

ADDENDA  
RECOLLECTIONS OF A SEPTUAGENARIAN PART II  
BY RABBI WILLIAM G. BRUADE

*RIJHN* Volume 8, Number 4, November 1982

Page 405, Line 1: After “Maryland Estes”, add superscript<sup>3</sup> and the following footnote:

\*Before coming to Beth-El, she served as librarian at the Rhode Island College of Pharmacy, where Beryl Segal, himself a pharmacist, came to know her. Through the years whenever faced with serious problems, I would turn to Beryl Segal, whose presence and words were a source of strength to me.

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Page 408, Paragraph 3. After “. . . who wear *tefillin*”, insert the following two new paragraphs.

In 1932 when I came to Providence, children were generally not allowed by their kin to attend funerals. Before the funeral there were “calling hours” at the mortuary during which the casket was kept open, and visitors were invited to view the remains — remains which were “prettified” by a cosmetician’s skill. The funeral was held on the third day following decease. I began to say that viewing “prettified” remains and holding a funeral on the third day were Christian folk practices based on the belief that Jesus came back to life on the third day, and that by making the deceased appear to be alive, Christians may have been expressing their belief that, like Jesus, their own kin were also resurrected on the third day. Since we Jews, I pleaded, did not share the Christians’ belief in Jesus’s resurrection, viewing the remains and delaying a funeral for three days was improper. I also pleaded that it was wrong to keep children away from funerals. Children should be allowed to share in all of a family’s experiences — in joy and in sorrow alike. However, people would reply: “The child is too young to be at the funeral, or even at the house with all the sorrow.”

A great change has come about in subsequent years: The three days’ delay for a funeral is no longer a must. The casket is no longer open for viewing the remains. Finally, people have realized that children can stand grief and sadness, and at a time of death should remain fully part of the family.\*

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\*Joshua Liebman’s “grief’s slow wisdom” in *Peace of Mind* (New York, 1946, pages 105-133) is pertinent. According to my friend, Monsignor Arthur T. Geoghegan, monks and nuns do not allow having themselves “prettified” after death, and more Catholics have begun following the Jewish practice of immediate burial.

Page 415, line 8 After “. . . who came to serve:” insert:

Selig Salkowitz (1929- ) was assistant rabbi for two years. During his second year, while I was away on leave in Jerusalem, he, despite his youth, ably administered to the needs of the entire Congregation.

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Page 439, line 5, After “Allen Metz (1950- ), librarian;” insert:

Esther Kaplan, my former Secretary, and now Rabbi Leslie Gutterman’s Secretary;

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#### ERRATUM

*RIJHN* Volume 8, number 4, Nov. 1962, p. 524. The Index item reading “Wolfe, Issac, family of”, should read:

Woolf, Issac, family of.

The original reference appeared in *RIJHN* volume 8, number 1, Nov. 1979, p. 47, line 36, reading “Isaac Wolfe family”. This should read:

Isaac Woolf family.

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BACK COVER

Temple Beth-Israel in March 1981 after the Third Restoration.

