

HEBREW EDUCATIONAL INSTITUTE MINUTES 1920-1924
Executive Board Meeting Minutes

- ⁵8/26/20
- ⁶1/13/21
- ⁷2/24/21
- ⁸3/10/21
- ⁹4/14/21
- ¹⁰12/1/21
- ¹¹2/26/21
- ¹²1/29/22 (Annual Meeting)
- ¹³11/23/22
- ¹⁴1/29/23 (Annual Meeting)
- ¹⁵2/25/23
- ¹⁶4/24/23

CHAPTER II.

- ¹⁵18/24
 - ²¹1/31/24 (Annual Meeting)
- JEWISH COMMUNITY CENTER EXECUTIVE BOARD MINUTES 1925-1937

- ³1/14/26
- ⁴2/11/26
- ⁵3/11/26
- ⁶9/28/26

⁷*Providence Journal*, 11/2/26, p. 4. "Jacob I. Cohen, a Brown graduate, who recently received his Master's Degree, comes to Providence after serving as Director of Activities in the Jewish Community Center of Buffalo, New York." Cohen served as Executive Director from 1926-1945. The next Executive Director was Simeon Kinsley (1945-1949), who graduated from Harvard College in 1929, received an Ed.M. from Harvard Graduate School of Education in 1937, worked as a principal of schools, USIO National Director of Program, and worked on the National Jewish Welfare Board. From 1949-1957 Morris Kritzman was Executive Director. Graduate of William and Mary College, Boston University School of Education and School of Social Work, and Portia Law School (Boston, Mass.). Consultant on intergroup relations for several New England states, he came to Providence from Trenton, N. J., where he was director of the Trenton, N. J. Jewish Center. Bernard Carp (1957-1971) graduated in 1930 from the Juilliard School and Teacher's College of Columbia University with a Bachelor of Science degree in Music Education. In 1936 he received his Master of Arts degree from Teachers College of Columbia in the Speech Arts. In 1945 he earned his Ph.D. from Columbia. He was director of the Jewish Community Center in Troy, N. Y. and also in Staten Island, was supervisor for the USO-JWB, and field secretary for the JWB working in the New York State section. The present director, Sigmund J. Hellmann has a Master's degree in Social Service from Boston University and a BA from Hamilton College. He has been assistant executive director of the Jewish Community Center of Trenton, New Jersey, joint program supervisor at the Jewish Community Center of Chicago. He came to Providence after serving as executive director of the JYC Camps Arthur, Reeta, and Beker.

- ⁸Executive Director Report 12/9/26
- ⁹Executive Board Minutes of 1/6/27
- ¹⁰Executive Director's Reports of 9/14/27
- ¹¹Executive Director's Reports of 11/17/27
- ¹²Executive Board Minutes of 2/14/27
- ¹³Executive Board Minutes of 10/20/27
- ¹⁴Flyer for Membership Enrollment January 27, 1927 to February 26, 1927.
- ¹⁵Executive Director's Report 12/12/28
- ¹⁶Executive Director's Report 3/21/28
- ¹⁷Executive Director's Report 5/28 (i.e. May 1928)
- ¹⁸Executive Board Minutes of 10/10/28
- ¹⁹Executive Director's Report of 6/20/28
- ²⁰Executive Board Meeting of 6/19/28
- ²¹Executive Director's Report of 12/12/28

- ²²Executive Board Minutes of 11/20/29
- ²³Executive Director's Report of 5/8/29
- ²⁴Executive Director's Report of 12/10/30
- ²⁵Executive Board Minutes of 11/18/31
- ²⁶Executive Director's Report of 11/16/32
- ²⁷Executive Director's Report of 9/16/31
- ²⁸Annual Meeting Report of 5/13/31
- ²⁹Executive Director's Report of 10/17/33

In book by Kraft (see Note 1, Chap. I) there is a reference to the effect of the depression on Jewish Community Centers throughout the United States. There was more attendance for "free" activities, but drop-off in paid attendance and dues. The members seemed more interested in simpler forms of activity and in more informal types of recreation. The Centers threw open their doors wide for those who could pay and those who could not in a desire to mitigate in some measure the effects of emotional strain upon individuals due to the depression.

- ³⁰Executive Director's Report of 12/13/33
- ³¹Executive Director's Report of 11/15/33

CHAPTER III.

¹Booklet: Season 1933-34 *CENTER DOINGS*. A comprehensive report of activities at the Providence Jewish Community Center during the season 1933-34 with data on past season. The Center is now preparing to celebrate its TWENTIETH anniversary of present building and TENTH anniversary of Center activities.

- ²(See Chap. III, Note 1) Page "A"
- ³(See Chap. III, Note 1) Page "B"
- ⁴(See Chap. III, Note 1) Page 37
- ⁵(See Chap. III, Note 1) Page 9
- ⁶(See Chap. III, Note 1) Page 9A
- ⁷See Note 3, Chap. I
- ⁸Executive Board Report of 10/14/34
- ⁹Executive Director's Report of 1/17/34
- ¹⁰Executive Director's Report of 2/34 (i.e. Feb. 1934)
- ¹¹Executive Director's Report of 1/16/35
- ¹²Executive Director's Report of 10/9/35
- ¹³Executive Director's Report of 3/11/36
- ¹⁴Executive Director's Report of 6/9/37

CHAPTER IV.

- ¹Executive Director's Report of 9/22/37
- ²Executive Director's Report of 9/21/38
- ³Executive Director's Report of 11/16/38

CHAPTER V.

- ¹Executive Director's Report of 4/2/39
- ²Executive Director's Report of 10/18/39
- ³Executive Director's Report of 11/8/39
- ⁴Executive Director's Report of 9/20/39
- ⁵Executive Director's Report of 1/18/39
- ⁶Executive Director's Report of 12/13/39

CHAPTER VI.

- ¹Executive Director's Report of 1/17/40
- ²*Providence Journal* of 9/23/40, p. 4
- ³Executive Director's Report of 11/18/42
- ⁴Executive Director's Report of 6/23/43
- ⁵Executive Director's Report of 4/12/44
- ⁶Executive Director's Report of 4/19/45
- ⁷Executive Director's Report of 10/19/41

⁸Executive Director's Report of 1/14/42

⁹Executive Director's Report of 6/14/44

¹⁰Executive Board Minutes of 6/23/43

CHAPTER VII.

¹The following have held the office of president of the Jewish Community Center beginning with 1945:

Raymond Franks	1948-1950
Saul Feinberg	1950-1953
Julius Michaelson	1953-1955
Peter Bardach	1955-1956
Milton Stanzler	1956-1958
Louis Handwerger	1958-1959
Charles J. Fox	1959-1961
Harold Stanzler	1961-1963
Murray Halpert	1963-1964
Sidney Meyer	1964-1968
Harlan J. Espo	1968-

²PROGRAM: 20th ANNIVERSARY ANNUAL MEETING

Life Members Auditorium—Jewish Community Center
65 Benefit Street, Providence, R. I.
Wednesday Evening, May 9, 1945 at 8:30 o'clock

³Executive Director's Report of 12/12/45

⁴Executive Director's Report of 3/19/46

⁵The *Jewish Herald*, February 15, 1946, p. 5

⁶Executive Board Minutes of 12/11/46

⁷Executive Board Minutes of 2/10/48

⁸Executive Board Minutes of 6/15/49

⁹Executive Board Minutes of 6/11/47

¹⁰Executive Board Minutes of 12/27/49

CHAPTER VIII.

¹Executive Board Minutes of 5/29/51: "The Jewish Community Center convey to the City of Providence Lot 141 on Assessor's Plat 10, as said plat stands on 5/1/51, said lot 141 containing approximately 23,145 sq. ft. of land, together with all the improvements thereon, being the building at 67 Benefit Street now known as the Jewish Community Center and as consideration for said conveyance, to receive from City of Providence conveyance of Lot 151 on Assessor's Plat 7, as said Plat stands 5/1/51; said lot containing approximately 15,000 sq. ft. of land together with portion of Lot 7, on Assessor's Plat 7, as said Plat stands 5/1/51, known as the Sessions Street playground and containing approximately 48,922 sq. ft. of land, a total area of 63,922 sq. ft. of land together with all the improvements thereon, particularly the building formerly known as the 8th Precinct Police Station at 170 Sessions Street."

²Executive Board Minutes of 9/19/51

³Executive Board Minutes of 10/21/51

⁴Executive Board Minutes of 3/16/62

⁵*Synopsis of the Report of the Self-Survey of the Leisure Time Needs of the Jewish Community of Providence, Rhode Island.* Prepared by Myron Blanchard and Leonard Katowicz of the National Jewish Welfare Board. (Study Made in 1951). Dated: September 1957.

"Statement of Purpose of the Jewish Community Center"

"The Jewish Community Center should seek to develop a broad program which shall contribute to the personal growth and happiness of Jewish people and their identification with the community. It should be dedicated to the principles of Judaism and democracy. The Jewish Community Center should serve all age groups, both sexes and those with varying points of view. . . . it should be considered the 'larger home' of the Jewish community. . . . it should be educational in character."

- ⁶Executive Board Minutes of 12/10/52
- ⁷Executive Board Minutes of 11/13/52
- ⁸Executive Board Minutes of 10/14/53
- ⁹Executive Board Minutes of 11/18/53
- ¹⁰Executive Board Minutes of 6/9/54
- ¹¹Executive Board Minutes of 8/8/56
- ¹²Executive Board Minutes of 1/14/53
- ¹³Executive Board Minutes of 9/11/57
- ¹⁴Executive Board Minutes of 5/24/57
- ¹⁵Executive Board Minutes of 10/25/57
- ¹⁶Executive Board Minutes of 10/22/57
- ¹⁷CENTER NEWS of 1/17/58
- ¹⁸CENTER NEWS of 6/27/58: The JAC (Junior Assistant Councillor) program started with 14-year-old boys and girls. The following year they became CIT's (Councillors in Training), and then at 16 Junior Councillors. In the fourth year, at age 17, they joined the Work Corps.
- ¹⁹Executive Board Minutes of 10/15/58
- ²⁰Executive Board Minutes of 1/13/60

CHAPTER IX.

- ¹Interview with Dr. Bernard Carp on 11/18/71. Also Board Meeting Minutes of 9/20/62.
 - ²Board Meeting Minutes of 6/20/63
 - ³Board Meeting Minutes of 4/11/62
 - ⁴Board Meeting Minutes of 4/12/61
 - ⁵Board Meeting Minutes of 4/11/62
 - ⁶CENTER NEWS—Volume 1957-1962 10/6/61
 - ⁷CENTER NEWS—Volume 1957-1962 2/6/62
 - ⁸CENTER NEWS—Volume 1957-1962 4/5/63
 - ⁹CENTER NEWS—Volume 1957-1962 9/13/63
 - ¹⁰Board Meeting Minutes of 6/26/63
 - ¹¹Board Meeting Minutes of 1/22/64
 - ¹²Board Meeting Minutes of 4/29/64
 - ¹³PROGRAM: for 39th Annual Meeting at Jewish Community Center. Wednesday, May 27, 1964. "Center in Transition."
 - ¹⁴Board Meeting Minutes of 5/26/65
 - ¹⁵Board Meeting Minutes of 6/29/66: "approval proposed of the Jewish Community Center for the construction of a new Jewish Community Center of approximately 72,000 sq. ft. of floor space to be built on the site acquired from the city of Providence on the northeast corner of Elmgrove Avenue and Sessions Street."
 - ¹⁶A Study of Jewish Community Services for the Aged in Greater Providence—sponsored by the General Jewish Committee of Providence, November 1965. Section entitled: "The Jewish Community Center," p. 27.
 - ¹⁷CENTER NEWS of 6/11/65
 - ¹⁸CENTER NEWS of 12/3/65
 - ¹⁹CENTER NEWS of 1/28/66
 - ²⁰CENTER NEWS of 2/25/66
 - ²¹CENTER NEWS of 3/25/66
 - ²²CENTER NEWS of 5/16/66
 - ²³Board Meeting Minutes of 12/27/66
 - ²⁴CENTER NEWS 1/13/67 and 1/17/67
- BROCHURE: "Let's Finish the Job—NOW" listed following chairmen of building campaign.
- Bertram L. Bernhardt—General Campaign Chairman
General Co-chairmen: Sidney Meyer, Merrill L. Hassenfeld, Edwin S. Soforenko
Honorary Chairman: Max L. Grant
Chairman, Board of Trustees: Joseph W. Ress
Treasurer: Milton C. Sapinsley
Assistant Treasurer: William B. Glass

Honorary Co-chairmen: Hon. John O. Pastore, Hon. Claiborne Pell, Hon. Frank Licht, Hon. Joseph A. Doorley, Jr.

Leadership Gifts Division: David Meyers, Chairman with Max Alperin, Mrs. Philip Dorenbaum, Lawrence A. Paley, Robert A. Riesman and Samuel Rapaport, Jr. as Vice Chairmen

Business and Industry Division: Clarke Simonds, Chairman and Clarence H. Gifford, Jr. and John Simmen, Co-chairmen

Advance Gifts Division: Peter Bardach, Chairman with Louis Handwerger, Dr. Samuel Pritzker and Martin Goodman as Co-chairmen

General Solicitation Division: Chairman, Haskell Wallick; Co-chairmen, Harlan J. Espo and Sol White; Vice-chairmen, Jeremiah J. Gorin, Marvin Grabel, Karl Foss, Raul Lovett and Mrs. John Yashar.

Building Committee: Harry Licht, Chairman and Alex Rumpler, Co-chairman

²⁵*CENTER NEWS*—1/20/67

²⁶Executive Board Minutes of 4/16/69

²⁷Special Resolution in Executive Board Minutes 6/1/67

²⁸Executive Board Minutes of 2/12/69

²⁹Executive Board Minutes of 12/13/67

³⁰Executive Board Minutes of 11/8/67

³¹*CENTER NEWS*—12/21/67

³²*CENTER NEWS*—4/11/68 and 4/18/68

³³*CENTER NEWS*—3/14/68

³⁴*CENTER NEWS*—4/4/68

³⁵*CENTER NEWS*—3/28/69

³⁶*CENTER NEWS*—4/18/69

³⁷*CENTER NEWS*—5/2/69 and 5/16/69

CHAPTER X.

¹Board Meeting Minutes of 3/17/71

²*CENTER NEWS*—4/1/71

³*CENTER NEWS*—4/8/71

⁴PROGRAM BOOK—THE JEWISH COMMUNITY CENTER OF RHODE ISLAND DEDICATION DAY—June 13, 1971

⁵*CENTER NEWS*—5/5/72

⁶*CENTER NEWS*—5/26/72

⁷*CENTER NEWS*—6/9/72

⁸*CENTER NEWS*—5/5/72

⁹*R. I. HERALD*—4/28/72

¹⁰Kraft (See Note 1, Chapter I)

MARTIN CHASE — GRANDFATHER OF DISCOUNTS

BY MARVIN PITTERMAN, PH.D.*

Martin Chase, who resided in Providence, Rhode Island from his sixth to his sixty-fifth year until his untimely death on December 24, 1971, was the "Grandfather of Discounting."¹ During 1953, in a former textile mill in Lonsdale, Rhode Island, he opened the first modern true discount operation in the United States.

Prior to that date organizations such as Korvette, Masters, and Two Guys had discounted appliances, musical records, and similar brand-name merchandise in little hole-in-the-wall stores or in lofts, but no revolutionary marketing pattern had been established. Martin Chase originated and promulgated the type of discount operation which eventually set the pattern for modern practice in this field — the lower-price department store with little or no service.

In the Ann & Hope textile mill building he initially occupied 5,000 square feet of space, fitting it out with pipe racks and shopping carts but little else in the way of fixtures. Common control check-outs were installed. Another innovation in discount operations was the policy of permitting merchandise to be returned for cash refund, provided the price tag or sales tape were presented. Originally the mark-up was no more than 20 per cent, while the normally accepted mark-up was between 30 and 40 per cent. These basic policies have continued as the foundation of modern "discount" store operation.

Born in Kiev, Russia in 1906, young Martin came to Providence when his parents immigrated to the United States. Unlike his five brothers he did not follow his father, Morris, into the Chase Auto Body Works business. He exhibited the desire and willingness to venture into the merchandising world at an early age. Martin preferred personal selling to repairing automobiles, having an inner urge to try out new ideas and innovations.

During the early 1920's Chase began his career in merchandising by working in a clothing store on Richmond Street (Roger's Brothers) operated by his father-in-law, Samuel Newberger. In 1925 he was appointed store manager of Fintex, one of the originators of one-price (\$23.50 per suit) men's clothing stores. He remained with them until the Great Depression caused Fintex to go bankrupt, after which he became manager of the Howard Clothes Providence store.

*Professor of Finance, University of Rhode Island.



MARTIN CHASE
1906 - 1971

By 1933 Chase was determined to enter into his own business venture. As he stated it, "People thought I was crazy. The banks had closed, and to many it looked like the world was coming to an end. However, I thought it was an appropriate time."²

Always having the desire to put some of his ideas to work, he opened a small clothing business with a limited capital investment of \$3,000. At the depth of the depression, he felt that several factors were favorable for starting a new operation. Prices of men's clothing were tumbling; store fixtures could be obtained on time; and people were seeking well-made low-cost clothing.

The new venture remained viable until 1938, when the impact of credit clothing stores began to affect cash operations materially. This forced him to seek a new concept — why not open a men's clothing store which provided such exceptional values that the average retailer could not compete?

Thus Marty's Clothing Mart, located on Baker Street near Eddy Street and adjacent to the then Big Chief Market, was opened. Three innovations were characteristic of the operation:

- (1) Selling prices were set, not by the usual percentage mark-up, but on a per unit mark-up.
- (2) Inexpensive pipe-rack fixtures were used for display purposes.
- (3) A "no alterations policy" was set.

The Mart continued successfully until 1944. Drastic changes were then occurring in the men's clothing business because of the large number of men entering the Armed Forces and the drainage of raw materials occasioned by World War II.

Chase was now determined to enter into a more profitable venture. While operating the clothing store, he purchased a factory in Norwich, Connecticut producing tinsel ribbons and corsage ribbon for florists. However, since the daily 55 mile drive was tedious and inconvenient, he sought a plant closer to home.

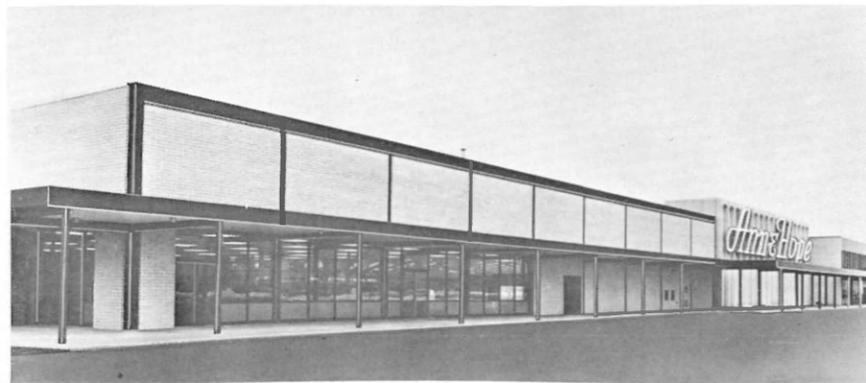
The Ann & Hope Textile Mill, which the United States government had taken over for a tractor repair center for the duration of the military conflict, was located in Lonsdale, a locality in Cumberland, Rhode Island. Martin purchased this mill for \$307,000 with the intent of moving his ribbon operation from Norwich. Requiring only 35,000 square feet of space for ribbon manufacturing purposes he leased out



The Ann & Hope Mill before conversion.



Original Ann & Hope Store located in Valley Falls, Rhode Island.



Ann & Hope Store located in Warwick, Rhode Island.

the remaining space. By 1946 there were 34 tenants, whose combined payroll approximated \$6 million. This benefited Rhode Island in the golden post-war years. However, newer technology brought rapid changes. By 1950 a novel and cheaper ribbon appeared on the market, consisting of cut strips of fabric with fused edges. This innovation caused Martin to liquidate his ribbon manufacturing business.

Again he sought a new venture, and at the same time, one in which he could use the abilities of his elder son, Irwin. He stated: "Every place I went, every business I looked at, everyone was trying to get rid of a lemon. We weren't interested in buying a lemon, so I said to my son, 'Why don't we try what I originally tried in 1938? Why not try selling merchandise at a discount?'"³ Thus came into being the concept of the Ann & Hope discount operation. In time it became Rhode Island's largest volume department store. It was the beginning of the shopping cart discount store development that swept the entire nation.

In the autumn of 1953, utilizing space on the third floor of the building housing his manufacturing operation, Chase began to sell the excess ribbon on hand. In addition, he sold greeting cards from a recently purchased firm. Initially all of the merchandise was sold to the employees of the tenants in the Ann & Hope Mill complex.

Sales increased fantastically. Those working in the mill brought their friends. Bargains were available. The news spread. Chase added goods produced by other manufacturers in the Ann & Hope mill complex. Also house dresses produced by a Fall River friend to be retailed at \$2.98 were offered at \$2.19. At this bargain price Ann & Hope sold 100 dozen dresses within a short period. Gradually more soft goods and housewares were offered for sale. Hard goods and appliances were eventually added. All goods were sold on a pick-it-out-yourself, pay-cash, carry-it-home basis.

By the following April the store was moved to the basement of the building, space which a twine manufacturer had now vacated. This site, which is the lower level of the present Cumberland store, has an area of 450,000 square feet in contrast to the original 5,000 square feet. During Mothers' Day week of 1954 Ann & Hope sold \$3,450 worth of merchandise. In that year the sales volume ran to six figures, and by the end of the second year of operations into the millions. During 1969 the original Lonsdale store and the seven-year-old Warwick store grossed more than \$40 million. In March of 1970 a large operation was initiated in Danvers, Massachusetts.

At the time of this writing discount merchandising, following many of the patterns set by Chase in his Lonsdale store, has almost overtaken department and specialty stores as the leading form of merchandising in the United States.⁴ Chase literally showed many of today's big discounters how to do it. Almost every significant discounter, including many from foreign nations, visited Martin Chase at Ann & Hope prior to setting up his own operations. Drawing their original inspiration from him, they came to seek his advice, and to study his methods. Among them were Leo Hartfield of Hartfield, Zody's, Lloyd Yoke of Kresge, Sumner Feldberg of Zayre, and Sidney Mittleman of Spartans.

The Mass Merchandising Research Foundation at a dinner closing its New York Convention in April 1968 honored Martin Chase for having "set in motion a tide of low margin retailing which revolutionized the distribution system of the U. S. and greatly extended the purchasing power of the American Consumer."⁵ At this "Evening with Marty" his sons, Irwin and Samuel, represented him, since Martin was convalescing at his home after a serious surgical operation. However, the entire program was heard by him in his living room by telephone lines connected to loud speakers.

In December 1969, following another operation, Chase became paralyzed from the waist down. Through physical therapy and self-determination he regained use of his muscles and could move around to a limited extent with the aid of a walker, although he spent his last years in a wheelchair. Always confident, he exclaimed that "If you've got the will to want, you'll get there." Constantly he remained a believer in and encouraged competition. "Some people say it's too crowded as soon as another store opens up across the street. I say the more stores the better. In the end the best merchants will survive."⁶

Chase kept Ann & Hope as a family business. However, he did not neglect the community in which he lived. The then Governor John H. Chafee appointed him to the Rhode Island Commodores, a committee to attract business to the state. He was a member of the Rhode Island Expenditure Council and the Warwick Technical Advisory Council. In addition, he was a member of the Board of the Massachusetts Retailing Institute, the General Jewish Committee of Rhode Island, and the Jewish Home for the Aged of Rhode Island. He served on the Board of Trustees of Temple Beth El and was a member of the Redwood Lodge 35 AFAM and of the Ledgemont Country Club.

Since Martin Chase began his discount operation in 1953 at Ann &

Hope, discount stores had become quite a bit flossier and fuller. The basic concepts of individual customer selection of merchandise, low mark-up, shopping carts, open rack merchandising, rapid and easy exchanges of purchased merchandise, control checkouts, cash sales, and carry-it-home-yourself still remained the underlying tenets of modern "discounting" and of Ann & Hope.

Later Ann & Hope carried an abundance of hard goods, including many national brands. Credit cards were accepted. Only during the first few months of operation were manufacturers' closeouts a major part of the merchandise offered. Ann & Hope continued to operate the lowest priced stores in its trading area. Conditions favored more than ever the big volume, low-overhead, one-stop establishment.

"Grandfather of Discounting" was a well-deserved title for Rhode Island's Martin Chase.

BIBLIOGRAPHY

1. *Congressional Record*. Speech by Senator Claiborne Pell. April 19, 1972.
2. *Discount Store News*. May 15, 1972. Vol. 11, No. 11.
3. *Forbes*. January, 1970.
4. *Merchandiser*. February, 1972.
5. *Modern Retailer*. March, 1969, January, 1972.
6. *Providence Journal*. December 24, 1971.

NOTES

¹*Forbes*, Jan. 1, 1970, p. 208

²*Providence Journal*, Dec. 24, 1971, p. 1.

³*Ibid.*

⁴*Forbes*, ob. cit.

⁵*Providence Journal*, ob. cit.

⁶*Ibid.*

APPENDIX A

A TRIBUTE TO MARTIN CHASE

Adopted by the Board of Directors of the Mass Retailing Institute.

Whereas 15 years ago Martin Chase exercised visions of industrial statesmanship and recognized a novel possibility of bringing great benefits to the people of America and, indeed, to all the people in the Free World, and—

Whereas having implemented the vision by building the first discount department store and developing it into an object of great success, said

Martin Chase generously and without reward or gain decided to share his discovery with others by teaching them his methods and his newly gained knowledge, and—

Whereas because of this selfless inclination by said Martin Chase the discount department store concept was adopted gradually throughout the United States and eventually across much of the world, and—

Whereas as a result, an industry was spawned that in 1971 enjoyed sales of \$30 billion, employed some 900,000 people and created additional millions of jobs in manufacturing, transportation and building, and—

Whereas this new industry, conceived and nursed to life by said Martin Chase, has raised the living standard of some 42 million families in the United States alone, we, the members of the Board of Directors of the Mass Retailing Institute, do hereby—

Resolve to recognize officially said Martin Chase as the discount department store industry's founder.

Given this tenth day of February, 1972.

Signed by all officers.

Kurt Barnard
Executive Vice President
L. W. Rixe
2nd Vice President
T. H. Kaufman
Secretary

Edwin Spector
President
Official Seal
of Mass
Retailing
Institute

Abe L. Marks
Founding President
Herbert Fisher
1st Vice President
Chester W. Patterson
Treasurer

APPENDIX B

In merchandising, as in other endeavors, brilliant ideas have often been foreshadowed by the contributions of others. Morris Beranbaum is reputed to have originated the concept of the open rack display of men's suits at discount prices in the Providence area. Morris' Clothes Shop, which he established after World War I at 101 Richmond Street, is still in business. He started out at 75-77 Manton Avenue in 1918, but the following year moved to 93 Richmond Street. The establishment has been at its present location at 101 Richmond Street since 1920. During the 1930's it used the more elegant name, Morris' Clothes Shoppe.

An even earlier experiment in open racks and packing case display was undertaken by the late Joseph Samuels before the turn of the century. Samuels started in business at 176 Weybosset Street in 1897. Soon thereafter he went into partnership with his brother Leon as J. Samuels & Bro. The business later took the now familiar name of The

Outlet Company, flourishing seventy-five years later at the same address. This type of merchandising in the early days was considered so disreputable that the newspapers of the area would not accept their advertising. The advertisements were displayed in front of the store with the bold headlines: "The [names of newspapers] would not accept these ads!"

There were also examples elsewhere in the country of open racks and discounting in the women's fashion field. Charles Loehmann,¹ the 78 year old chairman of the board of Loehmann's, began buying up overcoats from manufacturers on Seventh Avenue in New York's garment center in 1920 for the firm started by his mother. Loehmann's, now 29 stores, have operated for 50 years on the principle of open racks, low overhead, and no refunds, charge accounts, orders, alterations, or deliveries.

Martin Chase, incidentally, started in business for himself in 1934 as Chase Clothes, Inc. at 195 Weybosset Street. In 1939 he changed the name to Raleigh Clothes, Inc., but was still at the same address. Marty's Clothing Mart was first listed in 1940 at 139 Baker Street in Manucenter (an early example of small business industrial zoning).—Ed.

NOTE

¹Barbara Varro, Chicago Sun-Times Syndicate. See *Prov. Evening Bulletin*, Sept. 20, 1972.

APPENDIX C

The respective roles of Martin Chase and his son Irwin Chase in the conception and development of the Ann & Hope enterprises are presented in a different light in available documents.—Ed.

The following observations are extracted from the decision of Justice Weisberger of the Rhode Island Superior Court in the matter of Jill F. Chase versus Blackstone Distributing Company, et al., Civil Action No. 69-4017, delivered on February 3, 1971, relative to the ownership of certain stock:

"In the early 1950's, after Irwin Chase had completed his military service and his education, he went to work with his father [Martin], who was then operating a number of businesses, but particularly the ribbon business. After he had been with his father for some short time, the father proceeded to liquidate his enterprises, and particularly the ribbon business. Thereafter, Irwin Chase decided to launch off into

an enterprise of his own. He began selling ribbon in bag lots to employees of his father's tenants. When I say his father's tenants, I am mindful that his father was a member of the corporation, and I am referring to the father simply as a matter of convenience.

"The sale to the employees was sufficiently productive so that Irwin branched out into other lines. Finally, he expanded his business and found it necessary to move into the basement of the Ann & Hope former mill buildings. Business grew, and the future seemed sufficiently bright so that Irwin instructed his attorney . . . to incorporate; and this was duly accomplished.

"The new corporation resulted in a spectacular increase in the discount business, so that Irwin Chase in a matter of a few years, about three or four years, in 1957 or '58, found it feasible to take his father into the business, and indeed, to pay him a substantial salary of approximately \$33,000 a year. All of the enterprises prospered, and by 1961 it was determined that a new store should open in the city of Warwick.

"Meanwhile, both Irwin Chase and his brother Samuel, who was about nine years his junior, were working in the business. . . .

"Now, although Martin Chase was not active in the founding of the business, because of his other rather important engagements, he became quite interested in the Ann & Hope enterprise during the latter fifties, participated actively both as to employees and as to third parties. He was given a number of honors and subjected to a number of interviews relating to his business, but the Court finds that at all times mentioned herein and pertinent to this controversy, Irwin Chase was the managing and operating head of all of the Ann & Hope enterprises.

"Among these enterprises, though certainly not the only one, was a corporation known as Blackstone Distributing Company, which Irwin Chase had formed in order to take advantage of its ability to purchase certain items which a discount corporation, one that was clearly labeled as a discount corporation, could not purchase. The decision was made that Blackstone Distributing Company would own the stock in the new store, and that it would in fact be the owner of the new enterprise which was contemplated for Warwick.

"Although Martin Chase was not an owner of stock in this business, and particularly not in Blackstone Distributing Company, the relationship between Martin and his children was an exceptionally warm one, and there was a great deal of attention paid to the wishes of Martin

Chase. Among his wishes was an expressed desire that Irwin should share his good fortune with his brother and sister, and that it would be Martin's desire that the new Warwick store be owned equally by the three of them. As matters stood at the time of the expression of this desire, Irwin Chase owned sixty shares of Blackstone Distributing Company. His mother, Helen, owned twenty shares and his brother, Samuel, owned twenty shares."

Further facts of similar bearing were elicited in the opinion of Justice Kelleher when the case was taken to the Rhode Island Supreme Court on appeal (No. 1369—Appeal, August 21, 1972):

"During his life, Martin had been involved in a variety of commercial endeavors. In the early 1950's his main interest was the manufacture and sale of Christmas ribbon and greeting cards. Irwin was working with his father. Martin began the liquidation of the ribbon business.

"At this time, Irwin started to sell Martin's surplus ribbons and cards to the people who were employed in the many businesses located in buildings which were the site of what was the Ann & Hope Mill. The mill complex, which was owned by the corporation in which the father had an interest, is situated in Cumberland, Rhode Island. Irwin's ribbon and card business became so successful that he began to sell other products. The business expanded and, in time, it took over the entire basement of one of the mill buildings. This endeavor featured a minimum markup in the retail price and it is recognized in the retailing industry as one of the first of the many discount stores that are available to today's shopper. The growth experienced in Cumberland was such that the many related facets of this enterprise have taken over the entire complex.

"On February 8, 1954, Irwin filed a notarized statement with the Cumberland Town Clerk which described him as the sole proprietor of Ann & Hope. Further success led to incorporation. This occurred on August 26, 1954. The corporate name was Ann & Hope Factory Outlet, Inc.

"During this time, Ann & Hope made a special effort to sell goods that were fair traded at a price much lower than the stipulated minimum retail resale price. This policy caused a problem because many suppliers or distributors would not sell to the so-called discounters as they made a concerted effort to keep their goods out of stores such as Ann & Hope. As a countermeasure, Irwin decided to form a new corporation whose sole function was to act as a purchasing agent for Ann & Hope. The

corporation was called Blackstone Distributing Co. and it was formed on November 1, 1955. The articles of incorporation authorized the issuance of 600 shares of no par value common stock. One hundred shares were issued. The organizational minutes of the corporation show that Irwin purchased 60 shares, Sam purchased 20 shares and Helen, their mother, purchased 20 shares. Irwin was elected president. Sam became vice-president. The mother assumed the office of treasurer and Irwin's attorney, who was one of the incorporators, was listed as the corporation's secretary.

"By 1961, Irwin's initial venture had won widespread acceptance by the buying public. He then decided that a second Ann & Hope store would be opened in Warwick, Rhode Island. Sam was also active in the business. . . . Martin, the father, had also assumed an executive role. The stock certificates . . . describe him as the treasurer of Blackstone."*

Commenting on this controversy the author states: "*These issues are highly legalistic. The legal organization of store ownership really has nothing to do with the ideals of the discount operations. These definitely were developed in toto by Martin Chase and not by his son Irwin.*"

**Discount Store News*, for April 22, 1968, reported that the two stores had attained an annual sales volume of \$27,000,000. Several trade publications were introduced into evidence for the purpose of showing that the father was the guiding genius behind the Ann & Hope success story. Irwin testified that Martin's participation, as reported in the press, was a public relations effort to counter an advertising campaign by a competitor who had publicized his mother. Ann & Hope decided to project a father image. The trial justice believed Irwin."

HOW JEWISH PARTIES FARED IN THE RHODE ISLAND
SUPREME COURT: 1870-1912

BY MELVIN L. ZURIER, Esq.

In Volume 1, No. 1 (June 1954), pages 8-10, of the *Rhode Island Jewish Historical Notes*, the late David C. Adelman undertook to list cases involving Jews in lower Rhode Island courts, going back to 1739. Unfortunately, none of the decisions in those days were reported. The first reported decisions of the Rhode Island Supreme Court commence with Volume 1 of Rhode Island Reports and begin with cases decided in 1828. These decisions, based largely on prior decisions of American and English courts in other cases, in turn formed the precedents for future decisions by Rhode Island courts — part of the general process known as “the common law.” (Supreme Court decisions are those in which a case has been decided by at least one and sometimes two lower courts, and is being reviewed on appeal. The appeal deals only with legal issues — whether the lower court erred. It is not a new trial with witnesses, evidence, and related procedures.)

The writer has examined some of the earlier decisions of the Rhode Island Supreme Court, mainly as an exercise in curiosity, to see how parties fared who bore Jewish sounding names. For this purpose, the arbitrary cutoff date of 1912 (Volume 34 of the Rhode Island Reports) was selected.

It is not surprising that in the earlier years there were few such cases — for a number of reasons. Until the 1880's, of course, there were few Jews in Rhode Island — few Jews, few cases. Adelman's article, based on a review of city directories, estimated there were about 500 Jewish persons in Providence and Pawtucket in 1877.¹

Further, reported cases usually (though not always, as will be shown) involve matters where the amount involved is worthy of litigation all the way to the Supreme Court. Only a small percentage of cases begun in a lower court find their way through one or two trials with transcripts, and then are briefed and argued in the Supreme Court. Most cases are discontinued or settled along the way. Few Jews in Rhode Island during the period through 1912 owned much property. They were mainly merchants, peddlers, small shop-keepers. Their problems were rarely of such principle or complexity that they could not be resolved short of the Supreme Court. Indeed, the experience of the immigrant, perhaps having difficulty with the language and strange customs of his new country, was probably to mistrust and avoid courts.

The earliest reported Rhode Island decision the writer could identify was a case decided in 1870. Schlesinger & Blumenthal, wholesale liquor dealers from New York, sued a retailer from Woonsocket for goods sold.² While the jury in the lower court found for Schlesinger & Blumenthal, on appeal Justice Durfee of the Supreme Court, writing for the court, ordered a new trial because of an error the trial judge made. We do not know what happened at the new trial.

In 1894 the Supreme Court upheld a lower court decision in favor of Isaac Hahn against his landlord. Hahn sustained damages because his business was interrupted by the landlord's failure to make certain repairs.³

In 1895 the Supreme Court considered the case in which a customer of Leopold Goldstein, a jeweler, filed a criminal complaint against Goldstein. He charged Goldstein with substituting a less expensive stone in a pin left with him for repair. The charge was proven to be false. Thereupon Goldstein brought suit for malicious prosecution. The court reversed the verdict for Goldstein, holding that the defendant's complaint, while false, was made upon probable cause and was hence not "malicious" in the eyes of the law.⁴

That same year Max Nathanson, a Rhode Islander, brought suit against Jacob Spitz, a Bostonian, and Spitz's partner, Samuel Adams. The partners had failed to make good on payment of a check given to Nathanson. Nathanson thereupon had Spitz arrested while he stopped off in Rhode Island, even though Spitz's partner Adams was apparently still in Massachusetts. The issue raised by the appeal was whether a partnership could be sued when only one of the partners was served with process within the State. Chief Justice Matteson held that the case could proceed against Spitz.⁵ The case was otherwise notable because the lawyer for Max Nathanson was J. Jerome Hahn, son of Isaac Hahn, plaintiff in the earlier case. J. Jerome Hahn later became Rhode Island's first judge of Jewish descent. One wonders why father Isaac did not see fit to engage his son as his own lawyer.

In 1899 the Supreme Court upheld a decision against one Aaron Silverstein.⁶ (Silverstein had been arrested after failing to pay money owed to Plaintiff.) Another 1899 case of some notoriety found a jilted female suing and recovering a substantial judgment in the lower court (\$12,500) against Benedict B. Lederer for breach of promise of marriage. Benedict appealed. The issue before the Supreme Court was whether

the remarks made by the Plaintiff's lawyer to the jury were proper. He said

"Gentlemen, outside New England, if that man (Lederer) had done what he has to this woman, he would have been hanging, or he would have had daylight let into him by many indignant citizens. Read the newspaper and find where the men outside of Rhode Island are allowed to live where they have done what Lederer has done."

Justice Stiness, perhaps responding to the sympathies aroused by the Plaintiff who found herself with child, concluded that the evidence of seduction was so substantial that the jury would not have been influenced improperly by any argument of counsel.⁷

Other cases of lesser notoriety during this period saw a new trial granted to a party who had allegedly wrongfully taken certain goods belonging to Esther Herscovitz, as trustee;⁸ a complaint upheld against Lederer Realty Corporation by a party injured by walking on Mathewson Street in Providence when a rain trough with snow and ice collapsed on top of him;⁹ a claim against Louis Silverman of Providence, a contractor, for failure to pay for materials;¹⁰ a claim by Jacob Berger against the Pennsylvania Railroad for failing to deliver bales of feathers;¹¹ an action by Sigmund Rosen to keep in prison a defendant who owed Rosen money;¹² a verdict upheld in favor of William Podrat against a railroad which lost a shipment of dry goods destined for Podrat's store in Wakefield;¹³ and a claim of Louis Bolotow of Cumberland sustained over his opponent's claim of inadvertence and mistake.¹⁴

Three cases, only fragmentarily reported, indicate interesting human confrontations involving Jews and the Supreme Court. In 1902 the court had to consider the validity of a complaint against a certain faction "for forcibly entering and detaining the Jewish Synagogue in Newport". The court found the complaint technically improper. The reported opinion, unfortunately, does not discuss the underlying controversy giving rise to the lawsuit.^{15*}

The case of Abram Baran vs. Max Silverman¹⁶ found the court ordering a new trial in a case that started in "a building upon Hilton Street in the City of Providence, customarily visited by Jewish people of the neighborhood for the purpose of taking baths."

*The background of the case is engagingly set out in Adelman's Article, "They Broke In—To Pray", *R.I.J.H. Notes* 2:226, April, 1958.

While Baran was engaged in bathing his minor son, he was struck on the ear by a pail of water (including the pail). Silverman claimed the pail was not thrown but slipped from his grasp. The court ordered a new trial when the jury's award reflected erroneous instructions by the trial judge.

Another case, tantalizingly incomplete in its reporting, involved an action by Esther Goldberg against Annie Berman.¹⁷ The suit was one for slander. Esther was awarded a verdict of \$200 against Annie. The court upheld the verdict, noting gallantly:

"Scandalous charges concerning virtuous women should not be lightly treated."

(But we are not told what imputation was made on Esther's virtue.)

Only two cases involving criminal charges against Jewish persons appeared to have reached the Rhode Island Supreme Court during this period. One involved a conviction of the defendant for participating in the theft from a railroad car of 1648 pounds of cotton worth \$164.25¹⁸

The other case sets forth a much more tragic situation — and the court's decision in reviewing the evidence is unusually detailed and revealing of the rare occasion in which argument led to violent crime between two Jewish immigrants in the North End of Providence.¹⁹ Max Epstein and Abraham Zarrinsky were fellow workmen and friends. One July night in 1901, they returned to Zarrinsky's attic room at 2 Bulfinch Court to spend the evening. Zarrinsky had about \$200. There was also a bottle of liquor present. A quarrel ensued. The following account is that of Justice Tillinghast:

When the parties entered Zarrinsky's room for the night, he locked the door, according to the testimony of the defendant (Epstein), and put the key in his pocket. He then took two drinks from the bottle of alcohol, as the defendant testifies, and invited him to drink therefrom, but he declined. At about 2:30 o'clock on the next morning a man named Kwasha, who occupied the tenement beneath Zarrinsky's room, heard a noise in said room and heard a call for help. He did not recognize the voice but shortly afterwards Zarrinsky came downstairs and said that the defendant had taken his money and gone out.

Kwasha then ran out and found (Epstein) lying on the ground, between the house and the fence, quite badly injured. His collar bone was fractured, he had a cut on his head, was bleeding from one ear and appeared to be in great pain. During the combat in the room Zarrinsky was heard by some of the people below to cry

out, 'What are you licking me for; you have got my money!' and on being asked by Barnett Kwasha, from the window of the room below, what was the matter, Zarrinsky replied: 'There is a murder up here; he is taking my money and is licking me.'

Shortly afterwards Zarrinsky brought down pieces of a broken bottle and said in the presence of the defendant, who was then lying on the ground where he had fallen: 'With this bottle he struck me.' He also said that the defendant had taken his money, whereupon the defendant answered: 'I ain't got the money.' Zarrinsky was pale and had marks on his head, and the defendant, in addition to the injuries above specified had an injury on his side.

Both parties were then taken into custody by the police, placed in the patrol wagon and taken to the police station, where the defendant was laid upon the floor and Zarrinsky was seated in a chair. Shortly afterwards, Dr. Griffin, the police surgeon, was called to the police station, where he examined the injured parties; and they were then removed to the Rhode Island Hospital, where Zarrinsky died, from the effects of the injuries received in said combat on the morning of July 28, 1901.

The legal issue in the case was whether the evidence given by Zarrinsky in Epstein's presence prior to Zarrinsky's death (and not refuted by Epstein) could be considered as evidence of Epstein's guilt. Of course, if the case were tried today, the police would have been obliged to see that Epstein were furnished with a lawyer, warned of his rights, and otherwise protected. However, in 1901 the law had not then reached such a state of sophistication. Nevertheless, the court reversed Epstein's conviction for murder and ordered a new trial — mainly on the ground that it did not appear that Epstein, an immigrant only six months in America, really understood what was going on at the police station.

1912 is purely an arbitrary date to terminate discussion — but it is believed that this recitation of some cases in some way reflects the experience of Jews in Rhode Island during this period. These Jews were, in the main, immigrants. They were unfamiliar with courts and complicated legal procedures — hence the reason for the relatively small number of decided cases in this span of more than four decades.

The succeeding years have seen a sharp increase in the number of cases involving Jewish litigants in Rhode Island. Perhaps this in turn reflects more recent Jewish experience as Jews have become more accustomed to going to court. The Rhode Island Bar has today a substantial number of Jewish lawyers. Jewish judges are represented on virtually all courts in the state, and Jews have become deeply in-

volved in the type of commercial and property transactions that give rise to disputes ultimately winding up in the courts.

NOTES

¹*R.I.J.H. Notes*, 1:72, June 1954. See also Segal, *Jewish Population of Providence, Rhode Island*, *R.I.J.H. Notes* 6:49, 50, Nov. 1971.

²*Schlesinger & Blumenthal vs. Stratton*, 9 R. I. 578 (1870)

³*Hahn vs. Billings Brothers*, 18 R. I. 551 (1894)

⁴*Goldstein vs. Foulkes*, 19 R. I. 291 (1895)

⁵*Nathanson vs. Spitz*, 19 R. I. 70 (1895)

⁶*Shaw vs. Silverstein*, 19 R. I. 500 (1899)

⁷*Mainz vs. Lederer*, 21 R. I. 370 (1899)

⁸*Herscovitz vs. Guertin*, 22 R. I. 594 (1901)

⁹*Keeler vs. Lederer Realty Corporation*, 26 R. I. 524 (1904)

¹⁰*Anderson vs. Silverman*, 27 R. I. 151 (1905)

¹¹*Berger vs. Pennsylvania Railroad Company*, 27 R. I. 583 (1906)

¹²*Rosen vs. Bliss*, 30 R. I. 555 (1910). Mr. Bliss' lawyer was Philip C. Joslin, later Republican Speaker of Rhode Island House of Representatives and still later Associate Justice of the Rhode Island Superior Court.

¹³*Podrat vs. Narragansett Pier Railroad Company*, 32 R. I. 255 (1911)

¹⁴*Bolotow vs. Barnes*, 32 R. I. 333 (1911)

¹⁵*L. Napoleon Levy vs. Fischel David*, 24 R. I. 249 (1902)

¹⁶*Baran vs. Silverman*, 34 R. I. 279 (1912)

¹⁷*Goldberg vs. Berman*, 34 R. I. 488 (1912)

¹⁸*State vs. Shapiro*, 29 R. I. 133 (1908)

¹⁹*State vs. Epstein*, 25 R. I. 131 (1903)

FROM PROVIDENCE, RHODE ISLAND TO YOKOHAMA

BY BERYL SEGAL

Samuel Mason, brought to this country as a boy of eleven, was born in 1880 in the city of Kovno (Kaunas), Lithuania. The family, with relatives in Providence, gravitated as was customary to the place where they had friends, townspeople, or relatives.

Concerning his early life in Providence we know that he was a book-keeper at 102 Charles Street and a boarder at 9 Bark Street. Neither of these street numbers in the North End of the city is any longer in existence. We also know that at an early age Samuel became interested in people. He was among the founders of the Young Men's Hebrew Association, a forerunner of the Jewish Community Center, and advocated physical fitness among its members. Seven organizations concerned with physical fitness convened in Newport, Rhode Island in the summer of 1901 to exchange ideas relating to their common interest. During the convention Mason dispatched a letter to Doctor Theodore Herzl, the Father of Modern Zionism, informing him of the meeting. We do not have the text of the letter, but we have the reply of Doctor Herzl (see *R.I.J.H. Notes* 4:193 [89], No. 2, Nov. 1964). The original of the reply is now on exhibit in the Theodore Herzl Museum in Israel.

Mason was also one of the founders of the Touro Cadets, a semi-military youth organization, involved with drills, uniforms, marches, and parades in the military fashion. He soon became Captain of the Cadets and during the Spanish-American War in 1898 offered to the governor of Rhode Island the services of the group to fight for its country. The Cadets were about to be shipped to Cuba when the war ended, and the Jewish unit was dispersed.

We next discover Samuel Mason in Boston. With a change of domicile his interests also changed. He recognized an opportunity for Anglo-Jewish newspapers and hence founded two, *The Boston Israelite* and *The Rhode Island Register*. However, all efforts to obtain information about these weekly publications were in vain. Neither the Boston Public Library nor the Library of the American Jewish Historical Society has any relevant information.

From Boston Mason moved to New York where he continued to utilize his journalistic skills. He first became editor of the *Jewish World*, an Anglo-Jewish weekly; later managing editor of the *Tageblatt*, an Orthodox Yiddish newspaper; and finally news editor of the *Morning Journal*, a religious Zionist newspaper.



Samuel Mason as a young man.



Mr. and Mrs. Mason, 1941. (Taken in
Daytona Beach, Florida)

In 1907 Mason entered a new field of activity that was to absorb him until his death in 1950. Perhaps his work on the newspapers had made him aware of the problems of immigration to America, particularly among the Jews fleeing from Russia. Those were the years of the great waves of immigration of Jews from Russia to the United States. It was after the pogroms in Kishinev, Odessa, and Kiev. Jews by the thousands came by steerage to the shores of this country. The American Jewish community was mobilized to help the newcomers, who had neither financial means nor trades and did not know the language of their adopted country. Many of them had only the names of relatives in America, and connections had to be made between them and the immigrants. The task was enormous, and the Jewish community was not prepared for it.

There were two organizations in New York whose purpose it was to aid the immigrants. The Hebrew Immigrant Aid Society, a relatively new organization, was founded in 1902, and the Hebrew Sheltering House Association, much older, in 1884. Mason, manager of the former since 1907 at a salary of \$35 a week, is credited with effecting a merger of the two organizations in 1909 under the name of the Hebrew Sheltering and Immigrant Aid Society of America (HIAS) and became its general manager. This organization, which is still in existence, had on its board men of such fame as Jacob H. Schiff, Louis Marshall, Oscar S. Strauss, and Rabbi Stephen S. Wise, to mention but a few. In 1914 he resigned from the office of General Manager and became a member of the Board of Directors, but kept up an active role in the organization. (See following page)

HIAS had a hand in receiving and finding homes for hundreds of thousands of the Jewish immigrants who fled to the United States from Russia prior to the outbreak of World War I. On November 16, 1917 Mason, now chairman of the HIAS Committee on Foreign Operations, embarked upon a mission to Japan, where many Jewish and non-Jewish refugees were stranded. Upon arrival in Yokohama on New Year's Day, 1918 he found the Royal Hotel there filled with refugees, cared for by funds provided by Moissei A. Ginsberg, a Russian industrialist who resided in Japan at that time. The refugees were idle, hopeless, and in a state of confusion. Three local organizations vied with one another for the care of the refugees. Mason immediately took over the building, had it renovated, and installed sanitary facilities. He arranged for hospitalization of the sick, and vaccination and disinfection of all of the refugees. The American Consulate in Japan cabled all relatives in

The Board of Directors of the
**Hebrew Sheltering
 and Immigrant Aid
 Society of America**
 have received with deep regret the
 resignation of its **General Manager,**
Samuel Mason.
 By his tireless activity, unflagging zeal, loving devotion, and
 whole-hearted attachment to the cause of **Jewish Immigration**
SAMUEL MASON
 in his capacity as
General Manager
 during the last six years, has secured for the Hebrew Sheltering and Im-
 migrant Aid Society of America a place of high distinction on the roster
 of national bodies accomplishing Jewish work in the United States.
 His resignation is accepted solely because the Directors realize that in
 the new calling he is about to enter he will be better able to render most
 valuable service to the cause of Jewish Immigration. Into his newly-chosen
 career he carries the heartiest wishes of the Directors of the Hebrew Shelter-
 ing and Immigrant Aid Society of America and the
 blessings of hundreds of thousands of Jewish immigrants
 whose path toward material prosperity and Americaniza-
 tion has been made easier by Samuel Mason and his work.
 As evidence of its appreciation and of its high opinion of Samuel Mason,
 the Board of Directors do hereby elect him a Director in place of the
 late Jacob Saphirstein, of blessed memory. The Board of Directors
 heartily welcomes Samuel Mason as a colleague and trust that it
 shall have for many years the benefit of his
Wise Counsel and Ripe Experience.

July 7, 1914

Isidore Hershfield
Herman Bernstein
B. B. Berkowitz
Jacob Massel
Morris Asofsky

Committee

Leon Sanders President
John L. Bernstein Honorary Secretary

Certificate presented when Mason resigned from the office of General Manager.

Signatories:

Isidore Hershfield	}	Leon Sanders, <i>President</i>
Herman Bernstein		} Committee
B. B. Berkowitz		
Jacob Massel		
Morris Asofsky	John L. Bernstein, <i>Honorary Secretary</i>	

the United States, advising them of refugees sheltered in the Royal Hotel. Connections were established through HIAS, and reservations were made with steamship companies for passage to ports in the United States and Canada.

Mason also went to Harbin (now Pinkiang), Nikolsk (Nikolayevsk), and Vladivostok, where he sought out stranded refugees. He set up The Central Information Bureau for Jewish War Sufferers in the Far East, and worked to assist refugees in Siberia as well.

Everywhere he went letters of introduction preceded him from Schiff, Strauss, or Marshall to the American Consulates or to the authorities in Japan. These letters opened many doors to Mason in Japan, and resulted in thousands of immigrants being brought to the United States. HIAS became the symbol of hope for refugees from the Revolution in the Far East.

A moving story is told of the daughter of one of the most vicious of anti-Semites, A. S. Suvorin, the publisher of the infamous ultra-conservative newspaper *Novoye Vremya* (*New Times*) in St. Petersburg. A refugee with her children in Japan, she had fled from the wrath of the Soviet government because of the sins of her father. When her funds began to dwindle, she left her children in the care of a governess and traveled to the United States. The governess died in the meantime, and the children were left alone and penniless. HIAS took the children to the Yokohama shelter and located their mother in the United States. She asked to have her children sent to her. HIAS took no revenge for the evil deeds of their grandfather; for HIAS they were children in need of help.

The grateful mother wrote to HIAS: "And to think that I was one of the biggest stockholders in *Novoye Vremya* and my father was always a bitter anti-Semite." These same Semites gave her children food and shelter and helped to reunite them with their mother.

Samuel Mason replied: "Our aim is purely humanitarian. We firmly believe in the brotherhood of men."

If only their grandfather could have heard of this in his grave!

Mason became ill upon his return to the United States, so that his report was read by HIAS President John L. Bernstein at a meeting at Cooper Union on October 12, 1918. By November 1918, however, now again a member of the HIAS executive staff in the newly created post of managing director, he recovered sufficiently to leave once more for

the Far East. This time he concentrated his activities in Siberia. He established in Irkutsk a Central Information Bureau for Jewish War Sufferers in Siberia and the Urals in order to help wives and children of American residents join their families and to discourage the emigration to the United States of those not likely to be admitted.

During the ten years of turmoil, from 1909 to 1919, HIAS had registered almost half a million immigrants to the United States. Mason maintained a close relationship with the HIAS organization as a member of its Board until his death in 1950, at the age of 71.

Thus ended the life of an immigrant of the North End of Providence who had himself helped bring hundreds of thousands of immigrants to the United States.

SOURCES

1. Doctor William Fain, a nephew of Samuel Mason, in personal conversations.
2. Communications from Shirley Kublin of Sharon, Mass., niece of Samuel Mason, who supplied the pictures and letters of introduction.
3. Some biographical notes by Mark Mason, son of Samuel Mason.
4. *New York Times*, January 25, 1950.
5. *Rhode Island Jewish Historical Notes*, 4:193 (89), No. 2, Nov. 1964.
6. *Visas to Freedom, The Story of Hias*, by Mark Wischnitzer, The World Publishing Company, 1956. New York and Cleveland.

APPENDIX A

LETTERS OF INTRODUCTION

New York, Nov. 5, 1917.

Junnosuke Inouye, Esq., President,
Yokohama Specie Bank
Yokohama, JAPAN

Dear Mr. Inouye:

May I be permitted to introduce to you the bearer of this letter, Mr. Samuel Mason, a Director of the Hebrew Sheltering and Immigrant Aid Society of America, who is visiting your country for purposes which he will himself more fully explain to you, and in which I thought your influence and advice might be of advantage to him.

If I add that I am personally desirous of extending every possible aid to Mr. Mason in the object of his visit to Japan, I feel assured in advance of your good will toward him, which I know will be of great value to him.

Thanking you, therefore, in anticipation for your kind reception of Mr. Mason and assuring you of my readiness to reciprocate at any time, I am, with cordial greetings,

Yours most faithfully,

(Signed) Jacob H. Schiff

New York, Nov. 5, 1917.

* * *

Dr. Y. Ono, Vice President,
Industrial Bank of Japan, Ltd.,
Tokio, JAPAN

Dear Dr. Ono:

May I be permitted to introduce to you the bearer of this letter, Mr. Samuel Mason, a Director of the Hebrew Sheltering and Immigrant Aid Society of America, who is visiting your country for purposes which he will himself more fully explain to you, and in which I thought your influence and advice might be of advantage to him.

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Thanking you, therefore, in anticipation for your kind reception of Mr. Mason and assuring you of my readiness to reciprocate at any time, I am, with cordial greetings,

Yours most faithfully,

(Signed) Jacob H. Schiff

* * *

DEPARTMENT OF STATE
Washington

November 7, 1917.

The Honorable
Roland S. Morris,
American Ambassador
Tokyo.

Sir:

At the instance of the Honorable Abram J. Elkus, lately Ambassador of the United States to Turkey, I take pleasure in

introducing to you Samuel Mason, Esquire, of New York City who is about to go to Japan for the Hebrew Sheltering and Immigrant Aid Society of America, to make arrangements for extending relief to destitute persons.

I commend Mr. Mason to your attentive consideration, and I cordially bespeak for him all appropriate courtesies and assistance.

I am, Sir,

Your obedient servant,

(Signed) Robert Lansing
(Secretary of State)

* * *

DEPARTMENT OF LABOR
Washington

November 7, 1917.

No. 53990/109

To Whom It May Concern:

This will introduce to you Mr. Samuel Mason, who is a citizen of the United States, and who represents the Hebrew Sheltering and Immigrant Aid Society of America. He is very much interested in the question of immigration, so far as it affects the United States, and is visiting Japan at this time in connection with the Jewish refugees from Russia who, it is understood, have recently been congregating in the city of Yokohama. His mission is not to induce immigration, but to convey to those whom he meets a knowledge of the immigration laws of the United States, and the mental, moral and physical conditions which operate to debar aliens from admission to this country, so that such persons may not make a useless voyage in furtherance of their natural desire to escape undesirable conditions with which they are surrounded.

The Department of Labor has jurisdiction over the subject of immigration to the United States, and it is very much interested in the subject-matter of Mr. Mason's visit to Japan. Any courtesies extended to him will be highly appreciated by this Department.

(Signed) Louis F. Post
Assistant Secretary of Labor

* * *

THE AMERICAN JEWISH COMMITTEE
New York
31 Union Square West

November 12, 1917.

To the Jews of Japan.

Dear Friends:

The bearer of this letter, Mr. Samuel Mason, of New York City, has long been connected with the Hebrew Sheltering and Immigrant Aid Society, an organization which has performed excellent service in looking after Jewish immigrants who come to the United States and enabling them to enter upon American life and to become good and useful citizens, and at the same time to maintain their Jewish traditions. Mr. Mason informs me that he is about to visit Japan for the purpose of looking after a large number of Jewish immigrants from Russia and other countries, who are now stranded in Japan on their way to America. He desires to be helpful to them and to make it possible to relieve them from their present straits. Any assistance or courtesy that you may extend to Mr. Mason will be greatly appreciated, not only by me personally, but by our coreligionists in America.

Very truly yours,
(Signed) Louis Marshall
President, American Jewish Committee.

OUR DUTY TO INSTRUCT:
REFLECTIONS ON TOURO SYNAGOGUE

BY SAUL VIENER

“When we reflect on how much it is our Duty to Instruct
Children in the Path of Vertuous [sic] Religion. . .”¹

Rabbi Lewis, Reverend Katz, Mr. President, Mr. Mayor, Distinguished Guests, Ladies and Gentlemen, these few phrases are no doubt familiar to many of you because they are part of an appeal which nine Newport gentlemen submitted to their brethren in New York City on March 21st, 1759, seeking financial help in order to erect a synagogue, this beautiful and hallowed sanctuary where we have assembled.²

There may be some among you, however, who are unfamiliar with the 1759 appeal, but certainly there are few present who are not familiar with the concepts on which, according to Jewish tradition, the world rests: Prayer, Education, and Philanthropy. It was true in 1759; it is true today. For these very reasons I am grateful for the opportunity of reflecting upon such matters at Touro Synagogue, this historic site, and upon this significant occasion, the George Washington Letter Exercises. I am grateful to those who invited me, as I am grateful to the Almighty for having brought me to this moment.

Let us now reflect on how much it is our duty to instruct our children—and ourselves.

The men and women who sought refuge in Newport in the early years were not unlike the Children of Israel. The settlement of Newport, and the beautiful story of the establishment of a congregation, and then a synagogue, are appropriately and significantly related to the opening Scriptural passages read yesterday in our synagogues—“When thou art come in unto the land which the Lord God giveth thee.”³ And then there follow certain clearly outlined instructions. The local founders, upon their arrival, proceeded to carry out the Biblical injunctions, particularly, the erection of a sanctuary to the Lord.

Later, we read that Moses and the elders commanded the people, saying: “Keep all the commandments which I command you this day.”⁴ The rabbis tell us that thus it becomes the duty of each individual Israelite to guard, and defend, the precepts of the Torah and to secure their observance.⁵

An Address delivered at the George Washington Letter Ceremonies, August 27, 1972, at Touro Synagogue, Newport, Rhode Island; Auspices of the Society of Friends of Touro Synagogue.

The parallel experiences which different generations of Jews have shared cannot be lightly dismissed. History is part of the totality of Jewish experience, for it was the people Israel who became the author of the idea of history as the guide to the generations of men. Incumbent upon the Jewish historian today is the task of understanding the past and interpreting it to his contemporaries. Therefore, we return to the Newport experience not only to commemorate the founders of Touro Synagogue, but also to reflect upon our responsibilities—today—here and elsewhere.

As you have gathered from the kind introductory remarks, I have come to you from Richmond, Virginia, a community distinguished also by a history, portions of which helped mould our American democracy. Associations between Virginia and Rhode Island have been many—both in the historical development of our nation, as well as in religious matters. A sister congregation of Yeshuat Israel is part of that history.

Richmond's K. K. Beth Shalome was dedicated in 1789, only months before George Washington responded to the splendid and meaningful letter from the pen of Moses Seixas.⁶ The genius of President Washington's letter, his dedication to religious liberty and the freedom of all men, remains an eternal beacon, and has brought us here today.⁷ Beth Shalome, too, along with the other congregations then established, congratulated the first President and was, in turn, the recipient of similar expressions of liberty and religious freedom.⁸

To interject a personal note, there are Washington associations which mean a great deal to me, not only as a Virginian, but as one who was born and raised in a small town in the Eastern Panhandle of West Virginia which had been laid out by George Washington's brother, Charles, who also gave his name to my home town, Charles Town. Another brother, Samuel, also resided there. Their homes, still standing, were the scenes of many interesting and significant historical events. Consequently, the influence of the Washington family was ever present in the days of my youth.

To add another personal note which binds me to Touro Synagogue and this occasion is the fact that Charles Town is only fifteen miles from Shepherdstown, West Virginia where I attended college and whence came Rezin Shepherd, the devoted friend of Judah Touro.⁹

However, enough of that . . . to return to Beth Shalome, this House of Peace stands no longer. In 1898 it merged with Congregation Beth

Ahabah,¹⁰ which had been established in 1841.¹¹ Its simple, yet impressive, synagogue was unfortunately demolished in the 1920's.

There were associations, also, between Richmond and Newport families. To Richmond came members of the Hays and Myers families, who had resided in Newport and Boston. And to the burying ground at the head of this street some of them came back to rest. A member of these families, Mrs. Edward Cohen, a one-time resident of Richmond,¹² upon learning of the reconsecration of the Newport synagogue (in 1883), offered the congregation two sets of silver bells which had once adorned the Torah scrolls, and had, undoubtedly, belonged to her family who had carried them away when they moved South.¹³

For many years, the story of Caroline Myers Cohen has been of considerable interest to me, and perhaps it will be to you as well. Furthermore, it may have meaning to those of us who are Jews living in this 7th decade of the 20th Century.

In 1913, Caroline Cohen privately printed a history of her family,¹⁴ for, as she explains in the Foreword:

"At this date there remain of the families of Myers, Hays, and Mordecai, including the writer, only five persons professing the Jewish faith; and as within a few years these five will have passed away, and with them, all understanding of the family conditions in the four preceding generations, it is well that this chronicle should be preserved."¹⁵

Mrs. Cohen lived another fifteen years and died in 1928, five days after her 84th birthday.¹⁶ Thus, one whose life and experiences linked the 18th, 19th, and 20th centuries was no more. Her story, written with admiration, affection, and with an element of regret and sadness, provides us with many impressions, and much to contemplate. Through the courtesy of her great-nephews¹⁷ I have been able to read and re-read this chronicle. Let me share with you a few excerpts from this record.

"The year 1707 [the story begins] is the earliest date recorded in the three families with whom the following chronicle concerns itself. It is that of the birth of Moses Mordecai, of Bonn, Germany. The year 1720 begins the record of the Hays family in this country, and 1723, that of the Myers family, when Myer Myers, of New York, was born."¹⁸

[I might add that both men were Caroline's great-grandfathers. Myer Myers married twice and had 12 children].¹⁹ The story continues:

"During the Revolutionary War Mr. Myers was living with his family

in New York, and was obliged to fly with them from the British, who were investing the place, in 1776. They went to Norwalk, Conn. reaching that town with much difficulty in wagons, over rough roads; and there was born in April, 1776, my mother's mother, Rebecca, afterwards Mrs. Mordecai, who was my authority for this small incident. They fled from Norwalk a little later, but remained in Connecticut until the war ended, when they returned to New York, where Mr. Myers plied his business of silversmith . . . for many years. . . ."²⁰

His widow, Joyce, died in Richmond in 1824, at the home of her son, Moses Mears Myers.²¹ The latter and his older half-brother, Samuel, had married two Boston sisters, Judith and Sally Hays, daughters of Moses Michael Hays, whose sister, Reyna, had married the Reverend Isaac Touro.²² The two young couples, who had been married on the same day, moved to Richmond soon after marriage.²³

"Moses Michael Hays [Caroline writes] was a man of genial nature and fine intellect, admired and respected by the communities of Newport and Boston, where he lived."²⁴ Mrs. Cohen then proceeds to provide us with a detailed description of Hays and his wife, Rachel, who had been a Myers. A portrait of their son, Judah, and one of their daughter, Judith Hays Myers, are today in the possession of family members in Richmond.

"The Hays family [Caroline continues] lived for some years at Newport, R. I. where all but the two eldest children were born, and then removed to Boston, where they enjoyed the best society of the day. After the death of the parents, the single daughters, Catherine and Slowey, removed to Richmond where their sisters had settled. . . . Judah, their brother, drowned at St. Augustine, Florida, in 1832."²⁵ His remains were brought back here to Newport as were those of Catherine and Slowey some 20 years later.²⁶ They now rested with their parents and their sister, Rebecca, who had died in 1802.²⁷

Included in the chronicle is an excerpt from the *Boston Transcript* of 1912, entitled "Notes on the Hays Family of Boston." Almost a century later we find additional tributes were paid to Moses Michael Hays, and references were made to his children in Richmond where "there were several Jewish families and religious services were maintained." Catherine Hays passed away in January, 1854, and, tradition says, it was the same day on which her cousin, Judah Touro, died.²⁸

Tradition also holds that Catherine and Judah were in love, but their families disapproved because of their close relationship. One

wonders about this story because in actuality many of these cousins did marry. In any event, as you know, Judah bequeathed her \$5,000.²⁹

The slender volume goes on to record marriages, births, deaths, and other significant events, as well as the gradual disappearance of the Jewish component. For example, Richea Myers, one of Myer Myers' daughters, married a prominent Richmonder, Joseph Marx. Five of their six daughters became Christians.³⁰ Their Myers and Mordecai cousins either married non-Jews or converted, as did Rachel Mordecai Lazarus on her deathbed in 1838. Later her daughters followed her example. Caroline recorded that Rachel's sister, Ellen, "also at this time abandoned the old faith, which had never been a 'faith' for her."³¹

Thus, Caroline's chronicle makes a compelling story of these three inter-related families and their total assimilation. But, in truth, her story must have meaning to anyone concerned with the Jewish experience in America — and the preservation of Judaism on this continent.

It would be presumptuous for me to profess extensive historical knowledge in the presence of many scholars who are here today. And, perhaps, it would be presumptuous for one such as I to assume the role of a religionist. However, there appear to be certain impressions, certain conclusions, which one might glean from *Records of the Myers, Hays, and Mordecai Families*. Indeed, one may well inquire, "Why was not Judaism a 'faith' for Ellen Mordecai and her relatives?"

When we pause to reflect on the beginnings of this historic congregation, we cannot help but wonder at the great courage of many of these men and women, former Marranos, who had willingly reaffirmed their Judaic beliefs, and embarked on creating a new life in conformity with the laws of Moses and Israel.

The preservation of the Touro Synagogue and the fact that it is a viable congregation today is of considerable significance — not only do we see evidence of historical preservation, but also a sanctuary where our heritage has been preserved, transmitted, and, further, enriched.

My friends, the American Jewish community today faces a challenge quite different from that of the Newport founders. Instead of a reaffirmation of Jewish belief, our open society is witnessing the disappearance of Jewish family life and of Jews themselves. There is so much ignorance, illiteracy, and indifference. Will our experience be that of those about whom I spoke a few moments ago? Whatever the forces which affected those early Richmond families, at least there did arise

one voice who felt compelled to preserve a record, an understanding of the preceding generations. Will we have at least one voice left?

In every generation, Judaism finds it necessary to restate in the language and terminology of that particular generation the basic concepts of Judaism, and its posture *vis à vis* the challenge posed by the culture of that generation. It would seem, perhaps, that in this "City by the Sea" it may have been less difficult to transmit those beliefs and the historic heritage of the American Jew. Nevertheless, to many the synagogue as we know it is not a national shrine — and even more regrettable, the synagogue is no longer a personal shrine for the young, the middle-aged, or the old. How we conduct ourselves, and what we do to bring "Vertuous Faith" to our people is of the utmost concern to me, an American Jew, in this year, 1972.

As I draw near the end of my remarks, I would invite you to return once more to the history and traditions of this great congregation. In the year 1763, on the first day of Chanukah, all the Jews of Newport, and many of their non-Jewish friends, assembled in this sanctuary for the dedicatory ceremonies. At the appointed time, when the doors of the synagogue were closed, and complete silence reigned within, three knocks were heard upon the closed door. The knocking came from without, we are told, in accordance with an ancient ritual. After these knocks were sounded, the voice of the Reverend Isaac Touro was heard reciting, in Hebrew, portions of the 24th Psalm.³²

One hundred and twenty years later, on May 25, 1883, on Friday afternoon, when the synagogue was reconsecrated in the presence of a crowded congregation, a ceremony similar to that of 1763 was conducted. This time the minister was the Reverend Abraham Pereira Mendes, some of whose descendants are present today, and with him were his two sons, also rabbis. Again, the three knocks were sounded, and there followed, as before, the soaring Hebrew phrases, "Open to us the gates of righteousness, we will enter them and praise the Lord."³³

Now, almost 90 years later, we find ourselves in this holy edifice to contemplate the meaning of these dedicatory ceremonies; the history of the Touro Synagogue; and through these, the Jewish experience in the United States. Although the records of this congregation refer to the three knocks as an "ancient ritual", I would like to think of them as the three aforementioned concepts upon which this world rests: Prayer, Education, and Philanthropy, all of which motivated the Colonial Jews in this city to erect a synagogue and instruct their children in the path of "vertuous religion."

It would seem to me that each of us must clearly comprehend — and willingly accept — the premise and the firm belief that we are not isolated human beings operating in a void, but that we are products of the past, and builders of the future. How can we move forward without remembering? In his message to this Congregation, President Washington admonished the 1790 Jews — and also us, today — that, “If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail.”

Already in our day, there exists a blank in the memories of many of our youth, and even my generation, who know nothing of the Holocaust, wherein 6,000,000 Jews were sacrificed — one third of a people — and beyond that, even 5,000,000 Christians suffered a similar fate. The enormity is beyond our grasp. However, the recounting of Jewish history cannot be the recitation of a martyrology alone, but, in truth, the Jewish people can take great pride in its pioneering contributions to civilization, beginning with the religion and ethics of the Bible, and continuing with many vital services, and communal innovations throughout the ages, even unto today.

Essentially, we are dealing with human beings, when we try to recreate the past. If, as a result of reflecting upon the vicissitudes of those who lived before, we realize our common humanity, then we shall have learned a most significant and useful lesson from the contemplation of history.

My friends, there is a knocking without, and voices can be heard — we must open the gates.

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NOTES

¹Gutstein, p. 89.

²*Ibid.*, p. 88.

³Deuteronomy XXVI, 1. Hertz, p. 859.

⁴Deuteronomy XXVII, 1. Hertz, p. 862.

⁵*Ibid.*

⁶Marcus, p. 223.

⁷Gutstein, pp. 212, 213.

⁸Ezekiel & Lichtenstein, pp. 236-238.

⁹Gutstein, pp. 223, 224.

¹⁰Ezekiel & Lichtenstein, p. 256.

¹¹*Ibid.*, p. 258.

¹²Mrs. Cohen was the daughter of Samuel Hays Myers and Eliza Kennon Mordecai Myers, who were first cousins. Her father was a grandson of Myer Myers, the Colonial silversmith, who was also Eliza's mother's father.

Edward Cohen was the grandson of Israel I. Cohen, who was in Richmond by 1784, and whose brother, Jacob I. Cohen was the second Jew to reside permanently in Richmond. Jacob's first wife was the widow of Moses Mordecai. Caroline's husband was prominent in banking circles in Richmond. They were married in 1865 and had no children. Cohen died in 1888.

(From Ezekiel and Lichtenstein).

¹³Gutstein, pp. 266, 267.

¹⁴*Records of the Myers, Hays and Mordecai Families from 1707 to 1913* by Caroline Cohen, Washington, D.C. [1913?]. Hereafter referred to as *Records*.

¹⁵*Ibid.*

¹⁶Stern, p. 156.

¹⁷Dr. Daniel D. Talley III, Dr. Lilburn T. Talley, and Edmund Myers Talley.

¹⁸*Records*, p. 5.

¹⁹*Ibid.*, p. 5.

²⁰*Ibid.*, p. 5.

²¹*Ibid.*, p. 6.

²²Gutstein, p. 229.

²³*Records*, p. 6.

²⁴*Ibid.*, p. 7.

²⁵*Ibid.*, p. 9.

²⁶Gutstein, pp. 317, 318.

²⁷*Records*, p. 10.

²⁸*Ibid.*, pp. 13, 14, 15.

²⁹Ezekiel & Lichtenstein, p. 145.

³⁰*Records*, p. 7.

³¹*Ibid.*, p. 30.

³²Gutstein, pp. 98, 99.

³³*Ibid.*, pp. 263, 264.