



RHODE ISLAND JEWISH HISTORICAL NOTES

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Congregation Sons of Zion Synagogue, interior.

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RHODE ISLAND JEWISH HISTORICAL ASSOCIATION

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KEYNOTE ADDRESS — 1966 ANNUAL GEORGE WASHINGTON LETTER CEREMONY

BY REAR ADMIRAL JAMES R. STARK, U.S. NAVY

We are here today to commemorate an event which is of such importance that it resonates still today across the length and breadth of America. That event was an exchange of letters between the warden of Touro Synagogue and President George Washington over 200 years ago. Some may say, what's the big deal? What's so important about an exchange of letters? They're not even legal documents. They're just a couple of pieces of paper, written by people long dead — people who hadn't a clue about life in the late 20th century, people who never imagined the airplane, or the Internet, or MTV. Even their language seems stilted and old-fashioned — and the issue of religious freedom really doesn't appear to be especially relevant today, does it? So what?

But we know better, don't we? Those letters had an impact that went far beyond the little community of 18th century Newport. But this celebration is about more than just letters. It's about 2000 years of history, and a very special, almost unique, series of events that redirected that history which took place here in the days when the United States of America were still young and searching for what this new concept called democracy really meant.

Several years ago, I was in command of a Navy cruiser on its way from California to the Persian Gulf. It was a long trip — it took us six weeks to sail halfway around the world. And as we neared the end of our voyage, we stopped for fuel in the ancient port of Cochin, on the southwest coast of India. In the course of my visit, I was able to do some sight-seeing. I came across a Catholic church, nearly 500 years old, where the Portuguese explorer Vasco da Gama was buried in 1524, soon after "discovering" India. But I also visited another building nearly twice as old. It was the Jewish synagogue, which had been founded in first century A.D. by Jews fleeing Jerusalem after the destruction of the Second Temple — Herod's temple — by the Romans. To me, it was a tangible illustration of how long and how far the Jewish people have been forced to wander in their search for a decent life.

Rear Admiral James R. Stark has been President of the Naval War College in Newport, Rhode Island, since June 1995. A graduate of the U.S. Naval Academy, he was a Fulbright Scholar at the University of Vienna and received a Doctorate in Political Science from the Fletcher School of Law and Diplomacy, Tufts University. His sea duty included combat deployments in Southeast Asia and commanding the NATO Standing Naval Force Atlantic while it was deployed in the Adriatic Sea conducting embargo operations against the former Yugoslavia.

This paper is adapted from his keynote address at the August 25, 1996, annual George Washington Letter Ceremony at Touro Synagogue, Newport. The ceremony marked the 50th anniversary of the designation of Touro Synagogue as a National Historic Site. The Letter was read by John J. Slocum, Jr., President of the Preservation Society of Newport County, who was introduced by Ambassador John L. Loeb, Jr. Alvin Deutsch, Segan of Congregation Shearith Israel, New York, read the letter written by Moses Seixas to which Washington replied, and former Governor Bruce Sundlun was Master of Ceremonies.

Interestingly, history tells us that — except for their periodic revolts in Judea — Jews fared well under the Roman empire. They were merchants and craftsmen who were welcomed wherever they settled. And by the end of the Roman era, strong Jewish communities had sprung up all around the Mediterranean. Even after the fall of Rome, Jewish settlements continued to spread — first into Western Europe, and then, after the 12th century, into the East.

But as time went by, the attitudes of their hosts changed. The hard work, the education, the cohesion, and especially the success of those Jewish communities created jealousy and resentment. Jews who had been welcomed because they brought needed skills and built the local economy gradually changed from being neighbors to being outsiders, tolerated when necessary and persecuted when it became convenient.

More and more restrictions were placed on Jews. As commerce and skilled trades expanded during the Middle Ages, the guild system was used to exclude Jews from a growing number of vocations. They were prohibited from owning land. They were restricted from universities. They were required to live in certain urban districts — the ghettos.

Rather than being the mainstays of regional and international commerce, as they had been for centuries, in many areas the only jobs open to Jews were as itinerant craftsmen or as moneylenders to all levels of society.

But success in finance and the emerging business of banking and credit carried its own dangers. When local businessmen made poor decisions, or kings had to borrow money to finance everything from wars to jewelry, they became more and more indebted to the very people they had forced into being their bankers.

And when it came time to repay those debts, it was a lot easier to spread rumors of witchcraft and secret rites, launch a wave of pogroms, expropriate Jewish businesses, cancel the debts, and then expel the Jews.

And that's exactly what happened over and over during the Middle Ages. In 1290, Edward the First of England solved his debt problems by expelling the Jews. They were to remain barred from England for the next 350 years, until the time of Oliver Cromwell. A hundred years later, in 1394, they were expelled again, this time from France. A similar fate befell the Jews of Spain in 1492, and those of Portugal in 1497. Some were forcibly converted. Others were killed for refusing to abandon their faith. Many of the original Jewish community here in Newport — the people who founded Touro Synagogue — were the descendants of those same Sephardic Jews who had been driven from the Iberian Peninsula 150 years earlier.

These cycles of persecution waxed and waned for the next 500 years. Sometimes

they were violent. Sometimes it was just snide remarks and not being admitted into some exclusive club.

As we all know, the culmination of all this was the Holocaust. How could it happen? Wasn't it something we should have foreseen?

Jews had lived in Germany for over a thousand years. They had built its industry. They were part of its educational system. They were skilled workers, bankers, businessmen, artists, scientists. They had fought in Germany's wars right alongside the rest of their countrymen. They were part of the community. They were Germans, and they thought of themselves as Germans. No wonder so many responded to the first acts of the Nazis with disbelief and a total inability to comprehend what lay in store.

And in the end, why did so many others, Germans and non-Germans alike, turn their heads from what was happening to their neighbors, or worse yet, take part in the persecutions?

Earlier this month, I read a very moving piece in the *New York Times* entitled "The Pogrom at Eishyshok." Some of you may have seen it. It was the chilling first person account of a man who, as seven-year-old child in the fall of 1945, had witnessed the murder of his mother and infant brother in a little town — a "stetl" — in what is now Lithuania. Their attackers weren't Nazis bent on carrying out the "final solution" — Hitler had already been defeated. These were their neighbors, people they knew and had grown up with. At the end of his story, the author observed that "as our world shrinks and its diverse nations become more entangled with one another, it is of the utmost importance to understand that the 'dislike of the unlike' is what leads to the gas chambers and the killing fields."

"The dislike of the unlike," the tendency of people to divide the world into "us" and "them" and then treat with suspicion or even hatred those who look different, or talk different, or have funny names, or strange customs.

Those words, "the dislike of the unlike," perfectly capture the essence of what has plagued all mankind — not just Jews — since time immemorial.

What we see is that, again and again, people can get along for decades on the surface. But when society is placed under stress, when it's confronted by war, or famine, or plague, or economic collapse, people turn on those who aren't quite like them. They look for something or somebody to blame, and then they take out their fear and frustrations on them. For Europe's Jews, that cycle was all too familiar.

And if it could happen there, could it ever happen here? Clearly, there are a handful of people in every society, in every country, who are capable of monstrous evil, even murder on a massive, organized scale. There is no question in my mind

that such people exist in America today. But the difference is, I don't see that ever happening here. We are different. And because of that difference, I don't believe American society could ever allow that handful of evil men to work their will. We wouldn't put up with it. And the reason I think that we are so special — that we are protected from that kind of evil — has a lot to do with why we are here today.

Let's be very clear. Religious freedom wasn't always the norm in colonial America. The same colonists who had fled religious persecution in England were only too happy to impose their beliefs on others when they were in control. Fortunately, the tolerance established by Roger Williams here in Rhode Island made it a mecca for people of all faiths who sought the right to worship in peace. Huguenots and Baptists, Jews and Quakers, all lived together here, worshipping God in their own ways.

A hundred and fifty years ago, the great French commentator, Alexis de Tocqueville, observed a peculiar fact — that two principles which in Europe had historically been mutually exclusive — the spirit of religion and the spirit of liberty — had somehow been combined and made mutually supportive here in America. Part of the reason for that happy fact lies right here.

When warden Moses Seixas of Touro Synagogue wrote to President George Washington to wish him well and to give thanks for a government “erected by the majesty of the people” which gave everyone — regardless of their origins — the liberty to worship in peace and enjoy equally the protections of citizenship, he started a series of events which had consequences far beyond what he could have ever imagined.

And President Washington, in his reply, captured the very ideals that make America special when he wrote of how proud we should be for having given mankind a country where “all possess alike liberty of conscience and immunities of citizenship. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance”

And, in what I think is one of the most remarkable insights of the letter, President Washington notes that we're not talking about toleration the way it was throughout history, where one privileged group granted others some limited rights as a form of indulgence, “allowing” them to be treated fairly. No! What George Washington says is that there is no single group which holds sway over the rest of us. All of us have inherent natural rights, and the only thing required of us is that we conduct ourselves as good citizens and support the government. The government didn't just “allow” the Jews to practice their religion and conduct their business like everyone else; the President said it was their right all along — so it couldn't be taken back arbitrarily if someone in power changed his mind. That's what's so important here.

When they sought Washington's assurance of their right to practice their religion, to be free from government persecution, to be treated like all citizens of this country, the Jews of Newport were not just achieving something for themselves. They established a precedent which applied to every other religion. And a year later, that precedent was codified in the Bill of Rights as the First Amendment to the Constitution.

And look at what we've gained. Look at what that freedom from oppression has enabled America's Jewish citizens to contribute to this country during the last two centuries. Art, education, music, science, literature, religion, business — the list goes on and on. The political and community involvement of America's Jewish citizens — across the entire spectrum of issues and views — is absolutely remarkable. The philanthropy of America's Jewish community has aided those less fortunate out of all proportion to their numbers. The Jewish community has strengthened and enriched the intellectual and economic and political fabric of American life to an extraordinary degree.

Today, we have the opportunity to rejoice in the success of the Touro congregation to be treated like any other citizens, and to celebrate in the wisdom of George Washington and the other founding fathers, who realized that our diversity did not have to breed hate and suspicion and discrimination, that our "unlikeness" did not prevent us from being good citizens in a society of mutual trust, and respect, and consideration. Rather than being a weakness, America's diversity has become our strength.

Yes, we do have much to be thankful for today. For the congregation of Touro Synagogue truly helped make America what it is — a special place where all can live in peace together.

Thank you and shalom.



"THY NAME SHALL BE ABRAHAM"*
A SURVEY OF FIRST NAMES IN THE JEWISH
POPULATION OF RHODE ISLAND

BY STANLEY M. ARONSON, M.D. AND BETTY E. ARONSON, M.D.

Conferring a first name upon a newborn Jewish infant is an action not undertaken lightly. In most instances it involves extended, sometimes divisive, family discussions begun weeks if not months before the anticipated birth date. And, since the selected name, in a sense, represents the first tangible postpartum gift that parents may bestow upon their new son or daughter, it merits serious inquiry. The ultimate choice, therefore, represents an equilibrium between discordant and reconciling pressures. On the one hand are perceived religious traditions, and on the other hand are social pressures favoring currently popular names which carry no ethnic identity.

The current inquiry presents an ordinal ranking of the first names given to a population of Jews, many of whom were born in this state but all of whom eventually lived in Rhode Island; it then attempts to determine whether these rank orders have changed in relation to times and places of birth; and finally, when shifts in rank order are indeed documented, it seeks out reasons for such changes.

SOURCE OF DATA

During the course of studies trying to understand institutional usage by older Jews in the Rhode Island community, a parallel opportunity arose to compile a substantial list of first names of the Jews dying in Rhode Island. Through the kindness and generosity of the two Rhode Island funeral parlors which have historically fulfilled the mortuary needs of the local Jewish population, the authors were allowed to record the following pieces of nonconfidential information from over six decades of accumulated death certificates of Jewish decedents: (1) first [given] name; (2) gender; (3) year of birth; and (4) place of birth. A total of 22,646 given names were thus collated, males accounting for 11,717 (51.7%) and females, 10,929 (48.3%) of the recorded first names. Table 1 summarizes these data in terms of gender, decade of birth, and place of birth. Statistically reliable data are available for those born prior to 1939. Beyond this date only 169 males and 108 females are recorded, thus providing insufficient numbers for any meaningful appraisal regarding name-choosing trends characteristic of the more recent decades.

**Torah*, Gen. 17:5

Stanley M. Aronson, M.D., M.P.H., received his undergraduate education at the City College of New York, his M.D. degree from New York University, and his M.P.H. degree in public health from Harvard University. He has held teaching posts at Columbia, State Univ. of N.Y., Yale, and Brown, where he was founding dean of the Brown University School of Medicine. Betty E. Aronson, M.D., received her undergraduate education from the City College of New York and her M.D. degree from New York University. She is a trained pediatrician and virologist, joining Brown's faculty at its inception as a medical school. The Aronsons have been together, maritally and professionally, for over fifty years.

This is largely a population of immigrants (about 75.4% were born overseas). About 60% were born in Russia-Poland, about 10% in Austro-Hungary, about 3% in Western Europe, about 26% in the United States, and fewer than 1% elsewhere. (Geographic designations such as Russia-Poland or Austro-Hungary describe national boundaries which had existed at the turn of this century. Thus, persons born in what is now Lithuania or Latvia were listed under Russia-Poland. Individuals born in Rumania or Czechoslovakia were listed under Austro-Hungary.) The geographic category "other" included those Jews born in South America, Asia, or Palestine. United States-born members of this cohort do not become numerically dominant until the decades following 1900. Indeed, of the 767 males in this population born after 1920, 738 (96.2%) were born in the United States. And of the 570 females born after 1920, 542 (95.1%) were native born (Table 1).

While this compilation of names is numerically sufficient to propose some cautious generalizations regarding the Jewish population of Rhode Island, a few potential sources of error must first be acknowledged. An unknown, but believed to be small, number of Jews dying in Rhode Island during the six decades under inquiry were sent to non-Jewish funeral homes. Still other Rhode Island Jews died outside of the state and were buried by yet other funeral homes. Furthermore, the names listed on death certificates are customarily provided by distraught relatives, and errors may therefore have arisen either in the rendering or the transcribing of the first names. Yet another discrepancy may have arisen when a Jewish immigrant was assigned a first name by a U.S. Customs agent after arrival to this country so as to appear "less foreign." (A survey of original birth certificates, of course, would have generated more reliable information -- had birth certificates ever been issued to the European-born component of this population.) The first names recorded on these 22,646 death certificates, therefore, were not necessarily the originally bestowed names.

FIRST NAMES BY PLACE OF BIRTH

Table 2 lists the 15 most commonly listed names given to Jewish females, tabulated according to places of birth. The most commonly chosen name was Ann (or Anne or Annie), accounting for 727 (6.7%) of all female names. Other names frequently encountered were Sarah (6.5%), Rebecca (or Becky), Rose, Esther, and Ida. Expressed differently, it means that one out of every eight Jewish women were called either Ann or Sarah. There was, hence, only a moderate degree of diversity in these name selections. The 15 most commonly listed names, for example, accounted for almost half of all chosen female names. (This statistic is used as a rough estimate of the diversity of choices and is inversely proportional to name-giving heterogeneity.)

Table 3 lists the 15 most common names given to Jewish males, again segregated

by places of birth. The most frequently used name was Samuel, accounting for 865 (7.4%) of all names given to males. Other commonly selected names were Jacob, Abraham, Morris, and Harry. The degree of diversity was even more limited than that seen with the female name lists. The great majority of Jewish males born before 1880 were given names which were restricted to a relatively limited roster. The 15 most commonly listed male names thus accounted for over half of all those chosen. In general, with both male and female names, the degree of diversity increases (1) as one moves from East to West (i.e., from those born in Russia-Poland to those born in Austro-Hungary to those born in Western Europe and finally to those born in the United States); and (2) as one moves from those born prior to 1859 to those born beyond 1900.

For purposes of comparison, Table 4 summarizes the findings of others regarding the rank order of first names, both Jewish and non-Jewish. Professor Susan Cotts Watkins of the Population Studies Center, University of Pennsylvania, kindly provided the authors with her compilation of first names extracted from the 1910 New York City census of Yiddish-speaking households, and, for comparison, the most commonly chosen first names from a comparable sample of native-born, non-Yiddish speaking households. Note that there is little overlap in name-choices between the two 1910 samples. There is, however, considerable agreement between the Watkins list of Jewish first names and the current study as summarized in Tables 2 and 3. Table 4 also lists the rank order of 1994 New York City children's names as compiled by the *New York Times* (March 3, 1996, edition). These data are not segregated by religion.

USE OF BIBLICAL NAMES

Table 5 separates the given male names by place and decade of birth. In addition, the data are defined by whether the given first names were derived from the Hebrew Bible. Five scriptural categories were chosen:

A: Angels (e.g., Gabriel, Michael, Raphael)

B: Patriarchs, pre-Abrahamic (e.g., Adam, Seth, Noah)

C: Patriarchs, post-Abrahamic (e.g., Abraham, Isaac, Jacob)

D: J + P + K (e.g., judges, prophets, or kings such as Nathan, Samuel, David, Solomon)

E: Other

The employment of scriptural names (the sum of A + B + C + D + E) was greatest in those born in Russia-Poland (49.9%), somewhat less with those born in Austro-Hungary (41.2%), still less in those born in Western Europe (34.9%) and least in

those born in the United States (27.2%), thus again exhibiting an East-West frequency gradient. In all instances the usage rates of scriptural names diminished as the decade of birth approached the present day, regardless of where the person was born. Thus, for example, Biblical names accounted for 53.2% of those males born before 1860 in Russia-Poland; 52.6% of those born between 1860 and 1879; 47.8% born between 1880 and 1899; 40.2% born between 1900 and 1919; and 23.8% born between 1920 and 1939. In each of the four major geographic groupings, the percent of Biblical names diminished to and seemed to stabilize at about 23-24%.

Pre-Abrahamic scriptural male names were uncommon in this population. Adam, for example, accounted for fewer than 0.1% of all male names. On the other hand, Eve (including its variants such as Chava and Hannah) accounted for 3.9% of those women born in Russia-Poland and 5.1% of those women born in Austro-Hungary. In general, women's names tended to be somewhat shorter, less dependent upon biblical sources, and more reliant upon "natural" sources such as the names of colors, flora, and fauna. Many of the names chosen for Jewish women, particularly before 1880, were diminutives rather than full names (e.g., Lotte rather than Charlotta; Bessie rather than Elizabeth) and often described earthy, secular attributes (e.g., Fruma [pious], Shayna [pretty], Blima [flower], Klayna [small], Golda [gold], Yenta [member of the clan]).

Many of the first names have undergone considerable change with time and under the influence of various cultural forces [Kaganoff, 1977]. Thus, one encounters Batshua, Bathsheba, Basha, Sheba, or Peshe, all representing variants of Batsheva. Sarah has also been modified to Sadie, Sally, Sorke, Sorale, or even Tzirel. Rivka is closely related to Reba, Reva, Rebecca, and Becky. Yochana (Hebrew) has evolved to Johanna (German) and Jennie (Scottish). Elisheva is cognate with Elizabeth, Bessie, Lisa, Beth, Betty, Isabella, and sometimes Bella. And even Mordechai had once been Marduk (a Babylonian name) before it was corrupted to Morchie, Motie, or Motke.

Eastern European Jewish male infants born on Purim were sometimes named Mordechai; those born on the first day of Passover often bore the name Pesach; and those born on Tisha B'av were sometimes named Menachim. Other unusual names include Kadish, Alte, Simcha, and Feivel.

Male names signifying aggressive animals (e.g., Hersh [stag]; Lavi, Leo, and Lieb [lion]; Wolf; Dov and Barnet [bear]) were reasonably common in Russian-Polish Jewish children born prior to 1860. Since then their frequencies have gradually diminished and have now virtually disappeared in the studied population. (Many of these names do persist, however, amongst native Israelis.)

A small sample of first-names currently chosen by Rhode Island Jewish parents

for their children was also studied. And while there are numerous Gaelic names (e.g., Scott, Cameron, Kevin, Evan), there remains a sturdy core of Hebrew theophoric (e.g., Michael, Daniel, Rachel, Joel) and scriptural names (e.g., Sarah, David, Lisa) in this population. In no group of Jewish names have names of Hebraic origin accounted for fewer than 25%. Kolatch states that Jews have historically adopted first names which were derived from the conventions of the majority population. He points to the widespread custom a few millennia ago, of Jews providing their children with Hellenic or Roman first names. Rabbi Richard Israel, based on his studies of Talmudic sources, also noted that the majority of Jews in the Diaspora adopted gentile first names (R. Israel, personal communication).

AVOIDED NAMES

Were there names which had been consciously shunned when Jewish parents sought names for their newborns? By ancient custom, Jews were enjoined from choosing names of hated rulers, either Pharaonic or Assyrian. Rabbi Israel asks the crucial question: How many Jewish kids are named Ashurbanipal?

Are there still other categories of names that Jews might have shunned in the recent past? Some names, such as Christopher, were never encountered in the current data, although a small handful of Italian first names were listed, possibly representing mixed marriages with adult conversion of the non-Jewish mate. The major apostolic names (Matthew, Mark, Luke, John, Peter, and Paul), despite the fact that some are of Hebraic origin, were seldom selected, particularly before 1860. Again, an assimilational gradient appears: in Russian-Polish males, these names account for fewer than 1% (Table 6), while the names of Jewish children born after 1940 no longer show this selective prohibition. In this sample of 169 males born on or after 1940, 14 such apostolic names (8.3%) were recorded, particularly the name Mark. Of all the names of early Christian leaders, Paul stands out as the name most consistently avoided. There were only 36 Pauls amongst 11,717 Jewish males (0.3%), although the name Paula/Pauline was found in 128 Jewish females (1.2%), representing a fourfold difference. The avoidance of the name Paul may have been based upon two Judaic sensitivities: firstly, the prominence of Saint Paul in the initial shaping of Christianity; and secondly, that it also was the name of a Russian tsar who ruled during the turbulent years at the beginning of the 19th century.

Amongst male Jews born in Russia-Poland, only 31 (0.4% of 6,940 names were those used by the tsars (Peter, Paul, Alexander*, Ivan, Nicholas). In Jews born in Western Europe or in the United States — presumably at a time and in a place where the remembrance of the tsars had dimmed — these names were more readily chosen.

Many classically Germanic names (Siegfried, Sigmund, Bruno, Wolfgang) were

*When Alexander was selected, the name may have referred not to the tsar but to Alexander the Great, who figures prominently in Talmudic, midrashic, and medieval Jewish legend.

enthusiastically chosen for Jews born in Germany prior to 1930. Their use was so commonplace that one of the restrictive German laws of 1937 expressly forbade Jews from using them.

NAMES MISTAKENLY THOUGHT TO BE JEWISH

Names such as Max, Irving, Hyman, Bernard, Louis, and Morris were very commonly used, varying in collective frequency from 19.7% to 24.4%, depending upon the place of birth (Table 7). Indeed, these names were so often adopted that they have assumed a distinctly Semitic aura. Yet not one of these stereotypic names is traceable either to the Hebrew scriptures or to word roots in the Hebrew, Aramaic, or Yiddish languages. A few were Anglo-Saxon (Hyman, Charles), some were Old High German or Old English (Herman, Bernard, Louis, William, Morris). Irving is of Gaelic origin, and Max and Philip are Latin and Greek, respectively.

The name Morris (or its variants Moritz or Maurice) appeared 615 times amongst the 11,717 Jewish names (5.2%). These variants did not seem to be distributed randomly. Rather, Moritz was confined almost exclusively to those Jews born in Austro-Hungary while Maurice was the more common variant in those born in Western Europe or the United States.

Yet another name-transition is worthy of mention. In Genesis (32:38) Jacob's name is transformed to Israel. The more contemporary gentile variants of Jacob are Jack or James. (James represents the Scottish transformation of the Latin *Jacobus*. Partisans of England's King James II, for example, were called the Jacobites.) The name Israel was commonly encountered only amongst those Jews from Russia-Poland born before 1880. The name Jacob becomes increasingly common and persists as a significant choice well into the 20th century. Neither Jack nor James ever achieved a popularity beyond 0.9% in any of the geographic subgroups.

COMMENTS

What in truth does a first name represent? If nothing else, it is a utilitarian way of distinguishing one child from another, particularly if there are large numbers of them. These chosen names don't tell us much about the children, but they do reveal something about the parents: their hopes, their priorities, their anxieties, and the times and places in which they struggled to survive.

In fiction, names are said to be hastily, impulsively, or frivolously chosen. But most Jewish parents readily acknowledge that their choice of a first name will stay with their offspring for a lifetime, sometimes as an expression of honor, sometimes as a means of perpetuating the memory of an ancestor, sometimes as a response to unceasing oppression (when male children are given the names of a revered warrior or an animal such as a lion), or, rarely, as an unfortunate choice thus burdening the

child with an awkward or arcane name.

Many Jews of eastern European ancestry inaccurately assumed that the name-choosing rules that tempered their decisions had been universally adhered to by all Jews, whether or not of Ashkenazic origin. In truth, sociologists can identify few rules that had been heeded by all Jews during the last two millennia. Many had confined their selection solely to the name of a deceased ancestor; but in yet other Jewish groups, the child may have been named after a revered, living relative — sometimes even the child's living father. The existence of strong contemporary influences must also be conceded in the many Jewish children named Jacqueline (after Mrs. Kennedy), the many Franks (after Frank Sinatra), or the many Judys (after Ms. Garland, representing the cult of Judy-ism).

As American Jews have become increasingly assimilated, name-preference for their offspring has necessarily broadened and now incorporates first names which had been previously shunned. In this survey of 22,646 names, however, there is still little evidence of neologized names, that is, newly created, hitherto unknown names representing a conscious effort by the parents to create a name utterly unique to their newborn. This form of creativeness, sociologists say, is much more evident amongst African-American parents (Lieberman & Bell, 1992).

The Jews of Rhode Island are comprised of some 17,280 individuals in an estimated 7,224 households (Goldscheider & Goldstein, 1987). It is a population which clings to its embattled heritage of faith (70% are members of one or another synagogue) while simultaneously seeking ways to promote its acceptance by the majority population. It is an emancipated group which attempts to reconcile its honored traditions with the intrusive realities of the dominant culture. To accomplish this it has consciously departed from some of the older rules which had been shaped by the rigors of a prior ghetto existence. And part of this compromise with reality has resulted in an increased use of non-Jewish names for their children. This fact cannot be construed, however, as signifying a significant retreat from observant Jewish tradition or identity. Even the first names carried by the great majority of the current rabbis of Rhode Island are clearly of non-Jewish origin.

Given the immense societal pressures to conform, it seemed unlikely that an analysis of this relatively large collection of Jewish first names would yield much beyond the relative frequencies with which the various scriptural names had been selected. Surprisingly, though, some modest trends did emerge which presumably reflect the unique experiences and involuntary migrations of the Diaspora communities of both Europe and the United States. For example, it does not come as a surprise that Jewish parents would now avoid the name Adolph; and therefore it should not be astonishing that the names of other hated rulers, such as the tsars, would similarly be avoided. For kindred reasons, first names intimately associated

with the dominant — and often repressive — religions would not come readily to mind as Jewish parents perform the task of selecting a first name for their new babies.

These data demonstrate an increasingly diversified and imaginative choice of first names by Jewish parents as the current era is approached. Nonetheless — and no matter how contemporary or "liberated" the parents, no matter what compelling choices are derived from the secular zeitgeist — never has the frequency of time-honored Jewish names in any of the analyzed Jewish groups ever diminished below 25%.



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Table 1 Survey of 22,646 Given First Names, Rhode Island Jewish Population: Distribution by Year and Geographic Place of Birth						
Born In						
Year of Birth	Russia-Pol.	Austro-Hung.	West. Europe	U.S.A.	Other	Total
MALE						
<1859	993	175	50	4	3	1225
1860-79	2955	514	134	63	3	3669
1880-99	2423	351	123	727	13	3637
1900-19	547	86	65	1714	7	2419
1920-39	21	2	5	570	6	604
1940-59	1	0	0	129	0	130
1960+	0	0	0	39	0	39
Total	6940	1128	377	3246	32	11,723
<i>Percent</i>	59.2	9.6	3.2	27.7	0.3	100.0
FEMALE						
<1859	897	165	47	9	3	1121
1860-79	2849	487	143	76	3	3558
1880-99	2374	382	101	818	15	3690
1900-19	528	67	54	1327	8	1984
1920-39	14	6	7	439	3	469
1940-59	1	0	0	74	3	78
1960+	0	0	0	29	0	29
Total	6663	1107	352	2772	35	10,929
<i>Percent</i>	61.0	10.1	3.2	25.4	0.3	100.0

Table 2
Survey of 10,929 Given First Names,
Rhode Island Female Jewish Population:
Rank Order by Place of Birth

BORN IN				
Rank	Russia-Pol.	Austro-Hung.	West. Europe	U.S.A.
1	Sarah (8.2)*	Ann (6.4)	Sarah (7.0)	Rose (6.0)
2	Ann (7.5)	Rose (5.4)	Ann (5.7)	Ann (4.9)
3	Rose (6.4)	Rebecca (5.1)	Rose (4.1)	Lillian (3.4)
4	Ida (4.2)	Sarah (4.5)	Bertha (3.8)	Jennie (3.4)
5	Bessie (4.1)	Esther (3.6)	Hannah (2.9)	Sarah (3.2)
6	Fannie (4.1)	Fannie (3.3)	Fannie (2.3)	Ida (3.1)
7	Rebecca (4.0)	Minnie (3.3)	Rebecca (2.3)	Ruth (2.8)
8	Esther (3.3)	Rachel (2.7)	Esther (2.3)	Mary (2.6)
9	Rachel (3.2)	Clara (2.5)	Frieda (2.3)	Bessie (2.3)
10	Jennie (2.8)	Hannah (2.3)	Rachel (1.7)	Sadie (2.2)
11	Lena (2.8)	Ida (2.3)	Betty (1.7)	Frances (2.1)
12	Dora (2.1)	Lena (2.3)	Jennie (1.7)	Ethel (1.9)
13	Mary (2.0)	Pauline (2.2)	Pauline (1.4)	Esther (1.8)
14	Hannah (1.7)	Mary (1.5)	Lena (1.4)	Molly (1.8)
15	Bella (1.7)	Dora (1.5)	Minnie (1.4)	Florence (1.7)
Percent of All Names Within:				
First 5 Names:	30.4%	25.0%	23.5%	20.9%
First 15 names:	58.1%	48.9%	42.0%	43.2%
*: Percent in parentheses; thus, for example, in the 6,663 women in this sample born in Russia-Poland, 546 (8.2%) were named Sarah.				

Table 3 Survey of 11,717 Given First Names, Rhode Island Male Jewish Population: Rank Order by Place of Birth				
BORN IN				
Rank	Russia-Pol.	Austro-Hung.	West. Europe	U.S.A.
1	Samuel (8.0)*	Samuel (9.0)	Jacob (5.1)	Samuel (6.0)
2	Abraham (7.0)	Morris (5.5)	Isaac (5.1)	Harry (4.4)
3	Jacob (6.2)	Jacob (5.0)	Louis (4.6)	Louis (3.9)
4	Morris (6.0)	Abraham (4.9)	Samuel (4.3)	Joseph (3.8)
5	Louis (5.0)	Louis (4.0)	Joseph (3.5)	Abraham (3.7)
6	Joseph (4.4)	Max (3.8)	Max (3.2)	David (3.5)
7	Harry (3.9)	Joseph (3.6)	William (3.0)	Benjamin (3.4)
8	David (3.7)	Harry (3.0)	Abraham (2.7)	Max (3.2)
9	Max (3.5)	Solomon (2.8)	Solomon (2.7)	Morris (3.0)
10	Isaac (3.2)	Charles (2.7)	Morris (2.4)	William (2.8)
11	Hyman (3.0)	Isaac (2.4)	David (2.4)	Charles (2.6)
12	Israel (2.9)	David (2.1)	Julius (2.4)	Nathan (2.4)
13	Nathan (2.7)	Nathan (2.0)	Benjamin (2.2)	Jacob (1.9)
14	Benjamin (2.6)	Benjamin (1.9)	Nathan (1.6)	Philip (1.6)
15	Solomon (1.7)	Hyman (1.8)	Philip (1.4)	Henry (1.5)
Percent of All Names Within:				
First 5 Names:	32.2%	28.4%	22.6%	21.8%
First 15 names:	63.8%	54.5%	54.4%	47.7%
*: Percent in parentheses; thus, for example, in the 6,940 men in this sample born in Russia-Poland, 555 (8.0%) were named Samuel.				

Table 4
Other Compilations of Given First Names

Ranking	Watkins (a)		Watkins (b)		N.Y. Times (c)	
	Male	Female	Male	Female	Male	Female
1	Louis	Annie	William	Mary	Michael	Ashley
2	Morris	Sarah	John	Anna	Christopher	Jessica
3	Samuel	Rose	George	Elizabeth	Kevin	Stephanie
4	Jacob	Fannie	Charles	Margaret	Anthony	Samantha
5	Joseph	Ida	Edward	Catherine	Jonathan	Amanda
6	Abraham	Lena	James	Ida	Daniel	Nicole
7	Max	Esther	Frank	Jennie	Joseph	Jennifer
8	Harry	Celia	Harry	Alice	Matthew	Michelle
9	Sam	Jennie	Henry	Emma	David	Tiffany
10	Nathan	Bessie	Robert	Carrie	Brandon	Daniele

a: Sample of foreign-born Yiddish speakers, New York Census, 1910 (males = 1,084; females = 1,084)
 b: Sample of native-born whites of native parentage, New York Census, 1910 (males = 492; females = 435)
 c: *New York Times*, March 3, 1996. Most popular names, by order of preference, for New York City, 1994, not segregated by religion.

Table 5 Survey of 22,646 Given First Names, Rhode Island Jewish Population							
Yr of Birth	Number	A	B	C	D	E	No., %OT
		Angels	Patriarchs		J+P+K	Ot, other	
			pre-Abr.	post-Abr.			
Males born in Russia-Poland							
<1859	993	5	4	328	150	41	528=53.2%
1860-79	2955	16	13	952	484	90	1555=52.6%
1880-99	2423	10	2	656	436	54	1158=47.8%
1900-19	547	3	0	113	97	7	220=40.2%
1920-39	21	1	0	2	2	0	5=23.8%
Total	6939	35	19	2051	1169	192	3466=49.9%
Percent		0.5	0.3	29.6	16.8	2.8	
Males born in Austro-Hungary							
<1859	175	0	0	44	27	5	76=43.4%
1860-79	514	6	0	125	85	10	226=44.0%
1880-99	351	2	2	71	61	5	141=40.2%
1900-19	86	0	0	8	13	0	21=24.4%
Total	1126	8	2	248	186	20	464=41.2%
Percent		0.7	0.2	22.0	16.5	1.8	
Males born in Western Europe							
<1859	50	0	0	13	8	1	22=44.0%
1860-79	134	2	0	43	17	2	64=47.8%
1880-99	123	1	0	14	13	0	28=22.8%
1900-19	65	0	0	10	6	0	16=24.6%
Total	372	3	0	80	44	3	130=34.9%
Percent		0.8	0.0	21.5	11.8	0.8	
Males born in United States							
1860-79	63	0	0	11	10	0	21=33.3%
1880-99	727	11	0	130	100	7	248=34.1%
1900-19	1714	3	1	227	246	32	509=29.7%
1920-39	570	1	2	31	37	4	75=13.2%
1940+	168	7	1	7	18	6	39=23.2%
Total	3242	22	4	406	411	49	892=27.5%
Percent		0.6	0.1	12.5	12.7	1.5	
A. Angels = biblical archangels (Gabriel, Michael, Raphael) B. Patriarchs, pre-Abr.: = pre-Abrahamic patriarchs (Adam, Seth, Noah, etc.) C. Patriarchs, post-Abr.: = post-Abrahamic patriarchs (Abraham, Isaac, Jacob, etc.) D. J+P+K = OT judges, prophets and kings (Nathan, Samuel, Saul, David, etc.) E. OT, other = Old Testament names, other No., % OT = Number and percent of first names from Old Testament							

Place of Birth	Percent
Russia-Poland	0.9
Austro-Hungary	2.7
Western Europe	5.2
United States	2.5
Year of Birth	Percent
<1859	1.0
1860-79	1.4
1880-99	2.0
1900-19	1.4
1920-39	2.7
1940+	8.3

*: Matthew, Mark, Luke John, Peter, Paul

Table 7
Survey of 11,717 Male First Names: Rhode Island Jewish Population
Frequency of Certain Non-Jewish First names

Name	Place of Birth			
	Russia-Pol.	Austro-Hung.	West. Europe	U.S.A.
Max (Latin)	3.5%	3.8%	3.2%	2.6%
Irving (Gaelic)	0.4	0.4	0.5	3.3
Herman (OHG)	0.5	1.3	1.3	1.2
Hyman (Ang-Sax)	3.0	1.8	0.8	1.1
Bernard (OHG)	0.6	1.6	1.3	1.2
Louis (OHG)	5.0	4.0	4.5	3.3
Morris (Old Eng)	6.3	6.2	2.7	3.0
Charles (Ang-Sax)	1.9	2.7	1.6	2.4
Philip (Greek)	1.5	1.6	1.1	1.5
William (OHG)	1.4	1.0	2.7	2.5
Total	24.1%	24.4%	19.7%	22.1%

OHG = Old High German; Ang-Sax = Anglo-Saxon; O Eng = Old English

JEWISH VETERANS OF WORLD WAR II
ORAL HISTORIES, PART III

BY PEARL F. BRAUDE

The following oral histories were transcribed and edited from one of over forty interviews conducted by Pearl F. Braude of Providence, Rhode Island. More of these interviews will be published in future issues of the *Rhode Island Jewish Historical Notes* as space permits and as funds become available for transcriptions.

JEREMIAH J. GORIN

Jeremiah J. Gorin was born in Colon, Panama, on November 23, 1917. The following interview was conducted by Pearl Braude December 21, 1989.

PEARL BRAUDE: Jeremiah (Jerry) Gorin's father was a very enterprising young man. Just tell us briefly where your father came from.

JJG: My father came from Russia as many did and settled in Boston. Both my mother and father's families were in Boston. My father heard that they were building the Panama Canal, and during the construction of the Canal I would assume it must have been like the days of the Gold Rush. He went down there and saw it was a good place to go into business. ...

PB: What was the date?

JJG: He went down there the first time in 1909.

PB: And you told me that he found the people ... had no shoes and so your father [went into] the shoe business?

JJG: Right, so he came back to Boston and then bought shoes and went back to Panama. ... In 1913 he came back to Boston and married my mother, who came from Chelsea. And then the two of them went down there, and I was born there four years later. ... That was my home and I went to school there. My father was a naturalized U.S. citizen so I was able to go to the American school system run by the Panama Canal for U.S. citizens. I went to the Canal Zone schools. ... And then I came to the United States and went to college and law school.

PB: Where?

JJG: I went to Duke University and then to Harvard Law School. All the time I went to college and law school Panama was my home. I used to go back and forth every year — go home in the summer and come back in the fall. ... I graduated from law school in '41, and my father had had a heart attack. I got my citizenship, even though I was born in a foreign country, through my father. And so I had to register for the draft in 1941. ...



Gorin family Seder in Panama, 1942, head table. During World War II Jeremiah Gorin's parents invited all Jewish servicemen, as many as eighty, to the Seders in their home. Standing, l. to r., Jeremiah J. Gorin, Anna E. Gorin, Paul Gorin. Seated, center, Samuel H. Gorin.

PB: Just a moment, I want to make sure, you said you were born in a foreign country.

JJG: I was born in the Republic of Panama, not the Canal Zone. And even though if you were born in the Canal Zone you're not a U.S. citizen. ... and therefore I got my citizenship through my father. ... As a matter of fact, when I was eighteen I had to make an election to be either a Panamanian citizen or a U.S. citizen, and I elected to be a U.S. citizen. ...

PB: So, in 1941 you —

JJG: Registered for the draft, and I had a very low draft number and I was about to be drafted. But my father was ill and I asked if I could go back home to see my father for a few weeks and they said, would you like a six-month deferment. I said, would I! So I grabbed six months and in the interim I went to work for an agency of the U.S. Government, the Panama Canal, because I was killing time. And then the agency people said, we're going to keep you out of the service; we're going to defer you,



Other end of the Gorin Seder table.

and I said, no I want to go in the service. They said, we don't care, we're going to keep you.

I had met my [future] wife [Rosalind Fenton of Boston] on a blind date when I got out of law school. ... I went back on leave [from the Panama Canal] a couple of times, and ... I convinced her that she ought to marry me. But I couldn't get her down there. She couldn't travel during the War. But I knew some people —

PB: You mean it was against the law?

JJG: Well, you couldn't travel during the War down to Panama. The Panama Canal was a very vital spot. ... So, I got her a job with the U.S. Army, and they brought her down there and we got married down there. My mother said she's the only person, mother of two sons, that had [to make] two weddings — my brother [also] married a girl from Boston down there. ...

PB: What year?

JJG: In '43. And then I got very restless and I said this war can't end without my being in the service. I decided I was going to quit and enlist in the Navy. Now, the United States had a big naval establishment in Panama and they had what was called a boot camp for any American citizens from all over Latin America. And so, I told

Rosalind I had made up my mind I was quitting [my job] and I was joining the Navy.

PB: How did she feel about that?

JJG: Well, she understood, but my poor father, if I could say it in Yiddish, he said, *darfzahn meshugah* [You have to be crazy, Yiddish]. So I said, Pop, this war can't end without my being in the service. I enlisted in the U.S. Navy, and got a rank of yeoman third class, not because I had already graduated from law school and I was a lawyer, but I could type. And then I went to boot camp. ...

PB: How old were you then?

JJG: ... Twenty-six. I got out of boot camp at the end of three weeks, and they said to me, they want to see you in the district intelligence office, and I said, what for? They said, you don't ask, you go. So, I went over there, and the commander said, sit down, Gorin; we're keeping you here. I said, what do you mean? I joined the Navy to get out of here. They said, we're not interested in why you joined the Navy. ... This is your home, you're an attorney, you speak Spanish; no one knows you're in the service. You're going to be an intelligence agent and you're going to wear civilian clothes. I said, what are you doing to me? They said, this is what you're going to do. So, I stayed. I was attached to what was then the 15th Naval District, Intelligence, and I was an intelligence agent for the Navy. My friends tell me that I'm the only person they know who stayed home, drew overseas pay, and wore civilian clothes. I was overseas even though it was my home, and I wore civilian clothes.

It was really very interesting duty. Most of the intelligence officers were lawyers. And despite the fact that I was an enlisted man, they treated me as one of them and ... they were ... lieutenants, lieutenant commanders, and all kinds of rank, ensigns, and here I was a lowly yeoman. But ... I already graduated from law school and most of the intelligence officers were lawyers. And so, I had a very good relationship with them. And I really sat the war out there.

PB: But you, you didn't sit, now, tell me what you did.

JJG: Well, my job was to keep my eyes and ears open as to anything that could conceivably interfere with the operation of the Panama Canal, which was most vital in those days to the War. Because ships were going through the Canal constantly, twenty-four hours a day. They were concerned that there might be some disruption in operation of the Canal. I used to go to labor meetings and to all kinds of rallies. There were some so-called ... radical groups.

PB: Agitators?

JJG: Agitators, the U.S. Government was concerned, who might somehow strike

and therefore interfere with the operation of the Canal. I used to go to all these meetings and listen to them and see what they had to say.

PB: Did you ever say anything to them?

JJG: No, but I could chat with them, you know, and I'd say, this is interesting; what are you people planning to do? And they said, who are you? I said, oh, I'm so and so. I come from Colon (and that was my home on the Atlantic side); I'm just curious to know what's going on here, and so they talked to me, and I could talk to them in Spanish. And, the truth of the matter is, nothing really ever materialized. In addition to that, the Navy had certain suspicions of people there. For example, there was a fairly good sized German population in Panama. They had all kinds of secret records about this one and that one, and my job was to go through the records and take a look at them and pass on to the Navy what did I think or what did I know about them, and I did know a lot of these people. ... Now, whether they were Nazis is unknown to me; I don't know. ... I never did talk to these people. My job was to look through their files and make a determination that we had to pay close attention to them or did I think that the U.S. Government had to pick them up. ...

PB: Did you ... go ahead in rank?

JJG: Yes, I made yeoman second class. I had one little bit of a clash. I applied for a commission ... in the Navy, but one day I ran afoul of an officer on the base that I was on. There were other enlisted men wearing civilian clothes but they had to wear [uniforms] when they got back in the base. I was the only one who wore civilian clothes twenty-four hours a day. ... And so, this lieutenant came up to me and said, "Gorin, when you're on the base you wear civilian clothes," and I said, ... "Commander so and so told me to wear civilian clothes."

PB: Only civilian clothes?

JJG: Only civilian clothes. So, I go back to my office and I tell my commander [about this confrontation], and he picks up the phone and he says to this guy, you leave my men alone. Gorin wear civilian clothes constantly and don't you discuss this with him at all. Well, this guy chaired a committee that interviewed people for commissions and so that took care of that. ... But I can't complain. I had good duty.

PB: Now, tell me where did you live?

JJG: Rosalind ... had a job as a civilian employee of the Navy; she outranked me.
...

PB: You saw your parents?

JJG: Well, I was stationed in the Navy on the Pacific side of the Canal.

PB: How far was that?

JJG: Fifty miles away [from] my family ... on the Atlantic side. Periodically, I'd go to visit my family, particularly on the Jewish holidays. My family was a pillar of the Jewish community on the Atlantic side. ... We'd have sixty, seventy, eighty people in our home during Passover [some from Rhode Island]. ... Whenever a Jewish holiday came, of course, I went across the isthmus to visit. ...

PB: There were Army personnel besides Navy?

JJG: Oh, sure, it was a big Army installation ... thousands of people. And ... you can't name a Jewish person ... in the service down there who hadn't visited our home; they were constantly coming and going.

PB: You're talking about your mother and father's home?

JJG: Yes, ... we kept a kosher home and there was a pretty good sized Jewish community down there and they were rather Orthodox. They had kosher meat, and my father used to import matzo during Passover in the years that we lived there. ...

The War was coming to an end, and my parents had sold their business because my brother went in the Army as I went in the Navy. My father had had a heart attack and he couldn't fly. They were waiting for a ship ... to go to Florida [to live], when in 1945 two days before Yom Kippur (they were living in a hotel) ... on the Atlantic side. Rosalind was over there going to spend Yom Kippur with my folks, and I was coming over later on in the day, and my father dropped dead in the lobby of the hotel in front of Rosalind.

PB: Oh, dear. ... And what happened to your mother?

JJG: My mother settled in Florida, but we had a big family to go back and forth between Boston where she had brothers and sisters. ... [Later] we brought her here to Rhode island, and, unfortunately, she wasn't well and she died here about ten years ago.

PB: Next question is, why did you choose Providence?

JJG: [Rosalind's] uncle [Richard Fenton] owned a jewelry store in Providence. ... And so, when I had to make a decision — was I going to stay in Panama, maybe go into business — but I wanted to take a crack at practicing law. [The Fentons] said, why don't you come to Rhode Island? So I came here.

PB: Of course, and you've been a very good citizen and a member of a very prestigious law firm.

JJG: Well, I was very fortunate in my relations here. I feel very lucky.

PB: I sort of skipped you from Panama to Providence, and I didn't have you out of the Navy. ... When did that happen?

JJG: ... It was March of '46.

ROBERT A. RIESMAN

Robert A. Riesman was born on January 24, 1919, in Chelsea, Massachusetts.

ROBERT RIESMAN: In 1936 when I entered Harvard we felt that there was a war coming and we could see that it was going to be a war of the Fascists against the democracies. So, along with a few other people who felt the same way, I entered the Harvard ROTC [Reserve Officer Training Corps] and four years later was commissioned as a Second Lieutenant of Field Artillery in the Reserves. At that time France had just fallen, and we thought that war was quite imminent ... a number of us from my class applied for active duty. And in a month ... less than a month after graduation ...

PEARL BRAUDE: Tell me the date.

RR: Graduated in June of 1940, and in July of that year I was serving with the Artillery of the 1st Infantry Division at Fort Ethan Allen in Vermont ... a beautiful 19th century Army post. We had three battalions of artillery, one of which I was in. We also had a squadron of cavalry with horses, so we had plenty of opportunity to ride, and we even had drag hunts on Sunday mornings.

PB: What does that mean?

RR: Instead of hunting foxes, they would drag a scent for the hounds and we would follow the hounds. It was very exciting. We usually had a post dance or a party the night before.

PB: Sounds very 19th century.

RR: Yes, and we all were slightly hung over, and we mounted the horses and chased the ... the hounds until the hunt was over. ... Then in February of '41 they concentrated the entire 1st Infantry Division at Fort Devens [Massachusetts]. It had been a World War I army post, and they put in a lot of new, in those days, World War II-type barracks. We were concentrated at Devens. We maneuvered through that area ... did our training there. It was very nice because I was close to home, and I could come home weekends, visit my old friends at Harvard. It was really very pleasant. We worked a six-day schedule, but it wasn't too bad because we could get off Saturday afternoons and Sunday.

PB: How long did this last?

RR: Things started to look more serious, so we went on maneuvers down in North Carolina in 1942. ... [Rural North Carolina was] the only open maneuver territory we had, where the government could lease the land, enough land, to maneuver armies, corps, units. We lived out in the field there. Then we went back to Devens, and in '42 [after Pearl Harbor], we went to Camp Blanding in Florida. We were there with the 36th Infantry Division ... a National Guard unit from Texas, and we trained there. Then went up to Indiantown Gap [Pennsylvania], which was a staging area. We did some more training and then in August of 1942, early in August, the entire Division embarked on the *Queen Mary* and we sailed for England. The *Queen Mary* was faster than anything that could escort us [i.e., the destroyers and destroyer escorts which would normally accompany an unarmed troop ship for protection]. So the *Queen Mary* went unescorted across the ocean; it was exciting.

PB: No action with torpedoes?

RR: No action with torpedoes or anything else. We landed in Scotland and went by train to a British army post called Tidworth Barracks, where we set up, did some more training. In October or even September, we went up to the Commando Training Center at Inveray in Scotland and concentrated on amphibious landings. One day we loaded up on a ship for what was supposed to be a landing exercise. The next thing we knew we were on our way to North Africa, where we landed at Oran and fought. That was on November 8th of 1942. We fought against the French. We killed a few of them; they killed a few of us. Finally, there was an armistice, and we visited together and tried to heal the wounds. Then right after Christmas of 1942 we headed for Tunisia, where the Germans were. The first time we saw action against the Germans ... was actually on my 24th birthday. It was January 25, 1943, at a place called the Ousseltia Valley. By this time we were fighting alongside a French unit.

PB: Free French?

RR: Yes, Free French. We fought with them January [through] April. Finally, the Germans surrendered in May of 1943. By that time we were right outside Tunis. We went back through Tunisia and Algeria, back to Algiers for a while, then back to Oran [where] we got ourselves ready for the landing in Sicily. We ... finally embarked from Oran, crossed the Mediterranean, and landed in Sicily on the night of July 9, 1943. We fought some Italians and some Germans in that landing, and fought our way right up through the interior of Sicily. Then I got hit.

PB: What were you doing [at the time]?

RR: I was the reconnaissance officer for our artillery battalion. I was up there looking for a good gun position, and the retreating Germans spotted me. Next thing



Robert Riesman

I know, I had a shell fragment inside me. They picked me up, took me to a field hospital.

PB: "They" meaning your men, not the Germans.

RR: Not the Germans. [They] put me in an ambulance. I had a very unhappy ambulance ride from the center of Sicily to Palermo.

PB: How long did that take?

RR: It seemed like a whole day. It really wasn't. Finally they loaded me on a hospital ship, took me back to Bizerte, which is a port in ... in Tunisia. I stayed in the hospital for a couple of weeks, and then got word through the grapevine that my outfit was going to go back to England. Not wanting to be left behind in North Africa without the outfit I'd been with for three years, I hitched a ride with the RAF [Royal Air Force] from Tunis to Palermo in Sicily. Then I hitched another ride with an American pilot who was kind enough to take me to the airstrip near where my unit was. I called up the unit from the airstrip and they sent out a jeep. We had a very happy reunion. Then we took a ship to England to get ready for the Normandy Invasion. What had happened, when I got back to my unit in Sicily, I got back a little prematurely; I wasn't altogether healed. So my battalion commander sent me to Tunis, where I went to a photograph interpretation school.

PB: How long did you spend there?

RR: About six weeks. It was terrific. And I was a full-fledged photo interpreter.

PB: ... Can you explain what that is?

RR: Photo interpretation ... played a very great role in intelligence in World War II because what you would do is ... interpret aerial photographs that our reconnaissance planes would take of enemy territories, either places that you would have to land or places where the enemy was cooking up something particularly nasty. Because of photo interpretation we found out that the Germans were preparing the V-1s [pilotless bombs] and the V-2s [rockets] at Peenemünde in Northern Germany. ... On the tactical level, we were able to spot the gun emplacements on the Normandy coast that we had to invade, and also we could keep track of troop movements. It was more of an art than a science in those days. It's become much more technical. Now they call it image interpretation, and they do it with some very high tech devices. In those days all you had to work with was a stereoscope on glossy prints. And you had to really deduce a lot from there. It was really great detective and diagnostic work ... it was an important skill. The intelligence section of the 1st US Army, General Bradley's headquarters, sent for me and took me out of my old outfit and brought me up to the headquarters of the 1st US Army where we were planning the ... Normandy invasion.

PB: Excuse me. Were you still a lieutenant?

RR: Oh, no. By this time I was a captain. ... And so, I headed up the photo interpretation section of the 1st Army. I was supposed to go over on D-Day, but my commanding officer said, "You've made too many landings already. Don't push your luck, and, besides, we want you back at the airfield working with the Air Force and giving us instant interpretation of photo reconnaissance" (both the interpretation and the debriefing of the pilots' reconnaissance unit which we broadcast immediately to our forward elements). It was very interesting work. ... Very exciting, but after a while I wanted to know ... I was sitting there in England wanting to know what was going on in Normandy. So I hopped a ride piggyback on a fighter plane that landed [at] one of the first airstrips in Normandy and found my unit, ... then I went forward to see my old division which had made a landing. I'd lost some very good friends.

PB: Now, where did they land?

RR: They landed in Normandy on ... Omaha Beach, right near Cherbourg.

PB: That was more difficult.

RR: It was, unfortunately. But, I saw a lot of old friends, and then I worked with my

unit. We went through France, Belgium —

PB: Excuse me, you said you worked with your unit. Are you now back to artillery?

RR: No, I was [back in the Intelligence section of the First Army]. By that time we had other people doing the photographic work. I was a full-fledged intelligence officer with them then. I used to write the daily estimates, the daily intelligence summary. They used to call it "The Harvard Lampoon." Everything was going along fine. We were coming up to Belgium. This was in October of '44.

PB: Who was the leader ...?

RR: General Bradley. By this time I was a major and what happened, unfortunately, was my old wound kicked up again, and I went back through the hospital system. First —

PB: By "kicked up" you mean you were in pain?

RR: Yes, they used to have to drag me out of my sleeping bag. And I lived on cognac and those big seven-and-a-half grain German aspirin tablets that we captured. So, that wasn't any good. Anyway, I went back through the hospital system. I was in one hospital in Liège that got buzz-bombed. I lost all my gear.

PB: Was the hospital shattered?

RR: Yes. ... They had a big hole in it ... a large hole, actually. Then I went back, by train, I guess it was, to Paris. ... By this time it was November of '44. They were going to send me back to England for an operation which I didn't want. So I found a friend of mine in the army in headquarters in Paris. ... [He] got me released from the hospital, got me a job in the headquarters in Paris. ... He was a colonel in the general staff, Eisenhower's general staff. ... So I lived in Paris.

PB: For how long?

RR: From November of '44 'til August of '45. By this time I was a Lieutenant Colonel. I spoke French, and life was pretty good. It was not a bad way to ... end the war. We had the Battle of the Bulge at the end of '44 so things were pretty hairy then. And it still took ... another six months after that for the Germans to surrender. But I was ... out of [it]. I made a few visits to the front lines. As a matter of fact, I even went to Czechoslovakia where the 2nd Infantry Division was. But I had ... no more action, at least no more combat after that. Then in August of '45, right after Hiroshima, they had what they called a point system for taking you home. I'd been overseas for three years. I had every other element that amounted to points: combat, campaigns, medals, wounds, the whole bit. So I had a lot of points, and I was one of the first ones to go back.

PB: You have to tell me about your medals. ...

RR: No.

PB: You have to tell me what you got.

RR: There was a whole collection of them, the sort of thing you get if you're not too careful. ...

RR: I took a Liberty ship back. It took a long, long time to get back. [I] got back to Devens. And I was demobilized then. And that's the end of the War. ... And I became a civilian again.



MIGRATION AND THE JEWISH COMMUNITY OF RHODE ISLAND

BY SIDNEY GOLDSTEIN, PH.D.

Internal migration has become a major factor in the growth or decline of many American Jewish communities, including Rhode Island. It also explains the redistribution of the Jewish population across the United States; their settlement pattern is quite different at the close of the twentieth century from what it was early in the century (Goldstein and Goldstein, 1996). Jewish Americans' high level of education and the kinds of occupations which they are now able to enter often means they must move away from family and home community; they often also move out of centers of Jewish population concentration. Moreover, many high level positions require repeated transfers, which may make it difficult for individuals and families to plant deep roots in any single Jewish community. Geographic mobility may therefore weaken individual ties by reducing the opportunities to become fully integrated into a particular local community (Zimmer, 1955; Roof, 1976; Wuthnow and Christiano, 1979) and by increasing opportunities for greater interaction with non-Jews. The result may be higher rates of intermarriage and assimilation.

On a more positive note, migration may help to renew the vitality of small communities or of formerly declining ones by bringing enough Jews to create the density needed to develop basic Jewish institutions or to maintain existing ones. It may also do so by bridging the traditional age and affiliation cleavages, thereby providing the "social cement" needed to hold the community together (Lebowitz, 1975). Concurrently, mobility may contribute to the development of a national Jewish society, characterized both by greater population dispersion and by greater population exchange among various localities (Goldstein, 1987).

DATA SOURCES: NATIONAL AND LOCAL

To assess fully the extent of migration and its effect on the Jewish American community requires national data with information covering both in- and out-migration involving different types of communities. Recognizing the need for such data as the basis for a national overview, the Council of Jewish Federations in 1970-71 (Massarik and Chenkin, 1973) and again in 1990 (Kosmin et al, 1991) undertook national studies of American Jewry. These were ambitious, important attempts to

This paper is based largely on work published in *Papers on Jewish Demography, 1989* (Goldstein, 1993) and the *Jewish Journal of Sociology* (Goldstein, 1990). Readers wishing to see the statistical tables on which the current article is based can refer to either of these publications or contact the author. The invitation of the Editor of *Rhode Island Jewish Historical Notes* to prepare this article and the permission given by both the Institute of Contemporary Jewry and the Editor of *The Jewish Journal of Sociology* to publish this revised version of the earlier papers is greatly appreciated.

Sidney Goldstein is George Hazard Crooker University Professor Emeritus, Professor Emeritus of Sociology, and former director of the Population Studies and Training Center, Brown University.

identify and interview nationwide samples that would be fully representative of the Jewish American population, including marginal and unaffiliated Jews as well as those closely identified with the organized Jewish community. Both surveys included questions on mobility, providing the basis for evaluating the patterns of population movement and redistribution among American Jews and changes in the patterns between 1970-71 (Goldstein, 1982) and 1990 (Goldstein and Goldstein, 1996).

The high rates of mobility shown by both surveys strongly supported the thesis that Jews were participating in the major currents of population redistribution characterizing Americans in general. The redistribution had resulted in fewer Jews in the Northeast and Midwest (North Central) regions and more in the South and West; wider dispersion throughout metropolitan areas, associated with substantial decreases in the concentrations in central cities; and greater movement to non-metropolitan areas, to smaller urban places, and to rural locations.

That the trends were likely to be accentuated in ensuing decades was indicated by the socioeconomic differentials observed. Both higher education and employment in high white-collar positions tended to be positively correlated with rate of migration and with distance of move. Rising age at marriage, a decline in the propensity to marry, increases in marital disruption, and continuing low fertility were also seen as conducive to higher levels of mobility and long-distance mobility in the years ahead. Overall, the patterns revealed by the national statistics suggest that Jewish population movement has to be considered a key variable in any assessment of the dynamics of demographic change in the American Jewish community at both the national and local levels.

Unfortunately, national sample data include only small numbers of respondents from most individual locations. They are thus inadequate for providing insights into the extent, character, and impact of migration on individual communities. For such purposes, surveys of individual communities are required.

The Rhode Island Jewish community has been fortunate in having had two such surveys, the first in 1963 (Goldstein, 1964) and the second in 1987 (Goldscheider and Goldstein, 1988). Each included a range of questions on the geographic mobility of the surveyed household members and former members who had moved away. In addition, information was also obtained on key socio-demographic characteristics and on indicators of integration into the Jewish community. Together, these data, especially those from the 1987 survey, form the basis of the analysis which follows.

The 1963 assessment of the Rhode Island Jewish community encompassed Greater Providence. Based on a sample drawn from updated lists of Jewish households developed and maintained by the General Jewish Committee (GJC), it

did not cover the entire state and also did not provide representation to the small percent of the Jewish population who were not on the GJC list or affiliated with any Jewish synagogue/temple or organization in the area.

The Jewish Federation of Rhode Island (JFRI) undertook a second survey of the State's Jewish population in 1987 to provide up-to-date information for planning in the 1990s (Goldstein, Goldscheider, and Goldstein, 1988). That survey encompassed the entire State to reflect the expanded statewide coverage of the JFRI, the successor to the GJC. The 1987 survey was based on a combination of two sampling procedures. Approximately three-quarters of the households were selected through a random sample chosen from the updated lists of the JFRI, which contained approximately 6,600 households. The balance came from a sample, generated by random digit dialing (RDD), of all Rhode Island households with telephones. In all, 18,000 Rhode Island households were screened to identify the several hundred households containing Jewish members. This supplemental RDD sample served to ensure coverage of Jewish households not on the Federation roster. In each sampled household, one person age 21 or older (or age 18-20 if no one 21 or over was a member of the household) was randomly selected to provide information about him(her)self and all other members of the household. Interviews were obtained from 1,129 households, representing the 7,224 households in the State containing one or more persons identified as currently Jewish, born Jewish, or raised Jewish. The households encompassed 17,025 persons, of whom 93 percent qualified as Jewish by one of the criteria.

The 1987 survey obtained standard information on country and state of birth as well as residence in 1982, five years before the survey. In addition, a series of questions was asked about all household members 18 years of age and over with respect to year of most recent move to Rhode Island, the state or country of origin for those who were migrants, year of move to present city or town and the origin of that move, and year and origin of move to current residence. For respondents only, information was collected on whether or not a move was anticipated within the next three years, and, if so, to what destination. Supplementary information was also collected on residences and on migration from Rhode Island of the parents of the respondent and of the children of the respondent and his/her spouse, and whether those who were living out of the State planned to move to Rhode Island at some future date. Beyond these questions directed specifically at migration, a host of additional questions obtained information on socioeconomic characteristics, on religious behavior and attitudes, and on social and economic involvement in the life of the community.

Our analysis begins with an overall description of the migration patterns of the 1987 Rhode Island Jewish population, set against some background information on migration to Rhode Island generally and on Jewish migration levels in 1963.

Attention then focuses in depth on the 1987 survey data, with special interest in how the migrants to the State, classified by duration of residence, differ from non-migrants in their socioeconomic characteristics and in selected indicators of Jewish identity and community involvement.

MIGRATION PATTERNS: VOLUME AND DIRECTION

The size and composition of Rhode Island's Jewish population, like that of the general population, has changed as a combined result of the differences between the number of births and deaths and the balance of in-migrants compared to out-migrants. Between 1970 and 1987, the State as a whole experienced population losses through migration. While the pattern of gain or loss varied from year to year, the number of out-migrants from the State exceeded the number of in-migrants by an estimated 38,000 persons. Had it not been for more births than deaths in this interval, Rhode Island's 1987 estimated population of 986,000 would have been considerably smaller. In fact, between 1970 and 1980, a small decline (2,600 persons) did occur because natural increase was not sufficiently large to offset the population loss resulting from net out-migration (US Bureau of the Census, 1984; 1988). Population growth resumed between 1980 and 1987 because improved economic conditions retained population and attracted newcomers.

The 11 percent growth in the State's population from an estimated 885,600 in 1963 to 986,000 in 1987 was not mirrored by the Jewish population. The number of persons identified as Jews declined by 19 percent between the 1963 and 1987 surveys, from about 19,600 to 15,800, even though the area encompassed by the 1987 survey was larger.* The low birth rate and high death rate (reflecting a high proportion of aged) that characterize Rhode Island Jewry led to minimal natural increase and perhaps even a small decline in the Jewish population, but the drop in numbers is largely attributable to substantial net out-migration from the State. Both young people who went elsewhere to college and did not return because of limited employment opportunities in Rhode Island and older persons who moved to warmer climates upon retirement contributed disproportionately to the decrease.

Unfortunately, to the extent that the 1987 survey focussed primarily on the population in Rhode Island at the time of the survey, the analysis must necessarily be restricted largely to the in-migration patterns of those resident in the State in 1987. Limited insights into out-migration can, however, be gained by the information collected about children and parents not living in the respondent's household; but these do not include data on Jews who moved away without leaving any family behind to report their out-migration.

*The 1963 survey included the cities of Providence and adjacent Pawtucket and the suburban areas of Cranston, Warwick, East Greenwich, West Warwick, East Providence, Barrington, Bristol, and Warren. In 1987, the entire state was encompassed by the survey.

State of Birth: Over the twentieth century, Rhode Island's Jewish population grew not only through the influx of immigrants, but also by the movement to the State of native-born Jews from other parts of the country. With the cessation of large inflows of immigrants in the 1920s, Rhode Island's foreign-born Jewish population aged and declined. By the 1980s, most Rhode Island Jews were American born and increasingly the children and grandchildren of native-born parents. Only 9 percent were foreign born compared to twice that in 1963.

Of the American-born Jews living in Rhode Island in 1987, 45 percent were born in other parts of the United States, compared to only 25 percent of the total American-born population living in Rhode Island in 1980. This large difference represents a substantial change from 1963 when Jews resembled all Rhode Island's American-born persons in the State, with about one-fourth of each having been born outside Rhode Island.

In part, this shifting pattern for Jews may stem from the out-migration of a considerable number of Jews born in Rhode Island, thereby resulting in a lower percentage of natives and a higher percentage of in-migrants among those living in the State in 1987. Jews may, however, have experienced a higher in-migration rate than the general population, reflecting differentials in the particular types of economic opportunities available, including, for example, opportunities for professionals on the faculties of universities, in the field of health care, and in high tech industry.

Most of those American-born Jews who had moved to Rhode Island by 1987 came from nearby states, although more had come from further distances than had been true a quarter century earlier. Some 17 percent of all Rhode Island Jews were born in other New England states, just slightly higher than the 1963 level of 14 percent. But relatively more of the 1987 residents came from New York and the other Middle Atlantic states than did so in 1963 (19 percent compared to only 11 percent). All the other states contributed only 8 percent to Rhode Island's native-born Jewish population, but even this was twice as high as in 1963. The higher mobility and the wider geographic range of state-of-origin is consistent with the greater population movement that seems to have become a feature of the American Jewish community and which has led to an increasing redistribution of the population across the country (Ritterband, 1986).

Recent Migration and Duration of Residence: Duration of residence may be an important variable affecting migrant integration into the community (Jaret, 1978). To assess the impact of duration of residence, a distinction is drawn between those who moved into Rhode Island during the five years (1983-87) preceding the survey (recent migrants), those who did so five to ten years (1978-82) before the survey (intermediate migrants), and finally those who have lived in the State for longer than

10 years; the latter are subdivided into those who moved to the State before 1978 (long-term migrants) and those who have always lived in Rhode Island (non-migrants). The data in all instances refer to the adult population, age 18 and over.

Fully two-thirds of the adult population are migrants to Rhode Island,* so that a minority of the 1987 adult Jewish population had lifetime roots in the area. Of the total adult population, 7 percent had moved to Rhode Island within five years of the survey, and another 8 percent did so five to ten years earlier. Since virtually half of the adult population moved to the State before 1978, however, approximately 85 percent of all Jewish adults either always lived in the State or did so for more than ten years. Men and women have similar migration patterns, although somewhat more men than women have always lived in Rhode Island, perhaps because women may move to their husband's community upon marriage.

The percentage of migrants in the population varies by age group and is closely associated with labor market conditions and stages of the life cycle. The percentages are higher for younger persons and lowest for those 65 and over, especially males. Among the oldest age group, almost half of the men but only one-third of the women had always lived in Rhode Island, and by far the greatest number of migrants had moved to the State before 1978. Very few (5 percent) had moved in during the ten years preceding the survey. By contrast, almost 70 percent of those under age 45 were in-migrants to Rhode Island, and 15 percent were recent migrants; an additional 15 percent were intermediate migrants. These percentages are similar for men and women. The 45-64 age group closely resembles the younger group in the percentage who had always lived in Rhode Island but has a considerably lower proportion of recent and intermediate migrants to the State. In fact, this age group has the highest percentage of persons who were long-term migrants. The proportion of recent and intermediate migrants is thus inversely related to age, understandably so since older persons have had longer opportunity to live in the State.

Out-migration: Growth and redistribution are also affected by the movement of Jews away from Rhode Island. Information obtained from adult respondents on their children who were living away from their parental home indicates that about six out of ten were living outside the State; a great majority (about 90 percent) of these had at one time lived in Rhode Island. Information on age at out-migration indicates that such movement is closely correlated with those points in the life cycle—obtaining higher education, entering the labor force, and marrying—which usually occur between the ages of 18 and 34. Such out-migration is likely to be permanent: 90 percent of all children living outside the State, including 70 percent of those under age 25, were not expected by their parents to return to Rhode Island. While these losses through out-migration are compensated some by in-migrants, the

*Year of arrival refers to the year of the most recent move to Rhode Island. Therefore, some persons who had been born in the State, moved away, and then returned would be classified as in-migrants. Only those who had never left the State are listed as "Always in Rhode Island."

net impact on the State's Jewish community has probably been negative.

Similarly, considerable out-migration has occurred among older persons. The number of older persons enumerated in 1987 was substantially below that projected for 1987 on the basis of the 1963 survey results, taking estimated mortality into account (Goldstein, 1964). That many persons who would have been 65 and over had left the State between 1963 and 1987 is supported by data on residence and out-migration of living parents of the adult respondents. Just over half (51 percent) were living outside Rhode Island at the time of the survey. Of these, almost one-fifth had formerly lived in the State; this percentage reached one-fourth for those age 65-74 — the recently retired cohort. Few of the elderly out-migrants were expected to return.*

Future Mobility: The important role of out-migration in affecting the Jewish community is further evidenced by answers to a question on expected mobility in the three years following the survey. One-fourth of all respondents thought it very likely or somewhat likely that they would move in the near future. This percentage was especially high for those under age 45, for whom it reached 42 percent. The indicated destination for those who reported a move to be very or somewhat likely confirms earlier observations about out-migration from Rhode Island. Almost one-third expected to move to another state. Moreover, more of the aged who expected to move mentioned an out-of-state destination.

Cross-tabulation of previous migration experience with mobility intentions shows that recent migrants are more likely than long term residents to make repeat moves. For adults who had always lived in Rhode Island, only 7 percent expected to move out of the State in the next three years following the survey, as did only 4 percent of those who moved in before 1978. By contrast, this percentage rises to 15 percent of those who moved in between 1978 and 1982 and to a high of 35 percent of the recent in-migrants.

The tendency of recent in-migrants to expect to move out of the State is especially sharp among those under age 45. About four-in-ten recent migrants (42 percent) under age 45 expected to move to another state by the end of the decade; an additional 9 percent expected to move but were not sure of their destination. By contrast, none of the recent movers among those age 45 and over, and well under 10 percent of those under the age of 45 who had lived in Rhode Island since before 1978 expected to leave the State before 1990. Clearly, repeat migration over relatively short intervals was a strong possibility for a considerable portion of families and individuals in those stages of the life cycle associated with family formation, completion of higher education, and establishment of careers.

*Statistics on Jewish burials in Rhode Island attest to the substantial out-migration that has characterized both the middle-aged and the aged; many of the burials involve individuals who left Rhode Island on retirement but chose to be interred in the state.

That over one-third (35 percent) of all recent migrants and 42 percent of those under age 45 anticipated an out-of-state move within one to eight years of having settled in Rhode Island supports the conclusion that recent migrants have unstable residence patterns. The lower percentage anticipating future moves among those who moved in during 1978-82 and the even lower percentage among the long-term migrants suggest that many of those who moved to Rhode Island during these earlier periods may already have moved away. Given these differentials, recent migration seems likely to be associated with lower levels of community integration—both because of the more limited length of settlement in the community and because of the greater expectation of many recent migrants that they may soon move out of the State.

SOCIOECONOMIC DIFFERENTIALS

Individuals move into Rhode Island, as they do elsewhere, for a variety of reasons, often interconnected to economic opportunities, sometimes for education or for family considerations. Just as the attraction of the State may vary for different people over time, the kinds of persons who move in and remain in Rhode Island will also vary. We turn next to the characteristics of the in-migrants and how they differ by period of in-migration and in comparison to the non-migrants.

Occupation: Except for some age groups, recent male migrants consist disproportionately of professionals, in contrast to earlier migrants and to those who have always lived in Rhode Island. Among all adult men, over half of those moving into the State in 1983-87 were professionals; this percentage declines consistently and sharply to only 25 percent of those who have always lived in the State. The proportion who occupy managerial positions varies minimally by migration status, between 16 and 18 percent. By contrast, only 26 percent of the recent migrants to Rhode Island were clerical and sales workers compared to 42 percent of those who always lived there. Migration status has no clear relation to blue collar work status among men. However, under 3 percent of the recent migrants were blue collar workers, compared to 15 percent of those who have always lived in Rhode Island.

These patterns strongly suggest that the growing professional character of the Jewish male labor force in Rhode Island is in part a function of in-migration of professionals rather than just the professionalization of the native-born population. In fact, the native-born males are disproportionately concentrated in the lower white collar and the blue-collar occupations.

Occupational differentials for females are not as distinctive as those characterizing males. For adult women as a whole, the percentage of professionals is highest (50 percent) for the intermediate migrants; it declines with longer duration of residence in the State to a low of 24 percent among natives. The percentage of professionals among recent migrants (42 percent) is also above that of long-term

migrants and especially of natives, but below that of intermediate movers. Large variation characterizes the three age groups. Whereas in the youngest and the oldest age groups those who came to Rhode Island between 1978 and 1982 had the highest proportion of professionals, among women age 45-64 the more recent migrants had the highest concentration of professionals.

The recent migrants also had the highest percentage of managers, while those who migrated before 1978 and the natives had the highest percentage of clerical/sales workers. Women may have less regular correlations between migration status and occupation because many have moved to Rhode Island either to marry or in conjunction with the migration of their husbands; in such cases, the move was more closely related to the employment opportunities for the husband than for the wife.

Education: The high level of education characterizing the Jewish population is evidenced by the fact that 77 percent of all adult Jews in Rhode Island had completed at least a college education, and more than half of these had pursued some graduate studies. Migration status is clearly related to education. Of the recent migrants, 82 percent had completed college, and 54 percent had some graduate education. These percentages declined with longer duration in the State; among those who had always lived in Rhode Island, just under half had completed college and only 24 percent had graduate education. Quite consistently, males in every migration status group had more education than females.

The high educational achievements of the recent migrants to the State contribute to the unusually high educational level of the Rhode Island Jewish population as a whole. Together with the differentials on occupation, these patterns by education strongly support the thesis that higher socioeconomic achievement is associated with considerably higher mobility rates among Jews.

Denominational Identification: In-migration can be selective not only with respect to demographic variables, such as age, gender, occupation, and education; it may also be selective on variables related more directly to the specific socio-religious structure of the community. For the Jewish community, such features include denomination, religious practice, and levels of Jewish education. Within the limits of this paper, attention will be restricted to denomination.

In the adult population as a whole, slightly less than half of Rhode Island Jewry identify as Conservative Jews, about one-third as Reform, and seven percent as Orthodox. The balance, 14 percent, reported themselves as either "just Jewish," Reconstructionists, Secular, or Traditional, and a very small number as Christian, some other religion, or no religion.* This distribution represents a significant change from 1963 when as many as 20 percent of the adult population reported

*Christians or those of other religion (such as Buddhists) are persons living in households containing Jews, either because of intermarriage or as non-relations.

themselves Orthodox, 54 percent Conservative, and only 21 percent Reform.

Migration status is related to denominational identification. Those who have always lived in Rhode Island have the lowest percentage of Orthodox and the highest percentage of Conservatives, as well as the lowest proportion who do not identify with any of the three major denominations. The Reform show the least variation among the various migration status groups, but within this narrow range the non-migrants have the highest percent of Reform. In contrast to those who immigrated before 1978 or who were natives of the State, more of those who moved since 1978 were Orthodox and other Jewish, and fewer were Reform and Conservative. Overall, therefore, these data suggest that duration of residence is negatively correlated with being Orthodox, positively correlated with being Conservative and to a lesser extent with being Reform, and again negatively related to being non-denominational.

The higher proportion of Orthodox is particularly noteworthy among migrants under age 45 who moved into the State since 1978. They account for just over 10 percent of the recent and intermediate migrants, which is above the 5 to 7 percent characterizing the long-term migrants and the natives in the same age cohort. Recent migration has therefore served to invigorate the Orthodox Jewish community within Rhode Island, especially its younger segments (Jaret, 1978). This has occurred at the same time that the proportion of Orthodox in the total population has declined, partly as a result of the concentration of the Orthodox in the older age groups, many of whom died between 1963 and 1987 or out-migrated in conjunction with retirement, and substantially because of denominational shifts out of Orthodoxy.*

COMMUNITY INVOLVEMENT

The high percentage of migrants among Rhode Island Jews and their distinctive characteristics make it particularly important to ascertain the extent to which they participate in the organized life of the community. Questions were asked about membership in Jewish and non-Jewish organizations as well as whether the respondent or any member of the household was currently a member of a synagogue or temple or any organized religious activity.

In order to measure integration into the local community, information on synagogue/temple membership is more useful than on organization memberships. Affiliation with religious institutions tends to be local because people/families join to attend religious services, educate their children, participate in auxiliary groups such as men's and women's clubs, and identify with the Jewish community. By contrast, membership in Jewish and non-Jewish organizations is not necessarily tied

*The 7 percent reporting themselves Orthodox in 1987 contrasts sharply with the 35 percent of the 1987 adults who reported being raised Orthodox.

to the local area. To the extent that many persons belong to national organizations, their levels of organizational membership may not be affected by movement from one community to another.* This assessment of the relation between migration status and integration into the Rhode Island Jewish community is therefore restricted to affiliation with a synagogue or temple.

Synagogue/Temple Membership: Because synagogue/temple membership in itself reflects identification with Judaism and involves financial costs through membership dues and other assessments, it also serves to index an individual's or family's commitment to integrating into the religious life of the community. If the ties of migrants to Judaism are weaker, if recency of settlement in the area delays or even deters membership, and if anticipated out-migration argues against large financial "investments" in local institutions, then we may expect that synagogue/temple membership of migrants, and especially of recent migrants, will be lower than that of natives.

For the population as a whole, 70 percent of the respondents belonged to households that held membership in a synagogue, temple, or some other form of organized religious activity. Such a high level of participation did not, however, characterize all migration status groups. It was highest (75 percent) among those who had always lived in Rhode Island. By contrast, only 46 percent of the most recent in-migrants held such membership. The percentage of membership rose consistently with duration of residence, reaching 71 percent for those who had arrived before 1978, only a little below that of Jews born in Rhode Island. This clear and sharp pattern of differentials between recent migrants and longer term migrants, and between migrants and non-migrants, and the fact that it holds for all age groups, strongly suggests that migration has a very significant impact on membership in the organized religious life of the community.

Membership in a synagogue/temple may be related to the family life cycle, associated particularly with the presence of children whom parents wish to enroll in a Jewish educational program. For all migrant groups, the more school age children (6-17 years) in the household, the higher is the level of synagogue/temple membership, but the differential is sharper for recent migrants. For them, the level of affiliation rises from 38 percent of those with no school age children to 100 percent of those with two or more. For those who arrived before 1978, it rose from 68 percent to 87 percent. For natives, by contrast, the pattern is less regular, rising from those with no children to those with one child, and then declining for those with two or more.

School-age children in a household appear to play a key role in affecting the affiliation of migrant households, and especially among recent migrant households

*Cohen (1988:100) notes a similar situation for philanthropic giving. He posits that mobility has much more effect on synagogue membership than on charitable giving because the former is more oriented to the local community.

with two or more children. Recent migrants with no children had far lower levels of membership than those with longer residence. Recent migrants with children may feel considerable pressure to involve their children in Jewish education or youth activities sponsored by synagogues/temples as a way of enhancing contacts with other Jewish youth. By contrast, among families with longer residence in the community, reliance on other formal and informal channels may reduce the need to turn to synagogues/temples, explaining the greater similarity among the longer residents in level of affiliation regardless of number of school age children.

Even when gender, age, secular education, and presence of children age 6-17 are controlled, the odds of belonging to a synagogue/temple rise consistently and sharply with longer duration of residence in the community. Those who are recent migrants are half as likely to belong to a synagogue/temple as are natives of Rhode Island. Duration of residence in the community thus has a substantial positive impact on participation in the organized life of the community, as indexed by synagogue/temple membership.

We have also suggested that the greater the likelihood that an individual expected to move out of the community, the less integrated that person was likely to be into the community's organized life; this would be especially true of recent in-migrants. Comparisons of the synagogue/temple membership levels of intended movers and stayers by duration of residence in the State show that both past and potential mobility have significant impacts on affiliation levels. In combination, the experience of recent in-migration and anticipated out-migration is particularly conducive to low levels of integration. Among those respondents who had no intention at all to move within three years, 73 percent held synagogue/temple memberships. This declined to only 52 percent of those who expected to leave Rhode Island. The differentials were even sharper for those who were recent migrants. Only 54 percent of recent migrants who had no plans to move were synagogue/temple members. This declined to 49 percent of those intending to change residence within the State, and to only 28 percent of those with intention to move out of Rhode Island within three years. Clearly the lowest level of membership characterized those displaying the least tendency to be residentially stable — those who had recently moved to Rhode Island and who expected to move again in the near future.

The most mobile, and therefore the least likely to be affiliated, are those under age 45. Their relatively detached position in the Jewish community can have a serious long-term impact in at least two areas: 1) Since the future leadership of the Jewish community must come from this age cohort, the lack of involvement of a significant proportion reduces the pool from which leaders can be drawn. 2) Persons in this age group are the most likely to be in the childbearing stage of their life cycle. Frequent moves may lead to discontinuities in their children's religious education, which, in turn, may well affect the children's own commitment to and identification with the

Jewish community (Fishman and Goldstein, 1993; Goldstein and Goldstein, 1996).

Overall, these data on synagogue and temple membership support the hypothesis that migration is associated with lower levels of affiliation with the organized life of the community, especially in the period immediately after first settlement. Moreover, the data on affiliation in relation to expected future movement indicate that anticipated mobility is also associated with lower synagogue/temple membership rates, especially for those who recently moved into the community. The findings for synagogue/temple membership suggest that both the local communities and the national community face major challenges in better integrating those moving about the country.

CONCLUSION

During the second half of the twentieth century a growing proportion of Jews in the United States are third, fourth, and even fifth generation Americans; concurrently, changes on the larger American scene have allowed greater acceptance and integration of Jews into the American social structure. The wide range of educational, occupational, and residential opportunities for Jews has resulted in their increased social and geographic mobility, so that the Jewish population has become much more integrated into the wider American community. This means that we must recognize the existence side by side of a national and a local community and take account of both levels in assessing the strengths and weaknesses of the Jewish American sub-society.

We have used the 1987 study of the Rhode Island Jewish community to explore the extent of migration, the characteristics of the migrants and the relation between migration and Jewish identity and involvement at the local level. The findings confirm that relatively high rates of mobility characterize the Jewish population, whether measured by lifetime movement or by mobility within recent years. Compared to 1963, by 1987 recent in-migrants were coming to Rhode Island from greater distances within the United States than did earlier ones. Our analysis also suggests, through use of data on expected mobility, that repeat movement characterizes a considerable segment of the Jewish population, reflecting the heavy concentration of Jews among the highly educated and in those professions which increasingly involve employment for others, rather than self-employment. It contributes to substantial population turnover in the local community.

The generally direct relation between educational and occupational achievement on the one hand and the rate and recency of mobility on the other points to the continued importance of mobility for decades to come both locally and nationally. As Jewish fertility levels persist at near or below replacement levels and mortality remains comparatively high due to the older age structure of the population, as immigration remains low (except for the irregular influx of Soviet Jews with

varying degrees of commitment and involvement), and as high rates of intermarriage persist, internal migration has assumed increasing importance in the demographic dynamics of American Jewry, on both the individual and community level.

Our analysis of Rhode Island data on affiliation with a synagogue or temple indicates that recent and repeat mobility are associated with lower membership rates. The increasing mobility of Jews may thus affect their degree of integration into the organized Jewish life of the community. Whether this occurs because of local barriers to such membership — lack of contacts and information, high financial outlays, residence in areas that are perceived as not easily accessible to communal institutions and services — remains to be determined. It may well be that the highly mobile segment of the population has a generally lower desire to affiliate — reflecting their specific combination of socioeconomic characteristics. To what extent the migrants' informal interaction with Jews through work, neighborhood, and friendship patterns serve as a substitute for the formal, institutional ties remains to be explored.

The Rhode Island data also indicate the positive contributions that population movement can make to smaller and moderate sized Jewish communities. Between 1963 and 1987, Rhode Island Jewry declined from about 19,600 to 15,800. Some of this decline reflects lower fertility. Much of it represents losses to migration, especially of younger segments of the population. The available evidence, limited as it is, suggests, however, that these losses would have been far greater without immigration. Of the 1987 population, about 40 percent in-migrated sometime after 1960. For many of these, duration of residence exceeds ten years, and their affiliation levels closely resemble those of the natives. Migration may thus play a key role in giving moderate sized Jewish communities like Rhode Island the population density needed to maintain or even to strengthen the basic institutions essential for enhancing Jewish identification and enrichment. At the same time, the high rates of turnover seem to deter many from becoming active members of the community. The push and pull forces that lead some to leave, others to enter, and still others both to enter and leave in a relatively short time thus can have diverse effects on both the individuals and the community.

Full evaluation of these relations requires better data for Rhode Island and other communities as well as nationally, so that we can assess how the positive and negative effects vary by type of movement, by socioeconomic composition of the migrant streams, by size of community of origin and destination, and by the type of indices used to measure integration and identification. What is clear from the Rhode Island surveys, as from those undertaken in Boston, New York, and other communities, and from the 1970-71 and the 1990 National Jewish Population Surveys is that mobility and redistribution are of such magnitude and importance that, in both research and planning, great weight must be attached to the impact they have for the

communities of origin and destination, for American Jewry as a whole, and for the migrating families and individuals (Goldstein, 1982). As such movement extends over a growing web of metropolitan areas, states, and regions, it takes on national importance. National and regional institutional networks may then be essential to help maintain the linkage of individual Jews to Judaism as they move from one location to another.



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EARLY RHODE ISLAND JEWISH LAWYERS

BY MELVIN L. ZURIER AND JEREMIAH J. GORIN

An 1886 publication on the 250th anniversary of the founding of the City of Providence¹ contains a listing of the then members of the Providence County bar. Not a single Jewish-sounding name can be found. By contrast, were one to examine today the roster of the almost 5,000 members of the current Rhode Island bar, there are hundreds of such names — well in excess of the percentage of the estimated 17,000 Jews in Rhode Island's population of over a million.

There have been, and are at present, a number of distinguished Jewish members of the judiciary at all levels of the federal and state courts, as well as Jewish state and federal prosecutors (including the incumbent Rhode Island Attorney General). Moreover, many such lawyers have become part of the fabric of Rhode Island Jewish history by their participation in and leadership of the state's important Jewish organizations. These include The Miriam Hospital, the Jewish Federation of Rhode Island, the Jewish Family Service, the Jewish Home for the Aged, the Bureau of Jewish Education, the Hebrew Free Loan Association, the Providence Jewish Community Center, all of Rhode Island's synagogues, burial societies, and other eleemosynary institutions (not the least of which is the Rhode Island Jewish Historical Association).

In addition, many Rhode Island Jewish lawyers have held high political office. In 1992-1994, Rhode Island's Governor, Attorney General, and General Treasurer, all lawyers, were all of the Jewish faith. The number of Rhode Island charitable, educational, and philanthropic organizations with strong leadership from Jewish lawyers is substantial.

A history of Rhode Island Jewish lawyers is long overdue, and is a daunting undertaking. But to make a start, in the tradition of the lawyer founder of the Rhode Island Jewish Historical Association, David C. Adelman,² raw judicial records have been consulted. Since every lawyer must first have been admitted to practice by the Rhode Island Supreme Court, that Court's records of admissions have been reviewed. Unfortunately, these records are by no means all inclusive. Furthermore, one must consider that names like "Smith," "Golembo," and "Alexander" are not readily identifiable as Jewish in the absence of other extrinsic knowledge.³

Many able and important Rhode Island Jewish lawyers are still among the living, and are themselves sources of living history. To begin a study, however, initial consideration has been limited to the following list of Rhode Island lawyers of the Jewish faith who have passed away.



NOTES

¹ *The Providence Plantations for 250 Years. The People and Their Neighbors. Their Pursuits and Progress*, Welcome A. Greene, et. als., published by J.A. and R.A. Reid (1886 at page 230).

In 1886, there were also a limited number of lawyers practicing in Rhode Island's other counties (Washington, Kent, Bristol, and Newport). It is a fair assumption, however, that most if not all were also practising in Providence County. There are no separate admissions by county at the present time.

While the 1886 list is limited to lawyers in Providence County, the text, not modestly, notes:

"The following list gives ... present members of the Providence County bar, and shows especially, in view of the excellent standing of its members generally in regard to learning, energy, boldness, and fidelity, that there is now no necessity of going outside of the county to obtain legal talent proper for almost any occasion."

² See, e.g., Adelman, "Naturalization Lists," *Rhode Island Jewish Historical Association Notes*, Vol. 1, p. 11 (1954).

³ Since records of the Rhode Island Supreme Court are not complete, this list also contains names culled from memories of senior Rhode Island Jewish attorneys. These include M. Louis Abedon, Julius C. Michaelson, Milton Stanzler, A. L. Greenberg, and Judge Richard J. Israel.

Lawyers from other states may also have practiced in Rhode Island for a particular matter without having to be admitted by the Supreme Court. In addition, lawyers admitted in other states may have practiced in Federal Court without first having been admitted by the Supreme Court. Such names do not appear here.

The authors apologize for omissions not disclosed by the Supreme Court records or names not recognized as being Jewish. Dates in the lists below were omitted if not known.

DECEASED RHODE ISLAND JEWISH LAWYERS
(as of 11/13/96)

Name	Residence	Date of Admission	Date of Death
Bernard B. Abedon	Providence	10/26/28	3/18/91
David C. Adelman	Providence	10/31/19	12/23/67
Joseph E. Adelson	Providence	5/7/28	9/14/84
Samuel M. Abelson	Providence	11/5/09	5/12/40
Walter Adler	Providence	11/2/23	8/29/91
Herman J. Aisenberg	Providence	5/3/29	5/90
Charles Z. Alexander	Providence	11/6/07	4/70
Jacob Alprin	Providence	4/27/36	2/16/92
Joshua Bell	Providence	11/10/20	10/22/51
Frank H. Bellin	Providence	10/3/98	(1932?)
Henry D. Bellin	Providence	10/31/06	12/23/60
Morris Berick	Pawtucket	6/21/27	
Milton Bernstein	Cranston	11/26/52	9/11/88

Name	Residence	Date of Admission	Date of Death
Perry Bernstein	Providence	5/6/40	7/7/73
Harris L. Berson	Providence	11/18/69	9/29/91
Samuel H. Brenner	Woonsocket	12/3/30	9/91
Solomon S. Bromson	Providence	10/24/10	1/6/41
Robert Brown	Providence	12/1/26	3/31/65
Irwin Chernick	Lincoln	6/2/47	3/18/82
Melvin Chernick	Providence	12/6/50	10/31/86
Maurice L. Dannin	Newport	11/13/35	2/24/69
Robert N. Dannin	Newport	5/12/24	9/13/43
Edward Harold Dick	Providence	5/9/38	12/92
Irving N. Espo	Pawtucket	11/14/41	1/88
Harry Feigelman	Newport	11/22/40	7/29/53
Arthur H. Feiner	Providence	10/30/25	1977
Samuel A. Feiner	Providence	4/22/21	2/16/70
Steven M. Feingold	Providence	2/1/72	5/1/92
Daniel W. Fink	Providence	1/26/83	1926
Charles S. Finklestein	Providence	11/17/15	7/4/30
Edward I. Friedman	Cranston	6/5/33	1/31/79
David G. Geffner	Providence	12/3/30	4/26/83
Bernard T. Gladstone	Providence	5/17/50	1/80
Leo Goldberg	Providence		1/31/89
Philip B. Goldberg	Providence	10/30/29	12/11/71
Harry Goldshine	Providence	12/1/26	9/21/76
Abraham Goldstein	Providence	6/24/53	12/27/87
Frank W. Golemba	Cranston	5/3/29	10/9/61
Jacob Goodman	Pawtucket	12/10/34	4/4/89
Joseph Goodman	Pawtucket	5/3/29	12/68
Martin Greenwald	Providence	6/8/60	2/18/80
Albert Grossman	Providence	10/6/69	7/18/75
J. Jerome Hahn	Providence	7/18/91	12/6/38
Philip M. Hak	Pawtucket	11/21/38	7/1/80
Edwin O. Halpert	Pawtucket	6/2/30	5/1/69
David Hassenfeld	Providence	11/21/38	1/8/92
Aaron Helford	Providence	5/3/29	3/14/91
George Helford	Providence	11/28/17	12/3/45
Saul Hodosh	Providence	5/19/41	3/87
Isadore S. Horenstein	Providence	10/25/18	
Fred Israel	Woonsocket	12/1/26	
Daniel Jacobs	Providence	1965	10/14/66

Name	Residence	Date of Admission	Date of Death
Samuel I. Jacobs	Providence	4/22/21	3/11/80
Andrew J. Joslin	Pawtucket	1/9/69	1/22/75
Alfred H. Joslin	Bristol	11/21/38	10/16/91
Archie Joslin	New York	6/14/18	8/10/73
Philip C. Joslin	Providence	10/30/08	6/19/61
Leonard A. Kamaras	Providence	5/23/45	8/14/85
Louis Kirshenbaum	Providence		4/15/90
Isadore Korn	Providence	12/3/30	9/8/91
Max Levin	Providence		5/21/89
Arthur J. Levy	Providence	11/10/20	11/18/72
Max Levy	Newport	10/23/01	11/19/41
Frank Licht	Providence	5/20/42	5/31/88
Albert Lisker	Providence	11/18/31	2/88
Hyman Lisker	Providence	12/8/33	7/19/82
Raul L. Lovett	Providence	5/18/61	1/24/90
Peter Y. Macktaz	Woonsocket	5/15/67	9/24/79
Ira Marcus	Providence	11/20/16	7/12/71
Marshall B. Marcus	Pawtucket	11/13/35	12/24/63
Philip V. Marcus	Providence	5/5/11	12/6/47
Michael H. Margolis	Cranston	11/8/68	12/6/85
Israel Moses	Warwick	12/4/46	2/4/96
Harold S. Moskol	Providence	6/5/33	10/5/80
Samson Nathanson	Providence	11/17/15	12/28/51
Nathan Perlman	Providence	6/5/33	3/23/92
Bernard R. Pollock	Barrington	12/19/51	9/23/84
Sidney L. Rabinowitz	Providence	11/18/31	11/7/88
Israel Rabinovitz	Woonsocket	5/7/28	5/1/61
James Radin	Barrington	11/26/58	22/21/79
Joseph W. Ress	Providence		2/4/91
Aaron Rickles	Providence	7/1/46	6/6/76
Charles M. Robinson	Providence	11/12/13	2/14/54
Maurice E. Robinson	Providence	5/5/11	1/4/52
Thomas H. Rosenfield	Pawtucket	11/26/58	12/88
A. Louis Rosenstein	Providence	11/30/32	4/25/73
Louis Phillip Rosenthal	Westerly	7/21/87	8/4/94
John J. Rosenfeld	Providence	5/6/12	1/19/42
Joseph Rubinstein	Providence	5/6/40	7/7/79
Louis B. Rubinstein	Providence	5/9/38	10/88
Charles Samdperil	Providence	6/22/55	10/6/78

Name	Residence	Date of Admission	Date of Death
Julius Schaffer	Newport	4/27/36	3/26/66
Max Schwartz	Providence		
Judah C. Semonoff	Providence	11/18/14	8/19/60
Leon H. Semonoff	Providence	11/12/13	8/70
Ralph P. Semonoff	Pawtucket	6/2/47	4/2/92
Perry Shatkin	Cranston	5/19/39	3/11/87
Ernest L. Shein	Providence	10/26/28	12/75
Harry Shulman	Providence	12/1/26	3/20/55
Alfred M. Silverstein	Providence	10/8/51	6/25/82
Sidney Silverstein	Woonsocket	11/30/32	9/30/66
Frank W. Sleprow	East Providence	11/30/32	2/19/84
Archie Smith	Providence	5/16/34	1/11/77
Joseph Smith	Providence		6/3/74
Irving H. Strasmich	Providence	11/29/39	
Walter I. Sundlun	Providence	5/5/22	9/30/76
Jordan Tanenbaum	Warwick	6/22/55	9/23/69
Alexander G. Teitz	Newport	11/5/37	1/20/92
George Teitz	Newport	4/27/36	5/31/80
Jacob S. Temkin	Providence	11/6/29	4/23/67
Samuel Temkin	Providence	12/1/26	7/12/63
Leo L. Tobak	Newport	10/28/36	5/46
George Triedman	Pawtucket	6/1/25	12/15/51
Maxwell W. Waldman	Providence	12/8/33	11/15/79
Morris S. Waldman	Providence	10/30/25	7/15/73
Samuel Weintraub	Providence	5/17/50	7/80
Edmund D. Wexler	Providence	12/3/30	1/1/82
Sidney Wexler	Providence		
Irving Wiener	Providence		2/20/80
Irving Winograd	Providence	12/10/34	12/69
Max Winograd	Providence	11/18/21	4/25/70
Saul Winsten	Providence	11/14/41	8/5/43
David Woolf	Providence	10/10/75	1/15/78
Samuel H. Workman	Providence	6/25/19	11/24/49
Coleman Zimmerman	Providence	11/18/31	12/1/77
Leonard N. Zisman	Providence	1901	
Martin M. Zucker	Pawtucket	11/18/31	1/5/82

CONGREGATION SONS OF JACOB SYNAGOGUE 100TH ANNIVERSARY — 1996

The Congregation of Sons of Jacob was founded in 1896 in a small room, lit by candlelight, on an upper floor on Shawmut Street, at Chalkstone Avenue, Providence, where Hochman's Bakery was later located. In 1906, a one-story building was erected at 24 Douglas Avenue, the corner of Orms Street, as a place of worship for the increasing number of Jews who were immigrating from Russia and Poland into the North End of Providence. It was named B'nai Jacob, Congregation Sons of Jacob. Growing pains were so strong that within fifteen years a second story was needed to accommodate an additional eight hundred members. This two-floor addition, completed in 1922, has a circular dome roof decorated with clouds and stars, a large beautiful chandelier, and, on each side of the top floor, balconies for women so that they can sit separately from the men in accordance with the Orthodox tradition. The Synagogue is on the National Register for Historic Places.

The first rabbi of the congregation was Rabbi Isaac Bick, who served from 1923 to 1931. The first president was William Elowitz, followed by Barnet Rosen, Morris Winograd, Pincus Silverman, Benjamin Orzeck, Joseph Billingscoff, Harry Dickens, Sam Lozowitsky, Max Pearl, Leib Garfinkel, Sam Shore, Max J. Richter, and Isadore Friedman. The founders of the Sisterhood were Tillie Shore, president; Sadie Primack, Fannie Namerow, Ellen Schneider, Sarah Summer, Fannie Resnick, Lena Primack, Jessie Woodman, Stissie Kopit, Rose Resnick, Rebecca Abramowitz, Bessie Ludman, Bessie Bigunetz, Martha M. Dickens, Rachel Brody, and Rose Dickens.

The Sons of Jacob is the only Jewish place of worship remaining in the entire North End of Providence and holds services each morning, seven days a week.

A 100th anniversary celebration was held on October 13, 1996, at the Synagogue.



Editor's Note: This article was compiled from the Congregation Sons of Jacob 50th Anniversary Celebration book, 1946, and the 100th Anniversary souvenir handout, 1996. Members of the Rhode Island Jewish Historical Association visited the Synagogue on a bus trip to the North End on October 27, 1996. Speakers at Sons of Jacob were Harold I. Silverman, president of the Congregation; George Labush, oldest member of the Congregation and former president; and Melvin Zurier and Julius Michaelson of the Association.

For more information on the North End and Sons of Jacob Congregation, see Eleanor F. Horvitz, "Pushcarts, Surreys with Fringe on the Top, the Story of the Jews of the North End," *RIJHN*, Vol. 8, No. 1, November 1979, pp. 9-50. A picture of the Sons of Jacob choir in about 1920 is in *RIJHN*, Vol. 11, No. 3, November 1993, p. 337.

WOMEN AHEAD OF THEIR TIME —PART II

BY ELEANOR F. HORVITZ AND GERALDINE S. FOSTER

A STANDING OVATION

When **Gertrude Meth Hochberg** was inducted into the Rhode Island Heritage Hall of Fame, in June of 1977, she received a standing ovation after her acceptance speech. Her words extolling the spirit and the positive aspects of life in Rhode Island evidently struck a responsive chord. Enthusiasm, a warm smile, and emphasis on the positive were the hallmarks of her style as a leader in advertising and in public relations.

Gertrude Meth began her successful career in her home town of Wilkes-Barre, Pennsylvania, to which she returned after graduating from the University of Pennsylvania in 1930. She accepted a job as society reporter for the *Wilkes-Barre Times-Leader* but soon realized that, because she was a woman, other departments of the newspaper would be closed to her. She decided to try advertising, first with J.F. Homer Co. Department Store, and then on to New York City as divisional advertising manager for Gimbel Brothers. Since she wanted to go into national advertising and needed more experience with smaller cities, she later moved to Rhode Island after receiving an offer from the Shepard Company department store in Providence.

Gertrude Meth foresaw the great opportunities the new medium of radio offered for retail stores to advertise their wares. In 1934 she began a very successful daily radio shopping program for Shepard's. Eighteen years later, while Director of Public Relations at Bryant, she again turned to radio to initiate a series, "Bryant's View," as a showcase for the faculty of the college. She remained with Shepard's for thirteen years before moving to the Cherry & Webb store.

While at Shepard's, Mrs. Hochberg was approached by someone at Rhode Island School of Design to ask why she did not hire any of their graduates. Her answer was simply that although RISD students were very creative, her requirements were more practical. She needed people who could do layouts and draw household or fashion items. As a result, RISD started a course in advertising art and asked Ms. Meth to teach it. The students worked part-time in her department as well as attending classes. She always tried to encourage others to enter the field of advertising. As president of the Women's Advertising Club in 1938-1939, she originated the club's scholarship award, an essay contest later copied by the national organization.

See "Women Ahead of Their Time — Part I," *Rhode Island Jewish Historical Notes*, Vol. 12, No. 1, Part B, November 1995, pp. 124-149.

Eleanor Horvitz is Librarian-Archivist, and Geraldine Foster is a past-president, of the Rhode Island Jewish Historical Association.

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Gertrude Meth continued her career in advertising after her marriage to Robert Hochberg, but with the birth of her children, Erica and Mark, she left her full-time business and teaching positions to remain at home. She firmly believed that pre-school children needed a mother at home. However, she did not leave advertising completely and spent these years as a free-lance advertising consultant. Community agencies benefitted as she contributed countless volunteer hours during that period and in the years following.

When Gertrude Hochberg's children reached school age, Jeanette Jacobs, wife of Henry Loeb Jacobs, the president of Bryant and Stratton business school in Providence, told her that Bryant was looking for a public relations director and suggested that she apply. It seemed an ideal position, as the hours, ten a.m. to three p.m., allowed her to be at home when her children went off to school in the morning and when they returned in the afternoon. It also posed a new and interesting challenge. She applied and became the first person in this area to go from the field of advertising to such a post. Applying principles of advertising to public relations, she brought a new image to the school in its publications, publicity, and mailings.

An early priority, Mrs. Hochberg stated, was getting to know Bryant's students, to understand who came to the school and why. In order to learn about her target population, she asked to teach a course. At one point a school official asked her opinion of the school's current catalogue. Mrs. Hochberg minced no words in her criticism. It was dull and uninviting, she said, and she could not understand why anyone would want to come to Bryant after reading it. It did not, she continued, convey the distinct personality of the school. Challenged to do better, she did, and also saved more than half the cost of the printing. Mrs. Hochberg designed a new logo and a motto which she translated into Latin. Another of her innovations was national advertising in major newspapers, a revolutionary idea at the time.

Mrs. Hochberg also suggested that liberal arts courses be added so that the students might have a more well-rounded education, an enlarged scope, and sense of community. The idea was embraced enthusiastically by other members of the faculty and administration. As a result, Bryant became a four-year accredited college in 1964.

When she retired in 1978, Mrs. Hochberg had completed thirty-one years of service at Bryant, thirty of them as vice president of the college. She had many achievements: winning the 1964 Advertising Woman of the Year award, becoming the first person to chair the Governor's Commission on the Status of Women, organizing a symposium on women's rights on the Bryant campus, and winning awards for her work on behalf of Fair Housing legislation and the Women's Intergroup Committee.¹

WITH PATIENCE, WITH UNDERSTANDING

May Guny Epstein and Hattie and Eva Greenblatt grew up together in the North End of Providence. They were girlhood friends who remained close all their lives. Following graduation from high school, Hattie Greenblatt went on to a career in medicine,* and May and Eva chose teaching. It was one of the few career options available to young women without secretarial training who did not wish to become sales clerks. Eva, however, married soon after graduation from Rhode Island College of Education and could not enter the profession; the law in force at that time in Rhode Island prohibited married women from teaching.

May Guny (Epstein) entered Rhode Island College of Education after graduating from Hope High School and completed her studies in 1912. She began her teaching career at State Street School. Although she was qualified for all elementary grades, she particularly liked the first grade, according to her daughter, Sarah Epstein. She enjoyed watching the children blossom and mature under her tutelage into students with a good foundation for the future and a curiosity about the world around them.

May Guny continued at State Street School, part of the time as acting principal, for ten years until her marriage in 1922 to Maurice Epstein. In the years before her marriage she had volunteered her services at the Jewish Orphanage. In gratitude for her contribution of time and expertise, she received a wedding gift of sterling silver.

Precluded by Rhode Island law from holding a permanent position, Mrs. Epstein did substitute teaching instead. When her mother worked, Sarah Epstein recalled, her grandparents took care of her and her brother, Earl David. The grandparents occupied the first floor apartment, her parents the second, in a two-family house on Savoy Street. The Epsteins owned an automobile, but since Mr. Epstein needed to use the car in his business, Mrs. Epstein either walked or took a trolley to her assignments.

During the Depression years, Mrs. Epstein became a teacher in a program of the Works Progress Administration that sponsored Americanization classes for adults. Although she often volunteered to help her immigrant students with their English, her primary duties involved preparing them for the citizenship exams. Sarah Epstein believes that during that decade her mother discontinued substitute teaching.

When the first Hebrew Day School opened its doors on Chester Avenue in Providence, May Epstein was one of the first teachers in the English department. She continued with the Hebrew Day School during its moves to Orms Street and Waterman Street and the changes in administration. However, in the 1950s, she returned to a public school, on Chester Avenue in Providence, as a long-term

*See "Women Ahead of Their Time — Part I, *Rhode Island Jewish Historical Notes*, Vol. 12, No. 1, Part B, November 1995, pp. 127-129.



May Guny Epstein, teacher, at first Hebrew day school in Providence, Chester Avenue, June, 1939.

substitute. Here her teaching career extended until her reluctant retirement at age 75.

May Epstein died in 1985.²

Esther Goldsmith Press was a wonderful teacher, a dedicated person who loved her profession, her brother, James Goldsmith, stated. After Hope Street High

School, she entered Rhode Island College of Education and graduated in 1931.

Her first teaching assignment was at the Point Street School in Providence. Dissatisfied with the fixed desks and chairs found in classrooms at that time, she enlisted the aid of the school's principal, Charles Mackay, to effect a change. She arranged the desks and chairs into a semicircle, a less formal arrangement, less inhibiting to many students, that also allowed her to be closer to all her students, not just the ones in the first rows. Other teaching assignments later brought her to Point Street and Lexington Avenue Schools.

When Esther Goldsmith and Israel Press decided to become engaged, she realized that her teaching career would come to an end when they married because of the law prohibiting married teachers from holding permanent positions. Unwilling to give up the work she enjoyed, she and her fiance eloped to Poughkeepsie, New York. They brought along another couple, close friends, to act as witnesses; a rabbi performed the ceremony. Since there was no public knowledge of her marriage, Esther Goldsmith Press was able to continue teaching for a number of years. The couple lived with her family, further protecting their secret.

In 1941, when they wanted to start their family, Esther's parents sent out formal invitations to the wedding of their daughter to Israel Press. Before family and friends, they were married in a public ceremony, this time performed by a local rabbi.

Esther Press remained at home while her children, Judith and Philip, were very young, but once they were in school she went back to work. Since the family now lived in Cranston, she applied for a position with the Cranston Public Schools. She received an appointment as remedial reading teacher at Park View Junior High School, where she remained until her retirement. She then became a volunteer in a program teaching new immigrants English. She died in 1992.³

Lottie Lasker Marks did not have any pedagogical training. What she did have was a thorough knowledge of the *Hummash* (Torah, Hebrew), siddur, and related commentaries in Hebrew, as well as how to write Hebrew. According to her son, Israel Marks, she could quote the texts by heart. Her teacher was her father, a Yeshiva trained scholar who was the principal of the B'nai Zion Talmud Torah.*

Born in a small town on the Dnieper River, Russia, Lottie was one of nine children in the family of Chaim and Sophie Lasker. In Europe she graduated from a gymnasium, an academic high school, and after the family immigrated to this country, Israel Marks stated, she went to night school and earned her high school equivalency certificate.

*See *RIJHN*, Vol. 5, No. 1, pp 100-117.

Lottie Lasker's first job in Providence was in a shoelace factory on Parade Street, Providence. After she married Aaron Marks in 1921, she no longer did factory work. She began teaching at B'nai Zion's Talmud Torah in about 1924 and continued until the mid-1940s.

Classes at the afternoon school were held four afternoons a week, from four to six, and were attended by both boys and girls, although males predominated. "My grandfather was not a male chauvinist," Israel Marks stated. His mother was not a strong disciplinarian, he continued. Her main goal was to see that the students learned their lessons, and she accomplished this with understanding and patience rather than sternness. The curriculum at that time emphasized study of Bible, prayer, reading and writing Hebrew. Conversational Hebrew was not taught.

Rose Lasker Sohn also taught at B'nai Zion Talmud Torah. Both sisters moved to the Ahavath Sholom Talmud Torah on Howell Street during the 1930s. Lottie Marks ended her teaching career at Temple Emanu-El. She died in 1983. Rose Sohn died in Florida, several years before her sister.⁴

Jenny Machlowitz Klein was five years old when she announced to the world that she was going to be a Hebrew teacher. It was on stage at an assembly at the Hebrew Educational Alliance on the lower East Side of New York City. She stated her career choice without hesitation in answer to the query "What are you going to be when you grow up?" The resulting applause confirmed her decision.

The seventh of eight children, she had a role model in an older sister she adored. This sister had attended Hebrew school and then studied at the Teachers Institute of the Jewish Theological Seminary. An early protegee of Rabbi Mordecai Kaplan, she was one of the first professionally trained Hebrew teachers and the first woman to become principal of a Hebrew school.

Jenny Klein's first Hebrew teacher was her father, a businessman who was very learned. He was a Hasid and a pillar of his synagogue. He taught her Hebrew from texts, not as a spoken language. Not until many years later did she learn conversational Hebrew.

After high school, Mrs. Klein took courses at Hunter College in English and education and at the Teachers Institute of the Jewish Theological Seminary. In addition she was teaching religious school classes. Realizing that she had taken many courses, but had no basis yet for a degree, she went to Columbia University with all her transcripts to ask whether she could get a degree from Columbia Teachers College, a graduate school. She was nineteen. Her request would be granted, she was informed, provided she agreed to study at Columbia for two years. Then she would receive an undergraduate degree from the graduate school Teachers College. She attended for the stipulated time and was awarded the B. A. degree. This

was, Mrs. Klein stated, a first step toward the joint program between Columbia Teachers College and the Teachers Institute of the Jewish Theological Seminary. Her husband-to-be, Aaron Klein, also received a B.A. from Columbia Teachers College, in a forerunner of the joint program. Later Mrs. Klein earned an M.A. in English from McGill University in Montreal, where she and her new husband spent their early years together.

When their first son was born, Mr. Klein decided that Hebrew would be the language in which their children were reared. Somewhat dismayed, yet unfazed, Mrs. Klein stated that the first year they literally walked around the house with dictionaries in hand until they had mastered the everyday vocabulary. Their two sons, Reuvain and Joel, were bilingual. Although the parents spoke only Hebrew to them, their live-in helper spoke only English.

In 1940, while living in Buffalo, following the stay in Montreal, Mrs. Klein decided to look for a job other than teaching. She was told by an employee at an employment service that she was overqualified for any position on file, but her application caught the eye of someone who happened by. She was asked to wait and then ushered into an interview with two men who exuded power. Mrs. Klein was offered a position — she would be one of three women chosen nationwide — as personnel officer for Bell Aircraft to take care of the women who would be filling positions at the plant. The starting salary was five thousand dollars a year, more than twice the combined salaries of her husband and herself. There was no limit to how high the salary could go. However, she did not accept the offer since it meant she would have to work on Shabbat, which she would not do.

Dr. and Mrs. Klein came to Temple Emanu-El in Providence in 1943. Klein had received an appointment as head of the Religious School, and Mrs. Klein planned to be a housewife, not a teacher. However, six weeks after their arrival, she returned to the classroom. A teacher was going to be married, and, as a wedding present, Mrs. Klein volunteered to teach his class. There was not enough money in the school budget to pay both his wages and a substitute while he was gone. On his return, the young man called to say he had a cold. Mrs. Klein continued to substitute. However, he did not return; he had leukemia and died about a year later. Mrs. Klein finished the school year.

That summer Mrs. Klein received a letter from the rabbi of Temple Emanu-El, Israel Goldman, telling her that he was sorry but they had never hired a woman as a full-time teacher in the Religious School and they were looking for a man to fill the position. She replied that if they could find a man half as good as she, they should hire him. They did not, and she became a member of the faculty for the next thirty-one years, without a contract. During that time she taught up to three generations of children. She also taught adult education courses at Temple Emanu-El, serving as

director for seven years.

Mrs. Klein is a prolific writer, having written magazine articles on a variety of subjects, plays, short stories (one of which, "Kaddish," was selected in 1950 as one of the best Jewish American short stories). She also collaborated, mainly with her husband, on translating Hebrew texts for the Jewish Publication Society into English. She has received many commendations and awards for her accomplishments.

A perpetual student, as a good teacher must be, Mrs. Klein continued to take courses at various colleges and universities. The extent of her knowledge of Hebraic subjects was recognized in the 1960s when she became the first woman accepted to become director of Camp Ramah. The question arose as to whether the rabbis on the faculty would accept direction from a lay person and a woman at that. There was a great deal of debate, but she was chosen.

Mrs. Klein continued to take an active part in public life after her retirement in 1974. Currently she serves as vice-president of the Jewish Community Center and chair of the operations and program committee of the Holocaust Memorial Museum. Mrs. Klein received the "Never Again" Award from the Jewish Federation of Rhode Island in recognition of her work on behalf of the Rhode Island Holocaust Memorial Museum.⁵

LIFE WITH MUSIC

An important adjunct to school, in the eyes of many immigrant and first generation parents, was music lessons. They represented culture and refinement, and they also provided family entertainment in those days when radio was in its infancy and television not even a dream. To play an instrument well, to be able to perform for family and friends, was considered a social asset. Boys had a range of instruments from which to choose — strings, woodwinds, or brass. Girls most often learned to play the piano.

One of the earliest piano teachers was **Ida Haminovitz**, listed in the Providence City Directory of 1917 as a teacher of music residing at 154 Burrington Street. A graduate of the Hans Schneider School of Music in Providence, she gave piano lessons for more than forty years. Although she usually gave private lessons in the homes of her pupils, she also, according to the Providence Directory, maintained a studio at 509 Westminster Street, Room 68.

Miss Hamin (as her family name was shortened) died in 1990 at the age of 93.⁶

Another pioneer in the teaching of piano was **Essie Feuer Einstein**. Born in Odessa, she was part of a family that valued music. Her brothers were master musicians. One became a concert violinist in the USSR, and the other was principal

cellist in the Moscow Symphony Orchestra. Because Essie wanted to master the piano, arrangements were made for her to take lessons at the Odessa Conservatory from her brother's best friend, a young man by the name of Arthur Einstein. He became her private piano teacher and then her husband.

In the early 1920s, Essie and Arthur Einstein came to Providence, a "village" in comparison to the grandeur of Odessa, and made their home here. In about 1928, a few years after her sons, Ralph and Lloyd Theodore, were born, Mrs. Einstein began to teach beginner and intermediate students of piano. As they progressed to more advanced levels, students went on to study with Arthur Einstein.

Since the Einsteins did not own a car before 1950, Essie Einstein either walked or took a trolley for her lessons all over the city. To save traveling time she grouped the students by location and proximity. She kept a close watch on the clock to make certain that she arrived at each home at the appointed time. A well-rounded lesson, in her view, was composed of four parts, each of which required a specific portion of the hour. No part should extend beyond the allotted time. On completion of a lesson book, she gave rewards. One former student, Vivian Drolet, treasures her collection of plaster statuettes of famous composers she received.

Neither rain nor snow or any kind of weather kept Essie Einstein from the appointed music lessons. Keeping these appointments was a matter of principle and of devotion both to her profession and her students. Fredlyn Kovitch Solod recalled the afternoon of the Hurricane of 1938. She and her sister, Seena (Kovitch) Dittleman, were watching the wild progress of the storm from the windows of their home on Verndale Avenue, Providence. Up the street, dodging swaying trees and cracking tree limbs, came Mrs. Einstein. It was time for their lessons; the storm had not deterred her. And so the two girls showed their progress at the piano that afternoon, in accompaniment to the trees crashing down all along the street.

Although it was customary for teachers to present their students in a recital at the end of the year, Essie Einstein did not do so. Instead she held a musicale in her home to which only her students were invited, allowing them to perform in a comfortable atmosphere. Refreshments always followed.

And each year, before the High Holy Days, a discreet advertisement appeared in the newspaper: "Mrs. Arthur Einstein has resumed teaching." It served as notice to all and sundry that it was time to enroll for the coming season.

Essie Einstein died in 1995.⁷

A LIVING FROM BUSINESS

Claire Ernstof exemplifies a woman very successful in business management.

She was born in Providence. Her parents had immigrated to America from Austria and were married in the popular Bazar's Hall on Willard Avenue in Providence. Miss Ernstof went to Technical High School and to Bryant and Stratton business school. She had always planned to continue on to college, but her father had asked her to study business so that she could earn a living. "College could wait," he told her. However, her father became ill, and she had to leave Bryant after eight months to support herself.

At the age of seventeen, she was hired by a manufacturer of curtains. She worked very hard at this position until 8:00 or 9:00 p.m. every day and often took work home. She changed jobs to work for Abe Fine, owner of Peerless Textile Mills in Pawtucket, as typist and stenographer. The starting pay was fifteen dollars a week. After three months she received a three dollar raise, but added payroll processing to her duties.

Ever curious, she was interested in learning how wages were computed, but there was no one to explain the process to her. She learned to compute the efficiency of the looms so she could understand job classifications and the relationship of each process to the finished project. Lucille Elfenbein, a reporter for *The Providence Journal* wrote in an interview with Claire Ernstof:

By the time she was in her mid-twenties she was thoroughly grounded in a field that is usually dominated by engineers and high-powered male executives. She had the complete confidence of her employers, who trusted her judgment in everything from personnel to choice of new machinery.

As assistant secretary and office manager at Peerless Mills, Miss Ernstof was also concerned with union contracts and negotiations. In one instance when she was involved in an arbitration with the union, she was proud of the fact that she and the superintendent of the plant did all the preparation work (no lawyers were used in the arbitration) and that they were awarded the decision from the American Arbitration Association.

Miss Ernstof worked at Peerless Mills for twelve years and spoke highly of its owners, Abe and Harry Fine, whose appreciation of her work included the gift of an automobile.

When Peerless Mills moved south, Miss Ernstof decided she did not want to leave Rhode Island. "I did business with a lot of people when I was at Peerless and was well known." She received many job offers, but decided to accept that of Harry Schwartz, owner of Cadillac Textiles, Inc., located in Valley Falls, Cumberland, Rhode Island. Peerless had over six hundred employees with fifteen women in the office. At Cadillac there were about three hundred employees, with an office staff

of ten to twelve.

Claire Ernstof's responsibilities at Cadillac Textiles included supervision of financial and accounting systems and procedures, inventory and cost control, and set-up of operational budgets. She was responsible for administration of personnel programs and benefits, including administration and purchase of all types of insurance. She participated in top management decisions on both administrative and technical problems.

In conjunction with her position at Cadillac Textiles Claire Ernstof was asked to speak at several business seminars of educators and accountants, and to groups such as the regional and national conference of American Personnel and Guidance Association. She was active in the community, serving, for example, as secretary of the Blackstone Valley area Blue Cross Subscribers' Council. She conducted workshop seminars and acted as TV moderator of panels on "Women in Management." She was elected the first woman president of the Providence Chapter of the National Office Management Association.

As Claire Ernstof remarked in her interview with Lucille Elfenbein, she never in her life expected to have a business career and still regrets having missed a liberal arts education. When someone may comment that she was lucky and got a real break in business, she admits she was lucky, and did get breaks, but she prepared herself for the breaks, and when the big job was open, qualified for it. She said, "I was fortunate that I was able to work with people who were willing to teach me."

Claire Ernstof was photographed in cap and gown at the Rhode Island Symposium for the Centennial Convocation at Bryant College on November 18, 1963. She was a member of the committee which had arranged for the convocation. She had come a long way from the seventeen-year-old girl who had to leave that school to support herself in the business world.⁸

Some women did not make a lifelong career of business but worked in offices during the years between the end of their schooling and marriage. Such a woman was **Belle Frank Goldblatt**. Born in 1889, she completed the eighth grade of school. Her father, Moses Frank, owned the Union Paper company (now Union Industries, presently operated by his two grandsons, Alan and Melvin Frank). Belle Frank's first and only position was as bookkeeper in her father's business. Her son, Burton Goldblatt, is not sure whether she was even paid a salary. In 1916 she married and stayed home to raise her four children and to be active in community organizations.⁹

Gloria Botvin (Siegel) Blackman was considered a sickly child. Illness prevented her from graduating with her grammar school class. She continued to have physical problems in high school and completed only one year. Her mother sent her

to Child's Business College, a school which went bankrupt. She transferred to Edgewood Secretarial School, founded by two of the teachers from Child's. It was during the Depression years, and she recollected that her mother paid fifteen dollars a month for her tuition. The fourteen-year-old girl was in a class of high school graduates seventeen or eighteen years old. She did not quite finish that course.

Her brother Max had an automobile agency, Colonial Motors, in Taunton, Massachusetts. His mother told him to hire his sister Gloria. "In those days, children obeyed their mothers," said Gloria Botvin Siegel Blackman. She went to work for her brother, utilizing the stenographic skills she had learned in business school. After she had been working for six months, the bookkeeper left, and the only instruction she gave Gloria Botvin was how to post debits and credits.

Max Botvin handled only smaller cars such as Chevrolets and Fords. If he received a larger car as a trade-in he would have a salesman bring the car to a dealer who sold larger automobiles and make a deal for its payment. Gloria Botvin, who was now learning the entire automobile business, suspected that the salesman might be making his own profit from the deal. She was proven correct. This achievement was in contrast to the time she waited on her first customer, when she failed to ask for or receive a down payment for the car he purchased. Her brother was understandably upset. Fortunately, the customer himself paid the money as soon as he realized that he had not made a down payment.

When she was twenty-two years, Gloria Botvin married Max Siegel and continued to work in her brother's automobile business. In 1940 her husband was working in a very stressful job and was advised to leave it. During World War II he was in the tallow business and was very successful. However, with the end of the War there was no longer a need for tallow.

In the 1960 Woonsocket City Directory Siegel Oldsmobile, Inc., is listed at 372 Social Street, with Gloria Siegel as treasurer, Max Siegel as President. Max Siegel died in 1963, and Gloria Siegel continued to be involved in the Woonsocket automobile agency. She undoubtedly holds the record of being the only woman (certainly in Rhode Island) who has dedicated practically her entire life to the automobile business.¹⁰

On her graduation from Hope Street High School, **RoseAnna Woleon Halpert** was given a choice by her mother, Minna Woleon. Since RoseAnna played the piano and had a beautiful voice, she could cultivate her musical talents through study in Europe, or she could go to college. Although a widow, Minna Woleon had no problem financing her daughter's education. Her late husband, who died when their child was six, had been very successful financially. At the time of his death, he owned four lodging houses for men. Mrs. Woleon, though helping with certain aspects of the business, busied herself primarily with her home and with good



*RoseAnna Woleon Halpert (left)
and Gertrude Tarnapol (see p.
254).*

works, primarily with the Ladies Hebrew Union Aid Society and the Jewish Home for the Aged. The lodging houses were sold a few years after Mr. Woleon's death.

RoseAnna chose a career in business instead of college or music studies. She attended Bryant and Stratton Business School, and, on her graduation, probably in 1916, according to her daughter, Violet Halpert, she went to work for the Western Union Company, first as a telephone operator, then rising to a position of supervisor.

With her mother as chaperon, the young woman attended dances regularly held at Rhodes-on-the-Pawtuxet. There she met Abraham Halpert, who had come with a group of young men from Pawtucket. They married; Mrs. Woleon came to live with them. Her presence in the home made it possible for Mrs. Halpert to continue at work she enjoyed. Miss Halpert said that her father was very proud of his wife and her position at Western Union.

The work was pressure-laden, with variable shift hours. Operators wore headphones through which messages were received. They had to type the messages immediately as received, then relay them to the supervisor who routed them and sent them on their way. Speed and accuracy, as well as the ability to work under pressing circumstances, were of utmost importance. Mrs. Halpert did not mind the stress. She was a perfectionist in everything she did.

Violet Halpert related her mother's experience during the hurricane of 1938. The tidal wave accompanying the storm flooded the building at 73 Westminster Street

where Western Union was housed. The operators were evacuated through windows and rowed to offices at 2 Greene Street, where they worked through two days handling the volume of messages. On the third day, Mrs. Halpert was able to leave and return home.

Mrs. Halpert continued her career until her husband's illness. After his death, she was asked to return to Western Union. She retired in 1968.

RoseAnna Woleon Halpert died in 1984.¹¹

Harriet Dimond Levy was feisty, did not suffer fools lightly. She had a wonderful mind, incisive, methodical. Self-educated, possessed of a near photographic memory, she had a tremendous range of knowledge and interests. These are assessments of people who knew her.

Born in Providence in 1889, Harriet Dimond attended public schools in this city. In high school, probably Technical High School, her course of study included commercial courses in addition to academics. It was her hope to go on to college after graduation. She was offered a scholarship, but she had to refuse it and find a job instead. Her mother, a single parent, needed her help in supporting the family — herself, Harriet, and her younger sister, Muriel Dimond Krasnoff.

Although she had many job offers, Harriet Dimond accepted employment in a business owned by Harry Wachtenheimer, a member of Temple Beth-El, where the Dimond family belonged and Harriet was very actively involved in youth groups and with the Sunday School. She became the bookkeeper at Wachtenheimer's jewelry factory. In addition, she replaced Mathilda Pincus as librarian of the Temple Beth-El religious school library when Miss Pincus temporarily resigned in 1917. The librarian's salary was fifty dollars a year.

Several years later, Muriel Krasnoff recalled, Harriet Dimond attended a "charity ball," one of many such events that raised funds for worthwhile causes in the Jewish community, and was asked to dance by "Artie" Bulova, the head of Bulova Watch Company. He was so impressed by her grasp of business and her abilities that by the end of the evening he had offered her a position as bookkeeper with the Providence subsidiary. She left the jewelry factory for a position with American Standard Watch Case Co., a division of Bulova Watch Company.

From bookkeeper, Harriet Dimond rose to an executive position in the administration of the subsidiary company. In recognition of her accomplishments, she was elected president of the Women's Advertising Club, the first Jewish woman to attain the post. Although the exact date of her tenure cannot be ascertained, her good friend Gertrude Hochberg stated that Harriet Dimond's term preceded her own years as president, 1938-39.

After Harriet Dimond was married to Arthur Levy, she continued her career at American Standard Watch Case Co. By the 1940s, she was reputed to be the highest paid woman executive in Rhode Island. A contemporary said of her: "She runs the most efficient plant in our city."

In 1948 Harriet Levy agreed to assist in the planning of M Day for the Women's Division of the General Jewish Committee. M Day was the brainchild of Helene Bernhardt (Mrs. Bertram Bernardt), a close friend. Mrs. Levy took charge of the logistics, making certain that the 450 volunteers reached all the Jewish homes in Providence in one day, without duplication or overlapping of solicitations. It was a tremendous task that she accomplished with careful, methodical attention to detail.

Harriet Levy died on October 28, 1980.¹²

THE HELPING PROFESSIONS

Born in Plymouth, Massachusetts, in 1898, **Esther Karnowsky Pritsker Taetle** was a first-generation American-born daughter of David and Miriam (Plotkin) Karnowsky. Her father was a student of Talmudic studies, while her mother earned a living for the family by operating a small dry goods store. The family moved to Rhode Island when Esther was a young child. She graduated from Pawtucket High School. In 1920 she married Isador Pritsker, but unfortunately he died in 1932, leaving his wife with two little daughters, Hinda and Rena.

Although she had no experience as a saleslady, Esther Pritsker was hired by her friend, Celia Topal, to work in her dress shop, Topal-Carlson, a popular shop at Room 407, 334 Westminster Street, in downtown Providence. She worked at Topal-Carlson's for several years and was also a volunteer for Jewish Family Service.

In 1945, when refugees, victims of Hitler's Nazi regime, were being admitted to the United States, she was named executive director of the Rhode Island Refugee Service, 127 North Main Street, Providence, perhaps as a result of her volunteer work.

Esther Pritsker was one of twelve qualified persons appointed by Governor John O. Pastore to the Rhode Island Displaced Persons Commission, established in January 1949 by the General Assembly of the State of Rhode Island with the following mandate:

To expedite the processing of applications for admissions to the United States of America and to the State of Rhode Island and Providence Plantations, and to promote rehabilitation and readjustment of displaced persons; to aid in interpreting and publicizing the problems relating to displaced persons, to cooperate with all governmental and private agencies serving displaced persons

In 1951 she was named secretary of the commission.

In an article written about her and her work in the *Providence Evening Bulletin*, October 5, 1951, by reporter Lucille Elfenbein, Mrs. Pritsker talked of the cases that the Rhode Island Refugee Service helped resettle and said that the organization averaged giving service to about fifty displaced persons a year. The agency was supported entirely by the General Jewish Committee of Providence and the United Jewish Appeal.

The reporter remarked on the empathy displayed by Mrs. Pritsker and said that she seemed to get a great deal of personal satisfaction from her job of helping in the transformation of refugees from central Europe to adjusted American citizens. She understood how demoralized these displaced persons were, and how, after several years of institutional life and being provided for, they relied on charity and had to learn to become self-supporting members of the community. But they were resilient and did become self sufficient.

Esther Pritsker's position as executive director of the Rhode Island Refugee Service ended with the termination of the program in 1953, when it was integrated with the family casework of Jewish Family and Children's Service.

Mrs. Pritsker returned full time to the volunteer work she had pursued for many years. An active volunteer for several organizations, she served as president of the Sisterhood of Temple Emanu-El.

Esther Pritsker, who later married Max Taetle, died on August 21, 1963.

The Esther Karnowsky Pritsker Taetle story has a heart warming postscript. Her daughter Hinda Pritsker Semonoff has served on the board of the Jewish Family Service for many years and has been a very active volunteer of that organization. Ralph Semonoff, her husband, was president of Jewish Family Service from 1974-1977 and worked on the resettlement of Russian Refugees during that period.

Ralph Semonoff died on April 2, 1992. Hinda Pritsker Semonoff and her family recognized the contribution of the Jewish Family Service to the Rhode Island community by establishing the Semonoff Family Fund at the agency.

Esther Pritsker Taetle's concern about the plight of the refugees continues to be the concern of Jewish Family Service and the added concern of her own family through their specified fund.¹³

Gertrude B. Tarnapol was a very modest person, her nephew, Lewis Tanner, stated. She was a very private person whose public career made her name familiar to a large segment of the Jewish community of Rhode Island. Violet Halpert, in speaking of the woman who was her mother's dear friend, recalled that Miss

Tarnapol might talk about people and interesting events she encountered in her forty-three years of public service but never of the details about her actual work or accomplishments.

Born in New York City in 1896, she was the second of four children of Lewis and Zelda Tarnapol. The family settled in Providence when Gertrude was three years old.

Her school and early work history remain sketchy, an example of Miss Tarnapol's reticence about herself. However, letters written to her friend Celia Helford indicate that she was very popular, with a wide social circle and affiliations with several young women's organizations.

In 1926, Miss Tarnapol became the office manager of the Jewish Community Center in Providence, then located at 65 Benefit Street, but her role was not limited to secretarial and business matters. In an interview with Susan Smith (*The Providence Journal*, 1969) she spoke — characteristically — not about herself but of "we," of what everyone together accomplished.

We had programs for children, young adults, adults; many boys and girls met their future wives and husbands at the Center. The budget and the staff were small, and we recruited Brown and Pembroke students. ... The greatest challenge came in the war years, '41, '42, '45. We had complete programs from morning to night; we even had room for twenty servicemen to sleep on the third floor; we had a group of women who would come in and serve them breakfast.

After the war years, only one program for service people continued — visits to the Newport Naval Hospital, and they were carried on by the Roger Williams Chapter of B'nai B'rith Women, an organization dear to Miss Tarnapol's heart and one in which she took a very active role.

In 1946 Miss Tarnapol was offered the position of office manager for the General Jewish Committee of Providence, and she accepted. Among her duties was keeping the community calendar, a daunting task, since she had to make certain that no conflicts or overlapping occurred among the many constituent agencies. Her job required a firm hand and a great deal of tact.

Joseph Galkin, executive director of the agency, was, Miss Tarnapol stated, receptive to new ideas and willing to try them out, which allowed her scope to display her creativity and inventiveness. Since raising funds was the primary purpose of the GJC, she soon became active in the fund-raising process, mainly with the Women's Division. In her twenty-three years at the GJC, she worked on twenty-two campaigns, and for each campaign, she stated, she had to think of a new gimmick to help raise funds.

On her retirement in 1969, Miss Tarnapol was honored at a luncheon at the Biltmore Hotel sponsored by the GJC.

Gertrude B. Tarnapol died on January 26, 1984.¹⁴

When **Sarah Olch Webber** was only fifteen and a half years old, she took a job as laboratory technician at the Rhode Island State Board of Health Laboratory of Pathology and Bacteriology, located on the top floor of the State House. Sarah Olch, born in Pawtucket, Rhode Island, on November 2, 1901, attended local schools in Providence when the family moved to that city. After studying at Classical High School for three years she transferred to Technical High School for her senior year. She had two older brothers who were medical students. Sarah was anxious to help out financially and transferred to Technical High School where she could earn her diploma and still be free to work part time for the Board of Health.

Always eager to advance herself, Sarah Olch applied for a position to the surgeon-general of the United States Public Health Service in Washington, D.C. Her resume said that she had advanced from the positions of laboratory technician to bacteriologist and to serologist within two years. She also stated that she was thoroughly experienced in the diagnosis and identification of diseases such as diphtheria and tuberculosis. She specified that she wished to be assigned only to the two Baltimore Hospitals since she would need to live with her brother in that city.

Although she was not offered a position in the Baltimore area, she did receive offers of positions in other cities and states. But she discontinued her search for another position as a bacteriologist and was married to Dr. Joseph Webber in June, 1924. They had two children, Dr. Banice Webber and Judith Webber Meiselman.

Sarah Olch Webber assumed an entirely different career when she was hired as soloist with the Temple Emanu-El choir during the latter part of the 1920s. She had always been interested in music and had taken piano lessons for many years and had studied voice with a teacher in Boston. She received several excellent reviews for her performances. The critic at a concert given by the Chopin Club wrote:

Sarah Olch Webber had a large voice of excellent carrying power and evenly ample range. She brings the feeling of movement and vitality to her songs and offers unusually good German, French, and Italian diction. ...
A seasoned artist endowed with a voice of flexibility, power and beauty.

After the birth of her second child Sarah Webber became the only Jewish probation officer for the Rhode Island State Welfare Commission. She was assigned to Jewish families to help deal with their problems. At that time delinquent boys were sent to Sockanosset School, the juvenile section of the state correctional institution. Occasionally a wayward girl would be picked up, primarily for prostitution, but most offenses by both sexes were for truancy. If a child were on



Sarah Olch Webber at the piano.

probation, he had to report to Sarah Webber every Saturday morning at court. If she felt that the delinquent would continue on with the gang, she would go into his home to deal with his parents. The most serious case was that of rape. Her biggest case load was twelve persons. Before the State took over, the Council of Jewish Women paid the expenses of the probation officer, but even when the State paid the expenses, Mrs. Webber reported to the Council.

Sarah Olch Webber died on November 20, 1991.¹⁵

Ruth Woolf Adelson was born on Benefit Street in Providence, Rhode Island, one of six children, two boys and four girls, of Betty and Isaac Woolf. She was two years old when her family moved to 321 Hope Street. She attended local public schools and graduated from Hope High School. She received her B.A. from Pembroke College in 1926 and her M.A. in Social Science from Brown University in 1928. She received a teaching certificate and taught at the Point Street School and John Howland School.

While she was a sophomore at Pembroke College, she worked in the office of Dr. Richard Allen, head of vocational guidance for the Providence Public Schools, on tests and measurements, compiling statistics and composing tests. In 1928, upon receipt of her Master's degree, she became a home visitor of the attendance

department of the Providence School Department. If a child were out of school for a few days, Ruth Woolf went to his or her home to ascertain the cause of absenteeism. She covered the Chalkstone Avenue, Smith and Veazie Streets area. She gained experience and information in handling children and understanding their educational problems in relation to their home situations.

She recalled a home she visited in the Eagle Park vicinity (a poor neighborhood near the upper portion of Charles Street) to check on the cause of one child's absenteeism. The child was one of twelve children. She saw a very ill child in a crib. Ruth Woolf called a friend, Dr. Banice Feinberg, to see the ill baby. Dr. Feinberg, who was also employed by the city, received two dollars for a house call. He determined that the baby had pneumonia. This family, like many poor families, had to keep children home, particularly during the winter months as there was no money for shoes, much less boots for the winter snows.

At that time married teachers were not allowed to work full time for the Providence School Department. This posed a problem for Ruth Woolf, as she was planning to be married to Joseph Adelson, whom she had met at a dance at the Jewish Community Center on Benefit Street. He had just passed the Rhode Island bar exams and had joined the law firm of Robinson & Robinson. They planned their wedding at the Narragansett Hotel on August 29, 1929. This meant that she would not be able to work that school year. However, she eliminated the problem by signing a contract in June of that year which entitled her to work for a full year. Thus she could work, although married, from September 1929 until June 1930, which she did.

Ruth Woolf Adelson had two daughters and limited her working time until the girls were much older. In 1933 she became secretary of the American Institute of Personnel and Guidance at 20 Summer Street, Providence, a non-profit testing organization, started by Dr. Allen. In this capacity she assisted in giving musical tests throughout the Providence public schools to determine a child's aptitude for music. During the War years the organization was disbanded, but in 1946 it was reorganized and Ruth Adelson became its director. During this period she did graduate work in tests and measurements at the Boston University Graduate School of Education.

She opened her own testing service, testing a child's IQ and identifying a child's problem, whether it be in reading or in some other learning skill. She set up an office in her own home for her private clients who were referred to her from public and private schools. She used machines which helped children perfect their reading skills. She also judged whether a child was capable of leaving kindergarten to enter first grade. Once she was able to diagnose a child's problem, she could correct that problem. She remembers many of her pupils whom she helped and who went on to

pursue very successful careers.

After many years devoted to this work, Ruth Adelson felt that she was “burnt out” and made a decision to retire. She was fifty-six years old at that time and used her many skills to pursue an entirely different field, a subject in which she had been interested for some time — the stock market. In her penchant for thorough study of a subject, she attended twenty courses on stocks. Ruth Adelson had found her niche. As a woman, she was ahead of her time in her involvement in the stock market. She suggested to a man who had a brokerage firm that she be given a job in his firm, to which he replied that he would never hire a woman. Recently she met this man and reminded him of his refusal of the offer of her services and that now he had ten women brokers working in his office.

Ruth Adelson continued to work as a volunteer for many organizations during her various careers. She was on the boards of the Travelers’ Aid Society for about twenty years, of Jewish Family and Children’s Service for twenty-five years, of Temple Emanu-El, Jewish Community Center, and the New England Conference of Christians and Jews.

She was the recipient of the 1989 recognition award by the Miriam Hospital Women’s Association. At that time her family and friends established a special fund in her honor. Ruth Adelson chose to use that fund to beautify the Hematology/Oncology clinic with exhibits of art. She had been interested in art for many years and had taken several courses in art at the Rhode Island School of Design.¹⁶

Ruth Tenenbaum Silverman was born in her parents’ Providence apartment in back of their grocery store on Eddy Street, corner of Eudora and Rhodes Streets in the South Providence section. When her parents gave up the grocery store and went into the glass business, the family moved to several other houses in the same neighborhood. A move to Early Street meant that Ruth had a very long walk to Classical High School, from which she graduated.

Ruth Tenenbaum felt fortunate that her family could send her to Pembroke College. During the summer of her last two years at college she worked as a volunteer for the Jewish Welfare Society, at 100 North Main Street in Providence. Jessie Josolowitz was the director of the Society.

Ruth was given a great deal of responsibility during her work with this agency. She took the trolley car from North Main Street to visit clients in the Willard Avenue area of South Providence. At that time social work was mainly welfare work.

Jessie Josolowitz suggested to Ruth Tenenbaum that she apply to Smith College’s excellent social service department. Because of her competent work at the Jewish Welfare Society and Jessie Josolowitz’s recommendation, she was admitted. The

college gave preference to applicants with social work experience. The program for a master's degree consisted of three summers of academic studies and work at a social service agency for two years in the field.

Her first assignment was with a family agency in Rochester, New York. She spoke about that experience: "It was cold there, and I was homesick. I found the work for the agency difficult. The writing for my thesis was also difficult, not like the papers I had to write for college. But I learned a lot and I grew up." For her second year she was sent to Hartford, Connecticut, where she worked in a small child guidance clinic under supervision of a woman psychiatrist. She was paid fifty dollars a week and was granted a small scholarship.

Upon receiving her master's degree, she had no problem obtaining a position at a Jewish welfare society in Boston. After three and a half years at that agency she met Howard Silverman, who had been in her class at Brown, but they had not dated then. When they decided to marry, she left her job in Boston.

Ruth, who was apprehensive about moving to a small town, (Howard Silverman worked and lived in East Greenwich, Rhode Island) found that she loved it. They first lived in three rooms over the store where he worked and had two sons there before moving into their own home.

During World War II she volunteered for the Red Cross. This evolved into a full-time paid job, and she also served on the boards of a number of social service agencies such as the Society for Prevention of Cruelty to Children and Children's Friend and Service.

Ruth Silverman did not work outside the home when her two sons were small and her husband came home from his business for lunch. In the early 1960s she took a job at the Sophia Little Home, an agency for unmarried pregnant girls whose babies were placed for adoption. That job ended in 1972 when abortion became legal and the agency was disbanded.

The remaining years of Ruth Silverman's career were spent at the Jewish Family Service. She was hired in 1972, the same year Paul Segal became executive director. Instrumental in setting up the hot meals program for the elderly, she found she had to talk many of her clients into attending these programs and socializing with others. They considered the programs charity. Family-centered counseling was crucial to her work. Because she always had empathy for the elderly, she could reach those who would not respond to other offers of assistance.

Ruth Tenenbaum Silverman retired in 1986.¹⁷

In preparing Parts I and II of this article the authors searched for women ahead of their time as representatives of various professions. The study was not meant to be exhaustive. It is possible that there were other professionals who could have been included. We would welcome information about other women ahead of their time for the archives of the Rhode Island Jewish Historical Association.

For additional information on "Women Ahead of Their Time," see the following descriptions in *Rhode Island Jewish Historical Notes*:

Charlotte Presel, music teacher — Vol. 10, No. 2, November 1988, "Musical Moments," pp. 141-145.

Anna Irene Finklestein, real estate agent — Vol. 11, No. 2, November 1992, "Summers Along Lower Narragansett Bay," pp. 192-194.

B. Ruby Winnerman, teacher, artist — Vol. 11, No. 3, November 1993, "Reflections and Recollections: I remember Ruby — B. Ruby Winnerman," pp. 386-387.

NOTES

¹ Interview with Gertrude Meth Hochberg, July 7, 1996.

² Interview with Sarah Epstein, December 19, 1994.

³ Interview with James Goldsmith, May 25, 1995.

⁴ Interview with Israel Lasker, June 1, 1995.

⁵ Interview with Jennie Machlowitz Klein, September 19, 1996.

⁶ Obituary in *The Providence Journal*, June 4, 1990.

⁷ Interviews with Ralph Einstein, July 5, 1995, and Fredlyn Kovitch Solod, July 30, 1996.

⁸ Interview with Claire Ernstof, December 15, 1994.

⁹ Interview with Burton Goldblatt, June 12, 1995.

¹⁰ Interview with Gloria Botvin Siegel Blackman, June 30, 1995.

¹¹ Interview with Violet Halpert, August 1, 1996.

¹² Interview with Muriel Krasnoff, June 6, 1996.

¹³ Interview with Hinda Semonoff, June 13, 1995.

¹⁴ Interview with Lewis Tanner, August 1, 1996.

¹⁵ Interview with Judith Meiselman, July 15, 1996.

¹⁶ Interview with Ruth Woolf Adelson, July 30, 1996.

¹⁷ Interview with Ruth Tenenbaum Silverman, August 1, 1996.

KOSHER FOOD AT BROWN UNIVERSITY

THE FIRST KOSHER FOOD AT BROWN

BY MIRIAM BELL SMITH

For many years my friends have been urging me to document my involvement in establishing a kosher kitchen at Brown University. It might have happened without me much later, but in truth I was solely responsible for the project. This is how it came about:

In 1959 an Orthodox student, Richard Hirsch of New York, applied to Brown and was accepted, unaware that there were no facilities for a kosher student. I had met his mother a few years before. When she brought Richard to Providence for enrollment, she was stunned to learn that the Hillel organization could do nothing for her. Desperately, she called me and told me her predicament. I told her not to worry. I lived on Brown Street, corner of Bowen Street, close to the University, and, since my son, Hershel, was also at Brown, Richard could eat with us. That worked out well. The next year five other students, learning how Richard managed at Brown, also applied and were accepted. I fed them all. The third year I was feeding eight students seven days a week.

Richard's mother was appalled at what I was doing. I was persuaded to call the Hillel rabbi [Rabbi Nathan Rosen]. He said he could do nothing and suggested I hire a cook and charge the students. My husband was a prominent attorney, and I could not see myself running a restaurant. Finally, a call to the Brown Hillel rabbi from Rabbi Emanuel Jacobowitz, the Hirsches' rabbi at the Fifth Avenue Synagogue in New York, made a difference.

Now I was asked by the Hillel rabbi to help establish a kosher kitchen at Brown. The first year, 1963, I got a caterer, a Mrs. Gross, to send TV-type dinners by taxicab five evenings a week to the Hillel headquarters, which were located in a Brown University building on Angell Street. That was before Hillel moved to its own building, the Samuel Rappaport, Jr. Hillel House at 80 Brown Street, corner of Angell Street. I still served the students Shabbat meals for two years.

The second year, Hillel hired a cook, Mrs. Bibby Licht, who prepared the evening meal for the students. A few years later, the students took over and shared in the preparation of the meals. When the students learned that I had started the project, they invited me to sample their cooking. After that, everyone took the kosher kitchen for granted and never questioned its beginnings. One other thing — at first the students had to pay for both the meal ticket at Brown and the cost of the Hillel meals. Mrs. William Shapiro, one of the mothers, was able to arrange to have the University charges removed.

Re:

KOSHER FOOD AT BROWN-RISD* HILLEL FOUNDATION, 1982-1996

BY RABBI ALAN C. FLAM

I assumed the position of director of the Brown-RISD Hillel Foundation in August of 1982. At that time, kosher food was provided by means of a student-run co-op which ran out of the Hillel facility, Samuel Rappaporte, Jr. Hillel House. In 1982, approximately sixteen students participated in this kosher co-op. Students were responsible for all aspects of the kosher meal plan, including shopping, menu planning, cooking, cleaning up, bill paying, and recruitment. After one year at Hillel, I began to feel that there were a number of deficits in this system. The plan did not have strong administration and leadership, so that volunteer participation was unequal, the quality of the food was inconsistent, the hygiene of the kitchen was not up to standards, menu planning was poor, and marketing of the plan was non-existent. Most important was the fact that many of the most committed Jewish students were using a good part of their extracurricular time involved in the delivery of kosher food. They were unable then to bring their leadership to other, more creative areas of the Hillel program.

I began to discuss my thoughts with students and learned from them that the spirit of "co-op"ing, which had been successful in the '70s and early '80s, was on the wane. Most students expressed interest in being part of a meal plan which had flexible hours and would enable them to take a meal, eat it alone or with friends, and then move on to another activity, usually studying. Working with students, Brown-RISD Hillel submitted an Endowment Fund grant proposal to the Jewish Federation of Rhode Island in the spring of 1984 to establish, at Hillel, a kosher meal plan with a professional chef. The proposal received funding and, for two years, the Endowment Grant provided the salary for a Hillel chef along with some start-up costs. All other costs of the plan were absorbed by fees. In the fall of 1986, the grant ended but the plan continued as the Hillel Foundation added the salary of the cook to its annual budget. That kosher meal plan operated from 1984 until 1994 with relative consistency. On a weekly basis, anywhere from five to twenty-six students ate dinners at Hillel. On Friday nights and holidays, anywhere from sixty to one-hundred thirty-meals were served.

Multicultural issues become prominent on the Brown campus in the 1980s. The presence of a dynamic, large, and active Hillel Foundation encouraged many students to question the place of Jews in the multicultural mix. As the university community provided support and services to many minority communities on campus, were the needs of the Jewish community being considered? With my encouragement, the notion of food as a symbol of regard and hospitality became an

*Rhode Island School of Design

Rabbi Flam is Associate University Chaplain and Director of Hillel at Brown University.

important issue for Jewish students, particularly for Hillel's newly formed Jewish Community Relations Committee.

Discussions were started, involving students, Hillel professionals, and the University Food Services director, regarding the creation of a University-sponsored kosher meal plan. Strong sentiments were expressed that students did not want to separate themselves from their peer group and friends to dine in the separate facility at Hillel. It was argued that more than twenty students would be interested in kosher meals if they were available in the university dining room.

This proposal was informally discussed for at least six years without great support. In 1993 the Jewish Community Relations Committee, Hillel, and the University Chaplain took a more comprehensive approach to securing support for a university-sponsored kosher meal plan. A first-year student and member of the Student Government, Nadine Cohen, decided to make this issue a priority and brought it to the attention of the University Council of Students, which endorsed the concept of the plan. At the same time, the Hillel director began conversations with members of the Corporation of Brown who became advocates. The University Chaplain, Janet Cooper-Nelson, who was instrumental in creating a Kosher/Hallal* meal plan at Mt. Holyoke a few years earlier, began to lobby members of the senior administration. This renewed effort involving students, Hillel staff, University Chaplain, faculty, administration members, and University Food Services personnel finally bore fruit. In the spring of 1993, approval was given to move ahead with a kosher dining option for the fall of 1994.

Under this new Kosher Meal Plan, students would be able to take breakfast, lunch, and dinner in Brown's main dining hall, Sharpe Refectory, Sunday through Thursday. All Shabbat and holiday meals would be served at Hillel. All food would be prepared in the Hillel kitchens, by a chef designated by Hillel and contracted by the University, working under the supervision of the Vaad Hakashrut of Rhode Island.

This new plan was developed to serve not only the Jewish community but the growing Muslim population on campus as well, whose dietary laws are similar to kashrut. In 1994-95, forty-six students participated in this plan, approximately seven of them Muslim students; in 1995-96, approximately fifty-five students participated in this plan, twelve of them Muslim students; and currently, over sixty-five students participate in the meal plan. To my knowledge, this university-sponsored Kosher/Hallal meal plan is unique to Brown. It reflects Brown's genuine commitment to multiculturalism by providing for the basic needs of a community. Students can live out their religious/cultural lives without separating themselves from the larger community. Students who do not participate in the plan come to

*Muslim dietary laws.

understand that kosher food (and other religious practices) are important to many of their fellow students, and so this plan has educational as well as nutritional value.

Clearly the evolution of kosher food at Brown has been significant.





Richard Avedon at thirteen. Photo taken by his father, Allan J. Avedon.

AVEDON OF WOONSOCKET

AN INTERVIEW WITH HIS SON, RICHARD

(Recorded February 13, 1996, by telephone from Providence to New York)

BY GEORGE M. GOODWIN, PH.D.

Goodwin: Some old-timers in Rhode Island remember your father having a shop in the Stadium Building in Woonsocket, beginning in the late 1930s and continuing into the mid-1950s. That was your father?

Avedon: Yes.

G: In the Woonsocket city directories, he is listed as *Allan J. Avedon*. In your photographs, particularly in the book *Autobiography*, you identify him as *Jacob Israel Avedon*

A: As a child, he was called *A.J.* His name was *Allan J.*, which, I assume, was for *Allan Jacob*. Where the *Allan* came from I don't know. But after his death I found out that his original name was *Jacob Israel Avedon*. He must have gotten rid of the *Israel* and made it *Allan* for reasons of wanting to be American, I would think.

We were all obviously from Russia, a Jewish family. There was no denying that in any way. That generation wanted so much to be part of the American world that I was named *Richard Charles Avedon*. My little sister was *Louise Marie Avedon*. You can't find less Jewish names than that. It was entering the mainstream.

G: The big question is: how did your father end up in Woonsocket?

A: My father had a store called *Avedon's Fifth Avenue* on Fifth Avenue with his brother, *Sam*.

G: Where on Fifth?

A: Opposite *Arnold Constable*. I would think 39th Street. There was a building he owned. The name *Avedon* was carved into the stone above the entrance. As a little boy I used to visit the store. We lived out on Long Island. He lost the store during the Crash. [Great Depression of the '30s]. Bad investments made by his brother. He then went to work for different stores in New York as a buyer. He hated it. He always wanted his own store. Somehow he connected with a man named *Darman*.

G: *Arthur Darman*.

A: *Darman* had a store in Woonsocket, which, pathetically, ended up being called *Avedon's Fifth Avenue* in Woonsocket, Rhode Island. What year was it?

G: It began in 1937.

A: I would have been fourteen. He would come [to New York] once a month or as

often as he could on the weekends, but quite rarely. He spent a number of years trying to make a go of the store. I think it went well until whatever happened to Woonsocket and the mills. So he lost it.

G: During those years did he have another shop or business elsewhere?

A: No. That was it.

G: The Woonsocket city directories show that your mother, Ann, was also living in Woonsocket.

A: She never went to Woonsocket once. When he retired to Florida, she never went to Florida. She said that her children were going to be brought up in New York and she wasn't moving to Woonsocket. It was wonderful for the children — we benefitted very much from the New York upbringing — but I think it was the beginning of the breakup of the marriage.

G: When were they divorced?

A: I don't remember, but I was married and grown up. He left Woonsocket and went to Florida. She wouldn't go to Florida with him.

G: I see. If she were living even part of the time in Woonsocket, beginning in 1944 as the directory says, you must have been on your own.

A: She was never in Woonsocket — even for a night. Or Rhode Island, to my knowledge. The listing may have been for some tax reasons. I don't know why they did that.

G: Did you visit once in a while?

A: I remember one big visit.

G: When was that approximately?

A: I don't know. As a young adolescent. It might have been when I was fourteen or fifteen — not older. I remember a few things. I remember visiting the store, my father showing me his desk and accounting books. He was a teacher originally and a very methodical man. He always wanted me to be good at math and understand bookkeeping.

G: Did he teach math?

A: He taught everything — math and English — in the New York City public schools, which he then left to go into the dress business with his brother. He was a scholarly man.

G: Was he a college graduate?

A: Yes. He was the only one of seven children who went to college.

G: Where did he go?

A: There was a school in New York at that time for brilliant children, called Townsend Harris. You had to be chosen. He was one. He graduated a year younger than one would normally. Then he went to N.Y.U. [New York University], I guess. Then he became a teacher. He must have gotten that degree.

G: What else do you recall about Woonsocket?

A: Only one thing. He took me to lunch or dinner in a little restaurant, like a luncheonette or a diner. The waitress might have had a French or Canadian accent. I said to her, "Are you Irish or are you Canadian or French?" She snapped back, "Are you Jewish?" I didn't get it. I didn't know what that was about. But the way I phrased it she obviously felt was insulting. When you're young you don't get those things. So my father explained it to me. He never mentioned the anti-Semitic undertone. It might have been something up in Woonsocket that he lived with. I don't know.

G: Did he have a car and drive back and forth to New York?

A: No. He took the train. We didn't have a car at that time of our lives. Living in New York City, you really don't need one. The school was across the street from the apartment.

G: Where was your residence?

A: At that time, 55 East 86th Street. P.S. [Public School] Six was across the street. No, by fourteen or fifteen I went to high school. That was DeWitt Clinton in the Bronx.

G: Mr. Avedon, do you think that your father liked doing business in Woonsocket?

A: All the talk was about Darman and the difficulties of the partnership. I think Darman was the money man, and my father ran the store. I knew his anxiety. For example, if he bought three fur coats, would they sell? If they didn't it was a major catastrophe.

G: Darman was the landlord, too.

A: That's right. It was all very complicated. Now, at this moment, I remember something very odd. I don't know if it was true. Could there have been a slide — a kids' slide — to the basement, where there might have been a kids' department? Maybe I'm making this up.

G: I'm not aware of that, but there was a movie theatre next door, the Stadium Theatre.

A: I know that he was in the Stadium Building. It's interesting, when you bring all this up, how little you know about your father. When you're that age, you're not really interested in your father's life but your own. Did he have a mistress? What was his life in Woonsocket? I haven't got a clue.

G: Evidently, he had an apartment nearby. In the directory, there's a listing on North Main Street.

A: I don't remember it at all.

G: He must have walked back and forth.

A: It must have been very isolated for him. Was he part of any organization that you know about?

G: That's an interesting question because there is a synagogue in Woonsocket. Of course Arthur Darman was the president for many years.

A: Then he would have gone.

G: I tried to verify that. He did attend some events over the years, judging from advertisements in programs. But it doesn't look like he was active.

A: He was never a religious man in that way.

G: It wasn't his nature to go to services?

A: No. He learned French.

G: He did?

A: Yes. So he could talk with his customers.

G: Did he speak English with an accent?

A: With a wonderful accent. Do you know who Joseph Wiseman is?

G: The actor?

A: Yes, the actor. You can see him in "Viva Zapata." It's a kind of Jewish accent that wants to be educated and not Jewish. My accent comes out of my father. People used to say, "You don't come from New York, do you? You come from Boston." He spoke very beautifully — too beautifully — the articulation.

G: Did he speak Yiddish?

A: No. He wouldn't have if he did. My mother spoke a little bit of it. They were busy not being their parents.

G: Was he a dapper man?

A: Yes, very properly dressed all the time.

G: I asked a woman now in her nineties whether she remembers your father as being a dapper man. She said, "I remember that he had a sad expression." Why sad? She said, "Well, who would want to live in Woonsocket?"

A: Yes, wonderful. I think the sad expression is in all of the photographs I did of him. It is something I must have known. He had big eyes when he was young. You can see it in my book *Evidence*. Do you have it? Look at it again. There is a picture of him as a very young man, with big, deep, sad eyes. He never told me about his childhood. Yes, of course he was dapper in that he was meticulous. But he wasn't a dandy. He was a conservative, well dressed, perfectly pressed man.

G: Would he have had any hobbies in Woonsocket?

A: Golf. He certainly would have played golf if there was a golf course there.

G: I don't know of one. In the directory of 1955, your name appears.

A: As what?

G: *Assistant treasurer*.

A: Oh, I have no way of knowing, but he may have wanted to get money to the family, to support them, in a way that was tax deductible. That wouldn't surprise me.

G: Your mother is listed as *vice president*.

A: That's right.

G: In your teenage years, were you doing photography?

A: I was writing poetry and doing photography as a hobby. When I graduated from high school, I went into the photography department of the Merchant Marine.

G: When you visited Woonsocket, would you have taken any pictures?

A: No, no. I'm very interested that you met a man who claimed that he attended Camp Bauercrest with me. I would love to know who that was. I don't remember.

G: Were you at Camp Bauercrest?

A: I don't remember, but it's a mildly familiar name. But I don't remember being in a camp in Massachusetts. ... When I was twelve or thirteen, I know that we spent summers on a lake in Massachusetts, I would have gone to day camp, but I just don't know. ... Could it have been a Y.M.H.A. camp?

G: Yes, yes.

A: I remember that very well.

G: There were many kids from Lawrence and Lowell. The fellow who remembers you, Erwin Strasmich, is about your age. He lives in Providence.

A: No, it's a blank. What did he remember?

G: You're kind of a legend here: the boy who made good.

A: Oh my God. Did he remember anything precisely?

G: I don't think so. You were in the same bunkhouse. You've never been back to Rhode Island as a adult?

A: No. I received an honorary doctorate from Rhode Island School of Design.

☆

A TRIBUTE TO SIMON AND IDA COLITZ OF WOONSOCKET

BY ANNE DUNN COHEN

In 1958 the late Arthur I. Darman asked me to put together an article on Simon and Ida Colitz for a special Friday night service in honor of their fiftieth wedding anniversary. In as much as my husband had suffered a heart attack at that time and was in a hospital in Boston, I do not know whether the information was ever used.

Ida Caplan, daughter of Hyman and Esther Caplan, of Boston, was married on June 11, 1908, to Simon Colitz of Woonsocket, son of Henry and Ethel Colitz. They were married at 95 Ruggles Street, Boston, Massachusetts, by Rabbi Solomon Seltzer.

Simon Colitz was in the Navy at the time of his marriage, and when they came here to Woonsocket to live, they settled on Polo Street, which was the city's Jewish residential area, in the early part of the century.

Mr. Colitz was a florist by trade, and Mrs. Colitz helped him in his business. They both joined in the communal activity of the city, not only for Jewish projects, but also for non-Jewish and civic organizations.

Mrs. Colitz was active in Red Cross work during the First World War, and, incidentally, that is where she first met Mrs. Arthur I. Darman, when both were working for the war effort. She was also a charter member of the Mothers' Club, which at this time is celebrating its fiftieth anniversary. She was also a member of the Fortnightly Club.

Many years ago Mrs. Colitz herself was instrumental in raising \$1,300 toward the purchase of a new *Porokheth*, curtains for the Ark holding the Torah scrolls, at Temple B'nai Israel. She was the first president of Hadassah, and its first meetings were held in her home until Hadassah gained more members.

She also served as president of the congregation Sisterhood. She was a self-appointed committee of one to visit the sick. She was chairman of Sisterhood's needy committee and always took care of a job in a very quiet way, which really was a mitzvah without fanfare. Many hours of her time were spent in crocheting afghans which were raffled off for Sisterhood funds. When our first choir was instituted, it was she who sewed the choir gowns.

The Colitzes' two children were born and brought up in Woonsocket. Mrs. Colitz's aged mother lived with her for many years. They bought their own home at 7 Trent Street in 1920.

Mrs. Colitz spent many years in her husband's florist shop, taking care of the accounts and the sales. Many a wedding in the area has had quiet, elegant floral

decorations with Mr. Colitz's helpful advice. He had learned that simplicity is beauty, and many can look back to their wedding days, and also those of their children, and acknowledge his artistic design.

Mrs. Colitz has worked assiduously for Hadassah for the last twenty-five years. After they retired from active work in the florist shop, the Colitzes both became ardent workers for the welfare of the community. Who in this city does not know of their combined efforts for Hadassah? The title "Mr. and Mrs. Hadassah" is well deserved, for their efforts have earned more than \$3,000 for HMO. I do not believe that any individual has raised that much money.

The Colitzes were the committee to resettle refugees who came out of the Holocaust. They found these refugees places to live, and they personally cleaned and washed and scrubbed the tenement or flat which they rented for the newcomers to our city. They schnorred furniture and linens and pots and pans and dishes, and they stocked the refrigerators, to make the refugees feel welcome to the new land. Not only that, but they also scouted around and found the man of the house a job so that he could support his family.

Mrs. Colitz's own baking projects — what has she done with her earnings? She has become a Life Member in Sisterhood, The Jewish Home for the Aged, The Miriam Hospital Women's Association, and the Brandeis University Women's Association, and is presently working toward another goal — a Life Membership at Brandeis University for her daughter, Marion.

Mr. Colitz has for many years worked in close association with the presidents of the B'nai Israel congregation. During Mr. Arthur I. Darman's presidency, Colitz was Darman's right-hand man. For many years now, he has been the instrument for the beautification of our cemetery grounds, for under his supervision the grounds have been cleared and shrubs removed to simplify our last resting place. He has helped plot out new areas for the living so that they may know where they will lie when they leave this earth.

He has been an ardent worker for United Jewish Appeal drives. He has the largest list of any worker on these drives. He calls on those whom the average worker cannot locate or contact, and the results of his efforts show a persistence to do his job well.

It can truthfully be said that Ida and Simon Colitz have been active in any and every project of the Woonsocket Jewry in the past fifty years.

How many know of the Colitzes' quiet work with the Rhode Island Association for the Blind? Both Mr. and Mrs. Colitz spend many hours personally escorting the area's blind folk to their monthly meetings in Providence and to the various other clubs that graciously entertain the blind people of the entire state of Rhode Island.

No one's life is free from problems and sorrows. The Colitzes were no exception. [Their son, Lieutenant Herman Colitz, was lost with his Naval vessel in the Pearl Harbor disaster.] However, they rose above their own trials in life to help others and in this way made their own happiness.

They have both given of themselves, in spite of their own problems, to bring happiness and cheer into the lives of others less fortunate than themselves and have managed to make their own lives more worthwhile. All this has been in a quiet, unassuming way, which is indeed the mitzvah that God intended that his children should do for one another, but which many selfishly have never found time to do.

May God in His mercy grant them many more years of health and happiness, so that in the beginning of their second fifty years of marriage they may have the strength and courage to continue the good deeds that have brought immeasurable happiness to others and to themselves.



EDITOR'S NOTE

Ida Colitz died on April 17, 1973, Simon Colitz on June 7, 1983.

Simon Colitz's brother, Samuel Colitz, was the husband of Ida Katherine Colitz, whose "A Providence Clubwoman's Diary" was published in the *Rhode Island Jewish Historical Notes*, Vol. 10, No. 4, November 1990, pp. 432-441.

JEWISH ORGANIZATIONS IN NEWPORT AND THEIR OFFICERS — PART II

BY BERNARD KUSINITZ

This article is the fourth written for the Rhode Island Jewish Historical Notes by Bernard Kusinitz, of blessed memory, who died on October 31, 1996. He was an Honorary Member of the Executive Committee of the Rhode Island Jewish Historical Association, former first vice-president, and a member of the Executive Committee since 1984.

RABBIS AND OFFICERS OF CONGREGATION JESHUAT ISRAEL — TOURO SYNAGOGUE,

1929-1946

- 1929 Rabbi Jacob M. Seidel; Pres. Nathan David; V.P. Harry Teitz; Treas. Sigmund Herz; Sec. Robert Dannin; Sexton Nathan Friedman
- 1930 Rabbi Jacob M. Seidel; Pres. Nathan David; V.P. Harry Teitz; Treas. Sigmund Herz; Sec. Robert Dannin; Sexton Nathan Friedman
- 1931 Rabbi Jacob M. Seidel; Pres. Nathan David; V.P. Harry Teitz; Treas. Sigmund Herz; Sec. Alexander Gluckman
- 1932 Rabbi Jacob M. Seidel; Pres. Nathan David; V.P. Harry Teitz; Treas. Sigmund Herz; Sec. R.M. Dannin
- 1933 Rabbi Morris Gutstein; Cantor Nathan Friedman; Pres. Nathan David; V.P. Harry Teitz; Treas. Sigmund Herz; Sec. R.M. Dannin; Trustees Dr. Sam Adelson, Elix Adelson, Bernie Peisechow, Judge Max Levy, Herman Podrat, Max Teitz; Sexton Milton S. Epstein
- 1934 Rabbi Morris Gutstein; Cantor Nathan Friedman; Pres. Nathan David; V.P. Harry Teitz; Treas. Sigmund Herz; Sec. R.M. Dannin; Trustees Max Jaffe, Elix Adelson, A.L. Greenberg, Judge Max Levy, Herman Podrat, Max Teitz; Sexton Simon Epstein
- 1935-1937 Rabbi Morris Gutstein; Cantor Nathan Friedman; Pres. Max Adelson; V.P. A.L. Greenberg; Treas. Hyman Rosoff; Sec. R.M. Dannin
- 1938 Rabbi Morris Gutstein; Cantor Nathan Friedman; Pres. Max Adelson; V.P. A.L. Greenberg; Treas. Hyman Rosoff; Sec. A.L. Greenberg; Trustees Elix Adelson, Max Jaffe, Herman Mines
- 1939 Rabbi Morris Gutstein; Cantor Nathan Friedman; Pres. Max Adelson; V.P. A.L. Greenberg; Treas. Hyman Rosoff; Sec. R.M. Dannin; Sexton A. Morris Moedel; Trustees Nathan Ball, Max Jaffe, Herman Mines

- 1940 Rabbi and Cantor Morris Gutstein; Pres. R.M. Dannin; V.P. Albert L. Greenberg; Treas. Charles Geller; Sec. George A. Teitz; Trustees Max Jaffe, Nathan Ball, Elix Adelson; Sexton A. Morris Moedel
- 1941 Rabbi and Cantor Morris Gutstein; Pres. Judge R.M. Dannin; V.P. Albert L. Greenberg; Treas. Charles Geller; Sec. George A. Teitz; Trustees Max Jaffe, Elix Adelson, Herman Mines
- 1942 Rabbi Morris Gutstein; Pres. Judge R.M. Dannin; V.P. A.L. Greenberg; Treas. Benjamin Newman; Sec. Dr. B.C. Friedman; Trustees Max Jaffe, Elix Adelson, Herman Mines
- 1943 Rabbi Morris Gutstein; Cantor Nathan Friedman; Pres. Judge R.M. Dannin; V.P. Dr. Samuel Adelson; Treas. Benjamin Newman; Sec. Dr. B.C. Friedman; Trustees Max Jaffe, Elix Adelson, Nathan Ball
- 1944 Rabbi Jules Lipschutz; Cantor Eli Katz; Pres. Dr. Samuel Adelson; V.P. Dr. B.C. Friedman; Treas. Benjamin Newman; Fin. Sec. Dr. Isadore Schaffer; Rec. Sec. John J. Dannin; Trustees Max Jaffe, Elix Adelson, Nathan Ball
- 1945 Rabbi Jules Lipschutz; Cantor Eli Katz; Pres. Dr. Samuel Adelson; V.P. Dr. B.C. Friedman; Fin. Sec. John J. Dannin; Treas. Benjamin Newman; Rec. Sec. Dr. Frederick S. Dannin; Trustees Elix Adelson, Max Jaffe, Nathan Ball
- 1946 Rabbi Jules Lipschutz; Cantor Eli Katz; Pres. Dr. B.C. Friedman; V.P. Dr. Isadore Schaffer; Rec. Sec. Alexander G. Teitz; Fin. Sec. John J. Dannin; Treas. Robert G. Mirman

NEWPORT JEWISH ORGANIZATIONS
1929-1946

(Does not include organizations with unknown officers)

- 1929 Cong. Ahavas Achim (CAA); Rabbi Abraham Freedman; Pres. Jacob Mirman; V.P. Henry Pekow; Treas. Morris Gold; Sec. Nathan Kusnitz
- Independent Order of B'rith Abraham (IOBA); Pres. Harry Novick; Treas. Moses David; Sec. Louis D. Greenberg
- Independent Order of B'rith Shalom (IOBS); Pres. R.M. Dannin; Treas. Mrs. Lena Sacks; Rec. Sec. B.J. Rudnick; Fin. Sec. Fannie Lack
- B'nai B'rith, Judah Touro Lodge, No. 998 (IOBB); Pres. Samuel Kosch; V.P. Louis D. Greenberg; Treas. Max Adelson; Rec. Sec. Robert G. Mirman. Fin. Sec. Gustave Schmelzer

Hadassah; Pres. Mrs. Philip Moskowitz; V.P. Mrs. Harry Novick; Treas. Mrs. Fannie Gollis; Sec. Mrs. John Tillis

National Council of Jewish Women (NCJW); Pres. Mrs. Max Levy; V.P. Mrs. Gibdor Goldstein; Treas. Mrs. Morris Forman; Cor. Sec. Mrs. Rose Kosch; Rec. Sec. Mrs. Annie Minkin

Ladies Auxiliary of Congregation Jeshuat Israel (CJI); Pres. Mrs. Joseph Josephson; V.P. Mrs. Gibdor Goldstein; Treas. Mrs. Morris Forman; Rec. Sec. Mrs. Abbot Minkin; Cor. Sec. Mrs. Sam Kosch

People's Benefit Association; Pres. David Frant; Treas. Nathan David; Sec. Samuel Feigleman

Emma Lazarus Club of the CJI Community Center; Pres. Edith Mirman

1930 CAA; Rabbi Abraham Freedman; Pres. Abraham Kraut; V.P. Henry Pekow; Treas. Morris Gold; Sec. Nathan Kusinitz

IOBA; Pres. Harry Novick; Treas. Morris Kravetz; Sec. L.D. Greenberg

IOBS; Pres. R.M. Dannin; V.P. Bernard Abrams; Rec. Sec. and Treas. Mrs. Lena Sacks

IOBB; Pres. Louis David; V.P. Abe Peisechow; Treas. S. Louis Friedman; Sec. Joe Levin; Sentinel Monroe Doroff

Jewish Sea Scouts; Skipper Irving Narshensky; Mate Fred Cashman

Jewish Veterans of Wars of Republic, Newport Post; Cmdr. Judge Max Levy; Sr. Vice Cmdr. Irving Eisenberg; Jr. Vice Cmdr. David Litman; Adj. Alfred Bernstein; Quartermaster Everett Hess; Guards Herman Podrat and Samuel Kravetz; Inside Guard Joseph Herz; Chaplain Rabbi Jacob Seidel

Hadassah; Pres. Mrs. Nathan David; V.P. Mrs. Harry Novick; Treas. Fannie Gollis; Sec. Mrs. John Tillis

NCJW; Pres. Mrs. Morris Forman; V.P. Mrs. David Frant; Treas. Mrs. Herman Werner; Cor. Sec. Mrs. Irving Eisenberg; Rec. Sec. Mrs. Annie Minkin

People's Benefit Association; Pres. David Frant; Treas. Nathan David; Sec. Samuel Feigleman

Emma Lazarus Club of the CJI Community Center; Pres. Mollie Jaffe

- 1931 CAA; Rabbi Abraham Freedman; Pres. Abraham Kraut; V.P. Henry Pekow; Treas. Morris Gold; Sec. Nathan Kusinitz
- IOBA; Pres. Harry Novick; Treas. Morris Kravetz; Sec. A.L. Greenberg
- IOBS; Pres. R.M. Dannin; V.P. Bernard Abrahams; Rec. Sec. and Treas. Mrs. Lena Sacks (met at *Daily News* Building, Room 27)
- IOBB; Pres. Everett I. Hess; V.P. Dr. B.C. Friedman; Treas. Max Adelson; Sec. Dr. Solomon Ozarin
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- NCJW; Pres. Mrs. Morris Forman; V.P. Mrs. David Frant; Cor. Sec. Mrs. Irving Eisenberg; Treas. Mrs. Herman Werner; Rec. Sec. Mrs. Max Friedman
- People's Benefit Association; Pres. David Frant; Treas. Nathan David; Sec. Samuel Feigelman
- American Zionist Association, Newport Chapter (teenagers) (AZA); Pres. Joseph Levin; V.P. Maurice Ginsberg; Treas. William David; Sec. Hyman Feldman
- United Hebrew Society; Chairman Nathan David; Vice Chair Max Teitz; Treas. Max Kusinitz; Rec. Sec. Nathan Ball; Fin. Sec. Dr. Samuel Nevelson
- 1932 CAA; Rabbi Jacob Bernstein; Pres. Morris Miller; V.P. Bernard Abrams; Treas. Morris Gold; Sec. Nathan Kusinitz
- AZA; Pres. Joseph Levin; V.P.'s Max Aidinoff and Abraham Peisechow; Treas. Wm. David; Sec. Hyman Levin
- IOBA; Pres. Harry Novick; Treas. Morris Kravetz; Sec. A.L. Greenberg
- IOBS (*Daily News* Building, Room 22); Pres. R.M. Dannin; V.P. Bernard Abrams; Rec. Sec. and Treas. Mrs. Lena Sacks

IOBB; Pres. Dr. B.C. Friedman; V.P. Dr. Simon Ozarin; Treas. Max Adelson; Sec. Clifford Weiss

Hadassah; Pres. Mrs. Nathan David; V.P. Harry Novick; Treas. Mrs. Fannie Gollis; Sec. Mrs. John Tillis

NCJW; Pres. Mrs. Morris Forman; V.P. Mrs. David Frant; Treas. Mrs. Joseph Josephson; Rec. Sec. Mrs. Samuel Kosch

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IOBA (166-A Thames); Pres. Harry Novick; Treas. Morris Kravetz; Sec. A.L. Greenberg

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Jewish Men's Club; Pres. Everett Hess; V.P. Dr. Frederick S. Dannin; Treas. Nathan Ball; Sec. Samuel Desotnek

Chevra Kadisha (Jewish Burial Society); Pres. Hyman Desotnek; V.P. Henry Pekow; Sec. Nathan Friedman

1934 CAA; Rabbi Jacob Bernstein; Pres. Jacob Mirman; V.P. Max Friedman; Treas. Morris Gold; Sec. Nathan Kusinitz

IOBA; Pres. Harry Novick; Treas. Morris Kravetz; Sec. A.L. Greenberg

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IOBB; Pres. Murray Jacobs; V.P. Samuel Kosch; Treas. Max Adelson; Sec. Joseph Josephson

Aleph Zadick Aleph, Newport Chapter No. 129; Pres. William Cohen; V.P. Maurice Kusinitz; Treas. Irving Waltcher; Sec. Bernard Glasser

Chevra Kadisha; Pres. Hyman Desotnek; V.P. Morris Gold; Sec. Nathan Friedman

Hadassah; Pres. Mrs. Rose Adelson; V.P.'s Mrs. Sarah Glaser and Mrs. Harry Teitz; Treas. Mrs. Fannie Gollis; Sec. Mrs. John Tillis

Jewish National Fund Committee; Chairman Nathan Ball; Sec. Rabbi Morris Gutstein

Jewish Men's Club; Pres. Everett Hess; V.P. Sonmer Siegal; Treas. Nathan Ball; Sec. Louis Herman; Clerk of House Com. Sam Desotnek; Athletic Com. A. Goodman

NCJW; Pres. Mrs. Ruth Josephson; V.P. Mrs. Josephine Eggert; Treas. Mrs. Rose Litman; Cor. Sec. Mrs. Murray Jacobs; Rec. Sec. Mrs. Bertha Friedman

People's Benefit Association; Pres. Charles Geller; Treas. Nathan Kusinitz; Sec. Samuel Feigleman

United Hebrew School; Chairman Nathan David; Vice Chair. Harry Teitz; Treas. Max Teitz; Rec. Sec. Dr. Samuel Adelson; Cor. Sec. Dr. Samuel Nevelson

The following three were trade organizations, not Jewish organizations, but have Jewish officers included.

Master Shoe Repairers of Newport; Pres. Jacob Kanarek; V.P. P.J. Sullivan; Treas. J.J. Panaggio; Sec. Harry F. Mortin

Newport Cleaners and Tailors Association; Pres. Louis Huttler; V.P. H.J. Livingston; Treas. W. DelNero; Sec. D. Caruso

Newport County Osteopathic Society Clinic; Pres. R.J. Dowling; Sec. and Treas. C.D. Hulett; Clinic Chairman Dr. F.S. Dannin

1935 CAS; Rabbi Jacob Bernstein; Pres. Jacob Mirman; V.P. Max Friedman; Treas. Morris Gold; Sec. Nathan Kusinitz

IOBA; Pres. Harry Novick; Treas. Morris Kravetz; Sec. A.L. Greenberg

IOBS; Pres. R.M. Dannin; V.P. Bernard Abrams; Rec. Sec. and Treas. Mrs. Lena Sacks

IOBB; Pres. Samuel Kosch; V.P. Harry Eggert; Treas. Gustave Schmelzer; Rec. Sec. Dr. Simon Ozarin

AZA; Pres. William R. Cohen; V.P. Irving Katzman; Treas. Jack Kaber; Sec. Aaron Slom

Chevra Kadisha; Pres. Hyman Desotnek; V.P. Morris Gold; Sec. Nathan Friedman

Hadassah; Pres. Mrs. Rose Adelson; V.P.'s Mrs. Harry Eggert and Mrs. Fannie Gollis; Treas. Mrs. Nathan Ball; Sec. Mrs. John Tillis

Jewish National Fund; Comm. of Newport Chair. Nathan Ball; Sec. Rabbi Morris Gutstein

NCJW (appears to be final year for this organization); Pres. Mrs. Ruth Josephson; Rec. Sec. Mrs. Bertha Friedman

People's Benefit Association; Pres. Charles Geller; Treas. Nathan Kusinitz; Sec. Samuel Feigleman

United Hebrew School; Chair. Nathan Ball; Vice Chair. Harry Teitz; Treas. Elix Adelson; Rec. Sec. Dr. Samuel Adelson; Cor. Sec. Dr. Samuel Nevelson; Fin. Sec. Nathan David

Jewish Men's Club; Pres. Sonner Siegal; V.P. Samuel Desotnek; Treas. John Dannin; Sec. Morris Ball

Newport County Medical Soc.; Dr. Samuel Adelson, Treas.

1936 CAA; Rabbi Jacob Bernstein; Pres. Jacob Mirman; V.P. Max Jaffe; Treas. Morris Gold; Sec. Nathan Kusinitz

IOBA; Pres. Samuel Waltcher; Treas. Morris Kravetz; Sec. Jacob Kanarek

IOBS; Pres. R.M. Dannin; Sec. and Treas. Mrs. Lena Sacks

IOBB; Pres. Harry Eggert; Treas. Fred Cashman; Sec. Isaac Ozarin

AZA; Pres. Aaron Slom; Treas. Bernard Kusinitz; Sec. Herman Meirowitz

Jewish War Veterans, Newport Post No. 2; Cmdr Albert H. Bernstein; Sr. Vice Cmdr. Joseph E. Josephson; Jr. Vice Cmdr. David Litman; Judge Advocate Irving Eisenberg

United Veterans Council of Newport, RI (not Jewish) USWV, Fleet Reserve Association, American Legion, DAV, Jewish War Veterans; Jewish representatives Albert Bernstein, Irving Eisenberg, Joseph Shore

Chevra Kadisha; Pres. Hyman Desotnek; Treas. Harry Teitz; Sec. Nathan Friedman

Jewish National Fund Comm. of Newport; Sec. Rabbi Morris A. Gutstein

People's Benefit Association (appears to be final year of this organization); Pres. Charles Geller; Treas. Nathan Kusinitz; Sec. Samuel Feigleman

United Hebrew School; Chair. Max Adelson; Treas. Dr. Samuel Nevelson; Rec. Sec. Nathan Ball; Fin. Sec. Elix Adelson

1937 CAA; Rabbi Jacob Bernstein; Pres. Jacob Mirman; V.P. Max Jaffe; Treas. Morris Gold; Sec. Nathan Kusinitz

IOBA; Pres. Samuel Waltcher; Treas. Morris Miller; Sec. Jacob Kanarek

IOBS; Pres. R.M. Dannin; Sec. and Treas. Mrs. Lena Sacks

IOBB; Pres. Edwin L. Josephson; Treas. John J. Dannin; sec. Dr. Louis Friedman

Jewish Men's Club; Pres. Sonner Siegal; Treas. Dr. Samuel Nevelson; Sec. Abraham Peisachov

AZA; Pres. Morton Kosch; Treas. Bernard Kusinitz; Sec. Aaron Slom

Jewish War Veterans; Cmdr. Albert H. Bernstein; Sr. Vice Cmdr. Joseph Josephson; Jr. Vice Cmdr. David Litman; Judge Advocate Irving Eisenberg

Chevra Kadisha; Pres. Hyman Desotnek; Sec. Nathan Friedman

Hadassah; Pres. Mrs. Rose Adelson; Treas. Mrs. Nathan Ball; Sec. Mrs. John Dannin

Jewish National Fund; Sec. Mrs. John Dannin

- 1938 CAA; Rabbi Henoeh Berman; Pres. Charles Tobak; V.P. Victor Dannin;
Rec. Sec. Leo Tobak; Sec. Nathan Kusinitz
- IOBA; Pres. Samuel Waltcher; Sec. Jacob Kanarek
- IOBB; Pres. John J. Dannin; V.P. Wolfe Meirovitz; Treas. Dr. B.C.
Friedman; Fin. Sec. Leo Tobak; Sec. Abraham Peisachov
- AZA Junior B'nai B'rith; Pres. Irving Nemtzow
- Ladies Aux. of CJI; Pres. Mrs. Julia Hess; V.P. Mrs. B. Wilsker; Treas.
Mrs. Abbot Minkin; Sec. Mrs. Max Friedman
- Emma Lazarus Club; Pres. Betty Brown
- Karrigal Junior League of CJI; Pres. Lesster Mines; Treas. M. Horowitz;
Sec. Samuel Kusinitz
- Hebrew Free Sheltering Society (first mention of this group); Chair. Rabbi
Henoeh Berman
- Hadassah; Pres. Mrs. Lena Adelson
- 1939 CAA; Rabbi Henoeh Berman; Pres. Charles Tobak; V.P. Victor Dannin;
Treas. Samuel Friedman; Sec. Nathan Kusinitz; Sexton Nathan Sonkin
- Ahavat Achim Sisterhood; Pres. Mrs. Samuel Gold; 1st V.P. Mrs. Sol
Calnenson; 2nd V.P. Mr. Oscar Peisachov; Treas. Mrs. Max Peisachov;
Sec. Miss Rae Brown
- AZA Junior Order of B'nai B'rith; Pres. Robert Seigal; V.P. Jacob Boor;
Treas. Merton Geller; Sec. Max Gold
- IOBA; Pres. Sam Waltcher; Treas. Morris Miller; Sec. Jacob Kanarek
- IOBS; Pres. R.M. Dannin; V.P. Barnet Abrams; Sec. and Treas. Mrs. Lena
Sacks
- IOBB; Pres. Wolfe Meirovitz; V.P. Abe Peisachov; Treas. Dr. B.C.
Friedman; Sec. Alexander G. Teitz; Fin. Sec. Hyman Lack
- B'nai B'rith Junior League No. 39, Emma Lazarus Chapter; Pres. Rae
Braun; V.P. Bella Gold; Treas. and Fin. Sec. Ruth Feldman; Cor. Sec.
Thelma Meirovitz
- Ladies Aux. of CJI; Pres. Mrs. Louis Hess; V.P. Mrs. B. Wilsker; Treas.
Mrs. Abbot Minkin; Sec. Mrs. Max Friedman

Cardoza Girls Club (first appearance of this organization); Pres. Natalie Cohen; V.P. Sandra Pliner; Treas. Sybil Gammins

Hebrew Free Sheltering Society (Hachnosas Orechim); Chair. Rabbi Henoah Berman; Vice Chair. Samuel Gold; Treas. Barnet Segal; Sec. David Jaffe

Chevra Kadisha; Pres. Hyman Desotnek; V.P. Morris Gold; Treas. George H. Teitz; Sec. Rev. Nathan Friedman

Karrigal Junior League of the CJI; Pres. Mitchell Horowitz; Treas. M. Horowitz; Sec. Herman Meierowitz

Hadassah; Pres. Mrs. Morris A. Gutstein; 1st V.P. Mrs. Alfred Gammins; 2nd V.P. Mrs. Isadore G. Schaeffer; Fin. Sec. Mrs. Joseph Kaplan; Treas. Mrs. Nathan Ball; Rec. Sec. Mrs. Samuel Kosch

United Hebrew School Board; Chair. Max Adelson; Vice Chair. A.L. Greenberg; Fin. Sec. Elix Adelson; Treas. Dr. Samuel Nevelson; Sec. Nathan Ball

Young Maccabeans (boys); Leader Herman Meierowitz; Pres. Stanley Slom; V.P. Louis Blumen; Treas. Harold Krasner; Sec. Gilbert Friedman

Newport Zionist District (Zionist Organization of America) (ZOA); Pres. Nathan Ball; V.P. Dr. Samuel Adelson; Treas. Abe G. Smith; Sec. Harry Nemptow

1940 CAA; Pres. Charles Tobak; V.P. Victor Dannin; Treas. Samuel Friedman; Fin. Sec. Nathan Kusinitz; Rec. Sec. Leo Tobak; Sexton Nathan Sonkin

Ahavat Achim Sisterhood; Pres. Mrs. B. Wilsker; 1st V.P. Mrs. Oscar Peisachov; 2nd V.P. Mrs. Victor Dannin; Treas. Mrs. Max Peisachov; Sec. Mrs. Herman Levin; Rec. Sec. Mrs. Gitman

AZA; Pres. Albert Abamovitz; V.P. Earl Slom; Treas. Stanley Grossman; Sec. Robert Siegal

IOBB; Pres. Abraham Peisachov; V.P. George A. Teitz; Treas. Dr. B.C. Friedman; Fin. Sec. Hyman Lack; Rec. Sec. Bernard Glaser

IOBA; Pres. Samuel Waltcher; Treas. Morris Miller; Sec. Jacob Kanarek

IOBS; Pres. R.M. Dannin; V.P. Barnet Abrams; Sec. and Treas. Mrs. Lena Sacks

Junior B'nai B'rith, Emma Lazarus; Pres. Thelma Meirowitz; V.P. Bella Gold; Treas. and Fin. Sec. Marion Markman; Cor. Sec. Rena Herman

Ladies Aux. of JCC (CJI); Pres. Mrs. Morris Forman; 1st V.P. Mrs. B. Wilsker; 2nd V.P. Mrs. Harry Novick; Treas. Mrs. Abbot Minkin; Sec. Mrs. Max Friedman; Fin. Sec. Mrs. John Tillis

Cardoza Girls Club; Pres. Natalie Cohen; V.P. Sandra Pliner; Treas. Sybil Gammins

Hadassah; Pres. Mrs. Morris Gutstein; 1st V.P. Mrs. Samuel Alofsin; 2nd V.P. Mrs. B.C. Friedman; Treas. Mrs. R.G. Mirman; Fin. Sec. Mrs. Joseph Kaplan; Rec. Sec. Mrs. Samuel Kosch

Newport Zionist District; Pres. Leo Tobak; V.P. Dr. Gerald Feinberg; Sec. Alexander G. Teitz; Treas. John J. Dannin

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Vaad Hakashrut; Pres. Harry Nemtzow; V.P. Victor Dannin; Treas. Benj. Segal; Sec. Nathan Ball

Hebrew Free Sheltering Society; Chair. Rabbi Morris Gutstein; Vice Chair. Samuel Gold; Treas. David Jaffe; Fin. Sec. Barnet Segal; Sec. Elix Adelson

Chevra Kadisha; Pres. Hyman Desotnek; V.P. Morris Gold; Treas. George A. Teitz; Sec. Rev. Nathan Friedman

Karrigal Club; Pres. Max Meirowitz; V.P. Joseph Hutler; Treas. Mitchell Morowitz; Sec. Alfred Katzman

Knights of Pythias (not Jewish but included Jacob Kanarek and Morris B. Rosen)

1941 CAS; Rabbi Heinrich Katz-Jerech; Pres. Charles Tobak; V.P. Victor Dannin; Treas. Samuel Friedman; Fin. Sec. Nathan Kusinitz; Rec. Sec. Leo Tobak; Sexton Nathan Sonkin

IOBB; Pres. George A. Teitz; V.P. Alexander G. Teitz; Treas. Isadore G. Schaeffer; Fin. Sec. Dr. Erwin R. Colitz; Rec. Sec. Eli Portman

IOBA; Pres. Louis Hutler; V.P. Morris Kravetz; Treas. Morris Miller; Sec. Jacob Kanarek

IOBS; Pres. Judge R.M. Dannin; V.P. Barnet Abrams; Sec. and Treas. Mrs. Lena Sacks

AZA; Pres. Earl Slom; V.P. David Feinman; Treas. Albert Abramovitz; Sec. Stanley Grossman; Sgt. at Arms Ma[missing]; Asst. Sgt. at Arms Daniel Greenfield

CAA Sisterhood; Pres. Mrs. B. Wilsker; 1st V.P. Mrs. Victor Dannin; 2nd V.P. Mrs. Leo Gitman; Treas. Max Peisachov; Sec. Mrs. Herman Levin

Ladies Aux. of CJI; Pres. Mrs. Morris Forman; V.P. Mrs. B. Wilsker; 2nd V.P. Mrs. Harry Novick; Treas. Mrs. Minkin; Fin. Sec. Mrs. John Tillis; Sec. Mrs. Max Friedman

Hadassah; Pres. Mrs. Rose Adelson; V.P. Mrs. Esther Feinberg; 2nd V.P. Mrs. Mildred Colitz; Treas. Mrs. Zelda Mirman; Rec. Sec. Mrs. Florence Alofsin; Fin. Sec. Mrs. Beatrice Gillson

Chevra Kadisha; Pres. Hyman Desotnek; V.P. Nathan Sonkin; Treas. George A. Teitz; Sec. Rev. Nathan Z. Friedman

Jewish War Veterans, Newport Post 24; Cmdr. Eugene Andriesse; Sr. Vice Cmdr. Henry Podrat; Jr. Vice Cmdr. Harry Smith; Surgeon Dr. Samuel Edelson; Adj. Jos. S. Josephson; Judge Advocate; Max Levy; Quartermaster Myer Snyder; Officer of the Day Irving Eisenberg; Historian David Litman; Color Bearers Aaron Bloomstein and Elias Bluman; Trustees Victor Dannin, Morris Slom, Jack Krasner

Junior B'nai B'rith, Lodge No. 39, Emma Lazarus; Pres. Thelma Meierovitz; V.P. Gladys Field; Treas. Marion Markman; Sec. Rena Herman; Fin. Sec. Laura Palley

ZOA; Pres. Leo Tobak; Treas. Dr. Gerald Feinberg; Sec. Alexander G. Teitz

Osteopathic Aux. included Mrs. F.S. Dannin as Cor. Sec.

1942 CAA; Rabbi Heinrich Katz-Jerech; Pres. Charles Tobak; V.P. Victor Dannin; Treas. Samuel Friedman; Fin. Sec. Nathan Kusinitz; Rec. Sec. Leo Tobak; Sexton Nathan Sonkin

IOBB; Pres. Alexander G. Teitz; V.P. Eli Portman; Treas. Dr. Gerald Feinberg; Sec. Jacob Seegal

IOBA; Pres. Louis Hutler; V.P. Morris Kravetz; Treas. Morris Miller; Sec. Jacob Kanarek

IOBS; Pres. Judge R.M. Dannin; Sec. and Treas. Mrs. Lena Sacks

AZA; Pres. Stanley Slom; V.P. Sheldon Nochman; Treas. Albert Abramovitz; Sec. Stanley Grossman

CAA Sisterhood; Pres. Mrs. Victor Dannin; 1st V.P. Mrs. Leo Gitman; 2nd V.P. Mrs. Bertha Horowitz; Treas. Mrs. Max Peisachov; Sec. Mrs. Herman Levin

Ladies Aux. of CJI; Pres. Mrs. Morris Forman; V.P. Mrs. B. Wilsker; 2nd V.P. Mrs. Harry Novick; Treas. Mrs. Abbott Minkin; Fin. Sec. Mrs. John Tillis; Sec. Mrs. Max Friedman

Hadassah (two different slates from two different sources; No. 1 from the Newport City Directory, No. 2 from Polk's Newport Directory)

(1) Pres. Mrs. Morris Gutstein; 1st V.P. Mrs. Simon Ozarin; 2nd V.P. Mrs. Julius Schaffer; Treas. Mrs. Robert Mirman; Rec. Sec. Mrs. A.G. Teitz; Fin. Sec. Mrs. Oscar Peisachov

(2) Pres. Mrs. Rose Adelson; V.P. Mrs. Ida Friedman; Treas. Mrs. Zelda Mirman; Sec. Mrs. Florence Alofsin

United Hebrew School; Chair. Judge R.M. Dannin; Vice Chair. Dr. Samuel Adelson; Treas. Dr. Samuel Nevelson; Rec. Sec. Dr. B.C. Friedman; Fin. Sec. Elix Adelson

Vaad Hakashrut; Pres. Charles Tobak; V.P. Victor Dannin; Treas. Samuel Friedman; Sec. Benj. Silechnik

Chevra Kadisha; Pres. Hyman Desotnek; Treas. George A. Teitz; Sec. Nathan Friedman

JWV of the U.S., Newport Post No. 24; Cmdr. Eugene Andriessse; Sr. Vice Cmdr. Henry Podrat; Jr. Vice Cmdr. Harry Smith; Surgeon Dr. Samuel Adelson; Adj. Joseph Josephson

JWV, Newport Aux. No. 24; Pres. Mrs. Eugene Andriessse; Sr. V.P. Mrs. Meyer Snyder; Jr. V.P. Mrs. Louis Grossman; Treas. Mrs. Abbot Minkin; Sec. Mrs. Samuel Kosch

Karrigal Club; Pres. Samuel M. Levin; V.P. Charles Beckowitz; Treas. Joseph Hutler; Sec. Irving Kloner

ZOA; Pres. Mr. Harry Nemtzow; V.P. Nathan Ball; Treas. Dr. Gerald Feinberg; Sec. Alexander G. Teitz

- 1943 CAA (Central Street); Rabbi Heinrich Katz-Jerech; Pres. Charles Tobak; V.P. Victor Dannin; Treas. Samuel Friedman; Fin. Sec. Nathan Kusinitz; Rec. Sec. Leo Tobak; Sexton Nathan Sonkin
- IOBB; Pres. Eli Purtman; V.P. Dr. I.G. Shaffer; Fin. Sec. Dr. Erwin Colitz; Treas. Dr. Gerald Feinberg; Rec. Sec. Abraham Israel
- IOBA; Pres. Louis Hutler; V.P. Morris Kravetz; Treas. Morris Miller; Sec. Jacob Kanarek
- IOBS; Pres. Judge R.M. Dannin; Sec. and Treas. Mrs. Lena Sacks
- Chevra Kadisha; Chair. Harry Novick; Vice Chair. Benjamin Newman; Treas. Victor Dannin; Sec. Rev. Nathan Friedman
- CAA Sisterhood; Pres. Mrs. Victor Dannin; 1st V.P. Mrs. Leo Gitman; 2nd V.P. Mrs. Bertha Horowitz; Treas. Mrs. Max Peisachov; Sec. Mrs. Herman Levin
- Ladies Aux. of CJI; Pres. Mrs. Morris Forman; 1st V.P. Mrs. B. Wilsker; 2nd V.P. Mr. Jacob Glaser; Treas. Mrs. Abbot Minkin; Rec. Sec. Mrs. Benjamin Belusky; Fin. Sec. Mrs. Max Friedman
- Hadassah; Pres. Mrs. William C. Desotnek; 1st V.P. Mrs. Samuel Alofsin; 2nd V.P. Mrs. Oscar Peisachov; Treas. Mrs. John Dannin; Rec. Sec. Mrs. Samuel Kosch; Fin. Sec. Mrs. Conrad Strauss
- Jewish Welfare Board; Pres. Dr. B.C. Friedman; V.P. Mrs. Edwin Josephson; Treas. Mrs. Maurice Dannin; Sec. Mrs. Jack Seegal
- Jewish War Veterans; Cmdr. Eugene Andriess; Sr. Vice Cmdr. Henry Podrat; Jr. Vice Cmdr. Harry Smith; Surgeon Dr. Samuel Adelson; Adj. Samuel Kosch
- ZOA; Pres. Harry Nemtzow; V.P. Nathan Ball; Treas. Dr. Gerald Feinberg; Sec. Alexander G. Teitz
- 1944 CAA; Rabbi Heinrich Katz-Jerech; Pres. Charles Tobak; V.P. Victor Dannin; Treas. Samuel Friedman; Fin. Sec. Nathan Kusinitz; Rec. Sec. Leo Tobak; Sexton Nathan Sonkin
- IOBB; Pres. Dr. Isadore Schaffer; V.P. Leo Tobak; Treas. Simon Aidinoff; Rec. Sec. Gustave Oberhard; Fin. Sec. Jacob Seegal
- IOBA; Pres. Louis Hutler; V.P. Morris Kravetz; Treas. Morris Miller; Sec. Jacob Kanarek
-

CAA Sisterhood; Pres. Mrs. B. Wilsker; 1st V.P. Mrs. Oscar Peisachov; 2nd V.P. Mrs. Victor Dannin; Treas. Mrs. Max Peisachov; Sec. Mrs. Herman Levin; Rec. Sec. Mrs. Gitman

Ladies Aux. of CJI; Pres. Mrs. Benjamin Shapiro; 1st V.P. Mrs. Jacob Glaser; 2nd V.P. Mrs. Harry Novick; Treas. Mrs. Abbot Minkin; Sec. Mrs. Max Friedman; Cor. Sec. Mrs. Morris Forman

Hadassah; Pres. Mrs. William C. Desotnek; 1st V.P. Mrs. George Gold; 2nd V.P. Mrs. Gerald Feinberg; Treas. Mrs. John J. Dannin; Sec. Mrs. Alexander Gluckman; Fin. Sec. Mrs. Conrad Strauss

Jewish Welfare Board; Pres. Dr. B.C. Friedman; V.P. Mrs. Edwin Josephson; Treas. Mrs. Maurice Dannin; Sec. Mrs. Jack Seegal

Jewish War Veterans; Cmdr. Eugene Andriesse; Sr. Vice Cmdr. Henry Podrat; Jr. Vice Cmdr. Harry Smith; Surgeon Dr. Samuel Adelson; Adj. Albert L. Greenberg

ZOA; Pres. Harry Nemptzow; V.P. Nathan Ball; Sec. and Treas. Dr. Gerald Feinberg; Rec. Sec. Mrs. Harry Nemptzow

1945 CAA; Rabbi Heinrich Katz-Jerech; Pres. Charles Tobak; V.P. Victor Dannin; Treas. Samuel Friedman; Fin. Sec. Nathan Kusnitz; Rec. Sec. Leo Tobak; Sexton Nathan Sonkin

IOBB; Pres. Leo Tobak; V.P.'s Abe Nelson and Dr. Erwin Colitz; Sec. Dr. Aaron Nemptzow; Treas. Joseph Shore

IOBA; Pres. Louis Hutler; V.P. Morris Kravetz; Treas. Morris Miller; Sec. Jacob Kanarek

IOBS; Pres. R.M. Dannin; Sec. and Treas. Mrs. Lena Sacks

CAA Sisterhood; Pres. Mrs. Victor Dannin; 1st V.P. Mrs. Samuel Gold; 2nd V.P. Mrs. Charles Tobak; Sec. Mrs. Herman Levin; Treas. Mrs. David Litman

Ladies Aux. of CJI; Pres. Mrs. Benjamin Shapiro; 1st V.P. Mrs. Jacob Glaser; 2nd V.P. Mrs. Harry Novick; Fin. Sec. Mrs. Max Friedman; Rec. Sec. Mrs. Samuel Palley; Treas. Mrs. David Litman

Hadassah; Pres. Mrs. Jules Lipshutz; 1st V.P. Mrs. George Gold; 2nd V.P. Mrs. William Weisberg. Sec. Mrs. Samuel Kravetz; Fin. Sec. Mrs. Jack Falkow; Treas. Mrs. Frederick Dannin

Jewish Community Fund of Newport; Chair. Dr. Samuel Adelson; Vice Chair. Dr. B.C. Friedman; Sec. Dr. Gerald Feinberg; Treas. Max Adelson

Jewish Welfare Board; Chair. Leo Tobak; Vice Chair. Mrs. Bernard Richards; Sec. Mrs. Samuel Kosch; Treas. Abe Smith

Jewish War Veterans; Cmdr. Eugene Andriesse; Sr. Vice Cmdr. Henry Podrat; Adj. Harry Smith

ZOA; Pres. Harry Nemptzow; V.P. Nathan Ball; Sec. and Treas. Dr. Gerald G. Feinberg; Rec. Sec. Mrs. Harry Nemptzow

1946 CAA; Rabbi Samuel Haas; Pres. Charles Tobak; V.P. Victor Dannin; Treas. Samuel Lippitt; Fin. Sec. Harry Cohen; Rec. Sec. Samuel Rubin

IOBB; Pres. Julius Schaffer; 1st V.P. Dr. Gerald Feinberg; 2nd V.P. William Dannin; Fin. Sec. and Treas. Harry Stone

IOBA; Pres. Louis Hutler; V.P. Morris Kravetz; Treas. Morris Miller; Sec. Jacob Kanarek

IOBS; Pres. Dr. B.C. Friedman; Sec. and Treas. Mrs. Lena Sacks

CAA Sisterhood; Pres. Mrs. Julius Schaffer; 1st V.P. Mrs. Anne Mason; 2nd V.P. Mrs. Joseph Sperling; Sec. Mrs. Harry G. Stone; Treas. Mrs. Mildred Peisachov

Ladies Aux. of CJI; Pres. Mrs. Benjamin Shapiro; 1st V.P. Mrs. Harry Novick; 2nd V.P. Mrs. Samuel Kravetz; Rec. Sec. Mrs. Oscar Drimmer; Fin. Sec. Mrs. Max Friedman; Treas. Mrs. Morris Forman

Hadassah; Pres. Mrs. Jules Lipschutz; 1st V.P. Mrs. Julius Schaffer; 2nd V.P. Mrs. Joseph Josephson; Sec. Mrs. Oscar Drimmer; Fin. Sec. Mrs. Jack Falkow; Treas. Mrs. Eugene Andriesse

Jewish Community Fund of Newport; Chair. John J. Dannin; Vice Chair. Edwin Josephson and Harry Herz; Sec. Julius Schafer; Treas. Max Adelson

Jewish War Veterans; Cmdr. George A. Teitz; Sr. Vice Chair. Dr. Irving Nemptzow; Jr. Vice Chair. Maurice Ginsberg; Adj. Abe Peisachov; Quartermaster Eugene Andriesse

Vaad Hakashrut; Chair. Charles Tobak; Vice Chair. Morris Nemptzow; Sec. Samuel Rubin; Treas. Abraham Nemptzow

ZOA; Pres. Max Levin; V.P. Dr. Maurice Ball; Sec. and Treas. Rev. Ely Katz



Editor's Note: Data compiled by Bernard Kusnitz on Touro Synagogue rabbis and officers and Newport Jewish organizations from 1947 to 1962 can be found in the archives of the Rhode Island Jewish Historical Association.

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RHODE ISLAND JEWISH HISTORICAL ASSOCIATION
FORTY-SECOND ANNUAL MEETING
MAY 5, 1996

The Forty-second Annual Meeting of the Rhode Island Jewish Historical Association, held Sunday, April 5, 1996, was opened at 2:05 p.m. by George Goodwin, Ph.D., chairperson for the day. After a few words of introduction and welcome, he called on President Aaron Cohen to conduct a brief business meeting.

President Cohen then reviewed the highlights of the past year. First he praised the part-time staff and volunteers, particularly Anne Sherman, office manager; Eleanor Horvitz, archivist/librarian; and Judith Weiss Cohen, editor of the *Rhode Island Jewish Historical Notes*.

He mentioned the two outstanding issues of the *Notes* published this year, one commissioned by the Jewish Federation of Rhode Island to commemorate its fiftieth anniversary. Written by Hadassah Davis and edited by Judith Weiss Cohen, it has been acclaimed as an important contribution to the history of Rhode Island philanthropy.

A successful trip to Boston occurred on March 31, 1996. Ellen Smith, co-editor with Jonathan Sarna of "The Jews of Boston," guided forty-five members and their guests through a bus and walking tour of the history of Jews in Boston. She was both informative and interesting. There are tentative plans for more bus trips.

Plans for the Heritage Center in the former Narragansett Electric Company South Street Power Station are progressing. Narragansett has formally approved the gift, and legal issues have been resolved. The Heritage Partners must now approve the terms. Following that, a deed of gift will be received, and work on the exterior of the building will begin.

Abby Davis, a professional librarian, has been hired for one day a week to work on the archives. The work is funded by an anonymous gift for archival development.

Cohen said that the Association could not exist on dues alone, even with its more than 700 members. Fortunately, RIJHA has been the recipient of some generous gifts.

The treasurer's report was given by Herbert Rosen, assistant treasurer. The Association's financial assets in both checking account and investments total \$64,465. The breakdown of funds is included in the report from the treasurer on file in the office. The financial health of the Association remains good.

Eleanor Horvitz, librarian/archivist, reported that this was her twentieth consecutive annual report. She reminisced about her first report and commented on the

similarities between her first and twentieth, noting that RIJHA is still providing the same services to the academic community and the community at large as twenty years ago. However, in those years the archives have grown in acquisitions, such as records of synagogues and other Jewish institutions that no longer exist. RIJHA is recognized as the repository of the history of Rhode Island Jews not only by the Jewish population, but by the general public and other historical societies as well.

Current acquisitions were too numerous to include in her report. They will be listed in the Newsletter. Her complete report is on file in the office.

Judith Weiss Cohen, editor of the *Rhode Island Jewish Historical Notes*, reported on the next issue. Even before the present issue was printed, the next year's issue was well on its way. She welcomes any ideas for articles as well as authors. Her report included comments on a book by Samuel Kurinsky that mourned the tremendous loss of records and archives of Jewish history during the Holocaust. The entire report is on file.

Aaron Cohen once again called on Herbert Rosen, to give the nominating committee report. Mr. Rosen offered the following slate of officers for the year 1996-1997: President, Aaron Cohen; First Vice President, Eugene Weinberg; Second Vice President, Robert Berkelhammer; Secretary, Sylvia Factor; Treasurer, Jack Fradin; and the new Executive Committee members for two years: Kenneth Abrams, Charlotte Penn, Herbert Brown, Dr. Alfred Jaffe, Anita Fine, and Dr. George Goodwin; and for one year, Milton Lewis. There being no counter-nominations, one vote was cast for the entire slate, and the new officers were elected.

President Aaron Cohen named as his presidential appointments Lillian Schwartz, Assistant Secretary; Herbert Rosen, Assistant Treasurer; and James Goldsmith and Mel Topf to the executive committee for one year.

President Aaron Cohen then turned the meeting back to Dr. Goodwin, who introduced the speaker of the day, Professor Sylvia Barack Fishman of the Department of Near Eastern and Judaic Studies, Brandeis University. Professor Fishman is a graduate of Yeshiva University, where she received an outstanding achievement award. She completed her Ph.D. in English Literature at Washington University in St. Louis. She is the author of numerous articles and two books. A new book on American Jewish life will be published this year. Prof. Fishman delivered a most informative and entertaining lecture entitled "Portrait of a Century: 100 years of Jews in Fiction and Film."

To complement Dr. Fishman's lecture, the Association arranged a most interesting exhibit of works of Rhode Island Jewish authors of fiction and film.

The meeting was adjourned at 3:30 p.m.

A social hour and collation followed. Lynn Stepak chaired the hospitality committee, assisted by Geraldine Foster and Anne Sherman.

Respectfully submitted,

Sylvia Factor
Secretary

NECROLOGY — December 1, 1995 - November 30, 1996

COHEN, CAROLINE, born in Providence, a daughter of the later Barney and Fanny (Greenberg) Gabor, she lived most of her life in Providence.

Mrs. Cohen was a member of Temple Beth-El and on the board of its Sisterhood. She was on the board of the Chopin Club and a member of the National Council of Jewish Women.

Died in Nashua, New Hampshire, on April 6, 1996.

DANIELS, DAVID C., born in Woonsocket, a son of the late Isaac Daniels and Sarah Daniels-Kaplan. He was president of the former Save-Rite catalog-showroom chain and Daniels Tobacco companies. He was a member of Congregation B'nai Israel and an active member of B'nai B'rith.

Died in Providence on March 24, 1996, at the age of 80.

DAVIDSON, BARBARA, born in Boston, a daughter of the late Abraham and Helen (Tarnapol) Blotcher.

She lived in North Kingstown, Rhode Island, and Lauderhill, Florida, for the last twenty years. She was a member of Temple Sinai in Cranston.

Died in Providence on June 18, 1996, at the age of 75.

EDELSTEIN, JEROME MELVIN, born in Baltimore, Maryland, the son of the late Joseph and Irene (Schwartz) Edelstein.

Mr. Edelstein was a distinguished bibliographer in residence at the John Carter Brown Library. A Phi Beta Kappa graduate of Johns Hopkins University, Mr. Edelstein received a Master's degree in library science from the University of Michigan. He attended the University of Florence under a Fulbright Fellowship and sponsorship of the Italian government.

He was the librarian for U.C.L.A., chief librarian for the National Art Gallery in Washington, D.C., and associate director of the Getty Center for the Arts and Humanities in Santa Monica, California.

A member of the Century Association and Grolier Club in New York, he was a board member of the United Brothers Synagogue in Bristol.

Died in Providence on June 12, 1996, at the age of 71.

FISHBEIN, MOLLIE, born in Russia, a daughter of the late Joseph and Fanny Sheinfeld. She was a member of Temple Emanu-El, Hadassah, the Women's Association of The Miriam Hospital, and an active volunteer at The Miriam Hospital.

Died in Evans, Georgia, on November 8, 1996, at the age of 84.

FOSS, KARL, born in Liepaja, Latvia, a son of the late Idel and Paula (Barson) Foss. He came to this country in 1935 and lived in Providence for many years.

Mr. Foss was a graduate of the Liepaja Technical Institute and served in the Latvian army. A U.S. Army veteran of World War II, he founded the M and P Plastic Company in providence.

He was chairman of Israel Bonds in 1965, a past president of Camp JORI, and a member of the Jewish Family Service Corporation, and the To Kalon Club.

Mr. Foss was a member of Temple Beth-El, the Old Port Yacht Club, Narrow River Land Trust, and the Point Judith Yacht Club.

Died in Providence on April 11, 1996.

FOX, CHARLES J. JR., born in Providence, a son of the late C. Joseph and Elsie Herz Fox. He graduated from the Wharton School of Finance at the University of Pennsylvania in 1940.

He was president and C.E.O. of C. J. Fox Company, Providence, a packaging manufacturing company founded by his father in 1885.

In 1977 Mr. Fox was selected as a National Defense Reservist by the U.S. Department of Commerce for emergency production in the event of nuclear attack. He was a past president of the Jewish Community Center and a member of Temple Beth-El and Redwood Lodge and the Providence YMCA.

Died in Providence on July 3, 1996, at the age of 78.

HIRSCH, NORTON, born in Brooklyn, N. Y., a son of the late John and Sophia (Horowitz) Hirsch.

He was vice president of Balfred Floor Covering in Providence for fifty years until he retired in 1995.

Mr. Hirsch graduated from Brown University in 1943. An ardent alumnus, he was a Brown University reunion chairman and class marshal. Active in many organizations, Mr. Hirsch was Scoutmaster of Boy Scout Troop 20 at Temple Emanu-El, on the board of managers of Camp Fuller in South County, and a volunteer at the Jewish Family Service.

Died in Boston, Mass., on August 14, 1996, at the age of 75.

ISENBERG, JACOB "JAY", born in Russia, a son of the late Samuel and Hanna (Horvitz) Isenberg, he lived in Providence for over 50 years. He was the owner and founder of Chex Finer Foods Inc., a specialty food company in Attleboro, Mass.

Mr. Isenberg was a member of Temple Beth-El and its Brotherhood. He was a member of the Redwood Lodge 38, AF&AM, a Life Member of the Rhode Island Jewish Historical Association and the National Zoological Association, and a member of the Rhode Island Trowel Club, the Rhode Island Historical Society, and the Rhode Island School of Design.

Died in Providence on September 7, 1996.

JAGOLINZER, DR. CARL, born in Providence in 1897, a son of the late Philip and Kayla (Fishman) Jagolinzer.

Dr. Jagolinzer was a graduate of the Massachusetts College of Optometry in 1918 and practiced optometry for fifty-nine years, first at the former Outlet Company and then in his own office. He was instrumental in establishing the Rhode Island Board of Examiners in Optometry in 1928 and served as chairman from 1941 to 1950. He was a former president of the Rhode Island Optometric Association and was honored by that organization in 1972. He received an award from the American Optometric Society in 1985 for fifty years of loyal and faithful service.

Dr. Jagolinzer founded and helped to equip an eye clinic in Israel. He was a past president of the Roger Williams Lodge of B'nai B'rith and a member of Temple Beth-El.

In 1984, he received the Jewish Community Center Outstanding Volunteer Service Award for initiating and leading the "Friend to Friend" program for the elderly. Dr. Jagolinzer created the Jagolinzer Memorial Concert Fund at Brown University. His life story was published in the *Rhode Island Jewish Historical Notes* for November 1990.

Died in East Providence on July 25, 1996, at the age of 98.

KUSINITZ, BERNARD, born in Newport, son of the late Max and Doris Kusinitz, was the owner and operator of Kusinitz Food & Liquors in Newport for many years. He received bachelor's and master's degrees from Brown University and was an Army veteran of World War II. Among the many positions he held was that of the president of Congregation Jeshuat Israel of Touro Synagogue for three terms, president of Judah Touro Lodge No. 998, B'nai B'rith, and organizer and president of Chevra Kadisha Association of Newport. He served as chairman of the Restoration Committee of the Colonial Jewish Cemetery

of Newport of the Society of Friends of Touro Synagogue, was on the board of directors of the Newport Historical Society, and was named B'nai B'rith Man of the Year in 1979.

A scholar of Newport and Rhode Island Jewish history, Mr. Kusinitz was a chairman of the Archives and Museum Committee of Congregation Jeshuat Israel and historian of Touro Synagogue. For the Rhode Island Jewish Historical Association he served as a member of the executive committee, vice president, and honorary member of the executive committee. He wrote several articles for the *Rhode Island Jewish Historical Notes*.

He was a founding member and on the board of directors of the Aristides de Sousa Mendes Society. In 1992 he was organizer and chairman of the committee receiving the flag of Portugal from the Presidential Palace via the Count of Botelho. In recognition of his work in promoting closer relations between the Jewish and Portuguese communities, Mr. Kusinitz was honored with membership in the Order of Merit of Portuguese Communities bestowed by the Portuguese government in Lisbon in 1993. He also received the Order of prince Henry the Navigator Award from the First Lady of Portugal.

Mr. Kusinitz was author of *The History of Judah Touro Lodge of B'nai B'rith, Independent Order of B'nai B'rith, 1924-1979*, as well as numerous articles on Newport Jewish history which were published in Providence, New York, and Belgium.

Died in Newport on October 31, 1996, at the age of 78.

LIPSON, BESSIE, born in Attleboro, a daughter of the late Morris and Nellie (Livingston) Sholes.

Mrs. Lipson was a graduate of the former Bryant Stratton College. She served in the Red Cross Motor Corps during World War II.

She participated in many organizations, including Temple Beth-El and its Sisterhood, the Eden Garden Club, the Rhode Island Federation of Garden Clubs, Hadassah, the Jewish Home for the Aged, and the Providence Free Loan Association. Mrs. Lipson was past president of Ladies Aid, Pawtucket Hadassah, and vice president of the Rhode Island Congress of the PTA. She was a former officer of the National Council of Jewish Women and a member of the Chopin Club.

Died in Cranston on May 2, 1996, at the age of 95.

LOGOWITZ, KENNETH, born in Providence, a son of the late Joseph and Rebecca (Greenberg) Logowitz.

He rose from office boy to president of the former Outlet company, retiring after fifty-five years with the store, the largest department store in Rhode Island. He was a member, officer, and life trustee of Temple Beth-El. He was

also a life trustee of The Miriam Hospital and an honorary vice president of the Jewish Family Service. Other organizations in which he was an active member were the Rhode Island Credit Association, Butler Hospital, the Jewish Home for the Aged, and the Trinity Repertory Foundation. He served on the advisory council of Bryant College.

Died in West Palm Beach, Florida, on November 10, 1996, at the age of 90.

LONG, BARBARA, born in Cranston, Rhode Island, a daughter of the late Louis and Doris (Shindler) Finkler.

Much of Mrs. Long's life was devoted to volunteerism. She was former president of the National Council of Jewish Women, Rhode Island Section. She served Council nationally as the treasurer of the Northeast district and as representative on the service task force.

In recognition of her outstanding contribution to the community, she received the Hannah G. Solomon Award, the highest award given by the NCJW. In 1994 she was awarded the NCJW Community Service Award from the Providence Chapter.

She was a Life Member of the Rhode Island Jewish Historical Association and the Jewish War Veterans Auxiliary Post 439.

She was also a member of Hadassah, Women's Association of The Miriam Hospital, the U.S. Holocaust Museum, and the Rhode Island School of Design. She was a docent for the Rhode Island Historical Society.

Died in Providence on September 7, 1996.

LOW, CECILE SIDEN, born in Malden, Mass., a daughter of the late Harry and Sophie (Waldman) Low. She attended the Chandler Business College in Boston and began her career as a travel agent.

During World War II Mrs. Low was active in the Red Cross Motor Corps and assisted wartime refugees in finding housing and employment.

Active in many organizations, she was a life member of the Board of Trustees of Temple Beth-El and president of the Sisterhood. The *Rhode Island Jewish Herald* named her Woman of the Year in 1983 in recognition of her many contributions to the community.

Mrs. Low was also a member of the National Council of Jewish Women, the American Red Cross, Jewish Family Service, Hadassah, the Women's Association of The Miriam Hospital, ORT, Jewish War Veterans, United Way, Red Bridge Council of Republican Women, and the Brown University Faculty Club.

Died in Wyckoff, New Jersey, on September 20, 1996, at age 95.

OSTER, RUTH, born in Providence, a daughter of the late Harry and Pauline (Greenberg) Leach. A graduate of the former Rhode Island College of Education, she co-founded the A.J. Oster Company with her husband, Aaron J. Oster.

A teacher, philanthropist, and artist, she was active in many organizations. She was a life member of the Women's Association of The Miriam Hospital, Brandeis University Women's Division, and Hadassah. Mrs. Oster was a board member of the former Jewish Home for the Aged and the Jewish Federation of Rhode Island. She was a member of the National Council of Jewish Women. She was awarded, in Jerusalem, the Prime Minister's Medal for Distinguished Service to Israel.

She was a longtime contributor to the Massachusetts General Hospital, The Miriam Hospital, Rhode Island Hospital, and the Rhode Island chapters of the American Heart Association, the American Diabetes Association, and the American Cancer Society.

Died in Providence on October 20, 1996, at the age of 85.

POSNER, ROBERT L., born in Pforstheim, Germany, a son of the late Rudolf and Eoni (Eber) Posner, he had lived in Providence since 1939. He was founder and president of Rolo Manufacturing Company, manufacturers of fine jewelry.

A member of Temple Beth-El, he was active in charitable affairs at The Miriam Hospital, the Massachusetts General Hospital, and the Holocaust Museums in Providence and Washington, D.C. He was honored by the Jewish Federation of New York as Man of the Year.

Died in Providence on April 3, 1996, at the age of 86.

RUMPLER, CELIA, born in Vienna, Austria, a daughter of the late Joseph and Augustus Farber. She came to Pawtucket, Rhode Island, as an infant and lived most of her life in Providence.

Mrs. Rumpler was a life member of Temple Emanu-El and its Sisterhood and the Jewish Home for the Aged. She was a member of the Women's Association of The Miriam Hospital, the Jewish Federation, Hadassah, and Camp JORI.

Died in Providence on May 19, 1996, at the age of 95.

SHEFFRES, EZRA H., born in Providence, a son of the late Samuel and Rose (Horvitz) Sheffres. Mr. Sheffres, an electrical engineer, was a director of

Raytheon, a vice president at Picture Tel in Massachusetts, and a vice president of Data Point in San Antonio, Texas.

He was a graduate of the University of Rhode Island and received a master's degree at Northeastern University.

A resident of Wellfleet, Mass., he was a chairman of the Wellfleet Conservation Commission, an avid sportsman, and a private airplane pilot.

Died in Harwich, Mass., on January 18, 1996, at the age of 64.

STAMBLER, ARTHUR, born in Brooklyn, N.Y., a son of the late David and Gussie Stambler.

A retired lawyer, he had his own law office in Washington for thirty-five years, retiring in 1987, when he and his wife moved to Wickford, R.I. He was a graduate of George Washington University and Harvard Law School and served in the United States Army during World War II.

Mr. Stambler was a member of the American Bar Association, the Touro Synagogue, Temple Beth-El, the University Club, the Museum of the Rhode Island School of Design, the Newport Art Museum, and the Newport Preservation Society.

Died in Providence on November 28, 1996, at the age of 73.

TESLER, MARILYN, born in Providence, a daughter of the late Jacob and Frances (Blumenthal) Schaffer. A lifelong resident of Pawtucket, she was a graduate of Emerson College and received a graduate degree in education from Rhode Island College.

She was a member of Temple Beth-El, the Rhode Island Retired Teachers' Association, the Emerson College Alumni Association, and the Women's Association of The Miriam Hospital. She was a volunteer at Women and Infants Hospital and a volunteer proofreader for the *Rhode Island Jewish Historical Notes*.

Mrs. Tesler started her professional life as a radio and television performer. She was a teacher in the Pawtucket school system for over twenty-five years.

Died in Pawtucket on June 14, 1996, at the age of 69.

FROM THE EDITOR

NOTES ON THE NOTES

Over the generations, there has been much change in the content of Jewish culture. Some writers argue that in the benevolent and absorbent atmosphere of America, Jewish culture has been thinned beyond recognition. But one ingredient of that culture — a deep appreciation of history — continues to receive the highest priority. The motto on the seal of the American Jewish Historical Society enjoins us, "Remember the Days of Old." It is taken from the Pentateuch, itself a historical chronicle.

Indeed, the Jewish community boasts almost one hundred local historical societies and two professional archives for preserving source material. The cherishing of its history goes beyond any biblical or cultural injunction. History is especially important for Diaspora communities because corporate memory rather than territorial space ultimately ensures their survival. That is what Bal Shem Tov, founder of the Hasidic movement, may have meant when centuries ago he counseled his followers that memory is the key to redemption.

This statement by Henry L. Feingold, general editor of *The Jewish People in America*, is in the foreword to the wonderful five-volume history published by the American Jewish Historical Society in 1992. He goes on to call the history "a repository of memory." It is my fervent belief that the archives of the Rhode Island Jewish Historical Association and the *Rhode Island Jewish Historical Notes* serve as a repository of memory for the Jews of Rhode Island.

In addition to our wonderful volunteer writers, many people offer assistance to the editor for the publication of the *Rhode Island Jewish Historical Notes*. I hope I have not left anyone out in the following list of helpers for this issue: Aaron Cohen, Maurice B. Cohen, Richard Alan Dow, Sylvia Factor, Anita Fine, Geraldine Foster, Bonnie and Seebert Goldowsky, Eleanor F. Horvitz, Betty Jaffe, Joseph Puleo, Natalie Robinson, Herbert L. Rosen, Toby Rossner, Lillian Schwartz, Anne Sherman, Lynn and Samuel Stepak, the Max Sugarman Memorial Chapel staff, and Lynne Tesler of blessed memory.

Judith Weiss Cohen
Editor

ERRATA AND ADDENDA

VOLUME 11, NUMBER 4

*"Family Stores" -
Ideal Distributing Co. (Finkler Family)*

The city identified as "Lowell" should read "Lawrence," page 464, lines 32, 34, and 37; page 465, lines 3 and 4.

"Women Ahead of Their Time"

Page 137, next to last line, should read "There were already three older siblings, Maurice, Rose, and Esther."

Page 138, fifth paragraph, line 5, should read "Eric," not "Edward."

Page 146, fifth paragraph, line 2, should read "Hattie," not "Ettie."

Page 146, fifth paragraph, line 8, should read "a job at the Outlet Company as a buyer for the coat department."

Page 146, last paragraph, line 2, should read "renting space on the second floor," not "on two floors."

Page 147, second paragraph, line 5, should read "Jesse Goldberg's mother's home," not "Jesse Goldberg's parents' home."

VOLUME 12, NUMBER 1, PART B

"A Civil War Hero and His Rhode Island Family"

Page 111, picture caption, should read "Max Rosen," not "Harry Rosen."

"Errata and Addenda"

Page 172, delete the first correction under "Family Stores."

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