

RHODE ISLAND JEWISH HISTORICAL NOTES

VOLUME 3 DECEMBER, 1960 NUMBER 3

FRONT COVER

The shop of David Frank (2nd from left)

RHODE ISLAND JEWISH HISTORICAL NOTES

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RHODE ISLAND JEWISH HISTORICAL ASSOCIATION
Headquarters at The Rhode Island Historical Society
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RHODE ISLAND JEWISH HISTORICAL ASSOCIATION

52 POWER STREET, PROVIDENCE, RHODE ISLAND

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A STUDY OF THE JEWISH POPULATION
OF THE
TOWN OF WESTERLY, RHODE ISLAND

BY ELLA SOLOVEITZIK

Only a small segment of the Jewish population of America has ever lived in Westerly. There are no granite monuments dedicated to any Jews in Westerly; there are no schools or public buildings that bear their names; no famous Jewish heroes or famous men of letters ever lived here; nor has there ever been a wealthy philanthropist among them. The Jews of Westerly, however, have been like any other people making up a small New England town. They have always taken a pride in their community and they have been law abiding citizens. They have taken a keen interest in civic affairs, belonging to social and fraternal organizations along with their non-Jewish friends and neighbors.

As individuals of an earlier era have passed on they have left behind them the lasting mementos of their good names—the respect and esteem in which they were held in the community are indestructible.

In presenting this survey, I thought it would be possible to break the historical development of the Jews of Westerly through three broad eras—their position first, in the 17th and 18th centuries; secondly in the 19th century; and third in the 20th century.

Despite search through countless sources including local and state histories and reports, genealogical biographies, even the Jewish Encyclopedia, no references could be found to any persons or person having any share in the participation of community affairs of any nature during the earliest centuries. That some individuals of the Jewish faith must have been present at an early period is evidenced by an old statute, adopted by the Rhode Island legislature, that is still included in *The Rhode Island General Laws*:*

Every professor of the Sabbatarian faith or of the Jewish religion, — shall be permitted to labor in their respective professions or vocations on the first day of the week, but the exception in this section contained shall not confer the liberty

**Rhode Island General Laws* of 1938, Chap. 610, par. 21, p. 1166

of opening shops or stores on the said day for the purpose of trade and merchandise, or lading, unlading or of fitting out of vessels, or of working at the smith's business or any other mechanical trade in any compact place, except the compact villages in Westerly and Hopkinton, or of drawing seines or fishing or fowling in any manner in public places and out of their own possessions —.

Certainly any Jew, devout in his faith, would welcome the opportunity offered only in the towns of Westerly and Hopkinton to conduct his business on the first day of the week and thus rest on his Sabbath. The inference could be made that this law, or the knowledge of it, was an inducement for the settlement in Westerly of some of our European Jewish people in the last half of the 19th and early 20th century.

Jewish immigration to Westerly has followed the general pattern of the influx of foreign born in this country.

We find that those coming to this country in the 19th century, from 1825 to 1880, were mainly from Germany due to the unrest after the Napoleonic Wars. From 1881 to 1924 Eastern Europe, predominantly Russia and Poland where the Jews were being persecuted, was the original homeland of the Jewish immigrants. Naturalization records that were examined at the Washington County Court at Kingston substantiated that.

Much information about the people of Westerly can be learned from a careful perusal of the directories of the town. At the public library there were directories dating back as far as 1875, and I have listed the names and occupations of the Jewish people found there. Some of these names have been verified by two older, very reliable inhabitants of the town and other names are included because of the personal knowledge of the writer. On the following pages can be found this listing. This glossary is included because it is important from an historical viewpoint to know who the Jewish members of the community were, especially before 1900, and moreover it may be of genealogical benefit.

It can be seen at a glance that most of the people who came to Westerly before 1890 were of the upper middle class, who were in the mercantile trades abroad. Some of them had the outstanding department stores of that era, and a check of their home addresses will show

that they lived on the "best" streets in town. It is interesting to note that some stayed in the community only a relatively short time, while other establishments were still in existence during the turn of the century.

One of the outstanding businesses in the state near the end of the last century was "The Bee Hive" which was established by J. Stern in 1879. This very busy department store was located at the most strategic business point in town, the junction of Broad and High Streets.

The following profile on the proprietor appeared together with an illustration in *Westerly and Points of Interest** in 1895:

. . . Mr. J. Sterns began business operations in 1879 and we need hardly say has a very extensive circle of friends throughout this vicinity. His experience and taste enables him to cater satisfactorily to the most fastidious trade, and his relations with importing houses and wholesalers in general are of a character that makes it comparatively easy to offer the very latest fashion novelties as soon as they appear in New York and Boston. . . . the proprietor spares no pains to fully maintain the high reputation so long enjoyed.

There are many people in town who can recall the Stern family. There were three daughters in the family, and they were very popular with the young people in town. Their weddings were considered among the outstanding social events of that era. These functions took place at Bliven's Opera House, the principal theatre in the area. One of the girls who had a fine singing voice sang at the First Baptist Church.

From 1890 to 1910, we can note that many of the people who came from eastern Europe were the smaller shop keepers and peddlers. These immigrants had a deep religious faith, forming several religious associations for the practice of their faith, among which was Congregation Shareh Zedeck, meaning Gates of Righteousness. A charter was obtained for this organization in 1908 by Lewis Solomon, David Ribner, Sender Soloveitzik, and his sons, Solomon, Morris and Harry.

This congregation then purchased the building formerly used by the Episcopalian Church on Union Street, and to this present day, services are being conducted and a Hebrew school is maintained on the premises. The problem of maintaining a quorum of ten adult

**Westerly and Vicinity and Points of Interest*, Mercantile Illustrating Co., N.Y., 1895

males for religious services was ever present, and this led the leaders of this group to induce others to come to Westerly, even though the newcomers were establishing similar businesses.

Many of the principal industries and even retail stores in Westerly at that time were operated by members of the Seventh Day Baptist faith, such as the Cottrell Printing Press Manufacturers, the Westerly Sun, I. B. Crandall, all of which closed on Saturday but operated on Sunday, and the fact that these Jewish settlers found a real "Seventh Day" atmosphere was an added dividend to their right to religious freedom.*

Although most of the present day Jewish community does not cling to the orthodox observance of the faith, all of them continue to support the congregation and the many charitable purposes and functions upon which their faith was founded.

Today, (1954) almost forty families comprise the Jewish population of Westerly. Their activities are not limited to any one particular field, and among them we find the following: 10 retail merchants, 2 physicians, 1 manufacturer, 2 lawyers, 2 dentists, 2 optometrists, 4 teachers in public schools, 1 piano teacher, 1 nurse, 1 electrician, 1 newspaper writer, 1 farmer, 1 peddler and 1 artist.

The present group have taken an active part in the commercial, civic and social affairs of the community. They continue to appreciate the opportunities offered to their parents by this great country. They served well in the armed forces of the United States; support with much vigor all of the charitable drives; they educate their children; and endeavor at all times to be good citizens.

A DIRECTORY SURVEY OF JEWS IN WESTERLY FROM 1875 to 1910

<i>Date Directory Published</i>	<i>Name of Resident</i>	<i>Occupation or Business</i>
1875-1876	Bellen, Aaron	Blacksmith
	Heine, Charles	Boots and Shoemaker
	Kartz, Julius	" " "
	Koenig, Nicholas	" " "
	Volkmar, Justice	" " "
1879-1880	Kanders, Theodore	Dry goods
	Worms, David	Cigar maker
	Frankenstein, Ignace	Merchant
	Kartz, Julius	Shoe store
	Labensky, Henry	Clothing store

<i>Date Directory Published</i>	<i>Name of Resident</i>	<i>Occupation or Business</i>
1882	Hess, Henry	Merchant (Hess & Stern)
	Samuel, Theodore	Clerk
	Tuch, Louis	Clothing store
1884*	Tuch, Louis	
	Samuel, Theodore	
	Marcus, Nathan	Dry goods
1892	Elionski, Herman	Shoes
	Zaporciski, Michael	Merchant
	Beringer, Jacob	Clocks and Jewelry
	Tuch, Louis	
	Stern, Jacob	Merchant (Bee-Hive)
	Frankenstein, Ignace	Merchant
	Maroni, Isadore	Fruits and Confections
	Moll, John	Tailor
	Samuels, Isaac	Hats, Caps, Furs
	Cone, Mrs. L. R.	Millinery shop
1896 (new names found)	Elionsky, Mrs. Rebecca	Shoe store
1898	Solovitchick, Sender	Peddler
	Beringer, Caesar	Student
	Berringer, Jacob	
	Elionsky, Mrs. Rebecca	
	Frankenstein, Louis	(Frankenstein Bros)
	Frankenstein, Ignace	" "
	Hahn, A. E.	Silverware
	Halpin, Bernard	Fruits and Confections
	Lahn, Max	Peddler
	Leibovitz, Abraham	"
	Leebowitz, Samuel	Crockery, Glass, etc.
	Solovechick, Sender	Peddler
	Solovechick	"
1900 (new names found)	Novogroski, Fred	Novogroski Bros. (Clothing)
1910	Novogroski, Max	" "
	Beringer, Jacob	Watchmaker
	Burnstein, S.	Second-hand furniture
	Elionsky, Samuel	Clothing
	Goldberg, Charles	"
	Goldberg, Philip	"
	Solomon, Lewis	"
	Itchkawich, Harry	Junk dealer and paper stock
	Lahn, Max	Peddler
	Leibovitz, Abraham	
	Lynn, Samuel	Clergyman
	Lianski, Samuel Lonskey	Peddler
	Novogroski, Max	German Clothing store
	Novogroski, Fred	" " "
	Ribner, David	Groceries
	Richmond, Charles	Furniture dealer
	Samuel, Theodore	Clothing
	Tuch, Louis	"
	Soloveitzik, Solomon	"
	Leibovitz, Nathan	Peddler
	Friend	

* Note: Julius Kartz moved to Willimantic, Conn.
Henry Labensky moved to Providence

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*With reference to the religious practices of the early Jewish settlers of the Town of Westerly, it is interesting to read the following comment by Rabbi Drachman in his Memoirs entitled *The Unfailing Light*, the Rabbinical Council of America New York, 1943, pp. 239-242.

"One day, in conversation with one of the guests at Wilinsky's, I learned of the existence of two towns in the neighboring State of Rhode Island, Westerly and Ashaway, whose inhabitants, Christian Sabbatarians, were strict observers of the Jewish, or seventh-day, Sabbath. This information interested me greatly. I was anxious to see a place in America where the Sabbath of Israel was observed by the general community and where its influence was recognizable in the public life of the town, even though those who observed it were not of the seed of the patriarchs. I determined to make the trip thither and see for myself. I inquired first whether there was any religious Jewish family in either of these towns, where I could obtain ritually permitted food. I was informed that there was such a family in Westerly named Solowitzik. My informant added that they were in humble circum-

stances, the husband being only a customer peddler. I answered that their financial condition made no difference to me, so long as I knew that they were conscientious in their Judaism, and that their food was ritually permissible.

I wrote accordingly to the Soloweitziks, inquiring whether they could accommodate me at their home for a few days including the Sabbath. Mr. Soloweitzik answered that he and his wife would be glad to have me as their guest. The very next day, I believe it was Thursday, I took the train for Westerly, which is about three hours by rail from Niantic, having previously sent the Soloweitziks a telegram announcing the hour of my arrival. When the train stopped at the Westerly station I saw a good-looking, neatly dressed gentleman of early middle age, who appeared to be looking for someone. Coming toward me, he inquired, "Are you the Rabbi Dr. Drachman?" I answered in the affirmative and said that he was no doubt Mr. Soloweitzik. My assumption was correct, although I was surprised to find him much better-looking and more genteel than I had been led to expect.

"I have my rig here," he said, "and I will be glad to take you to my home at once."

On the other side of the station were standing a horse and buggy. The horse was a fine, coal-black animal. The buggy was an elegant vehicle, apparently almost new. This did not agree at all with my preconceived notions about my prospective host. I could not refrain from asking:

"Are these yours?"

"Yes," he answered. "But I only use them for visiting and riding around. For business I have a wagon and a different horse."

The streets through which we at first drove were rather poor-looking—it was evidently the poorer section of the town—but we soon entered very handsome streets and drove between rows of fine cottages. I especially admired the splendid old trees which lined both sides of the street. We came to what was evidently a great estate, an extensive tract of land enclosed with a massive fence, in the midst of which stood a large building, a real mansion. Here my host turned and began to drive through the great central entrance. I was amazed and could hardly believe my eyes. In my amazement I said to Mr. Soloweitzik, "Are you driving in here?" "Yes," he answered. "This is where I live, this is my home." He then explained to me, smiling at my manifest astonishment, that he was not the owner of this splendid property, that it belonged to an American Gentile physician and that he, Mr. Soloweitzik, was his tenant. The physician and his family, con-

sisting, if I remember aright, of his wife and several daughters, occupied the lower part of the building and Mr. and Mrs. Solowetzik the upper part. A considerable part of the land was covered by a vegetable garden which produced a great quantity of fine vegetables, of which the Solowetziks were entitled to one half, as well as to an equal share of all the privileges and prerogatives connected with the estate. The physician and family, Mr. Solowetzik informed me, were most delightful people, friendly and sociable, and his wife's relations with them were most agreeable. We then ascended a broad and elegant staircase to the Solowetzik apartment. I was received most hospitably by Mrs. Solowetzik, a youthful and very good-looking woman. The apartment consisted of ten rooms and those which I saw were handsomely furnished, I could not restrain my curiosity from inquiring what rent the Solowetziks were paying. Lo and behold! The remuneration for all this comfort and beauty was the munificent sum of ten dollars monthly.

I spent three delightful days in Westerly, where I learned a great deal about it, both from what I observed while walking through its streets in the company of Mr. Solowetzik and from what my companion told me, I found it a most interesting place from two points of view, the religious and economic. Religiously it was most astonishing to me to observe how zealously and conscientiously the Sabbatarians, who constituted approximately half of the population, kept the Seventh-Day Sabbath, the Sabbath enjoined by the Holy Torah of Israel. I saw throngs of devout worshippers going to their churches on Friday evening and Saturday morning and afternoon, and there was a weird similarity to the manner in which we Jews attend our *Kabbalah Shabbath* and *Shacharith* and *Minchah* services on the Sabbath day, except that the churches were far better attended than the generality of American synagogues.

There were great mills and factories and stores belonging to Sabbatarians, all strictly closed on the Sabbath day. I was informed that the neighboring town of Ashaway was even more of a Sabbath-keeping place than Westerly for, while in the latter town only about half of the population were seventh-day observers, in the former place that was true of all inhabitants.

The religious conditions among the Jews were not nearly as satisfactory. There were only eight Jewish heads of families in Westerly, four of whom kept the Sabbath while the others did not. The four Sabbath-keepers were all customer-peddlers. The other four were storekeepers, and all of them kept their places of business open on the Sabbath day. This condition of affairs made

me very indignant. I took the liberty of rebuking one of the Sabbath desecrators, the proprietor of a large establishment.

"Aren't you ashamed," I said, "to be *mechallel Shabbos* (to break the Sabbath) in a place like this? If you were in a place where the Sunday is kept by the majority of people, you would have an excuse. You could say that you cannot afford to be an exception. But here, where the Gentiles are keeping our Sabbath, you have no such excuse. On the contrary, here, by keeping open on Sabbath you make yourself an exception and bring a bad name on the Jews." This reasoning, I believe, is logical and correct, but it had no influence on this individual. He did not attempt to refute me, but I could see by his expression of face that he was unimpressed. I could only say to myself that "habit becomes second nature," or, to put it with the Talmud, "when a person transgresses and repeats his transgression several times, it becomes to him like a thing permitted."

My hosts were sincerely religious and strict observers of the Sabbath. There was no synagogue and no public Jewish service in Westerly, but we, Mr. Solowetzik and I recited all the prayers and read the Biblical portions of the day in the home. Mrs. Solowetzik had fulfilled the other precept of the Sabbath by preparing excellent meals, so that I passed a very enjoyable Sabbath indeed.

Economic conditions in Westerly were surprisingly good. Rents were particularly noteworthy for moderation. A fairly comfortable worker's cottage could be rented, I was informed, for five dollars monthly. Food was also extremely moderate in price. On the other hand, wages were high and earnings large. This made the vocation of customer-peddler very profitable. I do not know whether these ideal economic conditions were restricted to Westerly or were prevalent throughout the entire region. Neither do I know whether the same conditions prevail there today (1943). I am inclined to think that such is not the case, that this region has been affected by the general rise in prices and the process of urbanization which have gone on all over this country.

I was really sorry to take leave of the Solowetziks. They were such friendly and hospitable people that we became real friends. I had, of course, intended to pay them for entertaining me, but they would accept no remuneration. On the contrary, after returning to New York I was surprised one day to receive a beautiful cushion which Mrs. Solowetzik had made and on which she had embroidered my initials "B. D." most artistically in silk lettering, as a memento of my visit with them.

EARLY DAYS OF THE PROVIDENCE JEWISH COMMUNITY

Providence city Directories from 1824 to 1850 were published every three years and are inconclusive as to the Jewish population for the reason that there are many omissions, and they cannot be relied upon to establish priority. The name of Pareira is not the first name of a Jew to appear in the Providence Directory, although the national census for 1850 shows conclusively that he was the first Jewish settler. In the Directory for 1847, we find the name of John Nathan who lived at Eight Elbow Street and conducted a clothing store at 125 Westminster Street, but there is evidence that he was here as early as 1844. In that year the following advertisement appeared in the *Manufacturers and Farmers Journal*:

"a tailor and clothes dresser from London, No. 1 Orange Street, from his long practice in Europe is able to work on a plan different from any ever yet tried, garments apparently worthless are rendered valuable; faded clothes brought to their original colors. The most fastidious will find it to their advantage to give him a trial, it being at all times difficult to distinguish the renovated garments from new clothes . . . J. N. defies competition in the above. Being grateful for the liberal patronage heretofore extended to him, he will endeavor to merit both by attention and the character of his work, a continuance of it. N.B. The highest cash price paid for cast off clothes. A variety of second hand clothes for sale cheap for cash."

Nathan was the first Jewish advertiser and apparently the first cleanser. His eldest child was nine years of age according to the national census for 1850 and was born in England. His second child, seven years of age, was born in Rhode Island, so that he came to Providence between 1841 and 1843. The eldest child of Solomon and Miriam Pareira was born in Rhode Island and was in his twelfth year, which shows that Pareira came to Providence in 1838 and was the first Jewish settler.

THE MINYAN

When Europe was shaken by Revolutions in 1840, Jews joined the stream of immigrants flowing into the United States, through the ports of New York, Boston, Philadelphia and Baltimore. In Providence they found a busy seaport with most of the population residing on the east side of the river and the west side in the process of growth

and development. By then Providence had supplanted Newport as the chief port. The railroads were in their infancy and gave Providence the advantage of overland connections with the rest of the country. The river front ran along Pine and Dyer Streets and around Exchange Place forming Weybosset Neck. The first Jewish settlers lived in and did business in, this area.

European restrictions confined Jews to the Ghetto and limited them to menial trade. In Providence, they picked up the threads of their lives where they left off, as tailors (repairers of clothes) and dealers in second hand clothing for which there was a ready market, particularly along the water front. "Only the rich could afford a tailor and as there were no ready made clothes, the poor dressed in the discarded clothing of the rich. However, sailors needed clothes in a hurry and so when the demand for second hand clothes exceeded the supply, dealers of necessity turned to the expedient of having clothes ready made."

The first Jewish settlers of Providence were of the aristocracy for they were shop keepers and necessarily capitalists.

In 1849 the Spanish-Portuguese Congregation, (Shearith Israel), in New York received a communication from Providence Jews, presumably from Pareira, requesting permission to bury their dead in the cemetery at Newport. The congregation advised that application be made either to the Town Council of the City of Newport or the General Assembly of the State of Rhode Island. At that time the Town Council of Newport did not have jurisdiction and there is no public record of such an application to the Legislature. However, the records of the City of Cranston show that on September 10, 1849, Francis Haswill, conveyed about an acre of land on the New London Turnpike to Solomon Pareira, Leonard Gavitts (Garrits) and Morris Steinberg, to whom the land was assessed at a valuation of \$100. The tax was twenty cents.

Pareira was forty-one years of age in 1850 when he conducted two clothing stores, one at 195 Westminster Street and one at 18 Orange Street, while he lived at 54 Pine Street, near his business. Next door to him at 16 Orange Street, David Deyoung (DeYoung) held forth as a tailor. Two years later Pareira was located at 10 Broad Street and 16 Orange Street, (Deyoung's former location). Deyoung's name does

Providence the 13th of July 1853
 Dear Esq^y

Sir, I beg leave to inform you that we have established a Congregation here in Providence. The whole members met together last Sunday, and signed their names for supporting the society with 50^{cts} each every week, and named it (ע.י.י.) Bnei Israel. They elected their officers, namely Mr. Pincus President, Mr. Frank, Mr. Stern, Mr. Salomon, and Mr. Steinberg Committee, Mr. Hirschhorn has been elected as Sec. and treasurer. They engaged me as their Minister, and promised me \$5.50^{cts} weekly salary without other income. They also promised me to have a hall ready to perform and to deliver our Prayers to our holy God, before (ה'י) and to fix every thing in a suitable manner. They bought already a (מקדש) and one is undertaking of making around a fence, that is all I have to inform you about it at present, I hope I shall be able to inform you more about it next week month. You will please send me the President as soon as possible.

I allow me to sign

Yours friend

1-13-1854 V Joseph Spira

Providence, April 12th 1857
R.I.

Rev. and Dear Sir!

The Jews in this city are now quite a congregation, & they contemplate the erection of an edifice in which to worship the God of their fathers. Their means, by no means large, are inadequate to build such a temple as their hearts would desire. Having heard that the late Judah Touro of New Orleans left in trust certain funds to aid in the erection of houses for religious worship in places where the receivers ^{then} were few in numbers & not abundant in means, we, as a committee appointed by the congregation, have taken the liberty to inquire of you if such be the fact. We know of no one to whom such inquiry could be more properly addressed than to one who was honored with that good man's confidence and regard.

We are, Sir, with great consideration,

Yours very truly

Rev. Isaac Leeser

Philadelphia
Penn

A. Mordecai
Touman

not appear in the city directory after 1852, but as he was in the employ of Pareira and Pareira's brother-in-law Leonard Halbersted, in 1856, it is probable that he was in Pareira's employ as a clerk or tailor from the time that Pareira took over his location. From Pine Street Pareira moved to 66 Clemence Street, just north of Washington Street, further up town.

Pareira was a kind and generous man who commanded the respect of the growing Jewish community that worshiped at his home. That he was also a venturesome optimist is evident from his investment of one hundred dollars in a share of the new Providence and Plainfield Railroad Company, which soon found it necessary to merge with the Hartford, Providence and Fishkill Railroad and assess its stockholders an additional ninety dollars to be paid at the rate of ten dollars a month.

On January 8, 1854, the Congregation Bnai Israel (Sons of Israel) was organized with Pareira as President and a year later he was reduced to the ownership of one second hand clothing store at 16 Orange Street where he also lived, while Joseph Stern was living at 66 Clemence Street, Pareira's former residence. "Coming events cast their shadow before". In 1856, the panic of 1857 was just around the corner. Pareira was financially embarrassed and his name does not appear in the city directory for 1856 but his seventeen year old son, Isaac, is listed as a jeweler at 16 Orange Street and the records of the Board of Aldermen show that Pareira was granted licenses in 1856 and 1857 to conduct an eating saloon at 14 Orange Street.

Early in 1856, the congregation addressed a letter to Congregation Shearith Israel in New York soliciting aid and received a contribution of twenty-five dollars. Business conditions were bad in Rhode Island, particularly in the cotton industry. The New York Herald stated that:

"Rhode Island was up to its eyes in railroad securities, taken for circulation to be distributed in Western States. Banks held a considerable amount of them and loans were very high."

The following year the Providence Journal on September 28, said:

"There never before were two such weeks as closed upon the business of Providence last Saturday. Money continues at unmitigated rates . . . there is hardly any cotton in the market . . . it is impossible to raise money to pay labor and a dreary winter is before us."

Two days later, twenty-four per cent interest was offered by borrowers and refused and specie payment was suspended by the banks. Prosperity returned quickly in 1858, but it was dissipated by the outbreak of the Civil War. Whereas, John Nathan was taxed for five hundred dollars in 1848, and the value of his personal property increased by five hundred dollars a year until it reached twenty-five hundred dollars in 1853, Pareira was taxed for eight hundred dollars from 1851 until 1855 when his tax value increased to fifteen hundred dollars. Thereafter his name does not appear on the tax list, but he was a defendant in a number of law suits for non-payment of obligations.

On April 12, 1857, Abraham Wormser and Benjamin Shuman addressed a letter to Rev. Isaac Leeser at Philadelphia inquiring whether or not Judah Touro had left funds to aid small communities in erecting houses for religious worship. Leeser, at the time, was the leader of traditional Judaism of the United States and the editor of the *Occident*, a Jewish monthly, published in English.

Wormser was in the hosiery and fancy goods business at one hundred twelve and at fifty-three Westminister Street, while he lived at the City Hotel and appears to have been well off comparatively. His tax assessment rose from one thousand dollars in 1852 to seven thousand dollars in 1857 on his personal property and his real estate assessment for thirty-four hundred dollars in 1855 rose to eighty-six hundred dollars in 1856. In May, an appeal for aid toward "erecting a house, to worship therein the God of their Fathers" appeared in the *Occident*, requesting that donations be sent to A. Wormser, Providence, R. I. This notice indicated that the congregation had received a negative reply to their letter to Leeser in April. On June 17, 1857, Pareira conveyed to the congregation the land on New London Turnpike which was conveyed to him in 1849 by Haswill "as and for a cemetery for the burial of the members of said Congregation Sons of Israel and for no other purpose forever". His signature was witnessed by A. Wormser, who took up his residence in New York the following year.

During Succoth in 1858 (Chesvan 5619) the congregation surprised retiring President Pareira with a gift of a silver goblet, suitably inscribed, and his wife with a gift of a silver bowl and on a subsequent day, similarly honored retiring Vice-President Solomon

Cook. The Pareiras left Providence shortly thereafter when the great Lincoln-Douglas debates were taking place in Illinois and in the same year that the Supreme Court of the United States handed down the Dred-Scott decision which said "Negroes did not have any right which the white man is bound to respect".

Before taking a trip to Europe, Wormser promised to donate a Sefer Torah to the congregation upon his safe return. He kept his promise and made the presentation to Benjamin Shuman and Joseph Stern on November 27, 1859 in New York where they were attending a meeting, called by the Rev. Leeser, as delegates from the congregation to the Board of Delegates. Rabbi Wise was opposed to this meeting on the ground that it was in opposition to Reform Judaism, a charge which Leeser denied.

Joseph Stern was born in Poland and was thirty-two years of age in 1850 when he was a clothier at eight Washington Building where the Rhode Island Hospital Trust Building now stands. His wife, Esther, was born in Pennsylvania, and their three daughters were born in Rhode Island, the first in 1841. They lived at 5 Mathewson Street near the Pareiras, the next year they lived at 92 South Main Street where they remained until 1855 when they moved to 66 Clemence Street, the former residence of the Pareiras.

Henry Solomon was a clothing dealer at 18 South Main Street in 1852 and single. He moved his business to 47 Broad Street in 1854 and lived at 35 Transit Street. In 1857 his store was located at 47 Weybosset Street, and he lived on 108 Richmond Street. In 1871 his business was located at 140 North Main Street, and he lived at the Central Hotel. In 1874 he lived with his brother-in-law, David Frank at 157 Friendship Street.

Jacob R. Hershorn (Hirschorn) was born in Fuerth, Bavaria in 1829 and leaving his widowed mother and sister behind, fled from revolution torn Europe and landed in Baltimore, Maryland, on his way to New York, which he reached in the latter part of 1846. He had no relatives or acquaintances and so he would visit the Cafe de Paris on Broadway, a rendezvous for French and Germans of distinction. Here he met a French nobleman of the old school, Count Gustav de Bougars. They conversed in French every day for all of a week and became life long friends. One day the Count said to

Jacob, "Jacques, I have a proposition to make you. I have no relatives, no family in this country, I am all alone, come with me, as my protegee. I hold a commission as captain . . . in the New York volunteers, raised for the Mexican War. You will get a position in the army, you will fight for 'Uncle Sam' and you will see a great deal of the world". Jacob consented and when he was seventy-four years of age privately published "The Mexican War-Reminiscences of a Volunteer", at the request of his children and grandchildren. Hershorn came to Providence in 1854 and in partnership with Raphael Frank opened a hosiery shop at 1, 3 and 7 Arcade. They lived at 11 Congdon Street and were the first Jews to live on the East Side. A year later Hershorn had moved his residence to 8 Page Street and Raphael to 16 Plain Street. The next year Hershorn and Raphael were selling embroideries at No. 3 Arcade, and Raphael was living at 54 Pine Street. In 1856, Hershorn, the first Secretary and Treasurer of Bnai Israel married Mary, the daughter of Solomon Pareira, the First President of the Congregation. There is no record of this marriage in Providence, but we have a photostatic copy of the Kesuba. The partnership of Hershorn and Frank must have been successful as they remained in business in the Arcade until 1860.

Solomon Cook conducted two clothing stores in 1855 at 8 Washington Street and 88 Broad Street, while he lived at 62 Clemence Street. In 1857 he had one clothing store at 170 North Main Street and lived at 66 Clemence Street. In 1858 he retired as Vice-President of the Congregation and was presented with a silver goblet. He died "Sunday, eleven days in Shevat 5619" (January 16, 1859) at fifty-six years of age and was the first member of the congregation to be buried in the Reservoir Avenue cemetery in Elmwood.

Abraham H. Goodman lived at 39 South Main Street, where he also conducted a clothing store for a short period. Isaac Fish is listed in the directory as a trader at 8 Page Street. Morris Marks was a tailor at 106 High Street in 1855.

The name of Leonard Halberstad does not appear in the directory until 1858, but court records show that he was in business on Orange Street in 1856 with his brother-in-law, Solomon Pareira. Although Pareira, Wormser, Shuman and Stern left Providence after the business depression, Halberstadt remained in business at 89 High Street and lived at 167 Pine Street. He is buried in the cemetery for Dutch

Jews in Melrose, Massachusetts. His granddaughter, Kate Slocum, in 1917 received from Pareira's daughter, Mary, the Mosaic code of the Ten Commandments, the Hebrew letters cut out of gold paper and pasted onto a blue paper background which hung in Parira's home. She turned it over to Marion L. Misch, who had it framed and presented it to the congregation, where it now hangs. Mrs. Jack Formal, another granddaughter of Halberstad, is at present a member of the congregation and his great granddaughter, Ruth Formal, was confirmed in the congregation in 1948.

Leonard Garitz (Garrett) who, with Pareira and Steinberg, was a grantee of land in 1849, was born in Holland in 1793 and came to Providence from New York about 1848. His wife and six children, ranging in ages from three to twenty, were born in New York. He was a merchant at six Fenner Street, then at twelve Fulton Street and in 1853 at 10 Broad Street and lived at twelve Fulton Street. He left Providence in 1854.

Morris Steinberg, the third grantee mentioned in the Haswill deed, was born in Germany in 1819, as was his wife. In 1850, he is listed as a clerk at 18 South Main Street. The following year, he sold his stock in trade consisting of cloths, clothing, trimmings and fixtures located at number eight Washington Row to Lewis Lewison.

Raphael Frank, the first Vice-President of the congregation, was a partner of Jacob R. Hershorn in the hosiery business in the new Arcade from 1854 to 1860. In 1860 David Frank had taken over Raphael Frank's location at number one Arcade and was living at 157 Friendship Street. Raphael Frank successively changed his residence on Friendship Street from 71 to 83 to 98.

On Sunday, January 8, 1854, a congregation (Bnai Israel) was formed and an agreement signed by the members to pay fifty cents a week. The first officers elected were Solomon Pareira, President; Raphael Frank, Vice-President; Jacob R. Hirshhorn (Hershorn) Secretary and Treasurer; Joseph Stern, Henry Solomon and Leopold Steinberg, Trustees. They engaged Joseph Raphael Spiro as hazan (minister) and promised him five dollars and fifty cents weekly without the right to any other fees. They agreed to provide a suitable place for worship before Rosh Hodesh Elul. Hershorn contributed the fence which was built around the cemetery.

At the May session of the General Assembly, 1855, which met in Newport, Goodman, Stern, Solomon, Hershorn, Pareira, DeYoung and Cook petitioned "that they are desirous of forming themselves in to religious association to be known by the name "Congregation of the Sons of Israel". On June 13, 1855, a charter was granted to Joseph Stern, Solomon Pareira, Abraham H. Goodman, David De-Young, M. Marks, L. Halberstad, Henry Solomon and Isaac Fish, with the right to purchase and hold property in an amount up to twenty thousand dollars. Stern, Pareira and Solomon were designated to call the first meeting. The names of petitioners Hershorn and Cook do not appear in the charter and those of charter members, M. Marks, L. Halberstad and Isaac Fish do not appear on the petition. It is a reasonable inference that there was a question as to the citizenship of Hershorn and Cook, as Hershorn was not naturalized until 1855.

While there were no theological differences between Sephardim and Ashkenazim, there were differences in their liturgy, cantillation, pronunciation, dialect and cuisine. The Sephardim spoke Ladino, the Ashkenazim, Yiddish. The Ashkenazim, who came from Germany or Poland outnumbered the Sephardim after the Revolution, nevertheless, they respected their culture and learning and accordingly used the Minhag Sephardim in their worship and no change was made until 1877.

The Minyan consisting of Goodman, Stern, Solomon, Pareira, Hershorn, Deyoung, Cook, Marks, Halberstad and Fish was made up of those, whose signatures appeared upon the petition to the General Assembly in 1855 for a charter and those whose names appear in the charter itself.

Besides the Minyan from 1854 to 1860, the Jewish community included Wormser, Garits, Kastor, Raphael Frank, Lewis and Charles Lewison, Morris, Leopold and Samuel Steinberg, John, Charles, Benjamin and Julius Nathan, Simon and Herman Rascover, Jacob Goodhart, the four Solomon brothers, Charles Emanuel, Morris and Simon, two of whom lived in New York, although all four were tobaccoists at 2 South Main Street, Henry Green and Abraham and Benjamin Shuman.

In 1856 Pareira and his brother-in-law, Halberstad, were called

upon to answer an indictment for receiving stolen property. An affidavit which they filed set forth that they had taken the property in on a pledge for a loan, that part of the property had been pledged previously and that they made proper inquiry as to the ownership of the property. After a number of continuances extending over a year, the Attorney General refused to prosecute and dropped the matter. The panic of 1857 hit the Jewish pioneers hard. Pareira and others left Providence to seek their fortune elsewhere. Pareira became one of the early Jewish settlers of Cincinnati. At the outbreak of the Civil War there were less Jewish inhabitants than there had been five years earlier but from then on up to 1877 the Jewish community had grown to 100 Jewish families. The early Jewish settlers were between twenty and thirty years of age.

Newman Pincus was the only member of the congregation to have served in the Civil War and was a charter member of Haggai Lodge, B'nai B'rith. It is a tradition that before he was sixteen years of age, he followed his older brothers to camp in New York in 1864 and tried to enlist in the Army, like many boys about that age. His brothers prevented his enlistment by disclosing his real age. They poked fun at him by playing on his first name, calling him "old-man" Pincus. Disappointed, he left for home, but he stopped off at New Haven, where he enlisted under the name of Charles Pincus, representing himself as eighteen years of age. He was honorably discharged at Fort Ethan Allen on August 18, 1865. In 1929, as commander of Slocum Post No. 10, Department of Rhode Island, G.A.R., he presided over the Memorial Day exercises at Swan Point Cemetery. He would have been elected commander of the Department of Rhode Island if his death had not intervened. He served the congregation faithfully as secretary and trustee for many years as will appear in our story later on.

The first records of the congregation from 1854 to 1876 were destroyed by a fire in 1905 in the Rabbi's study in the Synagogue at the corner of Friendship and Foster Streets. From public records we learn that following Chazan Spiro, the congregation was served up to 1877 by Chazonim Moses Cohen, Lazarus Cantrowitz, Abraham Jacobs, A. Perrellman, L. Perlman, Herman Bleichrod, Herman Pflaum and Abraham N. Coleman and that the congregation met at various times at 56 Weybosset Street, 42 Broad Street, 42 Weybosset Street, Music

Hall on Westminster Street and 37 South Main Street. No Chazan served more than two years with the exception of Abraham Jacobs. Chazan Jacobs, the father of Anna Jacobs Rosenfeld, and the grandfather of Estelle Einstein and John Jacob Rosenfeld, served the congregation for seven years from 1862 to 1869, and during this period the congregation met at 42 Weybosset Street.

Joseph Raphael Spiro, the first Chazan of the Congregation, was a devoted follower of Isaac Leeser whom he addressed as a teacher, friend and Rabbi. He conducted a memorial service in memory of Judah Touro in the Touro synagogue in Newport one Sunday in July of 1854 at five o'clock in the afternoon upon the invitation of the Gould brothers of Newport. His address, he wrote, was well received by his auditors, including a gallery of women.

On January 3rd, 1855, Spiro sent a pathetic letter to the "Rev'd Mr. Leeser in Philadelphia" which showed him to be a man of erudition and high ideals. He apologized for his intrusion upon Leeser's privacy which he justified upon the ground that his beloved wife asked him daily, "what will we eat?". Among his qualifications which he enumerated were proficiency in the Talmud, the ability to teach in both the German and Portuguese minhag and to translate the Bible in both languages. He begged Leeser to find him a situation as a teacher rather than as Chazan and Shochet. He would consider himself most fortunate if he could be near Leeser and finally "as the greatest testimonial and reference (he offered) to teach one month on trial." The fervor and tone of the letter are indicative of the desperate circumstances in which Spiro then found himself while living on Third Avenue in New York.

The plight of Chazan Spiro was a reflection of the financial straits in which the small congregation found itself. In February of 1856, the records of the Congregation Shearith Israel of New York showed that "a letter was received from the officers of the Congregation Benai Israel in Providence, Rhode Island soliciting some pecuniary aid", and that a contribution of \$25 was made, for which they received "a letter of thanks from the Cong. 'Sons of Israel in Providence, R. I.'".

THE PROVIDENCE JEWISH COMMUNITIES UNITE

By DAVID C. ADELMAN, Esq.

Charity was unorganized a century ago and was a highly individualistic matter. The president of the congregation dispensed charity to transients by furnishing to the applicant the means to get out of town, either north and east to Boston or west to New York. In 1877, Rabbi Voorsanger of the Congregation of the Sons of Israel and David organized the Montefiore Ladies, Hebrew Benevolent Association which, in addition to paying sick benefit to its members, dispensed charity all over the city. Members of this association were elected after careful screening, and the membership was for many years limited to "the Deutchen" who resided in the south westerly area of the city. The traditional Orthodox Jews lived in two separate communities, one in the North End and the other in South Providence.

In 1894, the Young Ladies Hebrew Aid Society of Providence, Rhode Island obtained a charter for benevolent, social and charitable purposes with the following incorporators:

Lena Shushansky	Clara Rosen	Julia Gellman
Amalia David	Rebecca Nemerovsky	Minnie Swartz
Rose Kepelowitz	Rebecca Berman	Annie Hellman
Sarah Lurick	Theresa Gordon	Ross Sussman
Ida Shutzman	Ida Levin	Mary Dimond
Fannie Taperowsky	Eva Walter	Eva Max
Rosa Cutler		

and in 1890, the Ladies Hebrew Union Aid Association was organized in the North End by the following charter members:

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

Rabbi David Blaustein of the Congregation of the Sons of Israel and David, who was trained in German methodology, sought to bring order out of chaos, that is, instead of dispensing charity indiscriminately to every applicant, he wanted to have a central body to dispense aid in such a manner as to rehabilitate the applicant and make him self-sufficient. Accordingly, he organized the United Hebrew Charities with representatives of traditional Jews in the North End community and from his own congregation, whose members were commonly referred to as the "Deutchen". The net result was that the "Deutchen"

furnished the money and the administration while the traditional Jews furnished the indigents. Rabbi Blaustein left Providence in 1898 to assume the direction of the unique Hebrew Educational Alliance in New York and the United Hebrew Charities faded out of existence.

Thereafter, in 1900, an organization was chartered under the name of "Associate Hebrew Charities of Providence" of which the incorporators were:

Abraham Greenstein
Max B. Gomberg (a doctor and Editor of The Organ)
Leonard M. Zisman (a lawyer)
Louis Shatkin
Adolph Ginsberg
Harry W. Cohen
Charles Manshell

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

In 1904, the Providence Ladies Charitable Society was chartered for charitable purposes with the following as incorporators:

Rose Schor	Sarah Elovitz
Lina Feldman	Mollie Wollman
Annie Sack	Ida Semonovitz
Clara Silverman	Esther Green

In 1908, the South Providence Ladies Aid Association was organized by the following incorporators:

Amelia Dulberg	Marie D. Grant
Rose B. Adelman	Bessie Semonoff
I. Goldring	Sarah Salook
Lena Goldenberg	

For a period of thirty years, from 1899 to 1928, Estelle R. Einstein, a granddaughter of Chasan Abraham Jacobs, dispensed charity for and on behalf of the Montefiore Ladies Hebrew Benevolent Association and maintained liason with the South Providence Ladies Aid Association and the Ladies Union Aid Association in the North End. All Jewish charitable agencies co-operated with the Overseer of the Poor, Matthew J. Cummings, who, although a Democrat and subject to annual election by the people, retained his office for thirty-six years during which he endeared himself to all members of the community, both Jew and Christian, by his broad sympathy, understanding and co-operation.

In the meantime, Jewish organizations of a self-help nature multiplied and in 1909 a federation of the Jewish groups was chartered

while charity continued to be administered by the Montefiore Lodge, the South Providence Ladies Aid Association in South Providence and the Ladies Union Aid Association in the North End. Besides these, there were numerous new congregations and fraternal associations.

The general feeling in the Jewish communities, that is, among the "Deutschen" of Elmwood and the traditional Jews of the North End and South Providence, was that there ought to be some sort of a Jewish community center where community sentiment might be gauged and where the United Hebrew Charities might be housed.

In July of 1907, a public auction was held of property located at 243 North Main Street which was purchased for the benefit of the Jewish Community with the intention of remodeling it for community purposes. Harry Cutler proposed that the institution house the various charities united into one effective organization to be supported by the Jewish population from a small per capita tax levied upon each member of the community.

At this time, the Gemilath Chesed (Providence Hebrew Free Loan Association, organized in 1903) was the most important Jewish agency in the philanthropic field in the Jewish community. Under their leadership with the co-operation of Harry Cutler who presided a mass meeting was held which was not too well attended, at which the sum of \$700 was raised. Cutler was elected Chairman and instructed to apply to the Legislature for a charter for the "Providence Hebrew Institute" with its home at 243 North Main Street.

The charter was granted on October 28, 1907 and the following were incorporators:

Harry Cutler	Joseph Kroll	Isaac Wolf
Joseph Joslin	Harry I. Robinson	J. Shartenberg
Leopold Dimond	William Schloss	Caesar Misch
Jacob Feinstein	B. Flink	Sidney Kapland
George B. Brooks	Saul Lewando	J. Garfinkel
William Rabinowitz	Luber List	Herman Epstein
Abraham Golden	Samuel Sugarman	William Adelman
Harry Lyon		

In a paper delivered before the Providence Section of the Council of Jewish Women, Cutler said, among other things,—

"May the time not be far distant when the Jews of Providence will, through co-operation, proudly boast of an institution from which shall emanate under one roof all the dispensations requisite to spell the one thought, the one act,—

righteousness. There the child will be taught to improve mind and body; the orphan will find a home; the babe, whose mother must become a bread-winner, will enjoy a nursery; the aged will find a haven and the weary traveler shelter. To its auditorium we also may go to form and inform our minds and add our own individuality, which, after all, is the most precious gift in the practice of charity.

"Such an institution—call it settlement house, educational alliance or any other name you please— should embody all the organized charitable endeavors of the Jews of this city and should replace the present smaller groups, which often work at cross-purposes, although with the best intentions and motives.*** if properly supervised it will accomplish more good with the same amount of energy. Such an institution is both practicable and possible, more so here than elsewhere. A per capita tax of \$1 per annum on the entire Jewish population of Providence, variously estimated at between 7,500 and 10,000, would within five years or less make a very substantial foundation. This two cents a week from every man and woman spent in this direction would come within the reach of all and would accomplish the cementation of all the Jewish elements on a basis of equality, the moral effects and advantages of which would augur well for the future. Federation, concentration and specialization are the slogans of today's progress."

In the meantime, new congregations and organizations of every nature and description multiplied and there was no central agency to coordinate their efforts. There was much waste of time and energy and considerable duplication of effort.

In 1914, the American Jewish Relief Committee of Rhode Island for the Relief of Sufferers from the War was organized and met in the Strand Building. This committee functioned throughout the First World War and raised the following sums:

1914	\$ 1,526.62
1915	5,787.66
1916	24,472.48
1917	15,962.85
1918	48,823.88
1919	88,691.34

making a total of: \$185,264.83

It is interesting to note that in 1918 the Knights of Columbus were contributors and in 1919 two Protestant churches, the Greenville Free

Baptist Church and the Phenix Methodist Church, were contributors, as well as the British Club of Rhode Island and three Swedish-Baptist Missionary groups. And in 1918 contributions were received from fourteen Jewish congregations including Bristol.

Also in 1914, the Hebrew Institute purchased the property located at 65 Benefit Street, Providence, and in the rear established a central modern Hebrew School "according to the system of the Educational Bureau of the American Jewish Committee and inaugurated a campaign to raise the sum of \$30,000, of which \$20,000 was required immediately. One of the leaders of this campaign was Louis Bolotow who sent out a personal letter on June 8, 1914. A month later, the immediate goal of the campaign for \$20,000 was realized. Bolotow made the upkeep and the welfare of the school of the Hebrew Educational Institute the main object of his life and gave unstintingly of time and money for its support for which he was honored at its Tenth Anniversary on April 27, 1924.

On March 17, 1922, the Community Service Committee of Haggai Lodge No. 132 I.O.B.B. of which Henry Woolf was President, and Arthur J. Levy, Esq. was Secretary, sent out a questionnaire to every charitable organization head as shown by the American Jewish Yearbook of 1921-1922, which read as follows:

"QUESTIONNAIRE

- "1. When and why was your federation organized?
- "2. What method was used in bringing about the organization?
- "3. What were the chief difficulties in effecting a change from the old system to a federation, and how were these overcome?
- "4. Does your federation include all the charitable organizations of your city? If not, what are the determining factors of constituency of the organizations?
- "5. What is your method of collecting funds? What do you consider your most effective methods of maintaining a stable or increasing membership and of increasing individual subscriptions?
- "6. Approximately what is your average subscription, and between what extremes do subscriptions run?

"7. May we request:—

- (a) A copy of your latest annual report?
- (b) A copy of your constitution?
- (c) Any other publications of your federation which you believe might assist us?"

Two months later, a committee of which Mrs. Archibald Silverman was Temporary Chairman, sent out the following circular:

"To—

"Your notice is hereby called to a situation that merits our most serious consideration.

"From time to time recently there have arisen within our community conditions which have influenced and may vitally effect the welfare of our people. Such matters are of deep concern to all Jews living in Providence. In these circumstances, the undersigned have informally deemed it imperatively desirable to have all the different organizations of the city come together for an exchange of views, with the object of forming a permanent central representative body to deal with all general Jewish problems and with the necessary authority to handle matters concerning local Jewry as a whole.

"To that end, you are earnestly and cordially invited to send Four delegates to attend a conference to be held at the Crown Hotel Ball Room, on Sunday, May 14, 1922, at 7:30 o'clock P.M. This gathering, which will be all-Jewish in character, will in no way conflict with your own purposes. Your attention is respectfully called to the fact that the conference is designed to further the best interests of our Jewish communal life and to provide definitely for means of general Jewish welfare. It accordingly suggests the importance and necessity of your representation.

"The great significance of the subject-matter is worthy of early action on your part. Since the intention is to organize permanently, it is requested that you immediately select delegates with power to effect permanent organization. Kindly forward the names of these representatives to the undersigned secretary on the enclosed credential card forthwith.

Most sincerely yours,

Mrs. Archibald Silverman, Temporary Chairman; Mr. Alter Boyman, Mr. Max L. Grant, Rabbi Samuel M. Gup, Rabbi B. Leon Hurwitz, Mr. Abraham L. Jacobs, Mrs. Caesar Misch, Mr. Philip V. Marcus,

Rabbi Benjamin J. Plotkin, Rabbi Israel S. Rubinstein, Mr. Archibald Silverman, Mr. Henry Woolf, Mr. Samuel A. Cohen, Temporary Secretary, Post Office Box 189, Providence, R. I."

At this meeting over some objections of Rabbi Samuel M. Gup of the Congregation of the Sons of Israel and David (Temple Beth-El) relating to the aspects of the sale of "sacramental wines" during Prohibition and Marion L. Misch representing the Montefiore Hebrew Ladies Benevolent Association, objecting to the use of the Yiddish language at the conference which was used in a rapid-fire delivery by Rabbi Rubinstein and more particularly by Mr. Alter Boyman, the delegates representing fifty-seven separate Jewish organizations adopted a resolution which

- "(a) endorsed the proposition to create a permanent organization to represent the Jewish Community as a whole in all matters appertaining to its general welfare
- "(b) created a Ways and Means Committee to study the question; to prepare a report on Objects, Organization and Representation and to call a second gathering of the Conference and
- "(c) provided that delegates to the second gathering of the All-Jewish Conference be empowered to act for their organizations."

and called a second meeting of the conference to be held in the Parlors of the Narragansett Hotel at 7:30 o'clock, Sunday evening, December 10, 1922.

The Ways and Means Committee was composed of the following:

Mrs. Archibald Silverman, Chairman; Joshua Bell, Alter Boyman, Max L. Grant, Rabbi Samuel M. Gup, Rabbi B. Leon Hurwitz, Abraham L. Jacobs, Dr. Samuel I. Kennison, Barney Kessler, Samuel M. Magid, Philip Marcus, Mrs. Caesar Misch, Max Morgan, Rabbi Benjamin Plotkin, Rabbi Israel Rubinstein, Alvin Sapinsley, D. Gus Schneider, Archibald Silverman, Joseph Smith, John A. Solomon, Walter Sundlun, Henry Woolf, Samuel A. Cohen, Secretary.

The following report of this meeting was mailed out to delegates on November 9, 1922.

***The Ways and Means
Committee of the
All-Jewish Conference***

presents this

REPORT
**of its Sub-Committee on Objects,
Organization and Representation**

*for the consideration
of the Jewish Organi-
zations of Providence*

as ordered by the first gathering
held in May of this year
at the Crown Hotel

The question of the acceptance
of this report will be the first
order of business at the next
Gathering of the Conference,
Sunday Evening, December 10,
1922 at the Narragansett Hotel.

REPORT OF COMMITTEE ON OBJECTS, ORGANIZATION, AND REPRESENTATION

AIMS AND OBJECTS

The objects of this organization shall be to further the best interests of our Jewish communal life as a whole, and to provide, by definite and appropriate means, for general Jewish community welfare. Its activities may be by way of positive or negative procedure, and among the functions to be exercised, thought not limited to such, shall be the following:

A—It shall be the object of this organization to inculcate and foster among the Jewish people the highest form of American ideals and principles.

B—The work of insisting upon the complete legal and actual elimination of religious training as such from public school education, and the practical maintenance of the American ideal of the separation of Church and State, watchfully guarding against any manifestations of contrary tendencies.

C—The work of educating the general public, whenever broadly necessary, or in specific cases, to the propriety of fair and impartial treatment of the Jews, in the public press, literature, and such other places as necessity requires.

D—The work of establishing a central agency which shall be a medium for general expression on vital Jewish subjects and questions, and which shall become and be recognized as the organ of general Jewish opinion in Providence.

E—The establishment of a working foundation for a Federation of Jewish Philanthropic Societies for the City of Providence and the launching of such an institution.

REPRESENTATION

Each organization joining the conference shall be entitled to at least one delegate.

Any organization having a total membership in excess of 50 shall be entitled, for each one hundred members, or majority fraction thereof in excess of the first 50 members, to one additional delegate; provided, however, that no organization shall be entitled to more than 4 delegates.

Auxiliary organizations shall be entitled to at least one delegate. Any such organization having a total membership of more than 200 shall be entitled to one additional delegate.

The method of selecting delegates shall be optional with each organization.

ORGANIZATION

A—The following officers shall be elected at the annual meeting of the Conference from among the delegates:

Chairman
Vice-Chairman
Secretary
Treasurer

These shall be the officers both of the General Conference and of the Executive Board.

B—The governing body of the Conference shall be known as the Executive Board, whose membership shall comprise, first: the aforementioned officers; second, 27 other delegates who shall be elected at the first meeting of the Conference as follows:

9 for three years
9 for two years
9 for one year

Thereafter, at each annual election, nine members shall be elected to the Executive Board, for a term of three years to fill the vacancies made by the retiring nine whose terms expire.

Should any of the board members with unexpired terms not be returned as delegates by their organizations, their terms of office shall be automatically terminated. Vacancies thus created shall be filled by the General Conference at the annual election.

C—All power of voice and action on behalf of the Conference when not in session shall be vested only in a majority of the total membership of the Executive Board, and such vested power shall be exercised only by action at regularly constituted meetings of the Executive Board.

D—The Executive Board shall elect from its membership an Administrative Council of nine, which Council shall administer the work of the Conference assigned to it by the Executive Board. However, in a case of emergency requiring quick action, a call shall be issued to the members of the Executive Board; and if a majority of the Executive Board shall not convene, the Administrative Council shall be empowered to meet and act and make a report of their action to the Executive Board. The Administrative Council shall elect its own Chairman.

CONSTITUENT ORGANIZATIONS AND THEIR DELEGATES

1—Each member organization shall be required to submit to the Conference, at a period to be determined, a statement given

under the seal of the Organization and bearing the signatures of the presiding officer and secretary, showing the exact number of its members in good standing at the time of electing delegates to the Conference. This statement of membership shall be made on a form provided.

2—Each delegate to the Conference shall be provided with suitable credentials by his organization and no person not identified by such credentials shall be given voice or vote at meetings of the Conference. These credentials shall be made on forms provided.

3—All credentials must be delivered to the acting Secretary of the Conference at the first meeting in order to entitle duly authorized delegates to participate and vote in the deliberations.

NOMINATION OF OFFICERS AND EXECUTIVE COMMITTEE AT THE FIRST MEETING OF THE GENERAL CONFERENCE

A—A nominating committee composed of five members shall be appointed by the temporary chairman of the first meeting of the General Conference. This committee shall retire from the meeting and prepare a list of nominees which they shall report to the Conference for nomination for office and for the Executive Board.

B—After the report of the Nominating Committee is received by the General Conference, further nominations may be made from the floor for any office or for the Executive Board.

C—The election shall be conducted according to usual parliamentary procedure.

CONSTITUTION AND BY-LAWS OF THE CONFERENCE

The Executive Board shall appoint a constitution committee whose duty it shall be to draw up such articles and by-laws as shall govern the organization, so that it may best consummate the purposes for which it is established. This proposed constitution and by-laws shall be submitted to the General Conference for deliberation and ratification.

Prior to the December tenth meeting, the Congregation of the Sons of Israel and David (Temple Beth-El) under date of December 7th, sent the following letter to Mr. Samuel A. Cohen, Secretary of the All-Jewish Conference:

"Dear Sir:

"At a regular meeting of the trustees of the Congregation Sons of Israel and David, held on Monday, December 4th, the following resolution, offered by J. Jerome Hahn and seconded by David Barnkopf, was unanimously adopted:

"That the Congregation Sons of Israel and David refuse to enter into the deliberations of the 'All Jewish Conference' (so called) or be represented in this association now or after organization, either by sending any delegates thereto or joining in its deliberations, and that Rabbi Gup shall attend the meeting to be held on December 10th and express to the organization the views of the members of this Congregation in the premises, and a letter be sent by our president stating our disapproval of the proposed organization'.

"In accordance with this resolution we desire to express our conviction on behalf of the members of the Congregation that the formation of such an organization as you suggest is in most emphatic opposition to the best interests of our fellow Jewish citizens.

"We regard your project as fraught with incalculable danger. It is most unnecessary and very decidedly un-American. Instead of working for the benefit of the Jew it would operate as a tool to his own prejudice and harm.

"So confident are we that your project bodes ill to the Jewish community at large, that we refuse even to countenance your meeting by the appointment of any delegation to participate in your proceedings. We ask, however, that an opportunity be afforded our Rabbi to explain in detail why the creation of such an organization will prove disastrous to the welfare of our Jewish community.

"We desire to have it clearly understood that under no circumstances will we allow any group the authority to voice views for our Congregation or any individuals thereof or to convey any impression to the public of representing us in any manner whatsoever. We protest, therefore, against the assumption by your committee of the word 'All' in your title, 'All Jewish Committee'.

"We desire to state in conclusion that we are opposed to the formation of any association which may well be considered to segregate and alienate our people from their fellow American citizens.

"Yours very truly,

President.

Congregation Sons of Israel and David."

After the objection of the "Deutschen", the All-Jewish Conference became quiescent. The community met in mass meetings under the leadership of Harry Cutler of the Joint Distribution Committee created by the American Jewish Committee for European Relief, until 1927 when the Jewish Federation for Social Service was organized for the purpose of joining the Providence Community Chest, Inc. now the United Fund, Inc. As a prelude, the Montifiore Ladies Lodge, Hebrew Benevolent Association and the South Providence Ladies Aid Association merged to form the Jewish Family Welfare Society which became a constituent agency of the Providence Community Fund, Inc.

In 1929, a "Symposium" on Jewish life in Providence was held at which one of the speakers made the statement that "Individual institutions are lacking in a definite program and suggested that in co-operation with the Bureau of Jewish Social Service Research in New York City a comprehensive survey of local Jewish institutions should be made. Another speaker criticized the situation concerning the Jewish Home for the Aged for which a new building was contemplated for which the community would be called upon to pay the bills without any voice in any decisions which was not the fault of the leaders of the movement but rather of the lack of organization of the community." He went on, "The keystone of the whole charitable structure, family welfare work, has been carried on by three independent organizations, working with volunteer services, with no organized contacts without trained professional workers and without adequate case records". He deplored the lack of proper finances and sufficient leadership.

From 1930 to 1933, a misunderstanding arose as to the contributions of members of the Jewish community to the Providence community Chest in consideration of the amount allocated for so-called Jewish institutions. A Liason Committee was appointed to work with the Community Chest to iron out differences and a Committee of nine. Mr. Milton Sapinsley was Chairman of both of these committees which made their report in 1937.

JEWISH FEDERATION OF SOCIAL SERVICE

On June 27, 1927 representatives of the Jewish Community Center, the Miriam Hospital, the North End Dispensary, the Montefiore

Ladies Hebrew Benevolent Association and the South Providence Ladies Aid Society formed the Jewish Federation of Social Service and on July 6, 1927 the Jewish Federation of Social Service accepted membership in the Providence Community Chest.

Temporary officers of the Federation were elected as follows:

Archibald Silverman, Chairman
Max L. Grant, Vice Chairman
Arthur J. Levy, Secretary

Archibald Silverman, Max L. Grant, C. Joseph Fox, Samuel Magid, Mrs. Estelle Einstein, Mrs. Lester Feierstein and Mrs. Philip Kramer were elected members of a committee to represent the Federation in its relations with the Providence Community Chest.

A Committee of five women was appointed from the three ladies' charitable organizations to discuss and plan the formation of a Jewish Family Welfare Association.

At a meeting held on February 8, 1928, the temporary officers of the Jewish Federation were elected permanent officers with the addition of Samuel Magid as a Vice President and Helal Hassenfeld as Treasurer.

On April 24, 1928 at a director's meeting of the Federation upon motion of Mrs. Einstein, a committee of three consisting of Alter Boyman, chairman, and two others of his selection was appointed "to carry out the suggestion of Mr. Burt of the Providence Community Chest to consolidate the three ladies' societies into one before the 1929 budgets become effective."

On June 28, 1928 the Federation sanctioned a capital fund campaign by the Miriam Hospital in 1929.

At the next meeting of the Federation, October 4, 1928, 173 persons were elected individual members of the corporation.

At this meeting, the Community Fund campaign was discussed and a committee consisting of Messrs. Grant and Boyman were appointed to draw up a letter to the "Jewish people" urging more generous contributions.

At the meeting of the Federation held on December 18, 1928, Arthur J. Levy was appointed Chairman of a committee of five, with authority to select the other four members "to prepare and execute plans for the

formation of a society to take over the work now being done by several ladies' organizations."

President Silverman and Vice President Grant were elected representatives of the Federation to the Providence Community Fund, Inc.

The annual meeting of the Federation was held on January 17, 1929 at the Jewish Community Center. Mr. Grant was elected to succeed Mr. Silverman as President. Samuel Magid and Helal Hassenfeld were elected first and second Vice Presidents respectively. Mr. Arthur J. Levy and Mr. Alfred Spear were re-elected Secretary and Treasurer respectively.

At the meeting of the Federation in April, an appropriation of \$50 was made for the use of the committee, of which Mr. Levy was chairman, for the purpose of amalgamating the Montefiore Ladies Hebrew Benevolent Association and the South Providence Ladies Aid Society.

At the next meeting of the Jewish Federation for Social Service on January 29, 1930, Mr. Levy reported "the formation of the Jewish Family Welfare Society which has become a constituent member of the Providence Community Fund and taken over the family welfare work heretofore conducted by the above-named associations."

The Jewish Family Welfare Society was thereupon elected an agency member of the Federation.

A committee was then appointed "to investigate the question of regular, perennial systematic co-operation of the Federation and its agency members and their respective individual officers and members in the annual campaign of the Providence Community Fund and to recommend plans to create effective machinery to accomplish this purpose; that the committee consist of C. Joseph Fox as Chairman, and as many members as the chairman wishes to appoint."

At the annual meeting of the Jewish Federation for Social Service held on April 15, 1930 ("as of December, 1929") at the Jewish Community Center, 65 Benefit Street, Mr. Max L. Grant was re-elected President and Mr. Arthur J. Levy was elected second Vice President. The constituent agencies were represented by directors elected or appointed by them as follows:

Jewish Orphanage of Rhode Island	5
Jewish Community Center	5

Miriam Hospital	5
Jewish Family Welfare Society	5
North End Dispensary	3

to which the Federation elected and added the following directors:

Henry J. Hassenfeld	Samuel Steiner	Isaac Rose
Bernard M. Goldowsky	Samuel Markoff	Charles Brown
Alfred A. Spear	Charles C. Brown	Charles Silverman

Upon recommendation of President Grant, the problem of personnel in the Annual Community Fund Campaign was referred to a committee of five consisting of the Presidents of the five agency members.

In September "the special committee met at the home of Mr. Walter I. Sundlun at which Mr. Grant told of his conference with Mr. Hartwell, Vice President of the Community Fund and Chairman of the Initial Gifts Committee, as a result of which it was agreed "that the system of last year of turning Jewish cards over to Jewish workers will be continued and that all cards over \$100 be made on cards signifying last year's contribution and that the letter "H" indicate contributors to the campaign for the Jewish Home for the Aged. Mr. Grant and Mr. C. Joseph Fox would head the Initial Gifts committee."

It was decided to call a general meeting of all board members by the agencies at the Jewish Orphanage on October 9th.

A combined meeting of the board members of the agencies of the Jewish Federation for Social Service was held at the Jewish Orphanage October 9th.

President Grant explained the object of the meeting and Arthur J. Levy read a letter from Mr. Howe, Chairman of the Providence Community Fund campaign, urging the fullest co-operation in the coming campaign.

The Presidents of the constituent societies expressed their satisfaction with the organization of the Jewish Federation for social service and their affiliation with the Providence Community Fund thereby relieving them of the burden of seeking financial aid throughout the year and enabling them to devote their full time to the betterment of their programs, since the members of the various boards were relieved of the burdensome duty of constantly seeking funds.

Vice President Magid expressed his disappointment with the small attendance and President Grant made a fervent plea that all work

harder than ever to overcome the present economic conditions (the first year of the Depression).

James Goldman, Director of Teams, announced that he would be assisted by Bernard M. Goldowsky and Mrs. Harry Guny.

A dinner was held at the Narragansett Hotel, December 16, 1930, followed by a meeting of the Federation to which President Grant made a report dealing with budget practices, campaign for funds, functional aspects and relationship with the Providence Community Fund. A lengthy discussion followed the presentation of the report in which Messrs. Silverman, Magid, Joslin and Fox participated.

Messrs. Joslin, Levy and Sundlun were appointed a committee to draw up amendments to provide that

1. It shall be the duty of Presidents of each agency to serve on the Executive Committee of the Federation, "whose primary responsibility shall be co-operation with the Community Fund in its campaign.
2. It shall be obligatory for members of boards of directors to serve on a campaign committee as they may be designated by campaign officials or the Executive Committee of the Federation.
3. To provide that the Presidents of agencies automatically become the Executive Committee of the Federation.

The President was authorized to appoint a committee to confer with Providence Community Fund officials.

No further formal meeting of the Federation was held until April 13, 1933 at which President Grant explained that Federation meetings were not held "because it was felt that it might be better if everything would be kept quiet. Many things have been done in the interim and the officers have been successful in ironing out many difficulties."

A committee was appointed to consider all plans presented for co-operation with the Community Fund and also that for enlarging the scope of the Federation.

Meetings of the Executive Committee of the Federation were held on April 24 at the home of Jules P. Goldstein, September 25 at the home of Mr. Max L. Grant and October 16 at the home of Mr. Walter I. Sundlun.

At the annual meeting of the Federation held on April 2, 1934, the following officers were elected.

President, Max L. Grant; Vice Presidents, Samuel M. Magid and Arthur J. Levy; Treasurer Helal Hassenfeld, and Secretary, Jacob I. Cohen.

"In accepting the office of President, Mr. Grant commented on the harmonious development of Jewish life in Providence, there being no petty jealousy and no individual conflicts in community life."

Discussion brought out the expression of feeling that the Jewish Agencies should have better representation on the Budget Committee of the Providence Community Fund and a committee consisting of the President of the five constituent Agencies was appointed to further such representation.

Mr. Arthur J. Levy was requested to prepare a provision for the By-Laws which will include in the Federation membership various Jewish organizations in the city.

The next meeting of the Federation was not held until March 16, 1937. In the interim the Jewish Liaison Committee, also referred to as the Committee of Nine, was very active and effective in "improving relations with Providence Community Fund." Mr. Sapinsley, the Chairman of the Jewish Liaison Committee, was praised by Dr. Ilie Berger for the fine job which he did *and expressed the hope that some democratic organization to deal with community matters [might] be organized.*"

Mr. Sundlun defended the Federation against accusations of inactivity and Mr. Sapinsley "expressed the idea that no one can outline a definite scope for the Federation but *that it is a matter to be worked out in the course of time.*"

In response to a suggestion that the Federation be enlarged, Mr. Semenoff said *"there is hope in the hearts of many for a community wide group led by a responsible leadership. The feeling among the people at large is that they are not represented in a popular way in a representative body. He favored organizing a new social group with an enlarged objective."*

The report of the Committee of Nine was adopted unanimously.

Mr. Boyman said "that we accomplished enough at this meeting and suggested to leave the rest of the discussion for the next meeting to again discuss the work of the Committee of Nine."

At the next meeting held on April 19, 1937, President Grant commented favorably upon the work of Mr. Milton C. Sapinsley as Chairman of the Liaison Committee and reappointed him Chairman of the Committee.

The President then called for the Report of the Committee of Nine which was then read by Mr. Levy, section by section. President Grant suggested that the report be gone over more carefully by another committee. There were differences of opinion and the Committee of Nine was thanked for its very fine work.

Upon motion of Mr. Sapinsley, the Report was accepted and the committee mentioned in the Report was elected and instructed to carry out the recommendations in the Report and present them to the Board of the Federation before public action was taken.

Mr. Arthur J. Levy was nominated as Chairman of the Committee mentioned in the Report but declined, and nominated Mr. Sapinsley, who was then elected unanimously.

President Grant, on June 21, 1937, opened the annual meeting of the Jewish Federation for Social Service with the statement that "the Federation is about to embark on a broad and comprehensive program which he hopes will have the support of the united community."

Mr. Sapinsley reported on the work of the Liaison Committee for 1936 and on plans for the 1937 campaign.

The Secretary cast one ballot for the election of officers and twelve directors at large, named by the nominating committee. A committee was appointed to co-operate with existing committees in the community with reference to religious education.

At the conclusion of the annual meeting, the members of the Board of Directors were called to order and listened to the report of Mr. Sapinsley from the Liaison Committee.

Mr. Temkin, for the Committee on the North End Dispensary,

recommended that the Dispensary be made an integral part of some hospital.

The President suggested that the Council of Jewish Women, which sponsored the Dispensary, appointed a committee to meet with the committee of the Federation to solve the problem of the continuance or discontinuance of the Dispensary.

At the next meeting of the Directors of the Federation on September 28, 1937, Mr. Jacob I. Cohen, Executive Director of the Federation, outlined the work of the various committees during the summer, Mr. Alter Boyman reported on the progress of the Committee on Jewish education, and Mr. Sapinsley reported on the progress of the "Committee of Nine" and also reported for the "Liaison Committee."

Mr. Temkin reported that the "North End Dispensary group wished to await Fund Action."

The President outlined his actions during the summer bearing upon the question of the Dispensary and concluded that the "status quo" would continue for the year 1938 but that the Dispensary would have to disband or affiliate itself with a hospital by that time."

Elections of officers and directors of the Federation were to take place in December, according to the By-Laws. It was suggested that the election be suspended until the reorganization of the Federation is complete.

After considerable discussion, and in view of the feeling of the annual meeting held last June, and of the progress being made by the reorganization committee, the election of officers was laid on the table unanimously.

At the next meeting of the Directors on December 28, 1937, the Executive Director stated "that the Providence Community Chest is anxious for the Dispensary to discontinue so as not to impair the work of the other Fund agencies." Discussion arose as to the conflict of this statement with that heretofore made by the President, and so Mr. Temkin was instructed to discuss the matter with the President, for clarification.

At the next meeting of the Directors held on March 23, 1938 "the President in the absence of Mr. Sapinsley, Chairman of the

Liaison Committee, spoke on the value of this committee and of the necessity of organizing it along the lines of the Community Fund."

Mr. Temkin read a letter received by him that the Dispensary should be turned over to a hospital, July 1, 1938 or discontinued on December 31, 1938.

Mr. Boyman explained his reasons for wishing to see the Dispensary continued "*since he feels that there is an attitude of forcing the Jewish agencies out as individual groups because of lack of funds.*" Mr. Levy called attention to the fact "*that the Community Fund is not at the present time in any [way] anti-Semitic.*" He also called attention to the fact that for the future our salvation will depend on the strength of this organization (Jewish Federation) itself. The President seconded Mr. Levy's remarks.

At the November, 1938 meeting, announcement was made of the formation of a R. I. Co-ordinating Committee for Refugees which was then authorized and endorsed by the Federation.

Samuel H. Workman, Chairman of a committee to form a Welfare Fund in Providence, recounted the various steps taken. He stated that "in spite of the confused condition in the city [Providence] a meeting was held last September 28th at which George W. Rabinoff of New York was present, was very well attended by representatives of groups that raise money in the city for non local causes and the welfare idea was adopted in principle and on November 9th the group voted to organize permanently with Mr. Sapinsley as Chairman of a Budget Committee of seven members and Mr. Levy as Chairman of a Law Committee of three.

At the meeting of the Federation held on November 2, 1939, the question of whether the Federation should confine its activities to the agencies of the Community Fund or whether it should expand was again discussed and a motion was passed that the policy of the Federation shall be to concern itself with any and all problems affecting the general welfare of the Jewish community.

Mr. Sapinsley was appointed chairman of a committee to be selected by him to draw up amendments to the By-Laws for action at the annual meeting.

The R. I. Co-ordinating Committee for Refugees reported that it had raised \$3700 for its work which involved 96 families in 1939 and

that the United Jewish Appeal would be asked to allocate \$5000 for its work. The Federation voted to make such a recommendation to the United Jewish Appeal.

On April 25, 1940 Mr. Levy rendered a report on temporary By-Laws for the Federation which would not become effective until ten organizations have become organization members of the corporation.

Mr. Abrams summarized his thoughts on the objectives of the Federation as follows:

1. Endeavor to co-ordinate all Jewish activities, each organization to maintain its own identity.
2. Endeavor by education to enlist the financial support of all Jewish residents in Providence on behalf of existing and accepted philanthropic agencies, to seek to prevent new agencies except as they may be needed.
3. To try to prevent the embarrassment of having well meaning groups or individuals speak for the whole community.

These three to be the preliminary objectives, the idea of a single campaign for fund raising to be deferred.

Mr. Sapinsley was appointed Chairman of a committee of not more than nine to report on how to attain the objectives of the Federation.

At a Sunday afternoon meeting held on May 19, 1940 at the Jewish Community Center, Mr. Sapinsley read the report of the Planning Committee outlining the various steps that lead to the reorganization of the Federation.

President Grant left the office of President and was elected Honorary President, and was succeeded by Milton C. Sapinsley as President.

Mr. Grant rendered his annual report outlining the accomplishments of the Federation 1) in bringing order into social service in Providence, 2) obtaining admissions to the Community Fund of Jewish Agencies in 1927, 3) re-educating the community to give, 4) encouraged formation of the Refugee Committee, 5) tried to reorganize the Welfare Fund and assisted in the Community Fund campaign. He said that he found the Fund officials "highly sympathetic and understanding" and that the Federation was limited in

its scope of service by its Constitution and By-Laws, "that he *always hoped that the day would come when the community would be ready for a larger Federation and that the day had come.*"

At a meeting held on June 17, 1940, a letter was read from Saul Abrams regarding the dissolution of the General Jewish Council of R. I. It was referred to the Committee on Public Relations.

At the next meeting held on October 30, 1940, Mr. Levy reported that he had sent invitations to 87 organizations.

Mr. Donald Kafflenburg spoke on the value of the New England Conference of Communal Agencies and it was voted to invite the Spring Regional New England Conference to Providence for its meeting.

Mr. Sidney Kane was appointed Community Fund Campaign Chairman for the Federation.

At the next meeting held February 27, 1949, Rabbi Goldman for the Committee on Public Relations reported "*that there is resistance in the community to the present set-up of the Federation.*"

After some discussion over various suggested proposals it was voted that the name of the Federation be changed to that of the "Jewish Community Council of Providence".

JEWISH COMMUNITY COUNCIL OF PROVIDENCE

The first meeting of the Jewish Community Council was called to order October 2, 1941 by President Milton C. Sapinsley, who reported "that we will co-operate with the Providence Community Fund Campaign but without a special committee organized for that purpose, workers to be assigned to the various divisions."

It was voted that Mr. Herbert Cohen, President of the New England Region be invited to come to Providence and tell the story of the development of Councils in New England, with especial reference to the Bridgeport experience. It was voted to hold a special meeting of the Council.

The special meeting was held on March 23, 1941 at which Mr. Sapinsley presided. The speaker outlined the work being done for Jewish education, vocational guidance, public relations, civic protection and financing.

At a meeting held December 18, 1941. Mrs. Archibald Silverman moved that a committee on organization be appointed to formulate plans to organize the Jewish community and to bring these plans to a conference of all Rabbis in the City, all those active in the Community Council and any others whom President Sapinsley would suggest, to organize a Providence Kehillah.

In the meantime annual fund raising campaigns for the United Jewish Appeal were held. At the meeting of the 1940 campaign committee held November 2, 1941, Louis Lipsky, National Vice Chairman of the United Jewish Appeal addressed the meeting "stressing the fact that there now exists no friction" amongst the component agencies and urged that a campaign be held in Providence in 1941 in common with all other Jewish communities in the United States.

It was then voted that such a campaign be held and that the goal of the campaign be \$100,000.

Mr. Saul Abrams, Chairman of the 1940 campaign urged the formation of a Jewish Community Council and that such a council be responsible for the campaign.

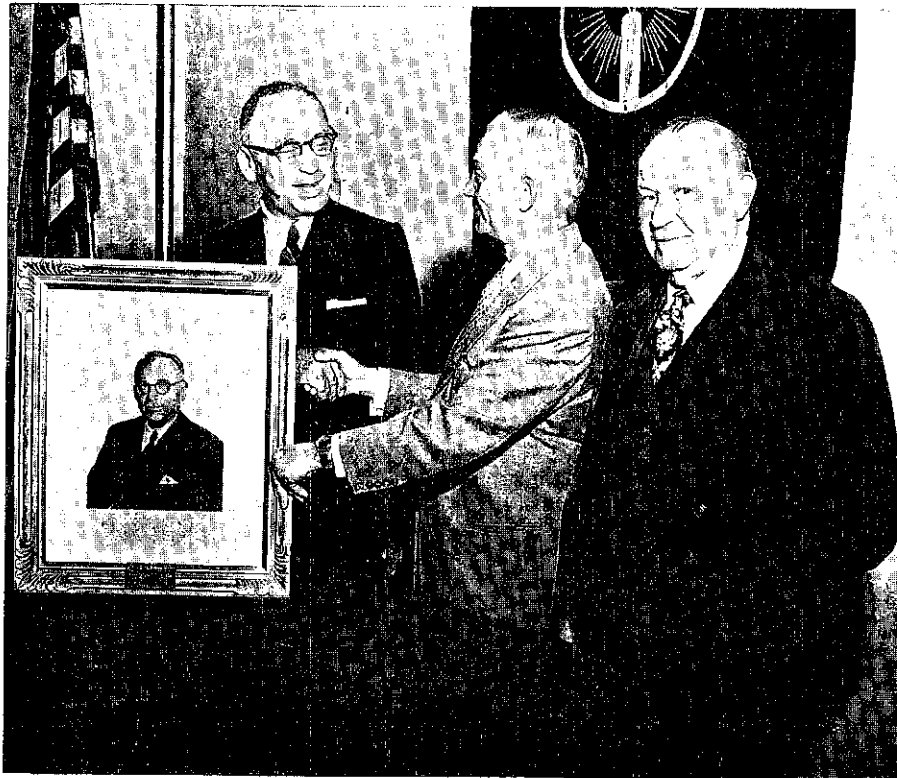
In the discussion which followed, Mr. Silverman raised the point that the meeting had been called expressly to consider a campaign and that the call for the meeting made no mention of a Community Council, a point of view with which Mr. Sapinsley agreed.

Mr. Boyman pointed out that "inasmuch as the Jewish Community Council has no real status in the city but exists practically only on paper, it is inconceivable that the campaign be given over to its management."

The meeting adjourned until the holding of a conference of organizations on November 16, 1941 at which eighty organizations were represented.

Officers and an executive committee were elected at this meeting.

At a meeting of the allocations committee of the United Jewish Appeal held in March of 1942, requests for allocations received from 18 organizations were considered but in view of the fact that there is no Federation in Providence, the committee "decided not to grant their request at this time."



FIRST THREE PRESIDENTS OF THE GENERAL JEWISH COMMITTEE

Left to right: Henry L. Hassenfeld, 1955-1960; Alvin A. Sopkin, 1950-1955; Archibald Silverman, 1945-1950.

On November 10th a committee was appointed empowered to rent permanent headquarters. On November 22, 1942, a conference of delegates representing 85 Jewish organizations was held and was addressed in Yiddish by Mrs. David Wertheimer.

Mr. Archibald Silverman was elected chairman of the campaign for 1942.

In October of 1943 at a meeting of the Executive Board of the United Jewish Appeal it was voted that an Honor Roll of contributors to the 1942 campaign be printed and distributed and that a conference of organizations be called for November 21 to be followed by the opening of the campaign with a banquet on December 12, the Conference to vote on a slate of officers nominated by a committee of 9 appointed by the chairman and also upon the recommendation that the quota be set at \$125,000.

The Conference brought together representatives of 47 organizations. As in previous years, it was voted that 75% of all monies collected be turned over to the United Jewish Appeal and that not more than 25% be allocated to other agencies. Mr. Archibald Silverman was elected chairman of the campaign.

The Executive Committee of the United Jewish Appeal met on September 7, 1944 to hear the report of the 1943 campaign and plan for the campaign for 1944. It was voted to call a conference of organizations for October 22 and to recommend a goal of \$250,000.

At a subsequent meeting it was voted that the suggestion be made to the Conference that the nominating committee be empowered to bring before the United Jewish Appeal, as soon as possible after the conference ends, a plan for a permanent organization.

On Sunday, October 22, 1944 about 200 delegates representing 51 organizations attended the Conference of Jewish Organizations. After setting the goal of the campaign at \$250,000, the Chairman was empowered to appoint a committee of 25 to bring in a plan for the creation of a permanent organization, to a conference to be held within two months.

This committee of 25 under the chairmanship of Mr. Archibald Silverman met on April 11, 1945 and heard Mr. Alter Boyman review three previous attempts in the last 12 years in the City of Providence to form a community organization and the reasons for their failure.

"The first attempt was the Federation for local causes; the second, the Community Council; and the third, the Welfare Fund whose leaders were known as anti's—anti-Zionism, anti-Yiddish, anti-Judaism." He, therefore, moved that an organization to be known as the "General Jewish Committee of Providence" be formed for the following purposes:

1. To conduct annually a campaign to be known as the United Jewish Appeal for the Joint Distribution Committee, the United Palestine Appeal, the National Refugee Service and any other organizations which are willing to join in the campaign.

2. Community Planning.

His thought was that such a permanent organization would grow step by step.

Chairman Silverman and Mr. Sapinsley concurred that the plan be flexible so that it might include local causes if found necessary.

Considerable discussion ensued over the name of the new organization and the proposed purpose for "Community Planning".

It was voted that the Chairman of the United Jewish Appeal be empowered to appoint a committee of nine to prepare a set of By-laws for the new organization and a slate of officers and report back in two weeks and that within two weeks after such report, invitations to a conference be sent to all contributors to the campaign.

The committee under the chairmanship of Mr. Jacob Temkin reported back on May 2 and contributors to the 1944 campaign were invited to attend an organizational meeting of the "General Jewish Committee of Providence, Inc." to be held on May 28, 1945. Mr. Archibald Silverman, chairman of the United Appeal, signed the invitation.

It was voted that "15 people be appointed to sign the Articles of Association and thereby become charter members".

On May 28, 1945, a meeting of the contributors to the 1944 campaign was held at the Biltmore Hotel over which Mr. Archibald Silverman, Chairman of the United Jewish Appeal presided. The minutes of the Conference of Jewish organizations held on October 22, 1944 were then read and approved.

Mr. Jacob Temkin reported for the committee of 25 the plans for a

permanent organization and as chairman of a sub-committee of 9 presented a set of By-laws and a slate of Officers and directors. After some discussion, it was voted unanimously to adopt the report of the committee and the following officers were elected:

President	Archibald Silverman
Vice President	Alter Boyman
Vice President	Benjamin Brier
Vice President	Joseph W. Ress
Treasurer	Milton Sapinsley
Secretary	Frank Licht

Mr. Silverman was given a prolonged ovation by the audience which spontaneously rose to applaud him as the first President of the General Jewish Committee. Mr. Silverman, visibly moved, called upon Almighty God to bless the new organization.

Thus, after a half a century of trials and tribulations, the dream of Rabbi David Blaustein and Harry Cutler became a reality and the Jewish community became a united whole as it never had been before. In its ranks were not only officers of the various organizations but the individually recognized and accepted leaders whom the community would follow in any crisis that might arise.

Appointment of 9 directors to the executive committee and 15 directors to an allocations committee were approved unanimously at the first meeting of directors held on June 14, 1945.

Mr. Alvin Sopkin was then unanimously elected campaign chairman for the ensuing year.

The Executive Committee was given full authority to engage an Executive Director to direct day to day activities to permit the proper functioning of the new organization throughout the year.

At the meeting of the executive committee held on June 19, a committee of 3 was appointed to discuss with Mr. Joseph Galkin, Director of the Jewish Family and Children's Service, the matter of his employment as Executive Director of the General Jewish Committee also. At the following meeting in July, President Silverman announced the appointment of Mr. Joseph Galkin, as Executive Director.

The Jewish community of Providence began between 1840 and 1845, when the first State Constitution was adopted. The first settlers for the most part were young people who voluntarily left their homes in Europe to seek freedom of opportunity in the New World. Most of

them did not come from Germany but from German-speaking countries but were credited as German-Jews and referred to as "The Deutchen" by the later East European immigrants. Rabbi Isaac Mayor Wise, founder of Reform Judaism, classified the Jewish immigrants of this period according to the manner in which they purveyed their merchandise, whether from a pack on their back, a suitcase, trunk, horsedrawn vehicle or from a shop—that is, from peddler to shop-keeper. In this sense, the early Jewish settlers of Providence were aristocrats, they possessed capital, for most of them became shop-keepers in what is now the downtown area. They lived in the vicinity of their businesses but as the commercial district grew, moved their residences west and south, from Broadway on the north to Cranston on the south, on streets between Broad Street and Elmwood Avenue.

As early as 1850, other Jews trickled in from Eastern Europe until 1880 when a mighty wave of immigration swept in from Europe accelerated to floodtide proportions by Russian, Roumanian and Polish massacres, persecution and programs. Most of them were destitute and of all ages. The first comers settled in the North End in the vicinity of Constitution Hill. About ten years later, some of them settled in South Providence on Robinson Street and Willard Avenue. Their care taxed the patience and resources of the older, established and community-integrated German-Jews, to whom they were also a cause of anxiety, lest they attract the unfavorable attention of the "Americans" (Christians). These two East European groups made up for their material lack by their abundant energy.

The German, the North End and South Providence Jews were not only divided into three distinct geographical groups, but also in their outlook and reaction to their environment. These differences were reflected in their attitude toward each other and in their social, secular and religious institutions. The German-Jews were favorably established in the community, economically, socially and politically, by the time the East European Jews arrived on the scene in large numbers. Although the "Deutchen", through their congregation, their fraternal and charitable organizations, rendered aid to the newcomers, a great barrier separated them. This cleavage arose out of the superiority of the "Deutchen" in secular, cultural, economic and political advantages. The East European immigrants resented patronage and suspected the "Deutchen" of promoting assimilation, if not apostasy.



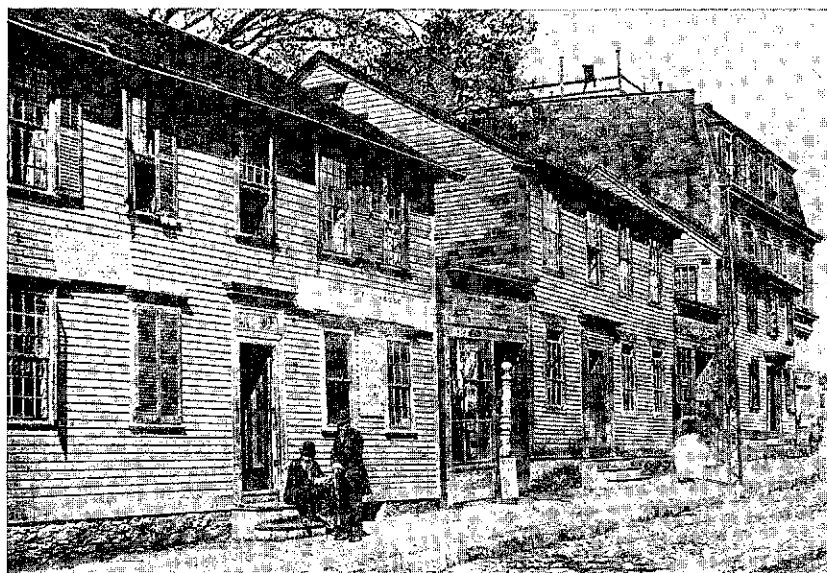
In "Jewtown" 1903—Chalkstone Avenue



In "Jewtown" 1903—Hyman Yaffee, baker, is listed for first time in 1905 Providence Directory at 175 Chalkstone Avenue.



"Jewtown"—Charles Street, Old Bull Dog Tavern, demolished 1921



"Jewtown"—Charles Street. Note sign windows at left in Yiddish; sign to right "Boston Dye House".

In the half-century before the arrival of the East European Jews, the German-Jews had not organized a free loan association or a sheltering home for transients, two institutions which are found in almost every traditional Jewish Community. They did not need them. The North End Jews regarded themselves as superior to their South Providence brethren and both groups were further divided among themselves along the lines of their national origins. Only in their antipathy to the "Deutschen" were they in agreement.

However the three groups united in mass meetings for the relief of their brethren abroad. Rhode Island historians ignored the existence of the Jewish community of Providence until 1909 when a book appeared in which the North End group was portrayed in a most unfavorable light. The year 1914 ushered in the First World War which profoundly affected everyone including the Jews. In that year, the East Side Tunnel was opened and brought on to the market large tracts of land which were developed into a fine residential area.

Prosperity and the migration of Jews from the north, south and west to the East Side broke down the sharp dividing lines which had existed up to that time. By the end of the First World War, emigration, inter-marriage and failure of issue had depleted the ranks of the German-Jews and the leadership of the Jewish community was assumed by the newer East European immigrants. They had large families and a passion for higher education for their children who entered the professions or upon business careers at an early age.

At long last in 1945, after abortive attempts over a period of half a century, the community was permanently organized for fund-raising purposes under the title of "The General Jewish Committee" and the second generation took over the leadership of the community.

SOURCES

Minutes of the Jewish Federation of Social Service, 1927.

Minutes of the Jewish Community Council of Providence, 1941.

Collections R. I. Jewish Historical Association.

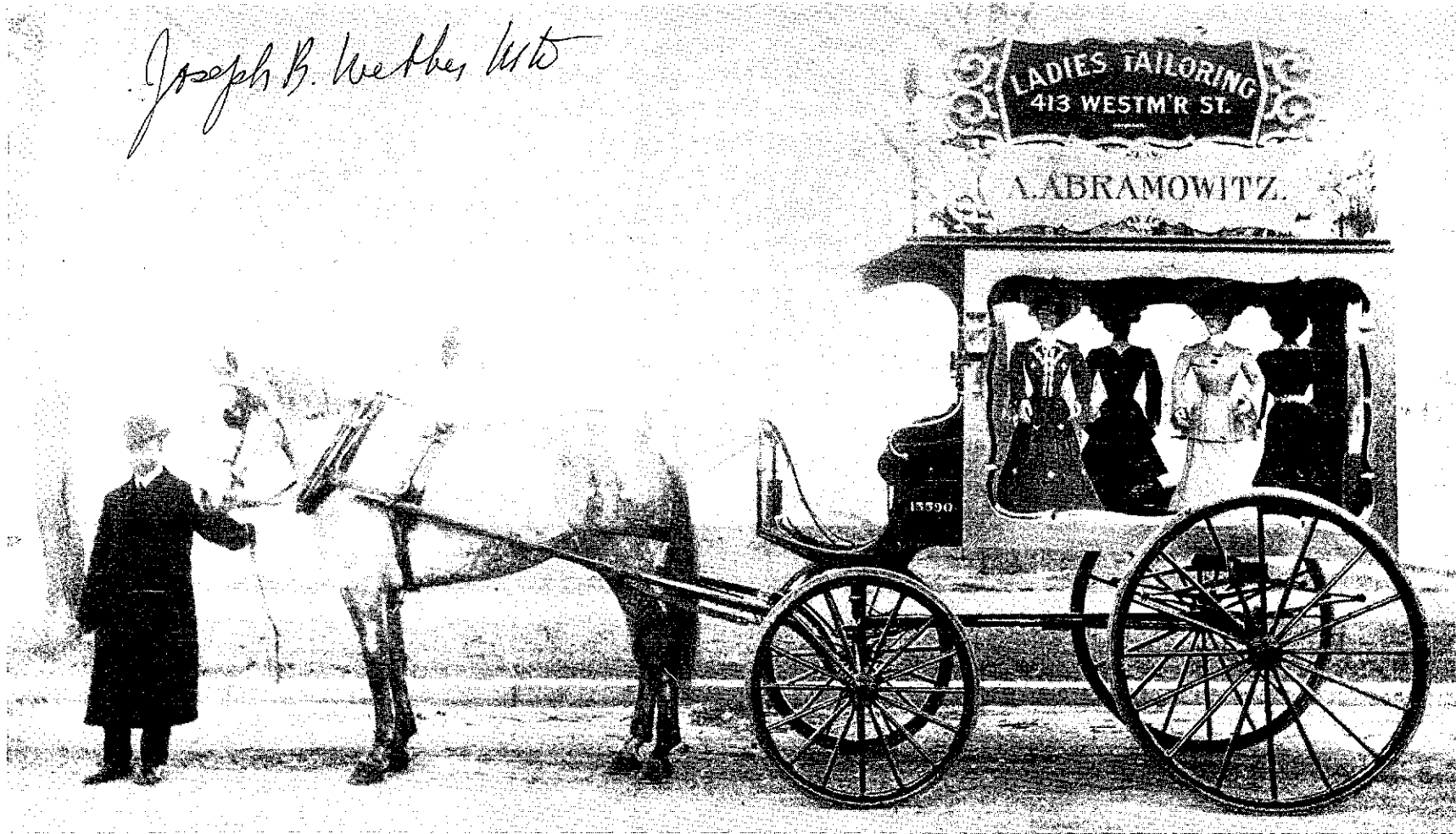
NECROLOGY

HASSENFELD, HENRY J., son of Ozias and Clara (Reich) Hassenfeld, born in Austria, July 15, 1889. Chairman of the Board of Hassenfeld Bros., Inc., a toy and pencil manufacturer with plants in Rhode Island, Tennessee, and Kentucky, one of the largest manufacturers of pencils in the country, one of the founders and past president of the General Jewish Committee of Providence, member of the Board of Directors of the Jewish Home for the Aged, Miriam Hospital, the Jewish Community Center, the National Friends of Hillel Foundation, and a trustee of Temple Emanu-El, national board member of the American Association for Jewish Education. Died August 4, 1960.

SEMONOFF, JUDAH C., born in Poland on December 10, 1888, son of Wolf and Bessie (Ginsberg) Semonoff, resident of Providence since 1891, graduate of Brown University 1911 and Harvard Law School 1914, first president of the Men's Club of Temple Emanu-El, past president of the Rhode Island Bar Association. Died August 19, 1960.



Joseph B. Wether, 1/10/10



Last display wagon of Abraham Abramowitz with brass frame and trimmings was driven through downtown area, circa 1900.