaufman), Maurice Albert, Samuel Kasper, Morris Waldman, Joseph Waldman, Daniel Kouffman (or Kaufman), and Charles Davis. This nucleus group rapidly expanded.

Only the first year of club minutes seem to have survived, with a hiatus of documentation normally recorded in club minutes until the organization became the Order of Hebraic Comradeship in 1927. Because of the lack of minutes, additional information about the club was obtained from newspaper accounts.

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\*Earl Davis' mother.

*Rhode Island Jewish Historical Notes*, Vol. 10, No. 2, November, 1988

The first constitution and by-laws of the Olneyville Hebrew Club were drawn up and passed by the club members on October 10, 1921. The objective of the Club was "the Study and Promotion of Judaism, the mutual Improvement of its members, and the Betterment of the Jewish people." Any male over the age of sixteen of the Jewish faith was eligible to membership with the approval of the majority of the members. Meetings were to be held on the first and third Sundays of each month, with "Club Nights" every Thursday evening. Dues were fifty cents per month payable either in advance or twenty-five cents at each meeting.



Order of Hebraic Comradship

Left to right:

First row: Sanford Gold, Maurice Albert, Morris Kirshenbaum, Al Kouffman, Sam Kirshenbaum, Myron Keller, Edward Wexler, S. Barnet.

Second row: Earl Davis, Morris Waldman, Louis Levy, Samuel Kasper, Samuel Shindler, Samuel Wunsch, Daniel Kouffman, Myron Sandler.

Third row: Jack Leichter, Jack Kagan, David Hoffman, Ruby Salk, Jack Brier, Arthur Newman, Sam Byrnes, Sam Perelman, Harry Albert, Sam Berditch.

The minutes of the first year of the club's existence recorded that a Mr. Dubinsky of the Jewish-American weekly newspaper, the *Jewish Review*, spoke to the group on the subject of how to govern a club. Many interesting motions reflective of the period were made:

"The Club should hold a raffle to buy a talking machine and records with the proceeds". "Prohibit gambling and swearing and other disorderly conduct at the meetings." Because of the blatant anti-Semitism of Henry Ford, a resolution was drawn up to abolish Ford's newspaper, *The Dearborn Independent*, from the files of the Providence Public Library.

A motion was made and passed that "the club pay 10¢ a week for janitor service to whichever of the Hebrew School children perform it." This refers to the early days of the club when it met in one of the rooms of the synagogue Anshe Olneyville. It was also voted that "the Membership Committee be given \$1.00 for postage stamps, but must return whatever they did not use."

Six months after the original reference to the "talking machine" the members were still investigating the matter of whether to buy a "graphophone" or similar musical instrument. The discussion spawned a committee, "to look into the matter of securing a safe place to keep the talking machine." The matter was resolved by a Mr. Wiseman's donation of his own phonograph. He was given a rising vote of thanks and unanimously made an honorary member. The committee to obtain a phonograph was discharged with a vote of thanks.

There were several humorous notes in the first book of minutes, such as "Minutes of the meetings of October 9 and October 16, 1921 were unfortunately lost on the hike." Another set of minutes was written in Yiddish. On October 20, 1921, "A motion was made and passed that the remainder of the meeting be transversed in Jewish . . . The Club returned to talking English."

How did the members spend their time together? The minutes include topics that were subjects for debates: "All immigration be abolished for a period of two years in the United States," "Resolved that Jews of the United States should emigrate to Palestine." There were other activities such as a mock trial against Henry Ford, a lie-telling contest, a checker tournament and a smokeless smoker.

"The Olneyville Hebrew Club had a dance at the Fruit Hill Bungalow and it was considered a genuine success. Music was furnished by the accomplished musicians of Eddy's Novelty Orchestra. A beautiful box of chocolates was given for the prize fox trot."<sup>4</sup>

"Local Hebrew Club installs new officers." At this meeting, July 16, 1922, Earl Davis was elected president for the third time. In addition to the five main officers, chairmen were elected for the following committees: Athletic, Membership, House, Social and Judea<sup>5</sup>.

"Local Young People on Hazardous Trip" — this headline referred to a boat cruise held on September 3, 1922, which threatened to be very disastrous. The three-hour sail to Conanicut Island was serene for the 45 people aboard. The picnic, the baseball, the foot races, the swimming and diving were all enjoyed by the O.H.C. members and their guests. At 6:30 P.M. they left for Prudence Island. Coming too close to the dock, the skipper crashed off the wharf, breaking the boat's exhaust pipe, stalling the engine and causing the boat to drift. The girls and some of the boys

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were transported to shore. While the young girls and boys toured the island and visited various ice cream parlors, the boat was repaired and the group returned safely to Providence, docking at 11:30 P.M.<sup>6</sup>

Articles about the organization's activities appeared frequently in the newspaper during the period of 1921-1927, because of the diligence of the publicity chairman. Elections are published; dances and motor boat parties are described in detail. One hike was graphically described: "The 14th Successful Hike." "After an eventful hike of about six miles in Lincoln Woods, the members witnessed the first snowfall of the season. But, regardless of the snow, which turned to rain, the members continued their hike. They were so exhilarated by the air that they could hardly wait to get to the center of the woods in order to eat their lunches. This was followed by a football game, and a 'hare and hound' chase which led over hills and rocks through 'brooks and marshes'."<sup>7</sup>

#### ORDER OF HEBRAIC COMRADESHIP

The minutes of July 29, 1927, record the following motion: "Motion made this date that the name be changed permanently to Order of Hebraic Comradeship." It was decided to make this motion an amendment and to draw up a charter for the club. The charter would include all those who had been in the club for four years, and all officers were to have their names on the charter. The name may have been changed because the organization had expanded to include boys from areas other than Olneyville.

Articles of Association of the Order of Hebraic Comradeship filed in the Office of the Secretary of State on February 23, 1928, stated that the organization was "constituted for the purpose of promoting the welfare of all its members socially, athletically and intellectually. It shall have the further purpose of fostering interest in Hebrew and Jewish affairs, letters and traditions." Signers were Samuel L. Kasper, Abraham H. Kouffman, Joseph Waldman, Morris S. Waldman, Daniel H. Kouffman, and Isadore Saxe. Probably because the original members were now six years older, the Articles now stated that "Any male of the Jewish faith of the age of 21 years or over, of good moral character shall be eligible for membership."

Dues were set at twenty-five cents per week or twelve dollars annually, payable quarterly in advance.

From a review of the minutes of the O.H.C. it is apparent that the rules put forth in the by-laws, especially in regard to absenteeism, non-payment of dues, expulsion and suspension, were strictly observed. One of the members though, suggested facetiously that "absenteeism on Thursday evenings could be decreased if the wives of (and here he mentions four of the culprits), would get together for bridge or something else so that their husbands could attend the O.H.C. meetings occasionally."<sup>10</sup>

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#### HOUSEKEEPING AND DECORUM

Throughout the years of existence of this group of men one of the issues that recurs is the problem of keeping the club rooms clean. A motion was made at a meeting on February 12, 1928, to "have a janitor clean rooms every two weeks at expenditure of not more than \$1.00." This was followed by an amendment, "To clean the rooms every month." This amendment was passed. But another motion was made, "House Committee be allowed to spend not more than \$2.50." One member appealed the decision of the chair that this motion was out of order. This appeal of motion out of order was carried. In spite of these rather complicated motions, the issue was not settled, for later in those same minutes another motion was made: "to appropriate to the House Committee not more than \$3.00 for cleaning of rooms." By April 11, 1928, there was another motion: "Expend \$1.00 per week for cleaning of rooms." This was passed. The members were asked to be more careful with cigarette butts and ashes and to help keep the rooms clean.

In June of 1934 the club members moved from rooms at 116 Dorrance Street to new headquarters at 37 Weybosset Street. The House Committee was now concerned with decorating the rooms, replacing the pool table and purchasing furniture.

As tenants they often had to cope with the negligence of their landlord in regard to necessary repairs. They often threatened to stop payment of the rent. This occurred in the case of a ceiling that was falling or a door lock that was broken. Members complained to the House Committee about chairs that were in need of repair or about the pool-table cover that was ripped, as well as about other similar problems.

The men did not hesitate to criticize one another. "We should get away from the silly talk that goes on during the meetings and try to build up a good organization and get more new members interested in this organization."<sup>11</sup> It was emphasized that members be properly dressed during club meetings. Some members were disturbed at the way meetings were "whisked through" to allow more time for bowling. Others complained that the club rooms should not be used for gambling purposes, but a more moderate group suggested that there should be no poker playing over two cents ante.

#### OTHER TYPES OF MEMBERSHIP

During 1935 the groundwork was laid to start a Junior Organization of the Order of Hebraic Comradeship. On October 31, 1935, it was reported that the first meeting of the Junior Organization committee was held. The first formal meeting took place on November 13, 1935. Dr. Nathaniel Malinou, a member of the O.H.C., offered his services to examine the

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members of the Junior Organization to ascertain whether they were physically fit to indulge in sports. At the next meeting on November 20, the 25 boys present drew up a constitution. A few months later there were complaints about the junior group, which was accused of dirtying up the rooms. A suggestion was made that more ash trays be distributed around the room.

The Junior Organization was a short-lived group. By November 5, 1936, a motion was made and passed unanimously to drop the Junior Organization of the Order of Hebraic Comradeship. The termination was noted in the minutes of January 21, 1937, "The Junior Group is dissolved." There had been the thought that if the club member admittance age was reduced to 19 years, suitable members might be obtained from the junior group. Evidently this did not occur.

On several occasions the subject of admitting associate members (those who had resigned in good standing) was introduced. The motion was always defeated.

A category occasionally suggested was a woman's auxiliary. Some members favored holding more activities with couples rather than having an auxiliary. Others suggested that women be able to use the club rooms, while some thought the solution would be to recruit new men members actively rather than bother with an auxiliary. Whatever the differing points of view, there never was a woman's auxiliary, although a review of the activities of the organization revealed that many of these activities included couple participation.



O.H.C. Bowling League on a trip to Braves Field, Boston, May 24, 1931.

#### CLUB ACTIVITIES

There were many facets to membership in the Order of Hebraic Comradeship. In addition to the weekly meetings, much planning was entailed in the annual ball, the annual dinner dance, the automobile, motorboat and sailboat excursions, and a great variety of social functions. Sports activities such as bowling, baseball and basketball were pursued, either in conjunction with excursions or as separate events. Under the heading of cultural activities were debates and lectures given by guests or by the members themselves. Peculiar to the period were the scheduling of smokers and musicales.

#### "THE BIG DANCE"

"It is quite obvious that those of you who are reserving the Last night of Passover for the Order of Hebraic Comradeship 'Big Dance' will be in for an evening of entertainment that cannot be duplicated elsewhere for the price. And, too, aside from the fact that it is to be held in a magnificent ballroom, classed as New England's finest (the Arcadia), coupled with an orchestra that knows how to produce scintillating music for your dancing feet, you are going to mingle with your kind of people — Jewish young folks from all over Southern New England." The Editor of the April 1932 issue of the publication "Comrade" wrote these enthusiastic words about the forthcoming "Big Dance."

The annual End of Passover Dance, which was held for the first time in 1921, soon became THE social event of the young Jewish people not only of Rhode Island but also from nearby Massachusetts. A newspaper account of the "Big Dance" recorded: "Over 1,500 young folks from all parts of the state and nearby Massachusetts danced to the tunes of the Arcadia Orchestra at the tenth annual dance given by the Order of Hebraic Comradeship. The gathering was noted for the spirit of geniality and friendliness that pervaded the whole atmosphere. Hundreds remained after midnight, greeting old friends loathe to break away."<sup>12</sup>

#### THE FORMAL BANQUET-DANCE

Newspaper articles and references in the club minutes testify to the fact that the annual formal banquet-dance was another highlight of the O.H.C. "The popularity of this affair is shown by the fact that almost 100% of the membership have signified their intention to attend." This reference was to the plans for the formal banquet-dance to celebrate the club's tenth anniversary.<sup>13</sup>

At the formal affair held on October 19, 1930, the cabaret setting at the Lantern of the White Duck Inn was described as "elegant and colorful as 50 couples attended and danced until midnight amidst streamers, balloons

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and all sorts of other novelties. The ladies were said to be delightfully surprised by the souvenir gifts which consisted of small genuine cedar chests filled with monogrammed stationery."<sup>14</sup>

Another formal banquet-dance in observance of the 14th anniversary was described in the Banquet issue, November 11, 1934, of the "Comrade." "With the observance of our 14th annual banquet the Order of Hebraic Comradeship once again culminates a highly satisfactory epoch in its history. This annual banquet has long ceased to be looked upon as just another social event. To all loyal O.H.C. members it marks a new milestone in our ever progressive advancement. Today's event is particularly gratifying to those members of our organization who were present at the inception of the club. To them it is the attainment of a feat which goes beyond their fondest expectations."

#### "THE SMOKER"

According to one of five definitions of the noun *Smoker* in Webster's Dictionary, it is: "A social gathering for men only; so called because at one time etiquette forbade smoking in mixed gatherings."

In the context in which it was used by the members of the O.H.C. a Smoker was an all-male gathering (as contrasted with the "couples" dances, dinners, excursions, etc.). The type of entertainment chosen for the Smoker was probably thought to have predominantly male appeal. "At the first smoker of the season held by the O.H.C. about 70 members and friends enjoyed the well-balanced program of songs, stories and athletic events. . . . A wrestling match furnished plenty of thrills . . . The boxing bout between Joe Waldman and Marquis Markowitz was too much for the referee, Israel, who had to seek shelter several times behind the boxers."<sup>15</sup> At other smokers vocal quintets shared the billing with boxing bouts.

#### THE MUSICALS

What type of an affair was called a "musical?" From newspaper accounts and the organization's publication, "Comrade," it was defined as a combination of guest artists who entertained musically or dramatically. There was also participation by the audience in a "sing-along." An April 1929 article in the *Jewish Herald* referred to an "Unusual group of fine artists which found much applause with the audience. Encores were in demand several times. Charlotte Shearer, the little 'Song and Dance Girl' of Pawtucket, was the hit of the evening. Sigmund Block rendered five baritone solos, accompanied by Miss Rose Millman at the piano. Miss Bertha Feinstein's selections at the piano were very well received as were also Charlie Wagner's operatic songs in Jewish and Italian. The Schwartz sisters of Pawtucket rendered a short dancing specialty. Dave Hoffman's impersonation and song was so contagious that most of the audience joined

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him. Paul Goldstein recited the 'Kid's Last Fight'. Popular songs of the day were sung by the audience and all joined in the singing of the O.H.C. anthem."

At the Musicale held the following year the entertainers who rendered vocal and instrumental selections included Miss Mary Orliansky, Miss Florence Shapiro, Miss Rose Millman, Miss Esther Greenberg, Mr. Jack Leichter, Mr. Samuel Berditch, Mr. Norman Block and Mr. Sol Goldsmith. Mr. Berditch promised a surprise entertainer, whose identity was kept a secret.<sup>16</sup>

Clubs invited to the Musicale included the Junior Congregation of Temple Beth Israel, the Ko-Ketts, Phi Lambda Sigma Sorority, Sigma Pi Fellowship, A.Z.A. of Pawtucket, Jecomen Club, the Intermediate Miriam Hospital Associates and the Junior League of Workmen's Circle. At this 1930 musicale the social director invited the guests to "make yourself at home and join us in having a good time" for "you are among friends," he said. Printed copies of words to the songs to be sung together included popular songs of the day such as, "River Stay 'Way from My Door," "Love Letters in the Sand," and "Good Night Sweetheart," and, of course, the O.H.C. Anthem.

#### EXCURSIONS BY AUTOMOBILE, BUS, MOTORBOAT AND SAILBOAT

Unlike present times when the two or three-car family is taken for granted, the automobile in the 1920s and 1930s was a vehicle for special trips and parties. "Club Plans Auto Party" for Sunday, July 29, 1928. "Automobiles are to assemble before 11:00 outside the club rooms, and the party is to start for Horseneck Beach at 11:00 A.M. sharp. The return trip is to be made thru Sandy Beach, Fall River, where the members will make merry for a few hours. The committee assures every one a good time; therefore no one should miss the opportunity."

The destination of another motor trip was Olivo's Point Judith Beach. Special arrangements and reservations were made with the management of the beach to accommodate the expected large crowd. An array of sports events was scheduled. Automobile conveyance was furnished all who had none of their own. A miniature parade was produced by all the cars, which lined up to "take to the road."

A bus trip on August 17, 1929, was made to Point Judith where the members and their friends went swimming and held field events. After lunching on the beach, the party motored to Warner's Rustic Inn where the evening was spent dancing.

Other excursions were held, such as Sailing Parties, Fishing Parties, Beach Parties and Tobaggoning Parties. However, the most popular excursion

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seemed to be the Motorboat Party. The trip to Prudence and Conanicut Islands, an annual event, was combined with a sports program.

A description of one of the Motorboat Parties is given in the *Jewish Herald* of August 29, 1931. "Despite threatening weather 30 couples of the Order of Hebraic Comradeship spent an enjoyable day in Narragansett Bay and at Conanicut Island. Although the water was a bit rough and the boat tossed from side to side at times, the party seemed to enjoy it all the more. At Conanicut Island the party had lunch, which was followed by field events. The pie eating contest was the outstanding event of the series." Field events were listed as Fat Man's Race, Shoe Matching Contest, Peanut Race, Soda Race, 50 Yard Dash and 100 Yard Dash. Evidently the inclement weather persisted, for the heavy sea necessitated a change in schedule. Instead of stopping at Prudence Island as planned, the group made a short stop at Crescent Park.

One memorable Motorboat Party made such an impression that it was reported in *The Providence Journal*. Invitations to this boat party were in such demand that two boats had to be used to accommodate all those who were seeking reservations. That was the year in which 55 couples were stranded at Prudence Island until 4:00 a.m. because of a fog so thick the visibility was zero and the skippers of the boats would not dare to venture out into the bay for the two-hour trip back to Providence.

No one who was on that excursion would forget the long black night on Prudence Island where there were no telephones, telegraphs or short-wave radio. The parents must have been very anxious, as indicated by the reception that welcomed the two boats at the dock on Point Street in Providence at 6:00 a.m. The parents were joined by the police, the Harbor Master, the Coast Guard and a *Journal* reporter.<sup>17</sup>

#### BOWLING, BASEBALL, BASKETBALL, TENNIS

One of the most popular sports in which the O.H.C. members participated was bowling. "The O.H.C. Bowling League, which met at Al Seltzer's Alleys on Mathewson Street every week for nine months of the year, with their post-season challenges to other Jewish Bowling teams, paved the way to the present Rhode Island Jewish Bowling Congress."<sup>18</sup>

Bowling League news was a regular feature of the column "O.H.C. News," which appeared regularly in the *Jewish Herald*. In one column the League was described as consisting of six teams of four men each with the team line-ups promising very keen competition for high honors as the boys were "rarin to go."

The Jewish Bowling League of 1930 consisted of the O.H.C., Jewish War Veterans, and clubs named Sigma Pi, A.Z.A., North Enders, and Jecomen. Reported in the "O.H.C. News" in the December 5, 1930, issue

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of the *Jewish Herald* was the information that the O.H.C. had won five out of six games.

Other sports that the members engaged in were tennis tournaments, handball and ping pong. A basketball game win was described: "For the second time this season the O.H.C. boys defeated the Sigma Pi by the score of 22 to 10. The boys are coming along at a fast clip as shown by their game with the leading A.Z.A. team. So far the O.H.C. boys have lost to one team only, and since they are beginners at the game, they are to be commended."<sup>19</sup>

Trips to Boston to watch the Boston Braves games were included in O.H.C. activities.

#### LECTURERS — GUEST AND MEMBER

According to the By-Laws, an educational director was to be in charge of all literary and intellectual matters and was charged with arranging all lectures, debates and other educational affairs of the club. A review of the minutes of the O.H.C. indicates that these activities were rather spasmodic and appeared to be of much less importance than the social and sports activities.

During the year of 1935 there appeared to be a concerted effort to feature lectures by the members at the meetings. The talks were on a variety of subjects and seemed to reflect the interest of the speaker. Examples of topics are: "Making of Wagon Wheels," "Four Years Experiences in New York," "City Government," "Camping in New Hampshire." Each record in the minutes was prefaced with "an interesting description" or "interesting talk." Two of the club members presented talks based on their professional expertise. On March 8, 1934, Dr. Myron Keller, a podiatrist, spoke on "The Skin Diseases of the Feet." A news article in the February 13, 1931, issue of the *Jewish Herald* reported: "A short address was given by Dr. Harry Dimond (a dentist) on diseases of the body due to negligence and improper care of the teeth. The members were very much interested and asked a surprising number of questions at the close of address. Dr. Dimond promised us another similar talk at some future date. The subject will be, 'The Proper Care of Teeth'."

Guest speakers also spoke on a variety of subjects based on their jobs or interests. For example, Walter F. Fitzpatrick, Treasurer of the City of Providence, spoke on the subject of city finances.

During 1930 several Rabbis were asked to speak to the club. Rabbi Sonderling of Temple Beth Israel chose as his topic, "Personality is Stressed to Youth."

"At a gathering of young Jewish organizations at the Order of Hebraic

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Comradeship rooms, Sunday evening, Rabbi Sonderling, the guest speaker of the evening, emphasized the fact that the Jewish youth of today is losing his personality; that he is becoming one of ten thousand others, rather than being different from those others. With his compelling and thoroughly convincing manner, he showed that the problem of the modern Jewish youth is to keep intact the individual personality of the Jew in all his activities, whether they be commercial, social or religious. I am not better than my neighbor. I am simply different and I pray to keep on being so."<sup>20</sup>

In October of 1930 Rabbi Joshua Werner addressed the same group. His talk was concerned with the foundation and origin of the Jewish faith. He tried to bring out facts to prove that Moses could not have given the Jewish law without divine inspiration.<sup>21</sup>

Other Rabbis who were speakers included Rabbi Samuel Werner and Rabbi Abraham I. Schechter.

#### "O.H.C. COMRADE"

In addition to the lecturers, another educational medium was a publication which was first approved in August 1931. Volume 1, Edition 1, was first named "Thee Oh Htch Cee Organ." The purpose and goal of this publication appeared in this first issue:

"In endeavor to present material of both educational value and interest, the Executive Board has chosen this medium. While the organ is more or less a means of distributing information, we hope it will further help to bring about a still closer friendship among our members, which has been a main factor in the existence of our organization for so many years.

Each publication was a means of promoting future social events and also of keeping the membership informed about the club's various activities. The intention was to publish each month. The first issue contained a short story, schedule of social events with a description of each planned party, and miscellaneous other items.

By September 1931, the "Holiday Issue," the name was changed to the "O.H.C. Comrade." An explanation of how and why the High Holidays were observed was the lead article. Poems were featured together with columns on athletics and on membership. Little "in" jokes that only the members appreciated and an editorial completed the contents of this issue. The October 1931 issue added two new features — brain teasers and "Spicegrams."

If an issue coincided with a holiday, Jewish or secular, an explanation of that holiday was the featured article on the front page. Thus, the November 1931 issue was concerned with Thanksgiving. The December 1931 Chanukah number contained a philosophical editorial:

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“The world is now passing through a very trying period of economic adjustment. The problem is serious, but only one of the many man has had to contend with in his attempt to survive and live in a measure of comfort and happiness. The problem, like all previous ones, must and will be solved by men by knowledge through experience and thought and systematic good. Old-fashioned hard work, weeding out the weak from the strong; is the answer.” This solution was likened to their organization in that its success, as in the past, would be measured by the character of its men and the cooperative application of its methods.

The December issue also urged regular attendance at meetings, an unselfish interest in the club’s welfare. It urged expansion of membership (their total membership was 55). Book reviews appeared for the first time.

Undoubtedly because of problems in staffing the “Comrade,” the publication did not adhere to a regular schedule. It is difficult to ascertain the frequency with which the issues appeared because of the lack of systematic volume and issue numbering. Also, there may be issues which were not included in the O.H.C. holdings acquired by the Rhode Island Jewish Historical Association. The last issue on file in the Rhode Island Jewish Historical Association Archives is dated November 1939 and contains this message: “Published every now and then for the membership of the Order of Hebraic Comradeship.”

#### WORLD WAR II INTERVENES

“When the world was in the throes of World War II meeting attendance and membership naturally diminished somewhat . . . It was deemed advisable that the membership level be maintained as of that period in the late 1940’s.”<sup>22</sup>

Minutes of the 1940 decade reflect the effect of the war. A motion was made on August 20, 1942, to give up the headquarters, and the suggestion was made to meet in a hotel once a month. This motion was not passed, but by January of 1944 with the then officers and board frozen until January 1, 1945, it was agreed to give up the rented quarters in 1945 and meet every three months at a place designated by the officers. Members would continue paying yearly dues. On May 7, 1944, a motion was passed to give money to the Hebrew Sheltering Society and reserve some for their members in service.

It must have been difficult to agree to disband, for a motion to that effect was defeated at dinner meetings on January 24, 1946, and March 28, 1946. Finally it was decided to retain the current officers indefinitely. Members planned to hold at least two affairs per year, one in the summer and one in the winter.

Nineteen members were present at a dinner held in the Narragansett

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Hotel on February 11, 1947, while twenty-one members and twenty-six guests attended the March 3, 1949, annual dinner meeting.

Flyers reflect the reunions that were held. The 1952 reunion was held at the Narragansett Hotel. In 1953 a dinner took place at the Lyons Den. The 1954, 1955, 1956 and 1957 annual dinner dances were held at the Narragansett Hotel. On October 18, 1969, a 50th reunion was held at the Pleasant Valley Country Club and featured dinner, dancing and entertainment. The 60th anniversary party was held at Sam Kagan's home on October 19, 1980.

During the decade of the 1970s and part of the 1980s, Sam Kagan generously offered his summer home in Narragansett Pier for the annual outing of the O.H.C. He also hosted breakfast meetings at his home on Orms Street. Photographs of those outings reveal the gala mood of those present.

#### IN RETROSPECT

There were many young men who banded together and formed clubs only to break up when interest waned. But why did the O.H.C.'s original nine young men form a nucleus which became a viable social club for so many decades? Perhaps answers may be found in the members' own words.

Dr. Daniel H. Kouffman:

For several years, even with the kindly assistance of the Anshe Olneyville Congregation, the club progressed but very slowly. A common goal of good fellowship and common Jewish problems, however, acted as a basic medium in making a firm foundation for this organization. . . . Gradually our membership ceased to confine itself primarily to Olneyville. With the influx of members from all parts of the city, and in some instances from other parts of the state, the location of the club had to change to accommodate this increase.

The ideals and aims of our club had by this time found a ready response in the minds of the younger Jewish male element of the community. Each year our advance has been a consistent one. Our status in the community has likewise reached a gratifying level. Today our particular type of organization ranks second to none in the entire state. The O.H.C. is highly respected and looked up to as an integral part of the life of our Jewish community.<sup>23</sup>

Samuel C. Kagan:

Our club came into existence as a local unit, destined to bring together and help the Jewish youth of Olneyville. Its purpose and

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ideals soon spread throughout the city and the wheels of its progress were soon set into motion.

Within the first few years of its existence, the O.H.C. had more than doubled its membership, and applications to join were being received from all sections of the city.

In 1926 the O.H.C. clubrooms were moved to a central location. This move proved a wise one. Our membership continued to grow rapidly. With this growth several changes were made in the location of our club and our quarters became increasingly better.

Today our club ranks exceptionally high among the individual Jewish organizations of Rhode Island. Our present location and club quarters are gratifying proof of the calibre of our club, its members, and the interest and respect with which we are held in the community.

Thus, the fifteenth year of our existence should duly impress upon us the ideals and principles of our club. Today we no longer stand at the crossroads of indecision as to our place in the community; we are recognized and respected because of our actions and record.

This has been forcefully brought to everyone's attention by our action in bringing about the formation of a Jewish Inter-Club Bowling League, which proved a great medium in getting together the younger Jewish youth of Rhode Island and Southern Massachusetts. Other plans of a similar nature are also in progress. Many of our members are successful professional and businessmen of Providence. Factors of this nature help make possible the present O.H.C.

Our steady and safe path must not be veered from. Then, and only then, will we continue to maintain and be accorded the respect that has made the O.H.C. one of the outstanding Jewish organizations of Rhode Island.<sup>24</sup>

By 1938 the editorials in the "O.H.C. Comrade" were not as optimistic as the earlier ones quoted. Doubts were raised about the viability of the organization and even about its actual continuation.

Dr. Kouffman:

Activities and club spirit have recently been permitted to lag. Interest in the club and its activities have reached a fairly low level. Economic conditions have been instrumental in causing a good deal of this state of affairs. Most of the older members have

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been unable to actively devote much time to the club. Their interest in the activities, however, remain constant.

Fundamentally, the O.H.C. is founded on a foundation which cannot be severely shaken. Periodical lack of interest on the part of members is only transitory. Time has proven the need and desire for our type of contents and interest. The Jewish life of our community necessitates an organization such as ours.

... Our club is what you make it. Our facilities are comparatively better than any organization of its size in the state. Lack of spirit and activities in recent times will soon be considered just another period of dormancy which will soon be forgotten."<sup>25</sup>

Another editorial in this same issue of the "O.H.C. Comrade" is more pessimistic than the preceding editorial.

Edmund Wexler:

Almost 20 years have elapsed since a group of Jewish young men of an average age of 16 years, started this organization. At that time and in that locality especially the club served a useful purpose. Because there was a real demand for what the Club offered in the way of friendship and social activities, the membership grew and young men from all over the city were attracted to it. At no time, however, did the Club become a real big organization and therefore at no time did we become a real factor in the life of our Community but we have always remained a small social club.

What is our present day status? We are still a small group but we are much older and very inactive compared to our younger days. New interests, marriage, families have all contributed their bit in causing us to lose ground both in membership and activity. Can we honestly call ourselves a social Club when our social activities are so limited in their scope and so few in number? . . . The only real activity which the Club offers its members today is the Bowling League.

Has the Club outlived its usefulness? The answer to this question will determine our future. There is no question that we do not serve a useful purpose as far as the Community is concerned. Can we serve our membership more adequately so that we may find within our group a reason for continuing our existence? Unless we serve our members better we shall gradually waste away and go the way of many organizations: oblivion.<sup>26</sup>

One dominating characteristic of the O.H.C. is that they were a concerned and caring group of men. There are several references in the minutes in which they voted to allocate money for the ill. They visited the sick and

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those who had lost a member of the family. Plants were sent to those in the hospital, fruit to the homes of the bereaved. Gifts were always given to members of the club who married. Many of the club's years of active existence were during the Depression, and there are several references in the minutes for the members to "be on the lookout for a job for our members who have been out of employment for some time."<sup>27</sup> Members were also urged to help Jewish candidates for political office regardless of party affiliation.

Lasting friendships were made, as demonstrated by the large attendance at reunions. "They were closer than brothers," remarked the daughter of one of the members.<sup>28</sup>

As one member who could not attend a reunion because of another commitment, wrote, "Missing an O.H.C. affair becomes a greater loss with each passing year . . . Looking back over my some 50 year association with O.H.C. I recall many instances where members contributed their time and talent toward the establishment and maintenance of the true fellowship that predominates in the O.H.C. But for dedicated service over that long span of years there are few than can equal the outstanding record of you two."<sup>29</sup>

This 1977 letter was written by Peter Yosinoff to the two men honored at that reunion, Samuel Shindler and George Labush. They were but two of the many men who were responsible for the many years of the club's productive existence. Other names which appear frequently in the news articles and minutes were: Samuel Kagan, Peter Yosinoff, Dr. Daniel H. Kouffman, Dr. Myron Keller; but they were just a representative few of the many dedicated members.

The reunions came to an end with the death of two of the men who were responsible for their continuation. Samuel Kagan died on July 8, 1984, and Samuel Shindler died on February 17, 1987. The Order of Hebraic Comradeship is now an important chapter in the social history of Rhode Island Jewish clubs.

#### ACKNOWLEDGEMENTS

We are grateful to Florence Nachbar, daughter of Samuel Shindler, for turning over all the documents and photographs of the Olneyville Hebrew Club and the Order of Hebraic Comradeship to the Rhode Island Jewish Historical Association Archives. It is fortunate that the records of this organization were preserved by Mr. Shindler, who recognized their importance for preservation and future research.

We appreciate the interview Mr. George Labush gave the Rhode Island Jewish Historical Association on October 29, 1987. He was a very devoted and active member of the Order of Hebraic Comradeship for many years.

## NOTES

- <sup>1</sup>*Rhode Island Jewish Historical Notes*, Volume 2, Number 1, June, 1956, p. 25
- <sup>2</sup>*Ibid*, p. 30
- <sup>3</sup>*Ibid*, p. 33
- <sup>4</sup>*Rhode Island Jewish Review*, April 77, 1922
- <sup>5</sup>*Ibid*, undated, "No. 30"
- <sup>6</sup>*Ibid*, undated
- <sup>7</sup>*Ibid*, undated
- <sup>8</sup>O.H.C. Minutes, October 23, 1927
- <sup>9</sup>*Ibid*, March 24, 1932
- <sup>10</sup>"O.H.C. Comrade," April 1932
- <sup>11</sup>O.H.C. Minutes, July 28, 1932
- <sup>12</sup>*Rhode Island Herald*, May 10, 1931
- <sup>13</sup>*Ibid*, October 3, 1930
- <sup>14</sup>*Ibid*, October 23, 1930
- <sup>15</sup>*Ibid*, March 4, 1932
- <sup>16</sup>*Ibid*, December 5, 1930
- <sup>17</sup>*Ibid*, October 17, 1969, Letter to Editor from Samuel Shindler
- <sup>18</sup>*Ibid*
- <sup>19</sup>*Rhode Island Herald*, January 30, 1931
- <sup>20</sup>*Ibid*, April 4, 1930
- <sup>21</sup>*Ibid*, October 17, 1930
- <sup>22</sup>See No. 17
- <sup>23</sup>"O.H.C. Comrade," November 11, 1934, by Dr. Daniel H. Kouffman
- <sup>24</sup>*Ibid*, November 1935, by Samuel C. Kagan
- <sup>25</sup>*Ibid*, April 1938, by Dr. Daniel H. Kouffman
- <sup>26</sup>*Ibid*, April 1938, by Edmund Wexler
- <sup>27</sup>O.H.C. Minutes, December 30, 1937
- <sup>28</sup>Telephone conversation with Florence Nachbar (daughter of Samuel Shindler) on September 4, 1987
- <sup>29</sup>Letter from Peter Yosinoff, August 6, 1977
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RHODE ISLAND JEWISH HISTORICAL ASSOCIATION  
THIRTY-FOURTH ANNUAL MEETING

August 24, 1988

The Thirty-fourth Annual Meeting of the Rhode Island Jewish Historical Association was held at the Jewish Community Center on Wednesday, August 24, 1988. Rosalind Gorin, Chairman of the Annual Meeting, convened the meeting at 7:40 p.m. Following her introductory remarks of welcome, Mrs. Gorin introduced Geraldine S. Foster, President of the Rhode Island Jewish Historical Association. Mrs. Foster spoke of the highlights which occurred during the past year. The scholar chosen for updating the bibliography of the history of Jews of Rhode Island is Carol Frost, who is working for her doctorate in the American Civilization Department at Brown University. The Association presented a prize to the winning essayist on a Jewish subject for History Day. A television program entitled "North-End Revisited" was made in conjunction with Dimension Cable and Temple Beth-El Brotherhood under the aegis of the Association. Exhibits for the Jewish Community Center Book Fair and the Jewish Federation of Rhode Island were arranged by the Rhode Island Jewish Historical Association. The most important activity of the Association was the hosting of the American Jewish Historical Society Conference April 29-May 2, 1988. According to the American Jewish Historical Society, it had the largest attendance of any previous conference and offered the "best" in programming and hospitality.

A motion to waive the reading of the minutes of the last annual meeting was passed.

The Treasurer's report covering the period January 1 to December 31, 1987, was read by Stanley Abrams in the absence of Bernard E. Bell, Treasurer. There was a balance of \$10,096.19 in the Fleet checking account. Balance in the investment accounts totaled \$26,945.70. Expenses for the year were \$14,870.06.

The Librarian's report, presented by Eleanor Horvitz, Librarian-Archivist, questioned what other sources might be available to answer the many requests which are made during the year, as well as the fate of the many acquisitions if the Rhode Island Jewish Historical Association did not exist.

Mrs. Foster introduced the new Editor of the *Notes*, Judith Cohen. Mrs. Cohen spoke about the interesting contents of the next issue and the hopes for a January publication date. She also discussed possible subjects for future articles.

The Nominating Committee report was presented by Ruth Page in the

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absence of Bernard E. Bell, Chairman. The 1988-89 slate is as follows: President, Geraldine Foster; Vice-President, Robert Kotlen; Secretary, Frances Sadler; Treasurer, Bernard E. Bell. The other members of the Executive Committee are listed in the report attached to the secretary's report. Bonnie N. Goldowsky and Louis I. Sweet were designated Honorary Board members in recognition of their years of dedicated service to the Association. The President asked the Secretary to cast one ballot in favor of the slate. It was so moved and voted.

Rosalind Gorin introduced the speaker for the 18th David Charak Adelman lecture, Dr. Daniel Snyder, Director of the Newport Historical Society. His topic was "Traders in Exile: Newport's Colonial Quakers and Jews." A question and answer period followed.

Rosalind Gorin, in her closing remarks, thanked Eleanor Horvitz and Toby Rossner for the creative display "The Jewish Life Cycle." She also thanked the other committee members for their help in making the Annual Meeting a success. Mrs. Gorin brought to the attention of all present the sale of the *Notes*, Geraldine Foster's book, *Jews in Rhode Island*, and the Association's informal note paper. Membership sign-up forms and brochures were also available.

The meeting was adjourned at 9:10 p.m.

A social hour followed the meeting.

Respectfully submitted

ELEANOR HORVITZ  
*Secretary pro tem.*

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NECROLOGY — 1988

**BRAUDE, WILLIAM G.**, born in Lithuania, a son of the late Rabbi Yitzhak Isaac and Chiene Rachel (Halpern) Braude.

Rabbi Braude served as Rabbi of Congregation of the Sons of Israel and David, Temple Beth-El, from 1932 until 1974, when he was elected Rabbi Emeritus.

In 1927 he graduated from Hebrew Union College in Cincinnati with a degree of Bachelor of Hebrew Literature. Two years later, he earned a Bachelor of Arts degree, *summa cum laude*, from the University of Cincinnati, where he was elected to Phi Beta Kappa in his junior year. He received his rabbinical ordination from Hebrew Union College in 1931 and served a congregation in Rockland, Illinois, for a year before coming to Providence. He earned a Master of Arts degree from Brown University in 1934 and a doctorate in 1937.

Rabbi Braude was a founding commissioner of the Providence Human Rights Commission and a founder of the Providence Urban League, which he served as vice-president. He was also a president of the Rhode Island World Affairs Council. He was a member of the Central Conference of American Rabbis, the Rabbinical Assembly of America, the Rhode Island Board of Rabbis, and the Board of Governors of Hebrew Union College. He was a founder of the Rhode Island Jewish Historical Association. (See "A Tribute," p. 91).

Died in Providence, February 25, 1988, at the age of 80.

**CURRAN, DR. ROBERT L.**, born in Providence, a son of the late Matthew and Frances (Flink) Curran.

A specialist in cardiology and internal medicine in Rhode Island for 30 years, he was on the medical staffs of The Miriam Hospital and Rhode Island Hospital and was a consultant at Women and Infants Hospital of Rhode Island.

Dr. Curran was a graduate of Harvard University in 1953 and Tufts Medical School in 1937. He was a past president of the Rhode Island Society of Internal Medicine and held membership in the Providence

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Medical Association, the Rhode Island Medical Society and the American Medical Association, and was a fellow of the American College of Cardiology and the American College of Physicians. He was a member of Temple Emanu-El.

Died in Providence on July 24, 1988, at the age of 57.

DICK, CHARLOTTE S., born in Providence, a daughter of the late Albert and Esther (Rice) Weiner.

A thirty-year volunteer at The Miriam Hospital and a member of The Miriam Hospital People, Mrs. Dick was also a Gray Lady with the American Red Cross. She was a member of Temple Emanu-El and its Sisterhood, the Providence Chapter of Hadassah, the Jewish Home for the Aged and B'nai B'rith.

Died in Providence on June 1, 1988, at the age of 69.

FEINSTEIN, HERMAN M., born in Providence, a son of the late Jacob and Ida (Serge) Feinstein.

He was a real estate broker in the Greater Providence area for 44 years before retiring in 1980.

A 1916 graduate of Brown University, Mr. Feinstein was four times marshal of the Brown University Commencement Procession. He was a member of the Brown University Sports Foundation, the Football Association, the Hockey Association and the Brown Club.

He was active in several organizations: the Roosevelt Lodge 42, AF&AM, the Pawtucket Lions Club, the Jewish Home for the Aged, The Miriam Hospital, the Rhode Island Jewish Historical Association, B'nai B'rith and the Jewish Community Center. Mr. Feinstein was a member of the Board of Trustees of Temple Beth-El. He was the founder

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of the Scorpio Club, Providence, and an honorary member of the New England Innkeepers Association.

Died in Providence on September 18, 1988, at the age of 93.

FINKELMAN, DOROTHY, born in Providence, a daughter of Lester and Natalie (Fain) Emers.

She was executive vice president of Gerald C. Finkelman Insurance, which she founded with her husband in 1975. Mrs. Finkelman attended Syracuse University and Emerson College. She was a member of Temple Beth-El and its Sisterhood as well as the Jewish Home for the Aged of Rhode Island, The Miriam Hospital, ORT and the Brandeis University Women's Committee.

Died in Providence on March 30, 1988.

HOFFMAN, BRUNO, born in Linz, Austria, a son of the late Martin and Sabina (Offenstadt) Hoffman.

He worked for the Boston Mutual Insurance Company for 25 years and for 20 years was an independent insurance agent. He was a 1921 graduate of the Academy for International Trade, Vienna, Austria. Mr. Hoffman was a member of Temple Emanu-El and its Men's Club, the Roger Williams Lodge of B'nai B'rith, the Jewish Community Center, and the Jewish Home for Aged, and was a past president of Rhode Island Self-Help. He received a certificate of recognition for outstanding service to senior citizens of the state from the Rhode Island Bar Association in cooperation with the Rhode Island Department of Elderly Affairs.

Died in Providence on July 20, 1988, at the age of 88.

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HORVITZ, MILTON, born in Cranston, a son of the late Abraham and Celia (Lubusky) Horvitz.

He was president of Servomatic Company for many years. Mr. Horvitz was a member of Temple Emanu-El and the Crestwood Country Club. He was a 1940 graduate of Suffolk University, Boston.

Died on December 2, 1987.

KAPLAN, JAMES, born in Providence, a son of the late Samuel and Rose (Glasten) Kaplan.

He was founder and president of James Kaplan, Jewelers, in Cranston for 34 years. Mr. Kaplan was a member of Redwood Masonic Lodge, AF & AM, and the Palestine Shrine. He was a founder of Temple Torat Yisrael and a member of its Men's Club. He was also a member of the Crestwood Country Club, the Rotary Club and B'nai B'rith.

Died in Providence on August 20, 1988, at the age of 74.

NELSON, DR. EUGENE M., born in Providence, the son of the late Boris and Minnie (Rachevsky) Nelson.

A graduate of the former Rhode Island State College, now the University of Rhode Island, in 1943, he received his dental degrees from the University of Maryland and Tufts University Dental School. He was a past president of the Rhode Island Dental Association and a leader in forming the first clinic team at Rhode Island Hospital for the treatment of patients with cleft palates.

He was for many years chairman of the Board of Governors of Gordon School and headed the building committee that planned and directed the school's move from Providence to East Providence in 1963. A tennis enthusiast, he was credited with pioneering indoor tennis in Rhode Island.

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Dr. Nelson was a former chairman of the religious school board of Temple Beth-El, a board member of the Jewish Community Center, and a president of the University of Maryland Alumni Association.

He served on the staffs of Rhode Island and The Miriam Hospitals and on the faculty of Tufts School of Dental Medicine, the Boston University School of Medicine, the URI School of Dental Hygiene and the Harvard University School of Medicine.

Died in Saunderstown on September 7, 1988. He was 66 years old.

RABINOWITZ, SIDNEY L., born in Providence, a son of the late William and Annie (Bichwit) Rabinowitz.

A graduate of the University of Pennsylvania in 1928 and Harvard University Law School in 1931, Mr. Rabinowitz was a lawyer in Rhode Island for 55 years. He was also in charge of law revision in the Secretary of State's office during the administration of Gov. John O. Pastore.

Active in many organizations, he was secretary and a director of the Jewish Federation of Rhode Island and a past president of the Providence Hebrew Free Loan Association, which his father helped to found.

Mr. Rabinowitz was voted B'nai B'rith Man of the Year in 1964 and was a past president of its Roger Williams Lodge. He was also a director of the Anti-Defamation League and the Hillel Foundation at Brown University and the University of Rhode Island. He held membership in the Turks Head Club and the Scorpio Club.

Died on November 7, 1988, in Providence at the age of 80.

RUBINSTEIN, LOUIS B., born in Providence, a son of the late Rabbi Israel Rubinstein and Fanny Rubinstein. (See back cover).

A lawyer in Rhode Island for 50 years, Mr. Rubinstein practiced in

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the Federal District Court and the U.S. Supreme Court. He was the former head of the division of temporary disability in the Rhode Island Department of Employment Security and its chief legal counsel before retiring six years ago.

He was honored in 1981 and in 1985 by the Rhode Island Bar Association and received its Award of Merit. He contributed numerous articles to various law reviews, law journals and national periodicals. He had been editor-in-chief of the Rhode Island Bar Journal.

Active in many organizations, Mr. Rubinstein was secretary of the Jewish Federation of Rhode Island. In 1976 he was honored by Temple Emanu-El Men's Club for many years of service to the Temple and community. He was a past master of Redwood Masonic Lodge, AF and AM, and vice-president of the Bureau of Jewish Education.

A 1931 graduate of Yale University, he graduated from its law school in 1934. He was also a past president of the Rhode Island Division of the Zionist Organization in America.

Died in Boca Raton, Florida, on October 18, 1988.

SAKLAD, LILLIAN, born in Providence, a daughter of the late Samuel and Clara (Salluck) Greenberg.

She was a member of Temple Beth-El and its Sisterhood.

Died in Providence on July 27, 1988, at the age of 81.

WEISS, NATHAN, born in Bayonne, New Jersey, a son of the late Hyman and Rachel (Lazarus) Weiss.

Mr. Weiss and his brother, Samuel Weiss, founded the Weiss Office Products Stationery and Supply business 1919, and later acquired the

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A. Arnold Co., the Bene Co., the Pulner Paper Co. and State Office Supply Co., all in Rhode Island, and Duplicating and O'Brien Office Products, both in Massachusetts.

He was a member of Temple Beth-El and its Men's Club, the Touro Fraternal Association, the United Commercial Travelers, B'nai B'rith and the Jewish Home for the Aged.

Mr. Weiss was also a member of the Providence Hebrew Free Loan Association and The Miriam Hospital and was associated with national office furniture groups. He also was a member of the Pawtucket Chamber of Commerce and the Seekonk Club.

Died on March 22, 1988, in Providence at the age of 85.

WINER, DOROTHY L., born in Providence, daughter of the late Walter P. and Ruth C. (Greene) Misch.

She was active in several organizations in Nashua, New Hampshire, where she had lived for many years.

Died on March 10, 1988, in Nashua at the age of 66.

ZARAKOV, ISADORE, born in Cambridge, Massachusetts, the son of the late Simon and Sarah (Sheik) Zarakov.

Mr. Zarakov was a camp director and educational advisor at Camp Zakelo for boys in Harrison, Maine, for more than 40 years, retiring 15 years ago.

A 1927 Harvard graduate, he was a member of the Hasty Pudding Club, the Harvard Club of Sarasota, Florida, and Zeta Beta Tau Fraternity. He was inducted into the Harvard Sports Hall of Fame and the Rhode Island Jewish Sports Hall of Fame. Mr. Zarakov was also a Mason.

Died in Providence on July 18, 1988, at the age of 84.

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*Errata***ERRATA AND ADDENDA  
VOLUME 10, NUMBER 1**

Table of Contents, first article, should read: "Studying Jewish History: How Does it Help in Understanding Contemporary Jews and their Communities?" Running titles at tops of pages of this article should also be corrected.

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*"Philip Paige and the Jewish Legion"*

Page 22. Picture caption, should read: "Jewish Legion — Philip Paige (middle row, 2nd from left) 1917-1918."

Page 17, Line 14, should read: Philip (Petrofsky) Paige was born in Rogachev, Byelorussia."

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*"The Thirty-Third Annual Meeting of the Association"*

Page 75, Lines 10 and 11, should read: "Speaker of the Annual Meeting was Rabbi Arnold E. Resnicoff, Lt. Commander, Chaplain Corps, U S. Navy, faculty of Naval War College, Newport . . ."

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FUNDS AND BEQUESTS OF THE RHODE ISLAND  
JEWISH HISTORICAL ASSOCIATION

FUNDS

SEEBERT J. AND GERTRUDE N. GOLDOWSKY	<i>Research Scholarship Fund</i>
BENTON H. AND BEVERLY ROSEN	<i>Book Fund</i>
ERWIN E. AND PAULINE E. STRASMICH	<i>General Fund</i>

BEQUESTS

JEANNETTE S. NATHANS

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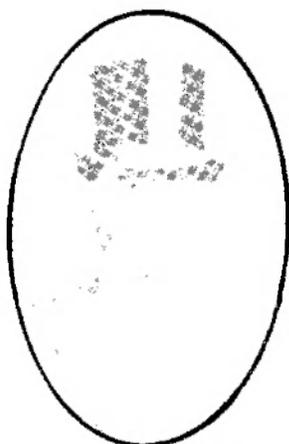
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BEQUESTS

JEANNETTE S. NATHANS



Rabbi David Arliansky



Rabbi Israel S. Rubinstein



Rabbi David C. Bachrach



Rabbi David Werner



Rabbi Pinchas



Rabbi Osher Z. Werner