



RHODE ISLAND
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BRUCE M. BIGELOW: A TRIBUTE

FIRST as teacher of history and scholar, then as Director of Admissions and as Dean of the College, and finally as Vice-President of Brown University, Bruce M. Bigelow gave himself wholly to the service of his Alma Mater — gave not the mechanical service of duty, but the vital service of love. In this service he expended himself, and on December 29, 1954 he died at the age of 52, an age when those who spend themselves more prudently begin to gather in the harvest of the years. As others are gifted in mathematics or music, Bruce Bigelow was gifted in goodness. No man ever deserved richer rewards from life; no saint ever cared less about them.

Many men died in him, not the least of whom was the scholar. Indeed, it was a regret to many of his friends that he did not give less to his friendships and more to his scholarship. For herein, too, he was gifted as the appended essay shows. He came to its subject by way of his doctoral dissertation on the *Commerce of Rhode Island with the West Indies, before the American Revolution* (1930). The essay, originally a chapter in the dissertation, has previously been printed in the *New England Quarterly* (v. IV, no. 4, 1931). It is reprinted here, first because its subject demands a place in this journal of Jewish life in Rhode Island, and secondly because as the definitive study of the status of the Jew in colonial Rhode Island it should be more accessible. For its intrinsic interest it deserves to be more widely known by the average reader; it certainly should be better known by students and writers of Jewish History, particularly by those whose work suffers for lack of the precise knowledge that Bruce Bigelow's meticulous scholarship herewith provides for them.

ISRAEL J. KAPSTEIN

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AARON LOPEZ:
COLONIAL MERCHANT OF NEWPORT*

by BRUCE M. BIGELOW

OLD NEWPORT abounds in forgotten persons of distinction, for historians seem to overlook the commercial nabobs of this "city by the sea." The story of its merchants is the story of the rise, the growth, and the decline of the Rhode Island-West Indian trade. It is a tale of sloops and ships, wharves and warehouses. It is a story of smuggled goods, of trade with the enemy, of Odyssean voyages, of prosperity and poverty. The old wharves of Newport to-day are crumbling monuments of this former activity. They are memorials of days before the square-rigged vessels were replaced by excursion steamers; before the coffee-houses became chain drug-stores; before the homes of farmers gave way to the marble palaces of millionaires. The Revolution, the decline of the West Indian trade, and the age of iron all combined to seal the fate of commercial Newport. Too frequently the persons in this story have been ignored. Following is a narrative of the career of the immigrant, Aaron Lopez.

A biographical sketch of this Portuguese Jew almost epitomizes the commercial history of Newport in its golden age just before the American Revolution. This merchant adventurer, with a younger brother David, arrived in Newport on October 13, 1752¹ when Aaron was only twenty-one years of age. An older half-brother, named Moses, had been residing in Newport since the middle forties. The three brothers had all come from Portugal, where they had lived openly as Christians but secretly as Jews. Even their names were Christian. In Portugal, Moses was known as Jose, Aaron as Edward, and David as Gabriel. The Inquisition had made them uncomfortable, and Moses had even been in danger of imprisonment. Therefore he left the country, first going to England and thence to New York, where he was naturalized

* First printed in *The New England Quarterly*, vol. iv, no. 4, 1931. Copyright 1931 by The Southworth Press. In his *Aaron Lopez and Judah Touro* (New York, 1939) Morris Gutstein drew extensively upon Bruce Bigelow's work, but failed to acknowledge the source.

¹ The date 1752 is taken from the Naturalization Papers of Aaron Lopez. These were made out in Taunton, October, 1752. Before the Superior Court of that county Lopez swore that he settled in Newport on the 13th day of October, 1752. Ezra Stiles gives the date of his arrival in Newport as "about 1754." F. B. Dexter, Ed., *The Literary Diary of Ezra Stiles* (New York, 1901), iii, 24. [Worthington C. Ford, Ed.,] *Commerce of Rhode Island, 1726-1800* (Boston, 1914), i, 65, note 2, gives the date as 1750. See an important letter on Lopez and Rivera genealogy printed in the *American Jewish Historical Review*, ii, 101-106.

in 1741.² Later he moved on to Newport and soon became well known as a merchant.³ Aaron, on his own arrival a few years later, had the good fortune to learn New England business directly from his brother.

Evidence of Aaron's early start as a merchant is scant. Apparently his beginnings were modest, for even at the period of the Seven Years' War he does not seem to have been active. Probably Lopez started, as did many other merchants of the day, by buying, selling, and exchanging in Newport and Providence alone.⁴ In 1756, he was in regular correspondence with Henry Lloyd of Boston.⁵ At this time, however, his chief interest was in the spermaceti candle business, and Lloyd merely acted as a middleman between the whalers in Nantucket and the merchant in Newport.⁶

It is significant that Aaron Lopez did not enter the West Indian trade until 1767. He was conservative, generally making careful preparations for every new venture. Frequent reports of failure in West Indian trade during the Seven Years' War, and the combination of harsh enforcement measures in 1763, with the Sugar Act of the following year, probably decided Aaron Lopez to confine himself to candles. When, in 1765, there came a chance for expansion, he naturally looked to Europe for it rather than the Caribbean. Before 1765, his shipping had been mostly coastwise: to Boston, New York, Philadelphia, and Charleston — and the invoices usually listed boxes of candles.⁷ Although he had already been carrying on a small regular correspondence with William Stead of London,⁸ the European port he selected for his new scheme was Bristol, England. His correspondent there was Henry Cruger, Jr., son of Henry Cruger of New York City;⁹ his plan was to dispatch vessels to Bristol, and then draw bills of exchange on that port

² Max Kohler, "Jews of Newport," in *Publications*, American Jewish Historical Society (1897).

³ A William Ellery ledger in the Newport Historical Society shows a sale of 11 hogsheads of molasses made to Moses Lopez, Merchant, on March 20, 1746.

⁴ Newport Historical Society, Lopez Letters, ms. Book 626. Letter of April 8, 1755. Paul Tew of Providence informed Lopez that Captain Brown wished to exchange spermaceti candles for tea. On October 15, 1755, the bargain was completed. Tew frequently supplied Lopez with goods.

⁵ *Ibid.* See also letters printed in *Commerce of Rhode Island*, 1, 67-72.

⁶ These whalers were Joseph Rotch and his son, William. In 1765, the family moved to Bedford-in-Dartmouth, later called New Bedford. A partner with Lopez in the spermaceti candle business was his father-in-law, Jacob Roderique Rivera.

⁷ Newport Historical Society, Invoice Book of Aaron Lopez. The book has a list of the out-going invoices, February 25, 1763, to December 15, 1768.

⁸ Newport Historical Society, Lopez Copy Book, 1764-1765, in Lopez Miscellaneous Papers.

⁹ *Ibid.*

when the vessels actually sailed. Lopez at that time was contracting for the building of new brigantines and ships, and was hoping to load them all with log-wood, mahogany, building lumber, and oil for the English market. If possible, the vessels were to be sold, along with the cargo, in Bristol, and English drygoods and hardware were to be shipped back to Lopez.

In May, 1765, the plan was agreed on, and the brigantine *Charlotte* sailed for Bristol. In June the ship *America* followed; in August the *Friendship*; and in October the *Newport Packet* and then the *Charlotte* again.¹⁰ All five ventures were consigned to Henry Cruger, Jr., and were at the entire risk of Lopez. The plan was daring, for five adventures in one year to a new port, and a distant one at that, would have been hazardous in ordinary times, but in the post-war depression prevailing everywhere the backer seemed to be inviting his own ruin. But he was confident of success. He felt the intense competition in New England for the sale of European goods, and he knew that such goods might be bought in Bristol more cheaply than London. Accordingly he wrote young Cruger in August, 1765:

My Commanding Branches I follow of the Whaling, Fishery, Spermy Works etc. and from the advantage of being the only Trader that undertakes a Steady Commerce with Bristol that I made my address to your House worthy some Notice.¹¹

Lopez would have been luckier if his vessels had never sailed for Bristol that year, for they all met a very bad market. "Trade is as much at a stand in England as in America; [wrote Cruger on October 4, 1765] my friends in London write me, they know not what to do with their Ships; here also is the same stagnation."¹² Continuing in the same letter, Cruger may have led Aaron Lopez to try his fortune in the West Indian trade: "Suppose, Sir, you was to keep one, or more Ships in this trade, load them with the most valuable Cargo Rhode Island produced, send them sometimes to Carolina, or the West Indies . . . the Produce of these places always meet [*sic*] a ready sale here." Cruger apologized for making the suggestion, but the discouraged Lopez was already convinced that his plan of an extensive trade with Bristol could not succeed. He determined on a diversification of his commerce.

Conditions had improved by 1766, when the general economic de-

¹⁰ Newport Historical Society, Lopez Invoice Book, 1763-1768.

¹¹ Newport Historical Society, Lopez Copy Book, 1764-1765, in Lopez Miscellaneous Papers.

¹² *Commerce of Rhode Island*, 1, 125. Original in the Wetmore Collection, Massachusetts Historical Society.

pression showed signs of passing, and the disturbance caused by the Sugar Act and the Stamp Act was corrected.¹³ “. . . the Confusion of the times now begins to be rectified,” Cruger wrote encouragingly in March, “and like Mud in troubled Waters to subside.”¹⁴ Nevertheless the English trade had been disappointing, and Lopez made other plans — not, entirely, however, because of the failures in Bristol and London. Already in 1765, he had joined with his father-in-law, Jacob Rodriques Rivera, in two African ventures in the brigantine *Africa* and the sloop *Betsy*, both voyages being unsatisfactory.¹⁵ Although he undertook three ventures more to the Slave Coast, and three to Bristol, in 1766, he sent four vessels directly to the West Indies.¹⁶ This was the beginning of new business.

In order to make this commerce profitable, the trader adopted a new form of marketing: he employed a regular business agent, or factor, to reside in the West Indies. Dealing with the West Indian planters was always a ticklish problem for a northern merchant, and Lopez knew that a good bargain could be struck more quickly by a shrewd factor than a stupid captain. The wise policy was to have one's own man on the spot to make acquaintances among the leading planters and merchants, sell the cargoes of livestock, provisions, and lumber direct, and secure early return shipments of sugar and molasses. A half-brother, Abraham,¹⁷ then living in Savana la Mar, Jamaica, was offered the position, but refused, being very pessimistic about the outcome of his ambitious brother's schemes: “These parts are so distress'd in general and so deeply involv'd,” he warned, “that there would be no putting any dependance on the payments.”¹⁸ Aaron sent his son-in-law, Abraham Pereira Mendes, but the lethargic atmosphere of the Caribbean was too much for this youth, who soon forget both business and wife.

Although Mendes was of no account and markets were not promising, Lopez was sufficiently confident to send out nine vessels to the West Indies in 1767.¹⁹ In that same year he wrote to Henry Cruger, Jr.:

¹³ Cruger himself had spent several weeks in London lobbying for the American interests.

¹⁴ *Commerce of Rhode Island*, I, 147.

¹⁵ Newport Historical Society, Lopez Copy Book, 1764-1765, in Lopez Miscellaneous Papers: Letter to William Stead, July 22, 1765.

¹⁶ Newport Historical Society, Lopez Invoice Book and also Lopez Letter Book for 1766.

¹⁷ Abraham was a full brother to Moses. With his family he emigrated from Portugal to Jamaica in the middle of the century.

¹⁸ *Commerce of Rhode Island*, I, 175. Original in the Newport Historical Society.

¹⁹ Newport Historical Society, Lopez Letter Books and Invoice Book.

Hope propitious Heaven will Bless the Event of my new Plan of Trade, that our Connections may prove as beneficial to your good self as they are agreeable and obliging to me and at same time avert my incurring in painful censure of that want of punctuality too conspicuous in the Character of my American Neighbours. By dear bought experience I have learnt that the method of making remittances from these parts thro' the Guinea Channell, as also that of sending New Ships to the English market, have proved very disheartening of Late Years. Therefore I have timely alter'd the course of my Business and adopted the old Track of remitting by way of our West Indies, a trade where my Spermaceti, and Oil Connexions will afford many peculiar advantages not common to other people and having this year Launched largely into it, have reason to expect (*Deo volente*) that I shall have it in my power to make you next Summer and Fall some Considerable returns on the arrival of my Jamaica men.²⁰

This optimism was dampened as the year 1767 rolled on and it became obvious that Mendes was making little profit in Jamaica, and the masters who had managed their own cargoes were having difficulty finding markets at other Caribbean ports. Captain James Potter, for instance, had sailed the brigantine *Diana* for St. Anns, Jamaica, on February 13, 1767, with a cargo which included 10 horses, 103 sheep, 54 turkeys, 23 geese, 55 barrels of flour, 30 barrels of oil, 20 barrels beef, 98½ barrels alewives, and 87 barrels of menhaden — not to mention spermaceti candles, tar, and lumber.²¹ In April, he advised Aaron Lopez of the bad markets, concluding with the postscript: "I can't Inform you of the Price of produce as thair is none Shiped as yet. Nither Cann I advise Sending a nother Vessel as the Island is Gluted mutch with our Produce."²² In June the discouraged captain was still in Jamaica and expected to be there till the last of August.²³

Yet Lopez, always optimistic, was not disheartened. He had learned at the end of that year that his debt to Henry Cruger alone was £10,514. 10s. 5d. sterling²⁴ — an enormous sum for the finances of the time, and explained his own difficulty in collecting debts owing him from his American neighbors, "whose characters," he added, "are so

²⁰ Newport Historical Society, Lopez Copy Book. Letter of February 17, 1767, to Henry Cruger, Jr.

²¹ Newport Historical Society, Lopez Invoice Book. Alewives and menhaden were poorer grades of fish frequently shipped to the Caribbean.

²² Newport Historical Society, Lopez Letters, ms. Book 623: Letter of April 2, 1767.

²³ *Ibid.*; Letter of June 30, 1767.

²⁴ Newport Historical Society, Lopez Copy Book, ms. Book 72: Letter to Henry Cruger, Jr., May 19, 1767. In ms. Book 630, letter of George Rome to Aaron Lopez, December 23, 1767, it is stated that Lopez also owed William Stead of London £5619.17s. sterling.

well distinguished by your own Experience.”²⁵

. . . How can I do other ways than bitterly lament my grieving Situation at a Time when I am hearing the best of Correspondents . . . [is] . . . overwhelmed with difficulties of which I am partly an Instrument and not to have it in my power to extricate him at once from that piercing anxiety which honest breasts must feel when unable to comply with your requisitions. . . .

The situation improved when Lopez replaced his inefficient son-in-law with Captain Benjamin Wright, recommended by his half-brother, Abraham, as one of the shrewdest traders in the Caribbean.²⁶ This “Presbyterian Old Yankee” — as he liked to call himself — was no ordinary sea captain. Not only did he know ships but he had an extraordinary knowledge of the needs of planters, the packing of cargoes, their sale in Jamaica, collecting debts, and the best means of getting a load of sugar, molasses, and rum for the return voyage. Just at this time, even the agile Wright found markets glutted in the West Indies, and therefore he warned Lopez not to send too many vessels. The £10,000 debt in Bristol, however, was bothering the conscientious merchant at Newport, and he pushed his commerce all he could. In 1768, five vessels sailed for the West Indies, four to Europe, one to Africa, and thirty-seven down the coast.²⁷

The first vessel of his that Wright sailed was the *America*. Cruger had secured £1,250 sterling insurance at Bristol in the autumn of 1767, and in November the *America* set sail for Savana la Mar, Jamaica,²⁸ with Lopez, Rivera, and Wright as backers. She arrived in nineteen days, but the market was glutted, provisions being plentiful. On January 2, 1768, Captain Wright wrote discouragingly: “I can’t give any encouragement to send any more Vessels to this Island this Year.”²⁹ Rum and molasses, moreover, were dear. Nevertheless, the cargo of the schooner *Ranger* which Lopez, Rivera, and Wright had sent down, also in November, had been nearly all sold, and the captain, William Bardin, had done well at raising cash.³⁰ But there was still another cargo to be disposed of. The schooner *Betsy Ann*, Thomas Tillinghast, master, sailed from Newport on January 8, the trusting Aaron Lopez

²⁵ *Ibid.*, ms. 72: Letter of Amy [May] 9, 1767.

²⁶ Newport Historical Society, Lopez Miscellaneous Papers: Abraham Lopez to Aaron Lopez, April 30, 1767.

²⁷ Newport Historical Society, Lopez Invoice Book.

²⁸ *Ibid.*

²⁹ *Commerce of Rhode Island*, 1, 217. Original in Massachusetts Historical Society.

³⁰ *Ibid.*, 216 and 223: Letter of February 29, 1768: Benjamin Wright to Aaron Lopez.

having consigned part of the cargo to his first factor, Abraham Pereira Mendes, at Kingston. Another part was consigned to the master himself, and a third part, belonging to Lopez, Rivera, and Wright, to Captain Wright at Savana la Mar.³¹ At Kingston part of the cargo was sold, and at Savana la Mar the remainder went to Wright, who secured the return cargo, although the price of rum and molasses had risen — to his bitter disappointment. “The price of [West Indian] produce here,” he wrote home, “is at last broke, and can assure you my heart is allmost broke with it.”³²

But Captain Wright sensed the ambition and persistence of Lopez; he knew that he had debts to pay in Bristol and London, and he was well aware of the danger of failure in another Jamaica venture. To save his own conscience he warned his Newport backer that failure might come, but that if he were determined to send the *America* to Jamaica again in the autumn he should carefully fill the cargo memorandum that he was sending back to him.³³ The warning did not frighten Lopez, for the brig *Diana* was loaded in April and dispatched to Jamaica. Captain Wright was to return home in the *America*; so Lopez consigned the *Diana's* cargo to the master, James Potter. In March, a cargo for Surinam was placed on the brig *Dolphin* and consigned to the master, Joseph Dean, and in June the brig *Hope*, Nathaniel Hathaway, master, was dispatched to the same market. In the summer Benjamin Wright returned to Newport and agreed with Lopez to make another attempt in Jamaica. In August Benjamin Allen was sent in the schooner *Ranger*, and Benjamin Wright himself followed in October with the ship *Jacob*. Business at the Lopez wharf in Newport was active even though the Jamaican profits were not so encouraging as could have been expected. In November another vessel sailed for Surinam and still another in December, for the Mole St. Nicholas on Hispaniola.

Meanwhile Henry Cruger was being dunned by his English creditors, and he continued to write Lopez that he must have more remittances. “Oh God! at times it half kills me,” he wrote in April, 1768, “but I’ll say no more, as I am sure it must hurt you.” Again, in August he resumed: “you have buoyed up my hopes with Expectations of a Remittance from Mr. Mendez, and I amused my friends with that Phantom about a twelve-month — alas! The dream is out, and none

³¹ Newport Historical Society, Invoice Book.

³² *Commerce of Rhode Island*, 1, 229. Letter of March 8, 1768.

³³ *Ibid.*, 225.

of us here the richer — cruel, hard fate, *not a line nor a Penny from Mr. Mendez*, perhaps 'tis his fault alone."³⁴ But Lopez was just as much distressed as Henry Cruger.

By 1769, the clouds began to break: golden days were soon to shine on the house of Lopez. A rare combination of business talent was now at work in Newport and Jamaica: Aaron Lopez was an ardent and imaginative a merchant as could be found in North America. Like all successful traders he had made mistakes — the Bristol episode was one — but he had a good memory and an ingenious mind. Seldom did he repeat an error, and he was always ready to try an experiment. This was the kind of man who brought its golden age to Newport. Down in the Caribbean, Benjamin Wright showed an almost uncanny ingenuity. The old Yankee sensed every need of the West Indian planter, almost read his very thoughts, and with a facile pen, he communicated these wants to his friend. The skilful captain had a ready wit and a sharp tongue. The same letter probably made the recipient smile and frown at his pungent wit and his caustic censure. Captain Wright was particularly insistent on excellent cargoes. Time and again he scolded Lopez about bad fish, knotty lumber, or scraggy horses. He put his business policy into one paragraph:

Am of opinion you have Masters in your Employ more suitable then I am to Dispose of any article that was not good as I would be Verry sorrey to Recommend any article which was not good therefore Chuse to stick to the plan I have set out on — to deceave no person, and give me liberty to give you this piece of advice that you will for Ever be the sufferer by your Cargoes this way prevoiding [*sic*] Every article is not of the best Kind the people heare will not buy reffuse and they will not stick at a good price for a good thing.³⁵

It was one thing for the captain to demand the best; it was another thing for Lopez to get it. In order to do so he inspected hundreds of barrels of shad and mackerel, thousands of feet of lumber, and horses, turkeys, geese, and hogs without number. In spite of his best efforts, bad cargoes occasionally arrived in the West Indies — and Wright's vituperations by return mail. In general, however, the letters of the agent were filled with praise, wishes for the best of health, and prayers that "the almighty impart blessings in proportion to your boundless generosity."³⁶

³⁴ *Commerce of Rhode Island*, 239, 245, and 260. Also see several letters written by Cruger to Lopez in 1768 and 1769 in the Newport Historical Society.

³⁵ Newport Historical Society, Lopez Letters, ms. Book 630: Letter of February 27, 1769.

³⁶ *Ibid.*, ms. Book 634: Letter of April 7, 1773.

Captain Wright spent the between-season period making the acquaintance of the planters and merchants, gaining their confidence, and accepting their advice; and when the busy harvesting season was on, he had the sugar, molasses, and rum for his cargoes all acquired and a market for his Northern provisions practically assured. He knew all the tricks of the trade; his aim was always to have a Lopez vessel back in Newport first. With considerable pride, in March, 1770, he announced a typical victory:

... there was a plan laid by Messr Wanton's Captains four in Number to dispatch one of their Vessells the first from this Island and not withstanding they have given all their assistance Old Yankey has been to [*sic*] quick for them. They will not get one of their Vessells away till 10th April by which time Sloop *George* will be well on her Passage if no accident happens.³⁷

It would be untrue to say that the Lopez West Indian trade began to thrive immediately upon the arrival of Benjamin Wright, for such was not the case. The confusions and disorders of 1765, 1766, and 1767 continued for two years more, and it was really not until 1770 that prosperity came in abundance.

Lopez had waited a long time for good markets. Now at last he realized a number of profitable ventures, by which time he had so extended his commerce that his vessels could be seen at Jamaica, Hispaniola, Surinam, Honduras, Newfoundland, England, Holland, Africa, Spain, Portugal, the Azores, and the Canaries. Wright gave his attention chiefly to Jamaica; Pierre Rolland and a partner named Zarzedas found means of evading the French decrees and traded with Lopez vessels on Hispaniola.³⁸ Captain John Dupee, a Rhode Islander of French descent, frequently acted as the Newport merchant's factor there.³⁹ Honduras was as precarious as Hispaniola but it was an important trade, for the logwood and mahogany of the Bay usually found a market in England.⁴⁰ A steadier commerce was that with the Dutch

³⁷ Newport Historical Society, Lopez Letters, ms. Book 631: Letter of March 30, 1770.

³⁸ Newport Historical Society, Lopez Letters, ms. Book 624: Zarzedas to Lopez, March 30, 1773, and April 22, 1773. Rolland to Lopez, March 30, 1773. Lopez Letters, ms. Book 634 and 635: Rolland to Lopez, April 7, 1773, and September 12, 1773. Lopez Shipping Book: Bill of Lading, April 23, 1773. Lopez Letters, ms. Book 625, all in Newport Historical Society.

³⁹ *Ibid.*, ms. Book 635: Letter of Captain John Bourke to Aaron Lopez, September 26, 1773.

⁴⁰ Newport Historical Society, Lopez Invoice Book, 1766-1768: Lopez Miscellaneous Papers in Newport Historical Society: Letter of June 8, 1770; *Commerce of Rhode Island*, I, 306, 344. A number of interesting letters from Captain John Newdigate to Lopez are in the ms. Books 631, 632, and 633 in Newport Historical Society. Others from Newdigate on the logwood trade are in *Commerce of Rhode Island*, I.

at Surinam and St. Eustatius. During the sixties the Lopez whalers in southern waters would sometimes pick up a few casks of Bohea tea sent to St. Eustatius by John Turner and Son, the Lopez correspondents in Holland,⁴¹ and smuggle it into Newport. The regular Surinam trade was steadier and became more profitable. Captain Nathaniel Hathaway was the master usually employed in these waters.⁴²

Lopez continued his trade with Europe. The firm of Hayley and Hopkins, organized in 1769 and dissolved in 1774, acted as chief correspondents; its aid was immeasurable.⁴³ Lopez captains entered the Mediterranean, where fish, rum, rice, flour, wheat, kidney beans, and staves were exchanged for salt, wines, fruit, and even mules.⁴⁴ George Sears managed the North American end of this business as Lopez factor at Newfoundland.⁴⁵ Lopez was not so much interested in the Guinea trade as his father-in-law, Rivera. He usually sent out no more than one vessel a year to the Slave Coast,⁴⁶ for the trade in "black ivory" was probably too much of a gamble for him. The merchant prince of Newport was making money, and when prosperity came he did not forget his friend in Bristol who had advanced so much credit to him in 1765. In 1767 Lopez owed Henry Cruger, Jr., £10,514; by 1773 the debt seems to have been practically erased. Cruger at that time was owed money by other Americans, and he made a special trip to this country in order to investigate their solvency. But his only interest in seeing Aaron Lopez was the desire to shake his hand. As he wrote from Boston, July 4, 1773:

⁴¹ Newport Historical Society, Lopez Copy Book, 1764-1765, in Lopez Miscellaneous Papers: Letter of February 14, 1765.

⁴² Newport Historical Society. A number of letters on the Dutch trade are in Letter Books 624, 632, 633, 634, and 635.

⁴³ William Stead and William Robertson were other correspondents. Many letters to Lopez from Hayley and Hopkins are in the Newport Historical Society: see particularly ms. Books 631, 632, 633, 638, and 639; and *Commerce of Rhode Island*, for letters in the Wetmore Collection of the Massachusetts Historical Society.

⁴⁴ Massachusetts Historical Society, Wetmore Collection, III: Captain Osborne to Aaron Lopez, January 1, 1761; also Newport Historical Society, ms. Book 633: letters of March 1, 1772, and April, 1772, May 5, 1772, August 4, 1772, and August 29, 1772; and ms. Book 634: letter of January 12, 1773. The accounts of Zebediah Story's ventures for mules are particularly interesting.

⁴⁵ In the Newport Historical Society, there are many letters giving prices current in Newfoundland. See Lopez Letters, ms. Books 634, 635, 636, 637, and 638. George Sears corresponded with Lopez frequently, and most of his letters for 1773 and 1774 are extant.

⁴⁶ Newport Historical Society, Lopez Invoice Book. Several letters on the Lopez Guinea trade may be found in the Newport Historical Society: Lopez Letters, ms. Books 628, 629, and 633 and also Lopez Miscellaneous Papers. Copies of some original Lopez slave papers are in the *Newport Historical Society Bulletin*, No. 62 (July, 1927).

I long for an amicable and an affectionate shake by the hand of a Gentleman, for whom I have conceived the warmest regard, and with whom I have for a series of years carried on so extensive and so interesting a Correspondence . . . I should be happy — very happy to drink a Bottle of Wine with my friend Mr. Lopez My Brother Joins me in best good Wishes for your Health and that of your worthy family — and I remain with sincere Esteem — dear Sir — your very much obliged and affectionate Humble Servant Hen: Cruger Jr.⁴⁷

Their meeting never took place, but their mutual esteem never diminished.

Lopez had learned that a merchant, to be successful, must trade in many things and many places, for the instability of eighteenth-century commerce made diversification of it an utter necessity. By 1774, his vessels were scattered over the high seas following scores of voyages. Discouraging letters were offset by good news, and through it all one thing was certain — Lopez was rich, and growing richer. Just before the Revolution he was contracting for more vessels — all of which, significantly enough, were to be large ships. In 1775, by a conservative estimate, he had part interest or owned completely over thirty vessels.⁴⁸

Despite the optimism of 1774, the following year was by no means golden for Newport. The beginning of the town's commercial decline was at hand — the disappearance of the great merchant houses. Lopez pushed his trade and even invested a large amount of capital with Francis Rotch, of New Bedford, in foreign whaling ventures.⁴⁹ But business had come almost to a stand-still; money was "tight" in Newport, Jamaica, and London. In the spring of 1775, Lopez confessed that he had to strain every nerve to meet an emergency bill of four hundred dollars which his shipbuilders needed at once.⁵⁰ Captain Wright at Savana la Mar was in just as bad a predicament: although

⁴⁷ Newport Historical Society, Lopez Miscellaneous Papers: Henry Cruger, Jr., to Aaron Lopez, Boston, July 4, 1773.

⁴⁸ The writer has counted the Lopez vessels named in his Invoice Books, Copy Books, Sailors Book, and Shipping Book. Frequent sales and purchases make an accurate number difficult to ascertain. Between 1765 and 1770 the Lopez Ship Book in Newport Historical Society lists 39 vessels in which Lopez had an interest sometime or other during that period. In the Sailors' Book in the Newport Historical Society for the years 1767 to 1769, there are 24 vessels in which Lopez was chiefly concerned and which remained in his possession during those years. These consisted of 9 sloops, 3 schooners, 7 brigantines, and 5 ships. Shipbuilding agreements in the Newport Historical Society indicate a preference, in the seventies, for the last-named type.

⁴⁹ Newport Historical Society, Lopez Miscellaneous Letters: several letters to and from Rotch.

⁵⁰ Newport Historical Society, Lopez Miscellaneous Papers: Aaron Lopez to Benjamin Wright, March 3, 1775.

four of the Lopez vessels had arrived, the Old Yankee was finding it almost impossible to raise any money.

With the violence of the American Revolution, the Lopez, Rivera, and Mendes families moved out of Newport. Aaron hoped to find a spot, as he explained, "secured from sudden Allarms and the Cruel Ravages of an enraged Enemy."⁵¹ "Such a one," he wrote to his old Philadelphia captain, Joseph Anthony, "I have . . . found in the small inland Township of Leicester in the Massachusetts Bay, *where* I pitch'd my Tent, erecting a proportionable one to the extent of my numerous Family on the Summit of an high healthy Hill, where we have experienc'd the civilities and hospitality of a kind Neighbourhood . . ." While the three families were comfortably situated there, in palatial homes, Aaron was busily engaged in straightening out his tangled accounts and interviewing government officials about his many business problems.

He had lost at the hands of both English and Americans, for his vessels had been seized on both sides of the Atlantic, and he and his family had been forced to flee when Newport was invaded. Furthermore, he was suffering from the meanness of debtors who settled their accounts in worthless paper money. Indeed, when his old friend, Benjamin Wright, went to Leicester in December, 1777, Lopez was fighting a financial case of this kind in the courts at Boston. The Old Yankee wrote Aaron and persuaded him not "to tarry among a people who by their own confession are strongly attached to the political Laws and government of inferno." With characteristic fluency and humor he added:

I have been at your House one whole week living on the fatt of the land and my attendance fit for a Nobleman your family at present are in number only 99 and still there is a vacancy for one more and I desire you will return with all Expedition to fill it. then we shall be able to proceed to business to prevent you inattention to what I have said, permit me to hint, your Family if I mistake not inclines to Imbrace the Presbyterian Faith a Religion of all now Extant is the most fatal to Humanity and Common Honesty fraught with Superstition and oppression (whatever I may think I will not say — Rebellion) if this piece of Intelligence will not bring you home, I must Suppose you are inclined to take yourself another wife — should that prove to be the case my Friend the first ox Slead you see approaches the greate Town prepare yourself to meet a man Red with in Common Rath to blast the man who oweth his greatness to paper Money.⁵²

⁵¹ *Commerce of Rhode Island*, II, 51, Aaron Lopez to Joseph Anthony, Philadelphia, Pennsylvania, February 3, 1779.

⁵² Newport Historical Society, Lopez Letters, ms. Book 640: Leicester, Massachusetts, December 7, 1779, Benjamin Wright to Aaron Lopez.

The humor of "Presbyterian Wright" was needed in the Lopez household, for there the American Revolution was altogether a mournful event. Business had been abruptly stopped, and accounts were in utter chaos. To put them in order again was perhaps a superhuman task; if any one were equal to it, Lopez was. But fate ordered otherwise: journeying to Rhode Island with his wife and family on May 28, 1782, he stopped to water his horse at Scott's Pond, near Providence, and was accidentally drowned.⁵³ The tragedy was a loss not only to his family and the State of Rhode Island, but to hundreds of admirers in the world of business. Although he and the other Jews of Newport had never been found at the social functions of the *élite* of the eighteenth century, no man in the town, at the outbreak of the Revolution, was more highly respected than he. Yet as late as 1761, this able merchant was refused citizenship by a Superior Court, the "Colony being already so full of People that many of his Majesty's good Subjects born within the same have removed and settled in Nova Scotia . . . By the Charter granted to this Colony it appears that the free and quiet Enjoyment of the Christian Religion and a Desire of propogating [*sic*] the same were the principal Views with which this Colony was settled . . ." ⁵⁴ A Boston merchant, however, offered his services, and through an influential relative petitioned the Governor and Chief Justice of Massachusetts in behalf of Aaron Lopez. Writing to Lopez in March 29, 1763, Henry Lloyd explained the procedure, which was easily arranged.⁵⁵ At Taunton, October 15, 1762, Aaron Lopez was admitted to citizenship.⁵⁶ Newport soon had good reason to be proud of the American from Massachusetts.

Probably no one in the town was better able to judge this man than Ezra Stiles, pastor of the Second Congregational Church, and later president of Yale. On the death of Aaron Lopez, he recorded in his diary:

On 28th of May died that amiable, benevolent, most hospitable and very respectable Gentleman, Mr. *Aaron Lopez* Merchant, who retiring from Newport Rhode Island in these Times resided from 1775 to his Death at Leicester in Massachusetts. He was a Jew by Nation, . . . was a Merchant of the first Eminence; for Honor and Extent of Commerce probably surpassed by no Merchant in America. He did Business with the greatest Ease and Clearness — always carried

⁵³ Dexter, *The Literary Diary of Ezra Stiles*, III, 25.

⁵⁴ Newport Historical Society, Lopez Miscellaneous Papers: Naturalization Papers.

⁵⁵ Newport Historical Society, Lopez Miscellaneous Papers: Henry Lloyd to Aaron Lopez, Boston, March 29, 1762.

⁵⁶ *Ibid.*, Naturalization Papers dated at Taunton, October 15, 1762.

about with him a Sweetness of Behavior a calm Urbanity an agreeable and unaffected Politeness of manners. Without a single Enemy and the most universally beloved by an extensive Acquaintance of any man I ever knew. His Beneficence to his Family Connexions, to his Nation, and to all the World is almost without a Parallel.⁵⁷

The story of the career of the Jew from Portugal is an epitome of the glory of the golden age of Newport.

⁵⁷ Dexter, *The Literary Diary of Ezra Stiles*, III, 24-25.

NOTES

Those "Lopez Boys" Again

Rev. Arthur E. Wilson, affectionately called "Parson Pete" on the radio, Minister of the Beneficent Congregational Church (Round-Top), is also the author of two entertaining and interesting books on the early history of Providence.¹ The last one contains a bit of romance with which we are concerned. On page 107 appears this statement:

"By this time a small number of Jews had arrived in Town, enough to form a synagogue in 1794. A jeweler's shop was kept on Clemence Street by Mr. Lopez and his two children became fatherless when he lost his life by drowning."

The reference to "Mr. Lopez and his two children" is obviously based upon the Narragansett Historical Register (IV, 299) which reads "Samuel and Jacob Lopez attended a school on Meeting Street between 1810 and 1820" (*R. I. J. H. Notes* I, 262). The "Mr. Lopez" was not Aaron Lopez who did not keep a jeweler's shop on Clemence Street and who died by drowning but did not leave two but twelve "fatherless" children. The "Lopez Boys," Samuel and Jacob, who attended school on Meeting Street in Providence were probably nephews of Aaron who had three brothers, Abraham, Moses and David. Samuel, the son of Aaron, married Judith Seixas in Newport, was in partnership with his brother, Joshua, in Newport in 1805 and died in 1806. Samuel who was a jeweler on Cady's Lane in Providence in 1824 married the daughter of Benjamin Tallman, Jr. in 1824 at which time Judith Seixas, the widow of Samuel Lopez, the son of Aaron, was still living.

Rev. Wilson then introduces the name of David Lopez as a pupil in Father Wilson's school and speculates on the amusing attempt of Father Wilson to explain to the newcomer why he should remove his hat in the

¹ Arthur E. Wilson, *Weybosset Bridge*, Pilgrim Press, Boston 1947.

schoolroom. "The lad would resolutely keep it on," says Rev. Wilson, making his point and distorting history in order to do so.

The facts are that David was a native of Rhode Island and "Paddy" Wilson the newcomer; that David was too old to attend Father Wilson's School and had no need to do so; that David Lopez conducted a trading post in Providence for his uncle, Aaron, during the Revolution from 1779 to 1782; that "Paddy" Wilson did not arrive in Providence until 1791, long after Aaron Lopez had died and David had left Providence;² that David was a prolific letterwriter with a good command of the King's English.³ There is no evidence that there was a Jewish settler in Providence until a year before Father Wilson's death in 1839.

² Arthur E. Wilson, "*Paddy*" *Wilson's Meeting-house*, 1, Pilgrim Press, Boston, 1950.

³ Massachusetts Historical Society, *Commerce of Rhode Island*, II, 57, 154.

* * *

Wolfson of Harvard

On the afternoon of November 2, 1955, a turning point in genuine interfaith understanding and a new precedent was established in Christian-Jewish relations.¹ The occasion was a celebration by the faculty of the Harvard Divinity School, in the presence of representatives of institutions of learning and religious denominations, who marked the completion of a two-volume study of *The Philosophy of the Church Fathers* by Professor Harry A. Wolfson.

Dr. George H. Williams, Professor of Church History, on behalf of the Jewish, Catholic, Orthodox and Protestant audience, paid high tribute to the unique value of this work by a Jew. In his response, Professor Wolfson paid tribute to the devotion of Harvard University to the principle of the preservation of freedom of thought and expressed the need "not to destroy the boundaries but to remove the obstacles that separate faith from faith." The crux of the matter, says Dr. Leo W. Schwarz, is not an easy tolerance of uninformed beliefs, but a mutual understanding of informed conviction. Seasonal sales of apologies, good will and tolerance on the public market cannot be a substitute for day to day growth in the human spirit of loyalties and values that are the essence of the historic personality of a faith or a people. Removing boundaries between Christianity and Judaism will lead the naïve to apostasy or a spiritual no-man's land, it will lead the social climbers into a coarse burlesque — an ancient phenomenon ironically described by Wolfson

¹ Rabbi William G. Braude, a member of our Executive Committee, was present as a representative of the Union of American Hebrew Congregations, and the Jewish community of Providence and as a friend of the guest of honor.

as progress "from the first row in the synagogue to a place at the tail-end of the mystery procession of the heathen."

Dr. Leo W. Schwarz, *Wolfson of Harvard*, Congress Weekly
Dec. 5, 1955 (By permission).

* * *

"1001 Valuable Things Free"

Under this title "Bantam Books" published a pocket edition (March 1955) which, among other things, informed the world "Where you can borrow money without paying interest." Although it is no secret that Hebrew Free Loan Societies have been an inseparable part of the "Jewish Way of Life," Christians have not generally participated in their loans. The exception here and there proves the rule. But the advice "to check your classified directory for the one nearest you" brought results which may be the beginning of a new direction in Jewish beneficence.

* * *

Errata

In our last issue the names of Charles Brier and Burleigh Greenberg were inadvertently omitted from our list of guarantors and the name of Professor Israel J. Kapstein from the list of our Executive Committee.

* * *

The Lunar Calendar

In addition to the seven copies of *A Lunar Calendar* by Moses Lopez, printed by the Newport Mercury in 1806, listed by A. S. W. Rosenbach, in the Publications of the American Jewish Historical Society (XXX, 127), two additional copies may be found in Providence, one in the library of the Congregation of the Sons of Israel and David (Temple Beth-El) and one in The Rhode Island Historical Society.

* * *

"There is Nothing New Under the Sun"

"A Mr. Smith gives notice in the *National Intelligencer* that, after trying four years to earn money sufficient to project a machine for 'sailing in the air,' he has been compelled to forego his labors, and to deposit his plan and model in the patent office and request those who may see it, and think it practicable, to lend him a little money to carry it into effect."

Manufacturers and Farmers Journal — April 21, 1828

The Compiler is Pleased

"My heartiest congratulations to Mr. Leopold Hartman. His appointment as Deputy Sheriff will please the future compiler of the history of the Jews of Rhode Island."

The Organ — Dec. 25, 1896 II, 3 p. 4, Archives of the Congregation of the Sons of Israel and David.

* * *

British Tercentenary

Now that American Jews have completed the celebration of the American Jewish Tercentenary (1954), Great Britain is celebrating the Tercentenary of the re-admission of Jews into England in 1656. Quite properly emphasis is laid upon the leadership of Mennasseh Ben Israel of Amsterdam, Holland, who came to England at the invitation of Cromwell. However, we, Rhode Islanders, may be pardoned if we point with pride to the important part which Roger Williams voluntarily and courageously took in bringing to the attention of the English the desirability of admitting Jews to live and trade in England.

Rhode Island Jewish Historical Notes I, 3 p. 153.

* * *

Reservoir Avenue Cemetery

The list of burials published in our December issue, 1955, is hereby corrected to show that Sanford Lederer, born July 22, 1894 died on January 29, 1917; Henry S. Lederer, born April 12, 1865 died August 6, 1917; Robert J. Lederer, born December 31, 1902 died March 8, 1925; Alphonse J. Lederer, born September 16, 1897 died on July 31, 1946; Julia Lederer, wife of Henry S. and mother of Sanford, Robert J. and Alphonse J. was born in 1869 and died January 19, 1947; Kate Berman Cohe under date of 1952 should have read "Kate Berman Cohen."

Ed.

CHARTERED ORGANIZATIONS

THE following pages contain a chronological list of all charters granted to Jewish citizens, either by the Legislature or by the Secretary of State under the General Laws, the names of the individual petitioners, the dates of incorporation and the purposes for which the charters were granted.

There are innumerable misspellings of names and titles, particularly in the trans-literated Hebrew words. These errors are due to misunderstanding by public officials or ignorance on the part of the petitioners and have been retained as a faithful copy of the public record. Literate Jews will readily recognize them. All others are hereby put upon inquiry.

We have deliberately shunned the temptation to compile the list according to function or purpose and chosen the chronological sequence because it portrays the historical development of the Jewish community. Business corporations are not listed after the First World War (1918). Religious, social, fraternal and philanthropic institutions or organizations are included from the first granted in 1855 up to January 1, 1956.

Not listed are twenty-eight charitable trusts and foundations, twenty of which are managed by their creators or members of their families. One of these trusts is one of the five largest in Rhode Island.

Ed.

June 13, 1855

Congregation of the Sons of Israel (Bnai Israel)*

PETITIONERS: Abraham H. Goodman, Joseph Stern, Henry Solomon, Jacob R. Hershorn, Solomon Pareira, David DeYoung and Solomon Cook.

INCORPORATORS: Joseph Stern, Solomon Pareira, Abraham H. Goodman, David DeYoung, M. Marks, L. Halberstad, Henry Solomon and Isaac Fish.

OFFICERS: President, Solomon Pareira; Vice-President, Raphael Frank; Secretary-Treasurer, Jacob R. Hershorn. Trustees: Joseph Stern, Henry Solomon, Leopold Steinberg.

*ORGANIZED: January 8, 1854—The first orthodox congregation in the City of Providence. Became Moderate Reform in 1877. The only Reform Congregation in Rhode Island today.

March 11, 1870

*Haggai Lodge No. 132 of the Independent Order of Benna Bereth
(Bnai Brith)*

David Frank, Henry Green, Leopold Hortman, Henry C. Spear, Benno Wolf, Julius Nathan, Julius Shuman, Charles Jacobs, Oscar Levy, David Levy, Henry Solomon, Alexander Strauss, Solomon Levy, Joseph Swartz, Casper Cohen, Lewis Frank, Lewis Cohen, Newman Pincus, Ludwig Weiskopf, Morris Baker, Lewis Rosenfield.

For mutual benefit and for benevolent and charitable purposes.

February 14, 1871

*The Congregation Sons of David**

Abraham Jacobs, Jacob Dimond, Casper Cohen, A. Jacob, Louis Green, Louis H. Rosenfield, Bernard Holmes, Morris Jacobs, Isaac Strumpf, Louis Friend, Jacob Simon.

For religious purposes.

*May 1874 — "Congregation of the Sons of Israel" and "The Congregation Sons of David" merged and the name of the Congregation was changed to "Congregation of the Sons of Israel and David."

March 2, 1875

*The Sons of Zion**

Barnet Lewison, Lippman Harris, Jones (Jonas) Berman, Simon Silberstein, Shaye Davidson, Aaron Andlor, Isaac Smolenski.

For worshiping God in the hebraic Faith.

*The third orthodox Congregation organized in the City of Providence, now the oldest. March 6, 1912 name changed to "Congregation Sons of Zion."

March 17, 1880

*Sons of Abraham of Providence, R. I.**

Bernard Holmes, Moses Einstein, Markus Cohen, David Huller, Moritz Hirsch, Adolf Rothstein, Elias Hirsch, Himan Tovim, Bernard Finklestein, Max Feldman, Haris Mistofsky, Isaac New Jersky, Moses Bardofsky, Lehnard Halberstadt, Harris Jacobson, Bernard Brown, and Bernart Harris. The signatures described Tovim, as Rev. Himan Touvim and Jersky as "Levy" instead of "Isaac."

INCORPORATORS: Same as petitioners except for spelling of names.

"For charitable and benevolent purposes." Petition sets forth desire for worshiping *God in Hebrew form and manner*, the care and assistance of the sick, needy and helpless of their own congregation and such other persons as they may deem proper.

*No connection with Congregation Sons of Abraham (1938).

March 17, 1880

*The Ladies Hebrew Benevolent Association**

Alexander Strauss, Mrs. Louis Green, Mrs. Jacob Falkenberg, Mrs. Julius Sherman, Mrs. Jacob Richman, Mrs. David Frank and Mrs. Henry Green.

For the purpose of visiting and granting weekly benefits to sick members and to assist the poor and needy.

The Preamble to the Constitution read as follows: "In order to follow the example of our noble mothers who always endeavored to the fullest extent of their ability to extend moral and material aid to their Heaven-born religion, to reach the hand of sisterhood to the lowly and humble, to strengthen and support the poor and needy, alleviate trouble and distress, and to practice charity and benevolence, we the Hebrew Ladies of Providence, R. I., do organize ourselves into an association for these purposes and accept for our government the following:"

*Name changed (1885) to Montefiore Lodge Ladies Hebrew Benevolent Association.

February 18, 1887

Young Men's Mutual Assistance Association of Providence, R. I.

Sam Silverstein, George Dans, Baresst Fain, Harris Goldberg, Reuben Fain, Jacob Goldberg.

For mutual benefit and charitable purposes.

March 21, 1888

The Roumanian Aghedath Israel*

Lazarus Hershcovitz, Mendel Dulberger, Abraham Soschansky, Max Shor, Lazar Urban, Mendel Goldring, Meyer Urban, Iziel Machlar, Leon Hershcovitz, Maurice Dolberg, Fred Schuschansky, Oscar Shaw, Mendel Abisch, Max Tenenbaum, Aaron Abisch and Adolph Jacobson.

To establish and support public worship in the City of Providence according to the rites, usages and discipline of the Roumanian Hebrew faith.

*(Agudath — Congregation)

March 22, 1888

Providence Hebrew Assisting Association

Isaac Solomon, Wolf Cidkowsky, Samuel Shein, Samuel Cohen, Myer Cotoshinsky (Potoshinsky), Herman Epstein, Moses Jersky and Solomon Feinberg.

For mutual benefit and charitable purposes.

April 26, 1889

Moses Montepore Association of Providence, R. I.

Isaac Solomon, Herman Max, Joe Monson, Morris Tavorisky, Daniel Jacobs, Barnet Fain, and Harris Goldberg.

For mutual benefit and charitable purposes.

April 26, 1889

*Congregation Bayt Hamedros Hagodol**

Moses Jersky, Simon Weisman, Solomon Feinberg, Moses Frank, Thomas Weisman, Myer Bromson, David Kaploritz, Heiman Max, Zelig Zawatsky, Philip Finklestein, Daniel Jacobs, Joseph Aaronsohn, Joseph Frank, Isaac Perelman, Hyman Mistofsky, Hyman Finkel, Jacob Mistofsky and Isaac Rose.

To establish and maintain the public worship of God according to the doctrines, rites and usages of the Polish Hebrew faith.

*Beth Hamidrash Hagodol—The Great House of Study.

February 20, 1890

Moses Montefiore Assisting Association Number Two

Daniel Jacobs, Harris Goldberg, Jacob Goldberg, Albert Goldberg, M. Frank and Herman Mars.

Tax exemption \$5,000.

April 22, 1890

Ladies Hebrew Union Aid Association

Moses Finklestein, Heiman Max, Myer Bromson, Bessie Finklestein, Eva Rosenfield, Rose Weisman, Bessie Davis, Augusta Cohen, Leah Jerskey, Fannie Cohen.

To give aid and charity to the poor. Tax exemption \$10,000.

April 25, 1890

The Wendell Phillips Educational Club

Aron Huides, Saury Harris, Abraham Reiser, Simon Rich, Luis Grossman, Joseph Bandarewsky, Saimon Fatz, Abroom Broyn, Albert Barkman, Joseph White, Peter Marcus, Ziel Mackler, Jacob Nilson, Samuel Jordan, William Kamen, Moses Perlov, George Granoesky, Max Perlov.

To render beneficial aid to one another and educate the members in the English language. Tax exemption \$10,000.

April 25, 1890

*Rhode Island Hebrew Medical Aid Association**

Libar List, Myer Bromson, Herres Basilinsky, Ick Rose, Heiman Marx, Moses Frank, John Zoslefsky, Simon Saponitz, Jacob Liksnansky.

To secure medical and surgical attendance for the members and their families and for other charitable purposes.

*Name changed April 17, 1903, to Bicker Cholam Lodge No. 303, Independent Order Brith Abraham.

March 15, 1891

Young Men's Moses Montefiore Society

Samuel Silverstein, Jacob Robinson, Barney Suporitz, Moses Fineberg.

For social and literary purposes. Tax exemption \$10,000.

March 15, 1891

Young Men's Moses Montefiore Society

Samuel Silverstein, Jacob Robinson, Barney Suporitz, Moses Fineberg.

For social and literary purposes. Tax exemption \$10,000.

May 1, 1891

The Providence Workingmen's Beneficial Association

John Kroll, Segmond Mahrkoff, Samuel Mackler, Solomon Chimick, Benjamin Kopelovitz, L. Grossman, M. Barbar, S. Fatz, S. Banderovsky, L. Fatz, A. Bucatman, Leopold Massell, W. Berkman, B. Levenson and John Rubin.

For mutual aid in sickness and distress.

March 1, 1893

*The Lovers of Peace Congregation of Woonsocket, R. I.**

Solomon Treitel, Michael Jacobson, Philip Hopp, Harris Fellman, Bernard Goldonofsky and Samuel Schlansky.

For charitable and religious purposes.

*The first Jewish congregation in Woonsocket.

*January 1902—Changed to "Congregation Bnai Israel."

April 18, 1893

*Baron Hirsch Lodge No. 99 Order Brith Abraham of Providence,
Rhode Island*

Herman Epstein, Barnet Levinson, Charles Greenrock, Hyman Glanzman, Joseph Braverman.

For mutual benefit and charitable purposes. Tax exemption \$15,000.

April 18, 1893

*The Congregation Igudus Acollel Hebrew Church of Providence,
R. I.**

Wolf Frumkin, Barnet Goldberg, Myer Lusofsky, Joseph Helfand, Jacob Goldberg, Abraham Shapiro, Morris Duman, Morris Kamin-sky, N. Nutman, Kahn Shein.

For the purpose of religious worship according to the doctrines of the Israelitish faith.

*Agudath Hakolel (citywide congregation).

May 18, 1893

American Curled Hair Company

Leonard Lewisohn, Adolph Lewisohn, et al.

Manufacturing and dealing in all kinds of hair, bristles, etc. Capital stock \$50,000. Town of Lincoln.

April 18, 1894

Rhode Island Shoe Makers Aid Association

Getze Cohen, Harris Cohen, Hayman Wienberg, Joseph Sandler, Abraham Cohen, Zelz Wolpert, Jacob Miller.

For mutual aid to shoemakers in case of sickness and distress.

June 12, 1894

Young Ladies Hebrew Aid Society of Providence, Rhode Island

Lena Sushansky, Clara Rosen, Julia Gellman, Amalia David, Rebecca Nemerovsky, Minnia Swartz, Rose Kapelovitz, Rebecca Berman, Annie Hellman, Sarah Lurick, Theresa Gordon, Rose Sussman, Ida Shutzman, Ida Levin, Mary Dimond, Fannie Taperowsky, Eva Walter, Eva Max, Rosa Cuttler.

For benevolent, social and charitable purposes.

June 13, 1894

*Congregation Jeshuat Israel**

Eugene Schreier, Giacomo Servadio, Louis Hess, Hrney Hess, Isaac Bergman, Julius Engel, Israel J. Josephson, Alfred Schreier.

For the purpose of religious worship in the City of Newport according to the Sephardie Ritual and strict rules and laws of the Orthodox Jewish Faith.

*Jeshuat Israel—Salvation of Israel.

*Successor to Congregation Yeshuat Israel 1763 (Touro Synagogue, Newport).

June 13, 1894

Providence City Lodge Brith Abraham

Solomon Chemick, Joseph Hotchner, Hyman Goldsmith, Harry Davison.

For charity, benevolence and social intercourse. Tax exemption: \$30,000.

May 14, 1895

Hebrew Dramatic Club of Providence

Morris Bercovitz, Aaron Cohen, Maurice Weintraub, Benjamin Nosberg, Michael Mandiel, Rose Cohen, Louis Jacobs.

For social and mutual benefit. Tax exemption \$2,000.

May 17, 1895

United Hebrew Cemetery Association

Myer Potoskinsky, Paul Newman, David Coplan, Leon Selberman, Max Schorr, George Davis, Joel Radynsky, Amos Smolonsky, Harry Goldsmith, Joseph Hotchmer, Solomon Chernik, Abr. Horovitz, Simon Jersky, Simon Goldsmith, Laser Lifshitz, Barnet Fine, Laser Urban, Mathias Karmen, Abr. Biedeberg, Jacob Bergman.

To establish and maintain a cemetery near the village of Limerock, in the Town of Lincoln — not exceeding 50 acres.

May 17, 1895

*The Congregation Beth-Israel**

Barnet Goldberg, Harris Claff, Louis Camelhor, Simon N. Goldberg, Abraham E. Goldberg, Nathan Nutman, Barnet J. Bass, Abraham J. Misulom, Louis Cohen, Jacob Bricks.

To promulgate and diffuse the principles and promote the growth of the Jewish religion.

*House of Israel.

May 22, 1895

*Woonsocket Congregation Sons of Israel**

Wolf Katznelson, Hyman Goldstein, Abraham Margolies, David Rosenfield, Harry Eisenberg, Isaac Schatter, Nathan Morrell, Isaac Morrell, Isaac Diamond, Max Freedman, Jacob Freedman, Michael Brown, Sam Goldman, Abraham Baron, Jacob Brown.

To worship Almighty God according to the rites of the Hebrews and for charitable, social and benevolent purposes.

*This Congregation was the second to be organized in the City of Woonsocket and was assisted by the Congregation of the Sons of Israel and David and its Rabbi David Blaustein (A.B. Harvard, A.M. Brown University).

January 1, 1896

*Society Goel Zedeick**

Isaac Levy, Israel Josephson, Abraham Levin, Lewis Kolber, and Charles Danin.

For charitable and benevolent purposes. Tax exemption \$10,000.

*Society Goel Zedek—Merciful Redeemer.

March 23, 1896

Sons of Jacob

Max Nonfeld, William Olovitz, Moses B. Schaenen, Nathan Rosen and Henry Gorman.

To hold religious services and meetings.

April 21, 1896

The Workingmen's Money Saving Association of Providence, R. I.

Simon Massell, Morris Gelemer, Avner Silverman, Jacob Cohen, Jacob Massell, Zaume Gordon, Simon Seltzner.

To encourage each other in business, assist each other in sickness and distress and aid the widows and orphans of deceased members. Tax exemption \$10,000.

April 24, 1896

*The Lenard Azedeck Congregation**

Hyman H. Bander, Richard Cross, Hyman Goldschein, Abraham Cohen, Aaron Arenovech, Max Helfanbem.

To promote and maintain the worship of Almighty God according to the faith and practice of the Hebrew congregation, to furnish free medical attendance, weekly benefits and to maintain a free burial ground for its members and their families.

*Linnath Hazedek—Merciful Care of the sick at night.

April 30, 1896

Young Men's Hebrew Association of Bristol, R. I.

Jacob Bassing, William Miller, William Shaine, Morris Isaacsohn, Samuel Mishket, Manuel Sherman, Louis Sonnenshein, Jak Russakoff, Abe Abrich, Patrick Landan, Jos. Rabinowitz, Abe Wizbish, Jos. Wolff, Louis Jorgin, Nathan Rosenblum.

For social and benevolent purposes. Tax exemption \$10,000.

October 2, 1896

Manionidas Lodge, No. 112, Order Brith Abraham of Providence, R. I.

Samuel Masenter, Mayer Zief, Simon Goldberg, Morris Bergel, Max Margolies, Simon Selzer.

For social and charitable purposes.

November 14, 1896

Cooperative Union of Cigar Makers

Abe Cohen, Max Newfeld, Louis Shatkin, Ike Rosenberg, Henry Cohen.

For the purpose of the social, mental and practical advancement of its members and the mutual assistance and improvement of cigar-makers in respect to their trade.

February 5, 1897

*The Roumanian Avath Shoulom**

Samuel J. Klepper, Aaron Feiner, Adolph Biderberg, Mendel Abisch, Meyer Urban, Louis Urban, Moritz Tenenbaum, Mendel Goldring, Abraham Shispausky, Max Schoor, Adolph Rosenfield, Barney Segal, Louis Feiner, Max Olch, Aaron Reffkin, Charles Dolberg, Aaron Abisch, Joseph Halpern, Jacob Weintraub, Meir Pocherio, Adolph Kleiner, Herman Wechsler, Matias Karman and Sam Kessler.

To promote and maintain the worship of Almighty God according to the faith and practice of the Hebrew Church.

*Ahavath Sholom—*Lover of Peace.*

April 22, 1897

Ladies Friendship Lodge

Hemian Leera, Minie Greenfield, Rose Adalman, Anna Leera, Becky Granovsky, Eva Schmeera, Frida Segal, Clara Abish, Bertha Rosen, Julia Massell.

Purpose of sick benefit.

June 19, 1897

Touro Cadets

Louis Schoenberg, Samuel Cohen, Samuel M. Robinson, Himan Lipshitz, Jacob A. Robinson.

For literary, scientific, social and charitable purposes.

December 31, 1897

*Russian Congregation of Agudas Hakolel**

Ephraim Rosen, Reuben Vicker, Jacob Goldberg, Albert Taberiskey, Bernard Goldberg.

Religious worship.

*Agudath Hakolel—citywide.

See Temple Beth David (August 16, 1955).

January 1, 1898

Young Men's Hebrew Association

Morris B. Bercovitz, Leonard Kisman (Zisman), Adolph Ginsburg, Max Mondelstain, Pincus Siegal.

Social, beneficial and literary work and endeavor.

November 28, 1898

South Providence Thrift Association

Morris Golemba, Leon Rosenfeld, Samuel Gordon, Jake Cohe, Moses Breier, Abraham Bazar, Abraham Jacobs.

To encourage each other in business, and assist each other in case of need and necessity, and to aid widows and orphans of deceased members.

December 27, 1898

New England Carbonizing Company

Charles F. Hamburger, Samuel Priest et al.

Business of manufacturing wool shoddies. Capital \$5,000.

February 3, 1899

South Providence Enterprising Association

William Briar, Simon Margulies, Leo H. Massell, Jacob Cohen, Charles Siegel, Max Bomstein, Abraham Bazar, Leon Rosenfield, Morris Briar, Morris Galemba, Samuel Gordon, Samuel Grenstein and Abraham Zelermyer.

To assist its sick members, and encourage the same in business enterprises.

March 16, 1899

Rhode Island Lodge, Order Brith Abraham No. 213

Simon Margulies, Isaac S. Adelman, Harry Patten (Payton), Leo J. Weintraub, Abraham Jacobs.

For the purpose of mutual benefit in time of sickness.

April 10, 1899

The Tuoro (Touro) Congregation of Newport, Rhode Island

Israel J. Josephson, Barney W. Wilsher, David Frant, Sigmund Barber, Sigmund Schwarz and Moses Wagner.

Religious worship according to the rites of the Jewish Religion.

May 27, 1899

*Baron Herst Assisting Association**

Louis Adelman, Charles Fierstein, Barney Pulver, Abraham Margulies, Charles Manschel, Jakob Ernestoff, Jacob Lukshinauski.

Assisting members of the association financially whenever such needs may arise, as well as to promote good fellowship with each other.

*Baron Hirsch Assisting Association.

June 23, 1899

*The J. M. Goldberg Hebrew Mission Association**

James A. Williams, Frank E. Faber, George L. Nottage, Robert P. Gifford, Abbie M. White.

*Carrying on Christian Mission work.

June 30, 1899

American Hebrew Benefit Association

J. Sandler, Max Garodetsky, Aaron Rosentoll, Jacob Kaufman, Isidore Ackerman, John Mergensteren, Samuel Greenblatt, Harry Lerner, Abram Richmond, Harry Zusman, Jacob Jacobs, Louis Rothburg, Isidore Fishman, Moses Fishman, Charles Rotberg, Harry Adelman, Abram Weisman, Samuel Levy, Max Hellman, Charles Kleiner and Myer Urben.

To promote social, literary, and mutual intercourse among its members, and to aid them when sick, in distress, or out of employment.

January 23, 1900

*Osterreichische Association**

Max Ross, Abraham Zellermyer, Jacob Ambronich, Max Schor, Lazar Morgenroth, Louis Schor, Pinkas Silverman, Lazar Wacks, David Bucr, Nathom Feirstein, Abraham Weisman, Max Jacobs, Louis Altshiler, Sam Ashkeins, Max Waldhiter, Israhel Waldhiter, Harry Polack.

Mutual benefit in time of sickness.

*Austrian Association.

March 13, 1900

The Young Women's Hebrew Association

Leonora Gribuiski, Lillian Bearman, Jennie Bearman, Nettie Kaminiski, Bella Josephson, Rebecca Brown, Sarah Pearlman.

To work for and bestow the proceeds of such work among poor and needy persons, and to do other charitable work.

June 11, 1900

Chevra Agadas Achim (Bristol)

Max Makowasky, Max Lewanda, Wolf Weinstein, Max Baron, Abraham Gerstein, Ellis Lisker, Jacob Bassing, Hyman Yelderzady, Joseph Feder, Jacob Benjamin and Jacob Goldstein.

To keep and maintain a cemetery and for raising a fund for the erection of a synagogue, also for the assistance of its members as well as other deserving coreligionists when in want.

June 26, 1900

Tifereth Israel Anshey Korney

Barnet Bennett, Samuel Rich, Morris Goldberg, Samuel Jacobson, Joseph Orleck, Arrie Margulics and Charles Mishnick.

To form a Congregation of a Sinagogue (23 Shawmut Avenue).

July 28, 1900

Hebrew Union Protective Association

Abraham Cohen, Abraham Winstein, Hyman Goldshein, Abraham Rafflowich, Welcm Specter, Max Litman, Samuel Brown.

To protect each other in case of need, and literary, and social.

July 31, 1900

Independent Savings Association of South Providence

John Williams, Milton Hellman, Jacob Bergman, John Sandler, Charles Zukerman, Sam Grenblat, Segmond Rosen.

For mutual aid among its members, and for social and literary intercourse.

September 7, 1900

Providence Germinas Chesid Association

Abe Cohe, Barnet Rosen, Jacob Hochberg, Markus Newman and Harris Gorman.

To unite fraternally men professing the Jewish faith and to assist financially members thereof, when in distress.

November 21, 1900

Associate Hebrew Charities of Providence

Abraham Greenstein, Max B. Gomberg, Leonard N. Zisman, Louis Shatkin, Adolph Ginsberg, Harry W. Cohen and Charles Manshel.

For organizing, directing, systematizing, centralizing, bringing into co-operation and recording all the charities of the Jewish community in Providence.

December 17, 1900

The Providence Lodge No. 214 of I.O.B.A.

Henry Philips, Joseph Kroll, J. Milton Greene, Herman Paster, Leo Hartman and Louis Labensky.

For fraternizing and aiding members in sickness and distress.

December 18, 1900

Pawtucket Hebrew Benevolent Association

S. J. Gunther, Max Feeder, Samuel Paul, Morris Glikman, B. Santler, A. Goodman, Louis Berick, Abraham Berick, S. Needle, Louis Rosenberg, Morris Greenberg, David Gilbert.

To unite fraternally all men professing the Jewish religion, and to assist them when sick or in distress.

December 28, 1900

Rhode Island State Lodge No. 130 of I.O.B.A.

Samuel Liber, Marcus Newman, Bernard Gomberg, Charles Lasky, Bennet Dunn, David Robinson and Michall Caplan.

For benevolence and aiding its members in sickness.

January 18, 1901

The Oxford Club

David Bernkopf, Joseph B. Cohen, Leopold Dimond, Julius Falkenberg, J. Jerome Hahn, Nathan Kaufman, Caesar Misch, Harry I. Robinson.

To promote fraternity and social enjoyment among its members.

January 21, 1901

Providence Tailoring Progressive Association

Abraham Gold, Benjamin Cohen, Frank Matersky, Herman Weiss,
Louis Sacknowitz, Alberth Engel, Bernard Greenstein, Morris Finkler.

For beneficial and social purposes.

January 30, 1901

*South Providence Hebrew Congregation**

Barnet Bander, Harry Lerner, Leon Rosenfald, Charles Zukerman,
Israel Kaufman, Morris Himmelfarb, Max Silverman, Sigmond
Rosen, Aron Kaufman, John Sandler, Sam Caufman, Morris Salter,
Jacob Taback, Harman Belanger, A. Wertman, Morris Spivack,
Sam Greenblath, Simon Mergultes, Louis Feshman, Jacob Bergman,
Jacob Kaufman.

To conduct services according to the Hebrew Faith.

*Synagogue on Willard Avenue erected in 1900 taken over by the Providence
Redevelopment Authority in 1954.

February 4, 1901

Sons of Jacob Lodge No. 175 I.O.B.A.

Harry M. Swirnoff, Harry Goldsmith, John Kroll, M. Goldberg,
M. Strasnick, Henry Silverman and Herman Epstein.

For fraternizing and promoting independence among its members
benevolently.

November 4, 1901

The Young Men's Benevolent Association of Providence, R. I.

Max Morgenroth, Samuel H. Rosen, Jake Cohn, Milton Hellman,
Louis Shaw, Frank Scoliard, Bernard Gottlieb, Max Rubin, David
Hellman.

For associating and promoting interest among its members lit-
erarily and benevolently.

November 22, 1901

Patriots of Zion Chonevey Zion 1 of Providence, R. I.*

James Rose, Solomon Schmidt, Philip Marcus, Israel Garfinkel,
Louis Shatkin, Joseph Gold, Barnet Dunn.

To advance the Zion movement.

*Lovers.

November 30, 1901

Providence Protective Association

Abraham Bazar, Max Ross, Alfred A. Langer, John Weinbaum, Abraham Zellermeier, Lazar Morgenroth, Abraham Teper, Charles Zukerman.

For sociability and charitable purposes.

December 6, 1901

Lenard Azedech Donation Association

Bernard Gomberg, Abraham Bosler, Nathan Greene, Aaron Feiner, David Robinson.

To aid their members and for social and literary purposes.

June 18, 1902

Hebrew Progressive Lodge No. 121 I.O.F.S. of Judah

John Feldman, Abraham Reiseroff, Solomon Kitchner, Earle Mellion, Maurice Jacobson, Joseph Sandler, Maurice Mellion.

To aid its members in sickness and in distress, and for literary purposes.

September 23, 1902

South Providence Independent Aid Association

Charles Zukerman, John Sandler, Barnet Bander, Harry Lerner, and Simon Friedman.

To aid its members, and promote social and literary purposes.

September 30, 1902

Komenitz Podolsk Assisting Association*

Louis Loeber, John Seideman, Jake Fiengold, Henry Kauffman, Aron Rosenthal, Frank Greenstin, Herst Weenbaum, Nathan Gilman, Nathan Rosenbloom.

For social and beneficial intercourse.

*Ukraine, Russia.

December 20, 1902

Samuels Land Company

Joseph Samuels, Leon Samuels and Jacob Harberger.

Business of acquiring, etc., real estate.

February 17, 1903

*Gemilath Chesed Association of Providence**

Charles Goldstein, Jacob Feinstein, Barnet Fein, Joe Joshowitz, Isaac Wolf, J. Kroll, Hyman Katz, Samuel Luber and H. Lyon.

Promoting industry and benevolence.

*Name changed February 8, 1917, to Gemilath Chesed Hebrew Free Loan Association of Providence.

February 26, 1903

Miriam Society, Number One

Mary D. Grant, Lena Zisman, Jennie Etta Cutler, Amilia Dulberg, Annie Adelman, Mary Kominsky, Clara Smira.

For social and beneficial benefits among the members.

March 24, 1903

Hotcher Sign Company

Joseph B. Cohen, Joseph Hotchner et al.

Signs.

April 7, 1903

Congregation Awath Achim of the City of Slawitz*

Max Winer, Louis Gregorman, Louis Garfinkel, Elias Garfinkel, Noha Wolfman, Isiah Goldstein, Jacob Goldman.

For performing religious ceremonies and beneficial purposes.

*Ahavath Achim, Love of Brothers.

April 17, 1903

Biker Cholam Lodge No. 303, Independent Order Brith Abraham

(See Rhode Island Hebrew Medical Association 1890.)

July 28, 1903

The Rhode Island Ring Company

Caesar Misch, Adolph Jessel et al.

Manufacturing and selling jewelry.

July 31, 1903

Fox and Saunders, Incorporated

C. Joseph Fox, Jacob Fox et al.

Printing, manufacturing tags, calendars, etc.

September 2, 1903

Rodenberg-Smith Company

Gustav L. Rodenberg and Milton S. Rodenberg et al.

For engaging in the business of manufacturing, buying and selling all articles of jewelry and material, tools and machinery thereto in any wise appertaining; to purchase, sell and trade in all kinds of merchandise and property whether pertaining to jewelry or not; to buy, sell, lease, manage, improve, aid, operate real estate and property of all kinds and nature whatsoever.

September 4, 1903

The New York Ammunition Company

Mark Streicher, Max L. Lazarus, William Goldsheine, Philip Gerozog, Samuel Foster.

To engage in the business of manufacturing and vending non-explosive fireworks and illuminations.

September 17, 1903

Touro Guards of American Zionists

Jacob A. Robinson, Louis Schoenberg, Samuel Robinson, David E. Bander and Harry L. Sack.

For promoting sociability and literary studies between its members.

September 25, 1903

Caesar Misch, Incorporated

Caesar Misch, Charles E. Cohen et al.

Acquiring and selling real estate, buying and selling of all kinds of merchandise.

November 24, 1903

Sons of Zion of Pawtucket, R. I.

Max Kaslin, S. G. Grunther, Max Feder, Barney Bennett, Barnet Santler, Jacob Justice, A. Berick, J. Simon, A. Goodman, Henry Cossock, S. Paul, F. H. Bellin.

To unite fraternally all men of Hebraic faith, and to give moral and material aid to its members and those dependent upon them.

December 29, 1903

The Supreme Lodge of the Independent Order of American Hebrews

William Adelman, Lubar List, Adolph Ginsburg, Peter Marcus, Charles Goldstein, Morris Davers, Joe Jashovitch, Isaac Wolf, Abe

Abrich, Jacob Barowich, Sam Lewis, Max Siegel, Pincus Siegal, Joseph Kroll, Bernat Segal, Harry Lyon, Charles Manshell, Louis Shatkin, Efroyem Hirsch, Morris Perlow, Herman Epstein, B. Benett, Bernard Pulver, Jacob A. Robinson, Louis Bolotow, Saul Lewando, Harry Smith, Amos A. Small, Abraham Golden, Louis Segall, Aaron Sherman, Morris Belken, Nathan Zisquit, Bernard Marcuvitz, Joseph Cohen, Reuben Vicker, Bernard Eisenburg, P. Vosck, Joseph Summer, Leo Winograd, Charles Westerman, Daniel Taber, Louis Berman, Mayer S. Alpern, John Rubin, Joe Levy, Lazarus A. Petow.

To unite in social and fraternal association all acceptable men and women of sound bodily health and good moral character, to promote benevolence, charity, and amity among them, and to aid the widows, orphans, or relatives of deceased members, or any persons dependent upon deceased members.

January 26, 1904

*The Agidath Achim**

Abraham Zellermyer, Max Ross, Max Schawr, Abraham Bazar, Schmiel Segul, Sulim Reitman, Hirsh Wienbaum, Max Hellman.

To teach the religion of Hebrew.

*Society of Brethren.

March 1, 1904

Rhode Island Amusement Company

Abram A. Spitz, Max Nathanson et al.

Dealing in real estate, shore resorts and hotels, providing entertainments and furnishing recreation and amusements.

April 7, 1904

United Silk Manufacturing Company

Abraham P. Workman, Paul Newman et al.

Dealing in silk, linen, cotton, woolen and worsted cloths, etc.

May 7, 1904

The Workmen of Zion

Joseph Gold, Aik Goldman, Rafael Sherman, Samuel Torgan, Solomon Glogos, Wolf Shocher, A. Nefeld and Meyer Chackmester.

To promote Hebrew education and mutual aid.

May 10, 1904

Henry Lederer and Brother, Incorporated

Adolph Lederer, Henry Lederer and Edward B. Lederer.

Manufacturing, buying and selling jewelry.